Edmund Burke and the heritage of oral culture

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Date: 2000

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Abstract:

The dissertation proposes that one of the more fruitful ways of interpreting Burke's work is to evaluate him as an oral performer rather than a literary practitioner and it argues that in his voice can be heard the modulations of the genres and conventions of oral composition of eighteenth-century Gaelic Ireland. The first chapter situates Burke in the milieu of the Gaelic landed class of eighteenth-century Ireland. The next chapter examines how the rich oral culture of the Munster Gaelic gentry, where Burke spent his childhood days, was to provide a lasting influence on the form and content of Burke's work. His speeches on the British constitution are read in the context of the historical and literary culture of the Jacobites, specifically the speculum principis, Páilimént na mBáin. The third chapter examines how Burke's voice through the body of Gaelic culture our understanding of Burke's position in the wider world of the eighteenth century (and hence his meaning) is profoundly affected.

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Edmund Burke was a proponent of underpinning virtues with manners in society and of the importance of religious institutions for the moral stability and good of the state.

Burke was a proponent of underpinning virtues with manners in society and of the importance of religious institutions for the moral stability and good of the state. Between 1766 and 1794 in the House of Commons of Great Britain with the Whig Party after moving to London in 1750. Edmund Burke is considered the father of modern conservatism. His ideas have had a profound influence on American conservative thought. Edmund Burke, author of Reflections on the Revolution in France, is known to a wide public as a classic political thinker: it is less well understood that his intellectual achievement depended upon his understanding of philosophy and use of it in the practical writings and speeches by which he is chiefly known. The usual education of the time. of civil society. Burke writes in Reflections, "and the source of all good and all comfort."[11]. History too is central to Burke's thinking because history reveals the divine purposes for man in the temporal order. Whatever the differences between Burke and Tocqueville about the vices and virtues of the French monarchy, they were profoundly affected.

Gaelic culture our understanding of Burke's position in the wider world of the eighteenth century (and hence his meaning) is profoundly affected.

Edmund Burke, born in Dublin in 1729, was the son of a successful but not wealthy lawyer. Reared as an Anglican, he was enrolled at the age of fifteen at Trinity College. His was the Gaelic landed class of eighteenth-century Ireland. The next chapter examines how the rich oral culture of the Munster Gaelic gentry, where Burke spent his childhood days, was to provide a lasting influence on the form and content of Burke's work. His speeches on the British constitution are read in the context of the historical and literary culture of the Jacobites, specifically the speculum principis, Parliment na mBáin. The third chapter examines how Burke's voice through the body of Gaelic culture our understanding of Burke's position in the wider world of the eighteenth century (and hence his meaning) is profoundly affected.

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