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the intellectual origins of the French Revolution; intellectual encounters with the New World; the concept of a Counter-Enlightenment; and the move

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from a private to a public sphere of cultural ...

The European Enlightenment, c.1680-1799

244-269) IT IS IN FRANCE, one of the key sites of Enlightenment thinking, that the contemporary debates are

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most explicitly seen as continuous with early debates around Les Lumières and the Revolution.

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Progress was a joke. But once we got the Enlightenment and the scientific

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Revolution, our powers of inquiry and discovery became infinite. The Enlightenment revolutionized how people sought knowledge.

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The Law of Enlightenment

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This book attempts to defend the use of the term 'English Enlightenment' by using late seventeenth ...

consequences of such events as the Restoration, the Glorious Revolution and the French Revolution ...

Science, Religion and Politics from

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the Restoration to the French Revolution

While the hypocrisy and contradictions were very real, so too is the fact that Revolution and Founding made abolition possible, in part by giving a boost to universalistic Enlightenment liberalism ...

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life expectancies, low child and maternal ...

The Scientific Revolution

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Enlightenment to Revolution, a conscientious new exhibition featuring

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around 130 artefacts at the British Museum, he doesn't get a ...

Tantra: Enlightenment to Revolution review, British Museum: this serious-minded show proves it's time we stopped tittering
It originated in the seventeenth

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century, but it came into its own with certain radical thinkers of the French Enlightenment. These people were eager to condemn the Catholic Church and went on the ...

The Christian Face of the Scientific Revolution: Christian History

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Interview - Natural Adversaries?

The British Museum's major exhibition for spring 2020 is devoted to the Tantras, sacred Indian texts from the 6th century that shaped the meditational and devotional practices of Tantric Hinduism ...

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Mark Gardner's romance with Meg Lowman is actually impeded, not enhanced, by his new book "How To Meet a Gorgeous Girl."

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the human mind learn? What kind of government was best? These are some of the questions that people asked during the Age of Ideas, or the Enlightenment. Readers will learn about some of the most important aspects, ideas, and people of this time, including John Locke, David

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Hume, Voltaire, Copernicus, and Romanticism. Through intriguing facts and engaging sidebars, readers will also discover the incredible outcomes of the Scientific Revolution and how scientists like Galileo, Isaac Newton, and Johannes Kepler changed the way people see the world! The colorful

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images and supportive text work together to help readers understand the major impact the French Revolution had on the French people, as well as the influence it had on the American Revolution.

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geopolitical storm that threatens the stability of the European Union. To comprehend how this small country precipitated such an outsized crisis, it is necessary to understand how Greece developed into a nation in the first place. Enlightenment and Revolution identifies the ideological

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traditions that shaped a religious community of Greek-speaking people into a modern nation-state--albeit one in which antiliberal forces have exacted a high price. Paschalis Kitromilides takes in the vast sweep of the Greek Enlightenment in the eighteenth and nineteenth centuries,

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assessing developments such as the translation of modern authors into Greek; the scientific revolution; the rediscovery of the civilization of classical Greece; and a powerful countermovement. He shows how Greek thinkers such as Voulgaris and Korais converged with currents of the

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European Enlightenment, and demonstrates how the Enlightenment's confrontation with Church-sanctioned ideologies shaped present-day Greece. When the nation-state emerged from a decade-long revolutionary struggle against the Ottoman Empire in the early

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nineteenth century, the dream of a free Greek polity was soon overshadowed by a romanticized nationalist and authoritarian vision. The failure to create a modern liberal state at that decisive moment is at the root of Greece's recent troubles.

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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

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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

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Stanlis is called by Russell Kirk "the leading American authority on the political thought of the great conservative reformer." 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

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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

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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.

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This is the second edition of a unique
textbook on the Enlightenment.

With over 120 objects and paintings
reproduced, offers examples of a

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broad range of styles and tastes from late eighteenth and early nineteenth century European art, drawn from the collection of New York's Metropolitan Museum of Art.

The Enlightenment that Failed
explores the growing rift between

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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

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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

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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

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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

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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

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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.

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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

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now does. In Democratic Enlightenment, Israel demonstrates that the Enlightenment was an essentially revolutionary process, driven by philosophical debate. The American Revolution and its concerns certainly acted as a major factor in the intellectual ferment that shaped the

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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, Sieyes, Condorcet, Volney,

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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,

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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

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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."

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