Chapter 6 Enlightenment And Revolution 1550 1789 Whats

Highlights the life of philosopher and prolific author Chales Montesquieu and discusses two of his well-known books on political philosophy, "Persian Letters" and "The Spirit of the Laws."

A major history of how the Enlightenment transformed people's everyday lives The Secular Enlightenment is a panoramic account of the radical ways life began to change for ordinary people in the age of Locke, Voltaire, and Rousseau. In this landmark book, familiar Enlightenment figures share places with voices that have remained largely unheard until now, from freethinkers and freemasons to French materialists, anticlerical Catholics, pantheists, pornographers, and travelers. Margaret Jacob takes readers from London and Amsterdam to Berlin, Vienna, Turin, and Naples, drawing on rare archival materials to show how ideas central to the emergence of secular democracy touched all facets of daily life. A majestic work of intellectual and cultural history, The Secular Enlightenment demonstrates how secular values and pursuits took hold of eighteenth-century Europe, spilled into the American colonies, and left their lasting imprint on the Western world for generations to come.

Public academic prize contests-the concours académique-played a significant role in the intellectual life of Enlightenment France, with aspirants formulating positions on such matters as slavery, poverty, the education of women, tax reform, and urban renewal and submitting the resulting essays for scrutiny by panels of judges. In The Enlightenment in Practice, Jeremy L. Caradonna draws on archives both in Paris and the provinces to show that thousands of individuals-ranging from elite men and women of letters artisans, and peasants-participated in these intellectual competitions, a far broader range of people than has been previously assumed. Caradonna contends that the Enlightenment in France can no longer be seen as a cultural movement restricted to a small coterie of philosophers or a limited number of printed texts. Moreover, Caradonna demonstrates that the French monarchy took academic competitions quite seriously, sponsoring numerous contests on such practical matters as deforestation, the quality of drinking water, and the nighttime illumination of cities. In some cases, the contests served as an early mechanism for technology transfer: the state used submissions to identify technical experts to whom it could turn for advice. Finally, the author shows how this unique intellectual exercise declined during the upheavals of the French Revolution, when voicing moderate public criticism became a rather dangerous act.

8 Chapters in this edition are: Chapter 1: What Does a Historian Do? Chapter 2: Studying Geography, Economics, and Citizenship Chapter 3: Age of Exploration and Trade Chapter 4: The Scientific Revolution and Enlightenment Chapter 5: Political and Industrial Revolutions Chapter 6: Imperialism and WW I Chapter 7: WW II and the Cold War Chapter 8: Building Today's World.

Transnational Patriotism in the Mediterranean investigates the long process of transition from a world of empires to a world of nation-states by narrating the biographies of a group of people who were born within empires but came of age surrounded by the emerging vocabulary of nationalism, much of which they themselves created. It is the story of a generation of intellectuals and political thinkers from the Ionian Islands who experienced the collapse of the Republic of Venice and the dissolution of the common cultural and political space of the Adriatic, and who contributed to the creation of Italian and Greek nationalisms. By uncovering this forgotten intellectual universe, Transnational Patriotism in the Mediterranean retrieves a world characterized by multiple cultural, intellectual, and political affiliations that have since been buried by the conventional narrative of the formation of nation-states. Transnational Patriotism in the Mediterranean rethinks the origins of Italian and Greek nationalisms and states, highlighting the intellectual connection between the Italian peninsula, Greece, and Russia, and reestablishing the lost link between the changing geopolitical contexts of western Europe, the Mediterranean, and the Balkans in the Age of Revolutions. It re-inscribes important intellectuals and political figures, considered "national fathers" of Italy and Greece (such as Ugo Foscolo, Dionysios Solomos, Ioannis Kapodistrias and Niccolò Tommaseo), into their regional and multicultural context, and shows how nations emerged from an intermingling, rather than a clash, of ideas concerning empire and liberalism, Enlightenment and religion, revolution and conservatism, and East and West.

This book examines the public battle sparked by the promulgation in 1788 of Prussia's Edict on Religion. Historians have seen in this moment nothing less than the end of the Enlightenment in Prussia. This book begs to differ and argues that social control had a long "enlightened" pedigree. Using both archival and published documents this book reveals deeply the entire Prussian elite was invested in social control of the masses, especially in the public sphere. What emerges is a picture of the Enlightenment in Prussia as a conservative enterprise that was limited by not merely the state but also the social anxieties of the Prussian elite.

The eighteenth century saw the creation of a number of remarkable mechanical androids: at least ten prominent automata were built between 1735 and 1810 by clockmakers, court mechanics, and other artisans from France, Switzerland, Austria, and the German lands. Designed to perform sophisticated activities such as writing, drawing, or music making, these "Enlightenment automata" have attracted continuous critical attention from the time they were made to the present, often as harbingers of the modern industrial age, an era during which human bodies and souls supposedly became mechanized. In Androids in the Enlightenment, Adelheid Voskuhl investigates two such automata—both depicting piano-playing women. These automata not only play music, but also move their heads, eyes, and torsos to mimic a sentimental body technique of the eighteenth century: musicians were expected to generate sentiments in themselves while playing, then communicate them to the audience through bodily motions. Voskuhl argues, contrary to much of the subsequent scholarly conversation, that these automata were unique masterpieces that illustrated the sentimental culture of a civil society rather than expressions of anxiety about the mechanization of humans by industrial technology. She demonstrates that only in a later age of industrial factory production did mechanical androids instill the fear that modern selves and societies had become indistinguishable from machines.

St. Jacob s is the only church to survive intact from Antwerp s Counter Reformation (1585-1794). Jeffrey Muller wreathes together the testimony of masterpieces and archives in Rubens s parish church to reconstruct art s integral role in religion and the transformation of society."

'Sans-Culottes' sets out a new way of thinking about the history of the French Revolution. It's starting point is the now-forgotten original meaning of the phrase sans culottes, or what the condition of being without breeches (sans culottes) once meant in the 18th century.

????:The sceptical chymist

Sewell synthesizes the material on the social history of the French labor movement from its formative period to the first half of the 19th century. Centers on the Revolutions of 1789, 1830 and 1848.

A profile of the United States and French Republic founder describes him as a controversial figure who helped shape the

revolutionary age, in an account that discusses his rise to fame and prominence, and his relationships with his contemporaries. Friedrich Schleiermacher's groundbreaking work in theology and philosophy was forged in the cultural ferment of Berlin at the convergence of the Enlightenment and Romanticism. The three sections of this book include illuminating sketches of Schleiermacher's relationship to contemporaries (Mendelssohn, Hegel and Kierkegaard), his work as public theologian (dialogue on Jewish emancipation, founding the University of Berlin) as well as the formation and impact of his two most famous books, On Religion: Speeches to its Cultured Despisers and The Christian Faith. Richard Crouter examines Schleiermacher's stance regarding the status of doctrine, Church and political authority, and the place of theology among the academic disciplines. Dedicated to the Protestant Church in the line of Calvin, Schleiermacher was equally a man of the university who brought the highest standards of rationality, linguistic sensitivity and a sense of history to bear upon religion.

Intended for scholars in the fields of political theory, and the history of political thought, this two-volume examines David Hume's Political Thought (1711-1776) and that of his contemporaries, including Smith, Blackstone, Burke and Robertson. This book is unified by its temporal focus on the middle and later decades of the eighteenth century and hence on what is usually taken to be the core period of the Enlightenment, a somewhat problematic term. Covering topics such as property, contract and resistance theory, religious establishments, the law of nations, the balance of power, demography, and the role of unintended consequences in social life, Frederick G. Whelan convincingly conveys the diversity--and creativity--of the intellectual engagements of even a limited set of Enlightenment thinkers in contrast to dismissive attitudes, in some quarters, toward the Enlightenment and its supposed unitary project. Political Thought of Hume and his Contemporaries: Enlightenment Projects Vol. 1 contains six in-depth studies of issues in eighteenth-century political thought, with an emphasis on topics in normative theory such as property rights, the social contract, resistance to oppressive government, and religious liberty. The central figure is David Hume, with substantial attention to Edmund Burke, Adam Smith, and others in the period. The introduction situates the studies in the Enlightenment and considers interpretations of that movement.

The Age of Enlightenment was an intellectual and philosophical movement that dominated the world of ideas in Europe during the 17th to 19th centuries. The Enlightenment emerged out of a European intellectual and scholarly movement known as Renaissance humanism. Index Chapter 1 : Short History of Age of Enlightenment Chapter : 2 Philosophy Chapter 3 : Science in the Age of Enlightenment 3.1 Societies and Academies 3.2 Periodicals 3.3 Encyclopedias and dictionaries 3.4 Popularization of science 3.5 British coffeehouses 3.6 Public lectures 3.7 Popular science in print 3.8 Women in science 3.9 Disciplines 3.10 Chemistry Chapter 4 : Sociology, economics and law Chapter 5 : Politics 5.1 Theories of government 5.2 Enlightened absolutism 5.3 French Revolution Chapter 6 : Religion 6.1 Separation of chapel and state Chapter 7 : National variations 7.1 Great Britain 7.2 Scottish Enlightenment 7.3 American Enlightenment 7.4 German states 7.5 History of Portugal Chapter 8 : Historiography 8.1 Definition 8.2 Time span 8.3 Modern study Chapter 9 : Society and culture 9.1 Social and cultural implications in the arts Chapter 10 : Dissemination of ideas 10.1 The Republic of Letters 10.2 The book industry 10.3 Natural history 10.4 Scientific and literary journals 10.5 Encyclopedias and dictionaries 10.6 Popularization of science 10.7 Schools and universities 10.8 Learned academies Chapter 11 : Historiography of the salon 11.1 Periodisation of the salon 11.2 Conversation, content and the type of the salon 11.3 The salon and the 'open sphere' 11.4 Debates encompassing ladies and the salon 11.5 Coffeehouses 11.6 Debating societies 11.7 Masonic lodges 11.8 Art

The development of Europe accelerated from the middle of the seventeenth century with the formation of the nation states and the growth of empires. By the beginning of the twentieth century, European empires dominated most of the world's surface - however, the two world wars brought the continent down from its peak of power. From 1945 to 1989, Europe lost its empires and fell under the influence of the two superpowers, the USA and the USSR; but with the decline and fall of the latter, Europe has since moved towards a new unity. Paths to a New Europe considers the development of the continent from its origins through premodern to postmodern times, and provides a balanced treatment of Europe and of its wider global setting. Within the overall division of East and West Europe, each section is given due attention and Paul Dukes shows how cultural traditions, along with socio-economic differences and realignments of political power, have evolved over the centuries, still exerting influence as Europe moves towards unity after the collapse of the Eastern bloc and the end of the Cold War.

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"Explore the past to appreciate its impact on the present . . . If we reflect objectively on past events we come to understand that our "well-ordered" world, its certainties, is always a passing experience. The conflicts of our time—their implication to our way of life . . . Building Blocks of Western Civilization sums up aspects of our past which are relevant to the present."

In Scholars in Action, an international group of 40 authors open up new perspectives on the eighteenth-century culture of knowledge, with a particular focus on scholars and their various practices.

Ali Mirsepassi's book presents a powerful challenge to the dominant media and scholarly construction of radical Islamist politics, and their anti-Western ideology, as a purely Islamic phenomenon derived from insular, traditional and monolithic religious 'foundations'. It argues that the discourse of political Islam has strong connections to important and disturbing currents in Western philosophy and modern Western intellectual trends. The work demonstrates this by establishing links between important contemporary Iranian intellectuals and the central influence of Martin Heidegger's philosophy. We are also introduced to new democratic narratives of modernity linked to diverse intellectual trends in the West and in non-Western societies, notably in India, where the ideas of John Dewey have influenced important democratic social movements. As the first book to make such connections, it promises to be an important contribution to the field and will do much to overturn some pervasive assumptions about the dichotomy between East and West.

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It is rare for a thinker of Charles Péguy's considerable stature and influence to be so neglected in Anglophone scholarship. The neglect may be in part because so much about Péguy is contestable and paradoxical. He strongly opposed the modern historicist drive to reduce writers to their times, yet he was very much a product of philosophical currents swirling through French intellectual life at the turn of the twentieth century. He was a passionate Dreyfusard who converted to Catholicism but was a consistent anticlerical. He was a socialist and an anti-Marxist, and at once a poet, journalist, and philosopher. Péguy (1873-1914) rose from a modest childhood in provincial France to a position of remarkable prominence in European intellectual life. Before his death in battle in World War I, he founded his own journal in order to publish what he thought most honestly, and urgently, needed to be said about politics, history, philosophy, literature, art, and religion. His writing and life were animated by such questions as: Is it possible to affirm universal human rights and individual freedom and find meaning in a national identity? How should different philosophies and religions relate to one another? What does it mean to be modern? A voice like Péguy's, according to Matthew Maguire, reveals the power of the individual to work creatively with the diverse possibilities of a given historical moment. Carnal Spirit expertly delineates the historical origins of Péguy's thinking, its unique trajectory, and its unusual position in his own time, and shows the ways in which Péguy anticipated the divisions that continue to trouble us.

"From the Stone Age to the new millenium"--Cover.

Offers historical and philosophical arguments for treating the humanities as sciences.

The Expanding BlazeHow the American Revolution Ignited the World, 1775-1848Princeton University Press

In this masterful work of historical scholarship, Zeev Sternhell, an internationally renowned Israeli political scientist and historian, presents a controversial new view of the fall of democracy and the rise of radical nationalism in the twentieth century. Sternhell locates their origins in the eighteenth century with the advent of the Anti-Enlightenment, far earlier than most historians. The thinkers belonging to the Anti-Enlightenment (a movement originally identified by Friederich Nietzsche) represent a perspective that is antirational and that rejects the principles of natural law and the rights of man. Sternhell asserts that the Anti-Enlightenment was a development separate from the Enlightenment and sees the two traditions as evolving parallel to one another over time. He contends that J. G. Herder and Edmund Burke are among the real founders of the Anti-Enlightenment and shows how that school undermined the very foundations of modern liberalism, finally contributing to the development of fascism that culminated in the European catastrophes of the twentieth century.

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A wide-ranging collection of studies on Enlightenment and religion in eighteenth-century England.

Enlightenment thinkers such as Rousseau and Montesquieu are best known for their humanist theories and liberating influence on Western civilization. But as renowned French intellectual Louis Sala-Molins shows, Enlightenment discourses and scholars were also complicit in the Atlantic slave trade, becoming instruments of oppression and inequality. Translated into English for the first time, Dark Side of the Light scrutinizes Condorcet's Reflections on Negro Slavery and the works of Montesquieu, Rousseau, and Diderot side by side with the Code Noir (the royal document that codified the rules of French Caribbean slavery) in order to uncover attempts to uphold the humanist project of the Enlightenment while simultaneously justifying slavery. Wielding the pen of both the ironist and the moralist, Sala-Molins demonstrates the flawed nature of these attempts and the reasons given for this denial of rights, from the imperatives of public order to the incomplete humanity of the slave (and thus the need for his progressive humanization through slavery), to the economic prosperity that depended on his labor. At the same time, Sala-Molins uses the techniques of literature to give equal weight to the perspective of the "barefooted, the starving, and the slaves" through expository prose and scenes between slave and philosopher, giving moral agency and flesh-and-blood dimensions to issues most often treated as abstractions. Both an urgent critique and a measured analysis, Dark Side of the Light reveals the moral paradoxes of Enlightenment philosophies and their world-changing consequences. Louis Sala-Molins is a moral and political philosopher and emeritus professor at the University of Toulouse. He is the author of many books, including Le Code Noir, ou Le calvaire de Canaan and L'Afrique aux Amériques. John Conteh-Morgan is associate professor of French and Francophone, African-American, and African studies at Ohio State University. He is the author of Theatre and Drama in Francophone Africa: A Critical Introduction.

Covers the history of Polish Christianity from the tenth century to the present.

Past interpreters of Kant's thought seldom viewed his writings on politics as having much importance, especially in comparison with his writings on ethics, which (along with his major works, such as the Critique of Pure Reason) received the lion's share of attention. But in recent years a new generation of scholars has revived interest in what Kant had to say about politics. From a position of engagement with today's most pressing questions, this volume of essays offers a comprehensive introduction to Kant's often misunderstood political thought. Covering the full range of sources of Kant's political theory—including not only the Doctrine of Right, the Critiques, and the political essays but also Kant's lectures and minor writings—the volume's distinguished contributors demonstrate that Kant's philosophy offers compelling positions that continue to inspire the best thinking on politics today. Aside from the editor, the contributors are Michaele Ferguson, Louis-Philippe Hodgson, Ian Hunter, John Christian Laursen, Mika LaVaque-Manty, Onora O'Neill, Thomas W. Pogge, Arthur Ripstein, and Robert S. Taylor.

This work offers the first systematic analysis of writings on modern Chinese history by historians in China from the early twentieth century to the present. It traces the construction of major interpretive schemes, the evolution of dominant historical narratives, and the unfolding of debates on the most controversial issues in different periods. Placing history-writing in the context of political rivalry and ideological contestation, Huaiyin Li explicates how the historians' dedication to faithfully reconstructing the past was compromised by their commitment to an imagined trajectory of history that fit their present-day agenda and served their needs of political legitimation. Beginning with an examination of the contrasting narratives of revolution and modernization in the Republican period, the book scrutinizes changes in the revolutionary historiography after 1949, including its disciplinization in the 1950s and early 1960s and radicalization in the rest of the Mao era. It further investigates the rise of the modernization paradigm in the reform era, the crises of master narratives since the late 1990s, and the latest development of the field. Central to the author's analysis is the issue of truth and falsehood in historical representation. Li contends that both the revolutionary and modernization historiographies before 1949 reflected historians' lived experiences and contained a degree of authenticity in mirroring the historical processes of their own times. In sharp contrast, both the revolutionary historiography of the Maoist era and the modernization historiography of the reform era were primarily products of historians' ideological commitment, which distorted and

concealed the past no less than revealed it. In search of a more effective approach to rewriting modern Chinese history, Reinventing Modern China proposes a within-time, open-ended perspective, which allows for different directions in interpreting the events in modern China and views modern Chinese history as an unfinished process remaining to be defined as the country entered the twenty-first century. ??

"Sorkin is right to argue that enlightenment and faith went together for most participants in the Enlightenment, and that this is a major topic that has been relatively neglected. He has written an outstanding and eminently accessible book bringing the whole question centrally to scholars' attention. He skillfully demonstrates that all confessions and religious traditions found themselves very much in a common predicament and sought similar solutions."--Jonathan Israel, Institute for Advanced Study "Powerfully cogent. Sorkin seeks to show that the 'religious Enlightenment' was not a contradiction in terms but was an integral and central part of the Enlightenment. Anyone interested in the history of the Enlightenment in particular or the eighteenth century in general will want to read this book. Sorkin is one of the leading scholars working in the field. His scholarship is as wide as it is deep."--Tim Blanning, University of Cambridge

Support for a radical politics and its form of political mobilization exists, but in the absence of a revolutionary leftist project, this support has in the past, and is currently, been transferred to the counter-revolutionary politics on offer from the other end of the ideological spectrum.