The following reading list covers the main topics of Paper 17 on which questions may be set in the exam. It is not meant to be comprehensive, even in English-language material. On the other hand, you are not expected to read every item on the list! Supervisors will often propose their own emphases and alternative readings, and lecturers may hand out more specialized reading lists at their lectures.

Works which will help you to get a sense of the period and may be read in preparation include:

Chris Cook and John Stevenson (eds.), *The Routledge Companion to European History since 1763* (Abingdon, 2005)

Please tell your lecturers or your supervisor of any suggestions you have for additional readings.

**Michaelmas Term** [Wednesdays and Fridays at 09:00]

**Core Lectures**

11 October The Old Regime versus Modernisation (Prof C Clark)

16 October Elites and Governance (Dr A Thompson)
This lecture considers the varieties of state structures that existed in eighteenth-century Europe and explores the different ways in which they were governed and some of the mechanisms by which elites were able to retain control. It explores some of the threats to elite control and the contrasting strategies that were used, with varying degrees of success, to meet these challenges.

*Jürgen Habermas, *The structural transformation of the public sphere* (1989)
Peter Burke, *The fabrication of Louis XIV* (1992)
A.G. Dickens, ed., *The courts of Europe* (1977)
Keith Michael Baker, “Public opinion as political invention”, in idem, *Inventing the French revolution* (1990)
Eighteenth-century authors did not write of “the Enlightenment” as an historical epoch or period, but rather of Enlightenment as a state of learning which commanded considerable credit. Not until the late nineteenth century do we find “the Enlightenment” being identified as a period, and even then, it took several important historical surveys, all in some way a response to the rise of twentieth-century Nazism, to place “the Enlightenment” on the historical map. More recent studies have developed the German historian Jürgen Habermas model of the “public sphere” to search for Enlightenment in many settings, including salons, coffee-houses and Masonic lodges, yielding a rich body of research into the spread of literacy, print, education and improvement around Europe. By following debates about what counted as an enlightened state, we might be able to explore how eighteenth-century readers and authors established credibility, how they sought to police the world of print, and how they aimed to transform society through the application of reason and order to nature and society. But we should not be looking for a single shared programme of Enlightenment across Europe, because definitions of reason, enlightenment and nature varied widely from place to place and individual to individual. What seemed enlightened might not be the same for women or peasants as it was for men or monarchs.

i. Approaches
E. C. Spary, Eating the Enlightenment (Chicago, 2012), introduction
Richard Butterwick et al., eds., Peripheries of the Enlightenment (Oxford, 2008)
Charles Withers, Placing the Enlightenment (Chicago and London, 2007), especially introduction

ii. Sourcebooks and readers
Margaret C. Jacob, The Enlightenment: A Brief History with Documents (Boston, 2001)
Isaac Kramnick, The Portable Enlightenment Reader (New York, 1995)
iii. Canonical sources
Jürgen Habermas, *The Structural Transformation of the Public Sphere* (Cambridge, 1989)

23 October Europe and its Colonies (Dr J Mulich)
This lecture explores the relations between European states and their links to the colonised world from the early seventeenth century up to the early nineteenth century. Did all European states have the same reasons to colonise? What types of colonies or forms of colonisation existed during the period under study? In what ways did the reasons behind colonisation contribute to shaping the world and its population in specific ways? The lecture seeks to answer these questions by discussing world trade, Atlantic slavery, territorial disputes, and the political transformations influencing the interactions between Europe and the global south in the long eighteenth century.


**25 October Industrialisation (Dr N Mora Siria)**

By 1900 most of Europe was much more populated and much richer than it had ever been. In the eighteenth and particularly the nineteenth centuries, several European countries underwent economic changes that had no historical precedent, such as demographic growth, urbanisation, industrialisation, and the mechanisation and transformation of the countryside. All these were expressions of a distinct economic epoch: the era of modern economic growth. This lecture will define and explore these transformations, will discuss how to explore the factors that facilitated them, and will evaluate their social, institutional, and political consequences.


Landes, David, *The Unbound Prometheus: Technological Change and Industrial Development in Western Europe from 1750 to the Present* (London, 1969)


Zamagni, Vera, *An Economic History of Europe since 1700* (2017), Chapters 5, 7, and 8

**30 October Religion and Society in the Eighteenth Century (Prof C Clark)**

Religion has often been seen as increasingly irrelevant to eighteenth-century European life. At an intellectual level, the challenges posed by enlightened thinkers were profound, questioning the validity of sacred texts and the validity of miracles. Yet, arguably, Europe remained a continent where religion was vitally important at both local and political level. This lecture looks at the ways in which religious figures were able to meet enlightened challenges and also discusses the
importance of religious revival. It looks at the ways in which Protestantism and Catholicism continued to shape identities and how useful the Church was for the state. By looking at the differing ways in which church-state relations worked in Josephine Austria and Georgian Britain, it is possible to think about questions of secularization. Finally, the lecture looks at how religious issues remained crucial during the 1790s and the impact that revolutionary ideas had on the church, both institutionally and intellectually.

Nigel Aston (ed.), *Religious Change in Europe 1650-1914* (Oxford, 1997)
Nigel Aston, *Christianity and Revolutionary Europe, c.1750-1830* (Cambridge, 2002)
H. McLeod, *Secularisation in Western Europe, 1848-1914* (Houndmills, 2000)
Michael J. Sauter, *Visions of the Enlightenment. The Edict on Religion of 1788 and the Politics of the Public Sphere in Eighteenth-Century Prussia* (Leiden, 2009)

1 November   Revolutions (Dr E Spary)

Revolutions are a characteristic feature of the period covered by the course, from the French Revolutions of 1789 and 1830 via the pan-European 1848 revolutions to the Commune of 1871. The revolution as a form of modern political culture would continue into the 20th century with the Russian Revolution. Historians have also applied the name to designate any abrupt change of government in science, industry and the colonial world. Yet recent historiography has cast doubt on the large claims lying behind the rhetoric of revolution. This lecture examines why the concept of “a revolution” proved so useful to both historical actors and historians themselves, asking what differentiated a revolution from a revolt, uprising or coup. The French Revolution marked a sudden change in the very definition of a “revolution”, from a recurring historical phenomenon governed by fortune to an orchestrated and self-conscious replacement of one regime with another. Borrowing from the American Revolution of 1776-78, the 1789 revolution itself provided a symbolic template for subsequent attempts to overturn or seize political authority in the context of the emergence of nationalism and the middle classes across Europe.
Jonathan Sperber, Revolutionary Europe, 1780-1850 (Harlow, 2000)
Roy Porter and Mikulas Teich, eds., Revolution in History (Cambridge, 1986)
Jonathan Sperber, The European Revolutions, 1848-1851 (Cambridge, 1994)
Dieter Dowe, et al., eds., Europe in 1848: Revolution and Reform (New York, 2001)
Peter Browning, Revolutions and Nationalities: Europe, 1825-90. (Cambridge, 2000)
Albert Boime, Art in an Age of Counter-Revolution, 1815-1848 (Chicago, 2004), esp. chapters on the July Revolution

6 November  Disease, Deviance and Death (Dr H Jahn)
Death, disease, and deviance have their own histories, they can be studied by historians and they help to reveal state policies as well as attitudes, values, world views and beliefs held by individual people, but also entire societies in the past. Death, disease and deviance are closely related to concepts of modernization, progress and power. For centuries they have served as gauges for defining levels of civilization, culture, and social order. This lecture will trace some of the changes in health care, state policing, social control and institution building that distinguished the 18th and 19th centuries from earlier periods.

Philippe Ariès, Western Attitudes Toward Death (Baltimore, 1974)
Laura Engelstein, The Keys to Happiness. Sex and the Search for Modernity in Fin-de-Siècle Russia (Ithaca and London, 1992)
Stephen Frank, Crime, Cultural Conflict, and Justice in Rural Russia, 1856-1914 (Berkeley, 1999)
Hubertus Jahn, Armee Russland: Bettler und Notleidende in der russischen Geschichte vom Mittelalter bis in die Gegenwart (Paderborn, 2010)
Thomas Kselman, Death and Afterlife in Modern France (Princeton, 1993)
Adele Lindenmeyr, Poverty is not a Vice. Charity, Society, and the State in Imperial Russia (Princeton, 1996)
Georges Minois, History of Suicide. Voluntary Death in Western Culture (Baltimore, 1999)
Susan Morrissey, Suicide and the Body Politic in Imperial Russia (Cambridge, 2007)
8 November  European Mobility (Prof W O’Reilly)

Between 1500 and 1800, an estimated 1.5 million western and central Europeans departed the European continent to establish life overseas, predominantly in the Americas. While this number is relatively small when compared with the estimated 12 million Africans who crossed the Atlantic before 1866, some voluntarily and the vast majority in a state of enslavement, the demographic impact of this European migration was particularly profound in parts of western and central Europe just as it was in parts of continental America, where the population of European colonists quadrupled between 1700 and 1800 while the proportion of indigenous Americans decreased from 85 percent to 15 percent. The age of mass migrations of Europeans only started in the 18th century and had long-lasting effects on the continent thereafter, helping to set in train the steam-powered migrations of the 19th century. This bibliography is selective – literature on this subject is substantial – and will provide more recently published materials on migrations from and within Europe. More recent research on so-called religious diasporas or the migrations of specific ethnic groups makes evident that attributions such as ‘religious diaspora’ or ‘French migration’ can be problematic, as most of these migrating groups were more heterogeneous than previous scholarship might have suggested. This lecture will consider the causes and effects of emigration from Europe as well as migration within Europe in the 18th century.

The question of mobility retains a central position in migration scholarship. In fact the so-called “mobility turn” had been keeping migration scholarship in its grip for more than a decade. As critical scholars of mobility underline, one of the main problems with the concept of mobility is that it is a slippery concept in analyzing migration and migrants’ dynamics. The nation-state often occupies a central role in defining and institutionalizing what counts as mobility and what kinds of mobilities are rendered invisible. Not every mobile person is designated as a “migrant” (e.g. expatriots) and there are many people designated as migrants who had not moved from anywhere to anywhere (e.g. the so-called third generation migrants). This lecture considers mobility both within and without continental Europe in the period before, and after, the advent of bureaucracy and the formalisation of passporting, considering further how states came to define strangers and citizens.


Anna Lindley (ed.), Crisis and Migration: Critical Perspectives, Routledge, 2014, esp. ch. 1, Anna Lindley, “Exploring crisis and migration; concepts and issues”.


In addition, publications in the following scholarly journals may prove useful:
Atlantic Studies: Literary, Cultural and Historical Perspectives.
Immigrants and Minorities.
13 November  Russia and the West in the Eighteenth Century (Dr H Jahn)
Russia relationship with the west has a long and protracted history, which goes well beyond diplomatic contacts, trade and wars. From the early eighteenth century, western cultural forms and institutions were introduced on a large scale. They became standards of civilization and precondition for state service in Russia and eventually served as focal points of a nascent national identity. This lecture discusses some of the key reforms and changes (and the reactions to them) from the times of Peter the Great to around 1800. It looks at the role of the nobility in these processes, the emergence of an educated elite who, under the influences of European romanticism and sentimentalism, began to shape a peculiar Russian national culture.

Lindsey Hughes, *Russia in the Age of Peter the Great* (New Haven and London, 1998)
Hans Lemberg, *Die nationale Gedankenwelt der Dekabristen* (Köln and Graz, 1963)
Iurii Lotman, *The Semiotics of Russian Cultural History* (Ithaca 1985)
Isabel de Madariaga, *Russia in the Age of Catherine the Great* (London, 1981)
Nicholas V. Riasanovsky, *Nicholas I and Official Nationality in Russia, 1825-1855* (Berkeley, 1959)
Andrzej Walicki, *A History of Russian Thought. From the Enlightenment to Marxism* (Stanford, 1979)

15 November  The End of the Old Regime in France (Dr E Spary)
To talk about the “end” of an Old Regime is to see the French Revolution as an inevitable product of the failings of eighteenth-century French society. However, the factors that combined to bring about the events of the late 1780s were many, and their outcome never predetermined. Both the excitement of the successful American Revolution and the French Crown’s fiscal system since the 1720s played key roles. Many other factors appeared to destabilise monarchical authority, but in fact were experienced in other European states. In this lecture I argue that the end of the Old Regime and the collapse of monarchical authority were separate events; the calling of the Estates General was the accidental consequence of an attempt to circumvent parlementaire opposition to Royal revenue-raising in the wake of the American war, and that
France, far from being a country mired in elite corruption and legitimate social grievance, was in fact one of the most successful industrial and colonial powers by the late 18th century, with an elite which was dominated by enterprising and articulate reformers.

James B. Collins, *The State in Early Modern France*, 2nd edn. (Cambridge, 2009), Chapters 4-8
Colin Jones, *The Great Nation: France from Louis XV to Napoleon* (London, 2003), Chapters 5-8

French Caricature and the French Revolution, 1789-1799 (Chicago, 1988)


William Doyle, *Aristocracy and its Enemies in the Age of Revolution* (Oxford, 2009), Chapters 1-2, 5-6

Thomas E. Kaiser and Dale Van Kley, eds., *From Deficit to Deluge: The Origins of the French Revolution* (Stanford, 2011)


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20 November  Enlightened Absolutism (Dr W O'Reilly)

“Only one ruler in the world says: Argue as much as you like and about whatever you like, but obey!” – Immanuel Kant on Frederick the Great (1784).

The term “Enlightened Absolutism” was coined in the mid-nineteenth century by the historian Wilhelm Roscher to describe elements of the domestic policy pursued by a number of rulers of the major states between 1760 and 1790, notably Frederick II of Prussia, Joseph II of Austria and Catherine II of Russia, as well as several European monarchs. The concept of enlightened absolutism ascribes noble motives to a number of eighteenth-century monarchs who carried out (or at least attempted) major reforms in their territories. They are said to have been inspired by Enlightenment ideas about the dignity of man and natural law to rule in the interests of their subjects through the application of reason. However, some historians have argued that enlightened ideas were used as a smokescreen to hide the real reason for reform: the need to strengthen the military, often in order to wage wars of aggression. As we shall see, this interpretation is inexact; many of the most notable reforms were in areas that had little to do with military strength. It is important to note the influence of Cameralism, which encouraged reforms as a means of strengthening the state. While this eminently bureaucratic ideology demanded rulers should serve the state rather than vice versa, it also regarded happy and prosperous subjects as a means to an end, rather than an end in themselves.

i. Primary sources

Voltaire, Ed. Williams, David, Political Writings, 1994

Secondary Sources
Derek Beales, Enlightenment and Reform in Eighteenth Century Europe, 2005
T.C.W. Blanning, The Culture of Power and the Power of Culture: Old Regime Europe, 1660-1789, 2002
T.C.W. Blanning, Revolution and Reform in Mainz, 1743-1803, 1974
Neil Kent, A Concise History of Sweden, 2008
Grete Klingenstein, “Revisions of enlightened absolutism: “The Austrian monarchy is like no other””, in The Historical Journal 33
A. Lentin, Enlightened Absolutism (1760-1790): A Documentary Sourcebook, 1985
Isabel de Madariaga, “Catherine the Great”, in Enlightened Absolutism: Reform and Reformers in Later 18th Century Europe, Ed. H.M. Scott, 1990
Kenneth Maxwell, Pombal: Paradox of the Enlightenment, 1995
D. Outram, The Enlightenment, 1995

22 November  Proto-industrialisation and Consumption (Dr E Spary)
Louis XV inherited from his predecessor a form of royal sovereignty centred on display, ostentation and ritual, which stood out among early modern European court culture for its explicit deployment of courtly consumption to display royal power. By the 1770s, however, courtly ostentation was being attacked as a mark of corruption, and even the new monarch, Louis XVI, and his consort, Marie-Antoinette, embraced modest lifestyles and moderated the ritualised excesses associated with Versailles. Underlying this shift was a transformation in the relationship between luxury and power: formerly a mark of political authority, luxury increasingly
signified only personal spending power and therefore social status. These changes accompanied the rise of fashions in dress, diet and other aspects of lifestyle which historians have described as a “consumer revolution” typical of 18th-century Europe as a whole, and demonstrable through studies of commerce and household possessions. The European programme of colonialism in the 18th and 19th centuries was partly driven by new fashions of consumption in European nations, although imported goods had different meanings in maritime and landlocked states, as the example of coffee shows.

Maxine Berg and Elizabeth Eger (eds.), Luxury in the Eighteenth Century: Debates, Desires and Delectable Goods (Basingstoke, 2003), especially introduction
Sheryl Kroen, “A Political History of the Consumer”, Historical Journal, 47.3 (2004): 709-36
Sara Pennell, “Consumption and Consumerism in Early Modern England”, Historical Journal, 42.2 (1999): 549-64
Michael North, “Material Delight and the Joy of Living: Cultural Consumption in the Age of Enlightenment in Germany” (Aldershot, 2008)
Jan Hein Furnée and Clé Lesger (eds.), *The Landscape of Consumption: Shopping Streets and Cultures in Western Europe, 1600-1900* (Basingstoke, 2014), esp. Chapters 4-7

27 November  The Invention of Ideology (Dr C Meckstroth)

Classical and early modern political thought had largely ignored issues of economics and commerce. But by the eighteenth century it had become increasingly clear to many rulers that the success of modern states depended upon their ability to harness the power of commerce to finance their aims. This fuelled the rise of new schools of economic thought intimately bound up with the process of state-building and projects of enlightened reform, including the first school of self-proclaimed “economists”, the French Physiocrats, during the second half of the eighteenth century. But the French Revolution dramatically altered the stakes of these projects, and by the early nineteenth century economic theories were also appropriated by critics of existing states, such as Fourier and Saint-Simon, to offer up more radical reform projects of “socialism” and “industrialism”. These early French socialisms then went on to influence radical thinkers across Europe, including Karl Marx, who blended socialist ideas with post-Hegelian philosophy in his own unique contribution to the burgeoning, transnational radical-democratic movement of the 1840s that would crest and break with the revolutions of 1848. Political ideologies as disparate as Communism and laissez-faire liberalism all find their roots in this same train of developments, centered in Paris in the half-centuries on either side of the outbreak of the Revolution.

i. Physiocracy


ii. Early Socialism


29 November  French Revolutionary Politics 1789-99 (Dr E Spary)

Despite covering only a few years, the French Revolution of 1789 has generated a huge historiographical literature, in part because of its sensational events, the decapitation of the king and experimentation with democratic forms of government being only the best-known. Historians have respectively portrayed the Revolution as the birth of modern political culture, or as a class revolution. Marxist historians saw in the Revolution a legitimate social response to elite corruption, repression and greed. Since the 1980s, revisionists have reinterpreted it as a symbolic event which made little difference to the social structure of the nation, but rather instituted a new political culture which would survive into the 19th century and be replicated in many other countries. Although never unified, revolutionaries did agree on their role as innovators and founders of a new state centred on the Nation as an abstract universal. They sought to wipe away history with all its errors and use Nature as a guide to establishing the ideal polity founded on equality, liberty and fraternity. Historians have also been divided over whether the Terror was a betrayal of the true Revolution or an integral part of its mythology of progress and purification, as well as when the Revolution ended: with the fall of Robespierre, or five years later with the military coup that brought Napoleon Bonaparte to power? The answer to this question depends on actors’ categories, but also on what we understand the Revolution’s goals and achievements to have been; perhaps we could even agree, with François Furet, that it has never ended...

Paul R. Hanson, *Contesting the French Revolution* (Chichester, 2009)

4 December  The Napoleonic Empire (Dr E Spary)
Picking up the story of French politics from the three coups of the late 1790s, the lecture examines the interplay between power, self-presentation, technology and war in Napoleon’s empire. Rather than treating him as the only historical actor, I will show how dependent he was, both on the burst of innovations and transformations that occurred with the clearing away of Old Regime legislation, and on a tight-knit network of meritocratic administrators which expanded along with the Empire itself. I consider Napoleon’s appropriation of Hellenistic and Egyptian motifs for self-fashioning, his abandonment of colonial empire-building in favour of consolidating Continental gains, and his construction of a brand new European dynasty to rule over the new Empire. If many new policies and institutions for education, science, law and the press were produced in the Revolutionary decade, the successful implementation or activation of these reforms and institutions often took place under Napoleon. The Emperor himself oversaw the codification of laws and administrative reforms which would survive for over a century. The story can be told both in terms of Napoleon’s military, economic and industrial successes and failures, but also from the standpoint of those who experienced French rule, as middle-class administrators, conscripted soldiers and their families or reluctant subjects. If Napoleon’s conquests engulfed vast areas of Europe, the state of “total war” which reigned for fifteen years had devastating effects even for those areas not absorbed into the Empire.

Philip G. Dwyer, ed., *Napoleon and Europe* (Harlow, 2001)
Martyn Lyons, *Napoleon Bonaparte and the Legacy of the French Revolution* (Basingstoke, 1994)
Alan Forrest and Peter H. Wilson (eds.), *The Bee and the Eagle: Napoleonic France and the End of the Holy Roman Empire, 1806* (Basingstoke, 2008)
Rafe Blaufarb, *Napoleon: Symbol for an Age. A Brief History with Documents* (Boston, 2008)
Stuart Woolf, *Napoleon’s Integration of Europe* (London and New York, 1991), especially Chapters 3-5
**Lent Term** [Wednesdays and Fridays at 09:00]

**Survey Lectures (contd.)**

17 January  Habsburg Europe (Dr W O'Reilly)
The House of Habsburg is Europe most enduring and important ruling house and this lecture considers the changing nature and efficacy of dynastic governance in Europe, and beyond, through a study of that rule. For over 500 years, the family ruled an empire that encompassed much of Europe, and at times reached as far as China. Building their power on strategic alliances and dynastic marriages, the Habsburgs played a key role in both global politics and European culture.

i The Austrian Habsburg monarchy; the Danubian monarchy
C. Ingrao, (ed.), *State and Society in Early Modern Austria* (1994) [esp essays by Evans, Bireley].

ii The Holy Roman Empire
T.C.W. Blanning, “Empire and State in Germany, 1648–1848” (review article), *German History* (1994).

iii Individual German States

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**22 January Romanticism (Prof C Clark)**
The Napoleonic regime gave rise, indirectly, to Romanticism. Groups of writers in German cities like Jena and Berlin, either occupied or threatened by the imposition of the bureaucratic rational order that characterised the French Empire, adopted a new approach to learning and creativity. Addressing new domains of enquiry, including the intricacies of the psyche (phrenology, dreams, nightmares, inspiration) and the homogeneity of the physical universe (the polarity of forces, embryology, Naturphilosophie), the new movement, which quickly spread around Europe, offered a promising way for emerging middle-class men and women of letters to distance themselves not only from the Napoleonic regime but also from the rapid commercialisation of knowledge as Old Regime patronage crumbled. Among the Romantics we find a deep concern with interiority, unity and origins. Unlike their predecessors, Romantics emphasised the oneness of man with nature and denied that abstract rational knowledge of nature by an objective enquirer, separate from nature, was possible. These preoccupations would change the course of many disciplines, from art and poetry to science and history. They also contributed to crafting personae of artists, writers and scientists as uniquely gifted individuals, rising above everyday, pragmatic and financial concerns. Indeed, the figure of “the genius” is one we owe to Romantic concerns with creativity, exceptionalism and originality.

i. General and primary sources
Warren Breckman, *European Romanticism: A Brief History with Documents* (Bedford, 2007)
Hugh Honour, *Romanticism* (1979)

ii. Historical circumstances
Anne Vincent-Buffault, *The History of Tears: Sensibility and Sentimentality in France* (Basingstoke, 1991)
iii. The arts and literature
Alfred Boime, Art in an Age of Bonapartism 1800-1815 (Chicago, 1987), Chapters 5-6

iv. Reinventing science
Andrew Cunningham and Nicholas Jardine, eds., Romanticism and the Sciences (1990), especially the chapter by Schaffer.
Sharon Ruston, Creating Romanticism. Case Studies in the Literature, Science and Medicine of the 1790s (Basingstoke, 2013)

v. Rewriting history and belief
Elizabeth Fay, Romantic Medievalism: History and the Romantic Literary Ideal (Basingstoke and New York, 2002)
Frederick Beiser, German Idealism (Cambridge, 2002)
Bernard Reardon, Religion in the Age of Romanticism (New York, 1985).

vi. Nationalism and politics
D. A. Keiser, Romanticism, Aesthetics and Nationalism (Cambridge, 1999), Introduction, Chapter 1.

24 January The Struggle for Mastery in Europe (Dr A Thompson)
The course of international relations in the eighteenth century can often seem complicated and uncertain. Most works adopt an essentially narrative approach to the various wars and changing alliance systems. The framework of events can be easily garnered from these. However, the more
interesting questions turn around the sources of conflict and the changing nature of the international system. How stable was the eighteenth-century international system? Did balance of power ideas limit or promote conflict between the powers? What impact did the rise of Russian and Prussia have on the existing powers? Paul Schroeder is sceptical about balance of power ideas but his views should be contrasted with the essays in the special issue of International History Review, 16 (1994), produced to mark the publication of The Transformation of European Politics. The lecture concentrates less on events and more on understanding the international system of the period.

General overviews (entire period)
Theodor Schieder, *Frederick the Great* (London, 2000)
Peter Wilson, *German Armies. War and German Politics, 1648-1806* (London, 1998)
Peter Wilson, *The Holy Roman Empire 1495-1806* (Basingstoke, 1999)
*International History Review*, 16 (1994)

ii. Earlier eighteenth century

Franz A.J. Szabo, *The Seven Years War in Europe, 1756-1763* (Harlow, 2008)

iii. Later eighteenth century


29 January __ Realism (Prof C Clark)

A turn towards Realism in European culture can be detected across a wide range of different art forms by the mid-nineteenth century. It has also been studied in a variety of different ways: as a rhetorical tool; as an outgrowth of Romanticism; as an expression of new technologies of representation; and as a passionate response to urban change and the plight of the poor. The history of Realism is closely entwined with the hopes and disappointments of 1848, as well as with the crisis afflicting traditional artistic institutions. Section i lists the most useful general works to help situate the subject, and clarify how the movement was understood by its champions and its detractors. Section ii examines Realism in literature, theatre and public life, while section iii gives readings for painting and visual culture.
i. General introductions and background
Linda Nochlin, *Realism* (1971)
Linda Nochlin (ed.), *Realism and Tradition in Art: Sources and Documents* (Englewood Cliffs, 1966)

ii. Literature and spectacle
Kate Flint, *The Victorians and the Visual Imagination* (Cambridge, 2000)
Catherine Gallagher, *The Industrial Reformation of English Fiction: Social Discourse and Narrative from 1832 to 1867* (Chicago, 1988)
F. W. J. Hemmings, *Culture and Society in France, 1848-1898: Dissidents and Philistines* (Leicester, 1987)
Todd Kontje (ed.), *A Companion to German Realism, 1848-1900* (Rochester, N.Y., 2002)

iii. Visual arts
Michael Fried, *Courbet’s Realism* (Chicago, 1990)
Peter Paret, “The German Revolution of 1848 and Rethel’s Dance of Death”, *Journal of

31 January Women and Gender in the Eighteenth Century (Dr M Calaresu)
In the eighteenth century, changes in the nature of political thought and education radically changed the lives of men, but did they also change the lives of women? Section i. explores the role of women in eighteenth-century Europe; the increasing interest in elaborating the differences between the sexes; and the ways in which women opportunities were at some times expanded and at others constrained. Section ii. considers the impact of two important developments –the Enlightenment and the French Revolution on the rights and duties of women: did they change women status? How did the new philosophical discourse change women behaviour? Did the new political order offer opportunities for women involvement in the public sphere and politics? Section iii. looks at women as workers in the decades prior to industrialisation, and should serve as a key comparative background to the more dramatic changes witnessed during the nineteenth century.

i. General reading and primary sources
Geneviève Fraisse (ed.), A History of Women in the West, vol IV, Emerging Feminism from Revolution to World War (Harvard, 1995)
Merry Wiesner, Women and Gender in Early Modern Europe (Cambridge, 1993)
Bonnie Smith, Changing Lives: Women in European History since 1700 (Toronto, 1989)
Renate Bridenthal, Claudia Koonz and Susan Stuard (eds.), Becoming Visible. Women in European History (Boston, 1987)
Darlene Levy et al (eds.), Women in Revolutionary Paris, 1789-1795 (Urbana, 1979)
Anne Larsen and Colette Vinn (eds.), Writings by Pre-Revolutionary French Women (New York and London, 2000)
Jean-Jacques Rousseau, Émile, or On Education [originally published 1762]

ii. The Enlightenment and the French Revolution
Barbara Taylor and Sarah Knott (eds.), Women, Gender and Enlightenment (Houndmills, 2005)
Olwen Hufton, Women and the Limits of Citizenship in the French Revolution (Toronto, 1992)
Joan Landes, Women and the Public Sphere in the Age of the French Revolution (Ithaca, 1989)

iii. Society, work and the family
Isabel Hull, *Sexuality, State, and Civil Society in Germany, 1700-1815* (Ithaca, 1996)

5 February Barricades and Cultures of Insurrection (Dr A Asseraf)
The defeat of the French Revolution, the establishment or reestablishment of conservative governments across Europe, the onset of economic and social change, and the appearance of “Romantic” ideas and culture contributed to a characteristic form of political action in several parts of Europe during roughly two generations between the late 1820s and the Paris Commune of 1871. It was marked by a belief in the efficacy of spontaneous armed popular revolt, in the possibility of sudden and complete social and political transformations, and in the role of a torch-bearing intellectual and political elite. It was also generally predicated on the centrality of France, and particularly Paris, as the heartland of revolution. The barricade, associated with Parisian popular revolt, became both the method and the symbol of this political action across Europe, and the generator of a ritualized form of political behaviour and of artistic and literary representation.

i. Introduction and background
Mark Traugott, *The Insurgent Barricade* (Berkeley, 2010)

ii. European spinoffs
Dieter Dowe et al., *Europe in 1848: Revolution and Reform* (Oxford, 2001)

iii. The other side of the barricade: states, armies and repression
Dieter Dowe et al., *Europe in 1848*, chapter 28, “The role of the military”
Mark Traugott, *Arms of the Poor: Determinants of Working-Class Participation in the Parisian Insurrection of June 1848* (Princeton, 1985) pp 34-113
iv. The end of the barricade: from the June Days to the Paris Commune
Robert Tombs, The War against Paris, chapters 8-9
Gay Gullickson, Unruly Women of Paris (Cornell, 1996) chapters 1 and 4

v. The face in the crowd: participation and motivation
Mark Traugott, The Insurgent Barricade, chapters 7 and 8
Roger V. Gould, Insurgent Identities: Class, Community and Protest in Paris from 1848 to the Commune (Chicago, 1995), chapter 6 and Conclusion
Robert Tombs, The Paris Commune 1871, chapter 4

vi. The age of the barricades in art and literature: selected examples
Delacroix, “The Barricades in Art and Literature”, discussed in Marcia Pointon, Naked Authority: The Body in Western Painting 1830-1908 (Cambridge, 1990), pp 59-82

7 February — Gender in the Nineteenth Century (Dr N Mora Sitja)
During the nineteenth century, European women experienced enduring changes in their working, political and family lives. Section ii. explores the distinctive contribution of women to the industrial process - the types of work they performed and how industrialization altered women status and function in the family structure. Section iii. looks at women struggles to overcome the divide between the public and the private sphere through participation in protests and politics, and eventually through the consolidation of feminist movements.

i. General reading and primary sources
Linda L. Clark, Women and Achievement in Nineteenth-Century Europe (New York, 2008)
Rachel Fuchs and Victoria Thompson, Women in Nineteenth-Century Europe (Basingstoke, 2004)
Geneviève Fraisse (ed.), A History of Women in the West, vol IV, Emerging Feminism from Revolution to World War (Harvard, 1995)
Renate Bridenthal, Claudia Koonz and Susan Stuard (eds.), Becoming Visible. Women in European History (Boston, 1987)
Susan Bell and Karen Offen (eds.), Women, the Family & Freedom. The Debate in Documents, 2 vols (Stanford, 1983)
Miriam Schneir (ed.), Feminism. The Essential Historical Writings (London, 1972)

ii. Society, work and the family


Kathleen Canning, *Languages of Labor and Gender: Female Factory Work in Germany, 1850-1914* (Ithaca, 1996)


iii. Women, politics and the public sphere

Ann T. Allen, *Feminism and Motherhood in Germany, 1800-1914* (New York, 1991)


Claire Goldberg Moses, *French Feminism in the Nineteenth Century* (New York, 1984)

12 February  The Peasant World in Nineteenth-Century Europe (Dr N Mora Sitja)

The great majority of European inhabitants in the eighteenth and nineteenth centuries were peasants, and yet the rural world does not often feature in the accounts of political and cultural transformations that these centuries witnessed. This session will explore living conditions in the rural world and the rules that governed rural communities. Rural working patterns and household structures were dictated by land tenure laws, which eventually also had a broader impact by dictating the pattern of agricultural specialization and growth. It is therefore not
surprising that the abolition of serfdom and the many land reforms passed in this period had a profound impact on peasant life and work, as well as on the rural economy, and this is explored in section ii.

i. General reading and primary sources
Richard Rudolph (ed.), *The European Peasant Family and Society*. Historical Studies (Liverpool, 1995)
Anné Moulin, *Peasantry and Society in France Since 1789* (Cambridge, 1991), Chapters 1-3
Wayne Vucinich (ed.), *The Peasant in Nineteenth-Century Russia* (Stanford, 1968)
Theodore Schultz, *Transforming Traditional Agriculture* (New Haven, 1964)

ii. Land reform

14 February  The Revolutions of 1848-9 (Prof C Clark)
The events of 1848, “the springtime of the peoples”, remain the greatest ever example of rapid spontaneous international mass political action in European history, comparable only with the collapse of the Communist bloc in 1989 and less happily by the “Arab spring” of 2011. As this suggests, they have to be approached transnationally and comparatively, looking at Continent-wide social, economic and political conditions, and also at the mechanisms by which revolution spread from its core in Paris, who the revolutionaries were, why they got involved, and the similar “repertoire” of actions that they adopted. Their failure in the face of conservative regrouping and military action is not the least important aspect of the episode, and connects with the following lecture on Europe after 1848.

i. General studies
Mark Traugott, *The Insurgent Barricade* (Berkeley, 2010), esp. Chapters 6 and 8 - a study of popular action
Dieter Dowe, ed., *Europe in 1848: Revolution and Reform* (Oxford, 2001) - an encyclopaedic study, for reference

ii. Thematic studies
19 February  Europe after 1848 (Prof C Clark)

The reactionary backlash that followed the revolutionary wave of 1848 has often been characterised as a lost decade for reform in Europe. The demise of the Second Republic and the advent of the Second Empire in France, the apparent miscarriage of national unifications in Italy and Germany, Costa Cabral’s return from exile in Portugal, continuing Carlist and Miguelist agitation in the Iberian Peninsula all seemed to signal a temporary victory of reaction over reform. These national narratives need, however, to be reconsidered in the light of the fact that the 1850s were also a key moment in the social, economic and even political modernisation of Europe, a moment that paved the way to the major political re-configurations of the last third of the century. This lecture will look at the shifting alliances between political parties in Europe, the new role of the state and the primacy of economic development and the emergence of a new European public sphere. All these phenomena illustrate the commonality and affinities between European societies in the mid-nineteenth century.

David Barclay, Friedrich Wilhelm IV and the Prussian Monarchy 1840-1861 (Oxford, 1995)
Alain Plessis, The Rise and Fall of the Second Empire, 1852-1871 (Cambridge, 1979)
György Szabad, Hungarian Political Trends between the Revolution and the Compromise (Budapest, 1977)
James M. Brophy, Capitalism, Politics and Railroads in Prussia 1830-1870 (Columbus, 1998), pp. 1-18
Abigail Green, Fatherlands. State-Building and Nationhood in Nineteenth-Century Germany (Cambridge, 2001)

21 February  Race in Nineteenth-Century Europe (Dr A Asseraf)

From a relatively nebulous concept in the eighteenth century, race came to be one of the main organising categories of nineteenth-century thinking. This shift profoundly transformed social relations within Europe as well as Europe’s position within the world. This lecture offers a survey of shifting concepts of race, starting with the emancipatory promise of the French Revolution and continuing through to the emergence of scientific racism. We will look at two particular case-studies: the treatment of Jews and of slaves of African descent. By looking at race not just as an intellectual concept but also as a social reality with multiple forms, the importance of the new scientific racism will be reconsidered. While race took on a new, central importance, what
this meant to different populations varied considerably.

i. General

ii. Racial theories and scientific racism

iii. Anti-Semitism

iv. Slavery, anti-slavery and anti-Black racism

26 February  The French Second Empire (Dr A Asseraf)
The French Second Empire might seem at first like an anomaly, a strange attempt to create a new dynastic regime with full pomp and ceremony in the midst of 19th century Europe. Yet Napoleon III was experimenting with a new kind of politics arising from the chaos of the 1848 revolution: called “Caesarism” at the time, it has been defined as “illiberal democracy”, as “active authority and passive democracy” based on a combination of charismatic leadership, authoritarian methods, and populist inducements. Examining this regime synthesis of popular
sovereignty, dynastic rule, mass media, economic growth and imperial expansion allows us a way into the contradictions of European political power in the aftermath of 1848.

i. General reading
Alain Plessis, *The Rise and Fall of the Second Empire, 1852-1871* (Cambridge, 1979)

ii. Domestic policy, propaganda and popularity
Alain Corbin, *The Village of Cannibals* (Harvard, 1992), Chapter 1

iii. Foreign policy

iv. War, collapse and aftermath, 1870-71
Dennis Showalter, *The Wars of German Unification* (London, 2004), Chapters 6-9

Primary sources
*Karl Marx, The Eighteenth Brumaire of Louis-Napoléon Bonaparte*, (1852)

Online resource: Paris, Capital of the 19th century by Brown University
https://library.brown.edu/cds/paris/

**28 February**  
**Italian and German Unification (Prof C Clark)**

Derek Beales and Eugenio Biagini, *The Risorgimento and the Unification of Italy* (Harlow, 2002)

Hagen Schulze, *The Course of German Nationalism* (Cambridge, 1991)
4 March Russia and the West in the Nineteenth Century (Dr H Jahn)
This lecture picks up the story of Russia and the west from around 1800. It discusses the experiences of the Napoleonic Wars and various revolutions in Europe from a Russian perspective, including the rise of liberal and national ideas and, under the influence of German idealism, various other philosophical trends that became associated with Slavophile and westernizing groups among Russia educated elites. Yet concepts of individual freedom, the rule of law or national identity did not sit well with an autocratic, multi-ethnic empire and its long tradition of serfdom and suppression, contributing considerably to the emergence of a radical intelligentsia, which became a key factor in political and ideological developments in Russia.

Isaiah Berlin, Russian Thinkers (New York, 1978)
Julie Buckler, Mapping St. Petersburg: Imperial Text and Cityshape (Princeton, 2005)
Lindsey Hughes, Russia in the Age of Peter the Great (New Haven and London, 1998)
Hans Lemberg, Die nationale Gedankenwelt der Dekabristen (Köln and Graz, 1963)
Iurii Lotman, The Semiotics of Russian Cultural History (Ithaca, 1985)
Isabel de Madariaga, Russia in the Age of Catherine the Great (London, 1981)
Martin Malia, Alexander Herzen and the Birth of Russian Socialism (Cambridge, Mass., 1961)
Catriona Kelly and David Shepherd (eds.), Constructing Russian Culture in the Age of Revolution, 1881-1940 (Oxford, 1998)
Marc Raeff, The Decembrist Movement (Englewood Cliffs, 1966)
Nicholas V. Riasanovsky, Nicholas I and Official Nationality in Russia, 1825-1855 (Berkeley, 1959)
Theofanis Stavrou (ed.), Art and Culture in Nineteenth-Century Russia (Bloomington, 1983)
Franco Venturi, Roots of Revolution (London, 1961)
Andrzej Walicki, A History of Russian Thought. From the Enlightenment to Marxism (Stanford, 1979)

6 March Mass Media and the Transformation of the Public Sphere (Dr A Asseraf)
This lecture investigates the emergence of new communication systems and how they transformed political and social relations in the nineteenth century. While the public sphere described by Jürgen Habermas was very much an elitist phenomenon, providing opportunities for opposition against absolutist states, numerous types of mass media developed over the 19th century, broadening the base of political participation. Nineteenth-century Europe became the
world first mass media society, a place where information was ever faster and widespread but also indirect, with huge consequences on economic, cultural, and political life.

Jürgen Habermas, *The Structural Transformation of the Public Sphere. An Inquiry into a Category of Bourgeois Society* (Cambridge, 1989)


Craig Calhoun (ed.), *Habermas and the Public Sphere* (Cambridge, Mass. and London, 1992)


Jeffrey Brooks, *When Russia Learned to Read. Literacy and Popular Literature, 1861-1917* (Princeton, 1985)


11 March Church and State in the Nineteenth Century (Prof C Clark)

The later nineteenth century saw the rise in Europe of avowedly secular forms of politics, most importantly liberalism and socialism. Yet it was also a period of heightened conflict over the place of religion in public life. This lecture suggests that the two things were connected. Processes of secularisation stimulated and were driven by processes of mass religious revival. The sharpening of national identities was mirrored in the mobilisation of trans-national religious commitments. As a result, the conflicts that broke out in this era were genuine “culture wars” that embraced many spheres of modern life, from education and welfare provision to gender identities and the control of public space.

Hugh McLeod, *Secularisation in Western Europe, 1848-1914* (New York, 2000)


John McManners, *Church and State in France, 1870-1914* (New York, 1972)


Frank Tallett and Nicholas Atkin, *Religion, Society and Politics in France since 1789* (London, 1991), Chapters 6-8

Maurice Larkin, *Church and State in France after the Dreyfus Affair* (London, 1974)
