Self-Interest and Public Interest in Western Politics
Leif Lewin

Is it self-interest or public interest that dominates in public life? Rational-choice theory, political philosophy, and electoral research were all used to answer this question. Analysing existing literature, Professor Leif Lewin shows that predominant consensus emerged on this issue by the 1980s. This consensus states that people in politics are driven mostly by their self-interest and not by common good and society values. Although Professor Lewin is not testing existing views that ‘egoism rules’ on deep theoretical grounds, he strongly argues that empirical facts do not support such views and thus opens a new chapter in the debate on individuals’ rationality.

Combining research results and achievements of different research fields, mentioned above, the author adopts methodology never used before. Extensive literature review on studies of Western democracy provides a basis for analysis for many countries. Separate chapters of the book are devoted to the attitudes and actions of the electoral voters, politicians, and bureaucrats in power. This allows the author to make broad conclusions, which challenges predominant views. He concludes that in most cases people in politics are driven by broader social interests rather than their own short-term interests.

Gender, Biography, and the Public Sphere
Kay Ferres

in Mapping Lives: The Uses of Biography

Gender, Biography, and the Public Sphere
Kay Ferres

in Mapping Lives: The Uses of Biography
This chapter discusses some of the ways biography – including biographers, the reading and uses of biography, and the practices that represent gender – has treated the problem of women's appearances in public life. The author focuses the discussion on questions of reputation and influence.

Patriotism and Sentimentality
Eamonn Callan

in Creating Citizens: Political Education and Liberal Democracy
Published in print: 1997 Published Online: November 2003
Item type: chapter

The inculcation of patriotism is often construed as a curb on the development of critical reason, and hence, as repugnant to any conception of political education that valorizes autonomy. This view of patriotic education, recently defended by William Galston, is shown to rest on illiberal premises about the role of emotions in public life. A form of liberal patriotic education, derived from Rawls's account of moral development, that escapes the pitfalls of Galston's account is delineated.

The New Heretics of France
Susan Palmer

Published in print: 2011 Published Online: January 2012
Item type: book

Since the Age of Enlightenment, France has upheld clear constitutional guidelines that protect human rights and religious freedom. Today, however, intolerant attitudes and discriminatory practices towards unconventional faiths have become acceptable and even institutionalized in public life. This book offers an examination of France's most stigmatized new religions, or sects, and the public management of religious and philosophical minorities by the state. The book tracks the mounting government-sponsored anticult movement in the wake of the shocking mass suicides of the Solar Temple in 1994, and the negative impact of this movement on France's most visible religious minorities, whose names appeared on a “blacklist” of 172 sects commissioned by the National Assembly. Drawing on extensive interviews and field research, the book describes the controversial histories of well-known international NRM s (the Church of Scientology, Raelian Movement, and Unificationism) in France, as well as esoteric local groups. The book also
reveals the partisanship of Catholic priests, journalists, village mayors, and the passive public who support La Republique's efforts to control minority faiths—all in the name of “Liberty, Equality and Fraternity”.

Anti-Party Sentiments in Southern Europe
Mariano Torcal, Richard Gunther, and José Ramón Montero

in Political Parties: Old Concepts and New Challenges
Published in print: 2002 Published Online: November 2003
Publisher: Oxford University Press
DOI: 10.1093/0199246742.003.0010
Item type: chapter

Political scientists who have written about party decline (the ‘crisis of parties’) fall into two broad categories: one group includes those who focus their analysis on the organizational structures, functions and membership of parties, and their performance in government and in representative institutions; a second group has been more concerned with citizens’ attitudes towards political parties, although their empirical studies have rarely focused on the question of the decline in public support for parties, and have instead been primarily concerned with themes such as the evolution of party identification, electoral participation, and the traditional social ties linking parties to citizens. Despite widespread interest in this theme, there have been surprisingly few empirical studies of the extent and possible origins of anti-party attitudes. Aims to fill this gap in the literature by systematically exploring the hypothesis of the ‘decline of parties’ from the standpoint of citizen support for these key institutions in four Southern European democracies, although the existing literature on the topic has produced contradictory findings. Has four complementary objectives: (1) to develop and discuss attitudinal indicators that can serve as adequate measures of anti-party sentiments; (2) to observe the evolution of these indicators over time in a variety of contexts; (3) to discuss their relationship with other aspects of political behaviour; and (4) to speculate about the origins of anti-party sentiments. While most of the analysis focuses on Spain, similar attitudes are also explored in Portugal, Italy, and Greece, in an effort to determine the extent to which an increase in anti-party sentiments represents a general feature of contemporary West European democracies, and to what extent it maybe linked to a broader concept of political disaffection; also examined are some of the consequences of this phenomenon with regard to electoral behaviour, to psychological identification of citizens with parties, and to the overall level of involvement of citizens in public life.
Introduction
Heidi Rolland Unruh and Ronald J. Sider

in Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry

Published in print: 2005 Published Online: October 2005
Item type: chapter

Religious entities play a vital though limited role in our social safety net. The majority of congregations engage in community-serving activities, though their commitments tend to be shallow. Four currents in the broader political and social setting have particular implications for understanding faith-based social services: devolution, faith-based initiatives, changing norms for religion in public life, and ambivalence toward evangelism. Shifting patterns in church-state relations have generated both opportunities and uncertainties. This dynamic context invites a fresh conceptual framework for interpreting churches' public engagement. In particular, new language is needed to describe the “faith factor” that has meaning outside of the religious community, but does not reduce faith to a product of other social variables.

Introduction
Angelica Goodden

in Madame de Staël: The Dangerous Exile

Published in print: 2008 Published Online: May 2008
Item type: chapter

This introductory chapter sets the scene for Staël's hostility to Napoleon, her daring to write despite periodically suffering from the characteristically female ‘anxiety of authorship’, and the split between public and private life that helped define her existence. It describes how her besetting fear of boredom propels her into the chancy existence of the literary, political, and moral dissident, and situates her exile in the context of others — sexual as well as literary. Does Staël connive at the repression of woman or openly challenge it? Why does such an obvious feminist seem to advocate an acceptance of woman's inferior status? Napoleon, often seen as her greatest foe, grudgingly admires her: ‘She'll last’.
This chapter examines the place of hypnosis in Weimar Germany's cultural imaginary and its connection to a broad set of fears articulated around the “masses,” “mass culture,” and the problem of “mass psychology.” It relates this motif to debates about Weimar cinema, which aroused both intense apprehension concerning its impact on audiences and equally intense hopes concerning its possibilities as a medium of public instruction or enlightenment. In particular, it looks at Fritz Lang's film The Testament of Dr. Mabuse, which was banned in 1933 by Germany's film censor board due to fear that it represented an incitement not merely to crime but to revolution and terror. The chapter shows that Testament both casts a hypnotic spell and undoes it through a kind of “counterhypnosis.” It also discusses some of the questions raised by the banning of Testament, including one relating to the role of the mass media in modern public life.

This chapter examines the social factors that influenced the redefinition of public life and collective identities in the Southern Cone countries of Argentina, Chile, and Uruguay in the wake of redemocratization. It provides examples of the lines of thought and debate through which different social actors tried to come to grips with what the experience of military rule revealed about their society and prospects for future change. It also analyses the role of the cultural domain collective self-understanding in reshaping collective identity.
Conclusion
Heidi Rolland Unruh and Ronald J. Sider
in Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry
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Item type: chapter

Research on the “faith factor” in solving social problems should take into account the complexity of the religious dynamics of social action. More nuanced understandings of the role of religion in public life are needed for accurate assessments of the risks and rewards of faith-based initiatives—shifting the focus from whether to how government should partner with faith-based social services. Well-crafted public policy can expand the civic contributions of religious groups with a public mission to serve society. As some Christians emphasize social service as a vehicle for evangelism, it is important to learn whether conversionist, socially engaged churches represent a growing movement. The “both-and” paradigm of a holistic mission orientation bridges the conservative-liberal dualism that has long characterized American Protestantism.

Ethnics in Public and Private Use
P. M. Fraser
in Greek Ethnic Terminology
Published in print: 2009 Published Online: January 2013
Publisher: British Academy
DOI: 10.5871/bacad/9780197264287.003.0004
Item type: chapter

This chapter considers the various usages of the ethnic, the expression essentially of the foreigner in both public and private life, from the fifth century bc onwards. It shows that after the fifth century bc the use of the ethnic in entries in public records, which were recognised to have international validity, might vary, even within a single document, without good cause, or at least without an evident cause. This substantiates the view expressed concerning other types of evidence, that Greek protocol — the use of the criteria treated in this and the preceding chapters — was consistent only with regard to matters within the traditional framework of the individual poleis themselves, and to publicly proclaimed honours such as proxeny-decrees, while still conforming in the broadest terms to certain inherited practices. At the same time allowance must
be made for a considerable amount of variation, due to causes which frequently remain unknown.

Gellius and the Roman Antiquarian Tradition
Andrew J. Stevenson

in The Worlds of Aulus Gellius
Published in print: 2004 Published Online: September 2007
Item type: chapter

This chapter considers Gellius' relation to Roman antiquarianism, whose supreme exponent was Varro and which provided the supposedly factual background to everyday life. Although not himself an antiquarian scholar, he retails much antiquarian and other scholarship, and is indebted to scholarly methods and habits. These include the use of etymologies, contents-lists, careful naming of sources, the use of rubrics, the question-and-answer process, research including the study of inscriptions as well as books, emphasis on detail, and the presentation of alternative views. Antiquarianism studied the Roman past in terms of persons, places, times, and things, being concerned with public life both political and religious, and also with private institutions and the law. Its original purpose of fitting their readers for civic life had mutated by Gellius' day (the sheer pleasure of learning apart) into facilitating elite Romans' self-definition as Romans.

The Great Task Remaining Before Us
Paul A. Cimbala and Randall M. Miller (eds)

Published in print: 2010 Published Online: March 2011
Item type: book

Through informative case studies, this illuminating book remaps considerations of the Civil War and reconstruction era by charting the ways in which the needs, interests, and experiences of going to war, fighting it, and making sense of it informed and directed politics, public life, social change, and cultural memory after the war's end. In doing so, it shows that the war did not actually end with Lee's surrender at Appomattox and Lincoln's assassination in Washington. As the chapters show, major issues remained, including defining freedom; rebuilding the South; integrating women and blacks into postwar society, culture, and politics; deciding the place of the military in public life; demobilizing or
redeploying soldiers; organizing a new party system; and determining the scope and meanings of union.

**Saving Souls, Serving Society**
Heidi Rolland Unruh and Ronald J. Sider

Published in print: 2005 Published Online: October 2005
Item type: book

The political controversy surrounding the role of religion in public life calls for more objective attention to the faith factor in social activism. What does it mean for a community-serving program to be “faith-based”? How do churches and other religious organizations express their religious identity or convey a religious message in the context of social services? Drawing on case studies of fifteen Philadelphia-area Protestant churches with active community outreach, Saving Souls, Serving Society introduces a new vocabulary for describing the religious components and spiritual meanings embedded in social action, and provides a typology of faith-based organizations and programs. This analysis yields a framework for Protestant mission orientations that makes room for the diverse ways that churches interrelate spiritual witness and social compassion. In particular, the debate over faith-based initiatives has highlighted a small but growing segment of churches committed to both saving souls and serving society. The book illuminates the public engagement of these “conversionist” churches, exploring how they navigate the tension between their spiritual mission and the constraints on evangelism in the context of social services. The closing chapters explicate the potential contribution of religious dynamics to social outcomes, assess the relationship between mission orientations and social capital, present recommendations for research on faith-based social services, and draw implications for a constructive approach to church-state relations. Openness to a fresh perspective can equip policy makers, scholars and practitioners to respond wisely to the evolving complexities of the religious contours of social ministry.

**Introduction**
KRISTINA MILNOR

in Gender, Domesticity, and the Age of Augustus: Inventing Private Life

Published in print: 2008 Published Online: January 2010
Item type: chapter
There is a paradox evident in the ideals and ideologies of gender which prevailed in the early Roman empire during the reign of Augustus. In Roman society, women were traditionally associated with domestic life, their highest tasks confined within the household, and their most praiseworthy roles thought to be those of wife and mother. In the Augustan period, however, women were able to take on real and important roles in the civic sphere without compromising their perceived domesticity. This book explores the creation and consequences of this paradox and identifies the conflicts and contradictions which adhere to the position of elite Roman women during the first years of Julio-Claudian rule. The book looks at female domesticity as one of the principles which made Roman politics work, the separation of public life from private life, and the image of female domesticity in book 8 of Virgil's poem Aeneid.

A Domestic Disturbance: Talking About the Triumvirs in the Early Empire
KRISTINA MILNOR

in Gender, Domesticity, and the Age of Augustus: Inventing Private Life

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DOI: 10.1093/acprof:oso/9780199235728.003.0005
Item type: chapter

The age of the triumvirs refers to the period following the assassination of Julius Caesar which marked the beginning of Octavian's rise to the pinnacle of political power. This chapter considers the representation in imperial prose of domestic life during the civil wars which immediately preceded the age of Augustus in the early Roman empire. Using both traditional historical sources, such as Appian and Cassius Dio, and the rhetorical handbooks of Valerius Maximus and Seneca the Elder, this book argues that stories of domestic virtue and vice during the civil wars appear as 'real' history rather than as a means to characterise the late republic as a time when private life was tragically invaded by politics. In this way, the social conflict in the Roman state which immediately preceded the transition to empire is seen as fundamentally concerned with the relationship between private and public life, a crisis in domesticity which supposedly necessitated the political concern with domestic values under the early Roman empire.

Madame de Staël
Angelica Goodden

Published in print: 2008 Published Online: May 2008
Publisher: Oxford University Press
2008
This book describes Staël's life in exile as the crucial experience shaping her literary and political identity. It relates her inner, private exile as an oppressed and thwarted woman in a society with restrictive and conventional norms of decorum to the outer, public exile of one who suffered banishment as a result of daring to criticize authoritarian regimes. This tension made her a living paradox in the late 18th and early 19th centuries. A member of the downtrodden sisterhood who longed to be politically active, but knew that her sex excluded her in practical terms from the world stage, she was torn between the need to appear a ‘proper lady’ and the desire to write in socially and intellectually daring (or ‘male’) ways. Yet although she was regarded by her political masters as simply too dangerous to be tolerated in France, her subversive writings — particularly the novels Delphine and Corinne and the Romantic digest De l'Allemagne — made her appear as much a threat outside her homeland as within it, an irritant to despotic political regimes, and a cosmopolitan who lived, socialized, and observed wherever she went (England, Germany, Italy, and Russia) and afterwards wrote to explosive effect about the experience. Exile served only to give this European celebrity, the friend of statesmen and soldiers as well as of literary figures like Goethe, Schiller, Byron, and Fanny Burney, a public voice that infuriated her political antagonists, increasing her determination to escape entrapment and proclaim the virtues of freedom and enlightenment wherever she went.

Religion and Symbolic Politics
Robert Wuthnow

in Christianity in the Twenty-First Century: Reflections on the Challenges Ahead

Recent decades have produced a myriad of attempts by religious groups to influence public affairs. From the efforts of clergy in the 1960s to advance the cause of civil rights to the protests organized by religious groups in the 1980s against abortion, the last part of the 20th century has given us ample opportunity to consider the ways in which religious convictions can make a difference in public life. The formal dismantling of Moral Majority marked a significant turning point. It brought an important chapter in the efforts of conservative Christians to influence American politics to a close. The religious Right is a particularly instructive case for considering how believers with firm convictions in the divine truth of
their cause confront the pluralism inherent in American public life. The religious Right underwent changes that are themselves valuable lessons in the pragmatic norms of public policy. The chapter also provides a helpful case for considering how morality functions in the public arena. Above all, it represents a movement that was remarkably adept in the use of symbolism for political purposes.

Women, History, and the Law
KRISTINA MILNOR

in Gender, Domesticity, and the Age of Augustus: Inventing Private Life
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This chapter discusses the ways in which law and the history of law became important in Augustan ideology as a means of situating women within the public/private dichotomy. For the first time in Roman history, the programme of social legislation initiated by Augustus in the early Roman empire made adultery a criminal offence and offered rewards to those who married and produced children. This chapter also examines the historian Livy's reconstruction of the debate over the repeal of the lex Oppia in which the historian seizes the opportunity to present opposing views of the ‘place’ of law within Roman society. Thus, this chapter both explores the state's direct intervention in the construction of domestic life and one representational response to the contemporary cultural debate about female behaviour and public life.

Themes of Individuality in Private and Public Lives: Personal Narratives
Mattison Mines

in Public Faces, Private Voices: Community and Individuality in South India
Published in print: 1994 Published Online: May 2012
Publisher: University of California Press DOI: 10.1525/california/9780520084780.003.0007

This chapter focuses on civic individuality in public and private lives in George Town. It explains that Tamils consider the individuality of different people to be of unequal worth and judge the individuality of other person based on what they known about him or her within a given social context. In addition, civic individuality is circumscribed in Tamil culture by ideas that stress altruism. The chapter relates the relevant