Nations, States, and Empires, c. 1815-1850
Europe after the French Revolution and Napoleon

Effects of French Revolution and Napoleonic era on Europe at large

Congress of Vienna largely tries to *restore* Europe as it was before 1789

Characteristics of monarchial/imperial rule
   neither territorial nor national;
   ruling dynasties are often inter-related;
   ruling dynasties rule *because* they rule—it’s the way things are
   social difference is understood as natural, “organic”

“Nationalism” emerges from the French Revolution
   what is a nation? what is a state? what is nationalism?
   how is this a threat to Restoration monarchies?

Nationalism (c. 1815-1880s) is revolutionary. Who is a nationalist?
   German students; Polish aristocrats; Spanish army
   --largely “Romantic” (anti-rationalist)

An example of Romantic nationalism: nineteenth-century Greece
EUROPE in 1789 (before the Revolution)

yellow=Holy Roman Empire
red=Prussia
green=Austrian Empire
French Revolution and Napoleonic Era (First Empire) affect Europe materially, physically by military victory and territorial expansion ideologically, in theory by challenging inherent legitimacy of kings

**Joseph Bonaparte** (Napoleon’s brother): King of Naples, 1806-1808; King of Spain, 1808-1813

Europe, 1808-1814

History 104: **HOW** is Europe physically altered by revolutionary and Napoleonic era (1789-1815)?
Changing definitions of political legitimacy in France, 1650-1815

- **Old Regime**: divine right of kings ("Louis, by the grace of God, King of France and Navarre…")
- **Constitutional Monarchy**: sovereignty resides in the Nation; King promises to uphold constitution
- **Republic**: Nation is sovereign; People have the right and duty to resist oppression; "no one can rule innocently"
- **Empire**: military glory and meritocracy

"I, too, am free"—engravings celebrating the abolition of slavery in overseas French colonies, March 1794

How is Europe ideologically affected by the Revolution?
Peace by treaty
- France not punished
- Prussia enlarged
- Holy Alliance
Conformably to the words of the Holy Scriptures, which command all men to consider each other as brethren, the three contracting Monarchs will remain united by the bonds of a true and indissoluble fraternity, and, considering each other as fellow-countrymen, they will, on all occasions and in all places, lend each other aid and assistance; and, regarding themselves towards their subjects and armies as fathers of families, they will lead them, in the same spirit of fraternity, to protect Religion, Peace, and justice.

"We, Francis the First, by the grace of God Emperor of Austria; King of Jerusalem, Hungary, Bohemia, Dalmatia, Croatia, Slavonia, Galicia and Lodomeria; Archduke of Austria; Duke of Lorraine, Salzburg, Würzburg, Franconia, Styria, Carinthia and Carniola; Grand Duke of Cracow; Grand Prince of Transylvania; Margrave of Moravia; Duke of Sandomir, Masovia, Lublin, Upper and Lower Silesia, Auschwitz and Zator, Teschen and Friule; Prince of Berchtesgaden and Mergentheim; Princely Count of Habsburg, Gorizia and Gradisca and of the Tyrol; and Margrave of Upper and Lower Lusatia and in Istria".

Congress of Vienna attempted to restore Europe to pre-1789 situation based on royal legitimacy.
The “Vienna System”—for and against

first time diplomats tried to create conditions for lasting peace (rather than simply settle current conflict)
  - no major European war until 1914
  - but many European powers involved in overseas colonial warfare, especially starting in the 1870s

alliance of autocratic rulers that over-reacted in trying to prevent future revolutions
  - streetlights, smallpox vaccinations banned
  - Carlsbad Decrees: university professors and students subject to direct government authority; press censorship;

ignored nationalist and democratic demands
  - these are much more of an issue after 1815 than before

HOW have historians interpreted the Congress of Vienna and Restoration Europe?
French Revolution and modern nationalism

“1. Men are born and remain free and equal in rights

3. The principle of sovereignty resides in the nation…”

Declaration of the Rights of Man and the Citizen, 1789

“Henceforth, until the enemies have been driven from the territory of the republic, the French people are in permanent requisition.”

Mass conscription edict, August 1793.

“A force appeared that beggared all imagination... the people became a participant in war; instead of governments and armies as heretofore, the full weight of the nation was thrown into the balance”

Clausewitz, *On War*

Vienna System rejects revolutionary idea of national sovereignty.
What is a state? What is a nation?

State = political, administrative entity; formed through law and bureaucracy

- city-states: ancient Athens or Sparta; medieval Venice; eighteenth-century Geneva or Hamburg
- imperial states: Roman Empire; Russian Empire; British Empire
- federal states: United States of America; Union of Soviet Socialist Republics (USSR); Switzerland
- nation-states: France, Spain, Portugal

Nation = group of people who are believed to have something in common ("ethnicity," language, culture, history)
How are states and nations related to each other?

State = political, administrative entity; formed through law and bureaucracy

Nation = group of people who are believed to have something in common ("ethnicity," language, culture, history)

Nation-State = ideal of making political and "ethnic" boundaries coincide

nationalism = ideology that argues that a "nation" has the right to political self-determination

(please note) this is not necessarily the same thing as "patriotism" or xenophobia (hatred/fear of foreigners)
WHO is a nationalist in post-1815 Europe?

Nationalism means different things in different contexts

Rafael del Riego (1784-1823)  
Spanish general

Adam Mickiewicz (1798-1855)  
“Polish” aristocrat and poet

Giuseppe Mazzini (1805-1872)  
“Italian” republican and writer
The Romance of Nationalism

Eugène Delacroix, *Greece on the Ruins of Missolonghi* (1827).

Greek War of Independence, 1821-1829

1821 international secret society led by Ypsilanti starts rebellion against Ottoman Empire
1823 London Greek Committee founded
1825 Paris Greek Committee founded
1827 diplomatic and military intervention by France, Britain, and Russia
1829 ceasefire; protectorate created
1832 independent Greek state headed by King Otto

George, Lord Byron (1788-1824)

Eugène Delacroix, *Greece on the Ruins of Missolonghi* (1827).

Greece: Romantic nationalism’s one obvious success?
Key Points to take from the Greek Example

Otto, Prince of Bavaria and first king of Greece

Nationalist claims (such as those made by Ypsilanti and the “Friendly Society”) are not in and of themselves enough to constitute or define a nation.

Being “a nation” is as much a matter of what other people think as it is of what the nation’s members think or feel.

Familiarity with the art and mythology of Antiquity meant that educated Europeans were interested in “Greece” and believed it should be independent of the Ottoman Empire.

These educated Europeans were rarely interested in actually living Greek people. (Notice that on the previous slide, “Greece” is an allegory—and a fairly attractive one at that!) “Greece” as a political entity is a modern invention. In Antiquity, Athens and Sparta were as likely to be at war with each other as to be at peace.

Nationalism in the nineteenth-century is a male endeavor. The nation is often represented as a beautiful woman who needs to be rescued (see “Greece” at Missolonghi).
Romanticism and Nationalism

- fascination with power and mystery of nature: nations understood as something natural
- interest in “recent” history (Middle Ages) vs. Antiquity: goal of reviving First German Empire (Holy Roman)
- rejection of Enlightenment ideal of rational thought: nation as a “feeling”
- celebration of the individual, of the self: something sacred about all nations (and something wrong with all peoples who aren’t a nation)

Caspar David Friedrich, *Wanderer above the Fog* (1818)

How does nationalism relate to other developments in nineteenth-century culture?