

The place of spirit: Modernity and the geographies of spirituality

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Abstract

In this paper, we seek to map out the specific geographies through which spatialities of religion have been imagined. These involve such spatial metaphors as islands, networks and spheres. Less attention has been given to new forms of spirituality, and to the consequences of thinking through these for our understanding of modernity itself. We argue that modernity, religion and spirituality are entangled and spread through daily life. We conclude that adding new forms of spirituality to the mix of geographies of religion requires reconsidering more than the boundary between secularity and religion, but also rethinking the place of spirituality in modern life.

Keywords

modernity, occulture, postsecular society, religion, secularization, spirituality

I Introduction: More or less, religion and modernity

A debate is taking place within human geography - mainly in the pages of this journal between those who assert that society is secularizing (e.g. Wilford, 2010) and those who believe that religion retains a significant role in what is termed postsecular society (e.g. Cloke and Beaumont, 2012; also see Molendijk et al., 2010). In the early part of this paper, we will outline this debate. In particular, we draw out some background assumptions about modernity that lie behind arguments for and against secularization and postsecular society. It is the presumed place - or lack of a place - for religion within modernity that is at the heart of this debate. For us, this debate has produced some, perhaps unintended, consequences: first, both sides seem to agree that there is a separation between different public spheres; second, that

these spheres have very particular geographies; and, third, that these map out spheres/places where the spiritual is present or not, legitimate or not and/or authoritative or not. By challenging these assumptions, it is possible to identify two far-reaching consequences. First, we are able to identify forms of spirituality that currently lie beyond the scope of debates about religion in human geography. Second, thinking geographically about spirituality proffers a new understanding of modernity. In our understanding, questions of spirituality should be at the core of how modernity is understood, not on its margins or, worse, beyond its scope.

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Svec 2002 9 Montesquiei And The Spirit Of Modernity

Charles de Secondat baron de Montesquieu

Svec 2002 9 Montesquiei And The Spirit Of Modernity:

Montesquieu and the Spirit of Modernity David Wallace Carrithers, Patrick Coleman, 2002 Studies in the History of Tax Law, Volume 5 John Tiley, 2011-12-22 These are the papers from the 2010 Tax law History Conference The papers reflect an even wider range of topics including problems in defining and taxing Companies from 1799 to 1965 the Window tax from a Public Health perspective the development of the tax profession Montesquieu and ERA Seligman taxing charities in Australia Charitable Purposes Exemption from Income Tax Pitt to Pemsel 1798 1891 and Australian perspectives on avoiding evasion Turning to international tax there are essays on the history of the international taxation of income from enterprise services the Negotiation and Drafting of the 1967 United Kingdom Australia Taxation Treaty and on art 7 3 of the **OECD Model Treaty** The Terror of Natural Right Dan Edelstein, 2024-05-31 Natural right the idea that there is a collection of laws and rights based not on custom or belief but that are natural in origin is typically associated with liberal politics and freedom In The Terror of Natural Right Dan Edelstein argues that the revolutionaries used the natural right concept of the enemy of the human race an individual who has transgressed the laws of nature and must be executed without judicial formalities to authorize three quarters of the deaths during the Terror Edelstein further contends that the Jacobins shared a political philosophy that he calls natural republicanism which assumed that the natural state of society was a republic and that natural right provided its only acceptable laws Ultimately he proves that what we call the Terror was in fact only one facet of the republican theory that prevailed from Louis s trial until the fall of Robespierre A highly original work of historical analysis political theory literary criticism and intellectual history. The Terror of Natural Right challenges prevailing assumptions of the Terror to offer a new perspective on the Revolutionary period Die diversité von Montaigne bis Montesquieu Herrad Schmidt, 2016-12-05 Moralisten beobachten die Menschen und die Wirklichkeit und versprachlichen ihre Blicke und Reflexionen in literarischen Kurzformen mit fragmentarisch offenem Charakter Zugleich nehmen sie die visuelle Perzeption selbst kritisch in den Blick und lassen kognitive Begrenzungen inhaltlich und anhand sprachlicher Verfahren sichtbar werden Die hier analysierten Texte vom 16 bis zum 18 Jahrhundert behandeln Fragestellungen die die heutige Kognitionswissenschaft erneut stellt und kommen dabei zu hnlich modernen Ergebnissen Au erdem kann man eine Korrelation zwischen der Art zu schreiben und der Charakteristik menschlicher Wahrnehmung feststellen Die diversit von Mensch und Wirklichkeit wird prismatisch gebrochen in einer Sprache der diversit reflektiert The Unpublished Correspondence of Mme de Genlis and Margaret Chinnery Denise Yim, 2003 This fascinating correspondence between Mme de Genlis and her English admirer Margaret Chinnery was discovered at a private art gallery in London in 1996 Margaret Chinnery was an intelligent wealthy mother of three who educated her own children and the letters offer proof that she implemented Mme de Genlis s method as expounded in the latter s novel Ad le et Th odore The correspondence documents a warm friendship which began in 1802 and which came to crisis point as did so many of Mme de Genlis s friendships with the

publication of her M moires in 1825 Approximately half the letters to Margaret Chinnery date from 1802 when the Chinnery family and the de facto family member the violinist G B Viotti came to Paris during the Peace of Amiens Most of the others date from 1807 when Mme de Genlis sent her adopted son Casimir Baecker to London in an attempt to repeat the successes of his Paris harp concerts The forty letters from Mme de Genlis are extraordinarily candid in their description of her daily activities her financial situation and her hopes and disappointments They reveal an emotionally fragile driven woman almost pitiable in her obsession to promote her favourite pupil Casimir The letters provide valuable information on Mme de Genlis s educational works her novels and on her periodical contributions that were in progress at the time of writing as well as on many of her other manuscripts Some of the letters describe her attempts through the Chinnery family and Viotti to sell her manuscripts in England Because copies of Margaret Chinnery's letters have been preserved the subjects treated in the letters are not only contextualised but are given continuity and coherence In addition over twenty two related letters and documents provide an elucidating backdrop to the main body of the correspondence This is the only known correspondence that documents a friendship between Mme de Genlis and an English woman and the completeness of its preservation makes it a valuable resource indeed Studies on Voltaire and the Eighteenth Century, 2003 Bibliographie de la littérature française, XVIe-XXe siècles Bibliothèque nationale de France,2006 Revue d'histoire littéraire de la France ,2005

Die Natur des Staates Oliver Hidalgo, Karlfriedrich Herb, 2009 Revue d'histoire littéraire de la France Maurice Le théâtre de la foire Isabelle Martin, 2002 Le Th tre de la Foire n dans les foires parisiennes de Saint Tourneux, 2004 Germain et de Saint Laurent a fait courir tout Paris depuis sa cr ation jusqu sa disparition en 1762 Spectacle foisonnant puisque des dizaines d auteurs en ont constitu le fonds litt raire qui comporte plusieurs centaines de pi ces Il existe d excellentes tudes partielles mais aucune tude d ensemble n avait t entreprise sur un sujet o la critique litt raire rencontre le renouvellement des arts du spectacle et l'volution des moeurs et de la pens e Il s'agissait donc de combler cette lacune par une synth se sur le Th tre de la Foire consid r comme une forme de sociabilit essentielle la compr hension de l histoire des id es une poque donn e dans le mouvement m me des repr sentations de la vie quotidienne Si le but apparent de ce th tre est d amuser un public par un spectacle original et inventif ses ambitions sont beaucoup plus vastes Issu du milieu mercantile des foires il diffuse des id es de libre entreprise qui l met lui m me en oeuvre en s'opposant aux privil ges de la Com die Fran aise et de l Op ra Dans la soci t d Ancien R gime o apparaissent des signes de d composition il tente de r former les moeurs et de promouvoir dans la bonne humeur certaines nouvelles id es philosophiques dont une morale bourgeoise et s culi re du juste milieu Face aux salles officielles qu'immobilise leur statut et une sc ne populaire inconvenante il labore une nouvelle forme de th tralit amalgamant les pratiques des spectacles de rue tels l acrobatie les danseurs de corde ou la pantomime avec les traditions du th tre savant de l Op ra et des sc nes fran aise et italienne Sa conception essentiellement baroque brillante faussement na ve et populaire semble anticiper les grandes mises en sc ne actuelles Le Th tre de la Foire demeure aujourd

hui le meilleur miroir de la soci t parisienne du XVIIIe si cle dont la r f rence essentielle est au del du th tre lui m me la th tralisation de son quotidien Reichtum und Armut in den schweizerischen Republiken des 18 Jahrhunderts André Holenstein, 2010 La contribution de Fr d ric Sardet La construction des in galit s placements mobiliers et information au XVIIIe si cle envisage le cas de la famille de Charri re p 289 301 The New Logic of Sexual Violence in Enlightenment France Mary McAlpin, 2023-11-08 This book argues that rape as we know it was invented in the eighteenth century examining texts as diverse as medical treatises socio political essays and popular novels to demonstrate how cultural assumptions of gendered sexual desire erased rape by making a woman s non consent a logical impossibility The Enlightenment promotion of human sexuality as natural and desirable required a secularized narrative for how sexual violence against women functioned Novel biomedical and historical theories about the natural sex act worked to erase the concept of heterosexual rape McAlpin intervenes in a far ranging assortment of scholarly disciplines to survey and demonstrate how rape was rationalized the history of medicine the history of sexuality the development of the modern self the social contractarian tradition the global eighteenth century and the libertine tradition in the eighteenth century novel This intervention will be essential reading to students and scholars in gender studies literature cultural studies visual studies and the history of sexuality Montesquieu and the Spirit of Modernity David Wallace Carrithers, Patrick Coleman, 2002

Montesquieu and the Spirit of Modernity David W. Carrithers, 2002 Crucial to an understanding of Montesquieu s work is the contrast he drew between ancient and modern mentalit's Les politiques grecs he wrote in his classic workDe l esprit des lois 1748 qui vivaient dans le gouvernement populaire ne reconnaissaient d autre force qui p t les soutenir que celle de la vertu Ceux d'aujourd hui ne nous parlent que de manufactures de commerce de finances de richesses et de luxe meme Ancient philosophers had conceptualised model regimes where human beings would flourish in accordance with their natural purposes and potentialities shaped by good laws well obeyed Such moderns as Montesquieu on the other hand ceased to regard the state as a school for morality No longer concerned with improving man s soul politics focused instead on the achievement of liberty security and material prosperity Clearly something novel and distinctive something recognisably modern arose during the period from Machiavelli to Montesquieu A teleological universe suffused with transcendent meaning and purposeful ends was supplanted by a more secular disenchanted world view Both the Christian conception of a life lived in humble devotion to the moral commandments of revealed religion and the classical conception of a virtuous life devoted to ethical perfection were challenged by a new political realism stressing the dominance of the passions over reason and the constructive potential of self interest The authors of the eleven essays comprising this volume explore the complex relations between Montesquieu and modernity and between Montesquieu and antiquity Assessing the content of his three major works they conclude that whereas the label modern suits Montesquieu he nonetheless retained certain philosophical approaches characteristic of antiquity as well as a high regard for the primacy accorded to politics and philosophy in the classical era

Montesquieu's Science of Politics Charles de Secondat baron de Montesquieu, 2001 In what constitutes the only English language collection of essays ever dedicated to the analysis of Montesquieu's contributions to political science the contributors review some of the most vexing controversies that have arisen in the interpretation of Montesquieu s thought By paying careful attention to the historical political and philosophical contexts of Montesquieu's ideas the contributors provide fresh readings of The Spirit of Laws clarify the goals and ambitions of its author and point out the pertinence of his thinking to the problems of our world today Montesquieu Susan Gordon, 2005-12-15 Highlights the life of philosopher and prolific author Chales Montesquieu and discusses two of his well known books on political philosophy Persian Letters and The Spirit of the Laws Montesquieu and the Logic of Liberty Paul Anthony Rahe, 2009-09-22 This fresh examination of the world of Montesquieu seeks to understand the short comings of modern democracy in light of the French philosopher's insightful The Spirit of Laws Montesquieu, 1793 The Spirit of Laws is a treatise on political critique of commercial republicanism theory first published by Charles de Secondat Baron de Montesquieu in 1748 Montesquieu pleaded in favor of a constitutional system of government and the separation of powers the ending of slavery the preservation of civil liberties and the law and the idea that political institutions ought to reflect the social and geographical aspects of each community

Modern History Sourcebook: Montesquieu: The Spirit of the Laws, 1748, Presents information about the treatise The Spirit of the Laws 1748 written by French political philosopher Charles Louis de Secondat also referred to as Baron de La Brede et de Montesquieu 1689 1755 Notes that the treatise contains numerous theories including respect for the role of history and climate in shaping a nation s political structure Offers access to a sample of The Spirit of the Laws which reflects his view on the English Constitution

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