

to court cases--to demonstrate the extent of revolutionary concern over national citizenship. This book casts into relief France's evolving attitudes toward patriotism, immigration, and emigration, and the frequently opposing demands of family ties and citizenship.

Seventeen fascinating essays on many aspects of the French Revolution. Soboul was chair of the History of the French Revolution at the Sorbonne for many years until his death in 1982. Maps. Glossary. Notes. Brief biography of the author.

Gary Kates' "The French Revolution" is a collection of key papers at the forefront of current research on the French Revolution. Kates contributes a clear and thorough introduction which contextualizes the historiographical controversies surrounding the Revolution, weaving them into a sophisticated narrative. Taken together, the pieces challenge orthodox assumptions concerning the origins, development, and long-term historical consequences of the Revolution, including the inevitability of the Terror, subsequent issues for nineteenth century French history, the intellectual connection, the late role of Napoleon, and the feminist dimension. Contributors include: Albert Soboul, Colin Lucas, Keith Michael Baker, William H. Sewell, jr., Colin Jones, Timothy Tackett, John Markoff, Lyn Hunt and Olwen Hufton.

Eighteenth-century French readers who wanted to keep up with political and literary trends had to rely on books and journals imported from abroad. French writers, such as Voltaire and Rousseau, also depended on foreign firms to get their works in print. *Grub Street Abroad* demonstrates the importance of extraterritorial publishing for the Enlightenment and the French Revolution. By placing the periphery at the centre of the stage, it highlights neglected cosmopolitan aspects of the French Enlightenment and points to forces which undercut Bourbon claims of cultural hegemony. Firms serving French markets from abroad are viewed as part of a far-flung communications network which, although sensitive to diplomatic pressures from diverse courts, still comprised a relatively autonomous, independent field of operations. Topics covered include the publishing and editing of francophone journals and clandestine manuscripts; the emergence of the book review and the editorial board; the reliance of the philosophes upon foreign firms; the cosmopolitan outlook of so-called 'Grub Street hacks'. Overall, a revised picture of the nature and importance of publishing in the period emerges - a presentation that will provoke and interest a wide range of historical, literary, and bibliographical specialists.

Women workers and the revolutionary origins of the modern welfare state In May 1790, the French National Assembly created spinning workshops (*ateliers de filature*) for thousands of unemployed women in Paris. These ateliers disclose new aspects of the process which transformed Old Regime charity into revolutionary welfare initiatives characterized by secularization, centralization, and entitlements based on citizenship. This study is the first to examine women and the welfare state in its formative period at a time when modern concepts of human rights were elaborated. In *The Origins of the Welfare State*, Lisa DiCaprio reveals how the women working in the ateliers, municipal welfare officials, and the national government vied to define the meaning of revolutionary welfare throughout the Revolution. Presenting demands for improved wages and working conditions to a wide array of revolutionary officials, the women workers exercised their rights as "passive citizens" capaciously and shaped the meanings of work, welfare, and citizenship. Looking backward to the Old Regime and forward to the nineteenth century, this study explores the interventionist spirit that characterized liberalism in the eighteenth century and serves as a bridge to the history of entitlements in the nineteenth and twentieth centuries.

Festivals and the French Revolution--the subject conjures up visions of goddesses of Liberty, strange celebrations of Reason, and the oddly pretentious cult of the Supreme Being. Every history of the period includes some mention of festivals, although most historians have been content either to ridicule them as ineffectual or to bemoan them as repugnant examples of a sterile, official culture. Mona Ozouf shows us that they were much more than bizarre marginalia to the revolutionary process. Festivals offer critical insights into the meaning of the French Revolution; they show a society in the process of creating itself anew. Historians have recognized the importance of the revolutionary festival as a symbol of the Revolution. But they have differed widely in their interpretations of what that symbol meant and have considered the festivals as diverse as the rival political groups that conceived and organized them. Against this older vision, Ozouf argues for the fundamental coherence and profound unity of the festival as both event and register of reference and attitude. By comparing the most ideologically opposed festivals (those of Reason and the Supreme Being, for instance), she shows that they clearly share a common aim, which finds expression in a mutual ceremonial and symbolic vocabulary. Through a brilliant discussion of the construction, ordering, and conduct of the festival Ozouf demonstrates how the continuity of the images, allegories, ceremonials, and explicit functions can be seen as the Revolution's own commentary on itself. A second and important aim of this book is to show that this system of festivals, often seen as destructive, was an immensely creative force. The festival was the mirror in which the Revolution chose to see itself and the pedagogical tool by which it hoped to educate future generations. Far from being a failure, it embodied, socialized, and made sacred a new set of values based on the family, the nation, and mankind--the values of a modern, secular, liberal world.

Primary source.

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*.

"Using pamphlets, extensive primary sources, and research and views of well-known historians both cited in the text and heavily footnoted, Margerison explains how the Society of Thirty molded French public opinion... after the establishment... of the Estates General until August 4, 1789. Margerison questions the ideological motivations of crowd actions attributed to them by historians Furet, Halevi, Baker, and others." - CHOICE

Describes how an urban, working-class group were judged ultrarevolutionary and executed.

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