

Ceremony And Civility Civic Culture In Late Medieval London

What are the First Amendment rights? How do you resolve questions about the rights of students, educators, and parents in a school setting? The First Amendment to the U.S. Constitution protects the most basic and cherished rights of society--religion, speech, press, petition, and assembly. Anyone who wants to know more about those freedoms in the context of schools will find *The First Amendment in Schools* a rich resource for study and application. The book includes *

- * An explanation of the origins of the First Amendment
- * A concise, chronological history of 50 legal cases, including many landmark decisions, involving the First Amendment in public schools
- * Answers to frequently asked questions about the practice of the First Amendment in schools, covering specific issues of religious liberty, free speech, and press as they affect school prayer, use of school facilities, dress and speech codes, student press, book selection, and curriculum
- * General information on First Amendment expression and practice in schools
- * Information on more than 60 educational and advocacy programs and organizations for First Amendment resources
- * A profile of First Amendment Schools

This book provides a civic and legal framework for giving all members of the school community--students, parents, teachers, administrators, and community members--a real voice in shaping the life of the school. Note: This product listing is for the reflowable (ePub) version of the book.

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Lean Logic is David Fleming's masterpiece, the product of more than thirty years' work and a testament to the creative brilliance of one of Britain's most important intellectuals. A dictionary unlike any other, it leads readers through Fleming's stimulating exploration of fields as diverse as culture, history, science, art, logic, ethics, myth, economics, and anthropology, being made up of four hundred and four engaging essay-entries covering topics such as Boredom, Community, Debt, Growth, Harmless Lunatics, Land, Lean Thinking, Nanotechnology, Play, Religion, Spirit, Trust, and Utopia. The threads running through every entry are Fleming's deft and original analysis of how our present market-based economy is destroying the very foundations--ecological, economic, and cultural-- on which it depends, and his core focus: a compelling, grounded vision for a cohesive society that might weather the consequences. A society that provides a satisfying, culturally-rich context for lives well lived, in an economy not reliant on the impossible promise of eternal economic growth. A society worth living in. Worth fighting for. Worth contributing to. The beauty of the dictionary format is that it allows Fleming to draw connections without detracting from his in-depth exploration of each topic. Each entry carries intriguing links to other entries, inviting the enchanted reader to break free of the imposed order of a conventional book, starting where she will and following the links in the order of her choosing. In combination with Fleming's refreshing writing style and good-natured humor, it also creates a book perfectly suited to dipping in and out. The decades

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Fleming spent honing his life's work are evident in the lightness and mastery with which Lean Logic draws on an incredible wealth of cultural and historical learning--from Whitman to Whitefield, Dickens to Daly, Kropotkin to Kafka, Keats to Kuhn, Oakeshott to Ostrom, Jung to Jensen, Machiavelli to Mumford, Mauss to Mandelbrot, Leopold to Lakatos, Polanyi to Putnam, Nietzsche to Næss, Keynes to Kumar, Scruton to Shiva, Thoreau to Toynbee, Rabelais to Rogers, Shakespeare to Schumacher, Locke to Lovelock, Homer to Homer-Dixon--in demonstrating that many of the principles it commends have a track-record of success long pre-dating our current society. Fleming acknowledges, with honesty, the challenges ahead, but rather than inducing despair, Lean Logic is rare in its ability to inspire optimism in the creativity and intelligence of humans to nurse our ecology back to health; to rediscover the importance of place and play, of reciprocity and resilience, and of community and culture. -----

Recognizing that Lean Logic's sheer size and unusual structure could be daunting, Fleming's long-time collaborator Shaun Chamberlin has also selected and edited one of the potential pathways through the dictionary to create a second, stand-alone volume, *Surviving the Future: Culture, Carnival and Capital in the Aftermath of the Market Economy*. The content, rare insights, and uniquely enjoyable writing style remain Fleming's, but presented at a more accessible paperback-length and in conventional read-it-front-to-back format.

Der Band enthält 36 Beiträge in deutscher, französischer

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und englischer Sprache. Die Themenvielfalt reicht von der Fredegarchronik des 7. Jahrhunderts und dem Fortleben des römischen Rechts im frühen Mittelalter, den Anfängen diplomatischer Beziehungen und dem Hundertjährigen Krieg über die deutsch-französischen Beziehungen des 17. Jahrhunderts, die Eidleistung französischer Bischöfe unter Ludwig XIV. und die Bibliotheksgeschichte der Frühen Neuzeit bis zum Pariser Musikleben während der Julimonarchie, den Vegetarismus am Vorabend des Ersten Weltkriegs und die aktuelle Genderdebatte in Afrika. Mit der Geschichte des Körpers und seiner politischen Rolle am frühmodernen Hof sowie der Bürokratisierung afrikanischer Gesellschaften befassen sich die Beiträge zweier "Ateliers".

Strengthen family and community engagement to promote equity and increase student success! When schools, families, and communities collaborate and share responsibility for students' education, more students succeed in school. Based on 30 years of research and fieldwork, this fourth edition of a bestseller provides tools and guidelines to use to develop more effective and equitable programs of family and community engagement. Written by a team of well-known experts, this foundational text demonstrates a proven approach to implement and sustain inclusive, goal-oriented programs. Readers will find: Many examples and vignettes Rubrics and checklists for implementation of plans CD-ROM complete with slides and notes for workshop presentations

The Black Death that arrived in the spring of 1348

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eventually killed nearly half of England's population. In its long aftermath, wages in London rose in response to labor shortages, many survivors moved into larger quarters in the depopulated city, and people in general spent more money on food, clothing, and household furnishings than they had before. Household Goods and Good Households in Late Medieval London looks at how this increased consumption reconfigured long-held gender roles and changed the domestic lives of London's merchants and artisans for years to come. Grounding her analysis in both the study of surviving household artifacts and extensive archival research, Katherine L. French examines the accommodations that Londoners made to their bigger houses and the increasing number of possessions these contained. The changes in material circumstance reshaped domestic hierarchies and produced new routines and expectations. Recognizing that the greater number of possessions required a different kind of management and care, French puts housework and gender at the center of her study. Historically, the task of managing bodies and things and the dirt and chaos they create has been unproblematically defined as women's work. Housework, however, is neither timeless nor ahistorical, and French traces a major shift in women's household responsibilities to the arrival and gendering of new possessions and the creation of new household spaces in the decades after the plague. In *Who Should Rule at Home?* Joyce D. Goodfriend argues that the high-ranking gentlemen who figure so prominently in most accounts of New York City's

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evolution from 1664, when the English captured the small Dutch outpost of New Amsterdam, to the eve of American independence in 1776 were far from invincible and that the degree of cultural power they held has been exaggerated. The urban elite experienced challenges to its cultural authority at different times, from different groups, and in a variety of settings. Goodfriend illuminates the conflicts that pitted the privileged few against the socially anonymous many who mobilized their modest resources to creatively resist domination. Critics of orthodox religious practice took to heart the message of spiritual rebirth brought to New York City by the famed evangelist George Whitefield and were empowered to make independent religious choices. Wives deserted husbands and took charge of their own futures. Indentured servants complained or simply ran away. Enslaved women and men carved out spaces where they could control their own lives and salvage their dignity. Impoverished individuals, including prostitutes, chose not to bow to the dictates of the elite, even though it meant being cut off from the sources of charity. Among those who confronted the elite were descendants of the early Dutch settlers; by clinging to their native language and traditional faith they preserved a crucial sense of autonomy.

Surveys the online social habits of American teens and analyzes the role technology and social media plays in their lives, examining common misconceptions about such topics as identity, privacy, danger, and bullying. Civil society as an analytical concept is increasingly treated with suspicion in the study of politics in

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postcolonial societies. While engaging with Dalit struggles for civility, this book offers a critique of normative liberal assumptions of civil society and also counters the scholarship that rejects the idea and possibility of civil society in postcolonial societies. Based on an ethnography of Dalit movements in Maharashtra, this book highlights the centrality of caste in constructing localized forms and processes of civil society. The study marks a shift from perspectives that either emphasize the role of the state in shaping civil society or totally ignore the role of caste in its formation. As one of the first books on the post-Panther phase of Dalit politics in Maharashtra, this book makes an important contribution. It reopens the debate on the nature and forms of Dalit assertion in the 1990s and looks beyond the 'impasse' in Dalit politics.

Does contemporary Internet technology strengthen civic engagement and democratic practice? The recent surge in online community participation has become a cultural phenomenon enmeshed in ongoing debates about the health of American civil society. But observations about online communities often concentrate on ascertaining the true nature of community and democracy, typically rehearsing familiar communitarian and liberal perspectives. This book seeks to understand the technology on its own terms, focusing on how the technological and organizational configurations of online communities frame our contemporary beliefs and assumptions about community and the individual. It analyzes key structural features of thirty award-winning online community websites to show that while the values

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of individual autonomy, egalitarianism, and freedom of speech dominate the discursive content of these communities, the practical realities of online life are clearly marked by exclusivity and the demands of commercialization and corporate surveillance. Promises of social empowerment are framed within consumer and therapeutic frameworks that undermine their democratic efficacy. As a result, online communities fail to revolutionize the civic landscape because they create cultures of membership that epitomize the commodification of community and public life altogether. Medieval London, like all premodern cities, had a largely immigrant population-only a small proportion of the inhabitants were citizens-and the newly arrived needed to be taught the civic culture of the city in order for that city to function peacefully. Ritual and ceremony played key roles in this acculturation process. In *Ceremony and Civility*, Barbara A. Hanawalt shows how, in the late Middle Ages, London's elected officials and elites used ceremony and ritual to establish their legitimacy and power. In a society in which hierarchical authority was most commonly determined by inheritance of title and office, or sanctified by ordination, civic officials who had been elected to their posts relied on rituals to cement their authority and dominance. Elections and inaugurations had to be very public and visually distinct in order to quickly communicate with the masses: the robes of office needed to distinguish the officers so that everyone would know who they were. The result was a colorful civic pageantry. Newcomers found their places within this structure in various ways. Apprentices

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entering the city to take up a trade were educated in civic culture by their masters. Guilds similarly used rituals, oath swearing, and distinctive livery to mark their members' belonging. But these public shows of belonging and orderly civic life also had a dark side. Those who rebelled against authority and broke the civic ordinances were made spectacles through ritual humiliations and public parades through the streets so that others could take heed of these offenders of the law. An accessible look at late medieval London through the lens of civic ceremonies and dispute resolution, *Ceremony and Civility* synthesizes archival research with existing scholarship to show how an ever-shifting population was enculturated into premodern London.

Ceremony and Civility Civic Culture in Late Medieval London Oxford University Press

Book History is the annual journal of the Society for the History of Authorship, Reading and Publishing, Inc. (SHARP). *Book History* is devoted to every aspect of the history of the book, broadly defined as the history of the creation, dissemination, and the reception of script and print. *Book History* publishes research on the social, economic, and cultural history of authorship, editing, printing, the book arts, publishing, the book trade, periodicals, newspapers, ephemera, copyright, censorship, literary agents, libraries, literary criticism, canon formation, literacy, literacy education, reading habits, and reader response.

In *Faith and Fraternity* Laura Branch provides the first sustained comparative analysis of London's livery companies during the Reformation, and demonstrates

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how they retained a vibrant religious culture despite their confessionally mixed membership.

For more than a century, scholars have believed that Italian humanism was predominantly civic in outlook. Often serving in communal government, fourteenth-century humanists like Albertino Mussato and Coluccio Salutati are said to have derived from their reading of the Latin classics a rhetoric of republican liberty that was opposed to the 'tyranny' of neighbouring signori and of the German emperors. In this ground-breaking study, Alexander Lee challenges this long-held belief. From the death of Frederick II in 1250 to the failure of Rupert of the Palatinate's ill-fated expedition in 1402, Lee argues, the humanists nurtured a consistent and powerful affection for the Holy Roman Empire. Though this was articulated in a variety of different ways, it was nevertheless driven more by political conviction than by cultural concerns. Surrounded by endless conflict - both within and between city-states - the humanists eagerly embraced the Empire as the surest guarantee of peace and liberty, and lost no opportunity to invoke its protection. Indeed, as Lee shows, the most ardent appeals to imperial authority were made not by 'signorial' humanists, but by humanists in the service of communal regimes. The first comprehensive, synoptic study of humanistic ideas of Empire in the period c.1250-1402, this volume offers a radically new interpretation of fourteenth-century political thought, and raises wide-ranging questions about the foundations of modern constitutional ideas. As such, it is essential reading not just for students of Renaissance Italy and the history of

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political thought, but for all those interested in understanding the origins of liberty

This book explores the renewal of forms of capital accumulation and the institutions that shape it. It focuses on three main sources of accumulation: the extraction of profit through labor and the commodification of nature, financial speculation and the ways in which profit is converted into wealth. It thus offers a new understanding of the economic and political logics of capital accumulation within capitalism in the 21st century. It shows the recomposition of the sources of profit, from the traditional mechanisms of labor exploitation to the contemporary logics of speculation and dispossession. Bringing together the work of scholars who study the social fabric of capitalist accumulation, *Accumulating Capital Today* goes beyond disciplinary frontiers to describe how capital is accumulating in a world threatened by social and environmental collapse. This book heralds the emergence of "accumulation studies" and will be of interest to researchers in sociology, anthropology, politics, political economy, geography and economics.

Cultures of Anyone studies the emergence of collaborative and non-hierarchical cultures in the context of the Spanish economic crisis of 2008. It explains how peer-to-peer social networks that have arisen online and through social movements such as the Indignados have challenged a longstanding cultural tradition of intellectual elitism and capitalist technocracy in Spain. From the establishment of a technocratic and consumerist culture during the second part of the Franco dictatorship to the

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transition to neoliberalism that accompanied the 'transition to democracy', intellectuals and 'experts' have legitimized contemporary Spanish history as a series of unavoidable steps in a process of 'modernization'. But when unemployment skyrocketed and a growing number of people began to feel that the consequences of this Spanish 'modernization' had increasingly led to precariousness, this paradigm collapsed. In the wake of Spain's financial meltdown of 2008, new 'cultures of anyone' have emerged around the idea that the people affected by or involved in a situation should be the ones to participate in changing it. Growing through grassroots social movements, digital networks, and spaces traditionally reserved for 'high culture' and institutional politics, these cultures promote processes of empowerment and collaborative learning that allow the development of the abilities and knowledge base of 'anyone', regardless of their economic status or institutional affiliations.

This book provides a vivid and accessible history of first-generation immigrants to England in the later Middle Ages. Accounting for upwards of two percent of the population and coming from all parts of Europe and beyond, immigrants spread out over the kingdom, settling in the countryside as well as in towns, taking work as agricultural labourers, skilled craftspeople and professionals. Often encouraged and welcomed, sometimes vilified and victimised, immigrants were always on the social and political agenda. Immigrant England is the first book to

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address a phenomenon and issue of vital concern to English people at the time, to their descendants living in the United Kingdom today and to all those interested in the historical dimensions of immigration policy, attitudes to ethnicity and race and concepts of Englishness and Britishness.

A lavishly illustrated account of the buildings of the friars in the Middle Ages, bringing them vividly to life. A synoptic interpretation of the rulers and elites in Eurasia from the fourteenth to the eighteenth century.

When did medicine become modern? This book takes a fresh look at one of the most important questions in the history of medicine. It explores how the cultures, values and meanings of medicine were transformed across the late eighteenth and early nineteenth centuries as its practitioners came to submerge their local identities as urbane and learned gentlemen into the ideal of a nationwide and scientifically-based medical profession. Moving beyond traditional accounts of professionalization, it demonstrates how visions of what medicine was and might be were shaped by wider social and political forces, from the eighteenth-century values of civic gentility to the radical and socially progressive ideologies of the age of reform. Focusing on the provincial English city of York, it draws on a rich and wide-ranging archival record, including letters, diaries, newspapers and portraits, to reveal how

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these changes took place at the level of everyday practice, experience and representation.

Alejandro de la Fuente and George Reid Andrews offer the first systematic, book-length survey of humanities and social science scholarship on the exciting field of Afro-Latin American studies.

Organized by topic, these essays synthesize and present the current state of knowledge on a broad variety of topics, including Afro-Latin American music, religions, literature, art history, political thought, social movements, legal history, environmental history, and ideologies of racial inclusion. This volume connects the region's long history of slavery to the major political, social, cultural, and economic developments of the last two centuries. Written by leading scholars in each of those topics, the volume provides an introduction to the field of Afro-Latin American studies that is not available from any other source and reflects the disciplinary and thematic richness of this emerging field.

Publisher description

Port Sunlight was founded in 1888 by the industrialist Lord Leverhulme to house the workers from his prospering business—which would evolve into Unilever. Acclaimed for its planning and house design, Port Sunlight greatly influenced subsequent planned developments, as well as the garden city movement. This fully revised version of *A Guide to*

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Port Sunlight marries the practical details of a guidebook with historical information about Port Sunlight's design and architecture, its place in the history of urban planning, and Leverhulme's role in the town's creation. A wealth of illustrations helps make this the perfect book for armchair and actual travelers to this jewel of nineteenth-century town planning.

"In three concise volumes, ... presents the history of the people of England, Ireland, Scotland, and Wales from prehistoric times to the present. Through the frameworks of cultural, intellectual, and social history, the authors examine the conflicts, contrasts, and commonalities among four different peoples and their cultures ... "--P. [4] of cover.

This Open Access book examines many of the challenges posed by the COVID-19 pandemic through the distinctive lens of civility. The idea of civility appears often in both public and academic debates, and a polarized political climate frequently leads to allegations of uncivil speech and behaviour. Norms of civility are always contested, even more so in moments of crisis such as a global pandemic. A focus on civility provides crucial insight and guidance on how to navigate the social and political challenges resulting from COVID-19. Furthermore, it offers a framework through which citizens and policymakers can better understand the causes and consequences of incivility, and devise ways to recover civility in our social and political lives. Matteo Bonotti is Senior Lecturer in Politics and International Relations at

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Monash University. Steven T. Zech is Lecturer (Assistant Professor) in Politics and International Relations at Monash University'.

Building accounts, government regulation and theoretical writing on the one hand and pictorial representation on the other directed new ways of documenting the changed appearance of the buildings in which people lived, worshipped and worked. This book shows how changes of style in architecture emerged from the practical needs of building a new society through the image-making of public and private patrons in the revolutionary century between Reformation and Civil War."--BOOK JACKET.

Seeking Sanctuary explores a curious aspect of premodern English law: the right of felons to shelter in a church or ecclesiastical precinct, remaining safe from arrest and trial in the king's courts. This is the first volume in more than a century to examine sanctuary in England in the fifteenth and sixteenth centuries. Looking anew at this subject challenges the prevailing assumptions in the scholarship that this 'medieval' practice had become outmoded and little-used by the fifteenth and sixteenth centuries. Although for decades after 1400 sanctuary-seeking was indeed fairly rare, the evidence in the legal records shows the numbers of felons seeing refuge in churches began to climb again in the late fifteenth century and reached its peak in the period between 1525 and 1535. Sanctuary was not so much a medieval practice accidentally surviving into the early modern era, as it was an organism that had continued to evolve and adapt to new environments and

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indeed flourished in its adapted state. Sanctuary suited the early Tudor regime: it intersected with rapidly developing ideas about jurisdiction and provided a means of mitigating the harsh capital penalties of the English law of felony that was useful not only to felons but also to the crown and the political elite. Sanctuary's resurgence after 1480 means we need to rethink how sanctuary worked, and to reconsider more broadly the intersections of culture, law, politics, and religion in the years between 1400 and 1550.

The Routledge Companion to Cultural History in the Western World is a comprehensive examination of recent discussions and findings in the exciting field of cultural history. A synthesis of how the new cultural history has transformed the study of history, the volume is divided into three parts – medieval, early modern and modern – that emphasize the way people made sense of the world around them. Contributions cover such themes as material cultures of living, mobility and transport, cultural exchange and transfer, power and conflict, emotion and communication, and the history of the senses. The focus is on the Western world, but the notion of the West is a flexible one. In bringing together 36 authors from 15 countries, the book takes a wide geographical coverage, devoting continuous attention to global connections and the emerging trend of globalization. It builds a panorama of the transformation of Western identities, and the critical ramifications of that evolution from the Middle Ages to the twenty-first century, that offers the reader a wide-ranging illustration of the potentials of cultural history as a way of studying

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the past in a variety of times, spaces and aspects of human experience. Engaging with historiographical debate and covering a vast range of themes, periods and places, *The Routledge Companion to Cultural History in the Western World* is the ideal resource for cultural history students and scholars to understand and advance this dynamic field.

Eiko Ikegami uncovers a complex history of social life in which aesthetic images became central to Japan's cultural identities.

In *Ceremony and Civility*, Barbara Hanawalt shows how, in the late Middle Ages, London's elected officials and elites used ceremony and ritual to establish their legitimacy and power. These civic ceremonies helped delineate the relationship between London's mayors and the crown, but also between denizens and their government, between gild wardens and their members, between masters and apprentices, and between parishioners and their churches. London, like all premodern cities, had a largely immigrant population - only a small proportion of the inhabitants were citizens - and the newly arrived needed to be taught the civic culture of the city in order for that city to function peacefully. Ritual and ceremony played key roles in this acculturation process. In a society in which hierarchical authority was most commonly determined by inheritance of title and office, or sanctified by ordination, civic officials who had been elected to their posts relied on rituals to cement their authority, power, and dominance. Since the typical term of elected office was a year, elections and inaugurations had to be very public

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and visually distinct in order to quickly communicate with the masses: the robes of office needed to distinguish the officers so that everyone would know who they were. The result was a colorful civic pageantry. Newcomers themselves found their places within this structure in various ways. Apprentices entering the city to take up a trade were educated in civic culture by their masters. Guilds similarly used rituals, oath swearing, and distinctive livery to mark their members' belonging. But these public shows of belonging and orderly civic life also had a dark side. Those who rebelled against authority and broke the civic ordinances were made spectacles through ritual humiliations and public parades through the streets so that others could take heed of these offenders of the law. At the parish level, and even at the level of the street, civic behavior was taught through example, through proclamations, and even through performances, like ballads. An accessible look at late medieval London through the lens of civic ceremonies and dispute resolution, *Ceremony and Civility* synthesizes archival research in London with existing scholarship to show how newcomers in an ever-shifting population were enculturated into premodern London. Political scientists and political theorists have long been interested in social and political performance. Theatre and performance researchers have often focused on the political dimensions of the live arts. Yet the interdisciplinary nature of this labor has typically been assumed rather than rigorously explored. Further, it is crucial to bring the concepts of theatre and performance deployed by other disciplines such as psychology, law,

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political anthropology, sociology among others into a wider, as well as deeper, interdisciplinary engagement. Embodying and fostering that engagement is at the heart of this new handbook. The Handbook brings together leading scholars in the fields of Politics and Performance to map out the evolving interdisciplinary engagement. The authors--drawn from a wide range of disciplines--investigate the relationship between politics and performance to show that certain features of political transactions shared by performances are fundamental to both disciplines, and that they also share, to a large extent, a common communicational base and language. The volume is organized into seven thematic sections: the interdisciplinary theory of politics and performance; performativity and theatricality (protest, regulation, resistance, change, authority); identities (race, gender, sexuality, class, citizenship, indigeneity); sites (states, borders, markets, law, religion); scripts (accountability, authority and legitimacy, security, ceremony, sustainability); body, voice, and gesture (representation, leadership, participation, rhetoric, disruption); and affect (media, care, love empathy, comedy, populism, memory).

What counted as good and bad manners in the sixteenth and seventeenth centuries? Anna Bryson explores what is often entertaining evidence for Tudor and Stuart ideas of bodily decency and decorum, table manners and polite conversation, and also shows the crucial importance of the values of courtesy and civility in an aristocratic society.

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Citizenship is always in dispute – in practice as well as in theory – but conventional perspectives do not address why the concept of citizenship is so contentious. This unique book presents a new perspective on citizenship by treating it as a continuing focus of dispute. The authors dispute the way citizenship is normally conceived and analysed within the social sciences, developing a view of citizenship as always emerging from struggle. This view is advanced through an exploration of the entanglements of politics, culture and power that are both embodied and contested in forms and practices of citizenship. This compelling view of citizenship emerges from the international and interdisciplinary collaboration of the four authors, drawing on the diverse disputes over citizenship in their countries of origin (Brazil, France, the UK and the US). The book is essential reading for anyone interested in the field of citizenship, no matter what their geographical, political or academic location.

A unique account of old London with all its energy, filth and splendour before the city's destruction by the Great Fire in 1666.

The political narrative of late medieval English towns is often reduced to the story of the gradual intensification of oligarchy, in which power was exercised and projected by an ever smaller ruling group over an increasingly subservient urban population. Contesting the City takes its inspiration not from English historiography, but from a more dynamic continental scholarship on towns in the southern Low Countries, Germany, and France. Its premise is that scholarly debate about urban oligarchy

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has obscured contemporary debate about urban citizenship. It identifies from the records of English towns a tradition of urban citizenship, which did not draw upon the intellectual legacy of classical models of the 'citizen'. This was a vernacular citizenship, which was not peculiar to England, but which was present elsewhere in late medieval Europe. It was a citizenship that was defined and created through action. There were multiple, and divergent, ideas about citizenship, which encouraged townspeople to make demands, to assert rights, and to resist authority. This volume exploits the rich archival sources of the five major towns in England - Bristol, Coventry, London, Norwich, and York - in order to present a new picture of town government and urban politics over three centuries. The power of urban governors was much more precarious than historians have imagined. Urban oligarchy could never prevail - whether ideologically or in practice - when there was never a single, fixed meaning of the citizen.

When Barbara Hanawalt's acclaimed history *The Ties That Bound* first appeared, it was hailed for its unprecedented research and vivid re-creation of medieval life. David Levine, writing in *The New York Times Book Review*, called Hanawalt's book "as stimulating for the questions it asks as for the answers it provides" and he concluded that "one comes away from this stimulating book with the same sense of wonder that Thomas Hardy's Angel Clare felt [:] 'The impressionable peasant leads a larger, fuller, more dramatic life than the pachydermatous king.'" Now, in *Growing Up in Medieval London*, Hanawalt again reveals the larger, fuller, more

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dramatic life of the common people, in this instance, the lives of children in London. Bringing together a wealth of evidence drawn from court records, literary sources, and books of advice, Hanawalt weaves a rich tapestry of the life of London youth during the fourteenth and fifteenth centuries. Much of what she finds is eye opening. She shows for instance that--contrary to the belief of some historians--medieval adults did recognize and pay close attention to the various stages of childhood and adolescence. For instance, manuals on childrearing, such as "Rhodes's Book of Nurture" or "Seager's School of Virtue," clearly reflect the value parents placed in laying the proper groundwork for a child's future. Likewise, wardship cases reveal that in fact London laws granted orphans greater protection than do our own courts. Hanawalt also breaks ground with her innovative narrative style. To bring medieval childhood to life, she creates composite profiles, based on the experiences of real children, which provide a more vivid portrait than otherwise possible of the trials and tribulations of medieval youths at work and at play. We discover through these portraits that the road to adulthood was fraught with danger. We meet Alison the Bastard Heiress, whose guardians married her off to their apprentice in order to gain control of her inheritance. We learn how Joan Rawlyns of Aldenham thwarted an attempt to sell her into prostitution. And we hear the unfortunate story of William Raynold and Thomas Appleford, two mercer's apprentices who found themselves forgotten by their senile master, and abused by his wife. These composite portraits, and many more,

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enrich our understanding of the many stages of life in the Middle Ages. Written by a leading historian of the Middle Ages, these pages evoke the color and drama of medieval life. Ranging from birth and baptism, to apprenticeship and adulthood, here is a myth-shattering, innovative work that illuminates the nature of childhood in the Middle Ages.

Mary P. Ryan traces the fate of public life and the emergence of ethnic, class, and gender conflict in the nineteenth-century city in this ambitious retelling of a key period of American political and social history. Basing her analysis on three quite different cities—New York, New Orleans, and San Francisco—Ryan illustrates how city spaces were used, understood, and fought over by a dazzling variety of social groups and political forces. She finds that the democratic exuberance America enjoyed in the 1820s and 1840s was irrevocably damaged by the Civil War. Civic life rebounded after the War but was, in Ryan's words, "less public, less democratic, and more visibly scarred by racial bigotry." Ryan's analysis is played out on three different levels—the spatial, the ceremonial, and the political. As she follows the decline of informal democracy from the age of Jackson to the heyday of industrial capitalism, she finds the roots of America's resilient democratic culture in the vigorous, often belligerent urban conflicts that found expression in the social movements, riots, celebrations, and other events that punctuated daily life in these urban centers. With its insightful comparisons, meticulous research, and graceful narrative, this study illustrates the ways in which American cities of the nineteenth century were as full of

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cultural differences and as fractured by social and economic changes as any metropolis today.

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