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Edmund Burke And The Discourse Of Virtue

Lingsheng Yao



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The Viability of the Rhetorical Tradition Richard Graff, Arthur E. Walzer, Janet M. Atwill, 2012-02-01 The Viability of the Rhetorical Tradition reconsiders the relationship between rhetorical theory practice and pedagogy Continuing the line of questioning begun in the 1980s contributors examine the duality of a rhetorical canon in determining if past practice can make us more or less able to address contemporary concerns Also examined is the role of tradition as a limiting or inspiring force rhetoric as a discipline rhetoric's contribution to interest in civic education and citizenship and the possibilities digital media offer to scholars of rhetoric

The Company of the Creative David L. Larsen, Great works and authors of the world are introduced and reviewed artistically intellectually and theologically Persons discussed include Plato Milton Dickens Shakespeare Charlotte Bronte Mark Twain and C S Lewis

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variety of conservative and liberal thinkers and has played a major role in our understanding of the relationship between rhetoric aesthetics and politics In this volume leading Burke scholars offer new and challenging essays which allow us to reconsider the historical context in which *Reflections on the Revolution in France* was written The essays consider its reception its engagements in the discourses of nationalism and toleration its legacy to English and Irish writers of the Romantic period and its impact within our contemporary cultural and critical theory The volume demonstrates a range of interdisciplinary critical methods and cultural perspectives from which to read Burke s most famous work This volume will be the ideal companion to Burke s *Reflections* for all students of literature history politics and Irish studies

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The Writings and Speeches of Edmund Burke Edmund Burke, 1901

Putting On Virtue Jennifer A. Herdt, 2012-05-09 This work reveals how a distrust of learned and habituated virtue shaped both early modern Christian moral reflection and secular forms of ethical thought The author s broad historical sweep takes in the Aristotelian tradition as taken up by Thomas Aquinas and has chapters on Luther Bunyan the Jansenists Hume and others

The French Revolution Debate and the British Novel, 1790-1814 Morgan Rooney, 2013 This study examines how debates about history during the French Revolution informed and changed the nature of the British novel between 1790 and 1814 During these years intersections between history political ideology and fiction as well as the various meanings of the term history itself were multiple and far reaching Morgan Rooney elucidates these subtleties clearly and convincingly While political writers of the 1790s Burke Price Mackintosh Paine Godwin Wollstonecraft and others debate the historical meaning of the Glorious Revolution as a prelude to broader ideological arguments about the significance of the past for the present and future novelists engage with this discourse by representing moments of the past or otherwise vying to enlist the authority of history to further a reformist or loyalist agenda Anti Jacobin novelists such as Charles Walker Robert Bisset and Jane West draw on Burkean historical discourse to characterize the reform movement as ignorant of the complex operations of historical accretion For their part reform minded novelists such as Charlotte Smith William Godwin and Maria Edgeworth travesty Burke s tropes and arguments so as to undermine and then redefine the category of history As the Revolution crisis recedes new novel forms such as Edgeworth s regional novel Lady Morgan s national tale and Jane Porter s early historical fiction emerge but historical representation largely the legacy of the 1790s novel remains an increasingly pronounced feature of the genre Whereas the representation of history in the novel Rooney argues is initially used strategically by novelists involved in the Revolution debate it is appropriated in the early nineteenth century by authors such as Edgeworth Morgan and Porter for other often related ideological purposes before ultimately developing into a stable nonpartisan aestheticized feature of the form as practiced by

Walter Scott *The French Revolution Debate and the British Novel 1790-1814* demonstrates that the transformation of the novel at this fascinating juncture of British political and literary history contributes to the emergence of the historical novel as it was first realized in Scott's *Waverley* 1814

The Virtues of Violence Kevin Duong, 2020-03-19 If democracy liberates individuals from their inherited bonds what can reunite them into a sovereign people In *The Virtues of Violence* Kevin Duong argues that one particular answer captivated modern French thinkers popular violence as social regeneration In this tradition of political theory the people's violence was not a sign of anarchy or disorder Instead it manifested a redemptive power capable of binding and repairing a society on the cusp of social disintegration This was not a fringe view of French democracy at the time but central to its momentous development Duong analyzes the recurring role of the people's redemptive violence across four historical moments the French Revolution the imperial conquest of Algeria the Paris Commune and the years leading up to World War I Bringing together democratic theory and intellectual history he reveals how political thinkers across the spectrum proclaimed that violence by the people could repair the social fabric even as they experienced democratization as social disintegration The path from an anarchic multitude to an organized democratic society required the virtuous expression of violence by the people not its prohibition Duong's book urges us to reject accounts that view redemptive violence as an antidemocratic pathology It challenges the long held view that popular violence is a sign of anarchy or disorder As shocking and unsettling as redemptive violence could be it appealed to thinkers across the spectrum because it answered a fundamental dilemma of political modernity how to replace the severed bonds of the old regime with a superior democratic social bond *The Virtues of Violence* argues we do not properly understand modern democracy unless we can understand why popular redemptive violence could be invoked on its behalf

Classical Culture and the Idea of Rome in Eighteenth-Century England Philip Ayres, 1997-08-28 This book looks at the aristocratic adoption of Roman ideals in eighteenth century English culture

The QUARTERLY JOURNAL of SPEECH, 1994

The works of ... Edmund Burke Edmund Burke, 1886

[The Works of the Right Honourable Edmund Burke](#) Edmund Burke, 1883

Manifestoes Janet Lyon, 2018-09-05 For more than three hundred years manifestoes have defined the aims of radical groups individuals and parties while galvanizing revolutionary movements As Janet Lyon shows the manifesto is both a signal genre of political modernity and one of the defining forms of aesthetic modernism Ranging from the pamphlet wars of seventeenth century England to dyke and ACT UP manifestoes of the 1990s her extraordinarily accomplished book offers the first extended treatment of this influential form of discourse Lyon demonstrates that the manifesto usually perceived as the very model of rhetorical transparency is in fact a complex ideologically inflected genre one that has helped to shape modern consciousness Lyon explores the development of the genre during periods of profound historical crisis The French Revolution generated broadsides that became templates for the texts of Chartism the Commune and late nineteenth century anarchism while in the twentieth century the historical avant garde embraced a revolutionary discourse that sought in the manifesto's

polarizing polemics a means for disaggregating and publicizing radical artistic movements More recently in the manifestoes of the 1960s the wretched of the earth called for either the full realization or the final rejection of the idea of the universal subject paving the way for contemporary contestations of identity among second and third wave feminists and queer activists

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Edmund Burke, 1889

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