

6.7 IDEOLOGIES 意识形态 of Change & Reform Movements

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1. 释义

Now while the Industrial Revolution is changing (v.) *dang near* 几乎 everything in Europe, and the conservative Age of Metternich is *in full force* (全面实施) 处于鼎盛时期,全力运作中;充分发挥作用, lots of new political ideologies 意识形态 are beginning to spring up 涌现 in the 19th century. And in this video we're going to talk all about it.

So if you're ready to get them brain cows milked, let's get to it. By the way, if you want to fill in note guides to go along with this video, then check the link in the description.

Now it is hard to underestimate (v.) 低估 /just *how much social and political disruption* 混乱; 扰乱 Europe experienced (v.) at the end of the 18th century and into the 19th century. 主 **Part of it 系 was due to** *the massive shift in power and social structures* that **came along with** the Industrial Revolution, and 主 **part of it 系 was due to** the significant rupture (体内组织等的) 破裂; 断裂; (关系的) 破裂, 决裂; 绝交 in the *status quo* 现状 caused by the French Revolution.

Example 1. 案例
rupture

→ 来自 PIE* *reup*, 抓, 抢, 撕开, 词源同 *rob, rip*. (rape)

And yet another part of it 谓 was caused by the suppression 镇压; 压制 of nationalist revolts 起义 by states /during *the conservative Age* of Metternich. And there are more causes as well 还有更多的原因, but you just need to understand that /as 主 *the social and political ground* under Europeans' feet 谓 began (v.) shifting significantly, many of them started (v.) **cooking up** 捏造; 杜撰; 编造 and embracing 接受; 拥护 new ideologies that demanded change.

另一部分原因是在保守的梅特涅时代国家对民族主义叛乱的镇压。还有更多的原因, 但你只需要明白, 随着欧洲人脚下的社会和政治基础, 开始发生重大变化, 他们中的许多人开始酝酿, 并接受要求变革的新意识形态。

And the first ideology I want to mention 系 is liberalism 自由主义. Now liberalism didn't **arise** 产生, 出现; 起源 (于), 由.....引出 **out of nothing** 无中生有 during this period—it was very much an Enlightenment 启蒙运动 idea. You have to **get out of your head** all the

contemporary 当代的, 现代的 connotations 内涵; 含义 you have with liberalism in America. They're not the same thing.

我想提到的第一个意识形态是"自由主义"。自由主义在这一时期并非无中生有, 它是启蒙思想的产物。你必须把你美国"自由主义"的所有当代内涵, 都抛诸脑后。它们不是一回事。

Example 2. 案例
connotation

an idea suggested by a word in addition to its main meaning 含义; 隐含意义

•The word 'professional' has connotations of skill and excellence professional. 这个词隐含着技艺和专长的意思。

•negative connotations 贬义

Classical liberalism emphasizes (v.)强调 the individual and their natural rights. Additionally 此外, it emphasizes (v.) popular sovereignty (主权, 最高统治权, 最高权威) 人民主权, which teaches (v.) that /主 the power to govern 系 is in the hands of the people. To that end, liberalism wants a limited government—which is to say, not an all-powerful 全能的 one.

Liberalism also emphasized (v.) enlightened self-interest 开明的利己主义, which means that /主 a person acting in the interests of 为了...的利益; 符合...的利益 society 谓 is ultimately 最终; 最后 acting in his or her own interests.

自由主义还强调"开明的利己主义", 这意味着一个为社会利益行事的人, 最终会是在为他或她自己的利益行事。

Example 3. 案例
Enlightened self-interest

Enlightened self-interest is a philosophy in ethics 行为准则, 道德原则; 伦理学, 道德学 /which states (v.) that 主 persons who act (v.) to further (v.)促进, 推进 the interests of others (or the interests of the group or groups to which they belong) 谓 ultimately serve (v.) their own self-interest.

开明的利己主义是一种伦理哲学, 它认为, 那些为他人利益 (或其所群体的利益) 而采取行动的人, 最终是为了实现自己的利益。

Let me give you a couple names to associate (v.) with liberalism. First, the British philosopher Jeremy Bentham. Now Bentham did his work before the period we're talking about right now, but his ideas very much set (v.) the stage for 为...搭建舞台, 为...做好准备 liberalism's flourishing 繁荣; 兴旺 in the 19th century.

He developed a philosophy called utilitarianism 功利主义, which argued that /主 actions 谓 should be judged based on whether they increase (v.) the happiness of those affected by the action. This was a significant departure 背离 from Christian morality 道德, which established actions as right or wrong based on scriptural sanctions 圣经的制裁.

他发展了一种被称为"功利主义"的哲学, 认为应该根据"行为是否增加了受影响者的幸福"来判断该行为。这是对基督教道德的重大背离, 基督教的道德, 是基于圣经的制裁, 来确定行为的对错的。

For example, according to the Bible /it's always wrong to kill a person, but under the rubric 规则; (书本或试卷等上的) 标题, 提示, 说明 of 依据; 在...的范畴内 utilitarianism, if 主 killing that person 谓 benefited (v.) society and increased people's happiness, well, kill away.

Example 4. 案例
rubric

(formal) a title or set of instructions written in a book, an exam paper, etc. (书本或试卷等上的) 标题 , 提示 , 说明

N-COUNTA rubric is a **set of rules or instructions**, for example the rules at the beginning of an examination paper 规则

→ 来自拉丁语 rubrica, 红赭石, 红染料, 来自 ruber, 红色的, 词源同 red, ruby. 引申词义红色标记, 记号, 后用于指红字标题, 用红字印刷的题目等。

Now a second name **to associate with** liberalism is John Stuart Mill, who was kind of a disciple 追随者; 信徒 of Bentham /and built on his work. Mill softened (v.) the edges of Bentham's utilitarianism /and emphasized (v.) 表 acting **not only for** the happiness of individuals **but for** the society as a whole.

Now for the most part, liberals debated (v.) how far their principles should reach, and more specifically to whom. In many places, liberalism **shifted to** the elite 精英 class /who prized (v.) 珍视; 重视 it because it **kept** government regulations **out of their business**.

总体而言, 自由主义者争论的焦点在于其原则的适用范围——更确切地说, 在于这些原则究竟该惠及哪些人。在许多地区, 自由主义逐渐演变为精英阶层的特权, 他们之所以推崇它, 正是因为自由主义能帮他们摆脱政府监管的束缚。

And as such 因此, 正因为如此, they argued that /主 fundamental 基本的; 根本的 rights like **the right to vote** 谓 should **be limited to** those who own (v.) land, because they were **the ones** with the real stake 利害关系 in society. **In response to** 作为回应 this, a movement in England known as Chartism 宪章运动 **pushed back** 抵制; 反对.

They demanded (v.) **universal male suffrage** 男性普选权 and **full citizenship** 完全公民身份 **without respect to** 不考虑, 不顾及, 不论 wealth, title, or property ownership 房产所有权. Although their movement **fizzled (v.)** (火等) 发出嘶嘶声 **out** (顺利开始) 结果失败, 终成泡影; 虎头蛇尾 despite their great efforts by the mid-19th century, 主 many of the reforms /for which they fought 谓 would **be won (v.) by other groups** later in the century.

他们要求实现全民普选权(不分财产、头衔或土地所有权), 赋予所有男性公民完整权利。尽管这场运动在19世纪中叶, 因阻力过大而逐渐式微, 但他们所争取的诸多改革, 最终仍由其他群体在本世纪后期成功实现。

Additionally, women seldom **showed up** in liberals' minds as **being worthy of** 值得做 their reform. However, John Stuart Mill bucked (v.) 翘起后蹄跳跃; 弓背四蹄跳起; 反抗; 抵制 this trend with his book "The Subjection 隶属; 服从; 征服 of Women," in which he argued that /women ought to stand (v.) **upon (=on) equal ground** 在平等的基础上 with men.

此外, 在自由主义者的心目中, 女性很少被认为值得改革。然而, 约翰·斯图亚特·密尔(John Stuart Mill) 在他的书《女性的从属地位》(The Subjection of Women) 中反对这一趋势, 他在书中主张女性应该与男性站在平等的立场上。

(此外, 自由主义者鲜少将女性纳入其改革议程之中。然而, 约翰·斯图尔特·密尔在其著作《妇女的屈从地位》中逆势而行, 力主男女应当地位平等。)

He argued that /women should have the right **to vote**, the right **to hold property**, the right **to work in professional careers** (职业; 事业) 从事专业工作. Over in France, a woman named Flora Tristan worked (v.) for the rights of workers /and **laid the foundations for** 为... 奠定基础 extending (v.) suffrage 选举权; 投票权; 参政权 to women as well.

In other words, women weren't only good for **making (v.) their husbands sandwiches**—which was **the prevailing** 普遍的; 流行的 **view** of the age.

Okay, now 主 another ideology **springing up** 涌现 during this time 系 was socialism 社会主义, which when **being defined as** an ideology /**that demands (v.) that** 主 a society's means (n.)生产资料,生产手段 of production 生产资料 谓 should be owned by the community as a whole, not by private individuals 私人个体. Essentially 本质上; 基本上 a call (n.) for a redistribution 重新分配 of a society's wealth.

好了, 另一种意识形态在这一时期兴起, 就是社会主义. 它被定义为一种意识形态, 它要求一个社会的生产资料应该由整个社会所有, 而不是由个人所有。本质上是呼吁重新分配社会财富。

Example 5. title
society's means

"Means" 在这里不是“方法”(methods), 而是指“资源”或“物质条件”(resources or material factors)。
"Means of production" 这个术语, 指 用于生产商品和服务所需的资源、工具、设备、土地、工厂等。

And this one **emerged** (v.) right **out of** the Industrial Revolution. **For all** 尽管; 虽然 the potential good it did 虽然有很多潜在的好处, the Industrial Revolution made a few people fabulously 极其地; 难以置信地 wealthy /and left (v.) the majority of people **scratching out a bare living** 勉强维持生计 in factories earning (v.) low wages. And so 主 socialism **popping up** 涌现 in this context 系 is not hard to understand.

这是工业革命的产物。尽管工业革命带来了潜在的好处, 但它让少数人变得非常富有, 而让大多数人在工厂里靠低工资勉强度日。所以社会主义在这种背景下出现并不难理解。

Example 6. title
for 'all

(1) despite 尽管; 虽然

•**For all** its clarity of style, the book is not easy reading.这本书虽然文体清晰, 但读起来并不容易。

(2) used to say that /sth is not important or of no interest or value to you/sb (表示对某人不重要、无价值或无所谓)

•**For all I know** /she's still living in Boston. 据我所知, 她还住在波士顿。

•You can do what you like, **for all I care**. 你想干什么就可以干什么, **我才不管呢**。

•**For all** the good it's done /we might as well not have bothered. 那件事带来的好处不多, 我们本不该操心的。

Now there are *a couple of* 两个(事物)或几个(事物) *species* 种类 of socialism you need to know, and the first is *utopian (a.)* 乌托邦的; 空想的; 理想化的 *socialism* 空想社会主义. And 主 the name 后定说明 **to associate with** that one 系 is Henri de Saint-Simon.

He taught that /society ought **to be given to** the workers /and **taken from** what he called the parasites 寄生虫; 不劳而获者 —namely 即; 也就是 the aristocracy 贵族 and the church —who produced (v.) nothing of value for the world. If the world's institutions were in the hands of the workers, he argued, they would organize (v.) just societies 社会 /in which there were *no longer* 不再 any poor.

他教导说, 社会应该属于工人, 而应该从他所谓的寄生虫——即贵族和教会——那里夺走, 因为他们对世界没有任何价值。他认为, 如果世界的机构掌握在工人手中, 他们将组织起不再有穷人的公正社会。

Now 主 the reason this is called utopian socialism 系 is because the ideas were just a little **too grand** (a.) 壮丽的; 堂皇的; 重大的 **to ever work** (v.) in reality 这些想法太过宏大, 无法在现实中实现, and Saint-Simon never led (v.) an attempt to do it. However, his writings were

immensely 非常；极其 popular /and provided at least a template 模板 for later socialist movements.

Even so, two of Saint-Simon's disciples 追随者；信徒 — namely Charles Fourier and Robert Owen — did attempt to put these ideas into practice /by creating what they called intentional (a.)故意的；有意的；存心的 communities 意向社群. Their prototype 原型 community was established in Scotland, and its members enjoyed eight-hour work days, shared (v.) property, and free education for the children.

Despite *the relative success* of that community 尽管那个社区相对成功, the idea really never **caught on** 变得流行,流行起来 in the rest of Europe.

Now 主 the second species of socialism you need to know 谓 is called *scientific socialism* 科学社会主义, which was the brainchild 脑力劳动的产物,心血结晶；独创的观念 of Karl Marx. Now Marx had some goals **in common with** 与.....相同，像.....一样 the utopian socialists. He also **was deeply distressed (v.)**使苦恼，使悲伤，使忧虑 at 对...深感忧虑 the injustice 不公正；不公平 of the society /where there was *such a large gap* between the rich and the poor class.

However, Marx believed that /the utopian socialist solutions (问题、困难等的) 解决办法 failed (v.) /because they didn't really understand (v.) how capitalism 资本主义 — that great enemy of the people — worked (v.). Therefore, he aimed to produce (v.) a socialism /that was developed (v.) **according to** the same rigor (n.)严谨；严密；严格；严厉 and standards /that scientists use (v.) in their description 描述，形容，说明 of the natural world.

然而，马克思认为，乌托邦式的社会主义解决方案之所以失败，是因为他们没有真正理解资本主义——人民的大敌——是如何运作的。因此，他的目标是建立一种社会主义，这种社会主义按照科学家描述自然世界时所用的同样严格和标准来发展。

So Marx, **along with** Friedrich Engels, published these ideas in an influential 有影响力的 book known as "The Communist Manifesto ((尤指政党的) 宣言，声明) 共产党宣言."

In order to understand what these men presented, you have to understand their *view of history* 历史观. According to Marx and Engels, history **obeys (v.)**服从，遵守 **laws** /just as 正如 *the physical world* 物质世界 obeys (v.) *the laws of physics* 物理定律. Therefore, they argue that /history **moved through** patterns and stages 历史经历了不同的模式和阶段 until one day it would reach its ultimate goal.

To them, 主 the driving force 驱动力,推动力；动力源 of history 系 is class struggle 阶级斗争 over economic wealth. Industrialization had exacerbated (v.)使恶化；使加剧；使加重 the division between the two classes — the bourgeoisie 资产阶级 and the proletariat 无产阶级 — and thus a new societal arrangement 社会安排 was necessary.

对他们来说，历史的驱动力是对经济财富的阶级斗争。工业化加剧了资产阶级和无产阶级这两个阶级之间的分裂，因此需要一种新的社会安排。

Example 7. title
exacerbate

→ **ex-**, 向外。-acerb, 尖，酸，词源同 **acid**, acerbity.

The bourgeoisie 中产阶级；资产阶级 owned (v.) the **means of production** 生产资料 and thus **exploited** (v.)剥削，压榨；利用（.....为自己谋利） the proletariat 无产阶级，工人阶级 **for their own benefit** 为了他们(指资产阶级)自己的利益. Once the proletariat **became (v.) conscious (a.)**意识到的；神志清醒的，有知觉 **of** this arrangement, they would **rise up** in a cataclysmic 大变动的；灾难的 movement of revolution /and overthrow (v.)推翻；打倒 the bourgeoisie 中产阶级；资产阶级. That would mark (v.) the end of class struggle. 那将标志着阶级斗争的结束.

Now **part and parcel of** 不可或缺的一部分,重要部分 scientific socialism 系 was equal rights 平等权利 for men and women. Thus, some women became significant Marxist leaders during this time. In Germany, Clara Zetkin **led (v.) the charge** (n.)主管；掌管；照管；职责；责任 against 带头反对 the privileges 特权 of the bourgeoisie /and worked on reform (n.) **on behalf of** 代表 women.

Then over in Poland, Rosa Luxemburg worked (v.) to secure 争取；获得 rights for the working class /and even led a revolution—you know, a failed 失败的 one, but a revolution nonetheless 尽管如此.

然后在波兰，罗莎·卢森堡致力于保障工人阶级的权利，甚至领导了一场革命——你知道，一场失败的革命，但无论如何都是一场革命。

And 主 **the final ideology for change (v.) that** you need to know 系 is anarchism 无政府主义. The idea here is that 主 all forms of governmental authority 政府权力 系 were unnecessary /and should be overthrown (v.)推翻 /or replaced with a society **based on** voluntary 自愿的，自发的，主动的;志愿的 cooperation 自愿合作.

Over in Russia, Mikhail Bakunin became the poster boy 典型人物 for anarchism. He was a Russian revolutionary 革命者，革命家 who argued that /secret societies 秘密社团 ought to lead (v.) revolutionary movements to destroy (v.) the state /and replace it with self-governing workplaces and communes 公社.

在俄罗斯，米哈伊尔·巴枯宁成为无政府主义的代表人物。他是一名俄国革命家，主张秘密社团应该领导革命运动，摧毁国家，代之以自治的工作场所和公社。

Over in France, Georges Sorel worked (v.) along a similar vein 沿着类似的脉络,类似地. He taught that /once people rose up and destroyed the governing authorities, that all property should then **be transferred to** labor unions 工会. And 主 the French word for labor union 系 is syndicate 辛迪加；企业联合组织；财团, which is to say Sorel’s teaching became known as syndicalism 工团主义，工联主义.

在法国，乔治·索雷尔（Georges Sorel）也沿着类似的思路工作。他教导说，一旦人民起义并摧毁了统治当局，那么所有的财产都应该转移到工会手中。法语中工会的意思是辛迪加，这就是为什么索莱尔的教义被称为工团主义。

Example 8. title
syndicate

Gemini:

Header 1	Header 2
	工团主义 (Syndicalism) 是一种重要的劳工运动和政治经济哲学。它主张工人通过产业工会（或称“工团”，syndicat 是法语中“工会”的意思）组织起来， 通过直接行动（特别是总罢工）来推翻资本主义和国家，并最终由这些“工会”来管理生产和经济。

Header 1	Header 2
核心理念	<p>工团主义的核心理念可以概括为以下几点：</p> <ul style="list-style-type: none"> • 工人阶级是社会变革的主体：工团主义认为工人阶级拥有改变社会的力量，他们不需要通过“政党”或国家机器来获得解放。 • 工会是革命的工具：工会不仅仅是为了争取工资和改善工作条件的组织，更是推翻现有制度和建立新社会的基本单位(即工会是一种政治力量，犹如军队)。 • 直接行动：工团主义强调通过罢工、怠工、抵制等直接的工业行动，而非议会政治或选举，来削弱资本主义和国家的力量。 • 总罢工是最高武器：最终的革命将通过一次大规模的总罢工来实现，届时工人将停止所有生产，瘫痪整个社会，从而迫使资本家和国家让步。 • 废除资本主义和国家：工团主义的目标是彻底废除私有制和资本主义生产关系，并消灭作为压迫工具的国家。 • 由工会管理生产和分配：在推翻现有制度后，未来的社会，将由工人根据行业 and 地域组成的工会联合体，来组织生产和分配，实现工人自我管理。
与其它社会主义思潮的区别	<ul style="list-style-type: none"> • 与马克思主义的区别：虽然都反对资本主义，但“工团主义”与强调无产阶级政党领导、建立无产阶级专政的“马克思主义”（特别是列宁主义）有所不同。工团主义更侧重于“工会”在经济领域的直接行动和自主管理，而非国家权力。 • 与工会主义/工联主义的区别：“工会主义”或“工联主义”通常指的是工会主要通过谈判、集体合同等方式来改善工人的经济状况和工作条件，承认资本主义框架下的劳资关系。而“工团主义”则是一种革命性的工会主义，其目标是彻底推翻资本主义制度。 • 与无政府主义的关系（无政府工团主义）：许多工团主义者，特别是那些在法国和西班牙有影响力的，与无政府主义有着密切的联系，形成了无政府工团主义 (Anarcho-Syndicalism)。无政府工团主义者认为“工会”不仅是革命的工具，也是未来无国家社会的基础结构，通过联邦制的工会网络，来实现社会的自我管理。
历史影响	<p>工团主义在19世纪末20世纪初在欧洲（尤其是在法国、意大利、西班牙）和美洲（如美国的“世界产业工人联盟”IWW）都有相当大的影响力。它塑造了许多劳工运动的策略，并对后来的左翼思想产生了深远影响，尽管其作为主流运动的势力在两次世界大战后有所衰退。</p> <p>总的来说，“工团主义”是一种强调通过工人自身的组织和直接行动来推翻现有社会秩序，并建立一个由工人集体管理的社会模式的革命性思想。</p>

维基百科中文:

工团主义（英语：syndicalism），又译辛迪加主义，是一种以劳工运动为主导的社会主义，旨在工人阶级团结起来组织工会，通过纯粹的工人组织以及罢工来推翻资本主义和国家，以使企业由资本家主导变成由工人主导。**“工团主义”不同于“工联主义”（unionism）：前者主张推翻资本主义，后者又称（一般的）工会主义（Trade Unionism）、提倡劳资利益协调、不主张推翻资本主义。**

工团主义不是通过理论或系统阐述的意识形态来实现的，而是强调行动本身。英国工团主义者汤姆·曼宣称“工会的目标是发动阶级战争”。这场阶级战争不仅仅是为了获得工资和工时上的让步，更在于发动革命并推翻资本主义。

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2. 中文释义

当工业革命几乎改变了欧洲的一切，梅特涅的保守时代正全面展开时，**19世纪，许多新的政治意识形态开始涌现**。在这个视频中，我们将详细讨论这些内容。所以，如果你准备好充实自己的知识，那我们开始吧。顺便说一下，如果你想要与这个视频配套的填空笔记，查看描述中的链接。

很难低估欧洲在18世纪末到19世纪所经历的社会和政治动荡。部分原因是"工业革命"带来的权力和
社会结构的巨大转变，部分原因是"法国大革命"对现状造成的重大冲击 (在经济上和思想上, 欧洲都
经历了重大进步)。

还有部分原因是在梅特涅的保守时代，各国对民族主义起义的镇压。当然还有更多原因，但你只需明白，当欧洲人脚下的社会和政治基础，开始大幅变动时，许多人开始酝酿，并接受要求变革的新意识形态。

我想提到的**第一个意识形态是"自由主义" (liberalism)**。在这个时期，自由主义并非凭空产生——它在很大程度上是一种启蒙思想。**你必须抛开你对美国自由主义的所有当代内涵的认知。它们不是一回事。**

"古典自由主义"强调个人及其自然权利。此外，它强调"人民主权"，即统治权掌握在人民手中。为此，自由主义主张"有限政府"——也就是说，不是一个拥有绝对权力的政府。

"自由主义"还强调"开明的利己主义"，这意味着一个人为社会利益行动，最终也是在为自己的利益行动。

让我给你介绍几个与自由主义相关的人物。首先是英国哲学家**杰里米·边沁 (Jeremy Bentham)**。边沁在我们现在谈论的这个时期之前，就开展了他的工作，但他的思想为**19世纪"自由主义"的蓬勃发展奠定了基础。**

他发展了一种名为"功利主义" (utilitarianism) 的哲学，该哲学认为，行动应该根据"它们是否增加了受其影响者的幸福"来评判。这与基督教道德有很大不同，基督教道德根据圣经的约束来判定行动的对错。

例如，**根据《圣经》，杀人总是错误的，但在"功利主义"的框架下，如果杀死那个人有利于社会并增加了人们的幸福感，那么就可以这么做。**

另一个与"自由主义"相关的人物，是约翰·斯图尔特·密尔 (John Stuart Mill)，他在某种程度上是边沁的追随者，并在边沁的工作基础上进行了拓展。**密尔缓和了边沁"功利主义"的极端性，强调行动不仅要为了个人的幸福，也要为了整个社会的幸福。**

在很大程度上，自由主义者争论的，是他们的原则应该应用到什么程度，更具体地说，应用到哪些人身上。在许多地方，自由主义转向了精英阶层，精英阶层珍视自由主义，因为它使政府监管远离他们的事务。

因此，他们认为像"选举权"这样的基本权利，应该仅限于那些拥有土地的人，因为他们是在社会中有真正利害关系的人。作为回应，英国的一场名为"宪章运动" (Chartism) 的运动进行了反抗。

他们要求男性普选权，以及不论财富、头衔或财产所有权的完全公民权。尽管他们的运动在19世纪中期付出巨大努力后失败了，但他们为之奋斗的许多改革，在那个世纪后期被其他团体实现了。

此外，女性很少被"自由主义者"认为值得进行改革。然而，约翰·斯图尔特·密尔在他的《妇女的屈从地位》（"The Subjection of Women"）一书中打破了这种趋势，他在书中主张女性应该与男性处于平等地位。

他认为女性应该有选举权、拥有财产的权利，以及从事职业工作的权利。在法国，一位名叫弗洛拉·特里斯坦（Flora Tristan）的女性，为工人的权利而努力，也为女性获得选举权奠定了基础。

换句话说，女性不仅仅是为丈夫做三明治的（当时普遍这么认为），她们还有更多价值。

好的，现在另一个在这个时期兴起的意识形态，是"社会主义"（socialism），**社会主义被定义为一种意识形态，它要求社会的生产资料，应该由整个社会所拥有(国有化)，而不是由私人个体拥有。本质上是呼吁对社会财富进行重新分配。**

这种意识形态直接源于工业革命。尽管工业革命有其潜在的好处，但它让少数人变得极其富有，而大多数人在工厂里靠低工资勉强维持生计。所以在这种背景下"社会主义"的出现并不难理解。

你需要了解社会主义的几个种类，第一种是"空想社会主义"（utopian socialism）。与之相关的人物是亨利·德·圣西门（Henri de Saint-Simon）。

他教导说，社会应该归工人所有，从他所称的"寄生虫"——即贵族和教会——手中夺过来，这些人没有为世界生产任何有价值的东西。他认为，如果世界的机构掌握在工人手中，他们将组织起没有穷人的公正社会。

之所以被称为"空想社会主义"，是因为这些想法在现实中有点过于宏大，而无法实现，而且圣西门从未尝试去实践这些想法。然而，他的著作非常受欢迎，至少为后来的社会主义运动提供了一个模板。

即便如此，圣西门的两个追随者——即夏尔·傅立叶（Charles Fourier）和罗伯特·欧文（Robert Owen）——确实试图将这些想法付诸实践，他们创建了所谓的"理想社区"。他们的原型社区在苏格兰建立，其成员享受每天八小时工作制、财产共享，以及儿童免费教育。

尽管那个社区取得了相对的成功，但这个想法在欧洲其他地方并没有流行起来。

你需要了解的**社会主义的第二种类型，是"科学社会主义"（scientific socialism），这是卡尔·马克思（Karl Marx）的创想。**马克思与空想社会主义者有一些共同的目标。他也对贫富差距巨大的社会的不公正深感忧虑。

然而，马克思认为"空想社会主义"的解决方案失败了，因为他们并不真正了解资本主义——人民的大敌——是如何运作的。因此，他旨在提出一种社会主义，这种社会主义是按照科学家描述自然世界时所使用的严格标准，来发展的。

所以马克思与弗里德里希·恩格斯（Friedrich Engels）一起，在一本有影响力的名为《共产党宣言》（"The Communist Manifesto"）的书中发表了这些想法。

为了理解这些人所提出的观点，你必须了解他们的历史观。**根据马克思和恩格斯的观点，历史就像物理世界遵循“物理定律”一样，遵循着一定的规律。因此，他们认为历史通过一定的模式和阶段发展，直到有一天达到其最终目标。(这个逻辑就相当于说，未来是可以预测的一样。)**

对他们来说，历史的驱动力，是围绕“经济财富”的阶级斗争。工业化加剧了两个阶级——资产阶级（bourgeoisie）和无产阶级（proletariat）——之间的分化，因此一种新的社会安排是必要的。

资产阶级拥有生产资料，因此为了自身利益，剥削无产阶级。一旦无产阶级意识到这种安排，他们就会在一场灾难性的革命运动中崛起，推翻资产阶级。这将标志着阶级斗争的结束。

"科学社会主义"的一个重要部分，是男女平等权利。因此，在这个时期一些女性成为了重要的马克思主义领导人。在德国，克拉拉·蔡特金（Clara Zetkin）带头反对资产阶级的特权，并为女性改革而努力。

在波兰，罗莎·卢森堡（Rosa Luxemburg）为工人阶级争取权利，甚至领导了一场革命——你知道，虽然失败了，但那确实是一场革命。

你需要了解的最后一种变革意识形态，是“无政府主义”（anarchism）。其核心观点是，所有形式的政府权威都是不必要的，应该被推翻，取而代之的是一个基于自愿合作的社会。

在俄罗斯，米哈伊尔·巴枯宁（Mikhail Bakunin）成为了无政府主义的代表人物。他是一位俄罗斯革命者，他认为秘密社团应该领导革命运动，摧毁国家，用自治的工作场所和公社来取代它。

在法国，乔治·索雷尔（Georges Sorel）也有类似的观点。他教导说，一旦人们起来摧毁统治当局，所有财产应该转移到工会手中。法语中“工会”的单词是“syndicate”，这就是为什么索雷尔的学说被称为工团主义（syndicalism）。

好的，[点击这里](#)继续复习美国大学预修课程欧洲历史第六单元，或者如果你需要帮助，想在课堂上得A，并在五月份的考试中得5分，[点击这里](#)获取我的美国大学预修课程欧洲历史复习资料包。我们下次再见。海姆勒下线了。

3. pure

Now while the Industrial Revolution is changing dang near everything in Europe, and the conservative Age of Metternich is in full force, lots of new political ideologies are beginning to spring up in the 19th century. And in this video we're going to talk all about it. So if you're ready to get them brain cows milked, let's get to it. By the way, if you want to fill in note guides to go along with this video, then check the link in the description.

Now it is hard to underestimate just how much social and political disruption Europe experienced at the end of the 18th century and into the 19th century. Part of it was due to the massive shift in power and social structures that came along with the Industrial Revolution, and part of it was due to the significant rupture in the status quo caused by the French Revolution.

And yet another part of it was caused by the suppression of nationalist revolts by states during the conservative Age of Metternich. And there are more causes as well, but you just need to understand that as the social and political ground under Europeans' feet began shifting significantly, many of them started cooking up and embracing new ideologies that demanded change.

And the first ideology I want to mention is liberalism. Now liberalism didn't arise out of nothing during this period—it was very much an Enlightenment idea. You have to get out of your head all the contemporary connotations you have with liberalism in America. They're not the same thing.

Classical liberalism emphasizes the individual and their natural rights. Additionally, it emphasizes popular sovereignty, which teaches that the power to govern is in the hands of the people. To that end, liberalism wants a limited government—which is to say, not an all-powerful one.

Liberalism also emphasized enlightened self-interest, which means that a person acting in the interests of society is ultimately acting in his or her own interests.

Let me give you a couple names to associate with liberalism. First, the British philosopher Jeremy Bentham. Now Bentham did his work before the period we're talking about right now, but his ideas very much set the stage for liberalism's flourishing in the 19th century.

He developed a philosophy called utilitarianism, which argued that actions should be judged based on whether they increase the happiness of those affected by the action. This was a significant departure from Christian morality, which established actions as right or wrong based on scriptural sanctions.

For example, according to the Bible it's always wrong to kill a person, but under the rubric of utilitarianism, if killing that person benefited society and increased people's happiness, well, kill away.

Now a second name to associate with liberalism is John Stuart Mill, who was kind of a disciple of Bentham and built on his work. Mill softened the edges of Bentham's utilitarianism and emphasized acting not only for the happiness of individuals but for the society as a whole.

Now for the most part, liberals debated how far their principles should reach, and more specifically to whom. In many places, liberalism shifted to the elite class who prized it because it kept government regulations out of their business.

And as such, they argued that fundamental rights like the right to vote should be limited to those who own land, because they were the ones with the real stake in society. In response to this, a movement in England known as Chartism pushed back.

They demanded universal male suffrage and full citizenship without respect to wealth, title, or property ownership. Although their movement fizzled out despite their great efforts by

the mid-19th century, many of the reforms for which they fought would be won by other groups later in the century.

Additionally, women seldom showed up in liberals' minds as being worthy of their reform. However, John Stuart Mill bucked this trend with his book "The Subjection of Women," in which he argued that women ought to stand upon equal ground with men.

He argued that women should have the right to vote, the right to hold property, the right to work in professional careers. Over in France, a woman named Flora Tristan worked for the rights of workers and laid the foundations for extending suffrage to women as well.

In other words, women weren't only good for making their husbands sandwiches—which was the prevailing view of the age.

Okay, now another ideology springing up during this time was socialism, which when being defined as an ideology that demands that a society's means of production should be owned by the community as a whole, not by private individuals. Essentially a call for a redistribution of a society's wealth.

And this one emerged right out of the Industrial Revolution. For all the potential good it did, the Industrial Revolution made a few people fabulously wealthy and left the majority of people scratching out a bare living in factories earning low wages. And so socialism popping up in this context is not hard to understand.

Now there are a couple of species of socialism you need to know, and the first is utopian socialism. And the name to associate with that one is Henri de Saint-Simon.

He taught that society ought to be given to the workers and taken from what he called the parasites—namely the aristocracy and the church—who produced nothing of value for the world. If the world's institutions were in the hands of the workers, he argued, they would organize just societies in which there were no longer any poor.

Now the reason this is called utopian socialism is because the ideas were just a little too grand to ever work in reality, and Saint-Simon never led an attempt to do it. However, his writings were immensely popular and provided at least a template for later socialist movements.

Even so, two of Saint-Simon's disciples—namely Charles Fourier and Robert Owen—did attempt to put these ideas into practice by creating what they called intentional communities. Their prototype community was established in Scotland, and its members enjoyed eight-hour work days, shared property, and free education for the children.

Despite the relative success of that community, the idea really never caught on in the rest of Europe.

Now the second species of socialism you need to know is called scientific socialism, which was the brainchild of Karl Marx. Now Marx had some goals in common with the utopian

socialists. He also was deeply distressed at the injustice of the society where there was such a large gap between the rich and the poor class.

However, Marx believed that the utopian socialist solutions failed because they didn't really understand how capitalism — that great enemy of the people — worked. Therefore, he aimed to produce a socialism that was developed according to the same rigor and standards that scientists use in their description of the natural world.

So Marx, along with Friedrich Engels, published these ideas in an influential book known as "The Communist Manifesto."

In order to understand what these men presented, you have to understand their view of history. According to Marx and Engels, history obeys laws just as the physical world obeys the laws of physics. Therefore, they argue that history moved through patterns and stages until one day it would reach its ultimate goal.

To them, the driving force of history is class struggle over economic wealth. Industrialization had exacerbated the division between the two classes — the bourgeoisie and the proletariat — and thus a new societal arrangement was necessary.

The bourgeoisie owned the means of production and thus exploited the proletariat for their own benefit. Once the proletariat became conscious of this arrangement, they would rise up in a cataclysmic movement of revolution and overthrow the bourgeoisie. That would mark the end of class struggle.

Now part and parcel of scientific socialism was equal rights for men and women. Thus, some women became significant Marxist leaders during this time. In Germany, Clara Zetkin led the charge against the privileges of the bourgeoisie and worked on reform on behalf of women.

Then over in Poland, Rosa Luxemburg worked to secure rights for the working class and even led a revolution — you know, a failed one, but a revolution nonetheless.

And the final ideology for change that you need to know is anarchism. The idea here is that all forms of governmental authority were unnecessary and should be overthrown or replaced with a society based on voluntary cooperation.

Over in Russia, Mikhail Bakunin became the poster boy for anarchism. He was a Russian revolutionary who argued that secret societies ought to lead revolutionary movements to destroy the state and replace it with self-governing workplaces and communes.

Over in France, Georges Sorel worked along a similar vein. He taught that once people rose up and destroyed the governing authorities, that all property should then be transferred to labor unions. And the French word for labor union is syndicate, which is why Sorel's teaching became known as syndicalism.

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