The first midterm is a week from today: 23 February 2009

Format:
4 (out of 8) passages/images on which to comment (each 20%)
   at least a page on each

5 (out of 10) short-answer identifications (each 4%)
   short paragraph

REVIEW CLASS: Sunday, 22 February 2009; 4:00-5:30 here

Final Grades for this course are based on: two midterms (20% each); participation in discussion classes (20%); final exam (35%); reading questions (5%).
Lectures do not repeat the textbook or the readings. Material presented in lecture is, generally, one of the following:

- a question ("Why start with Napoleon?")
- an answer ("image management")
- evidence, an example that supports the answer ("invasion of Egypt")
- an explanation of a difficult conceptual term (such as "Orientalism")

— lecture slides often also contain further information to help you understand the answer or example being presented [for instance, the caption of one of the Napoleon caricatures refers to Revelations, book 13; I cited a bit of that text on the slide so you would have it while looking at the caricature]

— historians often confront source materials (texts and images from the past) that contradict each other [for instance, Napoleon is the savior of Europe or he is the spawn of the devil]; when you review the lecture slides, you should ask yourself whether all the source materials support a single interpretation

— your job is to know the material and to think about it, not to “memorize” it
How to read for this course:
Your job is to understand the material and to think about it, not to “memorize” it. Concentrate on the following when you read any source:

**WHAT** was happening when a particular source (text, image, data set, etc.) was produced? In other words, what is its “historical context”? Was it produced in peacetime or during war? Where was it produced? For what **audience**?

**WHO** is its author? What else did he or she write? What can you find out about the author? Remember that some of our evidence about the past has no named author—it is anonymous. Still other sources are produced by collective bodies such as committees.

**WHY** was this text or image produced? Authors always have some **intention** for what they write, though often they have multiple, perhaps competing motives. (For example, in writing a paper, you may **intend** to get an “A” and you may also have a deadline to meet.) Remember that people do not always fully know or understand their own intentions and that writers/painters/architects (etc.) cannot control how other people **respond** to what they have produced. An author’s intention and his or her work’s impact may be very different. (For instance, I am writing this to try to help you, but if you are anxious about your grade it may have the effect of scaring you, instead!)
How to read the textbook for this course:

Your job is to understand and think about the material, not to “memorize” it. Your strategy in reading John Merriman’s *A History of Modern Europe* should be similar to the way you approach the primary sources we read. You should concentrate on the following:

**ARGUMENT** In each section of the book, Merriman is offering his interpretation of a particular event or development in history. Because this is a textbook, he is unlikely to write “This chapter argues that….” Instead, he makes his points in a more subtle fashion, by the way he organizes the material and the examples he uses.

**EVIDENCE** In order to support his interpretation, Merriman uses examples. Some of these are very obvious: “For example, the growth of the linen industry in Porto, Portugal stemmed from villagers in the countryside.” Others may be slightly less so: “in Germany, there were twice as many ‘home workers’ as workers employed in factories.” Merriman uses these, and other examples, as evidence to support his contention that the Industrial Revolution was a gradual and uneven process.

**LANGUAGE** “Slowly but surely, factory production transformed the way Europeans worked and lived.”
16 February 2009

The Secularization of Society?
Secularization of European Society?

What do historians mean by “secularization”?

What evidence supports the interpretation of nineteenth-century Europe as an increasingly secular society?

What evidence challenges this interpretation?

How might we understand the existence of both?
“Secularization” as a feature of modern societies:

increasing separation of sacred (religious) from profane (worldly)

emphasis on rational argument vs. revealed wisdom

“In western Europe, the eighteenth century marks not only the dawn of nationalism but also the dusk of religious modes of thought. The century of Enlightenment, of rational secularism, brought with it its own modern darkness. With the ebbing of religious belief, suffering did not disappear. … What was required was a secular transformation of contingency [that is: “accidents”] into meaning. As we shall see, few things are better suited to this than the idea of the nation… It is the magic of nationalism to turn chance into destiny.”

“Does scientific progress mean that each of us has a greater knowledge of the conditions of our life than does an American Indian or a Hottentot? Hardly. Unless he is a physicist, a man riding on a streetcar has no idea how the car happened to get into motion. …

Our modern rationalization means not that we have greater knowledge, but that we have the knowledge or belief that if one wished to know, one could learn at any time. It means that in principle there are no mysterious incalculable forces that come into play; that one can, in principle, master everything by calculation. This means that the world is disenchanted. One need not have recourse to magical means in order to master or implore the spirits, as does the savage…”

Nationalist Kings and the Separation of Church and State

“The work to which we have consecrated our life is complete. Italy is restored to herself...Here, where we recognize the fatherland of our dreams, everything speaks to us of greatness... We have proclaimed the separation of church and State... I rejoice to see that our population already gives proof of its love of work. The economic awakening is closely tied to political awakening...”

King Victor Emmanuel to Italian parliament (1871).

Victor Emmanuel Gallery
Milan, Italy (1877)

evidence that supports the secularization argument
The “Struggle of Civilizations” in Bismarckian Germany

Catholic Germans described as:
- superstitious
- disloyal
- backwards

Syllabus of Errors, 1864
Papal Infallibility, 1870

“The question we currently deal with, in my opinion, is falsely described, and the perspective by which we look at it, is a wrong one, if one regards it as a confessional one. It is mainly a political one; it is not about the struggle, as our Catholic fellow citizens are told, of a Protestant dynasty against the Catholic church, it is not a struggle between believers and unbelievers, it is the age-old struggle between kingship and priesthood, a power struggle as old as mankind…”

Bismarck on Kulturkampf to German house of peers, 1873
Positivism and Scientific Socialism

Auguste Comte and Positivism
all knowledge passes through three stages:
thecological (fictional)
metaphysical (abstract)
scientific (positive)

Religion of humanity: Love for its principle;
order as its base; progress as its goal

“Religion is the sign of the oppressed creature,
the heart of a heartless world, the soul of a
soulless environment. It is the opium of the people.”
Karl Marx, Introduction to the Critique of Hegel’s
Philosophy of Law (1843).

evidence that supports the secularization argument: intellectuals support science and materialism
The Darwinian Revolution

1859 Darwin, *Origin of Species*

1864, Spencer, *Principles of Biology*  
“survival of the fittest”

1827—first giraffe comes to Paris  
Lamarck, 1744-1829

evidence that supports the secularization argument: intellectuals support science and materialism
Visions of the Virgin Mary in nineteenth-century Europe

Bernadette Soubirous, 1844-1879

Lourdes (Hautes Pyrenées), France

Lourdes grotto today

evidence that challenges the secularization argument: religious miracles
Separate Spheres: Religion as Women’s Work

In 1878, 7 out of every 1000 French women was a member of a religious order. (Most of these were teaching nuns, but there were still cloistered women who entered a convent and never left again.)

how to account for both: feminization of religion?
Spiritualists and Scientists

It has been said that "Nothing worth the proving can be proved, nor yet disproved." True though this may have been in the past, it is true no longer. The science of our century has forged weapons of observation and analysis ... Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest among our ancestors imagined.

Crookes to the British Association for the Advancement of Science (1898)

1861 discovers the element thallium
1870s designs “Crookes tube” (used in experiments that discover electrons and x-rays)
1870 publishes “Spiritualism viewed by the Light of Modern Science” in Quarterly Journal of Science
1896-99 president of the Society for Psychical Research (investigated telepathy, haunted houses, ghosts, etc.)

how to account for both: religion-science as a continuous spectrum?