

FRANCE IN THE NINETEENTH CENTURY : NAPOLEON AND THE RISE OF ZIONISM pdf

1: The Crisis of Emancipation and the Rise of Zionism: Mugged by Modernity

Napoleon Bonaparte (), also known as *Napoleon I*, was a French military leader and emperor who conquered much of Europe in the early 19th century.

Storming of the Bastille in The reign of Louis XVI " saw a temporary revival of French fortunes, but the over-ambitious projects and military campaigns of the 18th century had produced chronic financial problems. Deteriorating economic conditions, popular resentment against the complicated system of privileges granted the nobility and clerics, and a lack of alternate avenues for change were among the principal causes for convoking the Estates-General which convened in Versailles in . They proceeded to do so, and then voted a measure far more radical, declaring themselves the National Assembly , an assembly not of the Estates but of "the People". A majority of the representatives of the clergy soon joined them, as did 47 members of the nobility. By June 27 the royal party had overtly given in, although the military began to arrive in large numbers around Paris and Versailles. Much of Paris, presuming this to be the start of a royal coup, moved into open rebellion. Some of the military joined the mob; others remained neutral. On July 14, , after four hours of combat, the insurgents seized the Bastille fortress , killing the governor and several of his guards. The king and his military supporters backed down, at least for the time being. Insurrection and the spirit of popular sovereignty spread throughout France. In rural areas, many went beyond this: On August 4, , the National Assembly abolished feudalism , sweeping away both the seigneurial rights of the Second Estate and the tithes gathered by the First Estate. In the course of a few hours, nobles, clergy, towns, provinces, companies, and cities lost their special privileges. The revolution also brought about a massive shifting of powers from the Catholic Church to the State. Further legislation abolished monastic vows. The Civil Constitution of the Clergy , passed on July 12, , turned the remaining clergy into employees of the State and required that they take an oath of loyalty to the constitution. Declaration, it comprised a statement of principles rather than a constitution with legal effect. The execution of Louis XVI in Louis XVI opposed the course of the revolution and on the night of June 20, the royal family fled the Tuileries. However, the king was recognised at Varennes in the Meuse late on June 21 and he and his family were brought back to Paris under guard. With most of the Assembly still favouring a constitutional monarchy rather than a republic , the various groupings reached a compromise which left Louis XVI little more than a figurehead: Meanwhile, a renewed threat from abroad arose: The politics of the period inevitably drove France towards war with Austria and its allies. France declared war on Austria April 20, and Prussia joined on the Austrian side a few weeks later. The French Revolutionary Wars had begun. In the Brunswick Manifesto , the Imperial and Prussian armies threatened retaliation on the French population should it resist their advance or the reinstatement of the monarchy. As a consequence, King Louis was seen as conspiring with the enemies of France. He was arrested on August 10, On September 20, French revolutionary troops won their first great victory at the battle of Valmy. The First Republic was proclaimed the following day. By the end of the year, the French had overrun the Austrian Netherlands, threatening the Dutch Republic to the north, and had also penetrated east of the Rhine, briefly occupying the imperial city of Frankfurt am Main. January 17, saw the king condemned to death for "conspiracy against the public liberty and the general safety" by a weak majority in Convention. On January 21, he was beheaded. This action led to Britain and the Netherlands declaring war on France. In this situation, prices rose and the sans-culottes poor labourers and radical Jacobins rioted; counter-revolutionary activities began in some regions. This encouraged the Jacobins to seize power through a parliamentary coup , backed up by force effected by mobilising public support against the Girondist faction, and by utilising the mob power of the Parisian sans-culottes. An alliance of Jacobin and sans-culottes elements thus became the effective centre of the new government. Policy became considerably more radical. The government instituted the "levy-en-masse", where all able-bodied men 18 and older were liable for military service. This allowed France to field much larger armies than its enemies, and soon the tide of war was reversed. At least people met their

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deaths under the guillotine or otherwise after accusations of counter-revolutionary activities. In October, the queen was beheaded, further antagonizing Austria. In Robespierre had ultra-radicals and moderate Jacobins executed; in consequence, however, his own popular support eroded markedly. Georges Danton was beheaded for arguing that there were too many beheadings. There were attempts to do away with organized religion in France entirely and replace it with a Festival of Reason. On July 27, the French people revolted against the excesses of the Reign of Terror in what became known as the Thermidorian Reaction. It resulted in moderate Convention members deposing Robespierre and several other leading members of the Committee of Public Safety. All of them were beheaded without trial. With that, the extreme, radical phase of the Revolution ended. Napoleon Bonaparte seizes power and establishes the Consulate in The new constitution installed the Directoire and created the first bicameral legislature in French history. It was markedly more conservative, dominated by the bourgeoisie, and sought to restore order and exclude the sans-culottes and other members of the lower classes from political life. By , the French had once again conquered the Austrian Netherlands and the left bank of the Rhine, annexing them directly into France. The Dutch Republic and Spain were both defeated and made into French satellites. At sea however, the French navy proved no match for the British, and was badly beaten off the coast of Ireland in June In , Napoleon Bonaparte was given command of an army that was to invade Italy. The Austrian and Sardinian forces were defeated by the young general, they capitulated, and he negotiated the Treaty of Campo Formio without the input of the Directory. The French annexation of the Austrian Netherlands and the left bank of the Rhine was recognized, as were the satellite republics they created in northern Italy. The War of the First Coalition came to an end. Military campaigns continued in , with invasions of Switzerland, Naples, and the Papal States taking place and republics being established in those countries. He got approval for this, and set off in May for Egypt with 40, men. But the expedition foundered when the British fleet of Horatio Nelson caught and destroyed most of the French ships in the Battle of the Nile. The army was left with no way to get home, and now faced the hostility of the Ottoman Empire. By that point, the War of the Second Coalition was in progress. The French suffered a string of defeats in , seeing their satellite republics in Italy overthrown and an invasion of Germany beaten back. Attempts by the allies on Switzerland and the Netherlands failed however, and once Napoleon returned to France, he began turning the tide on them. First Empire [edit] Main article: His continued provocations of the British led to renewed war in , and the following year he proclaimed himself emperor in a huge ceremony in the Cathedral of Notre Dame. The pope was invited to the coronation, but Napoleon took the crown from him at the last minute and placed it on his own head. He attracted more power and gravitated towards imperial status, gathering support on the way for his internal rebuilding of France and its institutions. The French Empire or the Napoleonic Empire was marked by the French domination and reorganization of continental Europe the Napoleonic Wars and by the final codification of the republican legal system the Napoleonic Code. The Empire gradually became more authoritarian in nature, with freedom of the press and assembly being severely restricted. Religious freedom survived under the condition that Christianity and Judaism, the two officially recognized faiths, not be attacked, and that atheism not be expressed in public. Napoleon also recreated the nobility, but neither they nor his court had the elegance or historical connections of the old monarchy. Despite the growing administrative despotism of his regime, the emperor was still seen by the rest of Europe as the embodiment of the Revolution and a monarchical parvenu. By , Britain alone stood outside French control and was an important force in encouraging and financing resistance to France. In , Napoleon massed an army of , men in Boulogne for the purpose of invading the British Isles, but never was able to find the right conditions to embark, and thus abandoned his plans. Three weeks later, the French and Spanish fleets were destroyed by the British at Trafalgar. Afterwards, Napoleon, unable to defeat Britain militarily, tried to bring it down through economic warfare. Portugal, an ally of Britain, was the only European country that openly refused to join. British troops arrived in Portugal, compelling the French to withdraw. A renewed invasion the following year brought the British back, and at that point, Napoleon decided to depose the Spanish king Charles IV and place his brother

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Joseph on the throne. This caused the people of Spain to rise up in a patriotic revolt, beginning the Peninsular War. Napoleon was at the height of his power in , with most of the European countries either his allies, satellites, or annexed directly into France. The emperor was given an archduchess to marry by the Austrians, and she gave birth to his long-awaited son in . Ultimately, the Continental System failed. Its effect on Great Britain and on British trade is uncertain, but the embargo is thought to have been more harmful on the continental European states. The disaster of that campaign caused all the subjugated peoples of Europe to rise up against French domination. In , Napoleon was forced to conscript boys under the age of 18 and less able-bodied men who had been passed up for military service in previous years. The quality of his troops deteriorated sharply and war-weariness at home increased. The allies could also put far more men in the field than he could. Throughout , the French were forced back and by early , the British were occupying Gascony. The allied troops reached Paris in March, and Napoleon abdicated as emperor. Louis XVIII , the brother of Louis XVI, was installed as king and France was granted a quite generous peace settlement, being restored to its boundaries and having to pay no war indemnity. After eleven months of exile on the island of Elba in the Mediterranean, Napoleon escaped and returned to France, where he was greeted with huge enthusiasm. Louis XVIII fled Paris, but the one thing that would have given the emperor mass support, a return to the revolutionary extremism of , was out of the question. Enthusiasm quickly waned, and as the allies then discussing the fate of Europe in Vienna refused to negotiate with him, he had no choice but to fight. At Waterloo , Napoleon was completely defeated by the British and Prussians, and abdicated once again. This time, he was exiled to the island of Saint Helena in the South Atlantic, where he remained until his death in

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2: History of France | www.enganchecubano.com

Napoleon Bonaparte stands as one of the greatest self-made men in the history of the world. But exactly how did the second son of a minor noble on Corsica turn himself into Emperor of France and, arguably, the most influential figure of the 19th century?

Modern Israel springs from both religious and political sources. The biblical promise of a land for the Jews and a return to the Temple in Jerusalem were enshrined in Judaism and sustained Jewish identity through an exile of 19 centuries following the failed revolts. A brief treatment of Zionism follows. For fuller treatments, see Israel: In the early 19th century interest in a return of the Jews to Palestine was kept alive mostly by Christian millenarians. A political turn was given to Zionism by Theodor Herzl, an Austrian journalist who regarded assimilation as most desirable but, in view of anti-Semitism, impossible to realize. Thus, he argued, if Jews were forced by external pressure to form a nation, they could lead a normal existence only through concentration in one territory. Zionist congresses met yearly until and then every two years. In the British government offered 6, square miles 15, square km of uninhabited Uganda for settlement, but the Zionists held out for Palestine. At the death of Herzl in 1904, the leadership moved from Vienna to Cologne and then to Berlin. The development of the Modern Hebrew language largely took place during that period. The failure of the Russian Revolution of 1917 and the wave of pogroms and repressions that followed caused growing numbers of Russian Jewish youth to emigrate to Palestine as pioneer settlers. By 1919 there were about 90, Jews in Palestine; 13, settlers lived in 43 Jewish agricultural settlements, many of them supported by the French Jewish philanthropist Baron Edmond de Rothschild. In the following years the Zionists built up the Jewish urban and rural settlements in Palestine, perfecting autonomous organizations and solidifying Jewish cultural life and Hebrew education. In March 1922 the Jewish population in Palestine was officially estimated at 56,000, and it rose to about 170,000, 20 percent of the population by 1939. Jewish immigration remained relatively slow, however, until the rise of Hitler in Europe. Nevertheless, the Arab population feared that Palestine would eventually become a Jewish state and bitterly resisted Zionism and the British policy supporting it. British forces struggled to maintain order in the face of a series of Arab uprisings. The strain of suppressing the Arab revolt of 1936-39, which was more extensive and sustained than earlier uprisings, ultimately led Britain to reassess its policies. The new restrictions were violently opposed by Zionist underground groups such as the Stern Gang and Irgun Zvai Leumi, which committed acts of terrorism and assassination against the British and organized illegal Jewish immigration to Palestine. The large-scale extermination of European Jews by the Nazis led many Jews to seek refuge in Palestine and many others, especially in the United States, to embrace Zionism. The creation of the State of Israel on May 14, 1948, triggered an invasion by the neighbouring Arab countries that was soundly defeated by the Israeli army. See Arab-Israeli War of 1948. By the time armistice agreements were signed in 1949, Israel held more land than had been allotted to it under the UN partition plan. About 700,000 Arabs had also fled or been expelled from the area that became Israel. Thus, 50 years after the first Zionist congress and 30 years after the Balfour Declaration, Zionism achieved its aim of establishing a Jewish state in Palestine, but at the same time, it became an armed camp surrounded by hostile Arab nations, and Palestinian organizations engaged in terrorism in and outside Israel.

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3: French Department Stores during the second Empire - www.enganchecubano.com

Green Zionism is a branch of Zionism primarily concerned with the environment of Israel. The only environmental Zionist party is the Green Zionist Alliance. [citation needed] Post-Zionism. During the last quarter of the 20th century, classic nationalism in Israel declined. This led to the rise of post-Zionism.

Israel Studies An Anthology: Table of Contents Introduction One of the most important aspects of modern Jewish life in Europe since the mid-nineteenth century was the development of a variety of Jewish national movements such as Zionists, Bundists and Autonomists that offered competing ideologies and solutions to the issues of Jewish nationhood and individual nationality as well as to problems posed by modernity. Among these problems was the breakdown of the parochial molds of Jewish life and the fragmentation of the traditional Jewish community. This article focuses on Zionism, the most radical of all modern Jewish national movements. Additionally, Zionists were the first to believe that policies on the major issues confronting Jewry should be subject to free and open debate. Zionism provides a classic example of the role of nationalism in the reconstruction of nations. According to Smith, nationalism relies on an historical, primordial identity connected with religion, history and territory. As will be demonstrated here, the meaning behind Jewish history, language, tradition and folklore is of central concern to Zionism and the construction of a Jewish identity. A classic example in the case of Zionist thought is the development of concepts such as the negation of exile *shlilat haglut*, which are based on the denial of a collective memory. The article begins by delineating the trigger and the cause for the emergence of Zionism in the nineteenth-century, and then goes on to describe the ideology and solution proposed by each Zionist stream until the establishment of the State of Israel. The Trigger and the Cause The most common explanation for the emergence of Zionism is the spread of anti-Semitism. Interestingly, no Zionist movement emerged as a result of anti-Semitic events during the eighteenth century or at any earlier period. The rise of the Zionist Movement following the escalation of anti-Semitism at the end of the nineteenth century implies, therefore, that anti-Semitic events could have been a trigger to the emergence of Zionism but not a cause. Any analysis that makes a cause and effect argument regarding Zionism should look for a factor that operates continually on a given effect for a considerable period of time. In the case of Zionism, this factor was the breakdown of traditional Jewish life and the attempts by Jews to reconstruct their life within European nation states Eisenstadt, Underlying the Jewish value system and self-consciousness as a group throughout history was the bond between the Jewish people and the Land of Israel. Traditional Jews prayed three times a day for the deliverance that would transform the world and transport them to Jerusalem. Meanwhile, there remained only a small Jewish community in the Land of Israel and a trickling stream of Jews coming to be buried in the Holy Land Avineri, However powerful this bond between Jews and the land may have been for eighteen centuries, it did not lead to any real collective action by Jews, despite the discrimination they faced at the hands of Christians and Muslims. The Jewish population was routinely persecuted, massacred, expelled, forcibly converted, excluded from public service positions and threatened with physical, spiritual and cultural annihilation. The reasons for these persecutions were diverse and changed throughout the eighteenth and nineteenth centuries. In the past, they had been characterized and motivated by sheer hatred and religious zeal. Whatever the reasons for Jewish hatred, most Jews remained in exile, some in more moderate countries, such as the United States, Australia, Canada, South Africa and South American countries while others remained in Europe. Until the nineteenth century, Jews who continued to live in Europe existed at the margins of the society and earned their living as small traders or middlemen between the cities and the villages. Following the French Revolution, a new approach toward the Jews began to prevail with the spread of the ideas of the Enlightenment. Ghettos were opened, equal individual rights were granted and the occupational range was gradually widened with Jews acquiring a strong position in the professions of wholesale and retail trade Halpern and Reinhartz, Jewish life began shifting from the periphery to the main metropolises of Europe and a visible Jewish presence was recorded in universities as well as in science and

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culture. This new and more humane approach toward the Jews led to a process of social and cultural assimilation in European countries. It touched at the heart of the prevailing traditional ways of life that had developed in the Middle Ages. Secularization became a cornerstone in the drive of Jews to be part of a society based on equality before the law, separation of church and state and the national loyalty of citizens. Many Jews drifted away from Judaism, some even accepting Christianity in its stead. The decline in religious beliefs had weakened the ties between the European Jewish communities and as more Jews became increasingly patriotic toward what they thought to be secure homelands, close links between individual Jewish communities became nearly impossible. Eisenstadt, The derived tension between the personal life of a Jew and the public life amongst secular society was the main challenge facing European Jewry. Zionism was a reaction to the attempts of Jews to bridge this gap. The aforementioned tension was exacerbated by the rise of anti-Semitism as a strong political force following the major financial crisis of the late nineteenth century. Anti-Semitism was felt by those living in Europe who had to cope with pogroms in Russia, riots in Kishinev, the murder of Jews throughout western and southern Russia, accusations of betrayal the Dreyfus Affair in France, the emergence of racist approaches in France and Germany and official anti-Semitic policies in Russia and other Eastern European countries. As a result of the long-term process through which Jews attempted to resolve the tension between their personal and public lives in a secular society wrought with anti-Semitism, the Zionist Movement emerged on the world scene. The Emergence of Zionist Ideology The main premise of Zionist ideology was that the solution for a viable Jewish communal existence in modern times could be implemented only in Eretz Israel. Eretz Israel, the land in which the identity of the Jewish people had originally formed, constituted a continuous component within the Jewish collective consciousness. It was the only place in which a Jewish collective entity and environment could be reconstructed, and the only place in which the Jews could reenter history and become a productive, normal and unified community, responsible for its own destiny. Rabbi Yehudah Shlomo Alkalay and Rabbi Zevi Hirsch Kalischer appeared in the mid-nineteenth century and were among the first proponents of Zionism to argue that Jewish settlement in Israel was a preparatory stage for the coming of the Messiah. A more modern utopian version of Zionism based on a socialist perspective and framed in terms of moral necessity was developed by Moses Hess. In his *Rome and Jerusalem*, Hess argued that Jews were not a religious group but rather a separate nation characterized by a unique religion whose universal significance should be recognized. The attempts of religious reformers to mold Jewish ceremonies into a version of Christianity left only the skeleton of a once magnificent phenomenon in world history. The response, according to Hess, should be a political organization of Jews as well as the establishment of a Jewish state in Palestine that would act as a spiritual center and a base for political action, embodying socialist principles within its institutions. The Coalescence of the Jewish National Movement The Jewish national movement appeared on the stage of history in the 1880s with the emergence of associations for the promotion of immigration of Jews to Palestine – Hovevei Zion “Lovers of Zion” in a number of Russian cities and later spreading to Poland. The movement adopted three central goals that it saw necessary for a healthy nation and society: The attempt to achieve the first two objectives was only partially successful. As very few Jews were willing to translate their nationalistic consciousness into the concrete collective action of emigration, the movement soon receded to the margin of Jewish society in Eastern Europe. The settlement activity in Palestine, however, which was undertaken with the help of Baron Edmond de Rothschild, had created an economic and national infrastructure upon which further immigration waves could build. The third goal, to achieve home-rule, was achieved following the appearance of Theodor Herzl and the convening of the First Zionist Congress in Basel in 1897, at which the World Zionist Organization WZO was established. This organization replaced Baron de Rothschild as the main funder of settlement activities in Palestine. Ettinger and Bartal, *Streams of Zionism* Within the new emerging Zionist movement there were many different streams competing for the attention of the Jewish public. Each stream contributed its own ideology regarding the future of the Zionist movement, how it should be built, appropriate goals it should set and the order it should attempt to accomplish these goals. A breakdown of these different

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ideological views and the main historical figures that played active roles in promoting them is described below. At the time of the First Aliyah, only a few agricultural settlements had been established in Argentina by Baron de Hirsch and the Jewish Colonization Association. One of the founders of the Lovers of Zion, Leon Pinsker, articulated the view of practical Zionists in his book *Auto-Emancipation*. Pinsker argued that the Jewish national goal need not be Eretz Israel but rather a land large enough to include Jews who are deprived of their political, economic and social rights. Only later did Practical Zionists shift their stance and begin stressing settlement in Palestine. They refused, however, to embark upon major political offensives aimed at gaining a political commitment from the leading world powers in support of the Jewish national home. In the end, the core idea of Practical Zionism was the creation of a gradual process through which Jews, via immigration and settlement, would gain a large enough foothold in Palestine that world powers would have no choice but to grant them approval to establish a Jewish national home.

Political Zionism

The Zionist movement developed into a politically dynamic force with the meteoric emergence of Theodor Herzl and the convening of the First Zionist Congress in Basel, Switzerland, in 1897. In the beginning of his career, Herzl held the conventional view of the Europeanized Jewish intellectuals of the late nineteenth century that the process of assimilation would lead to the full integration of Jews within their home societies. Dreyfus was exonerated 12 years after he was first charged, but it was the anti-Semitic environment surrounding his original trial that provoked Herzl, who was covering the event as a journalist, to realize that assimilation had failed and that it was futile to combat anti-Semitism in Europe. Herzl subsequently became the founder and leader of the Political Zionists. This solution, he argued, satisfied the interests of Zionists and anti-Semites alike for the Jews to live separately. A Jewish state was therefore perceived by Herzl as a worldwide necessity and responsibility. Herzl was a man of action and a great diplomat, shifting his focus from one capital to another in response to political opportunities. He first turned to several prominent Jewish figures, including Baron de Hirsch the founder of Jewish settlements in Argentina, the Chief Rabbi of Vienna and the Rothschild family, in the hope that they would be receptive to his ideas. It was the first time in history that a Jewish national program was placed on the international political agenda.

Avineri, Herzl justified his move on the grounds of political pragmatism by claiming it politically unwise to reject an offer made by a great power that recognized the Zionist movement. Furthermore, the acceptance of the British offer would bring about the realization of the establishment of a Jewish state in Palestine nearer as the great powers began to comprehend the futility of this idea. Following the Kishinev pogroms of 1903, Herzl foresaw further persecutions. In fact, he predicted that a Jewish catastrophe was imminent – a prediction that was tragically realized during the Second World War. His wish, however, never came to fruition. Although he won support at the sixth Zionist Congress to dispatch an investigation commission to East Africa, Russian Zionists, led by Chaim Weizmann, lined up against him. A year later, the British government withdrew its offer. The leadership of the Zionist movement, therefore, moved from the hands of those who sought a political solution to those who supported a more practical orientation in the form of the steady immigration of Jews to Palestine and the development of the infrastructure for a Jewish homeland.

Spiritual and Cultural Zionism

The history of Zionism before the First World War is reflected in the multitude of themes that ran across the Zionist Movement, such as the secular, political and social emphases on national reconstruction and renaissance, and the capacity of Jews to transform themselves into autonomous agents of history, as well as Jewish solidarity. He contributed more than any writer to the creation of modern Hebrew prose and, at the same time, supported the Lovers of Zion, attended the first Zionist congress and was elected as a member of the Odessa central committee which was the center of the Lovers of Zion organization. He attempted to influence the course of Zionism by emphasizing that Zionism should be a cultural movement, not just a political force. It should attempt to solidify the spiritual content of Jewish existence and reconstitute Jewish national culture so that, upon the acquisition of a state, Jews would continue to be guided by their historic quest for spiritual greatness. This implied that the Diaspora would continue to house the majority of the Jewish population. Since a newly established Jewish state would not solve the economic problems of Jews who continued to reside abroad, its responsibility toward their

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vitality would exist through spiritual and cultural spheres. Spiritual and Cultural Zionism was meant to offer spiritual Jewish values to both the individual Jew in Western Europe who was unable to integrate into the liberal culture of his home country and the East European Jew unable to identify with the nationalist culture of his home country. He also warned of the potential emergence of an Arab Palestinian national movement that would eventually confront the Zionist movement. Prominent rabbis recognized the need to take part in the national reawakening process and influence the reconstruction of a new Jewish identity. Most important, however, was their decision to remain members of the Lovers of Zion, side by side with secular leaders – a move that resulted in a crucial turn in the history of Religious Zionism. The establishment of the Mizrahi party early in the history of the Zionist Movement signified the entry of the religious and rabbinic world into the realm of institutionalized politics. In contrast to the Lovers of Zion, wherein secular and religious members worked side by side, the establishment of Mizrahi signaled the emergence of a religious-political body within a secular movement. The founder of Mizrahi, Rabbi Isaac Jacob Reines , defined boundaries between the domains of legitimate Zionist activity performed by flesh and blood in the present and that of the messianic hope, which was ideal and distant. This separation enabled him to envisage complete Jewish national redemption as coming only after the reforming of humanity as a whole, and especially the elimination of human corruption Ravitzky , p. Until redemption, the proper path to follow was Herzlian Zionism. This decision left two options for the Mizrahi movement to choose from: Once the advocates of the latter option won, there was a need to formulate the ideological justification for this constructive attitude. This was done by translating national content and spirit into traditional religious terms.

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4: French Revolution, Napoleon, and Nationalism in Europe - Oxford Handbooks

Between and , metropolitan France (that is, without overseas or colonial possessions) was the second most populous country of Europe, behind Russia, and the fourth most populous country in the world (behind China, India, and Russia); between and , metropolitan France was the third most populous country of Europe, behind Russia and Germany.

Dominant political groups The victorious allies restore the monarchy: He tries to follow a moderate policy. Napoleon returns to France and resumes power. The war begins again: The King was theoretically absolute, but granted a "Charter": Most of the Napoleonic settlement law, administration etc is left intact. Legitimists , conservatives He follows more "reactionary" policies which seemed to seek to reverse many aspects of the Revolution. Parliament seeks reform on issues of censorship, the franchise etc. Government continues under the Charter, but with "Reactionary" policies, e. The Duke of Orleans a junior member of the royal family becomes king, under the name Louis-Philippe. He accepts the principle of constitutional monarchy. The government is identified with the bourgeoisie hence "the Bourgeois King". Conservatives , liberals A republic is declared with a "Provisional Government" i. Radicals in Paris were very disappointed. A popular uprising in Paris, leading to six days of fighting in Paris. Parliamentary republic, parliament elected by universal male suffrage. Parliament split between left and right, with right dominant. By , conservatives planning to restore Orleanist monarchy. Under the constitution, a republic with a separate President and Legislature on American model.

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5: Napoleon - Simple English Wikipedia, the free encyclopedia

Though Zionism originated in eastern and central Europe in the latter part of the 19th century, it is in many ways a continuation of the ancient attachment of the Jews and of the Jewish religion to the historical region of Palestine, where one of the hills of ancient Jerusalem was called Zion.

But exactly how did the second son of a minor noble on Corsica turn himself into Emperor of France and, arguably, the most influential figure of the 19th century? In 1793, a young military man by the name of Napoleon Bonaparte was ordered to put down the Parisian mob that was storming the Tuileries Palace. Napoleon, already in 1793, would demonstrate the combination of ambition and ruthlessness that would characterize his entire career. As the mob advanced on the Tuileries, Napoleon, without blinking an eye, ordered his troops to fire into the crowd. The crowd quickly dispersed; this potential threat to the Directory, the then French government, was repulsed. Where had this man come from? Learn more about Young Napoleon A year old Napoleon Bonaparte as a lieutenant-colonel of a battalion of Corsican Republican volunteers He had been born in Corsica, the second son in a gentry family, and following the traditional aristocratic pattern, the second son winds up with a career in the military. He would become the idol of a great many people, commoners who saw in Napoleon the possibilities of what a man of talent, what a man blessed with ability, with ambition, could do if he were unfettered by the structures of the old regime. He also, however, was a very savvy man politically. He married a politically well-connected widow, Josephine de Beauharnais, whose aristocratic husband had been killed during the terror. In those years, he conquered all of northern Italy, forcing the Habsburgs to relinquish their territories there, and to seek control of the Netherlands as well. He also headed a military expedition to Egypt, seeking to weaken the British position there, and although his campaign in Egypt did not produce the results that he had hoped, he did achieve a series of very striking military victories. This was given very great coverage in France. This was not only a military expedition; he took, in effect, what we now would think of as a public relations staff that monitored his every move. These dramatic victories in Egypt and in northern Italy had made Napoleon a household name in France. By 1799, as the Directory continued to lose support and just was absolutely unable to inspire any sort of enthusiasm, Napoleon had become very well known and popular across all the country. Learn more about Napoleon in Egypt A Coup brings Napoleon to Power In November of 1799, a number of the members of the Directory turned to Napoleon to help them establish some sort of stable government, capable of withstanding the recurrent threats of renewed radicalism and revived royalism. Two members of the Directory approached Napoleon, plotted with him and his brother Louis, to overthrow the weak government and establish some form of stronger regime capable of charting a new course for France. The new government that was established called for power to be shared by three consuls. Power was to be shared by a triumvirate, and Napoleon was to be first consul, *primus inter pares*, first among equals. Two things were already very clear about him at this point. One was his enormous ambition, and the other was his great charisma. One had seen this in his dealings with the troops—his troops in northern Italy, his troops in Egypt—and also, all sorts of contemporary evidence suggests that in dealing with people individually he exerted an enormous amount of charm, power, and charisma. It was hardly a mystery that he would very quickly outmaneuver his two partners in this triumvirate, as well as the legislative bodies of the regime. Examine a crucial turning point for humanity—the French Revolution and its aftermath—in which common people threw off the shackles of oppression and seized freedom. And in a step that was really quite remarkable and was a preview of the way Napoleon wanted to reign, this step was to be ratified by a national plebiscite. The people were now called in to vote to ratify this step taken by the regime, taken by Napoleon. The outcome of the vote was 3, in favor, 8, against. One might suspect that there was a certain amount of manipulation and influence brought to bear on the outcome, but Napoleon was quite clearly very popular in France at this time. During the coronation ceremony that crowned him Emperor, Napoleon broke with tradition and placed the crown upon his own head, rather than allow the Archbishop of Reims to

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place the crown on him. In , he used a trumped up royalist plot to declare himself emperor. He claimed that there was a conspiracy to return the Bourbon monarchy, to overthrow the Revolution. Napoleon constantly talked about the Revolution, even the Republic at times and saw the great danger. But he always tried to present himself on the one hand as a military man, a man of affairs, a pragmatist in some ways, but also as the legitimate heir of the Revolution. Once again, this step was ratified by a plebiscite, and the first line of this new constitutional document read: What sort of empire was this? What sort of state was this to be? Was he, as Napoleon claimed, the legitimate heir of the Revolution, or was he, as his critics certainly claimed, simply a military tyrant, reminiscent of the worst aspects of the Roman Empire? Or does his regime represent a really uniquely new political synthesis of both democratic forms and authoritarian control? To answer these questions, we need to turn to the basic elements of the regime itself: The Constitution of had been based on universal suffrage. There was universal suffrage to elect electors, who would then elect a final legislature. This was the usual kind of compromised solution. If you like this article, consider sharing it! That new code imposed upon France a uniform system of justice. It called for equality before the law. This was a major step. One thing that equality before the law meant to the Napoleonic regime was that no one would be tax-exempt. All French citizens were now going to bear the financial burdens of state. Freedom of religion was guaranteed under the new constitution; Protestants would be able to practice their religion, and Napoleon took steps to emancipate the Jews. This had been done initially during the Revolution itself in the first constitution. Napoleon would take additional steps in this direction. The new constitution also called for freedom of profession. It dealt the final deathblow to the old guilds, and it was a bow toward the new forces of commercial capitalism and industrialization in France. What it did was to signal to liberal economic elements that this was going to be a regime that would adopt policies that were favorable to business, favorable to trade, to commerce, to break whatever residual powers lingered of the old guild system in France. For Napoleon, it was quite clear the genie could not be put back in the bottle; the Revolution had happened. Still, Napoleon believed you could not have a legitimate government, post-Revolution, without a constitution. His regime was built on a claim to popular sovereignty, embedded in the Constitution, embedded in the elections, embedded in the plebiscites, all of which gave to this Napoleonic regime a very radical progressive bent. Napoleon also would continue a policy that had really been emphasized during the Revolution: This was also part of one of the other great social claims of the Napoleonic regime. This was to be a regime in which careers were open to talent. What really mattered was the man of talent, the man of ability, willing to take chances and to achieve. A rational centralized administration was created under Napoleon. He created a very efficient system of taxation, not a very exciting sort of reform, but obviously, considering the history of France in the 18th century, it was absolutely essential. He returned France to a system of centralized administration, where local officials were appointed from Paris. In fact, under Napoleon, one sees the most centralized of all of the various French regimes of the 18th century and into the 19th century. The Concordat of , which acknowledged Catholicism as the religion of the majority of French people, also required that Catholic leaders in France take a civil oath to the government. After a decade in which relations between the various French revolutionaries and the Church were strained to put it mildly , Napoleon was determined to restore good relations with the papacy, to bring the Church back into the mainstream of French political life. This concordat with the Vatican was enormously popular in France. But if these factors were consistent with the Revolution, other aspects of this Napoleonic regime were not. His opponents claimed that Napoleon was really a dictator, if one with great popular support. Certainly the system was maintained by secret police and very strict censorship. The number of newspapers in Paris shrank from 73 in to 13, and then down to four. They were closely censored by the regime. Secret agents supervised the press and the arts under Napoleon. Surveillance of enemies was common, and arrest of enemies or potential enemies was also commonplace. One also sees a somewhat chilling development here, which was that some opponents or potential opponents of Napoleon were arrested or taken into a kind of protective custody, and then sent off to mental institutionsâ€”not prisons, but mental institutions. Still, for whatever oppressive qualities this Napoleonic regime displayed, the Napoleonic Empire was

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enormously popular in France, certainly down to the fact that the regime had consolidated the most positive gains made during the Revolution. In addition to this Napoleon had restored grandeur to France. Paris had once again become the center of Western civilization.

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6: 19th Century anti-Semitism

Rabbi Yehudah Shlomo Alkalay () and Rabbi Zevi Hirsch Kalischer () appeared in the mid-nineteenth century and were among the first proponents of Zionism to argue that Jewish settlement in Israel was a preparatory stage for the coming of the Messiah.

Birth and education[change change source] Napoleon Bonaparte was born in Casa Buonaparte in the town of Ajaccio , Corsica, on the 15th of August This was one year after the island was given to France by the Republic of Genoa. He was named Napoleone di Buonaparte. He took his first name from an uncle who had been killed fighting the French. They had come to Corsica in the 16th century. Her firm education controlled a wild child. Napoleon was baptized as a Catholic just before his second birthday, on 21 July at Ajaccio Cathedral. He was nine years old when he entered the academy. Napoleon was able to spend much of the next eight years in Corsica. There he played an active part in political and military matters. He came into conflict with the Corsican nationalist Pasquale Paoli, and his family was forced to flee to Marseille in The French Revolution caused much fighting and disorder in France. At times, Napoleon was connected to those in power. Other times, he was in jail. In the French Revolutionary Wars he helped the Republic against royalists who supported the former king of France. In September , he assumed command of an artillery brigade at the siege of Toulon , where royalist leaders had welcomed a British fleet and troops. The British were driven out in December 17, , and Bonaparte was rewarded with promotion to brigadier general and assigned to the French army in Italy in February More than a royalists died and the rest fled. He had cleared the streets with "a whiff of grapeshot" according to the 19th-century historian Thomas Carlyle. He was then promoted to major general and marked his name on the French Revolution. The defeat of the Royalist rebellions ended the threat to the Convention and earned Bonaparte sudden fame, wealth, and the patronage of the new Directory. In March 9 , , Napoleon married Josephine de Beauharnais, a widow older than he was and a very unlikely wife to the future ruler. Italian Campaign[change change source] The campaign in Italy is the first time Napoleon led France to war. Late in March , Bonaparte began a series of operations to divide and defeat the Austrian and Sardinian armies in Italy. Then, in a series of brilliant battles, he won Lombardy from the Austrians. Mantua , the last Lombard stronghold fell in February Barely French soldiers died, while thousands of Mamluks an old power in the Middle East were killed. But his army was weakened by bubonic plague and poor supplies because the Navy was defeated at the Battle of the Nile. The Egyptian campaign was a military failure but a cultural success. Napoleon went back to France because of a change in the French government. Some believe that Napoleon should not have left his soldiers in Egypt. Other deputies realised they faced an attempted coup. This made Bonaparte the most powerful person in France, and he took up residence at the Tuileries. In , Napoleon ensured his power by crossing the Alps and defeating the Austrians at Marengo. He then negotiated a general European peace that established the Rhine River as the eastern border of France. He also concluded an agreement with the pope the Concordat of , which contributed to French domestic tranquility by ending the quarrel with the Roman Catholic Church that had arisen during the French Revolution. In France the administration was reorganized, the court system was simplified, and all schools were put under centralized control. French law was standardized in the Napoleonic Code , or civil code, and six other codes. They guaranteed the rights and liberties won in the Revolution, including equality before the law and freedom of religion. It gave Napoleon a reason to start a hereditary dynasty. The people of France did not see him as the monarch of the old regime because of his holding a Roman Empire title. This had been agreed on between Napoleon and the Pope. Reforms[change change source] To restore prosperity , Napoleon modernized finance. He regulated the economy to control prices, encouraged new industry, and built roads and canals. To ensure well-trained officials and military officers, he promoted a system of public schools under firm government control. He also repealed some social reforms of the revolution. He made peace with the Catholic Church in the Concordat of The Concordat kept the Church under state control but recognized religious

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freedom for Catholics. Napoleon I won support across class lines. Peasants were relieved when he recognized their right to lands they had bought during the revolution. It embodied Enlightenment principles such as equality of all citizens before the law, religious toleration, and advancement based on virtue. But the Napoleonic Code undid some reforms of the French Revolution. Women, for example, lost most of their newly gained rights under the new code. Male heads of households regained full authority over their wives and children. Again, Napoleon valued order and authority over individual rights. Napoleon also established the Confederation of the Rhine most of the German states of which he was protector. Soon she delivered a son and heir to the Bonaparte Dynasty. He also added new states to the empire: However, in June 23 , , Napoleon went to war with Russia. The French invasion of Russia defeated many Russian cities and villages, but by the time they reached Moscow it was winter. The Russians began to attack. Napoleon and his army had to go back to France. Most of his soldiers never returned to France. His army was reduced to 70, soldiers and 40, stragglers, against more than three times as many Allied troops. Finally at the Battle of the Nations he was defeated by the Allies: Sweden , Russia , Austria , and Prussia. Abdication of Emperor Napoleon in Fontainebleau Exile in Elba[change change source] Napoleon had no choice but to abdicate in favor of his son. However, the Allies refused to accept this. Napoleon abdicated without conditions on April 11 , Before his official abdication, Napoleon attempted suicide with a pill but it did not work. The Allies allowed Napoleon to keep an imperial title "Emperor of Elba" and an allowance of 2 million francs a year. Napoleon even requested a 21 gun salute as emperor of the island of Elba. Many delegates feared that Elba was too close to Europe to keep such a dangerous force. The Hundred Days[change change source] Battle of Waterloo Separated from his son and wife, who had come under Austrian control, cut off from the allowance guaranteed to him by the Treaty of Fontainebleau, and aware of rumours he was about to be banished to a remote island in the Atlantic Ocean , Napoleon escaped from Elba on February 26 He made a surprise march on March 1 , to Paris. He again became ruler of France for a length of days. Napoleon was defeated at the Battle of Waterloo by the British under Duke of Wellington and Prussians on June 18 , which was his last battle. Napoleon was again captured and taken to his second exile on the island of Saint Helena on the Atlantic Ocean. Helena Napoleon was sent to the island of Saint Helena , off the coast of Africa. He died on May 5 of stomach cancer. Napoleon kept himself up to date of the events through The Times and hoped for release in the event that Holland became Prime Minister. There was even a plan to rescue him with a primitive submarine. For Lord Byron, Napoleon was the epitome of the Romantic hero, the persecuted, lonely and flawed genius. The news that Napoleon had taken up gardening at Longwood also appealed to more domestic British sensibilities. The Napoleonic Code reflects the modern French Constitution. Weapons and other kinds of military technology remained largely static through the Revolutionary and Napoleonic eras, but 18th century operational mobility underwent significant change. He failed to make Europe into a French Empire. Instead, he sparked nationalist feeling across Europe.

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7: Rebellion and Revolution in France | Guided History

A modern secular movement called Zionism was founded in the 19th century, but the belief that Jews belong in Zion (the biblical term for Jerusalem) is as old as the Jewish people. The Effects of Both Pogroms, which were violent riots targeted at massacring or persecuting a religious or ethnic group, were commonplace in 19th century Russia.

The Court in the Nineteenth Century: It was also an age of monarchy. Napoleon I not only appointed members of his dynasty rulers of Lucca , Holland , Naples , Westphalia , Berg and Spain He also abolished all remaining republics in Europe, both old and new: Until the fall of the Second Empire in , Europe was more monarchical than at any time since the rise of the Italian city states in the early middle ages. The French republic of had been an interlude caused by the failure of Louis XVI and the radicalism of the assemblies. Thereafter, under three dynasties, Bonaparte, Bourbon and Orleans, France repeatedly tried different forms of monarchy. Each reign, even that of the ultra-reactionary Charles X, began with a wave of popularity for the monarch, and the vote of a generous Liste civile. Because they had to compete with possible alternative regimes, each dynasty tried harder to make its court more splendid or appropriate – more than Louis XVI and Marie Antoinette had done before In order to make it more inclusive and appealing, the entire Maison du Roi was reformed, for the only time in its history, in The court remained a vital test of allegiance, meeting-place, and news centre for the elite. In the Comte de Castellane wrote "as it was Sunday, I went to the palace. Court officials could have decisive influence. In Louis-Philippe decided to abolish the entire Maison du Roi, even the royal chapel and royal hunt: Architecture shows the continued vitality of court life. In Horace de Vielcastel, a curator in the Louvre, wrote in his diary: The court was one of the most entertaining in Europe: As in traditional court societies, power and biology were connected. She was also the first French consort to sit in the council of ministers at the same time as, as well as in the absence of, her husband. The principal cause of the fall of French monarchs, in , , , , and was not political but military: Another factor weakening French monarchies was dynastic chance: Until , however, France provided the principal model for European monarchies, and European constitutions. From the point of view of courts, there was no national history, only European history. The grandiose coronation of Napoleon I in , for example, inspired both the coronation [p. The Austrian and British civil uniforms, created in and respectively, were based on French uniforms. Dynasties without effective constitutions usually failed, even when they had a loyal army, as was the case with the Bourbons of Naples in Conversely revolutions in Paris in and , far more than those of and , helped trigger revolutions in other countries. Successful dynasties created nations as well as constitutions: German unity was achieved in the galerie des glaces of Versailles on 18 January when Wilhelm I was acclaimed German Emperor by his fellow monarchs. As the celebrated picture by Anton von Werner confirmed, not one civilian or parliamentarian was present. Material culture confirms the power of court society and its expansion into new classes. There was an increase in the number of people wearing court dress and uniforms, and court mourning, in the capitals of Europe before There was a similar expansion of honours systems - Orders, medals, titles, audiences – signs of power linking subjects directly to their monarchs. As one Rothschild wrote to his brother in Courts remained centres of artistic inspiration as well as economic power. The best-selling writer of his day, Sir Walter Scott was a friend of George IV, helped arrange his historic visit to Scotland in and frequently wrote about courts in his novels. The list is endless. Architecture confirms the re-monarchisation of Europe. After a retreat in the second half of the eighteenth century – when monarchs had preferred the relative privacy of Kew, Paretz, or the Hermitage – they started to build or expand palaces again. The town council was expelled. Brussels, as well as Amsterdam, experienced a monarchisation process. In , after a successful revolution against Austrian rule, the Southern Netherlands proclaimed the first modern republic in Europe. Its name – the Etats Beliques Unis – showed its American inspiration. After their next successful revolution, however, against Dutch rule in , the Southern Netherlands, spurning a republic, turned to monarchy, finally accepting as King the candidate of the Great

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Powers of Europe, Prince Leopold of Saxe-Coburg. A similar process took place in Athens. In the first government building erected in the new capital after the Greek war of independence, before a parliament, ministries or university, was the massive royal palace, designed by the Bavarian court architect Leo von Klenze for the new King Otto, younger son of Ludwig I of Bavaria. Monarchy was an expanding, not a contracting system. One reason for the choice of foreign, rather than native, monarchs by Greece, Romania, Bulgaria and Norway was their desire to join the European family of kings – still a valid concept before In Constantinople the massive palaces of Dolmabahce, Ciragan and Beylerbey, symbols of the Europeanisation of the later Ottoman Empire, were built in by sultans Abdulmecid and Abdulaziz. In addition an entire city of kiosks, offices, schools and residences, was created after in the grounds of Yildiz palace, on a hill above the Bosphorus. In its turn Yildiz was surrounded by the houses of ministers and sheikhs. In France the strength of the republican tradition in universities and the fear of appearing reactionary has made it easy to forget that the revolution of was not at first republican. Revolutionaries wanted Louis XVI to lead them. A second factor side-lining monarchy in nineteenth-century France is that historians are usually civilians. They have failed to research the role of armies in politics and to see the nineteenth century as the apogee of military monarchy. All nineteenth century monarchs were also commanders-in-chief. They knew that, as Voltaire had written, god is on the side of the big battalions. Napoleon I and III seized power through military coups and lost it after military defeats. Architecture is a third factor marginalising the French monarchies of the nineteenth century. The key documents were the palaces of the Tuileries and Saint-Cloud. One of the most remarkable records of the relationship between monarchy and architecture is a nineteenth century document. Since , with the decline of Marxism, studies on the French court in the nineteenth century have become more frequent. I myself was drawn to the court by the letters and diaries of the Restoration, above all by the letters preserved in the O3 series Maison du roi in the Archives Nationales. Antonetti for example shows that, far from being a constitutional monarch, Louis Philippe had become almost all-powerful – and hostile to reforms - in the government by Every monarchy had a key adviser determined to make the regime the centre of patronage: Yet the composition of the royal household was a crucial political factor on at least two occasions. It was said they had lost three kingdoms for the sake of three white wands. On her accession in one of the first acts of the young queen Victoria was to move to Buckingham Palace. There Lady Granville, wife of the British ambassador to Paris, found the young Queen "perfect in manner, dignity and grace. It is so much more like a Court than any I have seen. Control of the royal household was felt to be necessary for control of the House of Commons. A few days after her marriage in , Queen Victoria assured Prince Albert: In Power and Place: He insisted on seeing despatches and being consulted on appointments. Heffer also shows the desire of ministers, in particular A. In Russia the work of Dominic Lieven and Richard Wortman has led to a reevaluation of the role of the monarchy and the court. There was no cooption of the bourgeoisie as in Bavaria or Prussia. In his magnificent two volume Scenarios of Power: The number of chamberlains, and the size of the Imperial Guard grew from the reign of Alexander I as did the number of ministers and officials given senior court posts. In a highly original fashion, he uses ceremonies – interior decoration – sculpture - photographs to show how the tsars saw themselves their court, empire, and subjects. Nicholas II was in love with army life: He believed that the duma – opened at a court ceremony in the Winter Palace in - was the expression of his will, and that he should run the army and the navy himself. He also believed in "the wonderful hymn of mutual love" between Tsar and people, expressed during the Romanov tercentenary of and the ceremonies of the proclamation of war in Like Charles X in , he believed his own myth and in the "sacred duty of the Russian Tsar to be among his troops" – until, after the outbreak of revolution in February , reality broke through and he wrote in his diary: Since they have so many palaces and palace objects to look after, museum curators are often more interested in courts than historians. The splendour and confidence of the Russian court, and its continued patronage of the arts, was confirmed in by the popular exhibition, organised by the Hermitage Palace Museum staff at the Amsterdam Hermitage: At the Russian court: Palace and Protocol in the nineteenth century. Peasants and workers hardly appear. Here we see how, through the court system, one woman of

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limited intellect could have a central, multidimensional and international impact. It helped the Emperor keep his prestige, despite his many mistakes and defeats. However many papers have been destroyed. Above all Germany has seen a revival of court history, launched by two conferences in Corfu in and Darmstadt in Finally historians realised, what should have been self evident: In *Pomp und Politik. Monarchenbegegnungen in Europa zwischen Ancien Regime und Erstem Weltkrieg* Paderborn, Ferdinand Schoningk, , Johannes Paulmann described ceremonial and ritual relations between monarchs, as well as diplomacy and state militarisation. The greatest change, however, has been in treatment of the reign of Wilhelm II. In *The Kaiser and his Court: In his magisterial biography of the Kaiser* Frankfurt, C.

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8: The Court in the Nineteenth Century : return to the Limelight - Cour de www.enganchecubano.com

In the late 19th century, in the midst of the continued decline of the Ottoman empire, a nationalist movement emerged in Turkey under the guidance of a group calling themselves the "Young Turks," who successfully forced the sultan to establish a constitutional government in

Background - When did Zionism Begin? Love of Zion in Jewish History Capsule History of Zionism In retrospect, it is useful to divide the development of Zionism into several more or less distinct stages, influenced by the course of external events as well as changes that Zionism itself brought about. Pre-Zionism - The cultural basis of Zionism, the tie of the Jewish people to the land of Israel, existed since the time of the exile, throughout the history of the Galut Golah , Diaspora. In this period, Zionism was often expressed in Messianic movements. We may, with some truth as well as humor, call this the period of "impractical Zionism. Foundational Zionism - In this period, Zionism became an organized political movement inspired and initially led by Theodor Herzl and then by Chaim Weizmann. The latter movements were stimulated as a reaction to Political Zionism. This period also saw the emergence of Labor Zionism or Socialist Zionism. The principle concern of Zionism in this period was obtaining a charter for a Jewish national home. The Zionist movement was led by middle and upper class Jews. Mandatory Zionism - Under the British mandate, the leadership of the Zionist movement came to be centered in the land of Israel "Palestine" rather than in Europe, and became identified with the Labor Zionist leadership of the Jewish Yishuv community in Palestine. In this period Zionism focused on settling the land, on defense against Arabs, and later on rescuing Jews from the Holocaust and the struggle against the British government. David Ben-Gurion led the Zionist movement during most of this period. David Ben-Gurion again is identified with the initial period of Israeli independence. Inside Israel, "Zionism" became associated with "official" ideology and political cant, derisively known as "tsiyonut. It made Zionism more respectable in the United States among American Jews and it kindled a Zionist reawakening in Jews around the world, especially in the Soviet Union. At the same time it encouraged militarism, the birth of the Greater Israel movement and ultimately helped to bring to power revisionist Zionism under Menachem Begin and the Likud party. It also encouraged the dangerously complacent belief that the existence of Israel is an irreversible fact. Zionism under the Revisionists - The Yom Kippur War set in motion a train of events that led to disillusionment with Labor Zionist leadership. In , the Likud party came to power. Israel and a portion of the Zionist movement became focused on developing settlements in the occupied West Bank and Gaza strip. Socialist ideals were discarded in favor of a free economy. The historical culture of Israel changed. The education system downgraded the contribution of the Labor Zionist movement and its leaders. The change expressed itself in all aspects of Israeli culture. Formal dress, once anathema to Israeli politicians and Israeli society, became acceptable and desirable. Revisionist and religious Zionist movements, once the fringe of the Zionist movement, insisted that they are the "real" Zionists, and Zionism abroad came to be identified with the settlement movement. The "Post-Zionist" Reaction and dovish Zionism - Those Israelis who opposed the settlement movement initiated a reaction against the Zionist swing to the right. This reaction expressed itself in the form of Zionist opposition to government policies, and of anti-Zionist opposition, which called itself "post-Zionist. The latter group strives to discredit Zionism as a colonialist imperialist movement and wants to end the Jewish State of Israel. As a byproduct of the Oslo peace process and the subsequent violence, the post-Zionist movement achieved considerable prominence for a time. Professor Zeev Sternhell is considered a member of the Zionist opposition, while Ilan Pappé is a "post-Zionist," actually anti-Zionist, advocate of the abolition of the Jewish national home. Zionist Revival - The Arab Palestinian violence that began in September was accompanied by increasingly strident anti-Semitism and anti-Zionism, including calls for academic boycotts of Israel and calls for dismantling the "apartheid state. Pre-Zionism Zionism was a natural product of the culture of the Jewish people in exile. It did not spring full blown from a void with the creation of the Zionist movement in The

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central idea of Zionism, disputed by anti-Zionists, is that the Jews are a people, a nation tied to a specific land, and not just a religion. It is a misconception to think that this idea was born in the 19th century. Since the Romans exiled the Jews from the land that the Jews called Judea and the Romans called Palestine, the Jews had referred to the lands outside the land of Judea or Israel as Gola meaning "exile" rather than "Diaspora" meaning dispersion and to their condition as "Galut". Implicitly then, there was a land from which Jews were exiled and to which they understood that they belonged. The land of Israel was at a crossroads of the Middle East and the Mediterranean and was therefore conquered many times: Of these, only the Jews made the land into their national home. Jewish national culture, fused with religion, centered around the geography, seasons and history of the land and of the Jews in the land. The Jews created the Old Testament Bible- The Tanach, which described their history and the history of the land, and their connection to it. The Bible formed the backbone of Jewish culture and later was to form the backbone of Western Christian culture, so that the entire world recognized the connection between the Jews and their land. When the Romans conquered Palestine, and Jews were exiled to the Diaspora, the connection to the land was preserved in the Bible, and in prayers that daily called for the rebuilding of Jerusalem, and it was expressed in the writings of medieval poets. In the Diaspora, religion became the medium for preserving Jewish culture and Jewish ties to the ancient land of the Jews. The ritual plants of Sukkoth were imported from the Holy Land at great expense. A Holy-Land centered tradition persisted in Diaspora thought and writing. This tradition may be called "proto-nationalist" because there was no nationalism in the modern sense in those times. It was not only religious or confined to hoping for messianic redemption, but consisted of longing for the land of Israel. It is preserved in the poetry of Yehuda Halevi, a Spanish Jewish physician, poet and philosopher, who himself immigrated to "the Holy Land" and died there. Jews had maintained a connection with Palestine, both actual and spiritual. This continued even after the Bar Kochba revolt in 132-135, when large numbers of Jews were exiled from Roman Palestine. The Jewish community in Palestine revived in subsequent years. Under Muslim rule, it is estimated to have numbered as many as 100,000, prior to the Crusades, about AD 1000. The Crusaders killed most of the Jewish population of Palestine or forced them into exile, so that only about 1,000 families remained after the reconquest of Palestine by Saladin. The Jewish community in Palestine waxed and waned with the vicissitudes of conquest and economic hardship. A trickle of Jews came because of love of Israel, and were sometimes encouraged by invitations by different Turkish rulers to displaced European Jews to settle in Tiberias and Hebron. From time to time, small numbers of Jews came to settle in the land of Israel in answer to rabbinical or Messianic calls, or fleeing persecution in Europe. Beginning about 1600, groups of followers led by rabbis reached Palestine from Europe and the Ottoman empire with various programs. For example, Rabbi Yehuda Hehasid and his followers settled in Jerusalem about 1600, but the rabbi died suddenly, and eventually, an Arab mob, angered over unpaid debts, destroyed the synagogue the group had built and banned all European Ashkenazy Jews from Jerusalem. Rabbis Luzatto and Ben-Attar led a relatively large immigration about 1650. Other groups and individuals came from Lithuania and Turkey and different countries in Eastern Europe. At no time between the Roman exile and the rise of modern Zionism was there a movement to settle the holy land that engaged the main body of European or Eastern Jews, though many were attracted to various false Messiahs such as Shabetai Tzvi, who promised to restore Jews to their land. For most Jews, the connection with the ancient homeland and with Jerusalem remained largely cultural and spiritual. Return to the homeland was a hypothetical event that would occur with the coming of the Messiah at an unknown date in the far future. European Jews lived, for the most part in ghettos. They did not get a general education, and did not, for the most part, engage in practical trades that might prepare them for living in Palestine. Most of the communities founded by these early settlers met with economic disaster, or were disbanded following earthquakes, riots or outbreaks of disease. The Jewish communities of Safed, Tiberias, Jerusalem and Hebron were typically destroyed by natural and man-made disasters and repopulated several times, never supporting more than a few thousand persons each at their height. The Jews of Palestine, numbering about 17,000, by the mid-19th century, lived primarily on charity - Halukka donations, with only a very few engaging in crafts trade or

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productive work. Spinoza and Zionism The religion of the nation of Israel, Judaism, had been so completely identified with its people, that almost nothing remained of an ethnic or national consciousness. Indeed, in Europe of the Middle Ages, "nations" did not really exist, and there were few if any people who would admit to being non-religious. He began to deliver himself of beliefs that the elders of the congregation felt were incompatible with the Jewish religion. Spinoza did not believe in conventional religion and prayer, and he asserted that god was in everything and everywhere. He was excommunicated from the Jewish congregation. Therefore, he was no longer a member of the Jewish religion. Yet it was clear that everyone considered him to be a Jew in some sense. Therefore, it is clear that even before the 19th century, the Jews, and the world, understood that "Jewish" is something more than a religion. Spinoza cannot be considered a Zionist, but his ethics and his approach to Jewish history and the Jewish religion served as an inspiration for many later secular Zionists.

Emancipation and Zionism The French revolution and the rise of Napoleon hastened the emancipation of European Jewry, who were no longer confined to the ghettos of European cities, and became citizens like everyone else. Eventually, the liberalization reached Eastern Europe and Russia as well. The enlightenment of the 18th century and the emancipation of the 19th were a great shock for Jewish culture and identity. Jews split into several groups during the nineteenth century. Ultraorthodox Jews remained faithful to the culture of the ghetto, which excluded the possibility of intermingling in modern society or gaining a modern education. A second group attempted to assimilate completely into European society, converting to Christianity and losing their Jewish identity. A third group believed that they could integrate as modern citizens, with equal rights and still maintain their Jewish faith, while renouncing any cultural or group allegiance to Judaism. In effect, their Judaism became somewhat like a section of the Protestant religion. They found various euphemisms for their identity, such as Hebrews or Germans of the Mosaic faith. This group founded the Reform Judaism movement. The assimilationist viewpoints took it on faith that once the Jews "became like everyone else" they would be accepted in society as equals, and would become Germans, Italians, Englishmen or Frenchmen. However, it became increasingly evident to many during the nineteenth century that assimilation was not necessarily desirable. Perhaps it was impossible as well, since anti-Jewish feeling did not abate. The newly coined Christians and "Germans of the Mosaic Faith" found themselves the objects of increasing anti-Jewish sentiment, which took on the title of "anti-Semitism" in 19th century Germany. The ferment and cultural chaos unleashed by the emancipation produced a confusing variety of religious, intellectual and cultural reform movements among the Jews, which also evolved in many directions. The " Haskalah " or Jewish enlightenment was a movement for modernization of Judaism. In part it was assimilationist, but some of the leaders of the Haskalah believed in Hebrew culture and some turned ultimately to nationalism and Zionism, causing a split within the movement. The first challenge of emancipation to Judaism was that while it seemed that Jews could live as equal citizens in modern society, it became obvious that if they truly integrated into modern secular democracies, Jews would stop being Jews, and therefore the idea of "equal rights for Jews" would be meaningless. See also History of anti-Zionism Jewish anti-Zionism Reform Jewish anti-Zionism Proto-Zionism During this period, after the French Revolution and the emancipation of European Jewry, the vague spiritual bonds of the Jewish people to Israel began to express themselves in more concrete, though not always practical ways.

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9: Napoleon - The Rise to Power and History of Napoleon Bonaparte

Napoleon Bonaparte. He was the Emperor of the French and also the King of Italy as Napoleon I. His actions shaped European politics in the early 19th century. Bonaparte was born in Corsica. His parents were of noble Italian birth. He trained as an officer in mainland France. Napoleon became important under the First French Republic. He led successful campaigns against Coalitions of enemies of the Revolution.

The decadence of the monarchy coupled with a large amount of the population living in poverty resulted in one of the greatest revolutions Europe has ever seen. France entered the nineteenth century amidst struggles for power, bloody reigns of tyrannical leaders, and an underlying sense of dissatisfaction at the new governing bodies that took turns replacing the old regime. After many uprisings and the loss of many more lives, France finally brought itself to stability under the rule of Louis Napoleon, in the form of the Second French Empire. The initial revolution in France united the people against a common enemy, King Louis. After his disposal, there were many factions fighting for power. The revolution did not turn out the way many participants had expected. The constant fights for control set the stage for the rebellions that defined France in the mid-nineteenth century. After the end of the Jacobean Terror, Napoleon rose in power for a short period of time, followed by a reinstated monarchy. It was against this new monarchy that the people banded together again during the July Revolution and the June Rebellion. The final Revolution of and the coup led by Louis Napoleon led to the end of the uprisings in France and a stabilized central government. The sources here cover all these major events in French history, through the first hand accounts of people alive during this time and the research done by historians. All sources give a comprehensive view of the trials France endured from its first revolution onwards. Primary Sources Anderson, F. The expectations for a successful revolt were strict, and nobody was expected to leave their post. This source gives an excellent look into the way lives were changed by the revolution, and how it was organized by the leaders. After Louis was overthrown, the people of France no longer had a common cause to rally behind. The confusion and uncertainty that followed resulted in struggles for power between competing factions. In this essay, the leader of the Jacobians, Maximilien Robespierre, argues his ideas for progress to the people. He talks about how the king must be killed, as his crimes against the people of France were unpardonable. This article gives us a look into the ideas of the man who would later cause the Terror that killed thousands of French citizens. This also gives us a way to see the rationale behind the Jacobean Terror through the words of its leader. In this article, we get a look into the opinions of an ordinary, albeit well-known, citizen in the aftermath of the Revolution of Here, Victor Hugo gives us his opinion on the matter. This article is valuable in providing the reader with the opinions people would have held after 50 years of bloodshed and instability, and why they would have felt this way. Here, a man living in Paris at the time of the Revolution of gives us a detailed account of two days during the uprising. He describes everything from the weather of that day to the times of major events throughout the rebellion. While many other primary sources are often the opinion of the writer, this source is purely description. The author writes what his experiences in the great crowds of the revolution without throwing in personal opinion. Oxford University Press, This book is excellent for an overall look at the original French revolution. The author starts with the major people involved, and leads into the policies and actions that led to the discontent of the people. It does not only dwell on the political sides of things, however. Doyle takes a look at how societal norms of the time and religion played a role in sparking the overthrow of the monarchy. He also touches on the aftermath of the revolution, the fights between the leaders of it, and finishes with the introduction of Napoleon as a major figure in the government. This will give the reader a general background of the entire Revolution while detailing some major aspects of it. Empire of the World, It looks at his policies while he was emperor, with a focus on the wars he waged against Italy, Austria and Russia. Cambridge University Press, The author of this article takes a look at the governments of France after the initial revolution and questions how they led to the other rebellions in Paris in the nineteenth century. While the

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article does not go into detail about the July Revolution, it gives the reader much information on the bigger picture. She explains the way that leaders after the revolution centralized power and the effect this had on the people in both the provinces and the cities. The famous painting of the Revolution of being led by Lady Liberty. Barricades focuses on not the political happenings of the time, but the people behind the uprisings and those pushing for change. The author uses primary sources such as court records, articles and newspapers to bring together a narrative on how the working class and the bourgeoisie came together to achieve common goals. It gives both an overview of the situations leading to the formation of barricades and a look at some of the details of the turbulence of this rebellion. The June Rebellion- Traugott, Mark. University of California Press, This source is incredibly valuable for information regarding the barricades that became a hallmark of French rebellion. Traugott looks into the history of the barricade and the other forms of protest and how they have evolved over time. He then brings this history to France in the post-revolutionary period. He looks at the major groups that contributed to the barricaded revolutions, such as students and poor workers. He goes beyond the literal meaning of the barricades and into the symbol of strength and change they became for the people participating in the anti-government movements. While this novel is a work of fiction, the setting is very real. The author himself experienced the June Rebellion and participated in the action at the barricades. While the rebellion itself is only a short section in an otherwise large book, Hugo manages to give the reader a great idea of what was happening and who the major players in this uprising were. If the reader is able to shift through the romanticized details of this fight, this book can be a good resource for a general background on the June rebellion. The book that made the June Rebellion famous. The Revolution of de Lamartine, Alphonse. Alphonse de Lamartine, the author of this book, was very involved in French politics in the mid-nineteenth century. He was a high-ranking official in the provisional government and a presidential candidate in later years. Here, he explains many of the political events in France at the time of the Revolution of He takes us from the initial demands for liberal government reform to the social changes of the Industrial revolution that helped bring about the desire for the reforms. He mainly focuses on the organization of the working class that was the driving force behind the revolution, and adds in his opinion on major events here and there. For a look at the background of this revolution, this book gives a decent explanation. British Library Historical Print Editions, This book gives us a general look at the major objects of the revolution. It gives descriptions on the leaders of the groups demanding change, as well as the major events throughout the days of revolt and major influences of the time. It also provides illustrations from newspapers and posters to provide the reader with a look at how society viewed the revolution. While not incredibly detailed, it is a great source for understanding major parts of this particular rebellion.

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