

Das wahre Wohl von Republiken gründet sich auf Religion und Tugend.
Ordnungssysteme in Predigten der Regenerationszeit und der Bundesstaatsgründung.

My research project considers the subject of *Bürgerlichkeit* and the concepts of political order based on a mass medium in the 19th century: sermons. These are regarded as texts, as cultural phenomena that are analyzed with theoretical elements of Reinhart Koselleck's *Begriffsgeschichte*, Michel Foucault's *discourse* and Dietrich Busse's *Linguistische Epistemologie*. In order to properly reconstruct the spatial, temporal, and structural concepts adapted in sermons these concepts are complemented with theories of narration. What norms of *Bürgerlichkeit* are developed in the sermons, how are normative constructs such as *Tugend* or *Freiheit* deliberated? To what extent are these terms and concepts associated with specific religious denominations and political beliefs?

The Regeneration period and the *Bundesstaatsgründung* lay the foundations for the research. The Regeneration period is viewed as a *politischer Glaubenskrieg* (Tanner) and the *Bundesstaatsgründung* as the *Telos*, the logical conclusion of the Regeneration period. Historiography considers the religious charges in this conflict as most significant, but can these religious charges be found in sermons? Moreover, in view of the political conflicts, how are the preachers' attitudes to be reconstructed? Additionally, the 19th century is widely considered as the age of secularization and modernization. What is the religious discourse's role in secularization and modernization?