

speaker wants to present to his hearer the death as organized in detail that it fits the picture as an event which arouses pity. That "pity" is not different depending on what death one knows about, exists as an independent emotion, rather than varying with each case, depending upon each experience of it.

This theory of expression is incompatible with the idea of social personality as expressive. If the show itself of what I've seen, experienced, without any filtering or shaping or falsifying of my own case to fit it to a standard, if this were expressive, then "pity" itself can hardly be expressive in the same way to you as your own pity, derived from different experience. In the representative situation, when I tell you about my particular feelings as they appear, there is no expressive work to be done, "just living." No shaping or falsifying of the scene makes it more expressive, but, conversely, because, once shaped to fit into a general pattern, the expression would seem less "authentic." Equally, the principle of expression of emotion is social, for in not having the same report of pity, you and people do not have a common sense of pity to share as a social emotion.

By contrast, under a system of expression as the presentation of emotion, the man in public has an identity as an actor—as *you* see him—and this identity involves him and others in a social expression as a presentation of emotion is the actor's job. If in a moment we take that word in a very broad sense, his identity is as making expression as presentation work. When a culture shifts from being a presentation of emotion to representation of it, individual experiences reported accurately come to seem apart from the public man's function, and so an identity is lost. As his meaningful identity, expression itself becomes less and less real.

I apologize for compressing this theory so, but it will be helpful to the reader to know how much underlies the idea of public man as actor. Indeed, a sense of these logical connections is necessary to understand the very peculiar terms in which man as actor was spoken of by those who inhabited the public world of the ancient regime and by those who were their major voices.

The first was the most common voice to be heard among the spokesmen of the time: if we inhabit a *theatrum mundi*, and become like actors, then a new, happier morality is upon us. The voice was the more probing one of writers like Diderot, who explored the relation to public life and its relation to nature. The third was the singular voice of Rousseau. Rousseau's was the greatest theory of the time about the bridge between cosmopolitan life and chaotic life, the strong condemnation of it. Analyst and critic, he was also prophet, preferring that the public order would succumb to a life more authentic, intimate feeling and political repression combined. It

#### Man as Actor

one condition—no much like our present-day condition—he approved. Yet he was also a bad prophet, for he believed that the new order would come through the fall of the city and the resurgence of the small town. His ideas are a touchstone to exploring how the public world has come to be lost in modern urban culture, a culture replacing the expressive life and identity of the public man with a new life, more personal, more authentic, and, all things considered, emptier.

#### THE COMMON-SENSE VIEW OF MAN AS ACTOR

By the opening of Book Seven of *Pam Jones*, the young man's adventures have become centered in London. It is at this point that Fielding presents a little essay called "A Comparison Between the World and the Stage." He begins as follows:

The world hath been often compared to the theatre . . . this thought hath been carried so far, and become so general, that some words proper to the theatre, and which were, at first, metaphorically applied to the world, are now indiscriminately and literally spoken of both: thus stage and scene are by common use grown as familiar to us, when we speak of life in general, as when we confine ourselves to dramatic performances. . . .

Fielding is apologetic in tone a little later on, of course his readers know that the stage and the streets are really that "literally" translate into each other; he is talking in cliché and he excuses himself. He just wants to remind his dear readers that the mixture of dramatic and ordinary life is real, is no fancy "metaphor" as it was in the Restoration.<sup>24</sup>

"The world as a stage" was indeed an old cliché dressed up in new ways by the mid-eighteenth century. We have observed that one of the classic functions of the *theatrum mundi* imagery was to detach human nature from social action, by separating actor from art. In the common-sense view of man as actor, personally you were no longer indelible as a bad man for committing a bad act; you just needed to change your behavior. Man as actor bears a lighter moral yoke than either Puritan or devout Catholic: he is not born into sin, he enters into it if he happens to play an evil part.

Fielding himself put it well. In his essay he argued that "a single bad act no more constitutes a villain in life than a single bad part on the stage," and that indeed, as the realism of city and theatre have become intertwined, the analogy becomes a literal truth. The character of acts and the character of actors are separate, so that a man of the world "can

# Fall Of The Public Man

**Laura Rigal**



## Fall Of The Public Man:

The Fall of Public Man Richard Sennett, Holly Stevens, Wallace Stevens, 1977 Sennett presses social theory and historical experience to his service in developing a provocative thesis that the public world stage has been usurped by the private psychic scene to the detriment of both individual and society Carl Schorske Princeton University Stimulating and challenging Christopher Lehmann Haupt New York Times      *The Fall of Public Man* Richard Sennett, 2017-04-11 A landmark study of urban society reissued for the 40th anniversary of the original publication with a new epilogue by the author A sweeping farsighted study of the changing nature of public culture and urban society The Fall of Public Man spans more than two centuries of Western sociopolitical evolution and investigates the causes of our declining involvement in political life Richard Sennett's insights into the danger of the cult of individualism remain thoroughly relevant to our world today In a new epilogue he extends his analysis to the new public realm of social media questioning how public culture has fared since the digital revolution      *The Fall of Public Man* Richard Sennett, 1992-06-17 A fascinating evocation of changing styles of personal and public expression Robert Lekachman Saturday Review      **Fall of Public Man** Sennet, 1977-02-24      **Public Man, Private Woman** Jean Bethke Elshtain, 2020-07-21 Focusing on the Western philosophical tradition and the work of contemporary feminists Jean Elshtain explores the general tendency to assert the primacy of the public world the political sphere dominated by men and to denigrate the private world the familial sphere dominated by women She offers her own positive reconstruction of the public and the private in a feminist theory that reaffirms the importance of the family and envisions an ethical polity      *Re-visioning the Public in Post-reform Urban China* Junxi Qian, 2017-08-02 This book offers a theoretical intervention into the normative ideals of public space that are deeply rooted in Western urbanism It disrupts the binaries of presence absence inclusion exclusion by presenting a series of case studies that vividly convey the complexity and vicissitude of grassroots spatial practices It engages powerfully with the question of what constitutes the urban public in our everyday cities Moreover it provides a fresh perspective on the proliferating scholarship on Chinese urbanism in the reform era by seriously considering the ways in which ordinary urban inhabitants respond to and negotiate the impacts of rapid social change and the reshuffling of the systems of values and ideologies The urban public therefore is analyzed as an important field in which identities and cultural differences are formed and performed This book is a worthwhile read for anyone interested in theories of urban public space in general or urban transformation of post reform China in particular

Public Space and Democracy Marcel Hénaff, Tracy B. Strong, 2001 Moving from classical Greece to the present Public Space and Democracy provides both historical accounts and a comparative analytical framework for understanding public space both as a place and as a product of various media from speech to the Internet These essays make a powerful case for thinking of modern technological developments not as the end of public space but as an opportunity for reframing the idea of the public and of the public space as the locus of power      *Random Acts of Culture* Clarke Mackey, 2010-12-08 An

unsentimental optimistic book about the art of living in apocalyptic times      Public Places, Urban Spaces Matthew Carmona, 2010 Summary Public Places Urban Spaces provides a thorough introduction to the principles of urban design theory and practice Authored by experts in the fields of urban design and planning this edition has been updated with relevant examples to show students how principles have been put into practice      **Anthony Giddens and Modern Social Theory** Kenneth Tucker, 1998-09-28 Anthony Giddens is widely recognized as one of the most important sociologists of the post war period This is the first full length work to examine Giddens social theory It guides the reader through Giddens early attempt to overcome the duality of structure and agency He saw this duality as a major failing of social theories of modernity His attempt to resolve the problem can be regarded as the key to the development of his landmark structuration theory The book is the most complete and thorough assessment of Giddens work currently available It incorporates insights from many different perspectives into his theory of structuration his work on the formation of cultural identities and the fate of the nation state This fa      *Handbook of Urban Studies* Ronan Paddison, 2001 The Handbook of Urban Studies provides the first comprehensive up to date account of the urban condition relevant to a wide readership from academics to researchers and policymakers It provides a theoretically and empirically informed account embracing all the different disciplines contributing to urban studies Leading authors identify key issues and questions and future trends for further research and present their findings so that where appropriate they are relevant to the needs of policymakers Using the city as a unifying structure the Handbook provides an holistic appreciation of urban structure and change and of the theories by which we understand the structure development and changing character      **The American Manufactory** Laura Rigal, 2021-03-09 This cultural history of American federalism argues that nation building cannot be understood apart from the process of industrialization and the making of the working class in the late eighteenth century United States Citing the coincidental rise of federalism and industrialism Laura Rigal examines the creations and performances of writers collectors engineers inventors and illustrators who assembled an early national world of things at a time when American craftsmen were transformed into wage laborers and production was rationalized mechanized and put to new ideological purposes American federalism emerges here as a culture of self making in forms as various as street parades magazine writing painting autobiography advertisement natural history collections and trials and trial transcripts Chapters center on the craftsmen who celebrated the Constitution by marching in Philadelphia s Grand Federal Procession of 1788 the autobiographical writings of John Fitch an inventor of the steamboat before Fulton the exhumation and museum display of the first American mastodon by the Peale family of Philadelphia Joseph Dennie s literary miscellany the Port Folio the nine volume American Ornithology of Alexander Wilson and finally the autobiography and portrait of Philadelphia locksmith Pat Lyon who was falsely imprisoned for bank robbery in 1798 but eventually emerged as an icon for the American working man Rigal demonstrates that federalism is not merely a political movement or an artifact of language but a phenomenon of culture one among many innovations elaborated in the

manufactory of early American nation building      Ambivalent Desires María Mercedes Andrade, 2011-04-01 *Ambivalent Desires* Representations of Modernity and Private Life in Colombia 1890s 1950s is a literary and cultural study of the reception of modernity in Colombia Unlike previous studies of Latin American modernization which have usually focused on the public aspect of the process this book discusses the intersection between modernity and the private sphere It analyzes canonical and noncanonical works that reflect the existing ambivalence toward the modernizing project being implemented in the country at the time and it discusses how the texts in question reinterpret adapt and even reject the ideology of modernity The focus of the study is how the understanding of the relationship between modernity and private life relates to the project of constructing a modern nation and the discontinuities and contradictions that appear in the process The question of what modernity is its implications for everyday life and its desirability or undesirability as a new cultural paradigm were central issues in Colombian texts from the end of the nineteenth century through the first half of the twentieth At stake was the definition of the nation's identity and the project of breaking away from the cultural patterns of the colonial past Considering that the apparently peaceful process of modernization in Colombia was interrupted in the 1950s by the eruption of political violence across the country this study situates itself on the eve of a crisis and asks how representations of modernity in texts from the period evidence the social fragmentation that may have led to it      **Creating a Democratic Public** Kevin Mattson, 2010-11 During America's Progressive Era at the beginning of the twentieth century democracy was more alive than it is today Social activists and intellectuals of that era formed institutions where citizens educated themselves about pressing issues and public matters While these efforts at democratic participation have largely been forgotten their rediscovery may represent our best hope for resolving the current crisis of democracy in the United States Mattson explores the work of early activists like Charles Zueblin who tried to advance adult education at the University of Chicago and Frederic Howe whose People's Institute sparked the nationwide forum movement He then turns to the social centers movement which began in Rochester New York in 1907 with the opening of public schools to adults in the evening as centers for debate over current issues Mattson tells how this simple program grew into a national phenomenon and cites its achievements and political ideals and he analyzes the political thought of activists within the movement notably Mary Parker Follett and Edward Ward to show that these intellectuals had a profound understanding of what was needed to create vigorous democratic practices *Creating a Democratic Public* challenges us to reconsider how we think about democracy by bringing us into critical dialogue with the past and exploring the work of yesterday's activists Combining historical analysis political theory and social criticism Mattson analyzes experiments in grassroots democracy from the Progressive Era and explores how we might foster more public involvement in political deliberation today      Migration and the Crisis of Democracy in Contemporary Europe Christoph M. Michael, 2021-01-12 This innovative and thought provoking study puts forth a compelling analysis of the constitutive nexus at the heart of the European refugee conundrum It maps and

historically contextualises some of the distinctive challenges that pervasive ethnic and cultural pluralism present to real politics as on the level of political theorizing By systematically integrating hitherto insufficiently linked research perspectives in a novel way it lays open a number of paradoxical constellations and regressive tendencies in contemporary European democracy It thereby redirects attention to the ways in which liberal thought and liberal democratic institutions shape interact with and may even provide justification for illiberal and exclusionary practices This book thus makes an important contribution to the analysis of post migrant realities in Europe and the ways in which they are defined by imperial legacies punitive migration regimes the culturalization of mainstream politics and the discursive construction of a European Other

**Public Opinion** ,1895      *Architecture and the Public Good* Tom Spector,2021-06 Why has explaining the value of the architecture profession proven so difficult The architecture profession can be well defended by demonstrating the public good which results from its protected practice Although the book believes in this approach this approach immediately raises the thorny questions of just who is the public and what is its good To answer these questions to explain why the profession has done a poor job explaining itself and to propose a fresh perspective are the challenges set out in this book The book dissects the internal weaknesses and external forces which have prevented architects from asserting their value to the public explains how the concept of the public is itself widely misunderstood investigates the shifting boundaries of the public and private realms and proposes a series of measures by which we can assess and improve an architectural work's publicness Through a renewed focus on the public good that everyday architects are capable of as a profession the book charts an ultimately optimistic program for the architecture profession's renewal      *On South Bank: The Production of Public Space* Dr Alasdair J.H. Jones,2014-07-28 Tensions over the production of urban public space came to the fore in summer 2013 with mass protests in Turkey sparked by a plan to redevelop Taksim Gezi Park Istanbul In London concomitant proposals to refurbish an area of the South Bank historically used by skateboarders were similarly met by staunch opposition Through an in depth ethnographic examination of London's South Bank this book explores multiple dimensions of the production of urban public space Drawing on user accounts of the significance of public space as well as observations of how the South Bank is practised on a daily basis it argues that public space is valued not only for its essential material characteristics but also for the productive potential that these characteristics if properly managed afford on a daily basis At a time when policy makers urban planners and law enforcement authorities simultaneously grapple with pressures to deal with social problems such as street drinking vandalism and skateboarding and accusations that new modes of urban planning and civic management infringe upon civil liberties and dilute the publicity of public space this book offers an insightful account of the daily exigencies of public spaces In so doing it questions the utility of the public private binary for our understanding both of common urban space and of different sets of social practices and points towards the need to be attentive to productive processes in how we understand and experience urban open space as public      **Making Space Public in Early Modern**

**Europe** Angela Vanhaelen, Joseph P. Ward, 2013-04-26 Broadening the conversation begun in Making Publics in Early Modern Europe 2009 this book examines how the spatial dynamics of public making changed the shape of early modern society The publics visited in this volume are voluntary groupings of diverse individuals that could coalesce through the performative uptake of shared cultural forms and practices The contributors argue that such forms of association were social productions of space as well as collective identities Chapters explore a range of cultural activities such as theatre performances travel and migration practices of persuasion the embodied experiences of lived space and the central importance of media and material things in the creation of publics and the production of spaces They assess a multiplicity of publics that produced and occupied a multiplicity of social spaces where collective identity and voice could be created discovered asserted and exercised Cultural producers and consumers thus challenged dominant ideas about just who could enter the public arena greatly expanding both the real and imaginary spaces of public life to include hitherto excluded groups of private people The consequences of this historical reconfiguration of public space remain relevant especially for contemporary efforts to meaningfully include the views of ordinary people in public life **Andrew Jackson as a Public Man** Sumner, 2024-07-11

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