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# The Social Vision of William Blake



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# Social Vision Of William Blake

**Joshua Schouten de Jel**



## **Social Vision Of William Blake:**

*The Social Vision of William Blake* Michael Ferber, 1985-01-01      **The Social Vision of William Blake** Michael Ferber, 2014-07-14 This fresh look at the social and political themes of Blake's poetry shows that he was a phenomenologist of liberation who contested the dominant ideology of his time and who still speaks passionately to our fears and hopes. Originally published in 1985, The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

**Ideology and Utopia in the Poetry of William Blake** Nicholas M. Williams, 1998-04-13 Scholars have often drawn attention to William Blake's unusual sensitivity to his social context. In this book, Nicholas Williams situates Blake's thought historically by showing how, through the decades of a long and productive career, Blake consistently responded to the ideas, writing, and art of contemporaries. Williams presents detailed readings of several of Blake's major poems alongside Rousseau's *Emile*, Wollstonecraft's *Vindication of the Rights of Woman*, Paine's *Rights of Man*, Burke's *Reflections on the Revolution in France*, and Robert Owen's *Utopian Experiments*. In so doing, he offers revealing new insights into key Blake texts and draws attention to their inclusion of notions of social determinism, theories of ideology critique, and Utopian traditions. Williams argues that if we are truly to understand ideology as it relates to Blake, we must understand the practical situation in which the ideological Blake found himself. His study is a revealing commentary on the work of one of our most challenging poets.

[William Blake and the Impossible History of the 1790s](#) Saree Makdisi, 2007-11-01 Modern scholars often find it difficult to account for the profound eccentricities in the work of William Blake, dismissing them as either ahistorical or simply meaningless. But with this pioneering study, Saree Makdisi develops a reliable and comprehensive framework for understanding these peculiarities. According to Makdisi, Blake's poetry and drawings should compel us to reconsider the history of the 1790s. Tracing for the first time the many links among economics, politics, and religion in his work, Makdisi shows how Blake questioned and even subverted the commercial, consumerist, and political liberties that his contemporaries championed all while developing his own radical aesthetic.

**A Guide to the Cosmology of William Blake** Kathryn S. Freeman, 2016-12-01 It is not surprising that visitors to Blake's cosmology, the most elaborate in the history of British text and design, often demand a map in the form of a reference book. The entries in this volume benefit from the wide range of historical information made available in recent decades regarding the relationship between Blake's text and design and his biographical, political, social, and religious contexts. Of particular importance, the entries take account of the re-interpretations of Blake with respect to race, gender, and empire in scholarship influenced by the groundbreaking theories that have arisen since the first half of the twentieth century. The intricate fluidity

of Blake's anti-Newtonian universe eludes the fixity of definitions and schema. Central to this guide to Blake's work and ideas is Kathryn S. Freeman's acknowledgment of the paradox of providing orientation in Blake's universe without disrupting its inherent disorientation of the traditions whereby readers still come to it. In this innovative work, Freeman aligns herself with Blake's demand that we play an active role in challenging our own readerly habits of passivity as we experience his created and corporeal worlds.

**Review of *The Social Vision of William Blake* by Michael Ferber ... and *Being Form'd: Thinking Through Blake's Milton* by Mark Bracher ...** Andrew Lincoln, 1987      *William Blake and the Visionary Law* Matthew Mauger, 2023-09-13. This book examines the difficult relationship between individual intellectual freedom and the legal structures which govern human societies in William Blake's works, showing that this tension carries a political urgency that has not yet been recognised by scholars in the field. In doing so, it offers a new approach to Blake's corpus that builds on the literary and cultural historical work of recent decades. Blake's pronouncements about law may often sound biblical in tone, but this book argues that they directly address and are informed by eighteenth-century legal debates concerning the origin of the English common law, the autonomy of the judicature, the increasing legislative role of Parliament, and the emergence of the notions of constitutionalism and natural rights. Through a study of his illuminated books, manuscript works, notebook drafts, and annotations, this study considers Blake's understanding that law is both integral to humanity itself and a core component of its potential fulfilment of the Human Form Divine.

***William Blake's Divine Love*** Joshua Schouten de Jel, 2024-03-15. Despite the fact that William Blake summarises the plot of *Visions of the Daughters of Albion* (1793) in just eight lines in the prefatory Argument, there are several contentious moments in the poem which continue to cause debate. Critics read Oothoon's call to Theotormon's eagles and her offer to catch girls of silver and gold as either evidence of her rape-damaged psyche or confirmation of her selfless love which transcends her socio-sexual state. How do we reconcile the attack of Theotormon's eagles and the wanton play of the girls with Oothoon's articulate and highly sophisticated expressions of spiritual truth and free love? In *William Blake's Divine Love: Visions of Oothoon*, Joshua Schouten de Jel explores the hermeneutical possibilities of Oothoon's self-annihilation and the epistemological potential of her visual copulation by establishing an artistic and hagiographical heritage which informs the pictorial representation and poetic pronunciation of Oothoon's enlightened entelechy. Working with Michelangelo's *The Punishment of Tityus* (1532) and Gian Lorenzo Bernini's *Ecstasy of Saint Teresa* (1647–51), Oothoon's ecstatic figuration reflects two iconographic traditions which, framed by the linguistic tropes of divine love expressed within a female-centred mystagogy, reveal the soteriological significance of Oothoon's willing self-sacrifice.

***Blake, Politics, and History*** Jackie DiSalvo, G. A. Rosso, Christopher Z. Hobson, 2015-08-14. First published in 1998, this book formed part of an ongoing effort to restore politics and history to the centre of Blake studies. It adopts a three-pronged approach when presenting its essays, seeking to promote a return to the political Blake, to deepen the understanding of some of the conversations articulated in Blake's art by introducing new historical material or new

interpretations of texts and to highlight differing perspectives on Blake's politics among historically focused critics. The collection contains essays with varying methodological assumptions and differing positions on questions central to historicist Blake scholarship.

**Blake, Politics, and History** George A. Jr. Rosso Jr., Christopher Z. Hobson, 2013-05-13 This anthology of essays charts the work of William Blake combining traditional and current historicist methods with a plurality of other approaches. While many essays here recuperate a radical Blake opposed to imperialism, slavery, and patriarchy, differences emerge over the nature of Blake's radicalism and his stance on revolution, violence, and democratic pluralism. Contributors may champion a Blake critical of patriarchal discourse and practice, but they remain cautious about Blake's homocentric solutions. In the Blake and women section, authors seek to reorient discussions by connecting Blake to historical issues concerning women, particularly domestic ideology and the idealised female of the conduct books.

**Historicizing Blake** Steve Clark, David Worrall, 2015-12-31 Historicizing Blake puts Blake back into the cultural context of his times. These new essays by both established and younger scholars re-address Blake's contemporary milieu after the neglect of ten years of post-structuralist reader-oriented methodology. By employing notions of history wider than the purely literary and featuring an important new essay by the period's foremost subcultural historian Iain McCalman, Historicizing Blake represents a significant contribution towards the re-historicizing of Romanticism.

**The Chained Boy** Christopher Z. Hobson, 1999 Study of William Blake's radical thought in light of his major works such as *Jerusalem* 1804-20.

**Amerika - eine Prophezeiung** William Blake, 2012-07-11

**Divine Images** Jason Whittaker, 2020-11-12 Although relatively obscure during his lifetime, William Blake has become one of the most popular English artists and writers through poems such as *The Tyger* and *Jerusalem* and images including *The Ancient of Days*. Less well known is Blake's radical religious and political temperament and that his visionary art was created to express a personal mythology that sought to recreate an entirely new approach to philosophy and art. This book examines both Blake's visual and poetic work over his long career from early engravings and poems to his final illustrations to *Dante* and *the Book of Job*. *Divine Images* further explores Blake's immense popular appeal and influence after his death, offering an inspirational look at a pioneering figure.

**Blake in the Nineties** Steve Clark, David Worrall, 2016-07-27 The 1990s have witnessed a major reassessment of Blake initiated by a new and more rigorous comprehension of his modes of production, which in turn has led to re-evaluation of other literary and cultural contexts for his work. *Blake in the Nineties* grapples with the implications of the new bibliography for Blake studies in its editorial, interpretative, and historical dimensions. As well as providing an international overview of recent Blake criticism, the collection contributes to current debates in a variety of disciplines dealing with the Romantic period, including art history, counter-Enlightenment scholarship, theology, and hermeneutic theory.

**Blake's 'Jerusalem' As Visionary Theatre** Susanne M. Sklar, 2011-10-20 Susanne Sklar engages with the interpretive challenges of William Blake's illuminated epic poem *Jerusalem* by considering it as a piece of visionary theatre, an imaginative performance in which characters, settings, and

imagery are not confined by mundane space and time allowing readers to find coherence within its complexities William Blake and the Daughters of Albion H. Bruder, 2015-12-17 William Blake and the Daughters of Albion offers a challenge to the Blake establishment By placing some of Blake's early prophetic works in startlingly new historical contexts most provocatively those of female conduct and pornography a very different image of the radical Blake emerges The book shows what can be achieved when a challenging methodology feminist historicism is brought to bear on a canonical writer and on now canonized interpretations of his work *Blake, Myth, and Enlightenment* David Fallon, 2017-01-09 This book provides compelling new readings of William Blake's poetry and art including the first sustained account of his visionary paintings of Pitt and Nelson It focuses on the recurrent motif of apotheosis both as a figure of political authority to be demystified but also as an image of utopian possibility It reevaluates Blake's relationship to Enlightenment thought myth religion and politics from The French Revolution to Jerusalem and The Laocoön The book combines careful attention to cultural and historical contexts with close readings of the texts and designs providing an innovative account of Blake's creative transformations of Enlightenment classical and Christian thought Blake and the City Jennifer Davis Michael, 2006 Though usually classified as a Romantic Blake subverts and dissolves the binaries on which Romanticism turns self and other art and nature country and city Rather than reject the city outright like many of his contemporaries Blake embraces it as the intricate workshop of human imagination Each chapter of this book focuses on a specific text of Blake's that illustrates a particular conception of metaphorical embodiment of the city These shifting metaphors emphasize the construction of all human environments and the need for imaginative labor to build and interpret them This study seeks to bridge a gap between transcendent and historicist readings of Blake while at the same time challenging assumptions that still color our view of the city in the twenty-first century Jennifer Davis Michael is Associate Professor of English at the University of the South Blake, Ethics, and Forgiveness Jeanne Moskal, 1994 It demonstrates that Blake's protests are directed to laws based on obligation which assume that all human persons are essentially alike while Blake's advocacy of forgiveness among human beings assumes an ethics of character based on the cultivation of virtues

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