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### 8WOQQL - LEE RIVAS

The Enlightenment World offers an informed, comprehensive and up-to-date analysis of the European Enlightenment (c. 1720-1800) as both an historical epoch and a cultural formation. This prestigious collection begins with the intellectual origins of the Enlightenment, and spans early formations up to both contemporary and modern critics of the Enlightenment. The chapters, written by leading international experts, represent the most cutting-edge research within the field and include: The High Enlightenment Polite Culture and the Arts Reforming the World Material and Pop Culture Transformations and Exploration. Covering topics as diverse as government, fashion, craftsmen and artisans, philanthropy, cross-cultural encounters, feminism, censorship, science and education, this volume will provide essential reading for all students of the Enlightenment.

The fall of the Bastille on July 14, 1789 has become the commemorative symbol of the French Revolution. But this violent and random act was unrepresentative of the real work of the early revolution, which was taking place ten miles west of Paris, in Versailles. There, the nobles, clergy and commoners of France had just declared themselves a republic, toppling a rotten system of aristocratic privilege and altering the course of history forever. The Revolution was led not by angry mobs, but by the best and brightest of France's growing bourgeoisie: young, educated, ambitious. Their aim was not to destroy, but to build a better state. In just three months they drew up a Declaration of the Rights of Man, which was to become the archetype of all subsequent Declarations worldwide, and they instituted a system of locally elected ad-

ministration for France which still survives today. They were determined to create an entirely new system of government, based on rights, equality and the rule of law. In the first three years of the Revolution they went a long way toward doing so. Then came Robespierre, the Terror and unspeakable acts of barbarism. In a clear, dispassionate and fast-moving narrative, Ian Davidson shows how and why the Revolutionaries, in just five years, spiralled from the best of the Enlightenment to tyranny and the Terror. The book reminds us that the Revolution was both an inspiration of the finest principles of a new democracy and an awful warning of what can happen when idealism goes wrong.

This book addresses the human civilizational ethos and explores the concept of the nonkilling paradigm concerning human dignity, human rights, affirmative nonkilling, positive peace and the advancement of human existence. It focuses on the complex question of how to mitigate the prevalent lethal actions and lay out a roadmap for a large-scale transformation of global society into a nonkilling one. It examines the lives of charismatic socio-political leaders who have played a vital role in achieving revolutions in their respective contexts and societies, and studies these revolutions from a nonkilling perspective, investigating the number of human lives lost, both during and after the revolution, due to deliberate actions on the part of leaders. In closing, it assesses the global status quo and current trends and presents a Global Nonkilling Index to record deliberate killings around the world. The book is a significant addition to the literature, specifically in the field of reinterpreting Gandhian concepts in the light of contemporary needs. Given its scope, the book is of immense value to researchers and practitioners in the areas of political science,

philosophy, sociology & peace studies. Moreover, it is a must-read for everyone interested in promoting global nonviolence, nonkilling & peace.

A new reading of a crucial chapter in the history of social and political thought - the transition from the late Enlightenment to early liberalism.

The idea of eliminating undesirable traits from human temperament to create a "new man" has been part of moral and political thinking worldwide for millennia. During the Enlightenment, European philosophers sought to construct an ideological framework for reshaping human nature. But it was only among the communist regimes of the twentieth century that such ideas were actually put into practice on a nationwide scale. In this book Yinghong Cheng examines three culturally diverse sociopolitical experiments—the Soviet Union under Lenin and Stalin, China under Mao, and Cuba under Castro—in an attempt to better understand the origins and development of the "new man." The book's fundamental concerns are how these communist revolutions strove to create a new, morally and psychologically superior, human being and how this task paralleled efforts to create a superior society. To these ends, it addresses a number of questions: What are the intellectual roots of the new man concept? How was this idealistic and utopian goal linked to specific political and economic programs? How do the policies of these particular regimes, based as they are on universal communist ideology, reflect national and cultural traditions? Cheng begins by exploring the origins of the idea of human perfectibility during the Enlightenment. His discussion moves to other European intellectual movements, and then to the creation of the Soviet Man, the first communist new man in world his-

tory. Subsequent chapters examine China's experiment with human nature, starting with the nationalistic debate about a new national character at the turn of the twentieth century; and Cuban perceptions of the new man and his role in propelling the revolution from a nationalist, to a socialist, and finally a communist movement. The last chapter considers the global influence of the Soviet, Chinese, and Cuban experiments. Creating the "New Man" contributes greatly to our understanding of how three very different countries and their leaders carried out problematic and controversial visions and programs. It will be of special interest to students and scholars of world history and intellectual, social, and revolutionary history, and also development studies and philosophy.

The idea of progress guided human expectations and actions for over two centuries. From the Enlightenment onwards, it was widely believed that the condition of humankind could be radically improved. History had embarked on an unstoppable forward trajectory, realizing the promise of freedom and reason. The scientific revolution, the industrial revolution, and the French Revolution, in some views also the socialist revolution, were milestones on this march of progress. But since the late twentieth century the idea of progress has largely disappeared from public debate. Sometimes it has been explicitly declared dead. The wide horizon of future possibilities has closed. The best we can hope for, some say, is to avoid regress. What happened to progress? Why did we stop believing in it, if indeed we did? This book offers answers to these questions. It reviews both the conceptual history of progress and the social and political experiences with progress over the past two centuries, and it comes to a surprising conclusion: The idea of progress was misconceived from its beginnings, and the failure of progress in practice was a result of this flawed conception. The experiences of the past half century, in turn, has allowed us to re-think progress in a more adequate way. Rather than the end of progress, they may herald the beginning of a new, reconstructed idea of progress.

J.C.D. Clark demythologizes the history of Thomas Paine, understanding the impact he has had on modern human rights, democracy, and internationalism.

In this dissertation, the topics of the Enlightenment, the failure of revolution, the critique of Enlightenment, and the sublimation of the political into the aesthetic are examined, as they pertain to

the historical developments of Romanticism, Critical Theory, and Post-Structuralism. Beginning with a discussion of Romanticism (as it developed in its historical context) and establishing this discussion as the paradigm for the subsequent discussions of Critical Theory and Post-Structuralism, this dissertation attempts to demonstrate that certain aspects of Critical Theory and Post-Structuralism (as they developed in their respective historical contexts) could be regarded as neo-Romantic. Early British Romanticism (as it developed in relationship to the failure of the French Revolution) is discussed in chapter one and then compared to Critical Theory (as it developed in relationship to the failure of Communist revolution) in chapter two and to Post-Structuralism (as it developed in relationship to the failure of the "revolution" of the 1960s) in chapter three. This dissertation attempts to provide a perspective from which some of the similarities and parallels between Romanticism, Critical Theory, and Post-Structuralism (in regard to the Enlightenment, failed revolution, aesthetic theory, etc.) can be seen more clearly.

Declaration of Human Rights.

Blamed for the bloody disasters of the 20th century: Auschwitz, the Gulags, globalisation, Islamic terrorism; heralded as the harbinger of reason, equality, and the end of arbitrary rule, the Enlightenment has been nothing if not divisive. To this day historians disagree over when it was, where it was, and what it was (and sometimes, still is). Kieron O'Hara deftly traverses these conflicts, presenting the history, politics, science, religion, arts, and social life of the Enlightenment not as a simple set of easily enumerated ideas, but an evolving conglomerate that spawned a very diverse set of thinkers, from the radical Rousseau to the conservative Burke.

This is a managerial survey and reinterpretation of the Enlightenment. The text offers an assessment of the nature and development of the important currents in philosophical thinking arguing that supposed national enlightenments are of less significance than the rift between conservative and radical thought.

Science, Enlightenment and Revolution brings together thirteen papers by renowned historian Dorinda Outram. Published between 1976 and 2019 and scattered in a variety of journals and collected volumes, these articles are published together here for the first time. During her distinguished career, Outram has made significant contributions to the history of science, to the history

and historiography of the Enlightenment, to gender history, to the history of geographical exploration, and to the historical uses of language. This volume also includes other writings by Outram, comprising an unpublished introduction in the form of an intellectual autobiography. Placing this together with her collected academic papers offers readers an overview of her development as an historian and a writer. This book is important reading for scholars and students of early modern Europe, as well as those interested in the Enlightenment, the French Revolution and gender studies.

This inaugural volume takes us from the ancien regime - the world of Handel, Tiepolo, Beaumarchais and Haydn - where the artist was the servant of court-based patronage, via the catalysts of the Enlightenment and the French Revolution, to a new world - the world of Byron, Beethoven, Goya and Turner - where artists were increasingly autonomous and entrepreneurial, finding their own inspirations and searching out new audiences for their output.

Alongside the three revolutions we usually identify with the long eighteenth century--the French Revolution, the American Revolution, and the Glorious Revolution of 1688--Enlightenment ideology gave rise to a quieter but no less significant revolution which was largely the fruit of women's imagination and the result of women's work. In *The Domestic Revolution*, Eve Tavor Bannet explores how eighteenth-century women writers of novels, conduct books, and tracts addressed key social, political, and economic issues, revising public thinking about the family and refashioning women's sexual and domestic conduct. Bannet examines the works of women writers who fell into two distinct camps: "Matriarchs" such as Eliza Haywood, Maria Edgeworth, and Hannah More argued that women had a superiority of sense and virtue over men and needed to take control of the family. "Egalitarians" such as Fanny Burney, Mary Hays, and Mary Wollstonecraft sought to level hierarchies both in the family and in the state, believing that a family should be based on consensual relations between spouses and between parents and children. Bannet shows how Matriarch and Egalitarian writers, in their different ways, sought to raise women from their inferior standing relative to men in the household, in cultural representations, and in prescriptive social norms. Both groups promoted an idealized division of labor between women and men, later to be dubbed the doctrine of "separate spheres." *The Domestic*

Revolution focuses on women's debates with each other and with male ideologues, alternating between discursive and fictional arguments to show how women translated their feminist positions into fictional exemplars. Bannet demonstrates which issues joined and separated different camps of eighteenth-century women, tracing the origins of debates that continue to shape contemporary feminist thought.

For review see: A.H. Huussen, in *Tijdschrift voor geschiedenis*, jrg. 107, nr. 1 (1994); p. 95-96.

The French Revolution overthrew the monarchy, established a republic, catalyzed violent periods of political turmoil, and finally culminated in a dictatorship under Napoleon who brought many of its principles to areas he conquered in Western Europe and beyond. Inspired by liberal and radical ideas, the Revolution profoundly altered the course of modern history, triggering the global decline of absolute monarchies while replacing them with republics and liberal democracies. Contents: The Old Regime in Europe The Old Regime in France Beginnings of the Revolution The Making of the Constitution The Legislative Assembly The Convention The Directory The Consulate The Early Years of the Empire The Empire at Its Height The Decline and Fall of Napoleon Declaration of the Rights of Man and of the Citizen The Social Contract The Spirit of the Laws The State of Society in France Before the Revolution

Please note: This is a companion version & not the original book. Sample Book Insights: #1 The American society that was growing in the mid-1800s was the result of a European historical process that had begun in the sixteenth century, when religious reformers Martin Luther and John Calvin had subjected some of the dogmas of the ancient faith to individual reason. #2 Tocqueville was writing about a century that had produced two great and very different revolutions: the American and the French. Between them, they had transformed the world. Every century, at its midpoint, attempts to throw off all that it has accumulated hitherto. #3 The Enlightenment was a revolution that had effectively unseated all religion and replaced it with rationalist philosophy. It was a constant process that could never be completed, but what all those involved were certain of was that it could not now be reversed. #4 The Enlightenment, which was the reordering of all modes of knowledge from astronomy to moral philosophy, was not the creation of only two men: Bacon and Descartes. It was the work of

many others, including the Italian physicist Galileo Galilei, the French astronomer and mathematician Pierre Gassendi, Newton, and the philosophers John Locke and Thomas Hobbes.

Charles Griswold has written a comprehensive philosophical study of Smith's moral and political thought. Griswold sets Smith's work in the context of the Enlightenment and relates it to current discussions in moral and political philosophy. Smith's appropriation as well as criticism of ancient philosophy, and his carefully balanced defence of a liberal and humane moral and political outlook, are also explored. This 1999 book is a major philosophical and historical reassessment of a key figure in the Enlightenment that will be of particular interest to philosophers and political and legal theorists, as well as historians of ideas, rhetoric, and political economy.

This book examines the causes and consequences of a major transformation in both domestic and international politics: the shift from dynastically legitimated monarchical sovereignty to popularly legitimated national sovereignty. It analyzes the impact of Enlightenment discourse on politics in eighteenth-century Europe and the United States, showing how that discourse facilitated new authority struggles in Old Regime Europe, shaped the American and French Revolutions, and influenced the relationships between the revolutionary regimes and the international system. The interaction between traditional and democratic ideas of legitimacy transformed the international system by the early nineteenth century, when people began to take for granted the desirability of equality, individual rights, and restraint of power. Using an interpretive, historically sensitive approach to international relations, the author considers the complex interplay between elite discourses about political legitimacy and strategic power struggles within and among states. She shows how culture, power, and interests interacted to produce a crucial yet poorly understood case of international change. The book not only shows the limits of liberal and realist theories of international relations, but also demonstrates how aspects of these theories can be integrated with insights derived from a constructivist perspective that takes culture and legitimacy seriously. The author finds that cultural contests over the terms of political legitimacy constitute one of the central mechanisms by which the character of sovereignty is transformed in the international system--a conclusion as true today as it was in the eighteenth century.

New third edition of this acclaimed accessible overview of the Enlightenment, with a new chapter and guidance on further research.

A study of French military engineers at a crucial point in the evolution of modern engineering. The origins of the modern science of engineering can be traced to France's Royal Corps of Engineering in the eighteenth century. In *Conserving the Enlightenment*, Janis Langins gives us a history of this prototypical technical bureaucracy, using as his point of entry a pivotal dispute on the respective merits of two methods of engineering military fortifications. The story he tells of the tribulations of military engineers at the end of the Old Regime sheds light not only on the evolution of modern engineering but also on the difficulty of innovation in a technical bureaucracy. From the days of Louis XIV and his great military engineer Vauban, engineers in France had a reputation for competence and intellectual superiority. (This respect for engineers survived the Revolution; two engineers sat on the new Republic's ruling Committee of Public Safety with Robespierre.) Langins argues that French engineers saw themselves as men of the Enlightenment, with a steadfast faith in science and its positive effects on society; they believed that their profession could improve and civilize even warfare. When Marc-Rene, marquis de Montalembert, a cavalry officer and an amateur engineer, challenged the prevailing wisdom with a new method of fortification, the subsequent factional struggle became a crucible of self-definition for the profession. In the end, Langins shows, Vauban's science won out over Montalembert's inspiration, reinforcing and predicting the essentially conservative nature of French engineering.

This volume surveys the burst of political imagination that created multiple Enlightenment cultures in an era widely understood as an age of democratic revolutions. Enlightenment as precursor to liberal democratic modernity was once secular catechism for generations of readers. Yet democracy did not elicit much enthusiasm among contemporaries, while democracy as a political system remained virtually nonexistent through much of the period. If seventeenth- and eighteenth-century ideas did underwrite the democracies of succeeding centuries, they were often inheritances from monarchical governments that had encouraged plural structures of power competition. But in revolutions across France, Britain, and North America, the republican integration of constitutional principle and popular will established rational hope for public hap-

piness. Nevertheless, the tragic clashes of principle and will in fraught revolutionary projects were also democratic legacies. Each chapter focuses on a distinct theme: sovereignty; liberty and the rule of law; the “common good”; economic and social democracy; religion and the principles of political obligation; citizenship and gender; ethnicity, race, and nationalism; democratic crises, revolutions, and civil resistance; international relations; and the transformations of sovereignty—a synoptic survey of the cultural entanglements of “enlightenment” and “democracy.”

As the novel opens, aristocratic Eleonora Fonseca Pimentel pleads with the High Court of Naples to be beheaded instead of hanged like a criminal. One of the leading revolutionaries of her time, Eleonora contributed to the establishment of the Neapolitan Republic, based on the ideals of the French Revolution. Imprisoned in 1799 after the return of the Bourbon Monarchy, and while waiting to be sentenced, she writes a memoir. Here, she discusses not only her revolutionary enthusiasm, but also the adolescent lover who abandoned her, Joseph Correia da Serra. While visiting Monticello many years later, Joseph discovers Eleonora's manuscript in Thomas Jefferson's library. Now retired, Jefferson is committed to founding the University of Virginia and entices Correia with a position when the institution opens. As the two philosophes explore Eleonora's writing through the lens of their own lives, achievements, and follies, they share many intimate secrets. Told from Eleonora and Joseph's alternating points of view, the interwoven first-person narratives follow the characters from the elegant salons of Naples to the halls of Monticello, from the streets of European capitals such as Lisbon, London, and Paris to the cultured new world of Philadelphia and the chic soirées in Washington. Eleonora and Joseph were both prominent figures of the Southern European Enlightenment. Together with Thomas Jefferson, they formed part of The Republic of Letters, a formidable network of thinkers who radically influenced the intellectual world in which they lived and which we still inhabit today.

That the Enlightenment shaped modernity is uncontested. Yet remarkably few historians or philosophers have attempted to trace the process of ideas from the political and social turmoil of the late eighteenth century to the present day. This is precisely what Jonathan Israel now does. In *Democratic Enlightenment*, Israel demonstrates that the Enlightenment was an essentially revolutionary process, driven by philosophical debate. The American Revolu-

tion and its concerns certainly acted as a major factor in the intellectual ferment that shaped the wider upheaval that followed, but the radical philosophes were no less critical than enthusiastic about the American model. From 1789, the General Revolution's impetus came from a small group of philosophe-revolutionnaires, men such as Mirabeau, Sieyès, Condorcet, Volney, Roederer, and Brissot. Not aligned to any of the social groups represented in the French National assembly, they nonetheless forged “la philosophie moderne”—in effect Radical Enlightenment ideas—into a world-transforming ideology that had a lasting impact in Latin America, Canada and Eastern Europe as well as France, Italy, Germany, and the Low Countries. In addition, Israel argues that while all French revolutionary journals powerfully affirmed that la philosophie moderne was the main cause of the French Revolution, the main stream of historical thought has failed to grasp what this implies. Israel sets the record straight, demonstrating the true nature of the engine that drove the Revolution, and the intimate links between the radical wing of the Enlightenment and the anti-Robespierrieste “Revolution of reason.”

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.

Inspired by the reading and writing habits of citizens leading up to the French Revolution, *The Writing Public* is a compelling addition to the long-running debate about the link between the Enlightenment and the political struggle that followed. Elizabeth Andrews Bond scoured France's local newspapers spanning the two de-

ades prior to the Revolution as well as its first three years, shining a light on the letters to the editor. A form of early social media, these letters constituted a lively and ongoing conversation among readers. Bond takes us beyond the glamorous salons of the intelligentsia into the everyday worlds of the craftsmen, clergy, farmers, and women who composed these letters. As a result, we get a fascinating glimpse into who participated in public discourse, what they most wanted to discuss, and how they shaped a climate of opinion. *The Writing Public* offers a novel examination of how French citizens used the information press to form norms of civic discourse and shape the experience of revolution. The result is a nuanced analysis of knowledge production during the Enlightenment. Thanks to generous funding from Michigan State University and its participation in TOME (Toward an Open Monograph Ecosystem), the ebook editions of this book are available as Open Access (OA) volumes, available on the Cornell University Press website and other Open Access repositories.

In contrast to traditional Enlightenment studies that focus solely on authors and ideas, Gary Kates' employs a literary lens to offer a wholly original history of the period in Europe from 1699 to 1780. Each chapter is a biography of a book which tells the story of the text from its inception through to the revolutionary era, with wider aspects of the Enlightenment era being revealed through the narrative of the book's publication and reception. Here, Kates joins new approaches to book history with more traditional intellectual history by treating authors, publishers, and readers in a balanced fashion throughout. Using a unique database of 18th-century editions representing 5,000 titles, the book looks at the multifaceted significance of bestsellers from the time. It analyzes key works by Voltaire, Adam Smith, Madame de Graffigny, Jean-Jacques Rousseau and David Hume and champions the importance of a crucial innovation of the age: the rise of the ‘erudite blockbuster’, which for the first time in European history, helped to popularize political theory among a large portion of the middling classes. Kates also highlights how, when, and why some of these books were read in the European colonies, as well as incorporating the responses of both ordinary men and women as part of the reception histories that are so integral to the volume.

By controversially turning away from the current debates which surround ‘social theory’, *The Sociological Revolution* provides an historical analysis of the ‘profound burden’ of sociology and its im-

plications today.

Robert Wokler was one of the world's leading experts on Rousseau and the Enlightenment, but some of his best work was published in the form of widely scattered and difficult-to-find essays. This book collects for the first time a representative selection of his most important essays on Rousseau and the legacy of Enlightenment political thought. These essays concern many of the great themes of the age, including liberty, equality and the origins of revolution. But they also address a number of less prominent debates, including those over cosmopolitanism, the nature and social role of music and the origins of the human sciences in the Enlightenment controversy over the relationship between humans and the great apes. These essays also explore Rousseau's relationships to Rameau, Pufendorf, Voltaire and Marx; reflect on the work of important earlier scholars of the Enlightenment, including Ernst Cassirer and Isaiah Berlin; and examine the influence of the Enlightenment on the twentieth century. One of the central themes of the book is a defense of the Enlightenment against the common charge that it bears responsibility for the Terror of the French Revolution, the totalitarian regimes of the twentieth-century and the Holocaust.

The Enlightenment that Failed explores the growing rift between those Enlightenment trends and initiatives that appealed exclusively to elites and those aspiring to enlighten all of society by raising mankind's awareness, freedoms, and educational level generally. Jonathan I. Israel explains why the democratic and radical secularizing tendency of the Western Enlightenment, after gaining some notable successes during the revolutionary era (1775-1820) in numerous countries, especially in Europe, North America, and Spanish America, ultimately failed. He argues that a populist, Robespierrieste tendency, sharply at odds with democratic values and freedom of expression, gained an ideological advantage in France, and that the negative reaction this generally provoked caused a more general anti-Enlightenment reaction, a surging anti-intellectualism combined with forms of religious revival that largely undermined the longings of the deprived, underprivileged, and disadvantaged, and ended by helping, albeit often unwittingly, conservative anti-Enlightenment ideologies to dominate the scene. The Enlightenment that Failed relates both the American and the French revolutions to the Enlightenment in a markedly different fashion from how this is usually done, showing how

both great revolutions were fundamentally split between bitterly opposed and utterly incompatible ideological tendencies. Radical Enlightenment, which had been an effective ideological challenge to the prevailing monarchical-aristocratic status quo, was weakened, then almost entirely derailed and displaced from the Western consciousness, in the 1830s and 1840s by the rise of Marxism and other forms of socialism.

Agricultural Enlightenment explores the modernization of the rural economy in Europe through the lens of the Enlightenment. It focuses on the second half of the eighteenth century and emphasizes the role of useful knowledge in the process of agrarian change and agricultural development. As such it invites economic historians to respond to the challenge issued by Joel Mokyr to look beyond quantitative data and to take seriously the argument that cultural factors, broadly understood, may have aided or hindered the evolution of agriculture in the early modern period (what people knew and believed had a direct bearing on their economic behavior [Mokyr, *The Enlightened Economy*]). Evidence in support of the idea that a readily accessible supply of agricultural knowledge helps to explain the trajectory of the rural economy is drawn from all of the countries of Europe. The book includes two cases studies of rapid rural modernization in Scotland and Denmark where Agricultural Enlightenment was swiftly followed by full-scale Agricultural Revolution.

A diary kept by a boy in the 1790s sheds new light on the rise of autobiographical writing in the 19th century and sketches a panoramic view of Europe in the Age of Enlightenment. The French Revolution and the Batavian Revolution in the Netherlands provide the backdrop to this study, which ranges from changing perceptions of time, space and nature to the thought of Jean-Jacques Rousseau and its influence on such far-flung fields as education, landscape gardening and politics. The book describes the high expectations people had of science and medicine, and their disappointment at the failure of these new branches of learning to cure the world of its ills.

Highlighting the most important events, ideas, and individuals that shaped modern Europe, this text provides a concise history of the continent from the Enlightenment to the present day, focusing on the causes and consequences of revolution; the origins and development of human rights and democracy, and issues of European identity and integration.

In June 2019, in an interview given to the Financial Times, Russian President Vladimir Putin baldly declared that the liberal idea had outlived its purpose as the public turned against immigration, open borders and multiculturalism. If liberalism has indeed come into conflict with the interests of the overwhelming majority of the population then evidence should show that it is in retreat. *Ipsa facto*, so should Enlightenment values that underpin liberal democracy. A key aim of the book is to garner evidence. Is the liberal idea characterised by Putin accurate or rather a caricature divorced from reality? Modern Europe and the Enlightenment explores whether the policy stance on the issues outlined above, and a host of similar topics being tackled by European governments, are consonant with Enlightenment values. The Enlightenment covered an array of issues on every aspect of life wherein reason was rigorously applied to solve problems, gain understanding and discover facts. It was a successor to the scientific revolution. The assumption is that the Enlightenment left a profound legacy on Western Europe, which lingers till the present day. The following broad areas of Enlightenment values are covered: reason, human rights, religion and secularism, freedom of expression, political and economic open-mindedness, race, and women's issues. The book examines the extent to which Enlightenment values are adhered to in various parts of modern Europe delineated into Western Europe, the progenitor of the Enlightenment; former communist countries that have joined the European Union; and former communist countries that are not in the EU. Discussion also focuses on the modern Counter-Enlightenment movement.

With six volumes covering 2,500 years, this is the definitive overview of the senses through history. From antiquity to the present day, this major reference work covers themes such as religion, philosophy, science, medicine, literature, art and media.

This introduction explores the history of the 18th-century Enlightenment movement. Considering its intellectual commitments, Robertson then turns to their impact on society, and the ways in which Enlightenment thinkers sought to further the goal of human betterment, by promoting economic improvement and civil and political justice.

What view of man did the French Revolutionaries hold? Anyone who purports to be interested in the "Rights of Man" could be expected to see this question as crucial and yet, surprisingly, it is rarely raised. Through his work as a legal historian, Xavier Martin

came to realize that there is no unified view of man and that, alongside the "official" revolutionary discourse, very divergent views can be traced in a variety of sources from the Enlightenment to the Napoleonic Code. Michelet's phrases, "Know men in order to act upon them" sums up the problem that Martin's study constantly seeks to elucidate and illustrate: it reveals the prevailing tendency to see men as passive, giving legislators and medical people alike free rein to manipulate them at will. His analysis impels the reader to reevaluate the Enlightenment concept of humanism. By drawing on a variety of sources, the author shows how the anthropology of Enlightenment and revolutionary France often conflicts with concurrent discourses.

Two centuries after Edmund Burke published his *Reflections on the Revolution in France*, his name and reputation stand alongside Locke, Montesquieu, and Hume - the other still-cited grand political thinkers of the eighteenth century. For those great nations that have fallen into what Burke called "the antagonist world of madness, discord, vice, confusion and unavailing sorrow," the work of Burke supplies that sense of order, justice and freedom the present age seems to require. This volume by Peter Stanlis has grown out of almost four decades of studying Burke. Today, Professor Stanlis is called by Russell Kirk "the leading American authority on the political thought of the great conservative re-

former." The book is divided into three categories: Burke on law and politics; Burke's criticism of Enlightenment rationalism and sensibility; and Burke's theory of revolution and critique of the English revolution of 1688. Stanlis' reasons' for linking Burke to the English Revolution rather than the later, and admittedly more decisive American and French Revolutions of his own time, is that for Burke, that earlier event was the normative pivot for judging how to make important changes in civil society. Indeed, even in his writings on the contemporary revolutions of his time, Stanlis reminds us that Burke interpreted revolutionary events in France and Americas through the prism of the bloodless Revolution of 1688.

"Starting with the Enlightenment, Europeans developed big ideas that have increased opportunities for people around the world and raised standards of living. But those same ideas have also produced wars, genocide, colonialism, and the potential for global environmental disaster. In a natural, funny and engaging style, Imhoof guides us through the good, the bad and the indifferent of modern European history"--

Long recognized as more than the writings of a dozen or so philosophes, the Enlightenment created a new secular culture populated by the literate and the affluent. Enamoured of British institutions, Continental Europeans turned to the imported masonic

lodges and found in them a new forum that was constitutionally constructed and logically egalitarian. Originating in the Middle Ages, when stone-masons joined together to preserve their professional secrets and to protect their wages, the English and Scottish lodges had by the eighteenth century discarded their guild origins and become an international phenomenon that gave men and eventually some women a place to vote, speak, discuss and debate. Margaret Jacob argues that the hundreds of masonic lodges founded in eighteenth-century Europe were among the most important enclaves in which modern civil society was formed. In France, the Netherlands, Belgium, and Britain men and women freemasons sought to create a moral and social order based upon reason and virtue, and dedicated to the principles of liberty and equality. A forum where philosophers met with men of commerce, government, and the professions, the masonic lodge created new forms of self-government in microcosm, complete with constitutions and laws, elections, and representatives. This is the first comprehensive history of Enlightenment freemasonry, from the roots of the society's political philosophy and evolution in seventeenth-century England and Scotland to the French Revolution. Based on never-before-used archival sources, it will appeal to anyone interested in the birth of modernity in Europe or in the cultural milieu of the European Enlightenment.