

Chapter 1 : The Church in the Street in Nineteenth-Century France

19th-Century French Economy and Society, Industrialization in France cultural isolation, strong recovery, French population, French economy, British population The term Industrial Revolution, invented over a century ago to describe the rapid economic transformation of Britain, is not entirely appropriate to describe the change of manufacturing.

Bring fact-checked results to the top of your browser search. The middle 19th century During the half century when Romanticism was deploying its talents and ideas, the political minds inside or outside Romanticist culture were engaged in the effort to settle "each party or group or theory in its own way" the legacy of There were at least half a dozen great issues claiming attention and arousing passion. One was the fulfillment of the revolutionary promise to give all Europe political liberty "the vote for all men, a free press, a parliament, and a written constitution. Between and many outbreaks occurred for this cause. Steadily successful in France and England, they were put down in central and eastern Europe under the repressive system of Metternich. A second issue was the maintenance of the territorial arrangements of the treaties that closed the Napoleonic Wars at the Congress of Vienna in Except in Belgium, the surge of national, as distinct from liberal, aspirations throughout Europe was unsuccessful in the s. Defeats only strengthened resolve, particularly in Germany and Italy , where the repeated invasions by the French during the revolutionary period had led to reforms and stimulated alike royal and popular ambitions. In these two regions, liberalism and nationalism merged into one unceasing agitation that involved not merely the politically militant but the intellectual elite. Poets and musicians, students and lawyers joined with journalists, artisans, and good bourgeois in open or secret societies working for independence: To be sure, this patriotic union of hearts did not mean agreement on the details of future political states, and the same disunion existed to the west, in England and France , where liberals, only half satisfied by the compromises of and , felt the push of new radical demands from the socialists, communists, and anarchists. This cluster of parties agitated for a change that went well beyond what the advanced liberals themselves had not yet won. Add to these movements those that purposed to stand still or to restore former systems of monarchy, religion, or aristocracy , and it is not hard to understand why the great revolutionary furnace of 1789 was a catastrophe for European culture. The hoped-for evolution of each nation and would-be nation, as well as the desire for a Europe at peace, was broken and, with all other hopes and imaginings, rendered ridiculous. The search began for new ways to achieve, on the one side, stability and, on the opposite, the final desperate revolution that would usher in the good society. Nationalism won and lost in different parts of Europe. Liberalism gained in Italy and Switzerland, but was set back in Germany and France. English Chartism seemed to collapse, yet its demands began to be carried out. There was peace, but war was imminent; and subversive groups continued to plot and frighten the bourgeois, to try to kill royal heads of state, while machine industry and the resulting urbanization contributed their gains at the cost of the now familiar miseries and sordor. In these circumstances the mind of Europe suffered an eclipse, followed by a protracted mood of despondency. Many established or emerging artists and thinkers had been killed or torn from their homes or deprived of their livelihood: Wagner fleeing Dresden, where he conducted the opera; Chopin and Berlioz at loose ends in London, because in Paris music other than opera was moribund; Verdi going back to Milan with high patriotic hopes and returning to Paris in a few months, utterly disillusioned; and Hugo in exile in Belgium and later in Guernsey "all typify the vicissitudes in which men of reputation found themselves in mid-career. For the young and unknown, such as the poet Baudelaire or the English painters who formed the Pre-Raphaelite Brotherhood , it was no time to invite the public to admire boldness and accept innovation. Critics and public alike were all nerves and hostility to subversion.

Chapter 2 : Economic history of France - Wikipedia

French economic history since its late 18th century Revolution was tied to three major events and trends: the Napoleonic Era, the competition with Britain and its other neighbors in regards to 'industrialization', and the 'total wars' of the late 18th and early 19th centuries.

The Women of Modernity, the Gendering of Modernity: Bonnie Smith, for example, author of the book *Ladies of the Leisure Class*, applies a Marxist understanding of the specialization of labor to her study of the bourgeois women of the nineteenth century Nord, the region along the France-Belgium border. Smith argues that because mechanization shifted the site of production from the home shop to the factory, and bourgeois wives no longer worked alongside their husbands as producers in the modern economy, their labor became solely that of reproduction. Birth rates soared, volunteer work became the primary way upper-class women contributed to society, and feminism and reactionary Catholic politics developed as two oppositional ways bourgeois women responded to a project of modernity that excluded them. But were women really ancillary to the process of modernization, and did women as a group really experience significant social and political setbacks over the course of the nineteenth century? Representations of women produced by established bourgeois writers and artists of 19th century France show that bourgeois gender ideology was both more fluid than Smith depicts it, and also less successful in keeping women locked within the home and out of the bustling public marketplace that defined modernity. These handsome leather-bound books were bestsellers among the urban bourgeoisie, who exhibited them in their parlors much the way we would display a coffee-table book of paintings today. In his essay, "Same Difference: Walter Benjamin defined modernity as a period in which drastic changes took place in the public sphere. The Role of Women in the Project of Modernity" In her collection of essays *Gender and the Politics of History*, Joan Wallach Scott makes the case for a theoretically-based writing of gender history, explaining, "Feminist history then becomes not the recounting of great deeds performed by women, but the exposure of the often silent and hidden operations of gender that are nonetheless present and defining forces in the organization of most societies. Janin was also conscious that he was writing a historical text — one that future generations would look to in imagining Paris at a time when modernity was blooming; when all that was comfortable and understandable was being replaced by much that was radical, confrontational and even obfuscated. Janin exposes his extreme negativity about modern life in the introduction, as he imagines how future generations will define his age: His description of the new, urban woman is also colored in this language of morality. But while the modern male might be deceptive in his business dealings, the modern female is deceptive in sexual matters of the body and of the heart. Here, Janin trades in two recurrent characterizations of the modern woman, the first being her love of luxury goods, and the second being her artificial nature in matters of the heart. Janin combines these two stereotypes in his final metaphor, in which he compares the amorous heart to a "display" of gold chains in the window of a jewelry shop. It is important to note that Janin locates this modern woman in the public sphere in his introduction, as opposed to Bonnie Smith, who locates the women of the Nord in their private sphere, domestic capacities, and examines their relationship to modernity from that standpoint. So if modernity is based at least part on the reshaping of the public sphere, Janin observes woman as a vital part of that process, while Smith, with her limited view of history in terms of economic production and the alienation of labor from production, excludes them from it, arguing that women live in "a world apart. Such alienation had the important consequence of removing women from the historical stage. Their encapsulation in the home made them resistant to the mode of interpreting human experience that treats of public events and thoughts in relationship to public time or chronology. Working-class women in the marketplace or feminists in the political arena more easily fill the requirements for historical narrative. Smith draws a distinction between bourgeois and working-class women that writers of the nineteenth century may not have. In terms of the relationship between marriage and modernity, where Smith sees a valorization of traditional marriage and domesticity, Janin sees an erosion of it, represented by an increase in incidences of adultery. In the modern city, where most people were alienated from production, new mass production provided a new economic

opportunity " that of the salesperson. In these positions, "common" girls were able to brush up against upper class society in a way that la grisette, the young bohemian worker, could not. La grisette, too, however, was able to meet her economic and social needs through participation in the urban public sphere. I will discuss her unique place in the social and economic hierarchy in the next section of the paper. A conservative monarchist, Balzac nevertheless displays a more positive outlook of the modern, urban woman than does Janin. Janin does not draw class distinctions between women when he criticizes the way in which changing gender roles and public sexuality define the licentious urban public sphere. But Balzac, in positioning la femme comme il faut as a foil to the bourgeoisie, actually supports the ambitions and grace of the lower class, yet acculturated, working girl, and criticizes the vacuity of the dominant cult of domesticity. He even recognizes, as Smith does, the psychological havoc that enclosed domesticity wrought on upper middle-class women. Like Smith, Balzac displays disgust at the materialism and "softness" of la bourgeoisie. Unlike the professionally busy, unmarried femme comme il faut, the bourgeoisie is forced to tote nagging children with her through the streets of Paris. She rushes, but has nothing much to do other than shopping, in which she acquires more and more tasteless objects for her overly decorated home. Balzac vividly describes a public sighting of a bourgeoisie: Balzac is sympathetic to the plight of housewives. The bourgeoisie is "mother in public," she is "admirably" obsessed with personal hygiene and maquillage. In fact, Balzac seems to be criticizing the bourgeoisie for bringing the domestic, private sphere into the public space. She does so in the form of motherhood, dress, and domestic aesthetics. Writing about the role of the woman as reproducer, Smith states: Instead of minimizing sex roles This reorientation meant that the activities of one segment of the population emphasized the exclusive use of the biological and opposed to the intellectual faculties. Rather than marching in tune to the progress of civilization, rather than absorbing ideas of liberalism, individualism, and rationality that accompanied that march, women retreated to the world of nature and biology This biologically-defined woman ventures into the public marketplace only as a consumer needing to purchase the products necessary for her to create a sanctuary out of the domestic space. In the physiology of la femme comme il faut, Balzac certainly seems to share the disdain for the materialistic "taffeta-clad lady" that Smith writes about in her description of bourgeois economic and gender ideology. The women Balzac truly respects are les femmes comme il faut, those who refuse to retreat into a private "constellation" of the domestic space. In an age of materialism, these young women work hard, stay busy and perhaps above all, display feminine "good taste" and sexual charm. In fact, it seems that Balzac would classify the ideal woman not as a domestic goddess or as a consumer, but as an active participant in the marketplace who manages to maintain a feminine sexuality that is divorced from reproduction. Like Janin, Balzac sees the new, openly sexual urban woman as a harbinger of modernity, and charts modern urban life in her lifestyle and comportment. Revealing a positive attitude toward societal transformation, Balzac writes: The internal contradiction in this text is clear. Even as Balzac lauds la femme comme il faut as a uniquely modern creation who admirably stands her ground despite her uncertain economic and social identity, he valorizes her for representing somehow something old. She is "the last image of good taste, of spirit, of grace, of distinction my italics. She continued to express her tie to nature and its attendant weakness and power through primitive signs and rituals. The bourgeois woman continued an outdated holistic vision into the fragmented atmosphere of the nineteenth century" She did so through her personal dignity and unwillingness to obsess about material objects in the way the housewife did. Both Balzac and Janin, then, are suspicious the facades women put up and their tendency to dissimulate. But while Janin blames adultery on the new public role of women, Balzac recognizes that the institution of marriage itself is partly at fault. In his femme comme il faut physiology, Balzac emphasizes that many modern social exchanges are artificial, especially those between men and women. This sexy, public persona is what distinguishes la femme comme il faut from la bourgeoisie, whose sexual persona is defined not by mystery, but by motherhood. Unlike la grisette, whose physiology was written by Janin, la femme comme il faut clings to bourgeois notions of respectability " she waits until marriage to have sex. La Modiste, a shop girl who works designing windows and other retail displays of luxury items, is presented as a typical femme comme il faut in the mode of Balzac. Because she understands that modernity was in fact, transformative for many women, she is able to explain how they enthusiastically took part in it. Her modiste will never achieve upper middle-class status by

working in a boutique. By selling commodities to the rich, they expose themselves to a world of eligible suitors who might not ever have considered them in another era. This relatively liberated working woman becomes a commodity herself. She must look pulled together, smile at her customers, and engage in coquettish conversation with ease. Her sexuality is for sale. So while Smith conceives of 19th century women as reproducers and consumers, it is clear that another role was open to them: La modiste barterers in traditional femininity in the hope of attracting male consumers. Another view of the female social climber: In doing so, this femme comme il faut manages to improve her own situation in life while simultaneously contributing to the economy and thus to the project of modernization itself. She is a decidedly public sphere character who delights in new opportunities available to the modern woman. La grisette is a similar female urban type who publicly trades in sexuality and hopes to make beneficial alliances with men. But la grisette is fundamentally different from les femmes comme il faut for two reasons: La grisette can be similar to a femme comme il faut in that she might work as a salesgirl in a boutique or be the servant of a wealthy woman. Her class-identity is clearly "in-between" in that she barely manages to scrape together a living, but she is exposed every day through her work to the luxury of the bourgeois lifestyle. In this passage, Janin writes about the poverty of la grisette and how she manages to hide it "just as all modern women obscure their true identities" through fashion and engagement in the public sphere: Whether these women be adulterers out in public with their lover or the simple grisette obfuscating the poverty of her wardrobe by encasing her garments in "the most precious tissues Janin 11," public women are, to Janin, displaced persons from the private sphere. La modiste is hoping to find a bourgeois husband who will make her life more economically comfortable. La grisette, while exposed daily to the temptations of luxe, resists using la mode and her sexuality to attract a bourgeois husband, and for this she gains at least begrudging respect for Janin. If la modiste is a savvy self-marketer in her quest to attract a husband, la grisette also markets her sexuality, although for her, this process is tied up with romantic ideas about art and love. La grisette finds emotional, artistic, and economic support through her relationships with bohemian men. She uses her sexuality to gain paid work modeling for male artists, who might later become her lovers. But when an artist or young student ends an affair with her, she is heart-broken. Ultimately, la grisette hopes sexuality will bring artistic and emotional meaning to her life, and when she is left alone by men trading bohemian authenticity in for bourgeois comfort and respectability, she becomes a vulnerable, and even tragic, figure. But Janin does not let Jenny outlive her youthful promiscuity or working-class status. But by, at least initially, refusing to succumb to notions of bourgeois respectability and accept an economically strategic marriage, la grisette resists domestic gender ideology in a way that the women of the Nord could not. Smith sees religion and political feminism as the ideologies women turned to when "the language of domestic artifacts limited women in the kinds of statements they could make about themselves; they could not reveal, for example, a complicated intelligence. The domestic language failed to render the full range of human feelings". The resistance of la grisette is more revolutionary in that it critiques not just bourgeois gender ideology, but the capitalist economic order itself "until she becomes desperate, la grisette is simply unwilling to sell herself in marriage to the highest bidder. In La Grisette, Janin shows the reader how an urban observer, a flaneur of sorts, might approach this process. Petersburg, claiming that la grisette epitomizes everything that sets Paris apart. He then instructs the reader that to truly understand the social phenomenon of la grisette, he must see this "specimen" "up close" He directs the reader to observe the female inhabitants of the city as one would observe animals in their natural habitat. Janin uses this scientific language to paint himself as a flaneur par excellence. This relationship between observer and observed echoes the relationship between la grisette and her artist-lover as she poses nude for a sculpture or painting. In the modern city, the female body is on display. She is both a self-marketer and a coveted commodity.

Chapter 3 : 19th century French politics

An economy hovering somewhere between the Middle Ages and the twentieth century: such is the pessimistic image which the French have substituted in their national consciousness for the idea of a.

Digital History ID At the beginning of the 19th century, the United States was an overwhelmingly rural and agricultural nation. Ninety percent of the population in the Northeast and 95 percent of the people of the South lived on farms or in villages with fewer than 2, inhabitants. Transportation and communications had changed little over the previous half century. South of the Mason-Dixon line, the situation was far worse. Except for a single stagecoach that traveled between Charleston and Savannah, no public transportation of any kind could be found. It took 20 days to deliver a letter between Maine and Georgia. American houses, clothing, and agricultural methods were surprisingly primitive. Fifty miles inland, half the houses were log cabins, lacking even glass windows. Farmers planted their crops in much the same way as their parents and grandparents. Few farmers practiced crop rotation or used fertilizers or drained fields. They made plows out of wood, allowed their swine to run loose, and left their cattle outside except on the coldest nights. Manufacturing was also still quite backward. In rural areas, farm families grew their own food, produced their own soap and candles, wove their own blankets, and constructed their own furniture. The leading manufacturing industries, iron-making, textiles, and clothes-making, employed only about 15, people in mills or factories. After the War of , however, the American economy grew at an astonishing rate. During these years the United States overcame a series of serious obstacles that had stood in the way of sustained economic expansion. The development of steamboats, canals, and ultimately railroads reduced transportation costs and speeded communications. The rapid growth of cities created expanding markets for industrial goods. Improvements in farming dramatically increased agricultural productivity, stimulated industrialization by paying for imports of machinery and manufactured goods, and freed many farm children to work in industry and commerce. A series of technological innovations, highlighted by the development of the "American System" of mass production and interchangeable parts, stimulated productivity.

Chapter 4 : France in the long nineteenth century - Wikipedia

The modernisation of the French economy in the nineteenth century raises a difficult question for the historian. The country experienced definite advances but also a long period of stagnation that for a while threatened its competitiveness and capacity to expand. The alternation of advances and setbacks is sometimes attributed to the effects of long-run cycles or to political events. Although these factors play a significant role in this study, the objective is to examine whether the French performance followed a fundamental pattern at a macro-economic level and, specifically, whether it was determined by collective behaviour that made adaptation to the constraints of technical progress and international competition more difficult and slower. The work is divided into two complementary parts. The first is historical and reviews the stages of French growth and the main hypotheses that explain this development. The second uses econometric analysis to test the validity of the mechanisms proposed and, by modelling the economy, examines its evolving structure and dynamics with greater precision. The statistical series that form the basis of this study are collected in the appendix for easy reference. To find whether it is available, there are three options: Check below whether another version of this item is available online. Perform a search for a similarly titled item that would be available. More about this item Access and download statistics Corrections All material on this site has been provided by the respective publishers and authors. You can help correct errors and omissions. See general information about how to correct material in RePEc. For technical questions regarding this item, or to correct its authors, title, abstract, bibliographic or download information, contact: General contact details of provider: If you have authored this item and are not yet registered with RePEc, we encourage you to do it here. This allows to link your profile to this item. It also allows you to accept potential citations to this item that we are uncertain about. We have no references for this item. You can help adding them by using this form. If you know of missing items citing this one, you can help us creating those links by adding the relevant references in the same way as above, for each referring item. If you are a registered author of this item, you may also want to check the "citations" tab in your RePEc Author Service profile, as there may be some citations waiting for confirmation. Please note that corrections may take a couple of weeks to filter through the various RePEc services. More services and features.

Chapter 5 : History of Europe - Revolution and the growth of industrial society, â€” | calendrierdelascience.

By the 18th century, France was one of the world's richest nations. Trace the uneven pattern of industrial development in a country which has retained its strong agricultural roots over the centuries.

Nineteenth Century French Working Women: Love, Marriage and Children Kelly Gear While most members of the French laboring class experienced great hardships during the nineteenth century, women were presented with a very unique set of circumstances, making their experience unlike that of men. Aside from the general trials of the time, such as inadequate nutrition, hard work and poor hygiene, French women were also charged with the responsibility of the home, their husbands, children, parents and often times in-laws. They were asked to manage all of these tasks while being second-class citizens with little protection or respect. A brief overview of their home lives, including love, marriage and children, will shed much more light on the struggles of nineteenth century French working women. Working women in France filled a variety of occupations, but generally not in the same sphere as their male counterparts. Working women of this time generally did work outside the home. They would manage household affairs and the children. Many women did, however, perform tasks for pay inside the home. It was not uncommon for women of this time to work as seamstresses, embroiderers or laundry maids. These occupations allowed them to remain in the home while also providing a supplemental income. Certainly love existed in nineteenth century France, but it presented itself in a very different form from the romantic love we think of today. In many instances it seems that love was not the catalyst for marriage, but rather developed thereafter. There are numerous instances of arranged marriages. Within these arrangements the primary focus was economic security. However, many relationships developed into great respect and love. He writes of a great celebration that conveyed honor and pride and most importantly, a reunited family. This reunited family most certainly pleased the wife, who had spent years managing the farm and raising the children alone. While the period of togetherness was brief, it did provide a small amount of relief. During this time in French history, marriages were seen as a necessity. People generally married within their socio-economic class and with someone from the same region. Marriages were often initiated by the parents for economic reasons, but also by mutual friends. There was generally a short courting period in which the couple and their families became acquainted before a marriage was settled upon. This period was seen with varying levels of zeal, depending on the circumstances of the arrangement. Martin Nadaud writes of "never missing a chance to go three or four times a week to visit his fiancee" While the union of marriage is usually difficult for anyone, it was much more stressful in France during this period. Not only were couples attempting to have a happy marriage, they were also trying to provide for a family. In many cases, the women were the backbone of family life. Martin Nadaud writes of his grandmother, calling her "the guiding spirit of our family" Women were seen as the caretakers of the home and children. They served as maids, cooks, hostesses, disciplinarians, accountants, and peacemakers. Many of the laboring class families were also rural, farming families. With the males of the household typically traveling for their occupations, the women were also left with the management and maintenance of the farm. Jeanne Bouvier writes of her tasks, saying, "I would help my mother do all the little farm chores: Women were faced with undoubtedly a long list of physically and emotionally stressful tasks each day. Caring for the children of the household was yet another task left to the women. The levels of emotional attachment varied, however, from family to family. Jacques Etienne Bede recalls "being detested by my unhappy mother and mistreated by my older sister" His situation was similar to numerous others, but it was not caused by lack of heart. The dreary situation could more rightly be blamed for lack of resources. Women were often left to care for children who they could not support and were often forced to turn children, especially male children, away at a very early age to care for themselves. My father only paid for his sons" It seems that when provided with sufficient means to care of a family, women did so with the utmost care and respect. There are many instances of women sacrificing themselves for their children to ensure they would lead a more successful life than the previous generation. Life in nineteenth century France certainly posed many difficulties for its working class population. Women however, often bore the brunt of the difficulties and had fewer resources with which to deal with them.

Women often labored from dawn until dusk with housework, paid labor and farm tasks. They were often times left alone for long periods and faced many more difficulties than did males. However, women of the era persevered and survived and seemed to carry a level of pride and morality throughout their lives, which aided all around them.

Chapter 6 : A Brief History of France

During the late 19th century, changes in industrial production, trade, and imperialism led to a world economy. In this lesson, learn about the important factors that contributed to this system.

Please contact mpub-help umich. I begin this paper with several images, ordinary postcards, from Marseille, Paris, and Puy-en-Velay in the department of the Haute-Loire. In each of these post cards, the eye is drawn to churches or to monumental statues jutting out above the rooftops, occupying a dominant position over the town, and rising out of the urban construction. The postcards show, in order of their construction, first, the colossal statue of Notre Dame de France in Puy, sixteen meters tall and forged in from canons taken at Sebastapol. Second is the sanctuary and the statue of Notre Dame de la Garde, built in Marseille in ; the statue, nearly ten meters tall, was built by Christofle in Paris and was said to be "sparkling like Minerva in the Parthenon. We could easily add others, in particular the statues of the Virgin that Claude Langlois has studied in the southeast. In the period from Second Empire through the government of Moral Order , many religious buildings and monumental statues of the Virgin were erected. After the destruction of the Revolution, the Church sought to reestablish its position in the urban setting in a tangible - even ostentatious - fashion. Processions were ephemeral, occupying the streets only for a few hours, but they had many commonalities with religious buildings: In the second third of the nineteenth century, the ostentation and display of processions, like the monumental construction of churches and statues, sought to impress the spectator and to reaffirm the power and the presence of the Church. The context of these processions was new in other ways too. According to canon law, liturgical prescription, and diocesan statute, a procession is a "solemn march" that takes place inside or outside a church and that brings together priests and congregants with a cross, banners, statues, or relics either at the head of or among the participants. The prayers and the songs that take place during a procession depend on the purpose of the event; they may praise God, offer thanksgiving, or beg for his mercy or forgiveness. A typology of processions would begin with those that take place annually in the liturgical cycle: Extraordinary processions happen on special occasions: There were other occasions for processions, but the important point is that processions, especially those that fit into the liturgical cycle, were part of regular worship. The Corpus Christi procession, for instance, was a specific moment in a larger worship service; the host that was jubilantly carried through the parish streets had just been consecrated in the mass moments earlier, so the procession was a prolongation and an extension of worship outside of the church. Because the procession was a part of the worship service, it came under the jurisdiction of the law of , which recognized and protected worship in the church buildings that the state had made available to clergy and their congregants. The first article of the Concordat reads: In the penal code confirmed that interpretation; articles and established penalties for individuals who interrupted authorized worship "in church or in any other place intended for or in use for worship. In only two cases - when "public order" was threatened article one or when there was more than one religion represented in a commune - could the state forbid processions. Article forty-five of the Organic Articles on the Catholic Church added to the law on worship of 18 Germinal Year X 1 April provided for this second case: The Catholic Church was therefore no longer exclusive or even dominant in the eyes of the law except during the Restoration from to , which recognized Catholicism as the state religion. The Catholic Church in nineteenth-century France was one religion among others. While I cannot trace in detail here the evolution of nineteenth-century processions, let me emphasize three main factors that shaped the debates that processions generated: There were fewer processions passing through streets in the nineteenth century than before the Revolution. In Limoges in , about a hundred religious corteges traversed the city during the first six months of the year; [4] in there were only twenty-two and only thirty over the course of the entire year. Processions tended to evolve in specific and regular directions. Corpus Christi produced processions that best illustrate the evolution of other religious corteges, such as the Assumption 15 August or processions organized for the entry of a bishop into his episcopal city. First, from about on, public authorities including mayors, prefects, and members of the judiciary ceased to appear in processions although they would reappear under the Second Empire. Second, corteges became longer, with more participants. In the

s and s, under the July Monarchy, children and women often joined the processions, representing schools, catechism groups, congregations, or confraternities. Third, decoration of the streets and squares through which the procession passed, which had largely disappeared with the Revolution, became increasingly elaborate and extensive; it included garlands, banners, tapestries, and flowers strewn on the street. Fourth, the role of the army and of civil or military brass fanfares grew as well. In the years from to , cavalry or infantry soldiers often led or completed processions in garrison towns, and ranks of soldiers flanked the Holy Sacrament or presented arms as it passed. Beginning in the s these entries returned; the bishop would be met at the entry to the city by his clergy and then, under a dais and surrounded by a procession, he would traverse the city to the cathedral. Gradually, some processions acquired precise meanings and functions that were unacceptable to many. This development was particularly clear in the s. Corpus Christi processions took on a penitential aspect in which participants begged forgiveness and asked to atone for the wounds, the insults, and the blasphemies that Christ had suffered. He receives his power and his mission from God. In Limoges, the traditional displays of relics, which happened every seven years and during which the faithful could venerate and touch the relics of saints, began in with a magnificent procession that carried all of the relics of local churches through the town. Within our walls there were only good Catholics. He described the magnificent dais, hung with velvet and topped with plumes, as an "immense litter in which a sick religion had itself carried out under a June sun. The conduct of processions in public necessarily raised questions, posed problems and generated opposition, which we can summarize around three main points: Processions might be a public nuisance. They could, of course, tie up traffic, although this disadvantage was rarely mentioned. Their status as nuisance was more commonly linked to the fact that a ceremony outside of a church could easily provoke opposition or contestation. The mayor might, therefore, forbid processions through the streets, either preemptively or to avoid further trouble. Such public disturbances happened particularly frequently at the beginning of the July Monarchy up to and again around , particularly The early July Monarchy was marked by an upsurge in anticlericalism. In Catholicism lost its status as state religion to become merely the religion of the majority of French people. In reaction against Restoration Catholicism, particularly the missions in which the clergy sought to re-christianize France in a counter-revolutionary mode, young liberal Orleanists or republicans interrupted processions all over France in order to force them back into churches and out of public spaces. Often in the early s bishops, acting on the recommendation of local authorities, ministers, and prefects, advised their clergy to restrict processions, particularly in cities. Fifty years later mayors took the lead in forbidding processions. In Perigeux, for instance, the mayor forbade a June procession after an altercation marred the Corpus Christi celebration in the parish of Saint-Front. Just as the cortege paused at a temporary altar located next to a music stand, a brass fanfare that was giving a concert interrupted the benediction with an operetta tune. Catholics in the procession broke ranks to confront the musicians and a fight ensued, punctuated by cries of "down with the priest-lovers, long live the Republic. Processions were often disguised political demonstrations; in the late s, they gave Catholics the chance to affirm their preference for monarchy and their support for the pope, the "prisoner of the Vatican" whom France ought to assist with the recovery of the Papal States, recently annexed by the kingdom of Italy. Bourbon fleurs de lys, white plumes, the yellow and white of the papacy. Local police regularly complained about one particular religious song with clear political implications: Under the Third Republic, however, things were different. Many processions were perceived, correctly or not, as an occupation of the public thoroughfare by those hostile to the regime and its institutions. These processions featured a clergy that very often did not hide its animosity toward the Republic, and monarchist notables, often members of the Society of Saint-Vincent-de-Paul or leaders of Catholic worker groups. Some republicans, seeing these processions as political demonstrations, threatened to organize counter-demonstrations if the processions were not banned. These republicans wanted to offer a response to what they saw as the political message promoted by the processions. To understand this republican reaction, it is important to recognize that no nineteenth-century French state recognized a right to public political assembly; the law of 30 June that acknowledged a right to assembly nonetheless declared the streets off limits. In this juridical vacuum, only Catholics were authorized by law - article one of the Concordat - to conduct public assemblies, and anticlerical republicans believed that Catholics abused this right to proclaim their

opposition to republican institutions. Finally, processions raised the question of freedom of religious belief by imposing themselves on all, non-Catholics as well as Catholics, as they traversed the streets. Catholic processions required non-believers to show signs of respect for a religion that was not theirs and that they did not practice. Public space, opponents of processions argued, ought to be free of all religious expression, especially as the law recognized no dominant religion and therefore gave no religion the right to seize the streets. In the departments of the center-west, slightly fewer than four percent of communes ever witnessed such a measure. The earlier bans, from around 1800, principally affected towns, especially departmental or arrondissement capitals. Most mayors justified their decrees in terms of public order because processions either had caused or threatened to cause disturbances and because the law permitted them to forbid processions on these grounds. Mayors had two common goals in banning processions on these grounds. First, they wanted to maintain the neutrality of city streets in order to treat all religions equally and to respect freedom of conscience. Second, they hoped to deprive the church of access to the streets in which processions had taken on an increasingly triumphal and spectacular character. Sometimes these mayors intended a genuine rupture with the Church, and their bans on processions were thus more antireligious than anticlerical. This was the case particularly in some regions of the Limousin where religious indifference emerged early on and with particular strength. Thus, the municipal council of Saint-Denis-les-Murs declared in that processions were a "challenge to common sense and reason. The Catholics, or rather some Catholics and particularly the clergy, generally acceded to bans and organized their processions inside of churches, but they occasionally tried to circumvent the rules without actually breaking the law. For instance, they might organize a blessing of the Holy Sacrament in front of the Church - not on public property, but facing the crowd, which would be assembled in the street or a square. They might organize a procession on private property but clearly within sight of nearby streets, or alternately they might conduct a "lay cortege" without religious emblems, songs, or clerical participation but clearly following the traditional processional path. When mayors issued bans in the name of public order, these Catholics might turn his arguments against him, first emphasizing that Catholics had the right to worship outside of churches, that article one of the Concordat recognized that right, and that the authorities were required to ensure that Catholics enjoyed that right. Then they would insist that if public order were threatened, it was not by Catholics who remained strictly within the law but by those who sought to disrupt processions. The authorities, these Catholics maintained, should take action against those who disrupted the processions, not against those who simply exercised their legally recognized rights. The arguments advanced by those opposed to processions maintained that the processions were political demonstrations in disguise, that they disturbed public order, or that they violated liberty of conscience and should therefore be forbidden. Further, around 1830 opponents of processions and the Ministry of the Interior and Religion seized hold of the idea that Catholics enjoyed a privilege that the law did not explicitly accord them. Their argument maintained that Catholics benefited from a tolerance that the Concordat of 1801 did not specify, and they called the meaning of the term "public" into question. Until then, the meaning of "public" derived from ministerial circulars issued by Portalis and Chaptal, Director of Religious Affairs and Minister of the Interior, respectively, that interpreted "public" as giving the Church the right to conduct religious ceremonies outside in the street. Pray, sing, process all you like in your buildings. But give up the idea that we have to attend your ceremonies whether we like it or not because they take place in the streets. If you do that, you will take away from us the right to demonstrate against you. Up until then, the clergy had had the power to demand signs of respect - for instance, that men remove their hats when a procession passed - from everyone, including those who simply happened to find themselves along a procession route and who watched a procession pass as spectators rather than as worshipers. These associations were particularly active in the first years of the twentieth century, and they demanded that processions be restricted to church buildings. After several encounters between freethinkers and Catholics, the mayor of Bergerac resolved the issue not by forbidding processions, but by authorizing them: Finally, there were those who believed that everyone had the right to express opinions in the street and that religious expression had as much right to the public sphere as political or syndicalist opinion. According to him, Catholics enjoyed a "right to privilege;" that is, they were the only ones who could legally occupy the public square. Rather than forbidding Catholics the right to process through

the streets, he wanted that right to be extended to all beliefs and all opinions: I want liberty for everyone.

David Todd's study of French economic theory and practice in the first half of the nineteenth century, by stating the usually accepted views of the different approaches France and England took to national and international trade, protectionism, and empire.

The Colonization of Africa Ehiedu E. Iweriebor " Hunter College Between the s and , Africa faced European imperialist aggression, diplomatic pressures, military invasions, and eventual conquest and colonization. At the same time, African societies put up various forms of resistance against the attempt to colonize their countries and impose foreign domination. By the early twentieth century, however, much of Africa, except Ethiopia and Liberia, had been colonized by European powers. The European imperialist push into Africa was motivated by three main factors, economic, political, and social. It developed in the nineteenth century following the collapse of the profitability of the slave trade, its abolition and suppression, as well as the expansion of the European capitalist Industrial Revolution. The imperatives of capitalist industrialization—including the demand for assured sources of raw materials, the search for guaranteed markets and profitable investment outlets—spurred the European scramble and the partition and eventual conquest of Africa. Thus the primary motivation for European intrusion was economic. The Scramble for Africa But other factors played an important role in the process. The political impetus derived from the impact of inter-European power struggles and competition for preeminence. One way to demonstrate national preeminence was through the acquisition of territories around the world, including Africa. The social factor was the third major element. As a result of industrialization, major social problems grew in Europe: These social problems developed partly because not all people could be absorbed by the new capitalist industries. One way to resolve this problem was to acquire colonies and export this "surplus population. Eventually the overriding economic factors led to the colonization of other parts of Africa. Thus it was the interplay of these economic, political, and social factors and forces that led to the scramble for Africa and the frenzied attempts by European commercial, military, and political agents to declare and establish a stake in different parts of the continent through inter-imperialist commercial competition, the declaration of exclusive claims to particular territories for trade, the imposition of tariffs against other European traders, and claims to exclusive control of waterways and commercial routes in different parts of Africa. This scramble was so intense that there were fears that it could lead to inter-imperialist conflicts and even wars. To prevent this, the German chancellor Otto von Bismarck convened a diplomatic summit of European powers in the late nineteenth century. This was the famous Berlin West African conference more generally known as the Berlin Conference , held from November to February The conference produced a treaty known as the Berlin Act, with provisions to guide the conduct of the European inter-imperialist competition in Africa. Some of its major articles were as follows: The Principle of Notification Notifying other powers of a territorial annexation The Principle of Effective Occupation to validate the annexations Freedom of Trade in the Congo Basin Freedom of Navigation on the Niger and Congo Rivers Freedom of Trade to all nations Suppression of the Slave Trade by land and sea This treaty, drawn up without African participation, provided the basis for the subsequent partition, invasion, and colonization of Africa by various European powers. The African Resistance The European imperialist designs and pressures of the late nineteenth century provoked African political and diplomatic responses and eventually military resistance. During and after the Berlin Conference various European countries sent out agents to sign so-called treaties of protection with the leaders of African societies, states, kingdoms, decentralized societies, and empires. The differential interpretation of these treaties by the contending forces often led to conflict between both parties and eventually to military encounters. For Europeans, these treaties meant that Africans had signed away their sovereignties to European powers; but for Africans, the treaties were merely diplomatic and commercial friendship treaties. After discovering that they had in effect been defrauded and that the European powers now wanted to impose and exercise political authority in their lands, African rulers organized militarily to resist the seizure of their lands and the imposition of colonial domination. This situation was compounded by commercial conflicts between

Europeans and Africans. During the early phase of the rise of primary commodity commerce erroneously referred to in the literature as "Legitimate Trade or Commerce" , Europeans got their supplies of trade goods like palm oil, cotton, palm kernel, rubber, and groundnut from African intermediaries, but as the scramble intensified, they wanted to bypass the African intermediaries and trade directly with sources of the trade goods. Naturally Africans resisted and insisted on the maintenance of a system of commercial interaction with foreigners which expressed their sovereignties as autonomous political and economic entities and actors. For their part, the European merchants and trading companies called on their home governments to intervene and impose "free trade," by force if necessary. It was these political, diplomatic, and commercial factors and contentions that led to the military conflicts and organized African resistance to European imperialism. African military resistance took two main forms: While these were used as needed by African forces, the dominant type used depended on the political, social, and military organizations of the societies concerned. In general, small-scale societies, the decentralized societies erroneously known as "stateless" societies , used guerrilla warfare because of their size and the absence of standing or professional armies. Instead of professional soldiers, small groups of organized fighters with a mastery of the terrain mounted resistance by using the classical guerrilla tactic of hit-and-run raids against stationary enemy forces. This was the approach used by the Igbo of southeastern Nigeria against the British. Even though the British imperialists swept through Igboland in three years, between and , and despite the small scale of the societies, the Igbo put up protracted resistance. The resistance was diffuse and piecemeal, and therefore it was difficult to conquer them completely and declare absolute victory. Long after the British formally colonized Igboland, they had not fully mastered the territory. Direct military engagement was most commonly organized by the centralized state systems, such as chiefdoms, city-states, kingdoms, and empires, which often had standing or professional armies and could therefore tackle the European forces with massed troops. This was the case with the resistance actions of the Ethiopians, the Zulu, the Mandinka leadership, and numerous other centralized states. In the case of Ethiopia, the imperialist intruder was Italy. It confronted a determined and sagacious military leader in the Ethiopian emperor Menelik II. As Italy intensified pressure in the s to impose its rule over Ethiopia, the Ethiopians organized to resist. In the famous battle of Adwa in , one hundred thousand Ethiopian troops confronted the Italians and inflicted a decisive defeat. Thereafter, Ethiopia was able to maintain its independence for much of the colonial period, except for a brief interlude of Italian oversight between and . This brought the parties into conflict. During this sixteen-year period, he used a variety of strategies, including guerrilla warfare, scorched-earth programs, and direct military engagement. For this last tactic he acquired arms, especially quick-firing rifles, from European merchant and traders in Sierra Leone and Senegal. He also established engineering workshops where weapons were repaired and parts were fabricated. With these resources and his well-trained forces and the motivation of national defense he provided his protracted resistance to the French. Eventually he was captured and, in , exiled to Gabon, where he died in .

A Period of Change It is quite clear that most African societies fought fiercely and bravely to retain control over their countries and societies against European imperialist designs and military invasions. But the African societies eventually lost out. This was partly for political and technological reasons. The nineteenth century was a period of profound and even revolutionary changes in the political geography of Africa, characterized by the demise of old African kingdoms and empires and their reconfiguration into different political entities. Some of the old societies were reconstructed and new African societies were founded on different ideological and social premises. Consequently, African societies were in a state of flux, and many were organizationally weak and politically unstable. They were therefore unable to put up effective resistance against the European invaders. The technological factor was expressed in the radical disparity between the technologies of warfare deployed by the contending European and African forces. African forces in general fought with bows, arrows, spears, swords, old rifles, and cavalries; the European forces, beneficiaries of the technical fruits of the Industrial Revolution, fought with more deadly firearms, machines guns, new rifles, and artillery guns. Thus in direct encounters European forces often won the day. But as the length of some resistance struggles amply demonstrates, Africans put up the best resistance with the resources they had. After the conquest of African decentralized and centralized states, the European powers set about establishing colonial state systems. The

colonial state was the machinery of administrative domination established to facilitate effective control and exploitation of the colonized societies. Partly as a result of their origins in military conquest and partly because of the racist ideology of the imperialist enterprise, the colonial states were authoritarian, bureaucratic systems. Because they were imposed and maintained by force, without the consent of the governed, the colonial states never had the effective legitimacy of normal governments. Second, they were bureaucratic because they were administered by military officers and civil servants who were appointees of the colonial power. While they were all authoritarian, bureaucratic state systems, their forms of administration varied, partly due to the different national administrative traditions and specific imperialist ideologies of the colonizers and partly because of the political conditions in the various territories that they conquered. There was usually a governor or governor-general in the colonial capital who governed along with an appointed executive council and a legislative council of appointed and selected local and foreign members. The governor was responsible to the colonial office and the colonial secretary in London, from whom laws, policies, and programs were received. He made some local laws and policies, however. Colonial policies and directives were implemented through a central administrative organization or a colonial secretariat, with officers responsible for different departments such as Revenue, Agriculture, Trade, Transport, Health, Education, Police, Prison, and so on. The British colonies were often subdivided into provinces headed by provincial commissioners or residents, and then into districts headed by district officers or district commissioners. Laws and policies on taxation, public works, forced labor, mining, agricultural production, and other matters were made in London or in the colonial capital and then passed down to the lower administrative levels for enforcement. At the provincial and district levels the British established the system of local administration popularly known as indirect rule. This system operated in alliance with preexisting political leaderships and institutions. The theory and practice of indirect rule is commonly associated with Lord Lugard, who was first the British high commissioner for northern Nigeria and later governor-general of Nigeria. Lugard simply and wisely adapted it to his ends. It was cheap and convenient. Despite attempts to portray the use of indirect rule as an expression of British administrative genius, it was nothing of the sort. It was a pragmatic and parsimonious choice based partly on using existing functional institutions. Instead, it developed the perverse view that the colonized should pay for their colonial domination. Hence, the choice of indirect rule. The system had three major institutions: In general, indirect rule worked fairly well in areas that had long-established centralized state systems such as chiefdoms, city-states, kingdoms, and empires, with their functional administrative and judicial systems of government. But even here the fact that the ultimate authority was the British officials meant that the African leaders had been vassalized and exercised "authority" at the mercy of European colonial officials. Thus the political and social umbilical cords that tied them to their people in the old system had been broken. Some astute African leaders maneuvered and ruled as best they could, while others used the new colonial setting to become tyrants and oppressors, as they were responsible to British officials ultimately. In the decentralized societies, the system of indirect rule worked less well, as they did not have single rulers. The British colonizers, unfamiliar with these novel and unique political systems and insisting that African "natives" must have chiefs, often appointed licensed leaders called warrant chiefs, as in Igboland, for example. Assimilation The French, for their part, established a highly centralized administrative system that was influenced by their ideology of colonialism and their national tradition of extreme administrative centralism. Their colonial ideology explicitly claimed that they were on a "civilizing mission" to lift the benighted "natives" out of backwardness to the new status of civilized French Africans. To achieve this, the French used the policy of assimilation, whereby through acculturation and education and the fulfillment of some formal conditions, some "natives" would become evolved and civilized French Africans. In practice, the stringent conditions set for citizenship made it virtually impossible for most colonial subjects to become French citizens. For example, potential citizens were supposed to speak French fluently, to have served the French meritoriously, to have won an award, and so on. However, since France would not provide the educational system to train all its colonized subjects to speak French and would not establish administrative and social systems to employ all its subjects, assimilation was more an imperialist political and ideological posture than a serious political objective.

Chapter 8 : The Economy of France, Part 1

The economy of France in the eighteenth century was problematical. France was a major power, but not because of the degree of her development. In terms of the degree of development France was rather backward compared with England.

Bring fact-checked results to the top of your browser search. Revolution and the growth of industrial society, 1800-1850 Developments in 19th-century Europe are bounded by two great events. The French Revolution broke out in 1789, and its effects reverberated throughout much of Europe for many decades. World War I began in 1914. Its inception resulted from many trends in European society, culture, and diplomacy during the late 19th century. In between these boundaries—the one opening a new set of trends, the other bringing long-standing tensions to a head—much of modern Europe was defined. Europe during this year span was both united and deeply divided. A number of basic cultural trends, including new literary styles and the spread of science, ran through the entire continent. European states were increasingly locked in diplomatic interaction, culminating in continentwide alliance systems after 1815. At the same time, this was a century of growing nationalism, in which individual states jealously protected their identities and indeed established more rigorous border controls than ever before. Finally, the European continent was to an extent divided between two zones of differential development. Changes such as the Industrial Revolution and political liberalization spread first and fastest in western Europe—Britain, France, the Low Countries, Scandinavia, and, to an extent, Germany and Italy. Eastern and southern Europe, more rural at the outset of the period, changed more slowly and in somewhat different ways. Europe witnessed important common patterns and increasing interconnections, but these developments must be assessed in terms of nation-state divisions and, even more, of larger regional differences. Some trends, including the ongoing impact of the French Revolution, ran through virtually the entire 19th century. Other characteristics, however, had a shorter life span. Some historians prefer to divide 19th-century history into relatively small chunks. Thus, 1789-1815 is defined by the French Revolution and Napoleon; 1815-1848 forms a period of reaction and adjustment; 1848-1871 is dominated by a new round of revolution and the unifications of the German and Italian nations; and 1871-1914, an age of imperialism, is shaped by new kinds of political debate and the pressures that culminated in war. Overriding these important markers, however, a simpler division can also be useful. Between 1789 and 1815 Europe dealt with the forces of political revolution and the first impact of the Industrial Revolution. Between 1815 and 1871 a fuller industrial society emerged, including new forms of states and of diplomatic and military alignments. The mid-19th century, in either formulation, looms as a particularly important point of transition within the extended 19th century.

Chapter 9 : An Economic History of Nineteenth-Century Europe: Diversity and Industrialization

By the 18th century, France was one of the richest nations of the world. The potential for industrial development made France a rival to England, perhaps the most powerful country on Earth at the time.

Over recent decades, however, scholars have tended to move in new directions. They now place greater emphasis on the multiple social, cultural, and political paths not taken in 19th-century France. They underline the richness of political experimentation and the construction of citizenship throughout the entire period. They also explore the changes in the social categories and perceptions that shaped the century. Last but not least, they have begun to link the history of metropolitan France to its colonial, imperial, and global dimensions, suggesting that new narratives and interpretations of this imperial nation-state should be made. This work is, however, still underway. First, the French global outlook, at this time, was turned toward several areas, including Asia and the Mediterranean. Second, ways of approaching this perspective vary greatly: France in Atlantic history supposes transnational, colonial, and imperial dimensions, as well as asymmetrical mutual influences. For these reasons, the present contribution proposes both classic and influential works on French history, as well as works addressing Atlantic history for 19th-century France, to show the specificity, the interest, and the potential of such a perspective. Jarrige and Fureix offers an excellent presentation of the recent historiographical stakes and trends. A number of essays and textbooks have begun to include the Atlantic dimension, among other things, in the French narrative, as can be seen, albeit in different ways, in Chapoutot and Stovall *Histoire de la France contemporaine*. Each volume proposes new analysis of its given period, using both classic and recent works on a social and political level. For the 19th century, see the following: It shows the complexity of the century and contains very good chapters on constitutional monarchies, economy, social history, and the history of representations. Very useful for familiarizing readers with the current problematics and debate in 19th-century French history. *The Transformation of the World: A Global History of the Nineteenth Century*. Princeton University Press, *Eine Geschichte des Jahrhunderts*, first published in 1980. A major book for all 19th-century history. It shows both the multiple dynamics existing around the world and the growing importance of Europe. Thanks to a rigorous chapter organization, it is easy for readers to navigate through this voluminous work. *The Modern History of a Universal Nation*.