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WORLD HISTORY

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Publication Inc

DISHA Publication Inc.

A-23 FIEE Complex, Okhla Phase II
New Delhi-110020
Tel: 49842349/ 49842350

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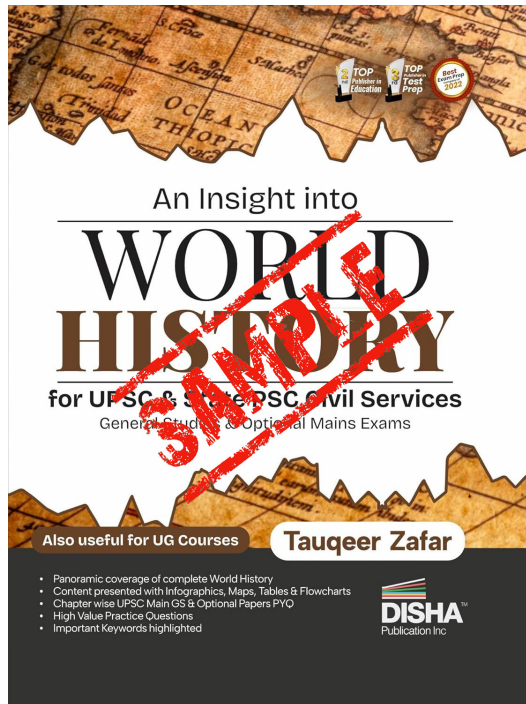

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Free Sample Contents

1. Enlightenment and Modern Ideas

1-26

This sample book is prepared from the book "An Insight into World History for UPSC & State PSC Civil Services General Studies & Optional Mains Exam | Previous Year Questions PYQs".



ISBN -9789355644480

MRP- 470/-

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Enlightenment and Modern Ideas

1.1 TRANSITION FROM THE MEDIEVAL TO THE MODERN AGE

The history of Western Europe is categorized into ancient, medieval, and modern ages. The ancient period spanned from the rise of Greek city-states around 800 B.C. to the fall of the Roman Empire in 400 A.D., marked by the sack of Rome by the Goths.

The period from the fall of the Roman Empire until 800 A.D. is often referred to as the early medieval era. Western Europe faced political uncertainty due to invasions during this time. The significant events during the period were the establishment of the Kingdom of Franks, the Islamic conquest of the Mediterranean world, and the rise of Charlemagne's empire. Charlemagne's empire dissolution in 800 A.D. resulted in invasions by Norsemen, Muslims, and Magyars. Additionally, the period witnessed the Church's ascendance as the most powerful institution. Its clergy dedicated themselves to serving the people, with the Pope headquartered in Rome.

During the later medieval period (circa 900–1300 A.D.), Europe saw the emergence of the feudal and manorial system, bringing political, economic, and social stability. The dominant features of medieval Europe were the feudal system, Holy Roman Empire, guild system of trade and industry, scholastic philosophy, and the absolute power of the Church over the minds and hearts of the people. A struggle between Church and State from 1200 to 1300 led to a decline in the Pope's authority.

The Modern age is marked by the advent of the Renaissance and the rise of capitalism in about 1350 A.D. It also coincided with the Hundred Years War (1337–1453) and the decline of feudal and manorial systems in Western Europe.

1.2 RENAISSANCE

The Renaissance in Europe marked the end of medieval society and the dawn of the modern age.

The main characteristics of the modern age ushered in by the Renaissance were humanism, the spirit of enquiry, secularism, individualism, new education, the rise of the cities, and the emergence of a new economic system inspired by the capitalist spirit, new literature, and new art and architecture. In other words, Renaissance ideas changed the religious, cultural, social, political, and economic life of Europe marking the **birth of a new era**. Renaissance **first began in northern Italy** and then spread to other parts of Europe.

The Renaissance, in a narrow literary sense, denotes a revival or rebirth. It primarily focused on the resurgence of classical learning, emphasizing Greek and Roman classics, literature, art, and values. This transition to modern times was driven by humanism, fostering revolutionary changes in art education, literature, and the perception of humanity during the 14th and 15th centuries.

1.2.1 Causes for the Birth of Renaissance

- Decline of Feudalism:** The decline of feudalism, marked by weakening monarchies and feudal lords, contributed to the birth of the Renaissance. The Church had been weakened during its struggle with the State and it even lost its credibility when it came to have two Popes between 1378 and 1417. Economic setbacks from wars and plagues spurred the rise of wealthy urban centers in northern Italy, fostering a new affluent class hungry for political influence. Amidst

a vacuum of centralized power, Europe sought a new order where a reformed Church and robust governance could ensure peace and prosperity by fostering trade and production.

2. Crusades Opened New Contacts:

Crusades had a positive impact on medieval Europe and aided its transition to the modern age. Europe was reawakened to new life as a result of its encounter with the dynamic and superior culture of the Arabs, which indirectly contributed to the birth of the Renaissance. The crusades of medieval times, though they failed to help the Popes take control of the Holy Places in Jerusalem from the Muslim rulers of Turkey, they nonetheless

helped Europeans come into contact with other parts of the world across the Mediterranean. European contacts with the Turkish and Byzantine empires helped to fuel the growth of thriving trade between Italian cities and the Orient in silks, sugar, spices, new plants, new fruits, cotton, muslin, drugs, precious stones, and glass. These were then sold in the ready markets of Germany, France, and England.

It also resulted in cultural exchange, as Arabic numerals, algebra, the mariner's compass, paper, and even a new study of Aristotle's scientific works were introduced in the West as a result of contact with Arabs.



Map: Italy in the Fifteenth Century

- 3. Economic Prosperity:** The Renaissance in northern Italy was primarily driven by economic prosperity. The dynamic commercial economy, which replaced the stagnant agricultural economy of the Middle Ages, brought about social, political, and cultural changes in Italian society.

A commercial society usually produces more wealth. As a result, surplus funds are generated for the promotion and patronage of arts and culture. More money also creates a leisure class, which can devote time to the advancement of the fine arts and literature. In a medieval agricultural society, elementary education was deemed sufficient to meet the society's basic needs. To meet the needs of a dynamic urban culture, literacy, and higher education are in higher demand in commercial and urban societies. This is what happened in Italian cities where people were fed up with the old ways of the Middle Ages.

- 4. Capitalist Spirit and Urban Culture:** The Renaissance began in Italy precisely because urbanization had advanced there more than in any other part of Europe. The growth of cities, first in northern Italy and then in northern Europe, contributed to the rise of the merchant class to prominence due to their wealth. They

usurped the power of the feudal lords. Their outlook and attitudes to life were different from that of the feudal lords. By the 14th century, the medieval guild system had declined.

Italian merchants had pioneered the revival of thriving trade and commerce in the eleventh century, and by the fifteenth century, they had discovered the modern capitalist spirit. They started making huge and quick profits in Europe. Realising that they couldn't use the massive profits they were making, they decided to reinvest the excess profits to start new businesses. Merchants increased their profits by investing more in their modern capitalist system, which, driven by profit, has become the world's most dynamic force, contributing to the growth and progress of business and industry.

- 5. Patronage of the Urban Rich:** In the Italian city-states of Venice, Milan, and Florence, banking houses came up. The new rich urban class in Italian cities found that they preferred the freedom, secular culture, education, and sports promoted by Greek city-states to medieval Europe's restrictive religious education and culture. The rich families promoted the urban culture patterned after the culture of the Greek city-states.

Note:

Cosimo de' Medici:

The Medici, a banking family, gained power in Florence under Cosimo de' Medici in the early 15th century. The Medici family contributed significantly to the growth of the Renaissance in Italy. They established the Platonic Academy in Florence to promote the study of Greek literature and philosophy, specifically Plato's works. The Medici family, especially Lorenzo the Magnificent, supported Humanist scholars and artists. The Medici family spent money on building libraries and art studios. Pope Leo X and Pope Clement VII, both members of the Medici family, encouraged the growth of Renaissance art and literature in the true family tradition. The wealthy bankers of northern Italy's city-states, as well as Popes, established Italy as the home of the Renaissance.

- 6. New System of Education:** The system of schooling in medieval times was disorderly and chaotic. Students of all ages sat together in one place with a teacher, each learning from the confused system whatever he could of the Latin language.

It was during the Renaissance that the concept of separating students of different ages or levels of knowledge into separate classes in separate rooms, each taught by a different teacher emerged. It was also during this time that the periodic promotion of the pupil from one level (class) to the next was implemented. The study of Latin and Greek languages helped the students to master the power of effective expression and communication of their knowledge.

- 7. Declining Influence of the Church:** After 1300, the Papacy's power began to decline. In his struggle against Philip, King of France, Pope Boniface VIII was humiliated at Anagni near Rome when he was physically beaten up by the French army sent to arrest him. The Pope did not survive the humiliation for long, dying in 1303. Philip elected a French bishop as the new Pope, naming him **Clement V**, and moved the Pope's headquarters from Rome to Avignon, France. The Papal headquarters remained there until 1377 when Pope Gregory XI decided to shift it back to Rome. When he died, the Cardinals chose an Italian as the new Pope in response to popular demand. But he established Avignon as his capital. Between 1378 and 1417, **there were two Popes in Europe**, causing confusion among the populace and Church administration. This naturally lowered Popes' status and subordinated them to the authority of secular rulers in temporal matters.
- 8. Pride in Italian Heritage:** Because Italy was Europe's most urbanised and advanced nation, the Italians developed

a sense of special pride and superiority in themselves. They were filled with great pride as they looked back on the heritage of the great Roman civilization. This patriotic pride in one's national past and growing consciousness about it, inspired Italian Humanists to conduct in-depth research and understanding of this heritage in order to revive and relive it.

1.2.2 Main Features of the Renaissance

- 1. Humanism:** Humanism was the essence of the Renaissance. It brought a pivotal change in the history of modern man. Humanism replaced God and placed man at the centre of life, making him the measure of life. It also emphasised the development of man's creative, rational, and aesthetic powers. By shifting from a God-created to a man-centered life, it reduced the influence of religion and clergy on people's lives. By advocating that man is the centre of life, Humanism relegated God and religion to the periphery. It promoted the rise of the spirit of secularism which became one of the main features of the modern age. It made man free from the rigour of puritanic negation of material life.
- 2. Rationalism:** The revival of classical, or Greek, learning was primarily achieved through the study of Greek literature and philosophy by Italian scholars at the Medici family's Platonic Academy in Florence. Plato's inductive method for arriving at generalisations proved critical in the development of experimental secrets, which led to the birth of modern science and scientific inventions. It also contributed to the development of a spirit of inquiry and a rationalistic approach. The essential features of the modern age are rationalistic and scientific spirit. They emerged during the Renaissance mainly because of the study of Greek thought, philosophy, science, and literature.

3. Revolt Against Medieval Culture:

Humanism was a revolt against many aspects of medieval thought and society. Much of Middle Ages culture had become inadequate and obsolete. The centre of activity shifted from the manor to the city. The agricultural economy based on the manorial system was replaced by a new economy supported by trade, commerce, industry, and urban population. As a result of the rise of capitalism, rich townsmen took the place of the nobility in providing leadership. The material foundation of society became more complex, and traditional ideals underwent transformation. The Humanists served as mid wives of the new culture of the Renaissance.

4. **Secularism:** One of the lasting gifts of the Renaissance to civilization was the concept of secularism. Humanist secularism did not oppose belief in God or religion, but it relegated religion and man’s preoccupation with the other world to a secondary role. The individual’s well-

being in the world became the primary concern. The primary goal became to live a better life in this world rather than the next. The Renaissance, by promoting secularism, reduced religion to a secondary importance. Humanist secularism did not imply atheism.

Secularism liberated man from the shackles of ritualistic religion as practiced by the Roman Catholic Church, allowing him to become responsible for the advancement of his own spiritual life while pursuing worldly goals. Not asceticism, but discipline was essential for self-development. Humanists such as Lorenzo Valla not only criticised priests, the Church, and religion but also advocated unrestricted gratification of man’s natural desires. The Humanists’ secularism ranged from complete abandonment of religious and moral restraints to adherence to Christian principles free of the Church’s ritualistic and corrupt practices.

It was in Renaissance Italy that a pure form of secular attitude first emerged. It meant that life was no longer seen by leading thinkers as a time of preparation for life hereafter.

1.3 RENAISSANCE IN ITALY

Italy is considered the birth place of the Renaissance for several reasons. Some of them were:

- 1 Italy was the seat of ancient civilization and Latin language.
- 2 The rich city states in Italy like Florence and Venice **patronized art and literature**. For example, the Medici family of Florence had patronized many scholars.
- 3 The publication of the **Divine Comedy** by the greatest Italian poet, **Dante (1265–1321)**, sparked the Renaissance movement in Florence. It was written in the Italian language. Thereafter, the Renaissance spread to other parts of Europe and reached its peak in the sixteenth century.

1.3.1 REVIVAL OF CLASSICAL LITERATURE

The most important contribution of the Renaissance was the revival and learning of ancient Greek and Latin literature. The pioneer

in this effort was **Petrarch (1304–1374)** who with his profound knowledge of these languages, he collected and compiled many ancient manuscripts containing the **works of Plato and Aristotle**. His disciple, **Boccaccio**,

had also promoted classical learning. Many Greek scholars from Constantinople spread ancient Greek literature in Florence. The most notable of them was Manuel Chrysoloras. Another scholar, **Bracciolini**, followed the works of **Tacitus**, **Livy**, and **Sophocles**. Pope Nicholas V established the Vatican Library in the 15th century, which housed ancient manuscripts. They were researched and analysed by scholars. **Erasmus (1463–1536)** also made significant contributions to the correction and editing of Latin works. He edited the **New Testament** in Greek.



Petrarch



LIVY



ERASMUS

John Gutenberg (1398–1468) invented the **printing press** in Germany, which influenced Renaissance literature. He published his first book, **The Bible**. **William Caxton** established a printing press in England. Many printing presses quickly appeared throughout Europe, providing a boost to the Renaissance movement. The availability of books at lower prices prompted the masses to raise their awareness.

1.3.2 Renaissance Literature

Apart from the revival of classical literature, many works in classical languages as well as in the native languages came up during this period. Dante wrote **Divine Comedy** in the Italian language. Similarly, Chaucer wrote the **Canterbury Tales** in English. Boccaccio was the author of the **Decameron**, a collection of fables. Machiavelli, who lived in Florence, authored the eight-volume **History of Florence**. His most well-known work was **The Prince**, a book on political science.



Machiavelli

While Italy was the home of the most famous literary figures of the Renaissance, Renaissance literature from that time period can also be found in France, England, Germany, and Spain.

Sir Thomas Moore authored his well-known work **Utopia** in Latin while living in England. However, the Elizabethan era marked the beginning of the English Renaissance. It saw dramatists like William Shakespeare, Christopher Marlowe, and Charles Webster; and poets like Edmund Spenser, Sydney, and Ben Johnson. Hakluyt wrote excellent travel accounts during this period.



Thomas Moore



William Shakespeare



Martin Luther

Montaigne (1533-1592), the French essayist, was the most typical writer of the Renaissance literature. His works reflect an intense interest in himself and in things connected with the life of man. His essays on education were regarded as important for centuries. Montaigne, a forerunner of Voltaire in his writing and thinking style, revolted against the authority and tyranny of the past, earning the title "the first modern man".

In Germany, **Martin Luther** translated the **Bible** in the German language. Sebastian Brant wrote **The Ship of Fools**. In Spain, Cervantes authored the famous **Don Quixote**.

1.3.3 Renaissance Art

The Christian religion and church dominated art during the Middle Ages. The love of nature

and the human body were highly valued during the Renaissance. Although the humanist spirit prevailed, Christianity was the dominant subject of most Renaissance art. Renaissance painting bloomed most profusely in Italy. **Leonardo da Vinci** (1452-1519), **Michelangelo** (1475-1564) and **Raphael** (1483-1520) were the dominant figures among the Renaissance painters.

Leonardo da Vinci, one of the most versatile men of his time, was an artist, poet, musician, and engineer. Hence, he is known as the "**Renaissance Man**". Born in Florence, he visited several countries. He was patronized by the Duke of Milan. His famous paintings were the **Mona Lisa** and the **Last Supper**.



Leonardo da Vinci



Michelangelo



Raphael

Michelangelo was a painter and sculptor. He lived in Florence and was patronized by the Medici family. Later, he went to Rome. The magnificent frescoes on the ceiling of the Sistine Chapel in the Vatican are his crowning artistic achievement. This work contains 145 pictures with 394 figures, some of which are as much as ten feet high. His painting, **The Last Judgement** is considered the best in the world.

Raphael achieved a rare blending of devotional feeling with a sense of beauty. Despite his death at the age of 37, Raphael created a large number of paintings, the most well-known of which is the **Madonna**. The Venetian School is a prime example of the secularisation of Renaissance art. Artistic expression in Venice was worldly and materialistic. Titian (1477–1576) and Tintoretto (1518–1592) were the greatest painters of Venice.

1.3.4 Renaissance Sculpture

The art of sculpture also witnessed progress during the Renaissance period. It was more original and beautiful. The pioneer of the Renaissance sculpture was **Lorenzo Ghiberti** (1378–1455). The magnificent doors at the Baptistery of Florence were his masterpiece. Michelangelo appreciated the beauty of these doors as worthy to the gates of the Paradise. **Donatello** (1386–1466) created the statues of St. George in Florence and St. Mark in Venice. In addition to painting, Michelangelo was a well-known sculptor. He created some of his finest sculptures for the Medici family in Florence. He also created the statue of David in Florence. **Brunelleschi and Robbia** were the other famous sculptors of this period. One of the most familiar examples of the Renaissance architecture is St. Peter's Church of Rome.



Lorenzo Ghiberti

1.3.5 Development of Science

The spirit of modern science was born during the Renaissance. During the Middle Ages, science struggled with superstitions. The Renaissance resulted in a critical examination of natural phenomena. This spirit of learning took root in science.

- **Francis Bacon (1561–1626)** is considered the father of modern science. He denounced the deductive method and advocated the inductive method in scientific research.
- **Descartes (1596–1650)** demonstrated convincingly the importance of questioning everything. Descartes contributed the idea of doubt, and doubt was the forerunner of a new age in science.
- **Copernicus (1473–1543)** established the **heliocentric theory**. According to this theory, the heavenly bodies do not revolve about the earth as believed during that period but around the sun.
- **Kepler (1571–1630)** formulated mathematical laws to support the conclusions of Copernicus. He also stated that the planets revolve around the sun in elliptical orbits. Galileo (1564–1642) through the invention of the telescope brought new evidence to support the Copernican theory.
- **Newton (1642–1727)** concluded that the movements of all celestial bodies were controlled by gravitation. With the new astronomical knowledge that was available, the old Julian calendar was reformed in 1582 by Pope Gregory XIII.



Francis Bacon



Copernicus



Kepler

The humanistic spirit of the Renaissance sparked renewed interest in the study of medicine and anatomy. **Vesalius** (1514–1564), a Netherlander, wrote a treatise on human anatomy. **William Harvey** (1578–1657) discovered blood circulation, making a significant contribution to medical science. In this period, chemistry became something more than alchemy. **Paracelsus** (1493–1541) showed that reactions in the human body involve chemical changes. He had employed chemicals for medicinal purposes. **Cordus** (1515–1544) made ether from sulphuric acid and alcohol. **Helmont** (1577–1644) discovered the carbon dioxide.

1.3.6 Results of the Renaissance

The Renaissance remained the symbol of the beginning of the modern age. The spirit of inquiry and the resulting scientific inventions had a significant impact on human life. Geographical discoveries resulted from the invention of the Mariner’s Compass and other astronomical faiths. The impact of these discoveries was profound in the political and economic life of the people. The reasoning spirit had resulted in the Reformation and changed the outlook of the people towards religion.

Important Historical Events of Renaissance	
1300	Humanism taught at Padua University in Italy
1341	Petrarch given title of ‘Poet Laureate’ in Rome
1349	University established in Florence
1390	Geoffrey Chaucer’s Canterbury Tales published
1436	Brunelleschi designs the Duomo in Florence
1454	Gutenberg prints the Bible with movable type
1495	Leonardo da Vinci paints The Last Supper
1512	Michelangelo paints the Sistine Chapel ceiling
1516	Thomas More’s Utopia published
1543	Andreas Vesalius writes on Anatomy
1582	Gregorian calendar introduced by Pope Gregory XIII
1628	William Harvey links the heart with blood circulation
1687	Isaac Newton’s Principia Mathematica published

1.4 GEOGRAPHICAL DISCOVERIES

Geographical discoveries made in the 15th and 16th centuries are significant in modern world history. It is also referred to as the Age of Discovery. New sea routes to the East, as well as the discovery of new continents such as America, fundamentally altered the course of history. The adventurous spirit of sailors such as Bartholomew Diaz, Christopher Columbus, and Ferdinand Magellan eventually led to these historic discoveries. There are several causes that led to these discoveries.

1.4.1 Causes for the Geographical Discoveries

1. In 1453, the Ottoman Turks captured Constantinople, the important trade route to the East. Thus, the Turks began to control the European trade with the East. They levied high duties on the goods. On the other hand, Arab traders continued to trade through India's coasts and made huge profits in the spice trade. Therefore, the Europeans were forced to find an alternative route to the East.
2. The Renaissance spirit and the consequent scientific discoveries were also responsible for geographical discoveries.

The art of ship-building developed along with the invention of Mariner's Compass. Astronomical and other scientific discoveries encouraged adventurers to explore new sea routes.

3. The travel accounts of **Marco Polo** and **Nicolo Polo** about China and India kindled great enthusiasm among the Europeans about the fabulous wealth of the Eastern countries. Other accounts of the voyages also encouraged explorations. A Merchants Handbook detailed every known trade route between Europe and the Far East. Similarly, the Secrets of the Faithful Crusader described Asiatic cities.
4. Other factors such as the spirit of adventure, desire for new lands and competition for exploration between European nations had also stimulated the explorers venturing into the seas.

1.4.2 Portugal

The first great wave of expeditions was launched by Portugal. Its ruler was **Henry** (1394–1460) generally known as "**the Navigator**". As a result of his efforts, the Madeira and Azores Islands were discovered.



Henry the Navigator



Bartholomew Diaz



Vasco Da Gama

The main project of **Henry the Navigator** was the exploration of the West Coast of Africa. His sailors discovered the Cape Verde Islands. Despite his death in 1460, Henry's zeal inspired the Portuguese to continue their exploration. **Bartholomew Diaz** arrived at

Africa's southernmost point in 1487 and named it "**the Cape of Storms**" after witnessing a terrible storm there. Later it was renamed as "the Cape of Good Hope" because it provided hope that access to the Indian Ocean was possible. Vasco da Gama successfully used

this route and reached India in 1498. **Vasco da Gama's** discovery of a new sea-route to India was a most significant event in the history of Europe and Asia.

1.4.3 Spain

Spain, like Portugal, began to explore the sea route to the east. Christopher Columbus, a Genoese sailor, intended to discover a new sea route to the East by heading westward. After receiving financial assistance from King

Ferdinand and Queen Isabella of Spain, he set sail across the Atlantic on August 3, 1492. On October 12, 1492, after a long and difficult journey, he arrived on a Bahamas island. He thought that he had reached the shores of India. Therefore, he called the natives of that island Indians. He made three more voyages and explored the islands in the Caribbean Sea and Central America. These islands are even today called as the West Indies.



Christopher Columbus



Amerigo Vespucci

Later in 1501, **Amerigo Vespucci**, an Italian navigator, with the support of the king of Spain explored the areas of South America. He concluded that Columbus had discovered a "New World" rather than India. As a result, the newly discovered continent was given the name America. However, Columbus is widely regarded as the discoverer of America. In 1493, Pope Alexander VI issued a Bull in order to prevent any dispute between Spain and Portugal in exploring new sea routes and new lands.

It is popularly called the Papal Bull (order of Pope). According to it, an imaginary line was drawn to divide the globe into east and west. Spain was granted the right to own the lands to the west and Portugal to the east of the Pope's line. Thus, Spain could not use sea route through the Cape of Good Hope to reach the East Indies.

Therefore, Spain planned to reach the east by sailing westwards. On August 10, 1519, **Ferdinand Magellan** had sailed with five Spanish ships – namely, Trinidad, San Antonio, Concepcion, Victoria, and Santiago from the port of Sevilla. Magellan's fleet traversed an arduous 373-mile passage at the southern end of South America. This strait is now known as the Strait of Magellan. Then he entered an ocean that was calmer than the Atlantic. So he named it the Pacific Ocean. While crossing the Pacific, the sailors suffered for want of food and drinking-water. At last, on March 6, 1521, they reached the Philippines, where Magellan was killed by the natives. The survivors with the only remaining ship, the Victoria arrived at Sevilla through the Cape of Good Hope on September 9, 1522. It was the first voyage undertaken round the world.



Ferdinand Magellan

1.4.4 Other Geographical Discoveries

In 1497, **John Cabot** was sent by Henry VII of England to explore the seas. He discovered the Newfoundland. In his next expedition, he reached North America and explored



John Cabot



Jacques Cartier

it. However, he was unable to find anyone there and returned to England disappointed. However, the voyage resulted in England's claim to the North American mainland. In 1534, **Jacques Cartier** from France went to the North America and explored the region. He found the Red Indian settlements and named that region as Canada.

Voyages by Europeans	
1492	Columbus claims Bahama Islands and Cuba for Spain
1494	The 'undiscovered world' divided between Portugal and Spain
1497	John Cabot, Englishman, explores North American coast
1498	Vasco da Gama reaches Calicut/Kozhikode
1499	Amerigo Vespucci sights South American coast
1522	Magellan circumnavigates the globe
1571	Spanish conquer the Philippines
1600	British East India Company formed
1602	Dutch East India Company formed

1.4.5 Impact of the Geographical Discoveries

The geographical discoveries had a profound impact on the economic, political and social conditions in most parts of the world. The most important among them are:

1. There was a tremendous improvement in the trade and industry in Europe. It began to reach beyond the Oceans.
2. The expansion of trade stimulated the development of the shipbuilding industry. Bigger ships were required to transport larger quantities of goods.
3. As the trade developed in large scale, joint-stock companies and banking enterprises emerged. European companies established their trade centres in Asia, Africa and Latin America.

4. The trading companies gradually gained political power and established dominance in their respective regions. This resulted in colonialism and imperialism.
5. Capitalism had grown in Europe along with the policy of Mercantilism. As a result, the colonies were exploited.
6. The mad rush for new colonies led to mutual rivalry among the European powers and ultimately resulted in wars.
7. The system of slavery was followed. The European planters in America imported Negro slaves from Africa to work in their plantations.
8. Geographic discoveries resolved the problem of overpopulation in Europe, and many Europeans began to settle on the American continents.
9. The culture of Europe had spread to Asia, Africa and other parts of the world very rapidly.

1.5 THE REFORMATION AND COUNTER REFORMATION

The term Reformation refers to a great religious reform movement in Europe during 16th century. There was widespread protest against the Christian Church in various parts of Europe, which eventually led to the emergence of the Protestant Christian religion. This great religious movement was not only the evidence of a great religious change, but also proclaimed the dawn of a new era. The Reformation started in Germany and later it spread to other countries.

1.5.1 Causes for the Reformation

There are several causes for the Reformation.

1. The Christian Church under the Pope was originally commanded respect among the people. However, by the Middle Ages, it had evolved into a powerful feudal institution with vast estates and wealth. The Popes wielded considerable political power and interfered in political issues. As a result, they began to neglect their spiritual duties. The Pope and the clergy began to lead luxurious lives. The Popes like Alexander VI, Julius II and Leo X who lived in 15th and 16th centuries with their activities undermined the respect and prestige of the Church.
2. The Renaissance movement created a spirit of inquiry among the masses. They began to read the Bible and realized that the activities of the Church and the clergy were not according to the precepts of the holy book. Many writers condemned the Church's extravagant and superstitious practices in the years before the Reformation. England's **John Wycliffe** (1330-1384) criticised the Pope for his authority and misdeeds. He was the one who translated the Bible into English. He is referred to as "the Morning Star of the Reformation." **Erasmus** (1466-1536) attacked the superstitions followed by the clergy in his book, *In Praise of Folly*. It was published in 1509. John Huss (1369-1415), a Bohemian, struggled for reforming the Church. But he was condemned for his writings against the Church and burnt to death. These early efforts to reform the Church sowed the seeds for the Reformation of the 16th century.
3. The emergence of nation-states in Europe eroded the political influence enjoyed by the Church during the Middle Ages. The Pope and the Emperor lost their influence and power. The people began to respect their king and country. As a result, the concept of the Universal Church gradually gave way to national churches.

1.5.2 Martin Luther (1483–1546)

The Reformation started in Germany and it was led by Martin Luther. Martin Luther was born in Eisleben on November 10, 1483. Luther was educated at the University of Erfurt. He became a monk in 1508. In November 1510 he visited Rome. He was shocked to see the worldly life led by the Roman clergy. He earned a doctorate in theology from Wittenberg University in 1512. He began his career as a professor of theology at the



Martin Luther

same university. Luther then embarked on a systematic campaign to rid the Church of its evils.

In 1517, Pope Leo X sent **John Tetzel** to Germany to sell indulgences for the purpose of raising money to renovate the Saint Peter's Church at Rome. An indulgence was originally defined as a promise made to a sinner for the remission of punishment if he repented and confessed his sins. But Pope Leo X used the sale of indulgences to raise funds. As a result, Luther strongly opposed the practice of selling indulgences. When John Tetzel visited Wittenberg, Luther listed the abuse of indulgence in his 95 theses and nailed it to the doors of the church. **Pope Leo X** got alarmed and excommunicated Luther in January 1521. Luther burnt this order in public.



John Tetzel



Pope Leo X



Charles V

Then the Pope appealed to **Charles V**, the Holy Roman Emperor, to punish Luther for his writings against the Church. But Luther had the support of the German princes. However, he appeared before Emperor Charles V at the Diet of Worms in April 1521. Luther was declared guilty. However, before being imprisoned, he was escorted by his friends and held at Wartburg Castle. There he translated New Testament from original Greek into German language. In 1529, he published his most popular book, the **Small Catechism**. Luther lived in seclusion until his death in 1546. When the rural people of Germany joined this religious protest, it became the Peasants'

War of 1524–1525. The revolt of peasants was suppressed with an iron hand. Many peasants were massacred. In the Diet of Speyer which met in 1526, the religious question was raised again by the German princes. The Diet allowed the princes to practise their own religion. However, in 1529, Emperor Charles V reversed this decision. Therefore, the German princes drew up a protest and they came to be known as "**Protestants**". It was only in the Peace of Augsburg in 1555, formal approval was given by the Emperor to the princes either to remain Catholic or Lutheran. It gave recognition only to Lutheran sect and not to Zwinglianism or Calvinism.

1.5.3 Ulrich Zwingli (1484–1531)

Ulrich Zwingli paved the way for the Reformation in Switzerland. He was contemporary of Martin Luther. Born in a rich family in Switzerland, he became a priest in the Zurich Canton in 1502. He criticised Church abuses such as the sale of indulgences. He stated unequivocally that clergy should strictly adhere to biblical principles. Samson was sent to Zurich by the Pope to sell the indulgences. It was opposed by Zwingli.



Ulrich Zwingli

Thereafter, his preaching was directed against the leadership of the Pope, the excessive veneration of saints, the celibacy of the priesthood, and fasting. The bishop of Constance opposed his anti-celibacy stance. The city council voted in favour of Zwingli but against the bishop. Thus, Zurich adopted the Reformation. In 1523, Pope sent an order excommunicating Zwingli but, the Zurich Canton announced its separation from the Church. Five other Cantons declared a war against Zurich in which Zwingli was killed in 1531. Finally, an agreement was reached between the Cantons, allowing each Canton to choose their own religious sect.

1.5.4 John Calvin (1509–1564)

The French protest reformer John Calvin was born in France. He studied Humanities and

Law at the University of Paris. He obtained in 1532, Doctor of Law. His first publication was a commentary on Roman philosopher Seneca's *De Clementia*. In 1536, he settled in Geneva. His main teachings are that the Bible is the final authority on matters of faith and that salvation is obtained solely through grace. He subscribed to the doctrine of the absolute fore-knowledge and the determining power of God.



John Calvin

Calvin published his religious doctrines as a book called **The Institutes of Christian Religion**. His religious sect was known as Calvinism. He became the head of the church in Geneva. He established several schools to spread education. He also founded the University of Geneva. Calvinism had spread widely throughout Europe.

1.5.5 Reformation in England

King Henry VIII of England initially opposed Martin Luther and backed the Pope. Pope Leo X referred to him as "the Defender of Faith". This relationship with the Pope ended when the Pope refused to allow King Henry VIII to marry Anne Boleyn after divorcing his queen. He asked the Parliament to pass an Act of Supremacy in 1534 by which the king was made the head of the Church of England. This new Church independent of the authority of Pope was called the **Anglican Church**.



Henry VIII



Edward VI

Henry VIII did not introduce any changes in the Catholic doctrines. But the Anglican Church became really Protestant in the reign of Edward VI (1547-1553). The service books were translated into English.

1.5.6 Counter-Reformation

The success of the Reformation movement instilled great awe and fear in the Roman Catholic Church. Before things spiralled out of control, it took drastic measures to limit the spread of the Protestant religion while also implementing internal reforms. The process was known as **Counter-Reformation**.

Ignatius Loyola (1491-1556) was a Spanish soldier and lost his legs in a war. Thereafter, he decided to contribute his might to the cause of the Roman Catholic Church. Loyola established the Society of Jesus in 1534, which was recognised by the Pope. This Society aimed to reform and restore the Catholic Church's glory. Members of the society were referred to as Jesuits. They worked hard to establish a good reputation for the Catholic Church through their dedicated service. They established schools and colleges in several parts of the world. They achieved a remarkable success in their missionary activities. They remained faithful to the Pope and the Catholic religion.



Ignatius Loyola

The Council of Trent (1545-1563) implemented several reforms in the Catholic Church. The most egregious clergy abuses were removed. Their celibacy was strictly enforced. The sale of offices was stopped. The **practice of the sale of indulgences was abolished**. It also stressed that clergy adhere more strictly to their duties. The Pope was recognized as the supreme authority in the matters of religion.

The Church issued an index of dangerous and heretical books. Catholics were prohibited from reading these books.

Similarly, the medieval practice of Ecclesiastical Court of Inquisition was revived. Torture was used to extract confession. Severe punishments such as burning to death were employed against the enemies of the Church.

The Counter Reformation's success can be explained by the fact that Protestantism's rapid spread was halted. Southern Germany, France, Poland, some Swiss cantons, and Savoy were converted back to Catholicism. At the same

time, Protestantism was driven out of Italy and Spain. The Roman Catholic Church is still one of the greatest religious organizations in the world.

Important Historical Events of Reformation	
1492	Columbus claims Bahama Islands and Cuba for Spain
1517	Martin Luther writes the Ninety-Five Theses
1522	Luther translates the Bible into German
1525	Peasant uprising in Germany
1559	Anglican Church established in England, with the king/queen as its head

1.5.7 Effects of Reformation

The important results of the Reformation were:

1. The Reformation resulted in **two major divisions in Christianity: Catholics and Protestants**. This division led to religious persecution and wars in Germany and other parts of Europe.
2. People were encouraged to read the Bible and ponder on religion. The freedom given by the Protestants to interpret the Bible led to free thinking. It encouraged the development of art, literature and science.
3. The democratic church system laid the groundwork for the rise of democracy and nationalism. The nations started to develop their own churches. The nationalistic churches took the place of the Pope.
4. The rapid progress of the Protestant religion and the counter-Reformation ultimately resulted in the purification of the Church. Both Catholics and Protestants began to adopt high moral standards after the Reformation. The Catholics purified their Church establishments and this in turn improved the values in the society.

1.6 AGE OF ENLIGHTENMENT

The term “Age of Enlightenment” is used to describe the intellectual climate and new trends in thought and letters in Europe during the 18th century prior to the French Revolution. During this time, intellectuals’ interests shifted from religion to neutral science. The new outlook began in France and quickly spread internationally. The phrase was frequently employed by writers of the period itself, convinced that they were emerging from centuries of darkness and ignorance into a new age enlightened by reason, science, and a respect for humanity. The age of Enlightenment produced a generation that entertained new ideas about religion and social organisation.

The precursors of the Enlightenment can be traced to the 17th century and earlier. They include the political philosophers **Thomas Hobbes** and **John Locke**, and various other thinkers in France. Equally important, however, were the self-confidence instilled by new scientific discoveries, as well as the spirit of cultural relativism fostered by non-European world exploration. The age was enormously impressed by **Isaac Newton’s discovery of universal gravitation**. People came to assume that through a judicious use of reason, an unending progress would be possible – progress in knowledge, in technical achievement, and even in moral values.

Following the **philosophy of Locke**, the 18th century writers believed that knowledge is not innate, but comes only from experience and observation guided by reason. Though proper education, humanity itself could be altered, its nature changed for the better. Although they saw the church, particularly the Roman Catholic church, as the primary force that had previously enslaved the human mind, most Enlightenment thinkers did not renounce religion altogether. They opted rather for a form of Deism, accepting the existence of God and of a hereafter, but rejecting the intricacies of Christian theology. Human aspirations, they

believed, should not be centered on the next life, but rather on the means of improving this life. Worldly happiness was placed before religious salvation.

According to the German philosopher **Immanuel Kant**, the motto of the ages should be "Dare to know". A desire arose to re-examine and question all previously held beliefs and values in order to pursue new ideas in a variety of directions. Many proponents of the Enlightenment were engaged in self-conscious effort to win converts and in an attempt to mold public opinion in their favour, they made full use of pamphlets, anonymous tracts, and the large numbers of new journals and newspapers being created. Because they were journalists and propagandists as well as true philosophers, historians frequently refer to them as French world philosophes.

Charles de Montesquieu, one of the earliest representative of the movement begun publishing various satirical works in France, against existing institutions. It was in Paris that Denis Diderot, the author of numerous philosophical tracts, began the publication of the **Encyclopedia** (1751–72). This work, on which many philosophers collaborated, was intended to be both a compendium of all knowledge and a polemical weapon, presenting the Enlightenment's positions and attacking its opponents. The single most influential and representative of the French writers was undoubtedly **Voltaire**. Beginning his career as a play writer and poet, he is best known today for his prolific pamphlets, essays, satires, and short novels, in which he popularised the science and philosophy of his age, and for his immense correspondence with writers and monarchs throughout Europe.

Far more original was the work of **Jean Jacques Rousseau**, whose **Social Contract (1762)**, **Emile (1762)**, and **Confessions (1782)** had a profound influence on later political and educational theory, as well as serving as an impetus for nineteenth-century romanticism.

The Enlightenment was also a profoundly cosmopolitan and antinationalistic movement with representatives in numerous other countries. **Kant in Germany, David Hume in England, Cesare Beccaria in Italy, and Benjamin Franklin and Thomas Jefferson in the American colonies** all had close relationships with the French philosophers while also making significant contributions to the movement.

During the first half of the 18th century, the leaders of the Enlightenment waged an uphill struggle against considerable odds. Several were imprisoned for their writings, and they faced government censorship as well as church attacks. In many respects, however, the later decades of the century marked a triumph of the movement in Europe and America. A number of European monarchs also adopted certain of the ideas or at least the vocabulary of the Enlightenment. Voltaire and other philosophers, who cherished the idea of a philosopher-king enlightening the people from above, welcomed the rise of the so-called enlightened despots, among whom Frederick II of Prussia, Catherine II of Russia, and Joseph II of Austria were the most celebrated examples.

The Age of Enlightenment is usually said to have ended with the French Revolution of 1789. Indeed, some see the social and political ferment of this period as being responsible for the Revolution. It left a lasting heritage for the 19th and 20th centuries. It was a pivotal moment in the church's decline and the rise of modern secularism. It served as a model for political and economic liberalism, as well as humanitarian reform, in the Western world during the nineteenth century.

1.6.1 Enlightened Despots

1. Enlightened despotism, also called **benevolent despotism**, a form of government in the 18th century in which absolute monarchs pursued legal, social, and educational reforms inspired by the Enlightenment.

2. Among the most prominent enlightened despots were Frederick II (The Great), Peter I (the Great), Catherine II (the Great), Maria Theresa, Joseph II, and Leopold II.
3. They focused on administrative reform, religious tolerance, and economic development, but avoided proposing reforms that threatened their sovereignty or disrupted social order.
4. Their works and attitude towards enlightenment has already been discussed in the previous pages.
5. It should be emphasised that not all policies of Enlightened despots were benevolent.

(a)

Catherine of Russia continued to imprison many of her opponents while imposing censorship and serfdom.

(b)

Joseph was over-enthusiastic, announcing so many reforms that had so little support that his regime became a comedy of errors and revolts broke out and all his programs were reversed.

(c)

Despite Frederick the Great’s reforms, the tax burden continued to fall on peasants and commoners.

(d)

Many Enlightened despots, such as the Marquis of Pombal, Portugal’s Prime Minister, used the Enlightenment not only to achieve reforms, but also to strengthen autocracy, crush opposition, suppress criticism, expand colonial economic exploitation, and consolidate personal control and profit.

1.6.2 Enlightenment and Renaissance

1. Both the Renaissance and the **Enlightenment worldview** contributed to not only European history but the progress of human history.
2. Both worldviews encourage the progress of discovery and knowledge. At the same time they empowered human in their own capabilities.
3. The Renaissance worldview is a departure from its predecessor, the Medieval worldview.

A worldview is a definite set of ideals or beliefs of people in a specific period of time.

(a) This worldview emphasised art and other artistic forms. This period also established and celebrated humanity’s artistic side.

(b) Furthermore, the Renaissance changed people’s attitudes towards religion and the church. These various perspectives enabled scrutiny and reform of religious views and issues.

4. On other hand, the Enlightenment worldview is a continuation of the Renaissance worldview except for the difference in focus.

(a) This worldview is more focused on science, reason, and logic.

(b) The pursuit of discovery in the Renaissance period continued.

(c) This worldview of objectivity, rationality, and the use of reason can still be observed in the modern era. It focuses on the human intellectual aspect.

5. The Renaissance worldview is what prompted the movement of discovery and objectivity, though its main focus is on the humanistic perspective and view.

The Enlightenment represents the pinnacle of reason, rationality, and objectivity, and it became the period's sole focus and viewpoint.

6. Both worldviews have had significant impacts on each other. The Renaissance influenced the growth of interest in reason, science and technology.

Meanwhile, the Enlightenment continues to shape modern worldviews. The basic tenets of objectivity and reason are still used today in many areas.

1.7 SPREAD OF ENLIGHTENMENT IN VARIOUS COUNTRIES

The movement, centred in Paris, took on an international character in cosmopolitan salons. Masonic lodges played an important role in spreading new ideas across Europe. Foremost in France among proponents of the Enlightenment were **Baron de Montesquieu**, **Voltaire**, and **Comte de Buffon**; **Baron Turgot and other physiocrats**; and **Jean Jacques Rousseau**, who greatly influenced romanticism. Many opposed the extreme materialism of **Julien de La Mettrie**, **Baron Holbach**, and **Claude Helvetius**.

In **England**, coffeehouses and the newly blossoming press sparked social and political criticism, such as Joseph Addison's and Sir Richard Steele's urbane remark. Jonathan Swift and Alexander Pope were influential Tory satirists. Lockean theories of learning by sense perception were further developed by David Hume. The philosophical view of human rationality as being in harmony with the universe created a hospitable climate for the laissez-faire economics of Adam Smith and for the utilitarianism of Jeremy Bentham.

In **Germany**, the universities became centers of the Enlightenment. Moses Mendelssohn set forth a doctrine of rational progress; G.E. Lessing advanced a natural religion of morality; Johann Herder developed a philosophy of cultural nationalism. The supreme importance of the individual formed the basis of the ethics of Immanuel Kant. Italian representatives of the age included Cesare Beccaria and Giambattista Vico. From America, Thomas Paine, Thomas Jefferson, and Benjamin Franklin exerted vast international influence.

Some 'philosophes' initially proposed that their theories be implemented by enlightened despots who would impose reform through authoritarian means. **Czar Peter I** of Russia foresaw the trend, and Holy Roman Emperor **Joseph II** was the prototype for the enlightened despot; others included Frederick II of Prussia, Catherine II of Russia, and Charles III of Spain.

The proponents of the Enlightenment have often been held responsible for the French Revolution. Certainly, the Age of Enlightenment can be seen as a major demarcation in the emergence of the modern world.

Meanwhile, Great Britain had experienced its own Enlightenment, fueled by thinkers such as the English philosopher **John Locke**, the **Scot David Hume**, and many others. In the 17th century, England deposed and decapitated its king, anticipating the rest of Europe. Although the monarchy had eventually been restored, this experience created a certain openness toward change in many places that could not be entirely extinguished. English Protestantism struggled to express itself in ways that widened the limits of freedom of speech and press. Radical Quakers and Unitarians broke open old dogmas in ways that Voltaire was to find highly congenial when he found himself there in exile. The English and French Enlightenments exchanged influences through many channels, Voltaire not least among them. Because England completed its revolution early, it was able to move more smoothly and gradually towards democracy; however, English liberty was dynamite when transported to France, where church and state resistance was fierce to the last possible moment. The result was ironically that while Britain remained saturated with class privilege and relatively pious, France was to become after its own revolution the most egalitarian and anticlerical state in Europe—at least in its ideals. The power of religion and the aristocracy diminished gradually in England; in France they were violently uprooted.

Across the Atlantic, many of America's intellectual leaders were drawn to the Enlightenment. The colonies may have been founded by leaders of various dogmatic religious beliefs, but when the time came to unite against England, it became clear that no one could prevail over the others, and that the best course of action was to agree to disagree. Nothing more powerfully impelled the

movement toward the separation of church and state than the realization that no one church could dominate this new state. Many of the most distinguished leaders of the American revolution—Jefferson, Washington, Franklin, Paine—were powerfully influenced by English and—to a lesser extent—French Enlightenment thought. The God who underwrites the concept of equality in the Declaration of Independence is the same deist God Rousseau worshipped, not that venerated in the traditional churches which still supported and defended monarchies all over Europe. Jefferson and Franklin both spent time in France, a natural ally because it was once an enemy of England, absorbing the influence of the French Enlightenment. The language of natural law, inherent freedoms, and self-determination that seeped so deeply into the American grain was the language of the Enlightenment, albeit often coated with a light glaze of traditional religion, what has been called our '**civil religion**.' This is one reason that Americans should study the Enlightenment. It is in their bones. It has defined part of what they have dreamed of, what they aim to become. Separated geographically from most of the aristocrats against whom they were rebelling, their revolution was to be far less corrosive—and at first less influential—than that in France.

1.8 DECLINE OF ENLIGHTENMENT

The French Revolution of AD 1789 was the culmination of the High Enlightenment. Empowered by Enlightenment ideals of **liberty**, **fraternity**, and **equality** and with the zeal of replacing old order with republican government and egalitarian society, France headed for the revolution. However, the revolution became bloody and violent without achieving its lofty ideals and objectives, rendering the revolutionary enlightened ideas hopeless and hollow. Napoleon declared himself Emperor of France, effectively ending both the French Revolution and the Age of Reason, also known as the Enlightenment.

Enlightened rationality gave way to **Romanticism**, a dominant movement witnessed in literature and other arts in the period from the 1770s to the mid-nineteenth century. It developed in reaction to the dominant style of thoughts and ideas, i.e., Enlightenment. Romanticism's central features include an **emphasis on emotional and imaginative spontaneity rather than rigid reason or rationality of enlightenment**, as well as an emphasis on individual expression and feeling. Romantic poetry is about human hearts and emotions, the poet's fascinating imagination and perception of the world, the worship of nature, and innocence. Instead of examining nature scientifically, Romantic artists viewed it as a living force, a divine force often neglected at mankind's peril.

Romantic poets who celebrated nature were Shelley and William Wordsworth. Much of their poetry celebrated the beauty of nature, or protested the ugliness of the growing industrialisation of the century. And lastly, emphasis was laid on imagination and creativity rather than on hard core scientific facts and evidences.

Eminent Romantics of the 18th and 19th centuries were William Blake (AD 1757 - 1827), Robert Burns (AD 1759 - 1796), Walter Scott (AD 1771 - 1832), William Wordsworth (AD 1770 - 1850), Samuel Taylor Coleridge (AD 1772 - 1834), George Gordon popularly known as Lord Byron (AD 1788 - 1824), Percy Bysshe Shelley (AD 1792 - 1822), and John Keats (AD 1795 - 1821).

1.9 JEAN - JACQUES ROUSSEAU

Rousseau was born in Geneva to poor parents. His father was a watch maker. At the age of sixteen, he left his native place for Savoy. He fell in love with Baroness de Warens, who assisted him in continuing his studies. At the age of thirty, he travelled to Paris and joined Denis Diderot's Centre of Philosophy. At that time, Diderot was working on his famous Encyclopedia. Rousseau made his mark as a lyricist and economist. In 1750, he published a Discourse on Arts and Science. In this book, he explained that **"man is good in nature but has been corrupted by society and civilization"**. In 1754, he published a Discourse on the Origin and Foundations of Inequality among Men.

In this book, he disagreed with British philosopher Thomas Hobbes by asserting that man's life was happy and healthy in its natural state. However, his life became miserable after society was formed and private property was established.

In his **Social Contract (1762)**, he declared that **"Man was born free but he is everywhere in chains"**. This book became quite popular and influential. It influenced the thinking of many revolutionaries and philosophers of his time.

Many believe that the theory enunciated in the Social Contract laid the cornerstones of democracy.

He published another book titled **Emile** which was about the education system in France. It became quite controversial. This book argued for educational reforms. For the pursuit of excellence, children were encouraged to express their emotions and thoughts freely.

He advocated against religious education for young children. He also opposed the inclusion of ancient languages such as Greek and Latin in the school curriculum, believing that these languages may not prove helpful while seeking employment. His view enraged the Church, and he was forced to leave Paris. He spent the rest of his life in Switzerland. During the last years of his life, he became mentally unstable. His last work **"Confessions"** is an autobiography.

Rousseau's Social Contract made a deep impact on the intellectuals of France and the US. During the French Revolution of 1789, the revolutionaries adopted a resolution in the national assembly which said: **"Men are born free and equal in rights"**. It reiterated **Rousseau's idea of liberty and equality**. Thomas Jefferson drafted the **"Declaration of**

the Rights of Man” in 1776, reflecting the spirit of the Social Contract. The Declaration states that “All men are created equal: that they are endowed by their creators with certain inalienable rights.....”.

Rousseau denounced the **divine right of kingship, class privileges, and introduced the principles of democracy**. He emphasised people’s sovereignty (“general will”) over legal sovereignty. He fought alongside Montesquieu for political and social equality for all citizens, laying the cornerstones of modern democracy in which individuals enjoy liberty, equality, and fraternity.

1.10 IMMANUEL KANT (1724-1804)

Immanuel Kant is regarded as a central figure of the Enlightenment Age. He was born in a poor family at Königsberg, Prussia. He studied logic and metaphysics at the University of Königsberg, where he was appointed professor in 1770. His first significant book was **Critique of Pure Reason** (1781), which examined the nature of knowledge in mathematics and physics. The next important work was the **Groundwork for the Metaphysics of Morals** (1785). Another important work of Kant was the **Critique of Practical Reason** (1788) wherein he explains the elements of ethics. His last work, the **Critique of Judgment** (1790) relates to “the nature of aesthetic judgment and the existence of teleology, or purposiveness, in nature”. All these works represent his great contributions to the history of philosophy. The system of philosophy that he created, and the system of philosophy which has risen from the study of his writings is known by the name of **“Kantianism”**.

His contributions to logic, mathematics, philosophy, and ethics were significant, and he inspired many thinkers throughout his lifetime. He introduced an idea of universal moral law and freedom. He rejected extreme materialism arising out of the philosophy of individualism.

He became an ardent advocate of liberalism and nationalism. He prescribed a **moral code of conduct for rulers and statesman** to follow. He believed in a strong monarchy, but at the same time expected the monarch to respect the rights of peace loving subjects.

He saw the state as a necessary evil since without it, there would be no law and order. He wanted men to develop the power of reasoning, and decide what’s right and wrong. Along with other great men of his time, he held that God was an impersonal force, and supported the cause of a natural religion like Deism.

Kant had something to say about history and geography. He mentioned that **“history and geography (time and space) were the two cornerstones for understanding the philosophy of knowledge”**. He stated that each of these subjects integrate sciences that encompass the “entire circumference of our perception”. Furthermore, he claimed that moral laws govern human acts.

He justified the study of history saying that **“man is a rational being, and the full development of his potentialities therefore requires a historical process”**. A logical understanding of history is a must. Through history, one can perceive the planned scheme of the divine providence. But he held a dismal view about the lessons to be drawn from history for guiding the future.

Kant envisioned a world free of international conflict. He wanted governments to meet the people’s aspirations. Some of his brilliant ideas encouraged nationalism and emotional integration among the people. He gave importance to the moral progress of man and discarded hankering after material possessions. He was very much influenced by the works of David Hume, the Scottish philosopher. In a tribute to Hume, Kant said that he (Hume) awakened him from his “dogmatic slumbers”.

1.11 IMPACT OF ENLIGHTENMENT

Emperor Joseph II of Austria was one of Europe's rulers who was influenced by great philosophical ideas. The influence of Enlightenment was felt in the evolution of his administrative system. He greatly admired Voltaire and Rousseau. He declared, **"I have made philosophy the legislator of my empire; its logical principles shall transform Austria"**. His religious reforms were based on his secular attitude.

Jews and Protestants were accorded equal rights with the Catholics. He removed all privileges enjoyed by the nobles and the clergies, and compelled them to share the burden of taxes like the rest of the society. His greatest act was the **abolition of serfdom** in his empire.

Catherine the Great of Russia (1762–96) was also influenced by the ideas of enlightenment. She considered herself an enlightened despot. She claimed to be a student of Montesquieu and Blackstone. She was influenced by Voltaire's writings. She invited Diderot, the famous author of French Encyclopedia, to visit her court. During her time, Russia witnessed the birth of an intellectual class. She founded the famous Smolny Institute in St Petersburg.

The influence of Enlightenment was felt upon **Frederick II** the Great of Prussia (1740–1786). He became famous not only as a great ruler, but also as an outstanding intellectual. He admired poets, artists, and philosophers, and several of them paid visits to his court. He was heavily influenced by Voltaire and French literature. The former visited his court and received handsome tributes for his literary achievements. Frederick restored the glory of the Berlin Academy of Science. He had religious tolerance despite being a protestant. He said, "if Turks should come to populate the land, I myself shall build them mosques".

1.12 RISE OF SOCIALIST IDEAS AND SPREAD OF MARXIAN SOCIALISM

1.12.1 Socialism

Bourgeois or middle class rule superseded the domination of the absolute monarchies and aristocracy of the old regime. When new governments were formed, legislation restricting business enterprises was repealed, and little was done to improve worker conditions. **Socialism was, therefore, the proletariat's (workers) answer to the restrictions imposed upon them by the bourgeois rule.** The socialist idea of political organization took diverse forms, ranging from legislative, evolutionary reform without disturbing the political structure of the state to a violent, revolutionary overthrow of existing governments and the establishment of a political order controlled by the workers.

1.12.2 Origin & Growth of Socialism

The origin of socialism can be dated back to the French Revolution when an assortment of ideas for the reconstruction of the society were mooted. Babeuf made extensive use of his own newspapers and several popular songs that he sponsored in order to popularize his ideas. Charged with causing an uprising, he was arrested and executed in 1797.

Some Idealists including **Saint Simon, Owen and Fourier**, came out with what has been called '**Utopian Socialism**' named after Sir Thomas More's Utopia. They advocated the voluntary formation of social groups into large Tandy-style organisations so that the unit could live together. Saint Simon (1760–1825), a Frenchman who fought in the American Revolution, spent a huge amount on an unsuccessful social experiment. He advocated for common ownership of all land and capital, with the state managing it scientifically. His slogan was, "From each according to his capacity, to each according to his need." Next, Robert Owen (1771–1858), a wealthy Englishman, conducted futile experiments at

New Lanark in Scotland and New Harmony in Indiana (USA).

Charles Fourier (1772–1827), another Frenchman, held that people should be divided into industrial communities. The earning should be divided after each citizen was given a starting sum giving labour five parts, capital four and talent three parts of remainder. Several attempts were made to carry out his plan, the best of which was by his American followers at Brook Farm in Massachusetts (USA). However, these Utopian Socialists had a small following, even among the working class. Their ideas were too theoretical and idealistic to be carried out but they did attract the attention of reformers to the need for the change and thus indirectly achieved their aim. Yet, till 1850 the Socialist Movement did not make much headway in Europe.

Karl Marx (1818–1888), the profounder of **Scientific Socialism or Marxian Socialism**, not only gave a theory but also gave a graphic sketch of the kind of society that he desired. He provided the working men's organization with a social philosophy and a program for social reform. During the Paris Revolution of 1848, he and his colleague Frederick Engel (1820–1895) wrote one of the most important documents in the history of socialism, **the "Communist Manifesto."** In this, they made an impassioned appeal to the workers of Europe to unite and throw off their chains. **'Das Kapital'** a much more detailed and scholarly work on the socialist theory was also their combined effort. Modern scientific socialism is built around these two works. The two basic principles involved are the theory of value and the materialistic conception of history. It would be challenging to overstate Marx's influence. Since its inception, the Russian Communist state has had a significant impact on the working class and was the first successful trial of his theories.

Marxian Socialist which was distinctly revolutionary in nature preached the inevitability of class war. But all socialists

did not share its views. An influential group in England, for instance, sponsored what is called **'Evolutionary Socialism'**. With the goal of "reorganising society by the emancipation of land and industrial capital from individual and class ownership and vesting them in the community for the common benefit," the **Fabian Society** was founded in 1884. Its members came from diverse fields and included journalists, artists, literary men and women, social workers and teachers. They adopted their name from the Roman general, **Quintus Fabius**, famous for his delaying tactics. But the Fabians, unlike Marx do not condemn capital as being stolen funds of labour; instead they admit that the capitalist has his role, to play in society. They felt that although the capitalists should be rewarded for structuring business, they should eventually be replaced by paid employers. The Fabians contended that there were many values created wholly by the community which should be used not for private profit but for the benefit of the whole community.

Yet another variety of social control that arose in Europe was **'Syndicalism'**. It is based on trade union organization which is held to be the foundation of the new society and the means through which it can be brought about. It supports the Marxian theory that labour and capital will inevitably clash and seeks to abolish private ownership of the means of production. Believing in the producer's control, it gives the workers charge of the economic and political affairs of the state. Syndicalism claims to be more the product of the workers than any other form of socialism and hence, much more in conformity with their needs. Its efficiency is also stressed. Workers who own and run the business in which they are employed will be more personally invested in the plant's operations and will have greater freedom than they would under a capitalist system.

Guild socialism, which closely resembles syndicalism aimed at 'the abolition of the wage system, and the establishment of self government in industry by the workers,

through a democratic system of national guilds, working in conjunction with other democratic functional organizations in the community'. Power and responsibility in society were supposed to be proportional to the importance of the work that individuals did. Guild socialists believed that technocrats, not unskilled workers, should supervise industry. Besides, the interests of the consumer should be taken into consideration. This was sought to be guaranteed through consumer's councils, which acting in cooperation with producer's guilds, would fix prices and control the distribution of goods.

The most radical socialist ideology, however, is anarchism. The Anarchists were initially members of the communists, but they were expelled in 1869 at the Fourth Congress of the First International: a separate organisation was formed under the leadership of Bakunin (1814-1876) and Kropotkin (1842-1921). They propagated the overthrow of existing governments and favored a system under which society is conceived without government, and harmony in such a society being obtained not by submission to law, or by obedience to any authority, but by free agreements concluded between various groups. However, the anarchists were unsure of how such a society could be established and maintained. Yet they were quite definite in their criticism of existing form of government.

1.12.3 Significance

The majority of people no longer regard political democracy as the final say in

government. In fact, quite a few argue that democracy has failed. The growing power and influence of the proletariat has resulted in a greater acceptance of socialism. Democracy has even been condemned as an agency of the bourgeoisie for the suppression of the proletariat.

Socialist theories, in spite of their growing popularity, suffer from certain limitations. All forms of socialism are based on the presumption that men are willing to work for the general good of society and not for their own benefit, which is quite doubtful. One of the primary motivators for men is the desire to outperform their neighbours in terms of finances. Furthermore, socialists consider 'to consume without producing' to be a punishable offence. How well it is enforced remains to be seen. Moreover, the question of administration of the socialist state is a serious problem. Most socialists believe in the necessity of a fundamental change in existing political system. But chaos followed particularly every socialist experiment. Centralization of authority destroys the socialist aim. Something must be found as a substitute for the State. Some central authority to regulate economic and social activities in a harmonious group seems indispensable. Revolutionary socialists, by far the most active group, advocate for the full annihilation of many major contributions to capitalism. A revolution has significant risks, and the ruling class that emerges may not be what the idealist wishes. However, these dangers are not insurmountable.

Practice Questions for Mains Examinations

1. Discuss the role of the Crusades in transitioning Europe from the medieval to the modern age. How did they contribute to the birth of the Renaissance?
2. "The decline of feudalism was a significant factor in the emergence of the Renaissance." Critically analyze this statement with reference to the socio-political changes in Europe.
3. Examine the economic factors that led to the Renaissance in northern Italy. How did these factors influence the cultural and intellectual developments of the period?
4. How did humanism shape the cultural and intellectual landscape of the Renaissance? Discuss its impact on the perception of religion and the individual.
5. The Renaissance is often considered the bridge between the medieval and modern worlds. Discuss the main features of the Renaissance that contributed to this transition, focusing on the spirit of enquiry, secularism, and rationalism.