

1: the protestant temperament | Download eBook PDF/EPUB

In tracing the hidden continuities of religious experience, of attitudes toward God, children, the self, sexuality, pleasure, virtue, and achievement, Greven identifies three distinct Protestant temperaments prevailing among Americans at the time: the Evangelical, the Moderate, and the General.

Princeton University Press, Few areas of historical investigation are as lively or exciting as that cluster of topics usually referred to as "the history of the family". With studies of such subjects as historical demography, child rearing practices and attitudes to sexuality appearing with growing frequency, it is pertinent to ask whether any patterns have begun to emerge, and whether a coherent and unified history of the family is likely to appear in the future. Although the diversity of the books under review make it clear that this is unlikely, it is possible after an examination of them to identify an organizing theme which, even if it does not lay the basis for a complete synthesis, does provide a greater measure of focus to the field. While differing greatly in subject matter and presuppositions about psychology, Greven and Trumbach both seek to illuminate the "interior" of the family- the world of sentiment and attitude. Their respective studies demonstrate the possibilities, but perhaps even more the limitations, of this type of enterprise. Distinguished by their attitude to self, they are the "evangelical", characterized by "the self suppressed", the "moderate", by "the self controlled" and the genteel", by "the self asserted". Rigid, uncompromising, tormented by a sense of isolation and aloneness, they sought "pure" churches, institutions which could give them a sense of unity and fellowship. Typically, when evangelicals turned to politics they attempted to use the state to enforce the same purity and orthodoxy they desired in religious life. During the Revolutionary era, evangelicals came to see England through the lens of their childhood experience, and found in politics an outlet for their unconscious fears and rage. They also saw in the Revolution an opportunity to transform and purify America, establishing a reign of virtue. The "moderate" was the product of a home in which the child was disciplined, but not broken. He came to feel a profound tension between his own self-assertion, which unlike the evangelical he saw as legitimate, and the demands of authority which he also saw. Growing up with a sense of the crucial importance of balance and control, he reacted strongly against the British attempts to destroy the existing balance of political power. The final type- the "genteel" -were raised in a permissive atmosphere, free from the tensions and self-doubt of the moderates and evangelicals. Nonetheless, some disturbing questions present themselves about the work. First, is his three-fold division tenable? Given the diversity of human beings, having only three pigeon-holes is bound to present problems of classification, and indeed the boundaries between the temperaments he lists are somewhat blurred. Again, it is astonishing that Greven sees so little change over time. Are the personality types he outlined so stable as to persist for centuries without significant modification? Finally, the psychological foundations of his theory are somewhat murky, since he cites with cheerful eclecticism, but little explanation, Freud, Erikson, Adorno, Kohlberg and others. Since so much of his argument is based on conjectures drawn from his psychological theories, a more explicit discussion and defence of them would be welcome. With all of these reservations, it is still true that this book raises an important problem - that of "temperament" - which, while perhaps not susceptible to definitive answers, must be attacked. In demonstrating this, he is concerned with the "external" features of family life, such as marriage and property law, but even more with the "interior" realms of sentiment and belief, and seeks to show the ways in which the two are connected. Only the aristocracy accepted patrilineal principles; the peasantry continued to maintain a kindred system. Trumbach has borrowed from anthropology for both his organizing definitions and for some of his categories of evidence, such as the implications of changes in the forbidden degrees of marriage and in mourning customs. This is the most original section of the book, and should prove to be stimulating to students of family history. He then turns to the emergence of domesticity, and argues that it was partly the consequence of the continued strength of kindred principles, but even more the result of the replacement of patriarchy by egalitarian family relations. Trumbach touches but briefly on the reason why the change occurred, since he is primarily concerned with showing that it did take place. He examines a remarkable range of evidence - the changing relations of masters and servants, divorce law,

attitudes to pregnancy, childbirth, breast feeding and inoculation, and school reform. Although much of this is novel, the conclusions are, as he admits, strikingly similar to those reached by Lawrence Stone. One original suggestion is that because the English aristocracy "had internalized egalitarian patterns of behavior in their families" p. Ultimately, however, like Greven he relies on conjecture since he is dealing with an area not susceptible to rigorous proof. His candid recognition and defence of this is refreshing, and there is considerable truth to his assertion that "when faced with exiguous evidence, The six essays in this volume, by a total of nine authors, represent a wide variety of approaches, but nonetheless possess a coherence and inter-connectedness rare in edited collections. Their application of statistical techniques is rigorous, imaginative and productive of often quite surprising conclusions. While not attempting to discover the temperaments or sentiments which shaped family life, they provide us with a knowledge of the structure and conduct of the family essential to that enterprise. The themes which dominate the book are the development of more accurate measures of fertility, its socio-economic determinants, household structure, the persistence of kinship ties outside the household, the development process of the family cycle, and the labour force and income strategies adopted by native and immigrant families. As the editors emphasize, the contributors are concerned not just with demographic analysis, or with household structure and family organization, but with the relationships between them, with family history as seen through family processes. It is this sensitivity to the dynamic and interactive character of social life which gives the book much of its power. The first and lengthiest study is the analysis of farm family fertility rates in the northern states in , done by Richard Easterlin, George Alter and Gretchen Condran. It is remarkable not only for the size of its sample 11 , farm households in townships but also for the ingenuity with which a measure of land availability was devised. It is impossible to review all of their conclusions, the principal one being that declining land availability was the key to falling fertility. While the theory is familiar, it is argued with a sophistication and depth of research which is quite compelling. It concludes that contrary to the suggestions of Michael Katz and Stuart Blumin, ethnicity was of prime importance in determining fertility, and that "simple divisions into rural and urban categories on the basis of population size are not useful" p. Significantly , rural black fertility dropped sharply, raising another challenge to the importance traditionally assigned to urbanization. The result is an intriguing look at the differing expenditure patterns and income strategies of Irish immigrants and native born Americans, which shows that those of the Irish changed in these years to approximate those of the native born. Students of immigration and labour history will find this rewarding reading. It is not the comprehensive study implied in the subtitle, but rather an examination, for three periods in American history, of a limited number of topics, with a heavy emphasis on household size and composition and the degree to which they were influenced by urbanization and industrialization. His material on the colonial period is wholly derived from previous studies, and his analysis of the period is based on aggregate census data. Only for the period has he done a significant amount of research, using the manuscript census to analyze patterns at the household level. His conclusions are hardly startling: A host of other objections could be raised, ranging from his research design to the inordinate number of syntactic and typographical errors in the text. Ultimately, however, its real problem is not its technical weakness but rather its preoccupation with questions of family size and composition. The dynamic and interactive approach of the contributors to Family and Population clearly represents a more significant and rewarding approach to the quantitative study of the family. While there is currently no prospect of some grand synthesis of all of what goes under the rubric "History of the Family", it is clear that we need some framework for analysis which will link such "exterior" aspects of the family as size and composition with the "interior" world of temperament and sentiment, and the family as a whole with the individuals who comprise it. The most promising possibility is outlined in the Introduction to the volume by Hareven and Vinovskis, where they suggest an approach that will link stages of the individual life cycle to stages in the family unit as it changes over the life of its members The life course approach, rather than merely focusing on stages of the family cycle, examines the process and timing of transitions as individuals move from one stage to the next.. These stages are by no means universal. Such patterns vary significantly among different social classes and cultural groups as well as historically. A much fuller discussion is found in Tamara Hareven, ed. Greven in fact does suggest pp. Indeed, if temperament made no

difference in the life course, one might wonder whether it was in fact of fundamental significance. While the life course may prove to be the most important model to appear to date in the history of the family, it would be unwise in a field so young and active to place too large a bet on the future direction of research. A Sociological Analysis. University of California Press, The New England Ministry, University of Pennsylvania Press, Spokesman for a Middle-Class America. University of Illinois Press, History as inevitable progress can rear its whiggish head in many ways. Currently it often appears in a morally inverted manner. Bledstein and Magali Sarfatti Larson ascribe an almost lock-step nineteenth-century evolution and enormous social power to American professions, a development which both authors regard as a bad thing. Impersonal and grasping professions "act" in a collective, seemingly intentional way against the interests of a victimized populace. For Bledstein and Larson, progress for professionals means regress for the interests of the majority of the population in a manner approaching moral totality. By contrast, Donald M. Scott and Clifford E. The development of the professions is not an unequivocal triumph, and yet professions spread in ways the populace as well as the aspirants for leadership desire, reservations notwithstanding. Not at all celebratory, this approach leads to a subtle critique rather than to an angry denunciation of American professions. Both modes of analysis lead toward a fuller understanding of the institutions and the ideology of the modern American middle class: Dreading failure, passionately courting success, abhorring amateurism, seeking inner confidence, money and status, booming and boosting, but also grasping for order and discipline, middle-class Americans sought structures, both outward and inward.

2: The Protestant Temperament by Philip J. Greven, Jr. | www.enganchecubano.com

The temperaments were the products of different child-rearing practices within Protestant families in early America. The Evangelicals ("The Self-Suppressed") were products of authoritarian families. Parents were harsh and made breaking the child's will the central task of child rearing.

Historicus - Military History, books, and teaching Tuesday, February 21, The Protestant Temperament Regardless of their field, most Historians focus on the external world of their subjects in the form of actions and ideologies. Action and ideology are evident through examination of records, speeches, business accounts, and laws passed, providing the evidence historians use to create an image of the past. The view of the past, and those who shaped it, however, are left incomplete by the exclusion of the internal mental and emotional structures of the people who lived in the past. Greven divides American Protestants into three broad categories, Evangelicals, Moderates, and the Genteel, based on their religious doctrine and general approach to life. Evidence of emotion and belief, which are much more difficult to discern, describe, and document, is gleaned from letters, speeches, sermons, and journals. Greven defines Evangelicals as a Protestants who believe in salvation through grace only, but who also experience a particular emotional reaction to that religious doctrine. Early American Evangelical belief that they must submit their entire being to God shaped all of their activities from discipline of children and family structure to the organization of churches, and their interactions with other people. This was the core of Evangelical belief – that the individual will and conception of self must be completely eradicated in favor of the Almighty. Evangelicals insisted on an ascetic lifestyle of strict discipline, diet, and somber clothing, with none of the common sources of entertainment allowed. Thus, dancing, cards, romances, or theatre were all denied them. Greven argues that beyond denying these to only themselves, Evangelicals wished to deny them to all other people in order to remove the temptation of these sinful delights from themselves. The need for purity and conformity, combined with what Greven describes as suppressed anger and aggression resulting from the breaking of their wills as children and again as part of the conversion experience, drove Evangelicals to aggressively attack their opponents in the public arena. Moderates were still religious people, but they believed that salvation could be achieved through a gradual process rather than a sudden and cataclysmic event. The stark difference in worldview from Evangelicals led Moderates to radically different methods of childrearing, which did not include crushing the wills of children. Moderates emphasized duty rather than fear in their children, in an effort to gain voluntary obedience. The children of Moderates, thus retained their will, but learned to control it. This meant that moderates were free to engage in what Evangelicals would consider dangerous and sinful activities such as playing cards or eating fine foods, but were under the onus of restraining any tendencies toward gluttony or other vices. Genteel families indulged children in their desires rather than teaching an ascetic lifestyle or one of discipline. Religious observances for Genteel families were a matter of form over substance, with the expectation that people who participated in the Sacraments, and were generally good would be saved. This makes the issue of divining emotional responses and motivations much more difficult. Trying to interpret these things without sufficient evidence is fraught with peril, as the beliefs of the researcher may loom larger in the analysis to fill the gaps. This potential may be why the Evangelicals receive more attention, with the Moderates and Genteel relegated to more supporting roles.

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Bringing together an extraordinary richness of evidence--from letters, diaries, and other intimate family writing of the 17th and 18th centuries--Philip Greven, the distinguished scholar of colonial history explores the strikingly distinctive ways in which Protestant children were reared, and the Protestant temperament shaped, in America.

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