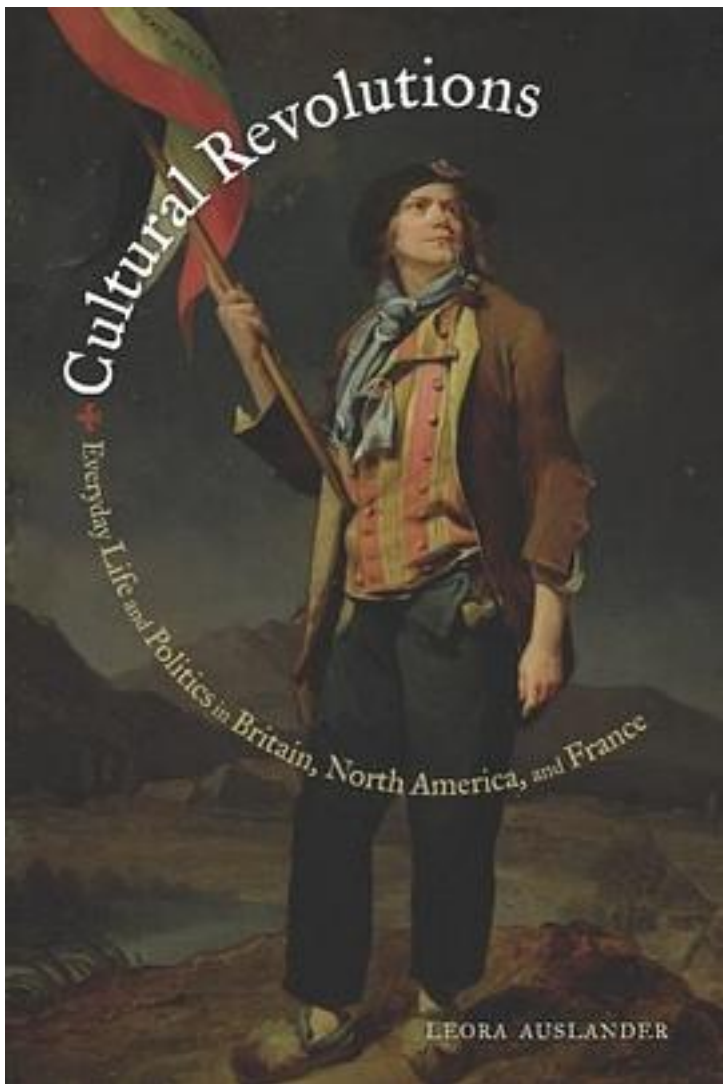


Cultural Revolutions



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著者:Leora Auslander

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In *Cultural Revolutions*, Leora Auslander takes a highly original approach to the significance of the political changes wrought by the English Civil War (1642-1651), the American Revolutionary War (1775-1783), and the French Revolution (1789-1799). This broadly conceived yet succinct essay advances a new argument: that these three revolutions were not bourgeois in character but were revolutions of culture that led to a transformation of the ways societies could be politicized. Auslander argues that these revolutions conferred new importance upon the symbols of state and upon the cultural components of our everyday lives--the clothes that cover our bodies, the food we eat, and the songs and plays to which we turn for distraction and insight.

作者介绍:

Currently professor of Modern European Social History, and a member of the Committee on Jewish Studies and the Center for Gender Studies at the University of Chicago, my research and teaching interests are in the fields of material culture, the history and theory of the everyday, gender history and theory, histories and theories of citizenship and national belonging, and most recently, of minority diasporic cultures, particularly those of Jews and post-colonial subjects. The primary national focus of my research is modern France, but I have found myself intrigued by research problems best treated transnationally. My forthcoming book *Cultural Revolutions* moves across the Atlantic world from Britain, to colonial and early national America, and finally eastwards again to France. My ongoing project, *Strangers at Home*, stays on the European continent but is a comparative analysis of Paris and Berlin in the twentieth century. Finally, although I have not yet published extensively in this area, I maintain an active interest in, and regularly teach, the history of European colonialism and the post-colonial world it left behind

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标签

社会学

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culture

英文原版

评论

英美法三国革命年代前后均通过集体力量塑造新型政治和生活文化，实现政治社会化。由于历史、革命形势和国家力量的不同，三国在公私域的分野、女性参政的规管、家具衣物等生活用具的规范上各有不同。法国对公域和公共空间极其重视，尤其在各种建筑的新建和重建、政府出台规范公共行为乃至沙龙场地等等。对于私域一度以国家力量大批制造“革命”家具，不过由于法国人逐渐厌恶权力对私域入侵而作罢。英国居中，在光荣革命后的银币、服饰、茶具和装扮上均显示出逐渐放弃对国王权力和形象的美化，改为更多表现如本地生活、议会开会乃至将国王斩首等主题。美国虽然对公域和政治规管最少，但由于摆脱英国统治热情高涨，各种生活物品如手帕、披风、帽子、茶具上均逐渐摆脱英国的奢华贵族风格，转向新教徒钟爱的朴素品味，也多有政治主题的表现，女人地位也提升。

关于法国的那部分有点奇怪，明明说是国家不太care私人领域吧，但是法国大革命就是书里面讨论的三个革命之中最注重入侵私人领域的一个（那些“革命家具”就是很好的例子）。我觉得问题在于Auslander有意无意地把“革命者”和政府官员以及国民代表画上等号了。实际上，很多时候，后者发现自己根本控制不住那些“底层的”革命者，而且“底层的”革命者的能动性和创造性也应该是大革命的文化变迁很重要的一面啊。

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书评

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