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After the horrific massacre of unarmed & peaceful protesters
by the royalist reactionary Lafayette at the Champs de Mars
in July 1791 it was Robespierre who almost single-handedly
rebuilt the Jacobin Club and strengthened its links to its
provincial branches thereby making the Jacobin a more
coordinated and cohesive body.

~~Virtue and Terror (Revolutions): Maximilien Robespierre ...~~

Maximilien Robespierre is one of the best-known and most
influential figures of the French Revolution. He was
instrumental in the period of the Revolution commonly known
as the Reign of Terror, which ended with his arrest and
execution in 1794. Slavoj Žižek is a Slovenian philosopher

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and cultural critic. He is a professor at the European Graduate School, International Director of the Birkbeck Institute for the Humanities, Birkbeck College, University of London, and a senior researcher at ...

~~Virtue and Terror (Revolutions): Amazon.co.uk: Maximilien ...~~
Maximilien François Marie Isidore de Robespierre was a French lawyer, politician, and one of the best-known and most influential figures of the French Revolution.

~~Virtue and Terror by Maximilien Robespierre~~

On 18 Floreal (May 7th 1794) Maximilien Robespierre addressed the National Convention, summarised the course of the revolution and explained the relationship between virtue and terror: "It is time to mark clearly the aim of the Revolution and the end toward which we wish to move. It is time to take stock of ourselves, of the obstacles which we still face, and of the means which we ought to adopt to attain our objectives...."

~~Robespierre on virtue and terror (1794) – French Revolution~~
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Maximilien François Marie Isidore de Robespierre (French: [mak.si.mi.lj?? f???.swa ma.??i i.zi.d?? d? ??b?s.pj??]; 6 May 1758 – 28 July 1794) was a French lawyer and statesman who was one of the

~~Virtue And Terror Maximilien De Robespierre~~

English translation excerpt of the text transcript of Maximilien Robespierre's Political Morality speech, also called Virtue of Terror, delivered before the National Convention in Paris, France - February 5, 1794.

~~The Virtue of Terror – Maximilien Robespierre 1794~~

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Maximilien Robespierre, "Terror and Virtue" from On the Moral and Political Principles of Domestic Policy (1794)
Robespierre was the leader of the Committee of Public Safety, a body of twelve men elected by the National Convention to govern France during the state of emergency created by an economic crisis, war against the great European monarchies, and counter-revolutionary insurrection in France.

~~Maximilien Robespierre, "Terror and Virtue" from On the ...~~
Maximilien de Robespierre's (1758–1794) career would not have been possible without the French Revolution. A provincial lawyer, he took advantage of the Revolution's emphasis on merit over birth, rising to become the leader of the government. He also led the Terror (September 1793–July 1794), a period when the French Revolution became

~~Maximilien Robespierre, On the Moral and Political ...~~
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"Virtue, without which terror is destructive; terror, without which virtue is impotent. Terror is only justice prompt, severe and inflexible; it is then an emanation of virtue." ? Maximilien de Robespierre, Report on the Principles of Political Morality

~~Maximilien Robespierre Quotes (Author of Virtue and Terror)~~
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Maximilien Robespierre is one of the best-known and most influential figures of the French Revolution. He was instrumental in the period of the Revolution commonly known as the Reign of Terror, which ended with his arrest and execution in 1794.

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Paperback. Revolutions. English. By (author) Maximilien Robespierre , Introduction by Slavoj Zizek. Share.

Robespierre's defense of the French Revolution remains one of the most powerful and unnerving justifications for political violence ever written, and has extraordinary resonance in a world obsessed with terrorism and appalled by the language of its proponents.

~~Virtue and Terror : Maximilien Robespierre : 9781786633378~~

In 1794, French revolutionary Maximilien Robespierre produced the world's first defense of "state terror" - claiming that the road to virtue lay through political violence. This film combines drama, archive and documentary interviews to examine Robespierre's year in charge of the Committee of Public Safety - the powerful state machine at the heart of Revolutionary France.

~~Terror! Robespierre and the French Revolution - Wikipedia~~

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So how should a contemporary audience approach Robespierre's vindication of revolutionary terror? Žižek's introduction analyzes these contradictions with a prodigious breadth of analogy and reference.

Robespierre's justification of the Terror in the French Revolution Robespierre's defence of the French Revolution remains one of the most powerful and unnerving justifications for political violence ever written. It has an extraordinary resonance in a world obsessed with terrorism and appalled by

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the language of its proponents. Yet today the French Revolution is celebrated as the event which gave birth to a nation built on the principles of Enlightenment. So how should a contemporary audience approach Robespierre's vindication of revolutionary terror? Žižek's introduction analyzes these contradictions with a prodigious breadth of analogy and reference.

This dissertation argues that romantic-period writers critically engaged with one of the most striking speech-acts of the French Revolution: Maximilien de Robespierre's performative and chiasmic linking of civic virtue with terror as a deliberate strategy used to obtain and maintain political legitimacy. While Robespierre did not invent this connection and was not alone in justifying the Terror in this manner, he articulates a political and ideological formulation that became emblematic for the Terror. Rather than tracing these two terms separately or focusing only on revolutionary discourse, I argue that the virtue-terror chiasmus functions more broadly as a linguistic and ideological border-crossing metonymic for larger theoretical intersections that characterized European intellectual thought from the trial of Louis XVI through the Terror. To examine the relationship between virtue and terror is to trace the intersections between speech and authority, law and violence, and self and community through revolutionary discourse into romantic literature as a whole. European romantic writers, active in late eighteenth-century intellectual and political culture and responding to the early Revolution and Terror, insist that virtue is necessary within the public sphere, and yet they must confront the totalizing terrors of this love-driven virtue that Robespierre's chiasmus makes literal. The first chapter grounds the dissertation in an intellectual history of virtue until the late eighteenth century and in contemporary theories of political terror. The second

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chapter establishes how, for Robespierre, virtue and terror propel a justice that calls for self-sacrifice: the virtuous self merges with the virtuous republic, a form of citizenship that can only be realized through death. Subsequent chapters examine how Edmund Burke's *Reflections*, William Wordsworth's *The Borderers* and Germaine de Staël's *Corinne, or Italy* rework and restage the virtue-terror chiasmus. In their texts, evocations of political virtue cross into Arendtian and Foucauldian terrors, revealing the totalizing and disciplinary potential for performative speech in late eighteenth-century Europe. This dissertation, by drawing connections between revolutionary discourse and romantic literature, contributes not only to romantic scholarship but sheds light on dangerous consanguinities between moral certainty, performative speech, and political terror--a romantic concern that remains a hallmark of modernity.

For some historians and biographers, Maximilien Robespierre (1758–94) was a great revolutionary martyr who succeeded in leading the French Republic to safety in the face of overwhelming military odds. For many others, he was the first modern dictator, a fanatic who instigated the murderous Reign of Terror in 1793–94. This masterful biography combines new research into Robespierre's dramatic life with a deep understanding of society and the politics of the French Revolution to arrive at a fresh understanding of the man, his passions, and his tragic shortcomings. Peter McPhee gives special attention to Robespierre's formative years and the development of an iron will in a frail boy conceived outside wedlock and on the margins of polite provincial society. Exploring how these experiences formed the young lawyer who arrived in Versailles in 1789, the author discovers not the cold, obsessive Robespierre of legend, but a man of passion with close but platonic friendships with women. Soon

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immersed in revolutionary conflict, he suffered increasingly lengthy periods of nervous collapse correlating with moments of political crisis, yet Robespierre was tragically unable to step away from the crushing burdens of leadership. Did his ruthless, uncompromising exercise of power reflect a descent into madness in his final year of life? McPhee reevaluates the ideology and reality of "the Terror," what Robespierre intended, and whether it represented an abandonment or a reversal of his early liberalism and sense of justice.

A bold new history of the French Revolution from the standpoint of the peasants, workers, women and sans culottes The assault on the Bastille, the Reign of Terror, Danton mocking his executioner, Robespierre dispensing a fearful justice, and the archetypal gadfly Marat—the events and figures of the French Revolution have exercised a hold on the historical imagination for more than 200 years. It has been a template for heroic insurrection and, to more conservative minds, a cautionary tale. In the hands of Eric Hazan, author of *The Invention of Paris*, the revolution becomes a rational and pure struggle for emancipation. In this new history, the first significant account of the French Revolution in over twenty years, Hazan maintains that it fundamentally changed the Western world—for the better. Looking at history from the bottom up, providing an account of working people and peasants, Hazan asks, how did they see their opportunities? What were they fighting for? What was the Terror and could it be justified? And how was the revolution stopped in its tracks? *The People's History of the French Revolution* is a vivid retelling of events, bringing them to life with a multitude of voices. Only in this way, by understanding the desires and demands of the lower classes, can the revolutionary bloodshed and the implacable will of a man such as Robespierre be truly understood.

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The day of 9 Thermidor (27 July 1794) is universally acknowledged as a major turning-point in the history of the French Revolution. At 12.00 midnight, Maximilien Robespierre, the most prominent member of the Committee of Public Safety which had for more than a year directed the Reign of Terror, was planning to destroy one of the most dangerous plots that the Revolution had faced. By 12.00 midnight at the close of the day, following a day of uncertainty, surprises, upsets and reverses, his world had been turned upside down. He was an outlaw, on the run, and himself wanted for conspiracy against the Republic. He felt that his whole life and his Revolutionary career were drawing to an end. As indeed they were. He shot himself shortly afterwards. Half-dead, the guillotine finished him off in grisly fashion the next day. The Fall of Robespierre provides an hour-by-hour analysis of these 24 hours.

A compelling biography of a key figure of the French Revolution captures the paradoxical life of Maximilien Robespierre, from his beginnings as a provincial lawyer, to his rise to power as a revolutionary leader, to his eventual end on the guillotine that had taken the lives of so many during the Terror that he had orchestrated. Reprint.

Essay from the year 2011 in the subject History - Miscellaneous, grade: A, Lindenwood University, language: English, abstract: As one of the key leaders during the "Second Revolution," it comes as no surprise that Maximilien Robespierre endorsed the execution of Louis XVI, the French king during that time, in order to establish a republic. When Robespierre wrote "On the Trial of the King," there was a discussion about whether the king should be on trial or put to death right away.

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Choosing Terror: Virtue, Friendship and Authenticity in the French Revolution examines the leaders of the French Revolution - Robespierre and his fellow Jacobins - and particularly the gradual process whereby many of them came to 'choose terror'. These men led the Jacobin Club between 1789 and 1794, and were attempting to establish new democratic politics in France. Exploring revolutionary politics through the eyes of these leaders, and against a political backdrop of a series of traumatic events, wars, and betrayals, Marisa Linton portrays the Jacobins as complex human beings who were influenced by emotions and personal loyalties, as well as by their revolutionary ideology. The Jacobin leaders' entire political careers were constrained by their need to be seen by their supporters as 'men of virtue', free from corruption and ambition, and concerned only with the public good. In the early stages of the Revolution, being seen as 'men of virtue' empowered the Jacobin leaders, and aided them in their efforts to forge their political careers. However, with the onset of war, there was a growing conviction that political leaders who feigned virtue were 'the enemy within', secretly conspiring with France's external enemies. By Year Two, the year of the Terror, the Jacobin identity had become a destructive force: in order to demonstrate their own authenticity, they had to be seen to act virtuously, and be prepared, if the public good demanded it, to denounce and destroy their friends, and even to sacrifice their own lives. This desperate thinking resulted in the politicians' terror, one of the most ruthless of all forms of terror during the Revolution. Choosing Terror seeks neither to cast blame, nor to exonerate, but to understand the process whereby such things can happen.

For two hundred years after the French Revolution, the

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Republican tradition celebrated the execution of princes and aristocrats, defending the Terror that the Revolution inflicted upon on its enemies. But recent decades have brought a marked change in sensibility. The Revolution is no longer judged in terms of historical necessity but rather by “timeless” standards of morality. In this succinct essay, Sophie Wahnich explains how, contrary to prevailing interpretations, the institution of Terror sought to put a brake on legitimate popular violence—in Danton’s words, to “be terrible so as to spare the people the need to be so”—and was subsequently subsumed in a logic of war. The Terror was “a process welded to a regime of popular sovereignty, the only alternatives being to defeat tyranny or die for liberty.”

Few names bring with it such controversy as Maximilian Robespierre. Jacobin, Revolutionary, Martyr, above it all, Robespierre remained The Incorruptable. Here are some of his more notable writings and speeches in a collection designed for easy review. From his Prospectus for "Le Defenseur de la Constitution" to The King Must Die, here is a way to access the brilliance, and controversy, of his work for yourself.

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