

Peasants Into Frenchmen The Modernization Of Rural France 1870 1914i 1 2 | 1 2 Peasants Into Frenchmen Paperback

How do peasants come to think of themselves as members of a nation? The widely accepted argument is that national sentiment originates among intellectuals or urban middle classes, then "trickles down" to the working class and peasants. Keely Stauter-Halsted argues that such models overlook the independent contribution of peasant societies. She explores the complex case of the Polish peasants of Austrian Galicia, from the 1848 emancipation of the serfs to the eve of the First World War. In the years immediately after emancipation, Polish-speaking peasants were more apt to identify with the Austrian Emperor and the Catholic Church than with their Polish lords or the middle classes of the Galician capital, Cracow. Yet by the end of the century, Polish-speaking peasants would cheer, "Long live Poland" and celebrate the centennial of the peasant-fueled insurrection in defense of Polish independence. The explanation for this shift, Stauter-Halsted says, is the symbiosis that developed between peasant elites and upper-class reformers. She reconstructs this difficult, halting process, paying particular attention to public life and conflicts within the rural communities themselves. The author's approach is at once comparative and interdisciplinary, drawing from literature

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on national identity formation in Latin America, China, and Western Europe. *The Nation in the Village* combines anthropology, sociology, and literary criticism with economic, social, cultural, and political history.

Explores national identity in twentieth-century France.

How to Be French is a magisterial history of French nationality law from 1789 to the present, written by Patrick Weil, one of France's foremost historians. First published in France in 2002, it is filled with captivating human dramas, with legal professionals, and with statesmen including La Fayette, Napoleon, Clemenceau, de Gaulle, and Chirac. France has long pioneered nationality policies. It was France that first made the parent's nationality the child's birthright, regardless of whether the child is born on national soil, and France has changed its nationality laws more often and more significantly than any other modern democratic nation. Focusing on the political and legal confrontations that policies governing French nationality have continually evoked and the laws that have resulted, Weil teases out the rationales of lawmakers and jurists. In so doing, he definitively separates nationality from national identity. He demonstrates that nationality laws are written not to realize lofty conceptions of the nation but to address specific issues such as the autonomy of the individual in relation to the state or a sudden decline in population. Throughout *How to Be French*, Weil compares French laws to those of other countries, including the United States, Great Britain, and Germany, showing how France both borrowed from and influenced other nations'

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legislation. Examining moments when a racist approach to nationality policy held sway, Weil brings to light the Vichy regime's denaturalization of thousands of citizens, primarily Jews and anti-fascist exiles, and late-twentieth-century efforts to deny North African immigrants and their children access to French nationality. He also reveals stark gender inequities in nationality policy, including the fact that until 1927 French women lost their citizenship by marrying foreign men. More than the first complete, systematic study of the evolution of French nationality policy, *How to be French* is a major contribution to the broader study of nationality.

France is often held up as a bastion of gastronomic refinement and as a model of artisanal agriculture and husbandry. But French farming is not at all what it seems. Countering the standard stories of gastronomy, tourism, and leisure associated with the French countryside, Venus Bivar portrays French farmers as hard-nosed businessmen preoccupied with global trade and mass production. With a focus on both the rise of big agriculture and the organic movement, Bivar examines the tumult of postwar rural France, a place fiercely engaged with crucial national and global developments. Delving into the intersecting narratives of economic modernization, the birth of organic farming, the development of a strong agricultural protest movement, and the rise of environmentalism, Bivar reveals a movement as preoccupied with maintaining the purity of the French race as of French food. What emerges is a story of how French farming conquered the world, bringing with it a set of ideas about place and purity with

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a darker origin story than we might have guessed.

"A witty, engaging narrative style...[Robb's] approach is particularly engrossing." —New York Times Book Review A narrative of exploration—full of strange landscapes and even stranger inhabitants—that explains the enduring fascination of France. While Gustave Eiffel was changing the skyline of Paris, large parts of France were still terra incognita. Even in the age of railways and newspapers, France was a land of ancient tribal divisions, prehistoric communication networks, and pre-Christian beliefs. French itself was a minority language. Graham Robb describes that unknown world in arresting narrative detail. He recounts the epic journeys of mapmakers, scientists, soldiers, administrators, and intrepid tourists, of itinerant workers, pilgrims, and herdsman with their millions of migratory domestic animals. We learn how France was explored, charted, and colonized, and how the imperial influence of Paris was gradually extended throughout a kingdom of isolated towns and villages. The Discovery of France explains how the modern nation came to be and how poorly understood that nation still is today. Above all, it shows how much of France—past and present—remains to be discovered. A New York Times Notable Book, Publishers Weekly Best Book, Slate Best Book, and Booklist Editor's Choice.

"In post-World War II France, commitment to cutting-edge technological modernization and explosive economic growth uprooted rural populations and eroded the village traditions of a largely peasant nation. And yet, this book argues, rural France did not

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vanish in the sweeping transformations of the 1950s and 1960s. The attachment of the French to rural ways and the agricultural past became a widely-shared preoccupation in the 1970s; this, in turn, became an engine of change in its own right. Though the French countryside is often imagined as stable and enduring, this book presents it as a site not just of decline and loss but also of change and adaptation. *Rural Inventions* explores the rise of restored peasant houses as second residences; utopian experiments in rural communes and in going back to the land; environmentalism; the literary success of peasant autobiographies; photography; and other representations through which the French revalorized rural life and landscapes. The peasantry as a social class may have died out, but the countryside persisted, valued as a site not only for agriculture but increasingly for sport and leisure, tourism, and social and political engagement; a place to dwell part-time as well as full-time; and a natural environment worth protecting. The postwar French state and the nation's rural and urban inhabitants remade the French countryside in relation to the city and to the world at large, not only invoking traditional France but also creating a vibrant and evolving part of the France yet to come"--

In *Imagining a Greater Germany*, Erin R. Hochman offers a fresh approach to the questions of state- and nation-building in interwar Central Europe. Ever since Hitler annexed his native Austria to Germany in 1938, the term "Anschluss" has been linked to Nazi expansionism. The legacy of Nazism has cast a long shadow not only over the

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idea of the union of German-speaking lands but also over German nationalism in general. Due to the horrors unleashed by the Third Reich, German nationalism has seemed virulently exclusionary, and Anschluss inherently antidemocratic. However, as Hochman makes clear, nationalism and the desire to redraw Germany's boundaries were not solely the prerogatives of the political right. Focusing on the supporters of the embattled Weimar and First Austrian Republics, she argues that support for an Anschluss and belief in the großdeutsch idea (the historical notion that Germany should include Austria) were central to republicans' persistent attempts to legitimize democracy. With appeals to a großdeutsch tradition, republicans fiercely contested their opponents' claims that democracy and Germany, socialism and nationalism, Jew and German, were mutually exclusive categories. They aimed at nothing less than creating their own form of nationalism, one that stood in direct opposition to the destructive visions of the political right. By challenging the oft-cited distinction between "good" civic and "bad" ethnic nationalisms and drawing attention to the energetic efforts of republicans to create a cross-border partnership to defend democracy, Hochman emphasizes that the triumph of Nazi ideas about nationalism and politics was far from inevitable.

France achieved national unity much later than is commonly supposed. For a hundred years and more after the Revolution, millions of peasants lived on as if in a timeless world, their existence little different from that of the generations before them. The

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author of this lively, often witty, and always provocative work traces how France underwent a veritable crisis of civilization in the early years of the French Republic as traditional attitudes and practices crumbled under the forces of modernization. Local roads and railways were the decisive factors, bringing hitherto remote and inaccessible regions into easy contact with markets and major centers of the modern world. The products of industry rendered many peasant skills useless, and the expanding school system taught not only the language of the dominant culture but its values as well, among them patriotism. By 1914, France had finally become *La Patrie* in fact as it had so long been in name.

In 2004, the French government instituted a ban on the wearing of "conspicuous signs" of religious affiliation in public schools. Though the ban applies to everyone, it is aimed at Muslim girls wearing headscarves. Proponents of the law insist it upholds France's values of secular liberalism and regard the headscarf as symbolic of Islam's resistance to modernity. The *Politics of the Veil* is an explosive refutation of this view, one that bears important implications for us all. Joan Wallach Scott, the renowned pioneer of gender studies, argues that the law is symptomatic of France's failure to integrate its former colonial subjects as full citizens. She examines the long history of racism behind the law as well as the ideological barriers thrown up against Muslim assimilation. She emphasizes the conflicting approaches to sexuality that lie at the heart of the debate--how French supporters of the ban view sexual openness as the standard for normalcy, emancipation, and individuality, and the sexual modesty implicit in the headscarf as proof that Muslims can never become fully French. Scott maintains that the law,

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far from reconciling religious and ethnic differences, only exacerbates them. She shows how the insistence on homogeneity is no longer feasible for France--or the West in general--and how it creates the very "clash of civilizations" said to be at the root of these tensions. The Politics of the Veil calls for a new vision of community where common ground is found amid our differences, and where the embracing of diversity--not its suppression--is recognized as the best path to social harmony.

Considers the fullest resources of social, cultural, and political history and includes accounts of private and public lives to help see the reality of the revolution.

My France focuses on some of the most intriguing aspects of French life: politics, myths, personalities, public problems, actions, and conflicts. The topics Weber treats range from sports to religion, and include comments on folklore, national socialism, antisemitism, and famous Frenchmen.

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It was the particular character and unfolding of these struggles, Nord demonstrates, that made an awakening middle class receptive to democratic politics. The new republican elite was armed with a specific vision that rallied rural France - a vision of solidarity and civic-mindedness, of moral improvement, and of a socioeconomic order anchored in family enterprise.

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The triumphant rise of Louis Napoleon Bonaparte over his Republican opponents has been the central theme of most narrative accounts of mid-nineteenth-century France, while resistance to the coup d'état generally has been neglected. By placing the insurrection of December 1851 in a broad perspective of socioeconomic and political development, Ted Margadant displays its full significance as a turning point in modern French history. He argues that, as the first expression of a new form of political participation on the part of the peasants, resistance to the coup was of greater importance than previously supposed. Furthermore, it provides and appropriate testing ground for more general theories of peasant movements and popular revolts. Using manuscript materials in French national and departmental archives that cover all the major areas of revolt, the author examines the insurrection in depth on a national scale. After a brief discussion of the main characteristics of the insurrection, he analyzes its economic and social foundations; the dialectic of repression and conspiracy that fostered the political crisis; and the armed mobilizations, violence, and massive arrests that exploded as the result. A final chapter considers the implications of the insurrection for larger issues in the social and political history of modern France.

Alete 1990 - Andrew Cannane.

Over the last ten years, many commentators have tried to explain the bloody conflicts that tore Yugoslavia apart. But in all these attempts to make sense of the wars and ethnic violence, one crucial factor has been overlooked—the fundamental roles played by exile groups and émigré communities in fanning the flames of nationalism and territorial ambition. Based in the United States, Canada, Europe, Australia and South America, some groups helped provide the ideologies, the leadership, the money, and in many cases, the military hardware that fueled the

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violent conflicts. Atypical were the dissenting voices who drew upon their experiences in western democracies to stem the tide of war. In spite of the diasporas' power and influence, their story has never before been told, partly because it is so difficult, even dangerous to unravel. Paul Hockenos, a Berlin-based American journalist and political analyst, has traveled through several continents and interviewed scores of key figures, many of whom had never previously talked about their activities. In *Homeland Calling*, Hockenos investigates the borderless international networks that diaspora organizations rely on to export political agendas back to their native homelands—agendas that at times blatantly undermined the foreign policy objectives of their adopted countries. Hockenos tells an extraordinary story, with elements of farce as well as tragedy, a story of single-minded obsession and double-dealing, of high aspirations and low cunning. The figures he profiles include individuals as disparate as a Canadian pizza baker and an Albanian urologist who played instrumental roles in the conflicts, as well as other men and women who rose boldly to the occasion when their homelands called out for help.

"Brilliantly conceived....[A] tour de force in historical writing."—Ian Kershaw Majestic and lyrically written, *The Conquest of Nature* traces the rise of Germany through the development of water and landscape. David Blackbourn begins his morality tale in the mid-1700s, with the epic story of Frederick the Great, who attempted—by importing the great scientific minds of the West and by harnessing the power of his army—to transform the uninhabitable marshlands of his scattered kingdom into a modern state. Chronicling the great engineering projects that reshaped the mighty Rhine, the emergence of an ambitious German navy, and the development of hydroelectric power to fuel Germany's convulsive industrial growth before

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World War I, Blackburn goes on to show how Nazi racial policies rested on German ideas of mastery of the natural world. Filled with striking reproductions of paintings, maps, and photographs, this grand work of modern history links culture, politics, and the environment in an exploration of the perils faced by nations that attempt to conquer nature.

A classic in France, this moving first-person story can be read as a fictional account, as well as the best kind of material for historians of 19th-century French peasant life.

The French Revolution has primarily been understood as a national event that also had a lasting impact in Europe and in the Atlantic world. Recently, historiography has increasingly emphasized how France's overseas colonies also influenced the contours of the French Revolution. This volume examines the effects of both dimensions on the reorganization of spatial formats and spatial orders in France and in other societies. It departs from the assumption that revolutions shatter not only the political and economic old regime order at home but, in an increasingly interdependent world, also result in processes of respatialization. The French Revolution, therefore, is analysed as a key event in a global history that seeks to account for the shifting spatial organization of societies on a transregional scale.

A full-scale study of the destruction of Oradour and its remembrance over the half century since the war. Farmer investigates the prominence of the massacre in French understanding of the national experience under German domination.

In the spring of 1750 children began to disappear from the streets of Paris as they made their way to school, as they ran errands for their parents, even from the presence of their parents--no child was safe. Astonishing rumors quickly spread ... In fact, the police had been given sweeping powers of arrest to control the problems of vagrancy; some were clearly abusing that

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power. An atmosphere of mounting fear and suspicion between the populace and the police erupted in a two-day series of riots which culminated in the lynching and murder of an alleged abductor. The authors use this incident to view broader issues concerning the power of rumor, the logic of mob psychology, and the exercise of authority and the maintenance of peace in Paris under the Ancien Régime.

At the end of the twentieth century, many believed the story of European political development had come to an end. Modern democracy began in Europe, but for hundreds of years it competed with various forms of dictatorship. Now, though, the entire continent was in the democratic camp for the first time in history. But within a decade, this story had already begun to unravel. Some of the continent's newer democracies slid back towards dictatorship, while citizens in many of its older democracies began questioning democracy's functioning and even its legitimacy. And of course it is not merely in Europe where democracy is under siege. Across the globe the immense optimism accompanying the post-Cold War democratic wave has been replaced by pessimism. Many new democracies in Latin America, Africa, and Asia began "backsliding," while the Arab Spring quickly turned into the Arab winter. The victory of Donald Trump led many to wonder if it represented a threat to the future of liberal democracy in the United States. Indeed, it is increasingly common today for leaders, intellectuals, commentators and others to claim that rather than democracy, some form dictatorship or illiberal democracy is the wave of the future. In *Democracy and Dictatorship in Europe*, Sheri Berman traces the long history of democracy in its cradle, Europe. She explains that in fact, just about every democratic wave in Europe initially failed, either collapsing in upon itself or succumbing to the forces of reaction. Yet even when democratic waves failed, there were always some

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achievements that lasted. Even the most virulently reactionary regimes could not suppress every element of democratic progress. Panoramic in scope, Berman takes readers through two centuries of turmoil: revolution, fascism, civil war, and - -finally -- the emergence of liberal democratic Europe in the postwar era. A magisterial retelling of modern European political history, *Democracy and Dictatorship in Europe* not only explains how democracy actually developed, but how we should interpret the current wave of illiberalism sweeping Europe and the rest of the world.

All nations make themselves up as they go along, but not all make themselves up in the same way. In this study, Alon Confino explores how Germans turned national and argues that they imagined the nation as an extension of their local place. In 1871, the work of political unification had been completed, but Germany remained a patchwork of regions with different histories and traditions. Germans had to construct a national memory to reconcile the peculiarities of the region and the totality of the nation. This identity project, examined by Confino as it evolved in the southwestern state of Württemberg, oscillated between failure and success. The national holiday of Sedan Day failed in the 1870s and 1880s to symbolically commingle localness and nationhood. Later, the idea of the *Heimat*, or homeland, did prove capable of representing interchangeably the locality, the region, and the nation in a distinct national narrative and in visual images. The German nationhood project was successful, argues Confino, because Germans made the nation into an everyday, local experience through a variety of cultural forms, including museums, school textbooks, popular poems, travel guides, posters, and postcards. But it was not unique. Confino situates German nationhood within the larger context of modernity, and in doing so he raises broader questions about how people in

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the modern world use the past in the construction of identity.

The contention of Georges Lefebvre that the peasantry occupied center stage during the early years of the Revolution is vindicated with the support of fresh evidence culled from archives, unpublished theses and other sources.

This book explores the history of the Dominican Republic as it evolved from the first European colony in the Americas into a modern nation under the rule of Rafael Trujillo. It investigates the social foundations of Trujillo's exceptionally enduring and brutal dictatorship (1930-1961) and, more broadly, the way power is sustained in such non-democratic regimes. The author reveals how the seemingly unilateral imposition of power by Trujillo in fact depended on the regime's mediation of profound social and economic transformations, especially through agrarian policies that assisted the nation's large independent peasantry. By promoting an alternative modernity that sustained peasants' free access to land during a period of economic growth, the regime secured peasant support as well as backing from certain elite sectors. This book thus elucidates for the first time the hidden foundations of the Trujillo regime.

Sixteen essays present theoretical exploration of modern ethnic identity, assertiveness, and conflict throughout the world and selective empirical studies of particular ethnic groups in various nations and parts of the world

How did Paris become the world favorite it is today? Charles Rearick argues that we can best understand Paris as several cities in one, each with its own history and its own

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imaginary shaped by dream and memory. Paris has long been at once a cosmopolitan City of Light and of modernity, a patchwork of time-resistant villages, a treasured heirloom, a hell for the disinherited, and a legendary pleasure dome. Each of these has played a part in making the enchanting, flawed city of our time. Focusing on the last century and a half, *Paris Dreams, Paris Memories* makes contemporary Paris understandable. It tells of renewal projects radically transforming neighborhoods and of counter-measures taken to perpetuate the city's historic character and soul. It provides a historically grounded look at the troubled suburbs, barren of monuments and memories, a dumping ground for unwanted industries and people. Further, it tests long-standing characterizations of Paris's uniqueness through comparisons with such rivals as London and Berlin. *Paris Dreams, Paris Memories* shows that in myriad forms—buildings, monuments, festivities, and artistic portrayals—contemporary Paris gives new life to visions of the city long etched in Parisian imaginations.

The example of Old Regime France provides a source for many of the ideas about capitalism, modernization, and peasant protest that concern social scientists today. Hilton Root challenges traditional assumptions and proposes a new interpretation of the relationship between state and society.

This study of the period from 1878 to 1938 explores international minority protections. Giordano Sivini has been an international aid consultant for over twenty-five years. Here he channels a 1960s and 1970s idealistic political commitment into fieldwork and

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the sphere of development from the 1980s to the present. Sivini writes with both passion and cynicism about his experiences with the numerous African aid projects he has been involved with over the years. While the "fathers of independence" of British and French decolonization wanted to change the colonial conditions of exploitation, Sivini finds that their good intentions have been shipwrecked. Ironically, the longer Sivini served as an aid consultant, the more he found himself dismayed at the various projects that were under way or slated to begin. He perceived some of the projects as grotesque, and, almost all ineffective. The money was wasted on such ventures not because of a particular government's interest in the social effects they would have on the local populace, but because of the direct and indirect benefits the government would receive. Sivini sees international development aid as its own market: development is a commodity that takes the form of large and small projects, and is traded for loans and gifts to generate political and economic advantages for the institutional participants in the exchange. Ultimately, governmental and aid projects often stimulate resistance from the local populace as agencies upset their usual system of production by regimenting peasants to produce for the market, then appropriate the cattle of nomadic pastoralists, villagizing and resettling peasants in areas of high productivity, and exploiting laborers in large farms. This creates social disintegration, mass migration in urban informal economy, and poverty. This is a dynamic and moving analysis of foreign aid that will be of interest to students of African studies,

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governmental programs, rural development, and political economy.

Drawing upon Muslim Europe's own voices, institutions, and experiences, this compelling work reframes the debates on European secularism, the historic role of Shari'a law in diverse European states, Muslims and Nazis, Muslims and Communists, and the contributions of Muslims to Europe today.

Fast Cars, Clean Bodies examines the crucial decade from Dien Bien Phu to the mid-1960s when France shifted rapidly from an agrarian, insular, and empire-oriented society to a decolonized, Americanized, and fully industrial one. In this analysis of a startling cultural transformation Kristin Ross finds the contradictions of the period embedded in its various commodities and cultural artifacts—automobiles, washing machines, women's magazines, film, popular fiction, even structuralism—as well as in the practices that shape, determine, and delimit their uses. In each of the book's four chapters, a central object of mythical image is refracted across a range of discursive and material spaces: social and private, textual and cinematic, national and international. The automobile, the new cult of cleanliness in the capital and the colonies, the waning of Sartre and de Beauvoir as the couple of national attention, and the emergence of reshaped, functionalist masculinities (revolutionary, corporate, and structural) become the key elements in this prehistory of postmodernism in France. Modernization ideology, Ross argues, offered the promise of limitless, even timeless, development. By situating the rise of "end of history" ideologies within the context of

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France's transition into mass culture and consumption, Ross returns the touted timelessness of modernization to history. She shows how the realist fiction and film of the period, as well as the work of social theorists such as Barthes, Lefebvre, and Morin who began at the time to conceptualize "everyday life," laid bare the disruptions and the social costs of events. And she argues that the logic of the racism prevalent in France today, focused on the figure of the immigrant worker, is itself the outcome of the French state's embrace of capitalist modernization ideology in the 1950s and 1960s.

A distinguished French historian traces the history of France under the Second Republic. His approach emphasizes the relationship between the political history of the period and the history of popular culture and thought.

The Enlightenment of peasants, an 18th-century phenomenon that originated from an interest in common people and ideas of about the emancipation of the lower classes, had a crucial impact on creating Latvian secular literary culture. When Baltic German intellectuals, inspired by the Popular Enlightenment in German-speaking countries, undertook the task to educate Latvian peasants through books, they also laid the foundation for the future emancipation of Latvian culture. By exploring the nature of book production and changing images of peasants in Livonia and Courland in the second part of the 18th and the beginning of the 19th century, this book offers insights into the complex historical relationship between Latvians and Baltic Germans and the regional specifics of the Baltic Enlightenment.

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State structures, international forces, and class relations: Theda Skocpol shows how all three combine to explain the origins and accomplishments of social-revolutionary transformations. Social revolutions have been rare but undeniably of enormous importance in modern world history. States and Social Revolutions provides a new frame of reference for analyzing the causes, the conflicts, and the outcomes of such revolutions. It develops a rigorous, comparative historical analysis of three major cases: the French Revolution of 1787 through the early 1800s, the Russian Revolution of 1917 through the 1930s, and the Chinese Revolution of 1911 through the 1960s. Believing that existing theories of revolution, both Marxist and non-Marxist, are inadequate to explain the actual historical patterns of revolutions, Skocpol urges us to adopt fresh perspectives. Above all, she maintains that states conceived as administrative and coercive organizations potentially autonomous from class controls and interests must be made central to explanations of revolutions.

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