

ROUSSEAU AND THE REPUBLIC OF VIRTUE

*The Language of Politics in
the French Revolution*



CAROL BLUM

Rousseau And The Republic Of Virtue The Language Of Politics In The French Revolution

Richard D. E. Burton



Rousseau And The Republic Of Virtue The Language Of Politics In The French Revolution:

Rousseau and the Republic of Virtue Carol Blum, 1989 Carol Blum's book is an extraordinarily important and beautifully written work for which I have the deepest admiration. No one seriously interested in the French Revolution or in eighteenth century political language and theory can afford not to read it.

The Religious Origins of the French Revolution Dale K. Van Kley, 1996-01-01 Although the French Revolution is associated with efforts to dechristianize the French state and citizens, it actually had long term religious even Christian origins, claims Dale Van Kley in this controversial new book. Looking back at the two and a half centuries that preceded the revolution, Van Kley explores the diverse often warring religious strands that influenced political events up to the revolution. Van Kley draws on a wealth of primary sources to show that French royal absolutism was first a product and then a casualty of religious conflict. On the one hand, the religious civil wars of the sixteenth century between the Calvinist and Catholic internationals gave rise to Bourbon divine right absolutism in the seventeenth century. On the other hand, Jansenist related religious conflicts in the eighteenth century helped to desacralize the monarchy and along with it the French Catholic clergy which was closely identified with Bourbon absolutism. The religious conflicts of the eighteenth century also made a more direct contribution to the revolution for they left a legacy of protopolitical and ideological parties such as the Patriot party, a successor to the Jansenist party whose rhetoric affected the content of revolutionary as well as counterrevolutionary political culture. Even in its dechristianizing phase, says Van Kley, revolutionary political culture was considerably more indebted to varieties of French Catholicism than it realized.

Revolution and the Republic Jeremy Jennings, 2011-06-16 A history of political thought in France from the French Revolution of 1789 to the present day.

Language and Revolution Igal Halfin, 2004-08-02 This work examines the role of language in forging the modern subject. Focusing on the idea of the New Man that has animated all revolutionaries, the present volume asks what it meant to define oneself in terms of one's class origins, gender, national belonging or racial origins.

Signature Pieces Peggy Kamuf, 2018-03-15 No detailed description available for Signature Pieces.

Monstrous Society David Collings, 2009 *Monstrous Society* problematizes competing representations of reciprocity in England in the decades around 1800. It argues that in the eighteenth century, moral economy power is divided between official authority and the counter power of plebeians. This tacit mutual understanding comes under attack when influential political thinkers such as Edmund Burke, Jeremy Bentham and T. R. Malthus attempt to discipline the social body to make state power immune from popular response. But once negated, counter power persists even in the demands of a debased inhuman body. Such a response is writ large in Gothic tales, especially Matthew Lewis's *The Monk* and Mary Shelley's *Frankenstein*, and in the innovative embodied political practices of the mass movements for Reform and the Charter. By interpreting the formation of modern English culture through the early modern practice of reciprocity, David Collings constructs a nonmodern mode of analysis, one that sees modernity not as a break from the past but as the result of attempts to transform traditions that

however distorted nevertheless remain broadly in force Jacket *In the Midst of Perpetual Fetes* David Waldstreicher,2012-12-01 In this innovative study David Waldstreicher investigates the importance of political festivals in the early American republic Drawing on newspapers broadsides diaries and letters he shows how patriotic celebrations and their reproduction in a rapidly expanding print culture helped connect local politics to national identity Waldstreicher reveals how Americans worked out their political differences in creating a festive calendar Using the Fourth of July as a model members of different political parties and social movements invented new holidays celebrating such events as the ratification of the Constitution Washington's birthday Jefferson's inauguration and the end of the slave trade They used these politicized rituals he argues to build constituencies and to make political arguments on a national scale While these celebrations enabled nonvoters to participate intimately in the political process and helped dissenters forge effective means of protest they had their limits as vehicles of democratization or modes of citizenship Waldstreicher says Exploring the interplay of region race class and gender in the development of a national identity he demonstrates that an acknowledgment of the diversity and conflict inherent in the process is crucial to any understanding of American politics and culture Citoyennes Annie Smart,2011-12-23 In *Citoyennes* Annie Smart argues that many revolutionary and pre revolutionary works constructed a civic identity for women and portrayed the home as a site for both civic virtue and private subjectivity This interdisciplinary study offers a fresh interpretation of the role of women and the home in eighteenth century France and goes a long way to filling a gaping hole in the contemporary literature on the subject **Visualizing the Nation** Joan B. Landes,2018-08-06 Popular images of women were everywhere in revolutionary France Although women's political participation was curtailed female allegories of liberty justice and the republic played a crucial role in the passage from old regime to modern society In her lavishly illustrated and gracefully written book Joan B Landes explores this paradox within the workings of revolutionary visual culture and traces the interaction between pictorial and textual political arguments Landes highlights the widespread circulation of images of the female body notwithstanding the political leadership's suspicions of the dangers of feminine influence and the seductions of visual imagery The use of caricatures and allegories contributed to the destruction of the masculinized images of hierarchic absolutism and to forging new roles for men and women in both the intimate and public arenas Landes tells the fascinating story of how the depiction of the nation as a desirable female body worked to eroticize patriotism and to bind male subjects to the nation state Despite their political subordination women too were invited to identify with the project of nationalism Recent views of the French Revolution have emphasized linguistic concerns in contrast Landes stresses the role of visual cognition in fashioning ideas of nationalism and citizenship Her book demonstrates as well that the image is often a site of contestation as individual viewers may respond to it in unexpected even subversive ways *The Democratic Sublime* Jason Frank,2021-03-15 The transition from royal to popular sovereignty during the age of democratic revolutions from 1776 to 1848 entailed not only the reorganization of institutions of governance and norms of

political legitimacy but also a dramatic transformation in the iconography and symbolism of political power. The personal and external rule of the king whose body was the physical locus of political authority was replaced with the impersonal and immanent self rule of the people whose power could not be incontestably embodied. This posed representational difficulties that went beyond questions of institutionalization and law extending into the aesthetic realm of visualization, composition and form. How to make the people's sovereign will tangible to popular judgment was and is a crucial problem of democratic political aesthetics. *The Democratic Sublime* offers an interdisciplinary exploration of how the revolutionary proliferation of popular assemblies, crowds, demonstrations, gatherings of the people out of doors came to be central to the political aesthetics of democracy during the age of democratic revolutions. Jason Frank argues that popular assemblies allowed the people to manifest as a collective actor capable of enacting dramatic political reforms and change. Moreover, Frank asserts that popular assemblies became privileged sites of democratic representation as they claimed to support the voice of the people while also signaling the material plenitude beyond any single representational claim. Popular assemblies continue to retain this power in part because they embody that which escapes representational capture; they disrupt the representational space of appearance and draw their power from the ineffability and resistant materiality of the people's will. Engaging with a wide range of sources from canonical political theorists Rousseau, Burke and Tocqueville to the novels of Hugo, the visual culture of the barricades and the memoirs of popular insurgents, *The Democratic Sublime* demonstrates how making the people's sovereign will tangible to popular judgment became a central dilemma of modern democracy and how it remains so today.

Rebel Daughters Sara E. Melzer, Leslie W. Rabine, 1992-05-21. This interdisciplinary collection of essays examines the important and paradoxical relation between women and the French Revolution. Although the male leaders of the Revolution depended on the women's active militant participation, they denied to women the rights they helped to establish. At the same time that women were banned from the political sphere, woman was transformed into an allegorical figure which became the very symbol of masculine Liberty and Equality. This volume analyzes how the revolutionary process constructed a new gender system at the foundation of modern liberal culture.

Literature & Medicine During the Eighteenth Century Marie Mulvey Roberts, Roy Porter, 2022-10-10. First published in 1993, *Literature & Medicine During the Eighteenth Century* analyses the close interplay of medicine and literature by paying special attention to questions of body language and the representation of inner life. Although today medicine and literature are widely seen as falling on different sides of the two cultures divide, this was not so in the eighteenth century when doctors, scientists, writers and artists formed a well integrated, educated elite. Locke, Smollett and Goldsmith were doctors and physicians such as Erasmus Darwin doubled as poets. Written by leading historians of medicine and eighteenth century literary critics, this book uncovers the interconnections between medical and psychological theory and ideas of taste, beauty and genius. Its contributors explore the rich cultural milieu of the period and investigate the ways in which medicine itself contributed to informing a gendered discourse of the world. This

book will be of interest to historians literary scholars and medical historians **Jacques-Louis David and Jean-Louis Prieur, Revolutionary Artists** Warren Roberts,2000-01-01 A comparative study of the French Revolution s most famous artist and a little known illustrator Blood in the City Richard D. E. Burton,2018-10-18 The Terror of 1793 94 the Paris Commune of 1871 the Dreyfus Affair explosions of violence punctuated French history from the start of the Revolution until the Liberation at the close of World War II The distinguished scholar Richard D E Burton here offers a stunningly original account of these outbursts concluding that recourse to political violence was not occasional and abnormal but rather the usual pattern in French history Instead of adhering to conventional chronological lines *Blood in the City* is structured topologically around a number of major Parisian sites of memory including Place de la Concorde Sacr Coeur and the Eiffel Tower For thirty years Burton has visited and revisited Paris criss crossing the streets on foot and lived with great nineteenth and twentieth century literary depictions of the city Drawing on historical literary visual anthropological and psychological sources he develops a wide ranging account of violence in modern French politics In so doing he provides powerful insights into political violence scapegoating the idea of sacrifice and the widespread French obsession with conspiracy Burton demonstrates that time and again the same basic scenario has been acted out on the streets of Paris one or more people would be singled out from the community and imprisoned exiled or more often subjected to violence by the crowd or the state In particular he explores how Catholicism in its extreme ultrareactionary form shaped the worldviews of Parisians and how the killing of a sacrificial victim came to be seen as a reenactment of the crucifixion of Christ **Stendhal's Parallel Lives** Francesco Manzini,2004 This book deals with the important and hitherto neglected relationship between the works of Stendhal and Plutarch s *Parallel Lives* Stendhal s readings of Plutarch are shown to inform his literary representations of Revolution and Empire Restoration and Orleanism as well as his theorizations of Romanticism In particular the Plutarchan concept of *Parallel Lives* is used to analyse one of the major themes of Stendhal s writing the self construction of individual identity whether auto biographical or fictional by means of the emulation as distinct from the imitation of heroic exemplars As a consequence the balance between irony and idealism often identified by critics in Stendhal s work is shown rather to be an imbalance weighted in favour of an idealism derived from Plutarchan conceptions of heroism particularly as they are represented in the *Lives* of Julius Caesar and Marcus Brutus *God in the Enlightenment* William J. Bulman,Robert G. Ingram,2016-04-25 We have long been taught that the Enlightenment was an attempt to free the world from the clutches of Christian civilization and make it safe for philosophy The lesson has been well learned In today s culture wars both liberals and their conservative enemies inside and outside the academy rest their claims about the present on the notion that the Enlightenment was a secularist movement of philosophically driven emancipation Historians have had doubts about the accuracy of this portrait for some time but they have never managed to furnish a viable alternative to it for themselves for scholars interested in matters of church and state or for the public at large In this book William J Bulman and Robert G

Ingram bring together recent scholarship from distinguished experts in history theology and literature to make clear that God not only survived the Enlightenment but thrived within it as well The Enlightenment was not a radical break from the past in which Europeans jettisoned their intellectual and institutional inheritance It was to be sure a moment of great change but one in which the characteristic convictions and traditions of the Renaissance and Reformation were perpetuated to the point of transformation in the wake of the Wars of Religion and during the early phases of globalization The Enlightenment's primary imperatives were not freedom and irreligion but peace and prosperity As a result Enlightenment could be Christian communitarian or authoritarian as easily as it could be atheistic individualistic or libertarian Honing in on the intellectual crisis of the late seventeenth and early eighteenth centuries while moving from Spinoza to Kant and from India to Peru God in the Enlightenment takes a prism to the age of lights

International Encyclopedia of Civil Society Helmut K.

Anheier,Stefan Toepler,2009-11-24 Recently the topic of civil society has generated a wave of interest and a wealth of new information Until now no publication has attempted to organize and consolidate this knowledge The International Encyclopedia of Civil Society fills this gap establishing a common set of understandings and terminology and an analytical starting point for future research Global in scope and authoritative in content the Encyclopedia offers succinct summaries of core concepts and theories definitions of terms biographical entries on important figures and organizational profiles In addition it serves as a reliable and up to date guide to additional sources of information In sum the Encyclopedia provides an overview of the contours of civil society social capital philanthropy and nonprofits across cultures and historical periods For researchers in nonprofit and civil society studies political science economics management and social enterprise this is the most systematic appraisal of a rapidly growing field

The Republic of Letters Dena Goodman,1994 Goodman chronicles the story of the Republic of Letters from its earliest formation through major periods of change the production of the Encyclopedia the proliferation of a print culture that widened circles of readership beyond the control of salon governance and the early years of the French Revolution

The European Philosophers from Descartes to Nietzsche Monroe

Beardsley,2002-11-12 Between the earliest and the latest of the works included here we have two hundred and fifty years of vigorous and adventurous philosophizing Monroe Beardsley writes in his Introduction to this collection If the modern period can be only vaguely or arbitrarily bounded it can at least be studied and we can ask whether any dominant themes overall patterns of movement or notable achievements can be found within it This question is one that is best asked by the reader after he has read or read around in these works This Modern Library Paperback Classic also includes a newly updated Bibliography

Masculinity and Male Codes of Honor in Modern France Robert A. Nye,1998-11-30

In this study of upper class masculinity from the end of the ancien r gime in 1789 to the end of World War I Robert Nye argues that manhood masculinity and male sexuality is like femininity a cultural construct comprising a strict set of heroic ideals and codes of honor which few men have been able to realize in practice In doing so Nye destabilizes and historicizes the male body and

incorporates gender into the brand of cultural history inaugurated by Norbert Elias in the 1930s

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