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# **Reconstituting The Body Politic**

Paul D. Halliday

# **Reconstituting The Body Politic:**

**Reconstituting the Body Politic** Jonathan M. Hess, 1999 The concept that art must have no instrumental function is a doctrine traditionally traced back to Kant's Critique of Judgment In Reconstituting the Body Politic Jonathan Hess proposes that this concept of autonomous art marks not a withdrawal from the political realm but the ultimate embodiment of Enlightenment political culture a response to a crisis in the institution idealized by Jurgen Habermas as the bourgeois public sphere In Reconstituting the Body Politic Hess explores the moment in late eighteenth century Germany that witnessed the emergence of two concepts that marked the modern era the political concept of the public sphere and the doctrine of aesthetic autonomy By considering the extent to which at its very inception the concept of aesthetic autonomy is inextricably intertwined with the emergence of the concept of the public sphere he offers both a historical study of the political conditions that produced this concept and a contribution to contemporary literary and political theory Reading texts by Kant alongside the writings of contemporaries like Karl Philipp Moritz Hess examines a wide variety of eighteenth century texts discourses and institutions He then enters into a critical dialogue with Walter Benjamin Reinhart Koselleck and Jurgen Habermas to articulate a political critique of this aesthetic The aesthetic theory of Kant's Critique emerges not as a mere defense of the disinterestedness of aesthetic pleasure but as an engaged response to the political limitations of public culture during the Enlightenment Hess argues for an understanding of these concepts as functionally interdependent and he reflects on what this interdependence might mean for the practice of literary and cultural criticism today His work will interest not only Germanists and critical theorists but also art historians and historians of philosophy and political thought **Body Politic** Sandy Smith-Nonini, 2010-02-18 Incorporating investigative journalism and drawing on interviews with participants and leaders Sandy Smith Nonini examines the contested place of health and development in El Salvador over the last two decades Healing the Body Politic recounts the dramatic story of radical health activism from its origins in liberation theology and guerrilla medicine during the third world country s twelve year civil war through development of a remarkable popular health system administered by lay providers in a former war zone controlled by leftist rebels This ethnography casts light on the conflicts between the conservative Ministry of Health and primary health advocates during the 1990s peace process a time when the government sought to dismantle the effective peasant run rural system It offers a rare analysis of the White Marches of 2002 2003 when radicalized physicians rose to national leadership in a successful campaign against privatization of the social security health system Healing the Body Politic contributes to the productive integration of medical and political anthropology by bringing the semiotics of health and the body to bear on cultural understandings of warfare the state and globalization An American Body-politic Bernd Herzogenrath, 2010 A reflection on the metaphor of the body politic throughout American history The Body Politic Catherine A. Holland, 2013-07-04 This work advances an original thesis that challenges the dominant schools of thought concerning the liberal tradition in the US Suicide and the Body

**Politic in Imperial Russia** Susan K. Morrissey, 2007-01-04 In early twentieth century Russia suicide became a public act and a social phenomenon of exceptional scale a disquieting emblem of Russia's encounter with modernity This book draws on an extensive range of sources from judicial records to the popular press to examine the forms meanings and regulation of suicide from the seventeenth century to 1914 placing developments into a pan European context It argues against narratives of secularization that read the history of suicide as a trajectory from sin to insanity crime to social problem and instead focuses upon the cultural politics of self destruction Suicide the act the body the socio medical problem became the site on which diverse authorities were established and contested not just the priest or the doctor but also the sovereign the public and the individual This panoramic history of modern Russia told through the prism of suicide rethinks the interaction between cultural forms individual agency and systems of governance Race J. Kameron Carter, 2008-09-02 In Race A Theological Account J Kameron Carter meditates on the multiple legacies implicated in the production of a racialized world and that still mark how we function in it and think about ourselves These are the legacies of colonialism and empire political theories of the state anthropological theories of the human and philosophy itself from the eighteenth century Enlightenment to the present Carter's claim is that Christian theology and the signal transformation it along with Christianity underwent is at the heart of these legacies In that transformation Christian anti Judaism biologized itself so as to racialize itself As a result and with the legitimation of Christian theology Christianity became the cultural property of the West the religious ground of white supremacy and global hegemony In short Christianity became white The racial imagination is thus a particular kind of theological problem Not content only to describe this problem Carter constructs a way forward for Christian theology Through engagement with figures as disparate in outlook and as varied across the historical landscape as Immanuel Kant Frederick Douglass Jarena Lee Michel Foucault Cornel West Albert Raboteau Charles Long James Cone Irenaeus of Lyons Gregory of Nyssa and Maximus the Confessor Carter reorients the whole of Christian theology bringing it into the twenty first century Neither a simple reiteration of Black Theology nor another expression of the new theological orthodoxies this groundbreaking book will be a major contribution to contemporary Christian theology with ramifications in other areas of the humanities **Dismembering the Body Politic** Paul D. Halliday, 2003-11-13 This is a major survey of how towns were governed in late Stuart and early Hanoverian England A new kind of politics emerged out of England's Civil War partisan politics This happened first in the corporations governing the towns and not at Parliament as is usually argued Based on an examination of the records of scores of corporations this book explains how war unleashed a cycle of purge and counter purge which continued for decades It also explains how a society that feared a system of politics based on division found the means to absorb it peacefully As conflict sharpened in communities everywhere local competitors turned to the court of King s Bench to resolve their differences In doing so they prompted the court to develop a new body of law that protected local governments from the divisive impulses within them Pestilence and the Body Politic in Latin Literature Hunter H.

Gardner, 2019-07-11 Scientists journalists novelists and filmmakers continue to generate narratives of contagion stories shaped by a tradition of disease discourse that extends to early Greco Roman literature Lucretius Vergil and Ovid developed important conventions of the western plaque narrative as a response to the breakdown of the Roman res publica in the mid first century CE and the reconstitution of stabilized government under the Augustan Principate 31 BCE 14 CE relying on the metaphoric relationship between the human body and the body politic these authors used largely fictive representations of epidemic disease to address the collapse of the social order and suggest remedies for its recovery Theorists such as Susan Sontag and Ren Girard have observed how the rhetoric of disease frequently signals social psychological or political pathologies but their observations have rarely been applied to Latin literary practices Pestilence and the Body Politic in Latin Literature explores how the origins and spread of outbreaks described by Roman writers enact a drama in which the concerns of the individual must be weighed against those of the collective staged in an environment signalling both reversion to a pre historic Golden Age and the devastation characteristic of a post apocalyptic landscape Such innovations in Latin literature have impacted representations as diverse as Carlo Coppola's paintings of a seventeenth century outbreak of bubonic plague in Naples and Margaret Atwood's Maddaddam Trilogy Understanding why Latin writers developed these tropes for articulating contagious disease and imbuing them with meaning for the collapse of the Roman body politic allows us to clarify what more recent disease discourses mean both for their creators and for the populations they afflict in Athenian Political Thought and the Reconstitution of American Democracy J. Peter contemporary media Euben, John R. Wallach, Josiah Ober, 2018-07-05 In the contemporary United States the image and experience of Athenian democracy has been appropriated to justify a profoundly conservative political and educational agenda Such is the conviction expressed in this provocative book which is certain to arouse widespread comment and discussion What does it mean to be a citizen in a democracy Indeed how do we educate for democracy These questions are addressed here by thirteen historians classicists and political theorists who critically examine ancient Greek history and institutions texts and ideas in light of today s political practices and values They do not idealize ancient Greek democracy Rather they use it with all its faults as a basis for measuring the strengths and shortcomings of American democracy In the hands of the authors ancient Greek sources become partners in an educational dialogue about democracy s past one that goads us to think about the limitations of democracy's present and to imagine enriched possibilities for its future. The authors are diverse in their opinions and in their political and moral commitments But they share the view that insulating American democracy from radical criticism encourages a dangerous complacency that Athenian political thought can disrupt **Reproducing Enlightenment:** Paradoxes in the Life of the Body Politic Diana K. Reese, 2010-01-13 Written at the crossroads of aesthetics and politics Reproducing Enlightenment Paradoxes of the Body Politic interrogates the abstraction of the bearer of rights in Enlightenment thought by exploring contradictions between reproductive labor and political representation in the ideal of

democratic citizenship Drawing parallels between new definitions of biological form in Kant's Critique of Judgment and his popular writings on Enlightenment Reese's study reveals connections between naturalist inquiry and the political category of self evidence around the turn of the 19th century Pursuing this connection into Weimar Classical era aesthetics Reese's scholarship sets the backdrop against which she proposes to read the formal literary innovations of Mary Shelley and Heinrich von Kleist The careful comparison of textual compositions by Shelley and Kleist shows how these two authors refuse organicist metaphor and excavate the paradoxes of Enlightenment attempts to theorize the equality of a disembodied subject Reproducing Enlightenment traces two anti-classical poetics that arc beyond the concept of juridical and biological self evidence to touch the dialectics and dilemmas of recognition at the foundation of social being

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