

Chapter 15

EUROPEAN CIVILIZATION, 1871–1914: SOCIETY AND CULTURE

15.72 THE ADVANCE OF DEMOCRACY: SOCIALISM, LABOR UNIONS, AND FEMINISM

Study Questions

1. What limitations and injustices did critics of European society point out in the status (a) of workers and (b) of women?
2. How did trade unionism in Britain differ from trade unionism on the Continent?
3. How did the British Labour party differ from socialist parties on the Continent?
4. Describe the origins and history of (a) the First International and (b) the Second International.
5. Describe the establishment of the Fabian Society and its perspective on socialism.
6. What political and economic developments contributed to the growth of revisionism in the socialist movement? Discuss the ideas and movements that arose in response.
7. What reasons are suggested for the decline in the revolutionary mood of the working class by 1914?
8. Describe the major demands of feminists in the nineteenth century. What form did their campaigns take? What successes had they achieved by 1914?
9. How does the illustration on p. 619 depict protest movements in this era?

Key Discussion Sentences

1. Many Europeans believed that workers were not receiving their rightful share of modern wealth, or that women were not entering their rightful place in political life.

2. The working-class movement contained an internal contradiction between socialism and trade unionism.
3. For the Fabians, socialism was the social and economic counterpart to political democracy, as well as its inevitable outcome.
4. After 1880 Marxism turned into a less revolutionary “parliamentary socialism.”
5. The tendency to “opportunism” drove the really revolutionary spirits either to revolutionary syndicalism or to a reemphasis of orthodox Marxist fundamentals.
6. The suffrage movement in Britain became especially militant after the British Parliament rejected every legislative proposal to grant women the vote—a pattern of official opposition that had become a recurring theme in British politics since the 1860s.

Identifications

“New model” unionism	Jean Jaurès
Bolsheviks	Industrial unionism
Fabian Society	International Council of Women
British Labour party	Eduard Bernstein
Taff Vale decision	Revolutionary syndicalism
Women’s Social and Political Union	Lenin
Bakunin	German Social Democratic party
Emmeline Pankhurst	Georges Sore
Karl Kautsky	Jules Guesde
Alexandre Millerand	Suffragettes

15.73 SCIENCE, PHILOSOPHY, THE ARTS, AND RELIGION

Study Questions

1. Why was faith in science so widespread in the half-century before 1914?
2. Explain Charles Darwin’s conclusions and analyze the impact of Darwinian evolution upon the general thought of the age. What was Social Darwinism?
3. How did anthropology shape (a) race consciousness, (b) attitudes toward culture and morals, and (c) religion?

4. How did Freud influence our understanding of human behavior? What contribution did Pavlov make?
5. How did discoveries in physics upset older views of matter and energy and other scientific concepts? What was Einstein's contribution?
6. Who were some of the leading intellectual figures of the age? What were their contributions to European cultural life?
7. In what sense do the paintings on p. 628-633 represent the artistic revolution associated with modern art? What problems of communication between artist and public did these innovations raise?
8. How was the conflict between modernists and fundamentalists resolved in (a) Protestantism, (b) Roman Catholicism, and (c) Judaism? What other trends and developments were observable in these religions?
9. Describe the rise of anti-Semitism by 1900. What significant role did Theodor Herzl play?

Key Discussion Sentences

1. There never was a time when faith in the powers of natural science was so widespread as in the half-century preceding the First World War.
2. By about 1914, the old conceptions of the universe accepted since the time of Newton in the eighteenth century were being challenged on all sides.
3. The greatest impact upon the general thinking of the latter part of the nineteenth century came from biology and, in particular, from Darwin's theory of evolution.
4. With the popularization of biological evolution, a school of social theorists known as Social Darwinists actively applied the ideas of the struggle for existence and survival of the fittest to human society.
5. The study by anthropologists of all kinds of cultures and societies tended to produce a relativism or skepticism about the values of one's own society.
6. Psychology, especially the work of Freud, led to thoroughly upsetting implications about the nature of human freedom and rationality.

7. Never had artist and society been so far apart.
8. Religion was more threatened after 1860 or 1870 than ever before.

Identifications

<i>Origin of Species</i>	Agnosticism	<i>Syllabus of Errors</i>
T. H. Huxley	Herbert Spencer	Vatican Council
Gregor Mendel	Friedrich Nietzsche	Leo XIII
Sir James Frazer	<i>Rerum Novarum</i>	Sigmund Freud
David Friedrich Strauss	Lateran treaty of 1929	Ivan Pavlov
Ernest Renan	Theodor Herzl	$e = mc^2$
Pius IX		

15.74 THE WANING OF CLASSICAL LIBERALISM

Study Questions

1. What was classical liberalism? What was its influence in political and economic matters? After 1880 what signs indicated a decline in the influence of economic liberalism within each industrial country?
2. What were the thoughts of liberals in religion and politics?
3. What was the new liberalism? How did it differ from classical liberalism and how did it resemble it?
4. How did nineteenth- and twentieth-century developments in biology and psychology challenge the older view of human beings as rational animals? What were the implications of these views?
5. Why did late nineteenth-century philosophies glorify struggle? How were they strengthened by actual historical events?
6. How did political and economic developments in England between 1900 and 1914 reflect the decline of classical liberalism?
7. How would you assess the strength of liberalism in Europe in 1914?

Key Discussion Sentences

1. Individuals were viewed as autonomous persons who were capable of the free use of reason or of thinking independently, apart from their own interests, prejudices, or unconscious drives. And, because this was the nature of rational human behavior, people of different interests could reasonably and profitably discuss their differences, analyze public issues, make compromises, and reach solutions by peaceable agreement.
2. Paradoxically, this great age of science found that the human being was not a rational animal.
3. The end of the nineteenth century abounded in philosophies glorifying struggle and in writings embracing a frank rejection of reason.
4. The persistence and changing nature of liberalism, rather than its wane, should be emphasized in the half-century before 1914.
5. The laissez-faire state was disappearing, but social legislation continued the humanitarian strain that had always been an essential part of liberalism.

Identifications

Classical liberalism

Realism

Reflections on Violence

Neomercantilism

Irrationalism

Economic nationalism

Welfare state

GENERAL ESSAY QUESTIONS FOR CHAPTER 15

1. How did the growing self-consciousness of European labor manifest itself in the years 1871–1914?
2. Why is it appropriate to discuss feminism along with the labor movement and socialism as an important source of activism in the late nineteenth century? What has been the ongoing importance of these movements?
3. How would you compare major developments in science, philosophy, the arts, and religion in the years 1871–1914 with those of the seventeenth and eighteenth centuries?

GENERAL DISCUSSION PASSAGES FOR CHAPTER 15

1. There were many Europeans who protested that whole groups of human beings were still denied the benefits of modern civilization, and that workers were not receiving their rightful share of modern wealth, or that women were not entering their rightful place in modern political life. (p. 611)
2. The campaign for voting rights was only one component of modern feminism. (p. 620)
3. In its deepest significance psychoanalysis, by revealing the wide areas of human behavior outside conscious control, suggested that human beings were not essentially rational creatures at all. (p. 624)
4. The arts followed the intellectual developments of the age, reflecting, as they do today, diverse attitudes of relativism, irrationalism, social determinism, linguistic ambiguity, and interest in the operations of the unconscious mind. (p. 627)
5. Religion was more threatened after 1860 or 1870 than ever in the past, because never before had science, or philosophies drawing upon science, addressed themselves so directly to the nature of life and of human existence. Never before had so many of the fundamental premises of traditional religion been questioned or denied. (p. 631)
6. Many Jews, wishing civic assimilation yet despairing of obtaining it, began to sympathize with the fusion of nationalism and religion in the Jewish nationalist movement, looking to Zionism and a Jewish renaissance as a way to maintain their own dignity. On the integration of Jews into the larger community the traditions of the Enlightenment, the American and French revolutions, the empire of Napoleon I, and the liberalism of the nineteenth century all agreed. (p. 635-636)
7. “Man” meant for liberals any member of the human race, *homo sapiens*, though in practice, except for a few like John Stuart Mill, they were thinking of adult males. The very principle of liberalism, however, with its stress on the autonomy of the individual, also contributed to the growing movement for women’s rights. (p. 636-637)
8. The function of thought, according to thinkers who embraced a frankly irrationalist philosophy, was to keep people agitated and excited and ready for action, not to achieve any correspondence with rational or objective truth. Such ideas soon passed into the fascism and other activist movements of the twentieth century. (p. 640)