

# Shaftesbury And The Culture Of Politeness Moral Discourse And Cultural Politics In Early Eighteenth Century England

An Inquiry Concerning Virtue, Or Merit  
 Reason, Grace, and Sentiment: Volume 2, Shaftesbury to Hume  
 Philosophical Dialogue in the British Enlightenment  
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## COOPER EWING

*An Inquiry Concerning Virtue, Or Merit* OUP Oxford  
 Elizabeth Singer Rowe played a pivotal role in the development of the novel during the eighteenth century. Winner of the CHOICE Outstanding Academic Title of the Choice ACRL Elizabeth Singer Rowe and the Development of the English Novel is the first in-depth study of Rowe's prose fiction. A four-volume collection of her work was a bestseller for a hundred years after its publication, but today Rowe is a largely unrecognized figure in the history of the novel. Although her poetry was appreciated by poets such as Alexander Pope for its metrical craftsmanship, beauty, and imagery, by the time of her death in 1737 she was better known for her fiction. According to Paula R. Backscheider, Rowe's major focus in her novels was on creating characters who were seeking a harmonious, contented life, often in the face of considerable social pressure. This quest would become the plotline in a large number of works in the second half of the eighteenth century, and it continues to be a major theme today in novels by women. Backscheider relates Rowe's work to popular fiction written by earlier writers as well as by her contemporaries. Rowe had a lasting influence on major movements, including the politeness (or gentility) movement, the reading revolution, and the Bluestocking society. The author reveals new information about each of these movements, and Elizabeth Singer Rowe emerges as an important innovator. Her influence resulted in new types of novel writing, philosophies, and lifestyles for women. Backscheider looks to archival materials, literary analysis, biographical evidence, and a configuration of cultural and feminist theories to prove her groundbreaking argument.

**Reason, Grace, and Sentiment: Volume 2, Shaftesbury to Hume** Springer

Renée Jeffery examines the role played by the emotions in making moral judgments and motivating ethical actions. Focusing on the problem of world poverty, she draws on the work of eighteenth-century moral sentiment theorists and recent advances in the neurosciences to develop an original account of international ethics.

**Philosophical Dialogue in the British Enlightenment** University of Toronto Press

During the eighteenth century, "sensibility," which once denoted merely the receptivity of the senses, came to mean a particular

kind of acute and well-developed consciousness invested with spiritual and moral values and largely identified with women. How this change occurred and what it meant for society is the subject of G.J. Barker-Benfield's argument in favor of a "culture" of sensibility, in addition to the more familiar "cult." Barker-Benfield's expansive account traces the development of sensibility as a defining concept in literature, religion, politics, economics, education, domestic life, and the social world. He demonstrates that the "cult of sensibility" was at the heart of the culture of middle-class women that emerged in eighteenth-century Britain. The essence of this culture, Barker-Benfield reveals, was its articulation of women's consciousness in a world being transformed by the rise of consumerism that preceded the industrial revolution. The new commercial capitalism, while fostering the development of sensibility in men, helped many women to assert their own wishes for more power in the home and for pleasure in "the world" beyond. Barker-Benfield documents the emergence of the culture of sensibility from struggles over self-definition within individuals and, above all, between men and women as increasingly self-conscious groups. He discusses many writers, from Rochester through Hannah More, but pays particular attention to Mary Wollstonecraft as the century's most articulate analyst of the feminized culture of sensibility. Barker-Benfield's book shows how the cultivation of sensibility, while laying foundations for humanitarian reforms generally had as its primary concern the improvement of men's treatment of women. In the eighteenth-century identification of women with "virtue in distress" the author finds the roots of feminism, to the extent that it has expressed women's common sense of their victimization by men. Drawing on literature, philosophical psychology, social and economic thought, and a richly developed cultural background, *The Culture of Sensibility* offers an innovative and compelling way to understand the transformation of British culture in the eighteenth century. *Challenging Theocracy* Penn State Press

The word is all over Jane Austen's novels: what ought to be done, what one ought to say, how one ought to feel (versus how one does feel). When Austen's characters employ an ought, the delicate oscillation between first- and third-person perspectives that marks her prose leads the reader to distinguish between what they say, and what they ought, according to a morally idealized, third-person calculus to mean. But what is the context of this ought? This book situates the disinterested, reflective appeal to moral principle invoked ironically or otherwise in Austen's oughts within the history of thought about judgment in

the British eighteenth century. Beginning with Shaftesbury's critique of Locke's account of judgment, successive readings explore the emphasis on disinterest in works by David Hume, Adam Smith, Samuel Richardson, and Sir Joshua Reynolds alongside discussions of Jane Austen's major novels. *Of Essays and Reading in Early Modern Britain* Cornell University Press

This book, first published in 2000, presents an edition of one of the most important texts of the Enlightenment.

**The Cultural Promise of the Aesthetic** Cambridge University Press

*Criticism and Modernity* traces the conditions under which criticism emerges as a socio-cultural practice within the institutionalized forms of European modernity and democracy. It argues that criticism is born out of anxieties about national supremacy in the late seventeenth century, with the consequence that the emergent national cultures of the eighteenth century and since become sites for the regulation of the democratic subject through the academic form of arguments about the proper relations of aesthetics to ethics and politics. The central issue is that of legitimation: how can subjective aesthetic experiences regulate the norms of ethical justice? That question is posed not as an abstract philosophical issue, but rather as a question properly located within the struggles for national culture. The usual Germanic source of modern aesthetics and criticism is here placed in the broader European context, involving contests between England, France, Scotland, Ireland, and the emergent Germany and Italy. Writers addressed include Corneille, Dryden, Molière, Shaftesbury, Hutcheson, Hume, Rousseau, Kant, Schiller, Hegel, Schopenhauer; and, throughout, the legacy of these thinkers is found in the most recent contemporary theory, in work by Agamben, Badiou, Lyotard, MacIntyre, and others. A closing chapter considers the formation of the university across modern Europe, in Vico's Naples, Humboldt's Berlin, Newman's Dublin, Blair's Edinburgh, the France of Alain and Benda, the England of Leavis, as well as our contemporary institutional predicaments. *Masculinity, Militarism and Eighteenth-Century Culture, 1689-1815* Cambridge University Press

This book investigates the figure of the military man in the long eighteenth century in order to explore how ideas about militarism served as vehicles for conceptualizations of masculinity. Bringing together representations of military men and accounts of court martial proceedings, this book examines eighteenth-century arguments about masculinity and those that appealed to the 'naturally' sexed body and construed masculinity as social

construction and performance. Julia Banister's discussion draws on a range of printed materials, including canonical literary and philosophical texts by David Hume, Adam Smith, Horace Walpole and Jane Austen, and texts relating to the naval trials of, amongst others, Admiral John Byng. By mapping eighteenth-century ideas about militarism, including professionalism and heroism, alongside broader cultural concerns with politeness, sensibility, the Gothic past and celebrity, Julia Banister reveals how ideas about masculinity and militarism were shaped by and within eighteenth-century culture.

*Shaftesbury* Springer Science & Business Media

This study focuses on the co-evolution of the essay and the mode of literacy it enabled, and the interactive processes of reading, with a new approach to early modern textuality. It shows how the genre served to record, test and disseminate the skills required; and how the essay was adopted as a mechanism by various intellectual disciplines.

*Polite Anarchy in International Relations Theory* Cambridge University Press

This book looks at the aristocratic adoption of Roman ideals in eighteenth-century English culture.

*The Culture of Power and the Power of Culture* Oxford University Press

Attracting philosophers, politicians, artists as well as the educated reader, Edmund Burke's *Philosophical Enquiry*, first published in 1757, was a milestone in western thinking. This edited volume will take the 250th anniversary of the *Philosophical Enquiry* as an occasion to reassess Burke's prominence in the history of ideas. Situated on the threshold between early modern philosophy and the Enlightenment, Burke's oeuvre combines reflections on aesthetics, politics and the sciences. This collection is the first book length work devoted primarily to Burke's *Philosophical Enquiry* in both its historical context and for its contemporary relevance. It will establish the fact that the *Enquiry* is an important philosophical and literary work in its own right.

*Criticism and Modernity* Northwestern University Press

*Secular Chains* offers an original and richly contextualized account of the relationship between poetry and religious controversy between 1649 and 1745. This was a period of political conflict and intellectual upheaval, in which traditional sources of spiritual authority were variously challenged and transformed. This study reveals the importance of English literary culture for our understanding of this process, and throws new light on the dynamics of change and continuity between the puritan revolution and the early Enlightenment. Based on extensive research in both printed and manuscript sources, the book combines detailed case studies of major literary figures with a sustained historical narrative linking the republican moment of the 1650s, the conflicts and crises of the Restoration, and the ecclesiastical politics of the early eighteenth century. Milton and Dryden provide the principal focus of the first three chapters, which explore the divisive issue of church settlement in the work of both writers, together with the increasingly prominent rhetoric of anti-clericalism and irreligion in the poetry and polemics of the later seventeenth century. Subsequent chapters extend the book's argument to the embattled condition of the Church of England in the decades after 1688, and the significant contribution of contemporary literary culture to a range of religious and philosophical argument, from heterodox free-thinking to Newtonian natural theology. *Secular Chains* demonstrates the close and continued relationship between poetry and religious politics in the age of Milton and Pope, and provides a new framework for understanding this complex and turbulent period in English literary history.

*Reason and Emotion in International Ethics* A&C Black

In the preface to his edition of Shakespeare, Alexander Pope noted that his age was one of Parties, both in Wit and State. Much scholarship has been devoted to the complexities of the political

parties of the eighteenth century, but there has been a surprising reluctance to explore what Pope implied were the corollaries of those parties, namely, parties in literature. The essays collected here explore the literary culture that arose from and supported what Pitt the Elder referred to as the great spirit of Whiggism that animated English politics during the eighteenth century. From the prehistory of Whiggism in the court of Charles II to the fractures opened up within it by the French Revolution in the 1790s, the interactions between Whiggish politics and literature are sampled and described in groundbreaking essays that range widely across the fields of eighteenth-century political prose, poetry, and the novel.

*The Idea of Europe and the Origins of the American Revolution* Routledge

Written by theologians, literary scholars, political theorists, classicists, and philosophers, the essays in *Judgment and Action* address the growing sense that certain key concepts in humanistic scholarship have become suspect, if not downright unintelligible, amid the current plethora of critical methods. These essays aim to reassert the normative force of judgment and action, two concepts at the very core of literary analysis, systematic theology, philosophy, ethics, aesthetics, and other disciplines. Interpretation is essential to every humanistic discipline, and every interpretation is an act of judgment. Yet the work of interpretation and judgment has been called into question by contemporary methods in the humanities, which incline either toward contextual determination of meaning or toward the suspension of judgment altogether. Action is closely related to judgment and interpretation and like them, it has been rendered questionable. An action is not simply the performance of a deed but requires the deed's intelligibility, which can be secured only through interpretation and judgment. Organized into four broad themes—interiority/contemplation, ethics, politics/community, and aesthetics/image—the aim of this broad-ranging and insightful collection is to illuminate the histories of judgment and action, identify critical sites from which rethinking them may begin, clarify how they came to be challenged, and relocate them within a broader intellectual-historical trajectory that renders them intelligible.

*Theory and Practice in the Eighteenth Century* Routledge

Winner of the Book of the Year Award for the Conference on Christianity and Literature.--Thomas H. Luxon, Dartmouth College "CHOICE"

**Shaftesbury: Characteristics of Men, Manners, Opinions, Times** Springer

Anthony Ashley Cooper, First Earl of Shaftesbury, was a giant on the English political scene of the later seventeenth century. Despite taking up arms against the king in the Civil War, and his active participation in the republican governments of the 1650s, Shaftesbury managed to retain a leading role in public affairs following the Restoration of Charles II, being raised to the peerage and holding several major offices. Following his dismissal from government in 1673 he then became de facto leader of the opposition faction and champion of the Protestant cause, before finally fleeing the country in 1681 following charges of high treason. In order to understand fully such a complex and controversial figure, this volume draws upon the specialised knowledge of nine leading scholars to investigate Shaftesbury's life and reputation. As well as re-evaluating the well-known episodes in which he was involved - his early republican sympathies, the Cabal, the Popish Plot and the politics of party faction - other less familiar themes are also explored. These include his involvement with the expansion of England's overseas colonies, his relationship with John Locke, his connections with Scotland and Ireland and his high profile public reputation. Each chapter has been especially commissioned to give an insight into a different facet of his career, whilst simultaneously adding to an

overall evaluation of the man, his actions and beliefs. As such, this book presents a unique and coherent picture of Shaftesbury that draws upon the very latest interdisciplinary research, and will no doubt stimulate further work on the most intriguing politician of his generation.

*Ridicule, Religion and the Politics of Wit in Augustan England* Lion Books

David Hume has a canonical place in the context of moral philosophy, but his insights are less frequently discussed in relation to natural philosophy. David Hume and the Culture of Scottish Newtonianism offers a discussion of Hume's methodological and ideological commitments in matters of knowledge as reflected in his language and outlook. Tamás Demeter argues that several aspects of Hume's moral philosophy reflect post-Newtonian tendencies in the aftermath of the *Opticks*, and show affinities with Newton-inspired Scottish physiology and chemistry. Consequently, when Hume describes his project as an 'anatomy of the mind' he uses a metaphor that expresses his commitment to study human cognitive and affective functioning on analogy with active and organic nature, and not with the Principia's world of inert matter.

*The Enthusiast* University of Delaware Press

The third Earl of Shaftesbury was a pivotal figure in eighteenth-century thought and culture. Professor Klein's study is the first to examine the extensive Shaftesbury manuscripts and offer an interpretation of his diverse writings as an attempt to comprehend contemporary society and politics and, in particular, to offer a legitimation for the new Whig political order established after 1688. As the focus of Shaftesbury's thinking was the idea of politeness, this study involves the first serious examination of the importance of the idea of politeness in the eighteenth century for thinking about society and culture and organising cultural practices. Through politeness, Shaftesbury conceptualised a new kind of public and critical culture for Britain and Europe, and greatly influenced the philosophical and cultural models associated with the European Enlightenment.

*Secular Chains* Cambridge University Press

*Tea Sets and Tyranny* offers a political history of politeness in early America, from its origins in the late seventeenth century to its remaking in the age of the Revolution.

*Opera and Politics in Queen Anne's Britain, 1705-1714* Cambridge University Press

As one of Victorian Britain's pre-eminent social reformers, Lord Shaftesbury (1801-85) exerted a lasting impact surpassing all of his parliamentary contemporaries. Despite being born into one of England's aristocratic families, a combination of early childhood deprivation, an earnest Evangelical faith, and an abiding sense of noblesse oblige made him a champion of the poor. His seminal contribution to the Victorian factory reform movement represented just one of his manifold legacies. This contextual study of the Seventh Earl of Shaftesbury probes the mind behind the man to evaluate the religious and philosophical ideas, and their leading figures, that ignited his lifelong activism in the public sphere. This book reveals that far from representing a relic of the Victorian age, the Earl of Shaftesbury, whilst a conservative by predilection, was essentially a forward-looking and farsighted reformer. The principles that Shaftesbury espoused of industrial justice, class harmony, subsidiarity, volunteerism, selfless individualism, religious observance, strong families and private enterprise tempered by moderate state intervention are essentially those prized by liberal democracies today as the foundation for social cohesion, prosperity, and human flourishing.

**Judgment and Action** Lexington Books

Many modern conservatives and feminists trace the roots of their ideologies, respectively, to Edmund Burke (1729-1797) and Mary Wollstonecraft (1759-1797). Here, according to the author Burke is misconstrued if viewed as mainly providing a warning about the dangers of attempting to turn utopian visions into political reality.

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