

Speaker 1 (00:03)  
Screenshot. Thank you.

Speaker 2 (00:28)  
Yes,

Speaker 3 (00:30)  
So How are you?

Speaker 1 (00:33)  
Great.

Speaker 3 (00:34)  
Good, so thank you again for being here last week. I hope it was interesting. Yes, very much so good.

Speaker 3 (00:44)  
And actually, if you want on um If you want if you are not in the European form and you do not. I don't know if you receive our posters. So this Monday we'll have another event.

Speaker 2 (01:04)  
And

Speaker 3 (01:04)  
Not related to Armenia or to Germany, but actually related to Russia. I'm organizing a book event for A 3 co-authors, 1 of 2 of them are also friends of mine. It's it rode new, and they're It is just as alright.

Speaker 3 (01:27)  
And basically also a Finkle whose I think we'll join from zoom, it's going to be here at 40 to 7. So if you're interested, and you're here, you are most welcomed. Okay.

Speaker 1 (01:42)  
Quarter 7.

Speaker 3 (01:43)  
Quarter 7 yeah, for the, if you are in the European form, so you're supposed to get the message. Let me see here.

Speaker 3 (02:13)  
Great. So we jumped in time last ah, I will speak? Remind me in the last 5 minutes.

Speaker 3 (02:21)

We'll speak about the assignment I already. I uploaded just This week I should put a date. There.

Speaker 3 (02:31)

Don't look now because you'll have questions. Later, but so it's before 5 minutes before we finish, I'll speak about this and actually about About the things that we're to have to do etc, including your presentations, if you recall there's presentations in the class, we'll start them.

Speaker 2 (02:52)

Uh

Speaker 3 (02:53)

That's A From already if you want to be first, but in two weeks' time.

Speaker 2 (02:59)

Um.

Speaker 3 (03:00)

You'd have to anywhere speak about this, or I would speak about this. Now later you'll have the questions and anyway. So today, we're going to speak about a very monumental event, which you all probably heard of it's, and that is 1814 or 8, basically the spring of nations is, does anyone know where it started?

Speaker 3 (03:19)

What was the city Paris exactly? So Paris was the place where it started. I gave you readings from David Legwonn a very eminent.

Speaker 3 (03:30)

Historian of German history, actually, I don't know if we'll have time today. But perhaps for next week, we will still keep beholding or doing something with 1848 depends how much we've measure today, because it's a very, very vast project only on 80 48 1 could give a whole year seminar by the way, in every subject, actually, we're because I'm giving a sort of a taste of German nationalism or in its development. But any kind of this theme this could be developed into much more stating this a very eminent one of the most eminent historians Christopher Clark of the 19th century.

Speaker 3 (04:12)

I would say of German history in general, actually a supervisor of some of my very good colleagues. We speak about this another time. But Christopher Clark just finished writing a book named revolutionary spring.

Speaker 3 (04:30)

I truly truly recommend this. I might give a reading from it for next week. If we still stay in wait to 48, they still have to decide.

Speaker 3 (04:41)

Anyway, I uploaded the whole book on the moodle, so you have it there. Okay, it's 1500 pages on the moodle. You don't have to read them to worry.

Speaker 3 (04:52)

It's like this. It's not really 1500 pages, it's actually 600 because of the some. It's like big writing.

Speaker 3 (04:59)

So it's don't be afraid. Yeah, read the first 600. You'll get there anyway.

Speaker 3 (05:06)

I said the number of patriotist did you know that this is a very sort of only on 18 48 1 could give a whole so few in the seminar or even more than the section. So basically I also gave here Al would say, a quote from Napoleon in 1806 of course, during the napoleonic wars. And this is interesting because this, of course, is really relevant because 18 0 6 is a very famous here in German history is the battle of kosofena.

Speaker 3 (05:34)

And basically, as I stated two weeks ago, before we dealt with the odd ones in sort of a jump in historical time. I stated, yeah, I stated exactly that the Napoleon kwarzam, especially Fite, were actually awakening because of this defeat. Napoleon says a very, very important notion is basically, Germany was always becoming not being so in a sense.

Speaker 3 (05:58)

It's always in a process. Okay, it's always in some kind of a process of becoming a nation, okay, by the way, this is relevant to many other nations. Okay?

Speaker 3 (06:09)

One could state actually the same things on another nation that I mentioned there 7 times which is Italy, 1861 or 1861 or even for 59 to 61, we have the Wars for the Italian unifications and 61, the unification Rome is still not independent and Rome becomes Italy in 1870. And this reminds me, of course, of the saying that actually this is the same by metallic. It's okay, it's the same by metan.

Speaker 3 (06:42)

If don't get too excited by metal, if it's okay, it's not that exciting.

Speaker 4 (06:47)

Are you doing?

Speaker 2 (06:49)

I mean.

Speaker 3 (06:51)

So basically saying by met an IMF that which is rather similar and is stated that Italy is merely a geographic expression. Okay, so the NASA thing is Italy, and it always reminds me of this also saying by Napoleon that Germany is always so basically we are saying about things that

Speaker 1 (07:14)

You are in maid.

Speaker 3 (07:16)

We are actually speaking about notions. Okay, notions that are all the time only imagined but not feasible. Okay, maternal Napoleon.

Speaker 3 (07:29)

These are, of course, 2, they're very different individuals. Napoleon, actually, I would say represents the revolutionary, of course, sort of leader, even though it's not very well. That's a very big debate met in it without a doubt and is very important here.

Speaker 3 (07:46)

He's the one who's what He's actually there. Conservative leader, leading the conservative order of Europe after 18:15 until 18:48. When he needs to flee to London following the revolutions in Vienna.

Speaker 3 (08:04)

Okay? But Matt only without a doubt even more than Napoleon to some extent, but these 2 individuals represent one could say 2 opposite things, even though they're not that opposite. I must say right?

Speaker 3 (08:18)

But that's a topic for another class. But they are the 2 main individuals, but the 2 main leading systems. If you want of the first half of the 19th century Okay, we have revolution in France.

Speaker 3 (08:34)

We have Austria by metallic, and it's not only Oskar, because it's the Ostrich empire ostomary empire. And we have another force, which is also emerging, following a tin. We spoke about Austria, France is of course, on decline.

Speaker 3 (08:49)

Another very prominent force is which we already spoke about last week. By the way, prash course, okay, we have Austria and Prussia. Now, as I stated in several times he's doing this class, and I think especially in the first class, the fact that the unification of Germany Fell on the shoulders of Russia is only an incident.

Speaker 3 (09:12)

It could have been easily been led Or detective, mind if you want or shaped by Austria, Austria was the major force. Of course, Austria is the eastern part of the Reich okay? We found a doubt part of what we call the German lens or even if you want one of the major parts of the Germans only today in our imagination.

Speaker 3 (09:36)

We do think on austriav some kind of a German-speaking entity, but we don't think about it as Germany, of course. But. It's the center part of how or what is the German lens?

Speaker 3 (09:49)

Of course, Holy Roman Empire and 90 cents and Holy Roman Empire. I want to remind you all does not exist anymore after the battle of Vienna. Okay, very important as well.

Speaker 3 (10:00)

Okay, a lot of details, I know it's a it's a class with a lot of details, but I'll try to sketch them as good as I can for a very complicated subject. Okay, so we have these 2 leaders, and that is what we will focus on today and basically go into the revolution. Now we have the whole period of the 4 months.

Speaker 3 (10:21)

I hope you heard about the do you ever hear about the fomot spirit? Full bouts.

Speaker 1 (10:28)

Oh, as a male

Speaker 3 (10:30)

In March yeah, but what is for? So what happened before March of in France? Yeah, but not France not necessarily only France, but what happened before what is before?

Speaker 3 (10:43)

Marts also economic crisis. That's true, but what is what happens in March? That's what I meant.

Speaker 3 (10:49)

What happens in March of what year

Speaker 1 (10:52)

There's constitutions.

Speaker 3 (10:55)

March 1848, exactly. It's the revolution, not constitutionally constitutions. It's Constitution.

Speaker 3 (11:01)

That's that's the aftermath of the revolutions. Okay?

Speaker 1 (11:05)

Walter, as before October 7th.

Speaker 3 (11:09)

Exactly. Exactly. What happens before a date before March is the whole period a rather long one, and it's a question when it really started.

Speaker 3 (11:20)

It's the whole period before and we'll start by dealing with this. Okay. What I said about the age of metal is this is the age of metal.

Speaker 3 (11:26)

We have to start from there in order to understand the developments or the occurrences of one840th okay, now all of you would say probably that one848 was a failed or successful revolution failed. Okay, fare, there is.

Speaker 4 (11:44)

Might save you long-term.

Speaker 3 (11:46)

But okay, very good. So we have 2 very composite aspects here, actually, and you're reading the second part. You'll see also or you saw also that there is also some benefits if you want the things which are really sort of successful or even revolutionary evolution.

Speaker 3 (12:04)

And that is, and this is really the trickery of history. When we see a historical event, any historical event and we judge that event after a certain kind of period we might sometimes judge it in a very wrong way. Okay, I'll give you a very concrete example.

Speaker 3 (12:23)

181989I studied this already. But just did you have to understand today? I wouldn't say the 1989 is necessarily a watershed of a new relations between the west and the east.

Speaker 3 (12:35)

I will say that as we see after the war in Ukraine and beforehand we see this one989 is much more complex, one848 take it. This a different way, there is a failure. So 89 is a successful revolution.

Speaker 3 (12:50)

Okay, the brake. Now I'll show you.

Speaker 1 (12:52)

By the Cleveland stock, dear maybe in hundreds of years you'll go back to the

Speaker 3 (12:57)

Absolutely. Absolutely. This is why this is why we have to be very humble with historical determinations or how we see a concrete event.

Speaker 3 (13:07)

I'll give you another example. The COVID, if you ask me today, I don't think it's at a watershed moment. Today, when I was in the COVID, I would tell you everything will change.

Speaker 3 (13:19)

We will be in a different world. You know, everything will collapse. And now This also might be a false statement, because one could argue that part of the Russian Ukraine war, perhaps or even the war in Gaza.

Speaker 3 (13:33)

Perhaps I'm not saying there's a direct link but who knows what was the effect of the plague on said I'm not saying there is I'm not saying there is, I'm saying there might be what I'm saying is we have to be humble with history. That's it

Speaker 1 (13:46)

Okay? But in that case, we simply cannot answer, in that case, it was a trick question if it failed, or is it never a correct answer?

Speaker 3 (13:54)

I always ask street to brush this. What do you mean? No?

Speaker 3 (13:57)

No, I'm just kidding. By the way, 4549 To a large extent, it's much more of a watershed moment even in terms of How it was perceived then and now it's perceived now, okay, but we don't, and I think that would stay by the way, they will stay with us. They will stay with us because we have a magnitude of a rent.

Speaker 3 (14:21)

A time 89I am much more skeptical. I'm not saying it's not, oh yes, I'm saying we need to be now 1848. The same questions.

Speaker 3 (14:31)

Alright. We have this kind of almost a stew de null, which is of course a term that refers to 4549 okay. If you want Dundee means year 0.

Speaker 3 (14:44)

Everything started, we collaborated. Everything was started again. Restarted rebooted whatever you want to any technological term you want to apply here.

Speaker 3 (14:56)

Now people will say, no, nothing happened. The revolutionist came back, and other vision is the conservatives came back the conservative order. No, but this is much more complex.

Speaker 3 (15:07)

Because one cannot understand the 1871 event probably without understanding 1848. One could understand Italy in 1861, with understanding perhaps 1848 okay etc et cetera etc one could not understand by the way woman writes without understanding parts of the things that already took route. In 1848th, by the way, Christopher Clark and I thought this about 48 before I read this book, but I think he is really authority. On the subject, this is not my theme.

Speaker 3 (15:42)

And he really wrote, I think a really good book on this. I didn't read the whole fazon. 4 pages faze in 400 pages anyway.

Speaker 3 (15:50)

But what I read, I thought it's really written well and also the art. The argument is good and what he claims is that one948 is in fact a success to some extent. Okay, not a failure that many people stated.

Speaker 3 (16:05)

It is even though it's still regarded as the failed revolution. Okay, by the way, Arab spring, I'm not sure it's a failure. It's a very composite again, very, very just think about Syria, everyone flood.

Speaker 3 (16:25)

The acid, for instance, will stain in power And they said, this was a failed revolution in Syria, but eventually eventually didn't stay in power. And visa, you know, the opposite is actually is actually in Egypt. Everyone thought there will be a sort of a and actually we got a new bumbarak in the form of sisi.

Speaker 3 (16:46)

So things are very, very complex. And these sort of We have to be very humble with what we see as watershed moments. That's what I went to make clear.

Speaker 3 (16:55)

Okay, now we'll speak about the causes for the revolution. Very important. Some of that would say the unique, its unique features.

Speaker 3 (17:07)

People close the and we close the door. Some of its very, very unique features. Okay, then we'll go and speak about actually the German national Parliament.

Speaker 3 (17:22)



As well as stating a very important notion of client dotch luzong and go as a dotch luzong, so basically who knows what the lusong is lusung, and balance very good losing basically with? Umula, you're right. So basically we are talking about Sort of A Did jet big German solution and a small German solution?

Speaker 3 (17:56)

This state, this really came or emerged during 1848, basically meaning should we see Germany and Austria together, or should we see them as 2 distinct parts? Okay?

Speaker 2 (18:11)

Um.

Speaker 3 (18:12)

And of course the solution that was chosen was, of course the declined oculism. Okay, that's what we're talking about is something which is much more small concrete, and not the big sort of endeavor but this is a big big debate around 48, we'll speak about the final Parliament. If we have time today is then I doubt if we get to there, but perhaps we'll continue next week about the few individuals of the revolution including the very famous Robert Bloom who actually was executed in Vienna in 1848, another less famous individual, but the one which I actually wrote just finished 2 articles on I don't know how I got to him.

Speaker 3 (18:57)

It's a big question why I got, and sometimes why you study certain kind of individuals by the name of Karl blint kaulin was actually a revolutionary from Manhattan who moved to England in England 1852 after going like many revolutionaries through Brussels and Paris. By the way, who did the same route, another revolutionary brassels and pears beforehand one of the most famous revolutionaries Of the modern age before this not before this, after no, not Lenny, but you're not Lennon is not alive there?

Speaker 1 (19:37)

Time, so

Speaker 3 (19:38)

But very close, you just mentioned Lenin. The forefather of the ideological forefather of Leninism. Marx, okay, Marx is going.

Speaker 3 (19:48)

I can't remember if it's, I think it's Paris first, then Brussels, then first London, no Paris, there is I record Paris Brussels, London. That's true, but Paris, as far as I recall Paris process London, this came out of my mind. He did the same route.

Speaker 3 (20:10)

By the way, he stayed in the house of blint. It's if we speak about individuals very important, they structure a network if you want of Republicans of liberals all around Europe. This included

people from the failed revolution nor not failed revolution of 1848, the German ones of course, which were in contact with other revolutionaries.

Speaker 3 (20:34)

All around for instance, and it's a question. What was the role in 1848? But mattini, okay, gaibaldi, the most you know, the most famous revolutionaries, if you want of and unifiers of Italy, of course, Joseph, Garibaldi and Emma.

Speaker 2 (20:58)

And

Speaker 3 (20:58)

El Louis Blanc, the French social thinker social politician, who actually also flees to London etc cell phone etc. This is very good Okay, then we I want to go actually to the debate again of failed success, even though I already raised this question before, okay, so when you speak about formats, we have this individual metallic, of course. And the question is always, when did formats begin now Congress of Vienna 1815A very important monumental moment.

Speaker 3 (21:33)

By the way, it is a watershed also in hindsight, one could say this is, of course, by the way, when does the Congress available begin? I wrote here 1815. It's a mistake.

Speaker 3 (21:45)

It actually starts in 1814. But the historical memory is always at its because it does finish in 1850, but it does. It's start in 1814.

Speaker 3 (21:54)

We have to recall that during the Congo of Vienna, there's still fighting going on, because my pollen is back to the scene, right. Only eventually the a 15 is out of the scene, you know, when going to exile etc. And then of course, we have another possible date again.

Speaker 3 (22:14)

Question of watershed, not a watershed, the July revolution of 1830 okay, mailing France. By the way, not only affecting France, another entity, which is actually between France and Germany, to some extent which evolves doing 1830 is Belgium, Benjamin benjam. Very good.

Speaker 3 (22:33)

Okay, so bedroom is actually the one who's coming from that very, you know, the very artificial Benjamin.

Speaker 1 (22:39)

It's created for the British, though. Yes

Speaker 3 (22:43)

But it's always for the British since

Speaker 2 (22:46)

And

Speaker 3 (22:46)

Okay, but Benjamin is arising by the way, now. The entity that we spoke about last week, not direct with the revolution but still very much in lunches. Of course, Greece.

Speaker 3 (22:56)

Okay, it's not direct with the revolution, but what I want the claim I want to give here than the 1820s until the end of the beginning of 18 our very evolution years where we have national or the beginning of national waking. The Greeks for that matter are really the forerunners of what we see all around Europe during the 19th century. To some extent, they are the ones who are again the followers of the national awakening of the holyop.

Speaker 3 (23:28)

And it's a very important case. To that extent, one could say, and it is a very interesting claim, and I always stated that United States of America is actually the oldest nation in the world. Because if we see nationalism as a modern phenomena, the United States is their first nation.

Speaker 1 (23:49)

Okay, voila, you know what, that's that's an interesting idea of that

Speaker 3 (23:55)

I mean, I mean, I'm not sure what I will relate to it, but again I'm not sure it's totally true. But what I'm saying we've received is a national and then France follows because it's as a modern entity. Let's say 7089, but that's debatable, because by the way, saying about those revolution areas, the same question applies to 7089 success or failure.

Speaker 3 (24:18)

When you ask someone in 1815, he will tell you. This is or after the colonists, it's a total failure. But for the long duly

Speaker 1 (24:28)

The science goes back-and-forth.

Speaker 3 (24:30)

All the time that's true. That's true, that's true. That's but again, the point is that we have to really take some distance and be very, very humble in front of these things.

Speaker 3 (24:41)

Again, emergence of 2 powers, as I studied before Prussia and Austria, metamorphic, leading this sort of new order, very conservative order attempt to put things to a different level, especially in

France in 1830. Somewhat successful. Then, 1848, an attempt again in Paris to go against the monarchy.

Speaker 3 (25:07)

But of course what happens is that we have a new monarchy eventually through the symbol in the individual of Louis-Philippe, which is also called Napoleon III, a very, very important leader of the second half of the 19th century. Which all liberals saw as the great enemy of the liberal order? Even though he was there.

Speaker 1 (25:27)

Outcome.

Speaker 3 (25:28)

Out no, it was this successor of Napoleon Bonaparte. It was his nephew, but that's not important. What's important here that he saw there's an empire again sort of in France.

Speaker 3 (25:40)

That's the thing here. And they saw this as a counter liberals of empirics. Importantly, in terms of Germany, we have the deutsche Bund, we see the picture in the second of the Bund, but this includes 39 entities.

Speaker 3 (25:55)

Now, if you recall in my first lesson, we show a map showing in the 18th century, something like not like, but around 300 different entities, we feed the German lands during the 18th century. Now this is coming a bit much more solidified in a sense I even get deutsche Bund. The deutsche Bund only consists of 39.

Speaker 1 (26:23)

Roof knock.

Speaker 3 (26:25)

That is far long before Bismarck, but eventually, of course this is all much more. Sort of growing together then we have what we say about the Witten-Bavaria. Much larger, much larger zones or areas than free cities and of course, the free cities, the free territories are included in the 39 by the way.

Speaker 3 (26:48)

But anyway, this replaces the Holy Roman Empire. Okay, so in that clear, we have the full March 2 entities coming new deutsche Bund. Okay, that is the new deutsche Bund is in 1815 or so.

Speaker 3 (27:01)

It's actually beginning. It's coming from 1815 and he has another face in the 1820s. But anyway, that is the main sort of consequence I would say of this new order takes time.

Speaker 3 (27:18)

Is it solidified of 39? And there is already an 1815. That is a good question because it has another face, and I think there's more there afterwards, but there's a new order.

Speaker 3 (27:29)

There that is important to remember, and this is the situation before the revolution itself. Importantly, we have this date in between, which is, of course, 1830, by the way, when you always see that picture of Marianne, the French freedom Warrior you remember that picture, a very famous one where she has her breast is sort of shown she's standing on a pile of A rubble, there are some corpses, you know. The one picture I'm talking about.

Speaker 3 (28:02)

I should show you this a very famous one exactly. Most of you will say that this is from

Speaker 5 (28:09)

The front like a French room too nice now.

Speaker 3 (28:12)

So dear deny, actually no common mistake, which I'll shred the error to make it's 1830 okay, it's an 1830 picture. It's becoming a depiction or a memory of 1789 basis. In fact, an 8030 picture.

Speaker 3 (28:28)

Anyway, we have this picture the July revolution of 1830. We have some kind of new images of wave of what we can call a liberal in the 19th century sense. As I said several times liberals of the 19th century is not the liberalism of today, there is communalities.

Speaker 3 (28:49)

It's not the same thing, very important, very important.

Speaker 1 (28:52)

In many ways, it's the opposite

Speaker 3 (28:54)

I wouldn't say it's the opposite.

Speaker 1 (28:56)

Once American liberalism is the opposite of liberalism, the 1800s

Speaker 5 (29:03)

The Americans kind of took the word.

Speaker 1 (29:05)

They took the word liberal. Yes, but that became the whole thing in the whole world. Now it wasn't always like this.

Speaker 1 (29:12)

Liberalism is left liberalism, dare is right?

Speaker 3 (29:19)

No. I think it's a very anachronistic mistake to imply left and right discourses of the 20th century on what they were in the 19th century Baltic.

Speaker 1 (29:35)

It's true, but they were in general. For example, liberals in the 1800s were a pro monarchy. For example,

Speaker 3 (29:44)

No, that is not. I wouldn't say that.

Speaker 1 (29:46)

Again? It's a democratic

Speaker 3 (29:48)

No, the lip, no no I would say that I would say that. It's it's depending in December. It was in the bourgeois, it was no, I'm in so much sooner, but it's much more complicated than this.

Speaker 3 (29:59)

The library's actually antimore. They're Republicans, that is a that is a general 1800s in the 1800s for sure. Constitutionists, Republicans, constituents, they would see the king as today could be a ceremonial, yes, no, but

Speaker 1 (30:16)

There are constitutional monarchy

Speaker 3 (30:18)

No, but there is, but there aren't. But they're antimonic. In a sense, they're Republicans, that's the whole meaning of liberalism, that's why it's a very we can have a hall again.

Speaker 1 (30:27)

Even fine? Even so, so, liberalism is even if we take debt, what you just said. It's still they were on the opposite side of what they call Democrats.

Speaker 1 (30:39)

So I agree, it's anachronistic, but in general, they were liberal in the sense that they were well the actual word of the main actual meaning of the word liberal, they were, yeah, no bad.

Speaker 3 (30:52)

I would again, I don't report in freedom, yeah, but I would say opposites. I think there's much more communalities between how we understand

Speaker 5 (31:00)

I mean, it's also like liberal supported slavery, so it's like it gets into like that.

Speaker 1 (31:04)

Oh, yeah, that goes all the way no, not liberals. Democrats

Speaker 5 (31:07)

But and then there's a whole argument about like Democrats in the 19th century like

Speaker 1 (31:12)

No, that's even 20. That's 20th century Democrats.

Speaker 5 (31:15)

It's light and slightly these terms have all changed.

Speaker 3 (31:19)

I would be very cautious with the terms I want to say. I do think there's more commonalities, but again you are right. Some things are opposite, but some things, but I would say there's more commonalities than opposites.

Speaker 3 (31:30)

Okay, that's right. In the nature that is the, I think that's the way I see the disturbs. But by the way, if you want, there's a good book, by the way, if you interested in the notions of liberalism is a good book.

Speaker 3 (31:45)

I have a new mouse, but I can remember the exact accustomer. It's called the liberalism, the development of a term or the history of a term or something like this

Speaker 1 (31:55)

Actually, it's very interesting to get

Speaker 3 (31:57)

Anyway, so we have July revolution, Belgium. France, of course affected this is mainly in Western Europe where we have the rise of what we can call Would we have a would we have a certain kind of idea of a new Western liberal order? To some extent, of course, again, the word is pragmatic or composite.

Speaker 3 (32:25)

In the central eastern Europe, we still have a very much conservative order. Okay. Metal, if it's still in power until 18:48, when he flees of course and that is what matters.

Speaker 3 (32:35)

So it's again successful, like successful that's a different issue. By the way, we do have a debut. One leader is deposed okay, this is the king of Charles the king of Brunswick I don't know if you can see it here.

Speaker 3 (32:51)

Are these actually the The way he fled from brunswick. Basically, brunswick, basically let you say there more correct? German way is fleece from the city.

Speaker 3 (33:03)

You know, before people were partly there. So anyway, we have this kind of if you talk about the context, this is the context of a to 30 importantly, what happens in Germany and we have the famous Heiner heina. Of course.

Speaker 3 (33:16)

Is we have evolution or development of what we call the young German. Now, this is not the new term we have young movements all around Europe. I'll give you another example.

Speaker 3 (33:28)

We have a young island movement. Young Islanders, if you want around the same time, by the way, a bit later, but we have this movement of young people who are starting to foster the idea of in this case in the case of Ireland of an Irish nation in this case of a German nation. Okay.

Speaker 3 (33:48)

Hyne hyne actually belongs to one of these youngest donchelant beverageung, if you want the veggion means Germany's movement, or if you want even like a mineshaft like a community. We actually said, oh I would say promote some kind of Liberal National. Okay, national liberal order which will actually come and bring new Constitution, as well as ideals to degeneration, which does not exist, of course, by the way, Heiner and others, of course, usually when they come with this very national ideas, they ride them from abroad because they need some kind of safe haven to pronounce these ideas.

Speaker 3 (34:33)

Okay, it's like the revolution is after 18:48. In this case, he writes from Paris, okay. And of course, it's a very sort of important way again, an action, we have foam art, 2 powers, rising the beginning of awakening of very young movements within Germany.

Speaker 3 (34:54)

Which, to some extent, take the ideals of her dear ferte, to some extent, not Tonight's sort of adopt them because there are some differences, but they do of course, have some kind of influence on them. And then we come, of course, with a very famous year of 1814. So we begin this with Paris importantly, and this is a very good question.



Speaker 3 (35:18)

Why did the revolution actually, or why was it successful in the beginning? What was different in the middle of the 19th century? Which was less and then you could say, dominant in 1789, because at 1789 of course, we have a revolution in a very specific place.

Speaker 3 (35:34)

Which is called France. We don't have a global if you want a continental revolution. 70 years afterwards, we already have a continental revolution.

Speaker 3 (35:46)

Now, what is different in the middle of the century? What is there that wasn't there before?

Speaker 1 (35:53)

Well, there are technical things.

Speaker 3 (35:54)

Exactly, that's good communication, exactly de la braf. Okay, a good friend of mine is Jan, Michelle, Johnstone actually rode from Cambridge, and we actually published something on the Armenians now but he published your whole book on telegraph in Germany. Okay?

Speaker 3 (36:09)

So The Telegraph system in the middle of 19th century in Germany okay, one thing, another thing of this, what a whole book on this item. Yeah, no, it's very much needed. By the way, because it's not only the technical issue of telegraph telegraph, it's only the technicalities of things.

Speaker 3 (36:28)

No, the implications, of course, the implications is actually almost in the luxury, in a sense. Or spreading of ideas? That's exactly fast by that said not only that, I told you already about the work of cozenic cosmic, the great Gerald philosopher who spoke about the graphic issue, basic history of concepts, etc.

Speaker 3 (36:49)

He told the defined this acceleration. There's an acceleration doing modernity accelerations, which comes of course, also mainly not only from technical issues. Okay, the technicalities are only technicalities, but they do something.

Speaker 3 (37:05)

It's like The WHO knows the revolution of AI. Today. I don't know what you do to us who knows Probably make us stupid, though.

Speaker 3 (37:14)

Well, we are stupid anyway, right? Even more stupid, I'm i'm I'm i'm stupid. You're not stupid, okay?

Speaker 1 (37:22)

No, no, no one's gonna protest, okay?

Speaker 3 (37:24)

No, I said, I'm stupid.

Speaker 1 (37:26)

When no one's going to protest

Speaker 3 (37:28)

Okay, okay, so you're stupid.

Speaker 1 (37:30)

Thank you.

Speaker 3 (37:32)

Yes, No, nobody stood. But AI is very interesting anyway, if they ask you for all of us. Especially for what I think anyway, but okay, so we have these fastings.

Speaker 3 (37:49)

Now we said telegraph, we have another very important thing that happens to us in the middle of Max. Such, what is it? What is a big change transformation technical transformation?

Speaker 3 (37:58)

The trains exactly railways. Okay, so ideas move fast ideas of evolution in a sense, move faster if you want. Okay, this move fast from Paris explosions everywhere in central Europe.

Speaker 3 (38:13)

Britain excluded, because Britain has a different story. Altogether, Spain excluded another different story. But central Europe, France, central Europe, Italy, northern Italy, especially Milan Hungary, for sure.

Speaker 3 (38:29)

Well, it's enter leope.

Speaker 1 (38:31)

Explode, but I was asking myself the difference between telegraph, of course and trains, is that telegraph? Its ideas and trains is people more like was what am I asking, was there always also a spread of People I don't know how to call it agitators people who actually moved the concept to Germany from France, because the speed in which it, you know, went across the border and everywhere in Germany. I mean, telegraph itself is I don't think you can explain it.

Speaker 3 (39:14)

No, I'm not saying it's only The Telegraph. I'm saying if you want to understand why.

Speaker 1 (39:19)

No, I'm asking ward there are people who absolutely are

Speaker 3 (39:22)

We're all for no, the people of course that is the trains. Yes, that's what I mean. I know for sure.

Speaker 3 (39:27)

The Telegraph ISIS one thing you're absolutely right? Even if you have telegraph, I tell you The Telegraph cannot do what a human being could do in this sense of Because there's no TV.

Speaker 1 (39:40)

Riley, people were there anyone trying to rile people up

Speaker 3 (39:43)

No, no, we used from, oh yeah, no, for sure. There's movements of people and movements of it is through people through the trains, but there is another fast movement. There's the point okay, once they're not moving by horses, it probably did make a difference.

Speaker 3 (39:57)

So by the way, but what's important to remember and also as David Blackburn writes, this revolution is also caused or being actually initiated. Because of soccer's calling me call differences or problems if you want. Okay?

Speaker 3 (40:13)

First of all, we have droughts in Europe. Well, the same actually decade. So really a harsh disaster in a different place where there's no revolution and that is Ireland by the way, of course, with the feminine.

Speaker 1 (40:30)

They just left what they just left. Yes.

Speaker 3 (40:33)

They left or died or died around a million people died of Kozana. Why is this important? Because there is waves of great route and feminine.

Speaker 3 (40:46)

Around Europe, doing that decade, okay doing decade decade, which affect the agrarian, sort of and most people do not live in the cities. Yet you have to remember this. The big transformation into the cities, of course, is starting mailing the second half of the 9th century.

Speaker 3 (41:04)

Okay mail.

Speaker 1 (41:05)

Also, as a result of this

Speaker 3 (41:07)

Ultimate results is this, and this is important, because the revolution as we will see, is actually a municipal revolution in a sense. It's really focused and located in the cities, not in the arguay, even though the peasants also counter the city. But it's located within the cities.

Speaker 3 (41:27)

Okay, that is a very important thing. Now if you want to understand the spread of the revolution so that you have an idea, you can see that you cannot see there. But if you just want to understand the scope with the scale of the region.

Speaker 3 (41:46)

So this see this map here. Okay, we have it, okay, Paris is the most Western city where everything also starts interestingly enough very much located or the only city in France that really thinks our boiling is Paris. And then, of course, we come to the German lands, we see much more cities, but again there's no Germany.

Speaker 3 (42:11)

We have what I call the boulder. But as you can see there exploding with this sort of I would say revolutionary notions. By the way, also reaching the most sovereign point is actually palemo Sicily.

Speaker 3 (42:35)

Rome, of course, also Milian and Ven is there and also the regions. But of course, as you can see, they're mainly located in the German lens. Okay?

Speaker 3 (42:44)

On the large extent of how we understand

Speaker 1 (42:47)

Did it go from east to west from west west?

Speaker 3 (42:50)

Or just spreading exploded spreading? I can there is an order here, but it's less important. Okay, it's less important, but there's not like a pattern or something.

Speaker 3 (43:00)

It starts from West and moves East. Of course, it's not really surprising. And it starts in Paris.

Speaker 3 (43:08)

Okay, when you have 1830 and 18 79 8 at 7089, I'm not saying it's a direct linkage of course to the revolutions, but when they sended the city and the structure, social economic sort of Strife,

which is embedded within the capital of France. It's not surprising to that extent that it exploded there, but that is a different issue. Now

Speaker 2 (43:32)

Mm.

Speaker 3 (43:33)

I wanted to show you another thing, actually, if you go and I truly suggest this source. I told you about this already. I don't know if you can see anything.

Speaker 3 (43:41)

Now you can call You can see this and if you go to GHI and remind me if I didn't put the presentations on the modem, right? You want me to put them on

Speaker 1 (43:55)

Yes, please do. Please do it.

Speaker 3 (43:56)

You have to remind me that I will if you don't remind me, I won't put them I have too many things on my too many germanys in my head. David hansman, for instance, and the past in the midst of hands for me. Okay, Els the smarts afternoon afterking, so basically a ride stream.

Speaker 3 (44:20)

This is in German like a social desert. Name is so basic. Okay.

Speaker 3 (44:23)

I don't know why we do this in deutsche and give you the English version. Sorry with revolution spreading in France and about to reach Germany, so this debuted, so basically the Jewish diagnos have plenty of sources. Here we can see how he speaks about German nationalism.

Speaker 3 (44:39)

That's why I brought this source. Okay? The concept the whole idea when the fatherland is in danger.

Speaker 3 (44:45)

Those who love it, however, diverge in their political routes may previously have been must draw closer together. We have a language of a nationalist. You know, this is a nationalist jargon.

Speaker 3 (44:57)

It's so typical, you know, I can. I can copy this jar going everywhere, right? It's not.

Speaker 3 (45:02)

So this is how people speak when they want to, you know, in every war, you know. You like because if we won't we unite? We'll fall together sometimes here.

Speaker 3 (45:12)

The atmosphere is the primary duty of the short preference. I now turned to your expertise so that I might express as consistently as possible. My views about Russia's and Germany's situation and about the ways to counter looming dangers.

Speaker 3 (45:25)

Okay, then he comes in and speaks about this. So basically what we have here is sort of an idea of how the revolution is instigating ideas of German nationalism. That's what I that's the point I wanted to bring here.

Speaker 3 (45:40)

Okay, that is very important. It's embedded with the Revolution, so that's why the failure notion is very, very convenient.

Speaker 3 (45:47)

Okay, so we have this here again. I urge you, I energy sources throughout the syllables, the ghi, just right ghi, you have plenty of syllabus there, you know, sources in avdotch, and in English where you could see actually the I would say examples or primary examples of what I'm talking about. Okay, so we have this map here, and then we come to the causes of the revolution.

Speaker 3 (46:17)

So we can state the main causes for the 1848 revolution. What was it? I don't know if it's the main but the economic situation of course.

Speaker 3 (46:27)

So we said unemployment, I already mentioned the economic agriculture

Speaker 1 (46:32)

But specifically unintended.

Speaker 3 (46:34)

Especially harvest failure if you want tough waitress exactly. So we have some kind of unemployment. Such an economic sort of situation.

Speaker 3 (46:45)

Hence also remember the relation between marxism or the marxist ideology at 1848, very, very important. Of course. Marx really develops and angles developed the idea because of leftover, but I would say because of that revolution too large, okay?

Speaker 2 (47:07)

Okay.

Speaker 3 (47:11)

Other reasons.

Speaker 4 (47:15)

I do remember the concerns like a stronger day regime was very absent.

Speaker 3 (47:21)

Very good. So we are talking about regionalism identities against centralized authorities. The main actually aspect is somewhere A very prominent case is princess, Italy.

Speaker 3 (47:34)

Milan, Venice, or the originals de, necto, which is basically a whole Northeastern region of Italy bornzano today upwards, there trentino, these are largely dominated by what country those decentral regimes so basically region, our identity Vs again exactly what was the first initial response of the regimes. So we spoke about political stripes, we spoke about economic sort of problems. What is the initial response of the regime?

Speaker 3 (48:12)

Okay, so they try, first of all to repress this. But what they also do they are hacked in a very, very fast and rapid way, which is a gross mistake because they act in panic. I'll tell you something.

Speaker 3 (48:23)

I don't know if madam could have been alive if it would stay in Vienna. That is, we don't know because we fled. But there is a possibility if it's not fleeing that is actually could have mail, perhaps come back It's a possibility.

Speaker 3 (48:38)

Okay, so we have this sort of And also, we have the rise of I would say of liberal force.

Speaker 1 (48:46)

Oh, wait, wait, I'm sorry. You're saying it was a mistake by the anti. Revolutionary groups to act too hasly

Speaker 3 (48:59)

There was a gross widespread

Speaker 1 (49:02)

Why is that a problem for them?

Speaker 3 (49:05)

Actually, also, blackboard speaks about this, but does anyone remember what leperson? Basically what they're saying is, oh, he says, but not only him, it's, it's a rather The argument is that they fought The power of the revolutionaries is far bigger or greater than it really was while they undermined their own power to repress their mutinism.

Speaker 1 (49:40)

So basically they forced people who weren't in the loop to join

Speaker 3 (49:46)

I'll give you an example. 170000 Hungarians are revolutionizing or joining the mutineers.

Whatever you want to call it.

Speaker 3 (49:55)

A far smaller army defeats them far smaller talking about the low thousands. If I not mistaken.

Okay.

Speaker 3 (50:05)

But that doesn't matter what I'm trying to say is it's an organized army. Which is based in a certain land for many decades or so. We'll easily crush.

Speaker 3 (50:17)

Even thousands of people. Okay, that is not a new thing in history, by the way.

Speaker 1 (50:22)

But the 10th legion enjoys love

Speaker 3 (50:25)

But they panicked, it's panicked probably for a because it is unprecedented to many It's unprecedented in the sense of

Speaker 2 (50:36)

The

Speaker 3 (50:37)

Transnational, the international, if you are Revolutionary notion here that is what's really, really striking here. It's not that we didn't have 70 89 0 8 and 30 we did, but not scale. The scale the scale is inevitable.

Speaker 1 (50:54)

Solely, panicked and And flit, oh, they fled, that was arrive.

Speaker 3 (51:00)

They either know not all of them fled or gave much power to the liberals, by the way, eventually despite those mistakes. Of course, they're coming back because they understand they have enough power. And things are, and we'll speak about the reason.

Speaker 1 (51:16)

So where did they flee to



Speaker 3 (51:18)

Let's speak up about this in a second okay with this Okay, so we have several sort of unique features. Here we already spoke about them. First of all, you spoke about how fast this spreads because of technological rhythm, importantly, even though there is of course, blatchet later on in the March.

Speaker 3 (51:37)

The month of March itself, it's rather very peaceful. They think it could get to violence or bloodshed. It's violence, but it's a difference between violent and Blanche.

Speaker 3 (51:47)

Okay, it doesn't go to blatchet. Okay? It's later on.

Speaker 3 (51:54)

Of course, we have hundreds if you know thousands of people who are being killed. But in the beginning, the March itself is rather peaceful.

Speaker 1 (52:04)

Because one side doesn't have the ability. The other side is panicking.

Speaker 3 (52:09)

Perhaps that's it? That's one of the expenses, but so Mild in a sense, it's not mild. It seems a catastrophic event to the regimes in the beginning.

Speaker 3 (52:20)

So I wouldn't, I'm really cautious with the words I'm using. But they do not understand they can crush it in the beginning. They do not believe in the ability to crush it that fast that's a point okay, that's what I'm trying to see very much a revolution of the cities very much focused in the cities are very much important to understand the rise and emergence of German nationalism due in the 19th century.

Speaker 3 (52:48)

And later, of course, by the way, all of all nationalism, it's eventually a borgey, nationalism is eventually a boduously to another extent movement. I'm not saying it's only a budget wisdom movement. It's dominated by what you see liberal bot, was he

Speaker 1 (53:05)

Malibujon is liberal.

Speaker 3 (53:08)

Usually liberal board within liberal will go together.

Speaker 1 (53:12)

Which is the opposite of liberal science?

Speaker 3 (53:15)

Thank you.

Speaker 1 (53:16)

Okay, I'm sorry for insisting here.

Speaker 3 (53:20)

I'm not sure, but there is. Of course, as I said before, the 2 powers Prussia and Austria are highly affected. Write methane is the sole ruler, not sole, not sole, but the dominant ruler of Europe is actually deposed and very important.

Speaker 3 (53:39)

And this is why it's not necessarily failed revolutions we have new Community's drought of communities, emerging arriving through the revolutions, Jews, women, other nationalities, by the way, lower meeting glasses, if you want, etc.

Speaker 1 (53:59)

Because they can connect through the ideals of this revolution.

Speaker 3 (54:03)

Yes, because they come to the idea, I'll give you an example, Jews rather Women still, of course, do not get voting rights but the whole woman movement. Again, not the necessarily directly influence a wave. But women.

Speaker 3 (54:21)

You know, until of course, they get in Britain or in the beginning of the end of the 2nd decade of the 20th century. But it takes time, but they do have much more rights in the sense

Speaker 2 (54:33)

Um.

Speaker 3 (54:35)

Very importantly, and I didn't. And it's not mentioned enough in the chapters I gave you by the idea of national self-determination. It's largely, I would say, also influenced by the ideals, 48 Okay?

Speaker 3 (54:48)

Mainly in Germany, because the German liberals, not only liberals, also what we call radicals, radicals, actually liberals, are more liberal in a sense, much more closer to what we understand is liberal today. Okay, this is another term again. Not mathematics so that I give a term in section.

Speaker 3 (55:09)

That's why we have to be very cautious. But we have to be careful. The man I've mentioned before is a radical if you want.

Speaker 3 (55:16)

They want really, you know, democracy. But still, the democracy is still limited. It's not how we understand democracy myself.

Speaker 3 (55:23)

Anyway, still complicated. Okay, questions about this.

Speaker 1 (55:28)

But you didn't answer sorry to answer this question of why Jews women lower middle class? Why was that an opportunity for him? Because I'll increase the question because previous.

Speaker 1 (55:41)

I mean, in the 16th and 17th century, rebellions of the lower classes of the peasants that happened every once in a while. The minorities, these kinds of minorities actually suffered a lot from these rebellions. So okay.

Speaker 1 (56:04)

So why was it? What is the opportunity? That's that's showing itself now.

Speaker 3 (56:09)

No okay so we have almost AI would say it's a, you know, it's not the perfect stone. But not beyond it's really a unique question to each one of these questions. So if we speak about Jews, we have, of course, a long process of Some kind of Why'd you go emancipation?

Speaker 3 (56:33)

Okay? Starting of course from Napoleon. The story is rather well-known glass in the room.

Speaker 3 (56:40)

I hope and then the setbacks of the success. And with the promotion, if you want the progress of the century, their notion that the Jews could be Patriot, citizens during this ads is much more embedded in society. Because there is a just to take this as an example.

Speaker 3 (57:01)

Much more

Speaker 2 (57:02)

Dude, do

Speaker 3 (57:04)

The jewsers, the religion, is of course, weakening a bit. Again, I'm generalizing the new movements of people who are not religious and are willing to forfeit their Jewishness for integrating into society, and here they saw an opportunity of a new revolution society order.

Speaker 1 (57:25)

Is it? I'm asking I'm asking, is it possible that the very fact that nationalism as an idea is becoming the unifying concept before that. It's, for example, one would define himself.

Speaker 1 (57:41)

Maybe as a Christian or as a schwabian or as abortion belonging to certain class right in class, and now there's something that the Jews and the women and other classes, the fact that nationalism is becoming very dominant. This is something that all these groups can join into, and now it's not Jews against a Christian for example, now, it's Germans. We're all Germans, it doesn't matter.

Speaker 1 (58:21)

And now it also doesn't matter if you're Catholic or patestantal or so on. Well, that that is

Speaker 3 (58:28)

First of all, it's still rather the religion's

Speaker 1 (58:30)

Of course, it does still matter.

Speaker 3 (58:31)

But I want to say that the That you have to take this rise of nationalism thing in a very, very cautious way. Eric hoopsbone, for instance, speaks about I think 3 waves of nationalism in this case, it's only nationalism of the big Well, the big grease is also there as I do live through even before, but you have America France. Greece bedroom.

Speaker 1 (59:02)

Italy.

Speaker 3 (59:03)

No, Italy is the second phase. Actually, the phase of Italy in Germany, that's the second place I'm talking about the face prior to 1814, so still it's a phenomenon. But it's another phenomenon that actually the available slaves in the century that's very important.

Speaker 3 (59:17)

But here, of course, we come to the very important tension. But the fact that the Jews are not only there others other minorities are no longer living within an Imperial or starting they're still living in Imperial mode, but there is still notions of nationalism rising, not totally breaking imperialism. Of course, only in World War I laughter okay many of them Of course, brings them

into a certain kind of contradiction in the sense that You you are, on the one hand you lose your privilege as a minority, which protected by the empire.

Speaker 3 (59:53)

For instance, the milit system in the otmod empire, but on the other hand You need to forfeit your uniqueness in order to become a citizen, and that is a very sort of in a Jewish case. I think it's very, very prominent. It's also primary the other cases.

Speaker 3 (01:00:10)

My son primary there and that tension is something which goes on, hence why we have the rise of more than anti-semitism. Because there's a question arising in the 1870s, especially Kuju is being patriotic citizens. And of course, it's an anticipate.

Speaker 3 (01:00:32)

The notion No dance is no for many of not for all everywhere, but then we have frauds. We have drivers and we have Russia with the program again, not the same phenomena everywhere each one. If it's on your linkers, but we have jam when you reveal Amal and the definition of anticipatism in 1878, golden swith patriots, and Jews also 1878 etc et cetera cease.

Speaker 1 (01:01:00)

Also in Poland.

Speaker 3 (01:01:02)

Romania Serbia. Which are under of course, ottling control before? And I spoke about this last week, they're losing their, they're gaining independence, but But because it defined itself's nationalities in the second half of the 9th century, the case of the condition of juice is worsening, because They are, they seemed as a part of artificial part of the Imperial age.

Speaker 3 (01:01:27)

For protected minority, which is not right. Which is not loyal to their dominant ethnicity. Okay, but there's different answers to these questions.

Speaker 3 (01:01:38)

Okay, now we come to the very perhaps most one of the most important phenomenons in Germany 1448. And this is the front foot Parliament, and if you want, this is a German national Parliament. Okay, this is almost an ideal Parliament where we have this revolution.

Speaker 3 (01:01:54)

The liberals if we call them in the general term victorious in the beginning, by the way, this is mainly Biden wittomberg and Frankfurt. And you know, those regions of southern Westsouthern west of Germany today. Okay?

Speaker 3 (01:02:11)

The Heartland of if you want the rich areas of the day bavaria put the bavaria aside a bit, but okay, by the way the metropolis manheim is a very sort of revolutionary city, and so we have the Parliament coming with very constitutional even revolutionary ideas. We want to revolutionize the state of things in Germany. What they are stating, and this is very important.

Speaker 3 (01:02:35)

It's always a question. On the one that's very liberal. And there's still a discussion within the Parliament that should be liberal or radical, you know, there's also strands there.

Speaker 3 (01:02:46)

And that's part of the proper revolution, there's no unification within the revolution itself. There's many ideas and opinions, and but most importantly is there the I was. If you want the what I studied before the greater German solution, the losing or the client nationalism.

Speaker 3 (01:03:04)

And then we have a strife tension between 2 factions, within the part of it Okay, again. Should we have a big gem? And yes, they don't know what they're doing, or where are they going?

Speaker 3 (01:03:18)

They have an idea for land. With the constitutions, by the way, there is a Constitution there. They do write the Constitution, but there's no idea what is the geographical terms?

Speaker 3 (01:03:29)

What are the limits and more? So what are there even they were there? Because she, what are the founding ideas of that nation?

Speaker 3 (01:03:38)

And this breaks them within, in a sense But does put some seeds in the ground for 1871, especially regarding the nationalism.

Speaker 2 (01:03:51)

The

Speaker 3 (01:03:53)

Clenn Dutch music. Okay, meaning they will have Austria outside Austria is the Emmy none. And that's why Bismarck also likes Austria Energy 66, but of course Bismarck is a very authoritarian ruler.

Speaker 3 (01:04:05)

Conservative ruler is actually going to allow us to extend against the notions of there

Speaker 1 (01:04:11)

The only difference is decline in the ghost is Austria.

Speaker 3 (01:04:16)

No, the gross is even bigger than this is. It depends which cross, there's even fractions within there. But.

Speaker 2 (01:04:27)

Pears.

Speaker 3 (01:04:28)

Kanicksburg is somewhere there. You know, it goes to the post opponent etc.

Speaker 1 (01:04:36)

It's Prussia.

Speaker 3 (01:04:39)

But again, because they don't have a precedent of what Germany is, it's very hard to understand what the geography will be. This reminds me of the song. I gave it two weeks ago and's more its aunt.

Speaker 3 (01:04:51)

Yeah, what is the dot should? What is the spare and the spare is very much debatable, right? It's something which For this, that's the problem from this, that's the problem of the then you understand Levinson, the whole concept of legs and the geograph, the geography and of course the nazi, what they did with that concept.

Speaker 3 (01:05:11)

I mean, that is all part of the same problem, and of course the German colonies is, where should we have colonies? Etc et cetera. Okay so basically now we have these liberal notions.

Speaker 3 (01:05:25)

So some kind of religious freedom, if you spoke about what you do is that's exactly it again. Religious freedom also takes some of the rights of the minority. The religious freedom actually stakes up rights, because if they're protected

Speaker 1 (01:05:45)

There are some rights

Speaker 3 (01:05:45)

It's the dinosaur rights are being taken. Was that's again a dilemma dilemma here in the same if you have rice steak and you have some kind of A. So if the Parliament convene very short time not successful, the revolutionaries are Starting to be on the run, if you want to say before I and just to let you know what is the greater Germany or what is not you lost?

Speaker 3 (01:06:13)

We speak about something which is almost a language sort of border if you want or based on borders or is worrying about. First of all, slizing horstam, should it be in or out? By the way, doing the revolution, of course, we have the first schlez, honest war.

Speaker 3 (01:06:29)

Okay, in those times you all know where schlezing archdam is.

Speaker 6 (01:06:33)

The newest

Speaker 3 (01:06:35)

Okay, so why don't you ask you to

Speaker 6 (01:06:38)

Loultering, Denmark.

Speaker 3 (01:06:39)

You see here.

Speaker 1 (01:06:41)

I don't

Speaker 6 (01:06:44)

I'll show you.

Speaker 3 (01:06:46)

Now you don't see me walking. No, sorry.

Speaker 1 (01:06:51)

Yes,

Speaker 3 (01:06:51)

Absolutely, I'm pointing it to myself. I'm sure you see the mouse.

Speaker 2 (01:07:02)

Yes,

Speaker 1 (01:07:04)

Why? Why? Why why are you pointing it out?

Speaker 2 (01:07:07)

Hey.

Speaker 1 (01:07:08)



Oh, dear.

Speaker 6 (01:07:09)

Oh, my no I know something, so I want to show me No, your astronaut, is that you go?

Speaker 1 (01:07:15)

So you're talking about this one.

Speaker 3 (01:07:17)

Okay, so death, are there? I'll make sure that's

Speaker 2 (01:07:25)

Hey.

Speaker 3 (01:07:26)

This notion. Actually, it's a bit higher, even the border is the German border was referring there.

Speaker 1 (01:07:36)

So the question is, does it belong to Germany or to Denmark?

Speaker 3 (01:07:40)

It's actually the beginning. It's under the issue until 1864. We'll deal with this in two weeks or next week or so, we have this okay?

Speaker 2 (01:07:54)

Um.

Speaker 3 (01:07:56)

Good. And we spoke about this, it just okay, it was a Dutch. You go.

Speaker 3 (01:08:01)

So we're talking about a very major thing. The question is what will be the relations between Austria and prosa? Who will lead this also dojuza?

Speaker 3 (01:08:10)

It also falls about on this street.

Speaker 1 (01:08:12)

So it could have been Austria.

Speaker 3 (01:08:14)

Easily and then there's reference. I don't know if he's using the term and I wanted to make it clear. What is the third Germany?

Speaker 3 (01:08:22)

The third Germany is all the rest. Okay, so we have the large iss. Okay, so we have Austrian Prussia, and then we have the third Germany, which is bavaya Wittenberg, nasau, the 2 hest in sanction, in Hanover, okay to a large extent.

Speaker 6 (01:08:37)

Pretty good, pretty big 30.

Speaker 3 (01:08:40)

Pretty big territory is still not as big as Austria. It's still smaller than Austin.

Speaker 6 (01:08:46)

Not as big as Austria, not as strong as Prussia. Exactly

Speaker 3 (01:08:49)

Exactly.

Speaker 1 (01:08:51)

Uh, that's amazing, though. I never knew it's possible. It was possible, it was an actual possibility.

Speaker 3 (01:08:59)

A lot of things are possibility.

Speaker 1 (01:09:01)

It was on the table instead of Prussia, we would have, instead of the whole point slim, whatever your name

Speaker 3 (01:09:08)

Absolutely, absolutely, absolutely absolutely. This was the case actually in the there's not German unification, but this is the case between 1815 and 1848. We have a leadership by Austria is saying this.

Speaker 3 (01:09:21)

The Franklin Parliament initially voting is voting for the greater Germany solution. So the idea is that we will have this kind of If I'd Now this is interesting. What Austria?

Speaker 3 (01:09:38)

So the idea is that only this German-speaking part will be part of the gossadochildulos, not ost to Hungary, yeah, nor the Hungarians or such or such

Speaker 1 (01:09:48)

The Austria today, actually, the Austria of today, no bigger than this Al bigger

Speaker 3 (01:09:55)

Much bigger The German-speaking parts of Austria were not limited to Austria. They were far far greater to east to this as well channel as I said channeled its

Speaker 1 (01:10:12)

Transylvania were German speakers. Yes

Speaker 3 (01:10:14)

Oh,

Speaker 5 (01:10:15)

Of course, he's in Romania.

Speaker 3 (01:10:17)

Lamburger, what is today used to be Romania? Now is Ukraine. It's I would say, galitia is in it's a it's a question.

Speaker 3 (01:10:31)

What's in what's out Actually, northern Italy is not applicable. Parts of northern Italy will be including this, especially suite role today. So it's even these are sort of limited now.

Speaker 3 (01:10:45)

Of course. The question again is we have a question here which is very important to us. Throughout this course, the problem is actually debating.

Speaker 3 (01:10:53)

What is a German national nationalism? Because nationalism is a question, of course, or borders, when we speak about the nation's state or the more nation state we are speaking forward foremost about borders, right? There's no nation state without borders.

Speaker 3 (01:11:06)

We cannot imagine. The nation's state beyond borders. Nation state is a new thing.

Speaker 3 (01:11:11)

It's a thing of the only past 100 Depending where we go, but let's say 150 is about 60 is doesn't matter? Okay, must be everything. A relatively very, very short phenomenon in history.

Speaker 3 (01:11:27)

So the question is of the question of one is of course, crucially, by the way, of course, there are also borders between empires. Now, the question are empires, nation-states? Yes, there is some kind of communalities between what we say is the nation said, and what is An Imperial structure which has a dominatingity.

Speaker 3 (01:11:47)

Okay, I'm not saying there is no some you understand what I'm saying. So for instance, in Austria, this will be the Was the dominant at his teen Austria hungry?

Speaker 1 (01:11:56)  
You'd say German, but also

Speaker 3 (01:11:58)  
Austrians, okay, the Austrians.

Speaker 1 (01:12:00)  
Aint it? But also Hungarians? And

Speaker 3 (01:12:03)  
In the in Russian, the Russian saw that this will be actually it's Russian Ukrainians dominant, but I think we have all of these people who are not loved. Etc et cetera, okay, there's

Speaker 2 (01:12:23)  
Um.

Speaker 3 (01:12:24)  
So basically we are talking here about a whole process where the nation is becoming like Napoleon always becoming, but not in a linear way. It's always setbacks, Imperial setbacks of nation etc et cetera etc. Okay?

Speaker 3 (01:12:42)  
And hence. What does the nation include? Again?

Speaker 3 (01:12:47)  
Going back to the confidence the question rises again. Are we spoken about decline of organism? Or are we speaking about the gossip?

Speaker 3 (01:12:55)  
Deutsche, for instance, okay, importantly, we have some kind of dilemmas of German ageism. Emerging within the franchise of Parliament. Okay, importantly to all national movements, are we speaking about a political arrangement or an ethnic one?

Speaker 3 (01:13:14)  
Sometimes states like some states. I know very well do not agree. Are we speaking about the political or an ethnic solution in sense?

Speaker 3 (01:13:23)  
Okay, who is the dominant son of a factor there are we speaking about if you want race? Races are very Problematic determine already there. But are we speaking about language or blood or race?

Speaker 3 (01:13:36)

If you want, by the way, this goes directly to shift as I did. What is the nation? Is it based on language?

Speaker 3 (01:13:43)

Is it based on ethnicity? Is it based on territoriality et? Cetera etc, all of these questions arise or emerge in during this period by the way, you see here, what is funny?

Speaker 3 (01:13:55)

Of course, you have a very good hint of what the final is the flag exactly so we have their first emergence. If you want the first real emergence of the germative line is within the colors. No, uh.

Speaker 3 (01:14:16)

Nowhere eagerly at if you want or art level or whatever yet, even though it does appear, of course, with the holy Robin emphasis. These are simple, by the way, the German flag is emerging during the revolution. Okay, and of course another question if you want.

Speaker 3 (01:14:32)

Now, this gets us to another very, very crucial question, which we will deal with. And it's a term that we haven't discussed yet. But it's what we can call He, of course, is a folksu good here like I.

Speaker 3 (01:14:45)

So it's basically the feeling of belonging To the FOC, but the d\*\*\* we can say faltu Kai, basically I can hide this issue.

Speaker 6 (01:14:57)

I care.

Speaker 1 (01:14:58)

I can't read it. I can't look at it too long.

Speaker 6 (01:15:02)

Absolutely, he has

Speaker 3 (01:15:04)

But if you want the folkish idea of the germination is something which is rather, I would say its own unique there. It appears also with other terms by the whole idea of the fork. And what the fork ISIS very German, unique.

Speaker 3 (01:15:20)

Another I would say it's a parallel term. It's also very much unique to Germany who knows which there is. I'm talking about a Tam, which is like the fork.

Speaker 3 (01:15:32)

First, it's still the full, no, we've had the fault.

Speaker 1 (01:15:39)

Well, folks.

Speaker 3 (01:15:40)

Don't think a folk. Fog, of course, is if you want to translate it. I would say it's almost peoplehood I would translate it in the most concrete way if you have a better translation.

Speaker 3 (01:15:53)

Tell me

Speaker 6 (01:15:55)

What's your question? Is there another

Speaker 3 (01:15:56)

Tam, which is unique to Germany. Hybrid.

Speaker 1 (01:16:04)

Oh,

Speaker 3 (01:16:05)

Haemat, you have to say, huh, okay, so the haimatu, you heard about this term? Of course. Okay, what is the haimat?

Speaker 3 (01:16:12)

So it's a very again, a parallel term, also very unique to Germany. There's a whole book like Alan culfino, about the German. Hemat, I truly recommend it, by the way, confining also died.

Speaker 3 (01:16:26)

Last year, actually they're very not very oddly, must be

Speaker 1 (01:16:30)

Why is it so unique to Germany? I mean, full kids, but you know

Speaker 3 (01:16:33)

Heimats are also very unique. You cannot even translate it to other languages' missiles. Hi, but you.

Speaker 3 (01:16:39)

Of course, could bring home

Speaker 1 (01:16:45)

Is not listics mean? We did the word was not

Speaker 3 (01:16:49)

The delay I agree with you. I only said molenda today. I am at the student of something which is perhaps important to German.

Speaker 3 (01:16:56)

Whether you are It could be parallel, but it's not the same, so I'll say

Speaker 2 (01:17:04)

Mm.

Speaker 5 (01:17:04)

We have a word for I have a word for it and wear

Speaker 3 (01:17:09)

It was wash the wood. Again, herea hereaf, exactly did you know? If you are using dolingo, then there's more wealth speakers in the lingo than in west.

Speaker 2 (01:17:26)

That would try.

Speaker 3 (01:17:29)

No, it's in business.

Speaker 1 (01:17:31)

Then, in Wales, you mean

Speaker 5 (01:17:33)

There's probably more Welsh speakers on dueringa than there are people who are full stop

Speaker 2 (01:17:40)

Yes,

Speaker 3 (01:17:41)

Sorry, we went to woods. Okay. You have to write the term for me for next time.

Speaker 3 (01:17:46)

You speak.

Speaker 5 (01:17:48)

Not as much as they used to.

Speaker 3 (01:17:50)

You ready to detect How about gaily speaking?

Speaker 6 (01:17:54)

So I'm good or no

Speaker 5 (01:17:55)

No, it's a it's a totally different

Speaker 6 (01:17:59)

I just wanted to show Benny that I know what gay means.

Speaker 3 (01:18:07)

I can venue, ah, I can vents.

Speaker 2 (01:18:11)

Thanks for the

Speaker 3 (01:18:12)

I like your defense.

Speaker 1 (01:18:14)

I love your middle, your olema de muyuz.

Speaker 3 (01:18:19)

I get it, so that's a good one. So anyway.

Speaker 2 (01:18:24)

Um.

Speaker 3 (01:18:25)

Where was I folk in haima folk in hymns, or basically a very folkish idea is then torso.

Speaker 1 (01:18:31)

Of course, we will have water #.

Speaker 3 (01:18:32)

Then, I'm a guy. Anyway, the foggish idea we have this terminology so basically a very unique term. Now if you it's a bit of a silent from the idea.

Speaker 3 (01:18:42)



But what I wanted to tell you here is basically the idea of the folkish really arises, not necessarily with 1848, but it's very embedded within what if we understand German nationalism, something would perhaps organize as we've heard there even before to some extent, but really conceptualized during the 9th century, okay? Especially for adice idea, very important, and then we can perhaps have different interpretations also by her there of this term. Now this text is a bit aside from 1848 again.

Speaker 3 (01:19:12)

Very crucial to the idea we will finish today with this idea of the fork. Then, next week, we will continue with actually the heroes of the revolution. And actually go a bit into the 1860s in terms of this idea.

Speaker 3 (01:19:25)

We can speak about some kind of idea of an educational idea. So there's two terms in German 2 if you want 2 education. Now, one of them appears here, which is what?

Speaker 3 (01:19:38)

Buildup, okay, builduku is some kind of a form of an education who knows if another tent for education. Our house no, don't use the same no. I know in German in Germany, you can use the same weather.

Speaker 3 (01:19:52)

Doesn't mean necessarily the same thing. I know, but another sort of term and seal, and see you by that sealed, I would say, is much more.

Speaker 6 (01:20:02)

Formula.

Speaker 3 (01:20:03)

Ert seong is what you call And School education, if you want almost in your phone. The building is something which is much more of a natural door. No, it's again, it's a term that is very German.

Speaker 3 (01:20:20)

Buildu is another very German word, but here what I mean by building like the hymn is almost the learning 2 cents to love the nation or to love your gamins of your community. Yet being grown up even in the nature, you can have buildu without going to school. That's what I want to instead.

Speaker 3 (01:20:43)

I mean, it's not a school education in the formal sense. It's something which is embedded in the right sort of upbringing of the fork. And there's very much correlation between how folk is understood, and the concept of built on by the way, built on of course, the theory of they're one of the fathers of German nationalism which is ideological in fathers, which is of course heaven.

Speaker 3 (01:21:07)

Okay, this notion that building and flunkish are very much together. We saw this, by the way we fifth I remember in the address as he said. The educational thing here is actually to get the French words out this French enclhar, if you want, yeah out this extend outside aliens or alien language outside of a discourse and incorporate the natural.

Speaker 3 (01:21:34)

And this comes for the building, not necessarily for the artillery artill, by the way, does much more pass for the beginning of the nation? Because once it's in, there's the schools, but you have to understand even in the beginning of the 9th century. We don't have a regular school system which is what we have the cell phone second of the 9 century.

Speaker 3 (01:21:52)

We already spoke about this. Okay, this so this idea of Educational building right here, but not in the artistine sense, very importantly, we said I mentioned two weeks ago. The green brothers not only them, I have other examples, but they are, of course, the most prominent ones, this collection of ferritins of foggish veridians, if you want of some kind of a narrative which is canonized almost like The Bible, okay, you have a corpus.

Speaker 3 (01:22:25)

What's inside the corpus? And what's outside the corpus? And the national corpus, through the collection of fare, there's which was perhaps Theirs for centuries, but they are collected into when volume, of course, printed in the masses with by the way pictures, some of them, some of them are pictures.

Speaker 3 (01:22:49)

This is how you Turn into a fokish idea of the niche.

Speaker 2 (01:22:54)

Okay? And

Speaker 1 (01:22:56)

So basically they canized ancient fairy tales.

Speaker 3 (01:23:04)

And I, as I said, not only have 2 words for education, which is building

Speaker 2 (01:23:10)

And eh eh eh.

Speaker 3 (01:23:11)

At Xiong. I didn't mention enough, and it's stated here. It is a good clarification building has something of course, with the building.

Speaker 3 (01:23:19)

The notion of you build something in this sense, the building of the folkish idea within the mission. And also, by the way, as I studied here also classical teaching but in a very natural sense, very not a formal but intuitive. Okay? Some notions about the very essential understandings of what the folk is in those times including by the way, with the notion and ideas of the people who raised the revolutionar 18 fortune, I think before, and of course, so very Basic idea is basically having some kind of Understanding that the folk is fore and foremost an ethnic idea.

Speaker 3 (01:24:07)

I did say, racial, of course, this develops into a racial idea. But a very ethnic idea. What is the difference between ethnicity and race?

Speaker 3 (01:24:15)

By the way, does anyone know?

Speaker 4 (01:24:17)

A host is more like more rich. You can ethostrian.

Speaker 3 (01:24:23)

So at least it actually does not have to even include a biological sense. It could, but it could be only cultural language. Some kind of original communistry, a motherland but not defined as a motherland because this one defines the differentiate between ethnicity and a nation a nation needs to have And concrete borders.

Speaker 1 (01:24:53)

You can also join on ethnicity.

Speaker 3 (01:24:55)

Sometimes you can also join a generation baby.

Speaker 1 (01:24:57)

But not a race.

Speaker 3 (01:24:59)

A race you cannot join. You're right.

Speaker 1 (01:25:00)

That's the point that's

Speaker 3 (01:25:02)

If we depend the grit, you are right.

Speaker 1 (01:25:04)

Depending who I agree, but a British, a British woman can marry a German man. And become part of it is by the venty, but not her race. I think race is defined by the only way to join.

Speaker 1 (01:25:21)

It is to be born into it.

Speaker 3 (01:25:24)

I know it's a we won't get to it now because we don't have time because I want to speak. But I will just finish with the idea that I turn to the folkish idea to understand this is a natural turn. It's not like something which was start away.

Speaker 3 (01:25:38)

I respond about 48, and then we speak about the fourth no, the idea is that we have, and we saw foam hair there through the napoleonic worst. But especially from 1848, especially from 1848 and the grim brothers before, which are really operating 1820s. Williams.

Speaker 3 (01:26:02)

From schlegen's point William franchise, the foxle brothers and others. Note everyone arises in my mind now. But anyway, what I'm talking about is an idea which is being built into the nation into its core.

Speaker 3 (01:26:20)

Which actually tells you that we have some kind of a heritage, a memory, a narrative which will be the foundation stolen for the nation state. The question is, does every nation state have these things? Yeah, usually they do.

Speaker 3 (01:26:35)

They do, and we see this phenomenon all around Europe, where the fokish ideas are being canonized. Institutionalized. Formulaize, whatever kind of transformation you want to make for something which is very vague vague and fluid to something which is concrete.

Speaker 3 (01:26:54)

Okay, that is the revolution of the 19th century. Okay, good, we'll finish with this. I want to Continue a bit with this next week.

Speaker 3 (01:27:04)

We'll then continue a bit about the emergence of organized nationalism. Then, we delve it into the revolution, especially its protagonists. I'll let you read one of my articles on carblint.

Speaker 3 (01:27:17)

Then, we'll go to maybe next you go to weeks after we'll go to unification. Okay good now some words about the and the middle task. Sorry.

Speaker 3 (01:27:36)

Maybe I'll show you this here.

Speaker 6 (01:27:41)

And this will be or already, is a mean modernist, there

Speaker 3 (01:27:44)

Ah, by the way, here you see before the class. If you want to hear more about Christopher Klaus Christopher Klan I heard this lecture today. It's a fascinating one for me.

Speaker 3 (01:27:59)

It's always even though I already thought on 1848, it's always good to really embed new resources. This is from the London review of books. Event, it's a good lecture.

Speaker 3 (01:28:11)

By the way. I wanted to show you something okay. So we have here, so today we are the 3rd of December.

Speaker 3 (01:28:18)

I think I hope And you have, until the 21st assembly to submit this just before class. Okay.

Speaker 1 (01:28:31)

4:18 PM.

Speaker 3 (01:28:33)

This is the arbitrary was that

Speaker 4 (01:28:36)

Wait for the name of my

Speaker 3 (01:28:38)

Okay, so in the I don't know if you were the you remember. I spoke at my presentation in my first class. Okay, so you are the first class.

Speaker 3 (01:28:45)

I wasn't there okay anyway, so at the second term of the I think I stated this for sure, right? I studied this in class. Yeah.

Speaker 3 (01:28:54)

So each one of you should give a presentation. I didn't give the dates yet. Don't bore you, so you won't be the first one.

Speaker 3 (01:29:03)

And no so basically I'll tell you what so you can peak, and we're talking

Speaker 1 (01:29:07)

Think about this now about the middle, the middle. Image sign is the one

Speaker 3 (01:29:11)

So even before you conduct the presentations, it's not directly connected them so anyway, you can hand in the task. Even before you present, what do I mean by this? Because what I want you to do is actually give a critical analysis of kind of an event that we learn.

Speaker 3 (01:29:31)

That's the one you got to speak about, okay in the presentation you pick one of these events.

Speaker 6 (01:29:35)

The YouTube paper or 2 page you meant

Speaker 3 (01:29:39)

2 pages.

Speaker 1 (01:29:41)

But let him speak in his Queen

Speaker 3 (01:29:44)

2 pages sorry, so I don't know why. I wrote paper in the rate in the You present one of these study cases, you don't have to only choose mine. You can actually choose anything from the 21st century.

Speaker 3 (01:29:58)

If you want, you can start with Martin Luther, don't care.

Speaker 2 (01:30:02)

No.

Speaker 3 (01:30:03)

Really? It's not like, but you can pick any kind of ant you can, of course focus on the ones we spoke about so grief since 1848, napoleonic wars. But then you present your paper or your presentation?

Speaker 3 (01:30:15)

On that topic you have to tell me what that topic will be. And then in three weeks from now you present a critical Essay of 2 pages. How and if is this Crucial to German nationalism.

Speaker 3 (01:30:30)

Now Like, we discuss 1848 today. This does not have to be an evaluation if this was successful, or a failure. That's not what I care about what I care about is a critical analysis.

Speaker 3 (01:30:43)

How is this event important? To the To German nationalism, and if it is you can actually come to the conclusion that it's not It's perfectly good.

Speaker 1 (01:30:58)

Okay, but is this a paper or a brand?

Speaker 3 (01:31:00)

It's a due, it's a due pager. It's a 2 pager on that. Okay, so bear short essay.

Speaker 3 (01:31:08)

This is connected to the topic that you'll that's why I do it together. You can already start in the Fthree weeks to think about a topic that you want to discuss, you can have parallel topics. Okay, and the same?

Speaker 3 (01:31:21)

I mean, if you all speak on 8048, it's not very good. Okay, so I will do some not too much about the same thing. I actually, but you have so many things to pick from.

Speaker 3 (01:31:32)

Yes, you can go for I don't know, and you have to go for that. For the sources, I'll give you an example. We actually did very good today.

Speaker 3 (01:31:42)

Very good paper, but schleze accords them okay, the idea of how Germany's you know, the wars rich desert, I've got then a mark, not then a mark. So pick up on upon this, I'll send these to pages. Okay, so why it's crucial to the nerve, the German nationalism.

Speaker 3 (01:32:02)

Doesn't matter failure or not by the critical analysis?

Speaker 6 (01:32:05)

So I took paper

Speaker 3 (01:32:06)

2 pages.

Speaker 6 (01:32:07)

The pages were submitted to you, and the presentation is what 3 hours to minutes?

Speaker 3 (01:32:12)

Oh, no, sorry. It's present. No.

Speaker 3 (01:32:14)

The presentation is 15 minutes. We'll do a schedule from the classes that we have remaining from that day. That will be the first debt.

Speaker 3 (01:32:22)

We'll have probably

Speaker 2 (01:32:25)

And

Speaker 3 (01:32:26)

Cause we'll have more than if there'll be 2 or 8. So we got to be there to be 2 because I don't want to start already in two weeks unless someone is feeling prepared and wants to speak in two weeks. Special, fine?

Speaker 2 (01:32:39)

Okay.

Speaker 3 (01:32:41)

It could be from any topic. I do want it to have some correlation with the top with the century or with the decade or if the mit doesn't have to be, you can't speak on the node. It's fine if you speak on napoleonic wars.

Speaker 3 (01:32:53)

Still, while we do I don't know where World War for instance, it's okay, could this be for

Speaker 6 (01:33:02)

For example, just to take you to the extreme German nationalism today

Speaker 3 (01:33:09)

Absolutely. Okay, so the whole range of the whole range of German nationalism I have there Anything you want to pick up German Israeli relations. For instance, the special relations doesn't give you an idea, okay.

Speaker 3 (01:33:22)

Very broad. But I want to be intelligence intelligent as well as concise. Stupid, just fine.

Speaker 3 (01:33:31)

Sometimes it's harder to write shorter.

Speaker 1 (01:33:34)

Like portrait, famous.

Speaker 3 (01:33:36)



Babies, I didn't have time to be concise.

Speaker 1 (01:33:40)

But the paper just to be clear, maybe it's stupid. We agreed stupid, but the paper and the presentation are the same subject. Yes,

Speaker 3 (01:33:52)

No represent the presentation about the paper.

Speaker 1 (01:33:56)

Sending the papers presentation of the book.

Speaker 3 (01:33:58)

Oh, but but again, yeah, of course, I don't want you to come and present here just a, you know, to read it out. What happened? You know, in this year I want the idea is that you come and engage with the topic, our main topic, and this is the question of nationalism, and then you have to think, how is this?

Speaker 3 (01:34:17)

How is this thing related to German nationalism? Is this even related to it? I encourage you to come with the negative answer.

Speaker 3 (01:34:28)

It's not that you have to or more compass. You know, yes, and no, it's also a question. We are not in mathematics.

Speaker 3 (01:34:35)

We are in history.

Speaker 1 (01:34:37)

This is the matchlat msash last semester, right? What is the matlat sofa semester?

Speaker 3 (01:34:42)

When you get through there, do you want to enjoy it now?

Speaker 1 (01:34:46)

We're almost there.

Speaker 3 (01:34:47)

No, no.

Speaker 4 (01:34:48)

Can the final assignment be also about the same

Speaker 3 (01:34:52)

Sure. The final assignment could be on by the scene, just broaden broadening. Extension for sure.

Speaker 3 (01:35:00)

Oh, this is part of the this is the whole part of the idea. I want us to have a process.

Speaker 1 (01:35:04)

That's why I was asking about the final good.

Speaker 4 (01:35:07)

How many sources do you expect to see a weak for me?

Speaker 3 (01:35:11)

You know, I gave actually specific technicalities there, if you do of course, refer to sources, not one I hate I've done two things that I really hate hate. There you are calling me, so it's good. It's good actually two things I really hate right?

Speaker 3 (01:35:28)

If you use the same source over and over again, I can't see that. I can't see that really that I see the same source throughout the work. You know, I rather not having sources, and you do that, okay.

Speaker 3 (01:35:43)

So you know Christopher Clark 123, then I see brackets, Christopher clak frost, I don't don't do that, okay, no, that is

Speaker 1 (01:35:52)

That is a no note.

Speaker 3 (01:35:54)

A very yes. Yes, is that you have to do it. If you can use AI, not for writing, this is where the but is, you can use an AI.

Speaker 1 (01:36:05)

What for finding sources? Don't do that, make sure he'll make stuff up.

Speaker 3 (01:36:13)

No, it's not for finding sources for editing But never I mean, I'm, and I'm studying this and I know never never never Tell him to write to you the assignment you have to write it. Then, it's fine if you put it on that's totally legit. You put it on and you edit it.

Speaker 3 (01:36:35)

And when you write edit actually wanted, you can tell him I want with similar wording or whatever that is fine. That is absolutely fine and I'll come. And if there's expectations in any institution in the world, students don't do this anyhow, so you know, it's a 4.

Speaker 3 (01:36:53)

So I went and not only's Pluto, by the way, lectures as well. Okay, so we

Speaker 1 (01:37:00)

Are we learned into a list of sources or

Speaker 3 (01:37:03)

No, I just don't want you to have. I can't limit your own source. Then just don't use the SIM source.

Speaker 1 (01:37:08)

Source understandable, but there's no list of sources of which we can use. We can use any sources, we choose

Speaker 3 (01:37:13)

By the way, I do urge you also and I didn't write it enough. Use the ghi note you can use any source but your primary sources on ghi, either in German or in English. Okay, understood.

Speaker 3 (01:37:30)

Good, feel good.

Speaker 2 (01:37:33)

Thank you.

Speaker 3 (01:37:37)

Go back to pasta. We will be meeting on Monday monday 5. Yes, Oh, my gosh.

Speaker 3 (01:37:55)

You can stay for the seminar you want to write on energy, but if you want the entrance on the right special. Thank you.

Speaker 1 (01:38:14)

Ah, I'm reminding you to upload.

Speaker 3 (01:38:17)

Do you see this? Then, whilst as a reminder, you have to write to me, okay. Probably I'll now I'll remember because I had I had an engagement.

Speaker 1 (01:38:27)

Yes, exactly.

Speaker 3 (01:38:40)

Okay, the atamatical machu or with a band delay. New materials, okay, no okay LOL.

Speaker 1 (01:38:52)

Is that much? I think that's my

Speaker 3 (01:38:54)

Nobody taxis. You're welcome.