MAHIS-404
History of the World (1453-1815) – I

MA HISTORY
1st Semester

Rajiv Gandhi University
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HISTORY OFTHE WORLD (1453-1815)-I

MA [History]

First Semester

MAHIS – 404

RAJIV GANDHI UNIVERSITY
Arunachal Pradesh, INDIA - 791 112

Authors
Dr Sumit Verma & Dr Shubhra Singh 1© Reserved 202
Dr Waseem Raja © Dr Waseem Raja 2021
Dr Nirja Sharma© Reserved 2021

About the University

Rajiv Gandhi University (formerly Arunachal University) is a premier institution for higher education in the state of Arunachal Pradesh and has completed twenty-five years of its existence. Late Smt. Indira Gandhi, the then Prime Minister of India, laid the foundation stone of the university on 4th February, 1984 at Rono Hills, where the present campus is located.

Ever since its inception, the university has been trying to achieve excellence and fulfill the objectives as envisaged in the University Act. The university received academic recognition under Section 2(f) from the University Grants Commission on 28th March, 1985 and started functioning from 1st April, 1985. It got financial recognition under section 12-B of the UGC on 25th March, 1994. Since then Rajiv Gandhi University, (then Arunachal University) has carved a niche for itself in the educational scenario of the country following its selection as a University with potential for excellence by a high-level expert committee of the University Grants Commission from among universities in India.

The University was converted into a Central University with effect from 9th April, 2007 as per notification of the Ministry of Human Resource Development, Government of India.

The University is located atop Rono Hills on a picturesque tableland of 302 acres overlooking the river Dikrong. It is 6.5 km from the National Highway 52-A and 25 km from Itanagar, the State capital. The campus is linked with the National Highway by the Dikrong bridge.

The teaching and research programmes of the University are designed with a view to play a positive role in the socio-economic and cultural development of the State. The University offers Undergraduate, Post-graduate, M.Phil and Ph.D. programmes. The Department of Education also offers the B.Ed. programme.

There are fifteen colleges affiliated to the University. The University has been extending educational facilities to students from the neighbouring states, particularly Assam. The strength of students in different departments of the University and in affiliated colleges has been steadily increasing.

The faculty members have been actively engaged in research activities with financial support from UGC and other funding agencies. Since inception, a number of proposals on research projects have been sanctioned by various funding agencies to the University. Various departments have organized numerous seminars, workshops and conferences. Many faculty members have participated in national and international conferences and seminars held within the country and abroad. Eminent scholars and distinguished personalities have visited the University and delivered lectures on various disciplines.

The academic year 2000-2001 was a year of consolidation for the University. The switch over from the annual to the semester system took off smoothly and the performance of the students registered a marked improvement. Various syllabi designed by Boards of Post-graduate Studies (BPGS) have been implemented. VSAT facility installed by the ERNET India, New Delhi under the UGC-Infonet program, provides Internet access.

In spite of infrastructural constraints, the University has been maintaining its academic excellence. The University has strictly adhered to the academic calendar, conducted the examinations and declared the results on time. The students from the University have found placements not only in State and Central Government Services, but also in various institutions, industries and organizations. Many students have emerged successful in the National Eligibility Test (NET).

Since inception, the University has made significant progress in teaching, research, innovations in curriculum development and developing infrastructure.

About IDE

The formal system of higher education in our country is facing the problems of access, limitation of seats, lack of facilities and infrastructure. Academicians from various disciplines opine that it is learning which is more important and not the channel of education. The education through distance mode is an alternative mode of imparting instruction to overcome the problems of access, infrastructure and socio-economic barriers. This will meet the demand for qualitative higher education of millions of people who cannot get admission in the regular system and wish to pursue their education. It also helps interested employed and unemployed men and women to continue with their higher education, Distance education is a distinct approach to impart education to learners who remained away in the space and/or time from the teachers and teaching institutions on account of economic, social and other considerations. Our main aim is to provide higher education opportunities to those who are unable to join regular academic and vocational education programmes in the affiliated colleges of the University and make higher education reach to the doorsteps in rural and geographically remote areas of Arunachal Pradesh in particular and North-eastern part of India in general. In 2008, the Centre for Distance Education has been renamed as "Institute of Distance Education (IDE)."

Continuing the endeavor to expand the learning opportunities for distant learners, IDE has introduced Post Graduate Courses in 5 subjects (Education, English, Hindi, History and Political Science) from the Academic Session 2013-14. The Institute of Distance Education is housed in the Physical Sciences Faculty Building (first floor) next to the University Library. The University campus is 6 kms from NERIST point on National Highway 52A. The University buses ply to NERIST point regularly.

Outstanding Features of Institute of Distance Education:

(1) At Par with Regular Mode

Eligibility requirements, curricular content, mode of examination and the award of degrees are on par with the colleges affiliated to the Rajiv Gandhi University and the Department(s) of the University.

(ii) Self-Instructional Study Material (SISM)

The students are provided SISM prepared by the Institute and approved by Distance Education Council (DEC), New Delhi. This will be provided at the time of admission at the IDE or its Study Centres. SISM is provided only in English except Hindi subject.

(iii) Contact and Counseling Programme (CCP)

The course curriculum of every programme involves counselling in the form of personal contact programme of duration of approximately 7-15 days. The CCP shall not be compulsory for BA. However for professional courses and MA the attendance in CCP will be mandatory.

(iv) Field Training and Project

For professional course(s) there shall be provision of field training and project writing in the concerned subject.

(v) Medium of Instruction and Examination

The medium of instruction and examination will be English for all the subjects except for those subjects where the learners will need to write in the respective languages.

(vi) Subject/Counseling Coordinators

For developing study material, the IDE appoints subject coordinators from within and outside the University. In order to run the PCCP effectively Counseling Coordinators are engaged from the Departments of the University. The Counseling-Coordinators do necessary coordination for involving resource persons in contact and counseling programme and assignment evaluation. The learners can also contact them for clarifying their difficulties in then respective subjects.

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SYLLABUS
History of the World (1453-1815)

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UNIT I: FALL OF CONSTANTINOPLE
   a) Fall of Constantinople and its impact
   b) Decline of Feudalism and beginning of Capitalism

UNIT II: RENAISSANCE-THE DAWN OF A NEW AGE
   a) Mercantilism and Colonialism
   b) Renaissance
   c) Reformation

UNIT III: ABSOLUTISM AND THE EMERGENCE OF NATION STATES
   a) Rise of Absolutism-factors
   b) Emergence of Nation State-Factors and Impact
   c) Religion

UNIT IV: THIRTY YEARS' WAR AND PARLIAMENTARY INSTITUTIONS IN ENGLAND
   a) The Thirty Years' war-its significance
   b) Growth of Parliamentary Institutions in England

UNIT V: EMERGENCE OF SCIENTIFIC VIEW AND ENLIGHTENMENT
   a) Scientific Revolution
   b) Enlightenment Ideas

INTRODUCTION

According to several historians, the modern period of history starts at the beginning of the 19th century, specifically with the Treaty of Vienna in 1815. That treaty ended a period spanning between the ruin of the Byzantine Roman Empire and the end of the Napoleonic Empire. It also saw the matuarization of the world capitalist system. From another angle, it saw the growth of most of the modern ideas and attitudes of human beings spanning the Reformation, the Renaissance, the Enlightenment, and nationalism. The period between 1453 and 1815, which is the subject of this book, may be called the prelude to the modern period.

The book, History of the World (1453-1815), has been designed keeping in mind the self-instruction mode (SIM) format and follows a simple pattern, wherein each unit of the book begins with the Introduction followed by the Unit Objectives for the topic. The content is then presented in a simple and easy-to-understand manner. and is interspersed with Check Your Progress questions to reinforce the student's understanding of the topic. A list of Questions and Exercises is also provided at the end of each unit. The Summary, Key Terms and Activity further act as useful tools for students and are meant for effective recapitulation of the text.

This book is divided into five units:

Unit 1: Traces the fall of Constantinople, the decline of feudalism and the rise of Capitalism

Unit 2: Discusses Renaissance, the birth of a cultural movement

Unit 3: Examines the rise of absolutist states in Europe and the emergence of nation states

Unit 4: Introduces you to the longest war in Europe, the Thirty Years' War. It also looks at the growth of parliamentary institutions in England

Unit 5: Outlines the emergence of scientific view in modern Europe and the Age of Enlightenment

UNIT 1   FALL OF CONSTANTINOPLE

Structure

1.0 INTRODUCTION

A new period in the history of Western civilizations began in the 7th century, when it became clear that there would no longer be a single empire ruling over all the territories bordering on the Mediterranean. By about AD 700, in place of a united Roman empire, there were three successor civilizations that stood as rivals of each other on different Mediterranean shores: the Byzantine, the Islamic, and the Western Christian. Each of these had its own language and distinctive form of life. The Byzantine civilization, which descended directly from the eastern Roman Empire, was Greek-speaking and dedicated to combining Roman governmental traditions with intense pursuit of the Christian faith. The Islamic civilization was based on Arabic and inspired government as well as culture by the idealism of a dynamic new religion. Western Christian civilization in comparison to others was a laggard. It was the least economically advanced and faced organizational weaknesses in both government and religion. But it did have some base of unity in Christianity and the Latin language, and would soon begin to find greater political and religious cohesiveness. Since the Western Christian civilization ultimately outstripped its rivals, Western writers till recently have tended to denigrate the Byzantine and Islamic civilizations as backward and even irrational. Of the three, however, the Western Christian civilization was certainly the most backward from about the 7th to the 11th centuries. For some four or five hundred years, the West lived in the shadow of Constantinople and Mecca. Scholars are only now beginning to recognize the full measure of Byzantine and Islamic accomplishments. These greatly merit our attention both for their own sakes and because they influenced western European development in many direct and indirect ways.

In this unit, you will study the fall of Constantinople and its impact on the other countries of the world. In addition, the unit throws light on the decline of feudalism and how the decline led to the rise of capitalism.

1.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Identify the factors responsible for the fall of Constantinople
- Recognize the impact of the fall of Constantinople
- Analyse the reasons behind the decline of feudalism
- Describe the rise of capitalism

1.2 THE BYZANTINE EMPIRE AND ITS CULTURE

Once dismissed by historian Gibbon as 'a tedious and uniform tale of weakness and misery,' the story of Byzantine civilization is today recognized as the most interesting and impressive one. It is true that the Byzantine Empire was in many respects not very innovative; it was also continually beset by grave external threats and internal weaknesses. Nonetheless, it managed to survive for a millennium. In fact, the empire did not just survive; it frequently prospered and greatly influenced the world around it. Among many other achievements, it helped preserve ancient Greek thought, created magnificent works of art, and brought Christian culture to pagan peoples, above all the Slavs. Simply stated, it was one of the most enduring and influential empires the world has ever known.

It is impossible to date the beginning of Byzantine history with any precision because the Byzantine Empire was the uninterrupted successor of the Roman state. For this reason, different historians prefer different beginnings. Some argue that 'Byzantine' characteristics already emerged in Roman history as a result of the easternizing policy of Diocletian while others say that Byzantine history began when King Constantine moved his capital from Rome to Constantinople, the city which subsequently became the center of the Byzantine world. (The old name for the site on which Constantinople was built was Byzantium, from which we get the adjective Byzantine); it would be more accurate but cumbersome to say Constantinopolitine. Diocletian and Constantine, however, continued to rule a united Roman Empire.

Justinian's reign was clearly an important turning point in redirection of Byzantine civilization because it saw the crystallization of new forms of thought and art that can be considered more 'Byzanthan Roman.' But this still remains a matter of debate. Some scholars emphasize these newer forms, while others state that Justinian continued to speak Latin and dreamt of restoring old Rome. Only after AD 610 did a new dynasty emerge that came from the east, spoke Greek, and maintained a fully Eastern or properly 'Byzantine' policy. Although good arguments can be made for the early Byzantine history with Diocletian, Constantine or Justinian, we will begin here with the accession in AD 610 of Emperor Heraclius.

It is also convenient to begin in AD 610 because from then until 1071 the main lines of Byzantine military and political history were determined by resistance against successive waves of invasions from the East. When Heraclius came to the throne the very existence of the Byzantine Empire was being challenged by the Persians, who had conquered almost all of the empire's Asian territories. As a symbol of their triumph the Persians in AD 614 even carried off the relic believed to be part of the original cross from Jerusalem. By enormous effort Heraclius rallied Byzantine strength and turned the tide, routing the Persians and retrieving the cross in AD 627.

Once Persia was subjugated, Heraclius ruled in relative peace till AD 641. However, in the last few years of his rule, new armies began invading the Byzantine territory, swarming out of hitherto placid Arabia. Interestingly during this period, the Arabs were becoming blusterous, taking advantage of the exhausted Byzantine power and inspired by the new religion of Islam. To establish themselves as the only Mediterranean power, the Arabs took to the sea. By 650, they had captured most of the Byzantine territories, which the Persians had occupied briefly in the early 7th century, conquered all of Persia, and were making inroads towards the west, across North Africa. This was possible as the Arab fleets secured bases along the coasts of Asia Minor and then proceeded to install a loose blockade around Constantinople. In AD 677, they attacked Constantinople, but failed. In AD 717, they made renewed attempt to conquer the city by means of a concerted land and sea operation.

1.2.1 The End of the Byzantine Empire

The Arab threat to Constantinople in AD 717 was a new low for Byzantine power. Emperor Leo the Asurian (AD 717-741) countered the Arab threat with the help of a secret incendiary device known as 'Greek fire' and military strength and was able to defeat them on sea and as well as land. Leo's victory is significant for the European history, not just because it saw the Byzantine Empire rule for several more centuries, but also because it saved the West from immediate onslaught of the Islamic power. Had the Arabs taken Constantinople there would have been little to stop them from sweeping through the rest of Europe.

Over the next few decades, the Byzantines were able to reclaim most of its lost territories along Asia Minor. This region, along with Greece, became the seat of the Byzantine Empire for the next three hundred years. Thereafter, there was a truce between the Byzantines and the Islamic power until they were able to take the offensive against a decaying Islamic power in the second half of the 10th century. In that period—the greatest in Byzantine history—Byzantine troops recaptured most of Syria.

In the 11th century, however, the Byzantine Empire faced its worst defeat in the hands of the Seljuk Turks and lost most of its gains. In AD 1071, the Turks annihilated a Byzantine troop at Manzikert in Asia Minor, a victory that granted them the passage to capture the rest of the eastern province. Constantinople was now thrown back, more or less, as it had been in the days of Heraclius and Leo.

After the battle at Manzikert, the Byzantine Empire lost its glory though it managed to survive. The phase marked the beginning of the end of the Byzantine fortunes. Another reason for this was that from 1071 till the fall of the empire in 1453, the rise of Western Europe unbalanced the power equation. Till now, the West had been far too weak to present any major challenge to Byzantium. But the state of affairs turned different in the 11th century. In 1071, the same year that saw the victory of the Seljuk Turks over the Byzantines in Asia Minor, westerners known as Normans, expelled the Byzantines from their last holdings in southern Italy.

Despite this, in 1095, Byzantine emperor Alexiu Comnenus sought help from the West against the Turks. This was big mistake. His call ignited the desire among the Crusaders to attack the empire. During the first Crusade, the Westerners helped Byzantine win back Asia Minor, but they also carved out territories for themselves in Syria, which the Byzantines considered to be their own. With time frictions mounted and westerners viewed Constantinople as ideal for conquest. In 1204, they finally conquered it. Crusaders, who should have been intent on conquering Jerusalem

conquered Constantinople instead and sacked the city with ruthless ferocity. By 1261, Byzantine state was an empire in name and a reminiscent of past glories. After 1261 it eked out a reduced existence in parts of Greece until 1453, when powerful Turkish successors to the Seljuk Turks, the Ottomans, completed the Crusaders' work of destruction by conquering the last vestiges of the empire and taking Constantinople— now Istanbul.

That Constantinople was finally taken was no surprise. However, the main reason for giving a thought is that the Byzantine state survived for so many centuries in the face of so many different hostile forces. This wonder becomes all the greater when it is recognized that the internal political history of the empire was exceedingly tumultuous. Since Byzantine rulers followed their late-Roman predecessors in claiming the powers of divinely appointed absolute monarchs, there was no way of opposing them other than by intrigue and violence. Hence, Byzantine history was marked by repeated palace revolts; mutilations and murders. Byzantine politics became so famous for their behind-the-scenes complexity that we still use the word 'Byzantine' to refer to highly complex and devious backstage machinations. Fortunately, for the empire some very able rulers did emerge from time-to-time to wield their unrestrained powers with efficiency, and, even more fortunately, bureaucratic machinery always kept running during times of palace upheaval.

Efficient bureaucratic government indeed was one of the major elements of Byzantine success and longevity. The Byzantines could count on having an adequate supply of manpower for their bureaucracy because Byzantine civilization preserved and encouraged the practice of education for the laity. This was one of the major differences between the Byzantine East and the early Latin West. Right from about 600 to about 1200 there was practically no literate laity in Western Christendom, while literacy in the Byzantine East was the basis of governmental accomplishment. Bureaucrats helped supervise education and religion and presided over all forms of economic endeavour. Urban officials in Constantinople, for example, regulated prices and wages, maintained systems of licensing, controlled exports, and enforced the observance of the Sabbath. What is more, they usually did this with comparative efficiency and did not stifle business initiative. Bureaucratic methods too helped regulate the army and navy, the courts, and the diplomatic service, endowing them with organizational strengths incomparable for their age.

Another explanation for Byzantine endurance was the comparatively sound economic base of the state until the 11th century. As historian, Sir Steven Runciman, said, 'If Byzantium owed her strength and security to the efficiency of her services, it was her trade that enabled her to pay for them.' While long-distance trade and urban life all but disappeared in the West for hundreds of years, commerce and cities continued to flourish in the Byzantine East. Above all, in the 9th and 10th centuries, Constantinople was a vital trade emporium for Far Eastern luxury goods and Western raw materials. The empire also nurtured and protected its own industries, most notably that of silk-making, and it was renowned until the 11th century for its stable gold and silver coinage. Among its urban centres was not only Constantinople, which at times may have had a population of close to a million, but also in certain periods Antioch, and up until the end of Byzantine history the bustling cities of Thessalonica and Trebizond.

Historians emphasize Byzantine trade and industry because these were so advanced for the time and provided most of the surplus wealth which supported the state. But agriculture was the heart of the Byzantine economy as it was of all premodern

ones. The story of Byzantine agricultural history is one of struggle of small peasants to stay free of the encroachments of large estates owned by wealthy aristocrats and monasteries. Until the 11th century the free peasantry just managed to maintain its existence with the help of state legislation, but after 1025 the aristocracy gained power in the government and began to transform the peasants into impoverished tenants. This had many unfortunate results, not the least of which was that the peasants became less interested in resisting the enemy. The defeat at Manzikert was the inevitable result. The destruction of the free peasantry was accompanied and followed in the last centuries of Byzantine history by foreign domination of Byzantine trade. Primarily, the Italian cities of Venice and Genoa established trading out-posts and privileges within Byzantine realms after 1204, which channeled off much of the wealth on which the state had previously relied. In this way, the empire was defeated by the Venetians from within before it was destroyed by the Turks from outside.

So far, we have spoken about military campaigns, the government, and economics as if they were at the centre of Byzantine survival. Seen from hindsight they were, but what the Byzantines themselves cared most about was religion. Remarkable as it might seem, Byzantines fought over perplexing religious questions as vehemently as we today might argue about politics and sports—indeed more vehemently because the Byzantines were often willing to fight and even die over some words in a religious creed. The intense preoccupation with questions of doctrine is well illustrated by the report of an early Byzantine writer who said that when he asked a baker for the price of bread, the answer came back, 'the Father is greater than the Son,' and when he asked whether his bath was ready, was told that 'the Son proceeds from nothing.' Understandably such zealousness could harm the state greatly during times of religious dissension but endow it with a powerful sense of confidence and mission during times of religious concord.

Religious practices

Byzantine religious dissensions were greatly complicated by the fact that the emperors took an active role in them. Because the emperors carried great power in the life of the Church—emperors were sometimes deemed by churchmen to be 'similar to God'—they exerted great influence in religious debates. Nonetheless, especially in the face of provincial separatism, rulers could never force all their subjects to believe what they did. Only after the loss of many eastern provinces and the refinement of doctrinal formulae did religious peace seem near in the 8th century. But then it was shattered for another century by what is known as the Iconoclastic Controversy.

The Iconoclasts were those who wished to prohibit the worship of icons—that is, images of Christ and the saints. Since the Iconoclastic movement was initiated by Emperor Leo the Isaurian, and subsequently directed with even greater energy by his son Constantine V (AD 740-775), historians have discerned in it different motives. One was certainly theological. The worship of images seemed to the Iconoclasts to smack of paganism. They believed that nothing made by human beings should be worshiped by them, that Christ was so divine that I could not be conceived of in terms of human art, and that the prohibition of worshiping 'graven images' in the Ten Commandments (Exodus 20:4) placed the matter beyond dispute.

In addition to these theological points, there were probably other considerations. Since Leo the Isaurian was the emperor who saved Constantinople from the onslaught of Islam, and since Muslims zealously shunned images on the grounds that they were

'the work of Satan' (Koran, V. 92), it has been argued that Leo's Iconoclastic policy was an attempt to answer one of Islam's greatest criticisms of Christianity and, thereby, deprive Islam of some of its appeal. There may also have been certain internal political and financial motives. By proclaiming a radical new religious movement the emperors may have wished to reassert their control over the Church and combat the growing strength of monasteries. In the event, the monasteries did rally behind the cause of images and as a result were bitterly persecuted by Constantine V, who took the opportunity to appropriate much monastic wealth.

The Iconoclastic controversy was resolved in the 9th century by a return to the status quo, namely the worship of images, but the century of turmoil over the issue had some profound results. One was the destruction by imperial order of a large amount of religious art. Before the eighth century, Byzantine religious art that survives today comes mostly from places like Italy or Palestine, which were beyond the easy reach of the Iconoclastic emperors. When we see how great this art is we can only lament the destruction of the rest. A second consequence of the controversy was the opening of a serious religious breach between the East and West. The pope, who until the 8th century had usually been a close ally of the Byzantines, could not accept Iconoclasm for many reasons. The most important of these was that extreme Iconoclasm tended to question the cult of saints, and the claims of papal primacy were based on an assumed descent from St. Peter. Accordingly, the 8th century popes combated Byzantine Iconoclasm and turned to the Frankish kings for support. This 'about-face of the papacy' was both a major step in the worsening of East-West relations and a landmark in the history of Western Europe.

Those were some consequences of Iconoclasm's temporary victory; a major consequence of its defeat was the reassertion of some major traits of Byzantine religiosity, which from the 9th century until the end of Byzantine history remained predominant. One of these was the re-emphasis of a faith in traditionalism. Even when Byzantines were experimenting with religious matters they consistently stated that they were only restating or developing the implications of tradition.

Now, after centuries of turmoil, they abandoned experiment almost entirely and reaffirmed tradition more than ever. As one opponent of Iconoclasm said, 'If an angel or an emperor announces to you a gospel other than the one you have received, close your ears.' This view gave strength to Byzantine religion internally by ending controversy and heresy, and helped it gain new adherents in the 9th and 10th centuries. However, it also inhibited free speculation not just in religion but also in related intellectual matters.

Allied to this development was the triumph of Byzantine contemplative piety. Supporters defended the use of icons not on the grounds that they were meant to be worshiped for themselves but because they helped lead the mind from the material to the immaterial. The emphasis on contemplation as a road to religious enlightenment, thereafter, became the hallmark of Byzantine spirituality. While westerners did not by any means reject such a path, the typical Western saint was an activist who saw sin as a vice and sought salvation through good works. Byzantine theologians on the other hand saw sin more as ignorance and believed that salvation was to be found in illumination. This led to a certain religious passivity and mysticism in Eastern Christianity which makes it seem different from Western varieties up to the present time.

Literature, art and architecture

Since religion war so dominant in Byzantine life, certain secular aspects of Byzantine civilization often go unnoticed, but there are good reasons why some of these should not be forgotten. One is Byzantine cultivation of the classics. Commitment to Christianity by no means inhibited the Byzantines from revering their ancient Greek inheritance. Byzantine schools based their instruction on classical Greek literature to the degree that educated people could quote Homer more extensively than we today can quote Shakespeare. Byzantine scholars studied and commented on the philosophy of Plato and Aristotle, and Byzantine writers imitated the prose of Thucydides. Such dedicated classicism both enriched Byzantine intellectual and literary life, which is too often dismissed entirely by modern thinkers because it generally lacked originality, and helped preserve the Greek classics for later ages. The bulk of classical Greek literature that we have today survives only because it was copied by Byzantine scribes.

Byzantine classicism was a product of an educational system for the laity which extended to the education of women as well as men. Given the attitudes and practices in the contemporary Christian West and Islam, Byzantine commitment to female education was truly unusual. Girls from aristocratic or prosperous families did not go to schools but were relatively well educated at home by private tutors. We are told, for example, of one Byzantine woman who could discourse like Plato or Pythagoras. The most famous Byzantine female intellectual was the Princess Anna Comnena, who described the deeds of her father Alexius in an urbane biography in which she freely cited Homer and the ancient tragedians. In addition to such literary figures there were women doctors in the Byzantine Empire.

Byzantine achievements in the realms of architecture and art are more familiar. The finest example of Byzantine architecture was the Church of Santa Sophia (Holy Wisdom), built at enormous cost in the 6th century. Although built before the date taken here as the beginning of Byzantine history, it was typically Byzantine in both its style and subsequent influence. Though designed by architects of Hellenic descent, it was vastly different from any Greek temple. Its purpose was not to express human pride in the power of the individual, but to symbolize the inward and spiritual character of the Christian religion. For this reason the architects gave little attention to the external appearance of the building. Nothing but plain brick covered with plaster was used for the exterior walls; there were no marble facings, graceful columns, or sculptured entablatures. The interior, however, was decorated with richly coloured mosaics, gold leaf, coloured marble columns, and bits of tinted glass set on edge to refract the rays of sunlight after the fashion of sparkling gems. To emphasize a sense of the miraculous, the building was constructed in such a way that no light appeared to come from the outside at all but to be manufactured within.

The structural design of Santa Sophia was something altogether new in the history of architecture. Its central feature was the application of the principle of the dome to a building of square shape. The church was designed, first of all, in the form of a cross, and then over the central square was to be erected a magnificent dome, which would dominate the entire structure. The main problem was how to fit the round circumference of the dome to the square area it was supposed to cover. The solution consisted in having four great arches spring from pillars at the four corners of the central square. The rim of the dome was then made to rest on the keystones of the arches, with the curved triangular spaces between the arches filled in with masonry. The result was an architectural framework of marvelous strength, which at the same

time made possible a style of imposing grandeur and even some delicacy of treatment. The great dome of Santa Sophia has a diameter of 107 ft and rises to a height of nearly 180 ft from the floor. So many windows are placed around its rim that the dome appears to have no support at all but to be suspended in mid-air.

As in architecture, so in art the Byzantines profoundly altered the earlier Greek classical style. Byzantines excelled in ivory carving, manuscript illumination, jewelry-making, and, above all, the creation of mosaics—that is, designs of pictures produced by fitting together small pieces of coloured glass or stone. Human figures in these mosaics were usually distorted and elongated in a very unclassical fashion to create the impression of intense piety or extreme majesty. Most Byzantine art is marked by highly abstract, formal, and jewel-like qualities. For this reason many consider Byzantine artistic culture to be a model of timeless perfection. Modern poet W. B. Yeats expressed this point of view most eloquently when he wrote in his *Sailing to Byzantium* 'of artificial birds made by Byzantine goldsmiths . . .tosing / To lords and ladies of Byzantium / Of what is past, or passing, or to come.'

Probably the single greatest testimony to the vitality of Byzantine civilization at its height was the conversion of many Slavic peoples, especially, those of Russia. According to the legend, which has a basic kernel of fact, a Russian ruler named Vladimir decided around 988 to abandon the paganism of his ancestors. Accordingly, he sent emissaries to report on the religious practices of Islam, Roman Catholicism and Byzantine Christianity. When they returned to tell him that only among the Byzantines did God seem to 'dwell among men,' he promptly agreed to be baptized by a Byzantine missionary. The event was momentous because Russia, thereupon, became a cultural province of Byzantium. Since then until the 20th century Russia remained a bastion of the Eastern Orthodox religion.

1.3 IMPACT OF THE FALL OF CONSTANTINOPLE

The impact of the fall Constantinople in 1453 made the Russians feel that they were chosen to carry on both the faith and the imperial mission of the fallen Byzantine Empire. Thus, their ruler took the title of Tsar—which simply means Caesar—and Russians asserted that Moscow was 'the third Rome'. 'Two Homes have fallen,' said a Russian spokesman, 'the third is still standing, and a fourth there shall not be.' Such ideology helps explain in part the late growth of Russian imperialism.

The fall of Byzantine led to the blockade of trade route to the eastern world from Europe, so Europe had to suffer. The inland trade was greatly affected and that led to the misery of the European states. The Silk Route saga was going to be altered by now.

Now Byzantine was in the hands of Muslims who had a upper hand. From then onwards the Europe and Middle East would be in the domination of Muslims from Ottoman Empire.

The impact of the conquest of Byzantine would be greatly felt on the high seas also. Europe had started sea exploration searching for new routes where they would search for new colonies as well. By now, instead of trade taking place on land, sea routes were being discovered. Vasco Da Gama, Columbus, Magellan and scores of others had set off for finding new sea routes and they not only found them but also found new continents.

Unfortunately, just at the time when relations between Constantinople and Russia were solidifying, relations with the West were deteriorating to a point of no return. After the skirmishes of the Iconoclastic period, relations between Eastern and Western Christians remained tense, partly because Constantinople resented Western claims (initiated by Charlemagne in 800) of creating a rival empire, but most of all because cultural and religious differences between the two were growing. From the Byzantine point of view, westerners were uncouth and ignorant, while to western European eyes Byzantines were effeminate and prone to heresy. Once the West started to revive, it began to take the offensive against a weakened East in theory and practice. In 1054 extreme papal claims of primacy over the Eastern Church provoked a religious schism which since then has never been healed. Thereafter, the Crusade drove home the dividing wedge.

After the fall of Constantinople in AD 1204, Byzantine hatred of westerners became understandably intense. 'Between us and them,' one Byzantine wrote, 'there is now a deep chasm: we do not have a single thought in common.' Westerners called easterners 'the dregs of the dregs . . . unworthy of the sun's light,' while easterners called the westerners the children of darkness, alluding to the fact that the sun sets in the West. The beneficiaries of this hatred were the Turks, who not only conquered Constantinople in 1453, but soon after conquered most of southeastern Europe up to Vienna.

1.4 DECLINE OF FEUDALISM

During the early Middle Ages, at the close of the 5th century, the tribes which invaded the Roman Empire seized a large part of its territory. Initially, the land was common property, but soon tribal chieftains began to acquire people's property and a monarchical form of government appeared. Large tracts of land came into the hands of the church, which now became a strong supporter of the monarchy. The kings distributed the land among their retinue, first for life, and later converted it to hereditary tenure. Those given land were obliged to render military services to the king. The land was, as earlier, cultivated by individual farmers known as serfs. The serfs were dependent on their new masters, who imposed manifold duties on them. The plots held on these conditions were called 'feuds' and their owners were called 'feudals', hence the name 'feudalism'. In these arrangements, there were also some elements surviving from the Roman period linked with conversion to Christianity. The settled inhabitants of Western Europe and the invaders underwent a long and slow process of mutual adjustment leading to widely varying social and political combinations which are described as feudalism. Feudal institutions were the arrangements—personal, territorial, and governmental—that made survival possible under the new system that replaced the centralized Roman administration.

Feudalism and feudal practice did not extend uniformly to the whole of Europe. northern France and the 'low countries' were the most thoroughly feudalized areas, Germany much less so. Some pieces of land never became fiefs but remained fully owned private property of the owners. They were called *allods*. Feudal practices varied from place to place, and developed and altered with the passage of time.

Feudal society was strictly divided into classes, i.e. nobility, clergy and peasantry, and in the later Middle Ages into burgesses. Private jurisdiction in this system was based upon local customs, and the landholding system was dependent upon the fief or

fee. Feudalism was based on contracts made among nobles, and although it was intimately connected with the manorial system, it must be considered distinct from it. Although some men held their land allodially, they were exceptions rather than the rule. In feudal society, the ownership of all land vested in the king who theoretically occupied the apex of an imaginary pyramid. Immediately below him were his vassals, a hierarchy of nobles, who held fiefs directly from the king and were called tenants-in-chief. Thus, the most important nobles held land directly from the king, and the lesser lords from them, down to the seigneur who held a single manor. The system was local and agricultural, and its base was the manorial system. Under the manorial system the peasant-labourers, or serfs, held land they worked on from the seigneur, who granted them the fuse of the land and his protection in return for personal services (especially on the demesne, the, land he retained for his own use) and for dues generally in kind. In course of time, many lords preferred cash payments so that they could purchase the goods that the manor could not produce. In such a system, a personal relationship was formed between the lord and the vassal. Gradually, the system of subinfeudation evolved, by which the vassal might in his turn become an overlord, granting part of his fief to one who then became his vassal.

Originally, the fief had to be renewed on the death of either party. However, with the advent of hereditary succession and primogeniture, renewal of the fief by or to, the heir of the deceased, became customary, and gradually, the fief became hereditary. Since the system rested on the unsettled conditions of the times, and thus on the need of the lord for armed warriors and the need of the vassal for protection, the nobility was essentially a military class, with the knight as the typical warrior. Since equipping mounted fighters was expensive, the lord could not create his armed force without the obligation of the vassal to supply a stipulated number of armed men. The gradations of nobility were, therefore, based on both military service and landholding. At the bottom of the social scale was the squire, originally the servant of the knight. Above the knight were classes that varied in different countries—counts, dukes, earls, barons, etc. In addition to military service the vassal owed other dues and services that varied with local custom.

The church also played a great role in shaping feudalism. The church hierarchy paralleled the feudal hierarchy. The church owned much land, held by monasteries, church dignitaries and by the churches themselves. Most of this land, given by nobles as a bequest or gift, carried feudal benefits. Thus, clerical land, like lay land, assumed a feudal aspect.

The feudal economy was a natural economy, i.e. a 'subsistence economy'. The peasants produced mainly for their own consumption and rarely exchanged commodities. The feudal lords likewise, rarely resorted to trade, except for luxury goods, because everything they needed was produced by self-labour. Agricultural methods were primitive in the beginning, though towards the later feudal age, techniques of growing grain and vegetable as well as that of making wine and butter were improved. However, towns gradually began to expand under the feudal system, so that exchange and trade flourished. In the Middle Ages, most of the goods in the towns were produced by small craftsmen. Gradually, production expanded with the growth of trade.

M.M. Postan classified scholars working on feudalism into those who stress the political or military features of the feudal order, and those who relate the feudal order to its economy. In the military interpretation, the essence of feudalism was in the fief, a knightly estate, which fulfilled the military needs of the state and the society.

Here, the concentration of landed property was in the hands of feudal lords, and the political, administrative and judicial authority was vested in the landed estate. The humbler ranks of society were subordinated to the higher ranks.

In the political interpretation, feudalism is described as a system wherein administrative and judicial functions of the government were fragmented, and as a rule vested in a feudal lordship. Feudal societies so fragmented, are accordingly assumed to have risen on the ruins of states and empires, and owed their existence to the inability of the state to fulfill its functions.

Marc Bloch described the fundamental features of European feudalism as 'subject peasantry; widespread use of service tenement (i.e. fief) instead of a salary which was out of question; supremacy of a class of specialized warriors; ties of obedience and protection which bind man to man and, within the warrior class, assume the distinctive form called vassalage; fragmentation of authority, leading inevitably to disorder; and in the midst of all this, the survival of other forms of association, family and state, of which the latter, during the second feudal age, was to acquire renewed strength'. This description stresses the subjugation of the peasantry to coercive forms of extraction of a part of their surplus. It suggests that money was relatively less used and emphasizes the importance of the warrior class and warfare as also the value attached to the maintenance of a hierarchy of status in society.

In the economic interpretation, Marx and Marxists defined feudalism as a political and social order appropriate to natural economy, in which land is the main source of income and the only embodiment of wealth. In such a system, goods were acquired by barter, gifts or booty. The allegiance of the upper classes was secured by grants of land, and labour was extracted by extra-economic coercion rather than wage contract; hence the view of feudal villeinage and servility as by-products of a natural economy. Marx used the term 'feudalism' to describe a whole social order whose main feature was domination of the rest of the society, mainly peasants, by a military landowning aristocracy. The essence of the feudal mode of production in the Marxist sense is the exploitative relationship between landowners and subordinate peasants. In this the surplus beyond subsistence of the peasant, whether in direct labour or in rent in kind or in money, is transferred under coercive sanction to the landowner. The feudal mode of production according to Marx was one in which the direct producer was not separated from the means of production. Thus, feudalism rests on a solid base of petty production. Since the dominant class, the nobility, did not perform any economic function production, the form of surplus appropriation was extra-economic or political. The basic characteristic of feudalism was the political domination of the peasant producers. Maurice Dobb defined feudalism as a system under which economic status and authority were associated with land tenure and the direct producer (who was himself the holder of some land) was under obligation, based on law or customary right, to devote a certain quota of his labour or his produce for the benefit of his feudal superior. Thus, as a system of socioeconomic relations, it was virtually identical to that of serfdom but also included direct labor service and tribute or feudal rent in produce or money. Thus, serfdom is an essential condition of feudalism.

Rodney Hilton stated that the basic feature of a feudal society was its agrarian character and petty production, based on the peasant family. However, the surplus produced by the peasantry was appropriated by a class of landlords who did not fulfill any economic function. The peasantry was politically and juridically dependent on the landlord in several ways.

Closely related to this model of feudalism is the model defining it as a manorial order. According to it, a typical feudal system is one in which the large estate functions not only as a unit of ownership and power, but also as one of productions, hence its regime of dependent cultivation and its accompanying traits—enforced labour, description of tenants to the soil, etc. According to Perry Anderson the feudal mode of production was dominated by land and a natural economy, in which neither labour nor its products were commodities. Agrarian property was privately controlled by a class of feudal lords who extracted a surplus from the peasants by politicolegal relations of compulsion which were exercised both on the manorial demesne and on the peasant's land. This situation led to a juridical amalgamation of economic exploitation with political authority. But political sovereignty was never concentrated in a single centre. While the peasant was subjected to the jurisdiction of his lord, the lord too held his estate as a fief, being subordinate to his feudal superior and providing military assistance in times of war. The chain of such dependent tenures linked to military service extended to the highest peak—the monarch. The functions of the state were disintegrated in a vertical allocation downwards, while the political and economic relations at each level were integrated. This parcellization of sovereignty was constitutive of the whole mode of production.

The military school model defines feudal societies as those which meet other military needs solely or mainly by knightly services and derives all the other features of social order from the fief. This definition applies to a period far too short to cover the entire stretch of the feudal age anywhere in Europe. The political model is equally restrictive geographically and chronologically because it defines feudalism as an order in which the estate replaced the State. Thus in Europe, such feudalism would be confined to a century or two following the dissolution of the Carolingian Empire, (AD 751-987) and would not be found in most parts of Europe. However, this transition to the new mode of production took time.

1.4.1 Crises of the 14th and the 15th Centuries

As a consequence of the crisis of feudal rents, the lords tried to impose a variety of new obligations, thus transgressing the ideology of paternalism and protection by which feudal rents were legitimized in the first place. The late medieval rebellions were, thus directed not against the lordship itself, but against the abuse of lords power. The causes of the crisis of feudalism, was purely coercive and extra economic nature of feudal benefits was exposed. Since the 13th century, with the growing monetization of social relations, the legitimation of feudal relationships in terms of military and political hierarchy of subordination was weakened. But it was only in the 14th and 15th centuries that the feudal ideology of paternalism was finally destroyed. One of the features of peasant rebellions was that they were marked by a 'negative class-consciousness'. Basically, these movements were not rebellions by the entire peasantry but were combinations of rich peasants voicing their protests against restrictions and the small marginal peasants protesting against the regulation of wages. These peasant movements included not just peasants but also various other groups that were essential for the functioning of the peasant society like artisans, small traders and wage labourers.

The social organization of agricultural production varied everywhere in Europe. In western Europe, the demesne was the largest because denser population required the relative efficiency of larger units. In Central Europe, the effects of economic recession led to desertions of marginal land—Wustungen, and were due to enclosures as well as to abandonment. Further east, in Brandenburg and Poland where population

density was thinner and where lords collectively owned much less land than peasants, the lords soon acquired all the lands deserted due the sudden demographic collapse. This step would be very profitable to them in the 16th century. It altered the social structure of Eastern Europe and was also very important for the development of Western Europe. In England, the manor was the typical unit for organizing production. During the 13th century, demesne farming developed in a very big way. Labour services were also intensified and the difference between the free peasants and the dependent peasants, i.e. villeins, increased. With the depopulation of Europe and the subsequent rise in wages, production by wage labour became unprofitable. Since there was a vast decline in the prices of food grains, commercial production lost its profitability. There was severe decline in demesne cultivation by the landlords. Land was now leased out in family-sized units and not in big units. There was also a decline in labour services.

In France too, there was a decline in commercial production by the landlords. There was a rise in rented farms with tenants. As there were no demesnes left, there was no serfdom or labour service. The French nobility was unable to deal with the widespread rural rebellion in France, and it facilitated the consolidation of State power. During the 14th and the 15th centuries, the French monarchy supported by the lesser nobles and the peasants, to a great extent stopped the big nobles from levying dues which conflicted with centralized taxation.

In Spain, the 14th and the 15th centuries marked the peak of aristocratic power. Owing to the reconquest of the country from the Arabs, land was granted to nobles, and big estates of over 5000 sq km came into existence. With depopulation caused by epidemics, the vacant land was devoted to sheep farming. The big sheep owners belonged to an organization called 'Mesta'. The depopulation of the country did not bring about any benefits to the peasantry.

In the Mediterranean region, a system of long-term leases called Metayage developed. Metayage is a form of share cropping in which the landlord invested capital and shared the cost of production. The landlord was thus brought into closer collaboration with the peasant, and the production process. In Italy this system was called the Mezzadria system.

In Eastern Europe, the nobility solved the problem of declining rents by intensifying the labour services and in the 15th century the nobility increased its political power over the peasants in order to dominate them economically. In Eastern Europe, where the settlement was more recent, the village structure was also more homogeneous and conducive to control. In East Germany, during periods of depopulation, vacant land was appropriated by the lords and the peasantry was coerced into cultivating it as serfs. The nobles gave a subsidy to the state and were in turn granted rights to enslave the peasants. In this way, the area under the demesnes was expanded and labour obligations on the peasantry also increased.

From the 15th century onwards, there was also a growth in the export of grain from Eastern Europe by the merchants of the Hanseatic League. The nobility increased demesne production and thus its share in this grain trade. The development of the state on the other hand, was linked to the nobility's attempt to find free access to the sea. In the Baltic region the expansion in agricultural exports and demesne production was also linked to the enserfment of the peasantry. In Lithuania, there was a scramble for land and peasants by the nobles. In Denmark, serfdom was linked to dairy products. In Russia, the development of serfdom was linked more to the demands of the internal

market than to the export trade in grain. During the 16th and the 17th centuries, there was a further intensification of the grain trade and the development of the 'second serfdom' which Engels talked of. The agrarian crisis of the 14th and 15th centuries thus, had different implication on different regions of Europe.

The very large demesnes in non-marginal arable lands of Western Europe were transformed into smaller landholdings giving rise to medium-sized peasantry on arable lands. There was simultaneously, a beginning of enclosures of the less arable land (which would be the basis of expanded animal husbandry), and the concentration of property into large estates (which would serve as grain export areas) in Western Europe.

1.5 RISE OF CAPITALISM

In Western Europe, with the decline in demesne production, serfdom and labour rents disappeared from the peasantry. The 14th and 15th centuries saw the rise of substantial peasant farms, owing to depopulation and the vacant holdings. It led to the emergence of the middle level peasants in both England and France. In England, the consolidation of peasant holdings weakened the role of the village community. The latter had enjoyed the right to decide about crops and production, and was an impediment in the transition to capitalism. The changed demographic situation affected both the composition of the peasantry as well as the, structure of the peasant family. In England, the vacant lands weakened the family structure as peasants moved from one place to another, in search of holdings. In France, the problem of shortage of labour led to consolidation of patriarchal lineages. The peasant economy that developed in the 14th and 15th centuries was more self-sufficient than the manorial economy based on demesne production that existed in the 13th century. In Eastern Europe, where there was a seigniorial reaction, the peasantry was re-enserfed rather than freed of labour obligations. Michael Postan sees the 15th century as a period of regression from the development of the 14th century, a setback that was overcome later. The English merchant class responded to the recession of trade by adopting a policy of regulation and restriction, impeding the entry of new recruits into commerce and attempting to share out the .available trade. Kosminsky viewed the collapse as a part of the liquidation of feudalism, hence a necessary step towards the development of a capitalist economy. So, it was not the depopulation but the liquidation of the manorial economy, the commutation and diminution of feudal rent which improved the condition of the peasant. At the same time, the expansion of simple commercial production, prepared the way for capitalist relations. The landowner or lord of the manor prospered when the State was the weakest.

According to Ferdinand Braudel, the territorial state, the rival of the city state, showed itself more capable of meeting the costs of modrn war and its-rise was an irreversible phenomenon. The 16th century saw the rise of Louis IX in France, Henry VII in England, and Isabella of Castile and Ferdinand of Aragon in Spain. By means of financial mechanisms, they created a civil and armed bureaucracy, strong enough to tax, and thus finance a still stronger bureaucratic structure. Marc Bloch says that from this time onwards, the state began to acquire that essential element of its financial supremacy, which was greater than that of any individual or community.

Feudalism gave way to capitalism but it was never a smooth transfer. It took around two more centuries before feudalism finally gave way to capitalism. There

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Check Your Progress

6. Fill in the blanks.

   (a) The _____ also played a great role in shaping feudalism.

   (b) The _____ economy was a natural economy.

7. State whether True or False.

   (a) Feudalism and feudal practices extended uniformly to the whole of Europe.

   (b) In the Middle Ages, most of the goods in the towns were produced by small craftsmen.

were changes in and around feudalism as an economic and administrative system. The farmers had started growing cash crops and land was being enclosed for commercialization of agriculture. The Agricultural revolution had changed as instead of production for consumption the production for trade had started. There was growth of towns all around in the European states and thus businesses, commercial enterprises, trading depots had started coming up. The presence of factory system mostly in England had provided the base to industrial growth. Reformation movement also brought stimulus in the thinking as Protestants were much in favour of capital flow and investments so that businesses would grow, according to Max Weber it was the period which led to the growth of capitalism in Europe.

ACTIVITY

Collect information on the existence of Feudalism in ancient India.

DID YOU KNOW

Essential elements of capitalism include capital accumulation, competitive markets, and a price system.

1.6 SUMMARY

In this unit, you have learnt that:

- It is impossible to date the beginning of Byzantine history with any precision because the Byzantine Empire was the uninterrupted successor of the Roman state.

- Some argue that 'Byzantine' characteristics already emerged in Roman history as a result of the easternizing policy of Diocletian, and others that Byzantine history began when Constantine moved his capital from Rome to Constantinople, the city which subsequently became the center of the Byzantine world. (The old name for the site on which Constantinople was built was Byzantium, from which we get the adjective Byzantine); it would be more accurate but cumbersome to say Constantinopolitine. Diocletian and Constantine, however, continued to rule a united Roman Empire.

- It is also convenient to begin in 610 because from then until 1071 the main lines of Byzantine military and political history were determined by resistance against successive waves of invasions from the East.

- Once Persia was subjugated, Heraclius ruled in relative peace till 641.

- Interestingly during this period, the Arabs were becoming blusterous, taking advantage of the exhausted Byzantine power and inspired by the new religion of Islam. To establish themselves as the only Mediterranean power, the Arabs took to the sea.

- The Arab threat to Constantinople in AD 717 was a new low for Byzantine power.

Check Your Progress

8. Fill in the blanks.
   (a) Feudalism gave way to _____ but it was never a smooth transfer.
   (b) The presence of _____ system mostly in England had provided the base to industrial growth.

9. State whether True or False.
   (a) In France, the problem of shortage of labour led to consolidation of patriarchal lineages.
   (b) The expansion of simple commercial production prepared the way for capitalist relations.

- The Byzantines were able to reclaim most of its lost territories along Asia Minor.
- After the battle at Manzikert, the Byzantine Empire lost its glory though it managed to survive.
- In 1095, Byzantine emperor Alexius Comnenus sought help from the West against the Turks. This was big mistake.
- Jerusalem conquered Constantinople instead and sacked the city with ruthless ferocity.
- Since Byzantine rulers followed their late-Roman predecessors in claiming the powers of divinely appointed absolute monarchs, there was no way of opposing them other than by intrigue and violence.
- Efficient bureaucratic government indeed was one of the major elements of Byzantine success and longevity.
- Another explanation for Byzantine endurance was the comparatively sound economic base of the state until the 11th century.
- Historians emphasize Byzantine trade and industry because these were so advanced for the time and provided most of the surplus wealth which supported the state.
- Remarkable as it might seem, Byzantines fought over perplexing religious questions as vehemently as we today might argue about politics and sports—indeed more vehemently because the Byzantines were often willing to fight and even die over some words in a religious creed.
- The Iconoclasts were those who wished to prohibit the worship of icons—that is, images of Christ and the saints.
- Since Leo the Isaurian was the emperor who saved Constantinople from the onslaught of Islam, and since Muslims zealously shunned images on the grounds that they were 'the work of Satan' (Koran, V. 92), it has been argued that Leo's Inconoclastic policy was an attempt to answer one of Islam's greatest criticisms of Christianity and thereby deprive Islam of some of its appeal.
- The Iconoclastic controversy was resolved in the 9th century by a return to the status quo, namely the worship of images, but the century of turmoil over the issue had some profound results.
- A second cons᠎ ᠎uence of the controversy was the opening of a serious religious breach betv   ᠎ and West.
- Byzantine classicism was a product of an educational system for the laity which extended to the education of women as well as men.
- Byzantine achievements in the realms of architecture and art are more familiar.
- The structural design of Santa Sophia was something altogether new in the history of architecture.
- As in architecture, so in art the Byzantines profoundly altered the earlier Greek classical style.
- Probably the single greatest testimony to the vitality of Byzantine civilization at its height was the conversion of many Slavic peoples, especially those of Russia.

- The impact of the fall Constantinople in 1453 made the Russians feel that they were chosen to carry on both the faith and the imperial mission of the fallen Byzantine Empire.
- Now Byzantine was in the hands of Muslims, they had upper hand now. From then onwards the Europe and Middle East would be in the domination of Muslims from Ottoman Empire.
- During the early Middle Ages, at the close of the 5th century, the tribes which invaded the Roman Empire seized a large part of its territory.
- Feudal institutions were the arrangements—personal, territorial, and governmental—that made survival possible under the new system that replaced the centralized Roman administration.
- The system was local and agricultural, and its base was the manorial system.
- Originally, the fief had to be renewed on the death of either party. However, with the advent of hereditary succession and primogeniture, renewal of the fief by or to, the heir of the deceased, became customary, and gradually, the fief became hereditary.
- Towns gradually began to expand under the feudal system, so that exchange and trade flourished.
- In the political interpretation, feudalism is described as a system wherein administrative and judicial functions of the government were fragmented, and as a rule vested in a feudal lordship.
- In the economic interpretation, Marx and Marxists defined feudalism as a political and social order appropriate to natural economy, in which land is the main source of income and the only embodiment of wealth.
- Closely related to this model of feudalism is the model defining it as a manorial order.
- The military school model defines feudal societies as those which meet other military needs solely or mainly by knightly services and derives all the other features of social order from the fief.
- As a consequence of the crisis of feudal rents, the lords tried to impose a variety of new obligations, thus transgressing the ideology of paternalism and protection by which feudal rents were legitimized in the first place.
- The social organization of agricultural production varied everywhere in Europe.
- In France too, there was a decline in commercial production by the landlords. There was a rise in rented farms with tenants.
- In Eastern Europe, the nobility solved the problem of declining rents by intensifying the labour services and in the 15th century the nobility increased its political power over the peasants in order to dominate them economically.
- The very large demesnes in non-marginal arable lands of Western Europe were transformed into smaller landholdings giving rise to medium-sized peasantry on arable lands.
- In Western Europe, with the decline in demesne production, serfdom and labour rents disappeared from the peasantry.

- The English merchant class responded to the recession of trade by adopting a policy of regulation and restriction, impeding the entry of new recruits into commerce and attempting to share out the available trade.
- According to Ferdinand Braudel, the territorial state, the rival of the city state, showed itself more capable of meeting the costs of modem war and its-rise was an-irreversible phenomenon.

1.7 KEY TERMS

- **Constantinople:** It was renamed Constantinople by Constantine who made it the capital of the Byzantine Empire.
- **Iconoclastic controversy:** This took place between the mid-8th century and the mid-9th century in the Byzantine Christian Church over the question of whether or not Christians should continue to revere icons.
- **Feudalism:** A political and economic system of Europe from the 9th to about the 15th century, based on the holding of all land in fief or fee and the resulting relation of lord to vassal and characterized by homage, legal and military service of tenants and forfeiture.
- **Capitalism:** Is an economic system whereby the 14th and 15th centuries witnessed the rise of substantial peasant farms as a result of the peasantry becoming free from serfdom and labour rents.

1.8 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Byzantine ruler Heraclius defeated the Persians in AD 627.
2. Emperor Leo the Asurian (AD 717-741) countered the Arab threat with the help of a secret incendiary device known as 'Greek fire' and military strength and was able to defeat them on sea and as well as land.
3. The Iconoclasts were those who wished to prohibit the worship of icons—that is, images of Christ and the saints.
4. The impact of the fall of Constantinople in 1453 made the Russians feel that they were chosen to carry on both the faith and the imperial mission of the fallen Byzantine Empire. Thus, their ruler took the title of Tsar—-which simply means Caesar—and Russians asserted that Moscow was 'the third Rome'.
5. The fall of Byzantine led to the blockade of trade route to the eastern world from Europe, so Europe had to suffer. The inland trade was greatly affected and that led to the misery of the European states. The Silk route saga too was to be altered.
6. (a) Church (b) Feudal
7. (a) False (b) True
8. (a) Capitalism (b) Factory
9. (a) True (b) True

1.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Enumerate the various effect of the fall of Constantinople.
2. What were the weaknesses which led to the downfall of the Byzantine Empire?
3. Define feudalism.

Long-Answer Questions

1. How do you view the Byzantine Empire as the seat of Christendom after the fall of Roman Empire?
2. Discuss in details the clash between Islamic forces and Byzantine.
3. Describe feudalism as an important medieval administrative and economic unit.
4. How is the growth of capitalism linked to the decline of feudalism?
5. What are the various theories of decline of feudalism? How would you describe the growth of trade and commerce as important factor of decline?
6. What is transition phase in history of feudalism? Was the transformation from Feudalism to Capitalism direct? Explain its various aspects.
7. Describe recent theories for the rise of capitalism.

1.10 FURTHER READING

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UNIT 2   RENAISSANCE—THE DAWN OF A NEW AGE

Structure

2.0 INTRODUCTION

The term 'Renaissance' is a French word and means 'rebirth'. It was used to describe the cultural movement that began in Italy in the 14th century and spread across Europe by the 16th and the 17th centuries. The movement was characterized by a revival of the classical sources in the sphere of learning. Linear perspective emerged in painting and there was reform in the educational system as well.

The emergence of capitalism and along with it the rise of the new middle class—the bourgeoisie—transformed the European cultural climate. There was a rise of great rivalry in the market as members of this capitalist class that controlled the means of production sought to outdo each other in producing goods that were cheaper and better than the other. As a consequence, it became necessary to have greater knowledge, a deeper understanding of the processes of life at large, rather than a having a restricted

outlook. This became a fertile ground for the emergence of Renaissance, a cultural movement. Renaissance is, therefore, deeply entwined with the rise and growth of the market economy, capitalism and the bourgeoisie. The age of humanism, as Renaissance is often termed, coupled with deep emphasis on economic expansion totally upturned the hitherto practiced and preached ideas of the Catholic church. The medieval philosophy upheld in Western Europe laid all agency in the Lord. A just social order was considered beyond bounds in this world. However, the enterprising middle class wrested all agency and emerged as the masters of their own destinies relying on their own capabilities and enterprise. Hence, God was displaced and the man became the nucleus of the newly emergent order. This change gained currency throughout Europe and soon the humanist philosophy came to be known as Renaissance or 'rebirth'. This 'rebirth', in fact, signified an intellectual awakening. The movement began in Italy and soon encompassed the whole of Europe. It was marked by revival of classical style in the artistic sphere with humanists seeking to imitate the genius of Romans and Greeks. There emerged a greater engagement with scientific discoveries of the past and an effort to carry them forward.

The humanist movement received a shot in the arm in the middle of 15th century when Johann Gutenberg discovered printing in Germany. Another stalwart during the early years of Renaissance was Dante Alighieri (1265–1321), a Florentine poet. Coming at an age when the medieval beliefs were on the decline and the humanist movement was just gathering force, Dante became a defining figure. His Divine Comedy, written in Italian, was hugely acclaimed. That he chose to write a literary treatise in his native language highlighted an emerging trend i.e., the growing national consciousness amongst the humanist writers of the 14th and 15th centuries. While works on science still used Latin as the medium of discourse, literary works relied on native languages.

The literary pieces of the humanist writers were distinctly different from the bygone times. The subject of focus shifted from the sacred and grandiose to the secular and everyday life. The common man replaced the traditional knight as the hero. Some of the most revered names that belonged to this age were Francesco Petrarch and Giovanni Boccaccio in Italy, Francois Rabelais in France, Ulrich von Hutten in Germany, Erasmus of Rotterdam in the Netherlands, Miguel Cervantes in Spain and William Shakespeare in England.

Art also reflected the humanist ideal of celebration of the individual and the world around him. Therefore, paintings and sculptures were marked by a realism that celebrated man both in body and in spirit. Famous names amongst the artists are Leonardo da Vinci, Michelangelo, Raphael, Titian, Velasquez, Rembrandt amongst others.

The third dimension of Renaissance was its scientific vigour. Great discoveries were made and with emphasis on empiricism the seed of many of the modern natural sciences was sown. Valuable contributions were made by Galileo in astronomy and mechanics apart from natural sciences. Other major contributions were by Cardano in natural sciences, Leonardo da Vinci in mechanics, Copernicus in astronomy, Francis Bacon and Giordano Bruno in the materialist perspective on nature and Vesalius and Harvey in anatomy and physiology.

The political thought of the humanists demonstrated a rejection of the Catholic Church and the subservience to God that it embodied. They sought to overthrow the

feudal setup of the Church where non adherence to a law was seen as a sin against God. Instead they believed in the ability of the state to maintain law and order and consequently upheld centralized state control.

Hence, in this unit, you will study how the rise of capitalism led to the rise of Renaissance. The students will also become familiar with the concept of mercantilism and colonialism and the Reformation movement.

2.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Interpret the concept of mercantilism
- State the factors responsible for the growth of mercantilism
- Identify the various forms of mercantilism
- Explain the concept of colonialism
- Identify the types of colonialism
- Explain the causes responsible for the rise of Renaissance
- Analyse the impact of Renaissance on art, literature and science
- Describe the Reformation Movement

2.2 MERCANTILISM

Mercantilism is an economic system that essentially started in Europe in the 18th century. Its main aim is to increase a nation's wealth by government regulation of all of the nation's commercial interests. Between 1600 and 1800, most of the states of Western Europe were, to a great deal, persuaded by a policy commonly known as mercantilism. This was fundamentally an effort to attain economic unity and political power. No universal definition of mercantilism is completely satisfactory; however, it may be thought of as a compilation of policies made to keep the state affluent by economic regulation. These policies may or may not have been applied at the same time or place. Mercantilist ideas have developed over the centuries in reaction to the development of other theories of global political economy, namely liberalism and structuralism, and as the global political economy itself has altered. Mercantilism is an economic strategy where a nation tries to accumulate as much money as possible and by whatever means necessary. It was thought that the richer the nation, the more powerful it was. Mercantilism is an economic theory that states that the world only contained a fixed amount of wealth and that to increase a country's wealth, one country has to take some wealth from another through having a higher import/export ratio and through the actual conquest of new lands and resources. This was considered essentially fair as an effort to achieve economic unity and political control. The following concepts are also associated with mercantilism:

(a) Mercantilism also refers to the supposed mercantilist period of European history (approximately 16th–19th century) when the contemporary idea of the 'nation state' was born.

(b) Economic gains by one nation state usually came at the expense of other nation states (as states fought for territory) thus leading to a zero-sum game.

(c) In a zero-sum game, for example poker, what one party wins is equal to what the other loses.

(d) The mercantilist phase of history overlaps with the phase of 'classical imperialism', when war, conquest and colonial developments were frequent occurrences.

2.2.1 Commercial Revolution and Mercantilism

The commercial revolution was a phase of European economic extension, which lasted from more or less the 16th century until the early 18th century. The commercial revolution, along with other changes in the early modern period, had spectacular effects on the world. Christopher Columbus and the conquistadors, through their tours, were ultimately responsible for the enormous depopulation of South America. They were straightforwardly responsible for annihilating the civilizations of the Inca, Aztec and Maya in their quest to create the Spanish Empire. Other Europeans likewise influenced the population of North America. An equally significant result of the commercial revolution was the Colombian Exchange. Plants and animals moved all through the world because of human movements. For instance, Yellow fever, until that time unknown in North and South America, was imported through water that ships took to Africa. Cocoa (chocolate), coffee, corn, cassava and potatoes were transported from one hemisphere to the other. Another significant change was the rise in population. Better food and more wealth permitted the sustenance of larger families. The relocation of people from Europe to the Americas permitted for European populations to increase as well.

2.2.2 Factors for the Growth of Mercantilism

The development of mercantilism was the consequence of the amalgamation of cultural, religious, political and economic factors. In order to examine these causes, what may be highlighted is that in the start of the 16th century, Europe came across great religious and intellectual awakening because of Reformation and Protestantism.

Erasmus and Martin Luther who started these two movements, respectively, gave a great stimulus to the concepts of individualism and private freedom. These movements went a long way in evolving the ideas of property and contract rights, which ultimately led to the growth of commerce and free exchange.

Before the appearance of these movements, the Pope used to enjoy a predominant position in religion. He could also interfere in worldly matters. With the rise of the Protestantism, the monetary aspect of life was emphasized and a bid was made to confine the authority of the Pope to the religious matters alone and prevent his interference in the economic and political spheres.

Even the international position of the Church was challenged by setting up national churches. For instance, in England, Henry VIII seized the church property and established the Church of England; he became its spiritual head.

Renaissance played an even more important role and stressed on the element of humanism. It challenged the medieval theologian idea that happiness in heaven should be preferred over worldly happiness; rather, it asserted that happiness on this earth was to be preferred over the promised pleasures of the other world.

In other words, it emphasized on the materialistic factor of human happiness. A large number of writers, artists and philosophers emphasized the economic basis of

the society in their works, once the principles of humanism and individualism were accepted. They shook the foundations of the edifice of the church theology.

In the economic sphere, the decline of feudalism contributed to the growth of mercantilism. The feudal system was distinguished by economic self-sufficiency, agricultural production and absence of exchange economy. The agriculturists were needed to work free of charge on the fields of the lords for a stipulated period.

They were also required to work as soldiers for the lords during war times. As there were no organized industries and even commercial crops were not in much demand, these agriculturists worked for local self-sufficiency in food grains. In the absence of organized markets, the manufacture was undertaken mainly to meet the local requirements.

This led to the development of an independent domestic economy. It was based on local self-sufficiency. Especially, there was no effective state organization. In the cities and towns, the guilds and municipalities tried to regulate the trade between the various localities.

However, with the increase of commerce, conflicting individual trading interests came to the fore. Almost all of them looked for a strong central authority to look after them against their competitors. In the absence of a national government, this was not feasible and the relationship was definitely a weak link.

The growth of commerce and development of domestic economy gave rise to the issue of labour and distribution. However, possibly the most significant factor that stimulated the development of mercantilism was the materialization of the exchange economy.

This resulted in the development of international trade and encouraged large-scale production. For a fuller exploitation of the available economic resources, it was felt that the economic life should be regulated. The urge for new markets resulted in the discovery of new islands and countries and thus, the development of colonialism.

In short, it can be said that mercantilism was motivated by factors like decline of feudalism, lack of state organization, rise of free labour classes, competition and development of exchange economy.

2.2.3 Forms of Mercantilism

The mercantilist policies took many forms. Domestically, governments tried to encourage mercantilism through the following means:

- Offered capital to new industries
- Exempted new industries from guild rules and taxes
- Established monopolies over local and colonial markets
- Granted titles and pensions to successful producers

In the trade policy, the government assisted local industry by imposing tariffs, quotas and prohibitions on imports of goods that had competition with local manufacturers. Governments also forbade the export of tools and capital equipment and the mass departure of skilled labour that would permit foreign countries, and even the colonies of the home country, to compete in the manufacturing of manufactured goods. Simultaneously, diplomats encouraged foreign manufacturers to move to the diplomats' countries.

Shipping was particularly significant during the mercantile period. With the increase of colonies and the shipment of gold from the New World into Spain and Portugal, the control of the oceans was thought to be crucially important to national power. The governments of the era developed strong merchant marines since ships could be used for merchant or military purposes. In France, Jean-Baptiste Colbert (Figure 2.1), the minister of finance under Louis XIV from 1661 to 1683, increased port duties on foreign vessels entering French ports and offered bounties to French shipbuilders.

Fig. 2.1 Jean-Baptiste Colbert

In England, the navigation laws of 1650 and 1651 forbade overseas vessels from engaging in coastal trade in the country and stressed that all commodities imported from the continent of Europe be transported on either an English vessel or a vessel registered in the country of origin of the commodities. In conclusion, all trade between England and its colonies had to be carried in either English or colonial vessels. The Staple Act of 1663 extended the Navigation Act by making it essential that all colonial exports to Europe be landed through an English port before being re-exported to Europe.

France, England, and other powers had strong navigation policies. These policies were mainly directed against the Dutch, who controlled commercial marine movement in the 16th and 17th century. During the mercantilist era, it was frequently proposed, if not believed, that the principal advantage of foreign trade was the import of gold and silver. According to this viewpoint, the advantages to one nation were matched by expenditures to the other nations that exported gold and silver, and there were no overall gains from trade. For nations almost regularly on the verge of war, draining one another of precious gold and silver was thought to be approximately as desirable as the direct advantages of the trade.

2.3 COLONIALISM

Colonialism is the expansionist tendency of a territory by which it seeks to exercise domination over the other, acquiring and administering it according to its own rules and methods. The colonizer enjoys unquestioned sovereignty over the colonized penetrating all spheres of the life of the colonized and completely uprooting them from their territory. It is a hierarchical relationship of predatory nature that serves to benefit only the colonizer. These expansionist tendencies emerged in Europe and in the 15th century and were prevalent till the 20th century as European nation states acquired new territories to serve their economic interests.
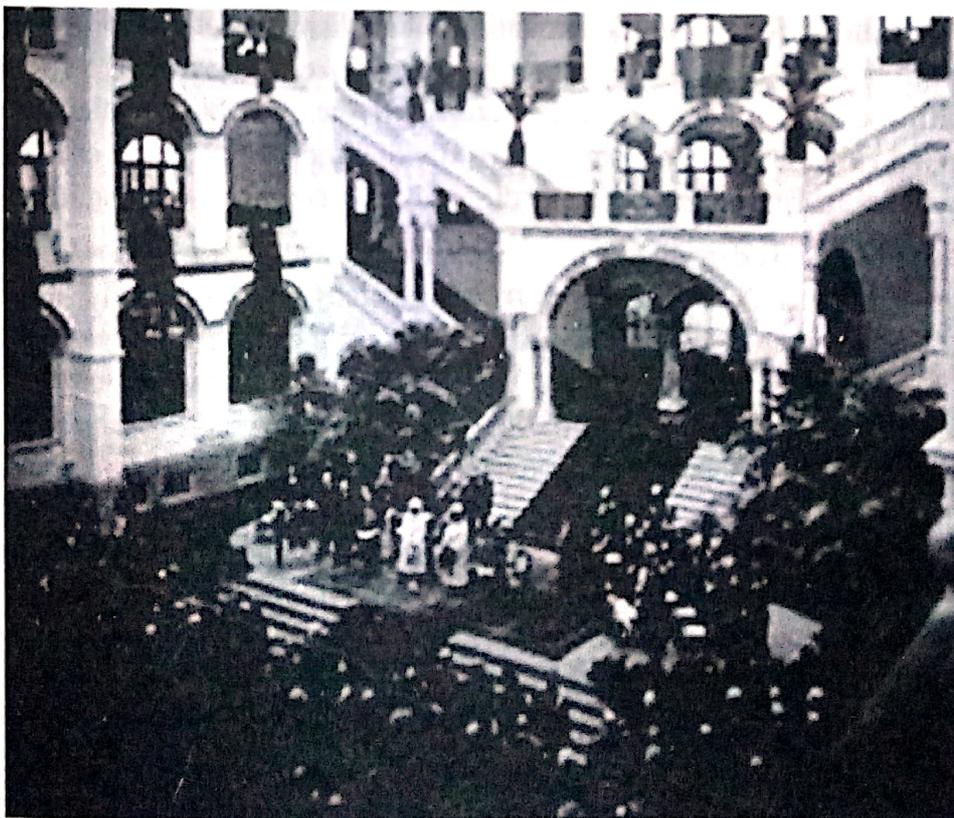

Fig. 2.2 The Opening of the Colonial Institute (now the Tropenmuseum) in Amsterdam by Queen Wilhelmina

2.3.1 Colonialism and Imperialism

Colonialism is the subjugation of the natives of a place by a group of foreigners alien to the indigenous culture and most often unmindful of it too. All decisions regarding the governance of the colonized territories are made by this small minority or in places where the colonizers come from, only to serve their own interests. These colonizers are instilled with a sense of their cultural superiority which serves to justify their rule. Colonialism and imperialism are intertwined with mercantilism.

While colonialism and imperialism have often been used interchangeably, Robert Young has pointed out that imperialism is more of a theory while colonialism is that theory put into practice. However, the two are closely related. A colony is a cog in the wheel of the colonial empire, therefore, colonialism and imperialism cannot be separated. While colonization is the manifestation of the idea of Empire in practice, and is capitalist in intent, capitalism itself reinforces the idea of the Empire.

2.3.2 Types of Colonialism

Depending upon the size of the colonizing population in the colonized country, historians identify two kinds of colonialism.

- A large population of colonizers chiefly interested in fertile land suitable for farming is termed as settler colonialism.

- Exploitation colonialism involves a small group of settlers who are interested in economic gains and exports. When applied to large colonies, it refers to the ownership and control of property and the benefit accrued from it in the hands of the settlers and the colonized people working as labourers.

However, these distinctions are not watertight as exports happened in both cases to the state. An example of exploitation colonialism was plantation colony where slaves were employed. However, apart from colonizers this region also had other immigrants looking for profit from cash crops. On the other hand settler colonialism led to mixed races like Mestizos or groups divided racially, as in the case of French Algeria and Southern Rhodesia. Colony differed from a mandate of League of Nations.

Colonial activity dates very far back into history with the Egyptians, Phoenicians, Greeks and Romans all undertaking territorial expansion. 'Metropolis' has a Greek root meaning 'mother city' while the Latin 'colonia' meaning an agricultural land is the root for 'colony'. The Vietnamese were the first to establish colonies, but they were military colonies, from 11th to 18th century. Colonialism emerged in Europe simultaneously with the Age of Discovery as new territories were discovered for purposes of trade. America was divided between Portugal and Spain by treaties like that of Tordesillas and Zaragoza of 1529 and earlier by the papal bull Inter caetera. The 17th century brought with it widespread colonial activity as the British, French and Dutch established their empire. Sweden also established some colonies in foreign lands. There was a lull in colonial activity in the 18th and 19th century due the revolutionary wars in America and the War for independence. The end of 19th century saw heightened colonial activity as European nations scrambled to gain control over the resource rich Africa. Consequently, the German and Belgian empires were also formed. Several other empires existed around the same time like the Russian, the Ottoman and the Austrian empires but their sights were fixed on the territories of their neighbours rather than securing distant conquests. However, Russia did manage to gain control over some American territories beyond the Bering Strait. The Japanese

also formed their own empire and America was not far behind in this respect once it gained territories post the Spanish American war. Post World War I, Germany and Turkey lost their territories to the victorious faction who classified them as per the League of Nation mandates depending on the feasibility of declaring their independence. However, the process of decolonization was carried forward by United Nation's special committee on decolonization (1962), also known as Committee of 24, after the end of World War II.

2.3.3 Colonialism and Geography

The supremacy in navigational skills of the European countries, aided by shipbuilding, cartography, explorations far and wide, not only increased their power and wealth, it also instilled a deep racial superiority. J. Painter and A. Jeffery confirmed how these advancements aided the European imperialist agenda. For most of them, colonizing was seen as a favour they did to the colonized rather than as a hegemonic act. Those colonizers that settled down in these colonies served as the link between the natives and the colonizers. However, the strengths of the West and their ingrained notions of their own superiority created a deep rooted feeling of inferiority amongst the colonized and deeply entrenched racial discrimination in the society. Colonialism also found legitimacy through ideas of environmental determinism that some regions of the world were lagging behind due the physical conditions prevailing there. Cartography also became a tool in the hands of colonizers, with maps marking the lands that were awaiting colonizers and separating them from those that belonged to the powerful empires.

2.3.4 The Commercial Revolution

Commercial activity in Europe started as early as the Crusades with the discovery of silk, spices and other rare commodities. Trade picked up in the second half of the middle ages and with the rise of the 'spirit of discovery', the network of trade routes multiplied as new lands were discovered, sea routes to the east were discovered by the likes of Vasco da Gama. The 15th and 16th century saw great amassing of wealth, rise of capitalism, and new economic practices. There was a shift from the Mediterranean to the west Europe countries as the hub of commercial activity virtually ending the monopoly of the Turks on trade with the East. These nations were now competing against each other in the quest for wealth and to meet their goals, extracted all the wealth from their colonies. It was the Portuguese who established their supremacy in trade with the east following their building a settlement in Goa in 1510. This led to trade between Europe and China in the 16th century and later a Portuguese establishment in Macau, South China, in 1557. This was followed by Dutch and later Transatlantic trade of the English empire as well.

The commercial revolution spanning from the 16th to the 18th century was marked by expansion, increase in trading activity and the rise of mercantile culture. There was also a spurt in the banking sector and rise in investment apart from the manufacturing sector. Close at the heels of the commercial revolution came the industrial revolution in the middle of 18th century.

2.3.5 Geopolitical Factors

The fall of Constantinople in 1453 necessitated the discovery of new trade routes as Turks controlled the Mediterranean region. The English altered their laws to the

advantage of their navy so that their mercantile aspirations would not be hampered. A consequence of this was that the Hanseatic League that carried on trade in the northern region of Europe became dysfunctional. Spain remained a dominant force throughout this period because of its martial culture owing to the Reconquista and carried on its expansionist policies. However, competition grew between the European nations in their quest for wealth and greater power.

2.3.6 Monetary Factors

Trade grew as there was a greater need of precious metals with the introduction of silver currency. The Europeans faced a crunch of gold and silver as these were spent on trade with the East. With their ore mines also exhausted or containing metals too deep seated to be extracted the only available choice was furthering trade.

2.3.7 Technological Factors

The maritime inventions and scientific discoveries from the 16th to the 18th century helped the colonial expansion of European nations. The first atlas along with 53 other maps was published in a collection called Theatrum Orbis Terrarum in 1570. These were created by Abraham Ortelius and published by Gilles Coppens de Diest. By the end of 1572, Latin, French, Dutch and German editions of the atlas emerged and stayed in vogue till 1612. Experiments were carried on in ship building and skeleton based ship building, Galea and other tools for easy navigation emerged. Issac Newton's theories on motion published in the Principia helped sailors manoeuvre using their knowledge of the motion of moon. By 1670, the earth was measured in latitudes. There was now the quest to determine longitudes and the British Parliament even announced a prize for this purpose in 1714.

2.4 RENAISSANCE

Renaissance means rebirth or renewal. As a cultural movement, its origin goes back to 14th century, and by the 16th century it had spread through the whole of Europe. In the context of Europe it marked a historic phase- the transition of Europe from the medieval to the modern age. Europe in the past had been under the domination of the Greeks and later the Romans. With the decline of the Roman Empire, Europe fell in to the 'Dark Ages'. This was an age when feudalism was the order of the day and the Catholic Church had an all pervading control on the society. False beliefs and blind faith perpetrated by the Church as well as a feudal set up led to the complete fragmentation of the society.

Renaissance proved to be the vital connect between the medieval times and the modern age. As an intellectual and cultural revival, it altered the history of Europe. And while, all spheres of everyday life from religion to politics, science and literature witnessed change, it was most expressly manifest in the artistic sphere. It was the genius of men like Leonardo da Vinci and Michelangelo that gave birth to notions of realism in art, depiction of human emotions and concept of the 'Renaissance man'.

2.4.1 Causes of Renaissance

The reasons that led to the beginning of Renaissance were as follows:

1. **Turkey's capture of Constantinople:** Constantinople was of vital importance as it was the centre of classical learning in the eastern Roman Empire. In 1453,

when the Turks seized control of Constantinople, there was a shift in the seat of classical learning. Greek scholars carried along with them rare manuscripts to the new centre of learning-Italy. Therefore, classical learning now flourished in Italy.

2. **Decline of feudalism:** With the emergence of monarchy in England, France and Spain and the birth of nation states, feudalism as perpetrated by the church through imposition of taxes was fast losing ground. These rulers kept the forces of feudalism in check and around AD 1300 feudalism was on its way out.

3. **Growth of towns:** Renaissance was marked by enterprise. Italy saw the spawning of large cities as trade and commerce flourished. Free from feudal overlords, the traders and craftsmen settled in the cities which become the new centres for learning. This spirit of enterprise and expansion ushered in Renaissance.

4. **The Crusades:** The Crusades or the holy wars were the prolonged conflict between Christians and Muslims for control over Jerusalem, the holy city. They also played a crucial role in transforming the European society.

5. **The spirit of enquiry:** With the decline of the church and a rejection of age old beliefs, ideas of realism in art, empiricism in science and humanism in general gathered force. These new ideas that stressed on reason and observation ushered in progress in science. Humanism ensured that man was now revered as body and form.

6. **Invention of printing press and other discoveries:** There was gradual educational reform, emergence of universities and rise of printing press that led to spread of education. Germany got its first printing press in 1455 while England got the same in 1477 due to the efforts of William Caxton. Other important discoveries included gunpowder and progress in shipbuilding, mariner's compass and maps that were essential for purposes of navigation.

7. **Encouragement to Art and Learning:** Art and learning found new patrons from amongst monarchs to merchants. Cultural activities were promoted through schools and universities set up by families of patrons. The humanist thinkers devoted themselves to the recovery of the relics of ancient Greek and Latin works of literature, oratory and history. Their interest in literary and historical treatises set them apart from a host of medieval scholars whose areas of interest were chiefly Greek and Arab works on natural sciences, philosophy and mathematics.

   (a) Religion was not discarded in Renaissance but marked by a subtle shift in the way it was perceived by the intellectuals. Christianity found expression in art and many religious works of art were commissioned by the church as well. A fresh engagement began with Greek Christian texts including the Greek New Testament, when they were recovered from Byzantium. This exchange, promoted by Lorenzo Valla and Erasmus was one of the contributed to the reformation drive by the Protestants.

   (b) The Renaissance engaged with the classics and used their ideas but only to promote an essentially secular society. Divergent view comes from a group of scholars like Rodney Stark, who believe that the source of Renaissance was Italian city states which were therefore, of more importance than the movement itself. Moreover these city states amalgamated a centralized state, church and capitalist culture successfully.

It was the progress ushered in by the capitalism of Italian city states that paved way for the genesis of Renaissance. Quite contrastingly, other European states like France and Spain where monarchies while other parts of Europe were under the control of the church.

8. **New trade route between east and the west:** With trade flourishing, new trade routes opened between western and eastern Europe. Long distance trade became a crucial factor in the emergence of Renaissance. The Greek scholars were displaced to Italy following the invasion of Constantinople by Turkey. In 1498, Vasco da Gama discovered the sea route to India via the Cape of Good Hope. As new vistas opened before the traders and travellers, Renaissance spread from Italy to other parts of Europe. Trade also grew between Europe and the Middle East from the Italian cities of Naples, Genoa and Venice.

2.4.2 The Age of Discovery

The discovery of new trade routes and the explorations by travellers helped Renaissance spread far and wide. With Greek and Roman trade centres situated close to the Mediterranean, there was greater exchange with the outside world. Of the many explorations undertaken, Marco Polo's is very notable. He travelled from Venice to China and Japan brought back accounts of the prosperous and wealthy eastern parts of the world. The advent of science, new inventions and discoveries, the progress in navigational skills and the accounts of travellers inspired others to undertake such journeys.

The Portuguese explorers

The earliest patrons of explorers were the Portuguese and the Spanish. The Portuguese prince Henry, earned the title of 'Navigator' because of his immense interest in and promotion of navigation. With the aid of newly developed navigational tools such as the mariner's compass and astrolabe, his sailors explored as far as the West African coast. Other Portuguese sailors like Batholomew Diaz and Vasco da Gama explored the Cape of Good Hope, the former in 1487 and the latter making greater progress in 1498 reaching Calicut. The discovery of Brazil in 1500 by Cabral was another feather in the cap for the Portuguese. They travelled far and wide reaching to the far East, exploring china, Japan, Indonesia and Ceylon. Ferdinand Megellan (AD 1480–1521) who lends his name to the Straits of Megellan was also from Portugal. He sailed around the Atlantic ocean to reach the Pacific, his entry point into Pacific being termed as the Straits of Megellan.

Other explorations led to the discovery of America , that got its name from an Italian explorer, Amerigo Vespucci. An Italian sailor, Christopher Columbus' (AD 1451–1506) voyage along the Atlantic Ocean was patronized by Spain.

2.4.3 Origin of Renaissance in Italy

Renaissance spread across Europe in different phases. Initially, Italy was the stronghold of the movement following the Turkish invasion of Constantinople. As new trade routes were discovered, Italy benefited due to its strategic location between western Europe and Middle East. Traders from across the world converged here and this enabled plenty of exchange. Cultural activities were patronized the Pope, headquartered at Rome and other wealthy Italian merchants. The arrival of Greek scholars from Constantinople added to the intellectual movement that was already gathering steam. The 16th century saw Renaissance at its peak with Italy producing some of the greatest literary and artistic geniuses.

2.4.4 Impact of Renaissance on Art

Renaissance brought about a shift in the artistic style from the medieval ages. The religious gave way to the celebration of the human man. The spirit of Renaissance and its ideals were found expression in its paintings. Renaissance marked a revival of the classical style but gracefully and aesthetically incorporated human passion interweaving it with religious themes. One of the most renowned Renaissance artists was Leonardo da Vinci (AD 1452–1519), a skilled musician, architect, engineer, mathematician apart from being a painter. Amongst his masterpiece is Mona Lisa. Mona Lisa is the embodiment of the painter's ideal woman. She is painted against the natural backdrop.
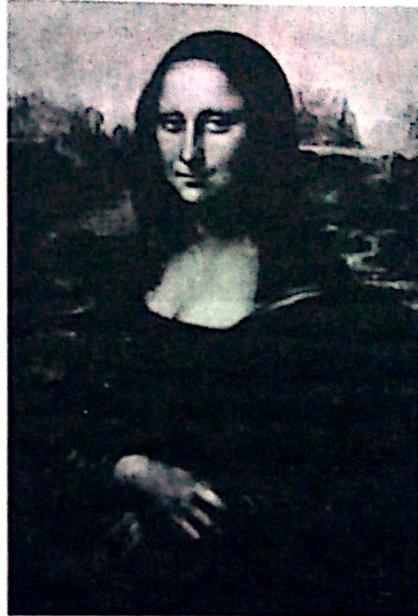
Fig. 2.3 Mona Lisa

Last Supper is yet another masterpiece that depicts the calmness of Christ in comparison to the reactions of his disciples when he shares with them his knowledge of the fact that one from amongst them would betray him.

Fig. 2.4 Last Supper

Michelangelo Buonarroti (AD 1475–1564) a skilful sculptor apart from being an architect and painter was deeply interested in the study of the human form. His sculptures were a celebration of the magnificence and grace of human body. His Statue of David, the Pieta, Day and Night and Moses are most acclaimed.
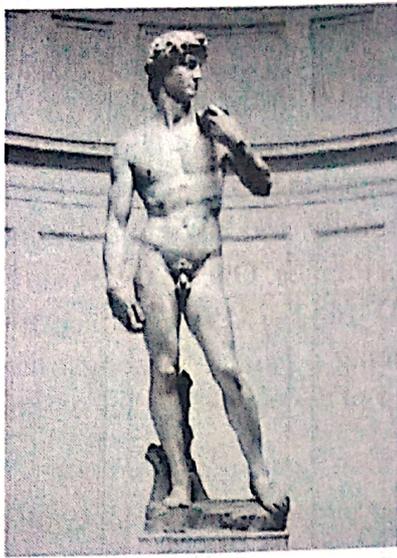
Fig. 2.5 *Michelangelo's David*

Raphael (AD 1483–1520), a contemporary of Michaelangelo and Leonardo da Vinci, was widely celebrated for his work Madonna and her Child.

Fig. 2.6 *Madonna and Child*

2.4.5 Renaissance and Literature

Literature underwent a transformation with Renaissance. Humanist writers engaged with classical literature which in turn gave shape to a whole new corpus of work. New European languages gained prominence as writers like Dante and Petrarch transformed the literary scene. Dante's Divine Comedy, an Italian epic about a journey in to the other world and Petrarch's Sonnets to Laura gave humanism a new direction. Other writers of the age were Ariosto who composed Orlando Furioso and Tasso famous for his work Jerusalem Delivered.

2.4.6 Renaissance and Science

There was a stress on reason and observation during Renaissance. As science advanced and made new progress every day, people shunned the dogmatic beliefs that had hitherto restricted their lives. Reason was supreme and everything was to be governed by a rationale. Prominent scientists were:

1. Roger Becon (AD 1214–1294), who discovered uses of gunpowder and magnifying lenses. He also anticipated an improvement in ships with them becoming oarless and carriage that need not be horse drawn.

2. Copernicus (AD 1473–1543), a Polish priest who faced much flak for suggesting that the sun and not the earth was the centre of the universe and that the earth and other heavenly bodies revolved around it. His discovery was in contention to the belief held by the church. He also suggested that the earth rotated about its axis.

3. Galileo (AD 1564–1642) apart from being the inventor of telescope and studying the movement of heavenly bodies also proved the Copernican theory correct through his experiments and mathematical calculations.

4. Johannes Kepler (AD 1571–1630) discovered that the earth and the planets revolve around the sun in elliptical orbit and not in a circular one as earlier believed.

5. Newton, a British scientist, is famous for his theory of gravitation and laws of motion.

6. Halley theorized about the appearance of comets at regular periods.

7. There was great progress in the field of medicine.

8. Vesalius, a physician, wrote De Humani Corporis Fabricia, a study of anatomy.

2.4.7 Other Effects of Renaissance

With the opening of new trade routes, the hub of trade shifted from Mediterranean region of Italy and Turkey to the Atlantic regions of England and Portugal gradually. As these places flourished there began a quest for expansion. This led to the rise of colonialism as the western world exploited its colonies in Africa, Asia and America by procuring cheap goods from there and selling its finished products to them at high prices. So helpless were these colonies eventually due to the imperialist agenda of their masters that they succumbed to the western culture. The discovery of America brought with it the plantation culture where slaves were employed to work on cotton, sugarcane and tobacco plantations and treated ruthlessly. With the mercantile theory propounding that wealth was determined by the amount of gold or silver a nation possessed, the colonizers launched in to action the quest for acquiring more and more of gold and silver by emphasizing on exports and taking payment for all the sales they made in these precious metals.

With the diverse changes that Renaissance ushered in, the European society was transformed forever. Humanity came to be celebrated and rationalism replaced unquestioning reverence to the divine. Catholic Church that had until now exercised unbridled control fast began to lose its grip. The intellectual revolution sought to overthrow the corrupt practices of the Church and this set in motion a reform movement that split the Christians into Catholics and Protestants, called Reformation.

2.5 REFORMATION

Capitalist countries were amongst the first to break away from the Catholic Church. They subjugated their churches to the control of their rulers thereby; depriving the church of the supremacy that it had long enjoyed. Moreover, they altered religious discourse in a manner that served the interests of the rising middle class.

Check Your Progress

7. _____ underwent a transformation with Renaissance.

8. The discovery of new trade routes and the explorations by travellers helped _____ spread far and wide.

9. Renaissance spread across _____ in different phases.

10. Renaissance means _____ or renewal.

A prominent supporter of Reformation was John Calvin. In keeping with the spirit of the times, he supported the ills perpetuated by capitalism like slavery and colonial expansion. Soon Protestantism became the new religion of all the capitalist countries as they shrugged off the authority of the pope and the supremacy of the church in favour of the economic interests of the bourgeoisie. Protestantism spread through the teachings of Martin Luther King in Germany who upheld princely rule and gave rise to the Lutheran Church and also through the teachings of Zwingli from Switzerland. His teachings were largely oriented towards the economic interest of the bourgeois class.

2.5.1 Meaning of Reformation

Reformation, the term, means an effort to bring about a change. In the context of European history, it emerged in the 16th century as a movement against the increasing corruption within the Catholic Church, the evil practises and rites and rituals that it imposed upon the people in order to maintain its supremacy. Those who protested against the malpractices of the Catholic Church and sought reform came to be known as Protestants and eventually Protestantism became a branch of Christianity.

The Reformation movement saw the setting up of new protestant churches in opposition to the rigid ecclesiastical order of the Catholic Church. To reclaim ground that they had lost, the Jesuit order amongst the Catholics soon launched Counter Reformation and ensured that the southern part of Europe, including Poland remained Catholic. The northern part of Europe except for Ireland and parts of Britain converted to Protestantism, while the centre became the battleground between the two sects. The new denominations that arose included Anglicans in England who were the largest group, the Lutherans in Germany and Scandinavia and the Reformed Churches in Germany, Switzerland, the Netherlands and Scotland.

2.5.2 The Causes of the Reformation

The causes of the reformation were as follows:

1. **Influence of the Renaissance:** The Renaissance had brought about remarkable changes in the European society. With the intellectual awakening, cultural changes, rise of humanism and generation of spirit of enquiry, there was irreverence for authority and meaningless dogmas that were upheld by the church. The scientific and geographical advancements, the crusades, the emergence of printing press and educational reforms all brought about a change in the perception of people.

2. **Corruption in the church:** Classical studies were not banished by the Catholic Church. The Church was aware of the all richness and value that these texts contained that would help men transcend their own mental boundaries. There were apprehensions from certain quarters about pagan associations plaguing the minds of the youth but by and large these were dismissed. Origen, St. Clement of Alexandria, St. Gregory of Nazianzen, St. Basil, and St. Jerome were among a few of the Catholics who encouraged their followers to engage with classical text leading to the early efforts to bring together the religious and the secular, i.e., classical culture and Christian beliefs. The fall of the Roman Empire and the proceeding Dark ages saw a changing scenario when classical studies were relegated to Britain, Ireland and the western Isles. The Carlovingian reform resurrected these dying classics and gave them a new lease of life in the

continent. Soon compilations of classics emerged in schools and colleges; however the glory days of classical literature were gone. The reform now was directed towards philosophy and not as it had been in the 12th century, when it was directed towards classics supported by men like John of Salisbury. Consequently, classical languages like Greek and Latin fast started disappearing from the school curriculum in Western Europe. There was now a thrust of rationality and logic amongst the scholars rather than beauty of expression and literary grace. The neglect was confined not just to the languages but also to monuments and other architecture. As a result there was widespread decline.

Scholasticism suffered as the successors of St.Thomas and St.Bonaventure lacked the ingenuity to hold the interests of the scholars who chose to now engage themselves in other intellectual pursuits. Religion had been reduced to mere formalism in the absence of learned teachers. The world order was now slowly undergoing transformation as religion was fast losing its sway and making way for more secular order. With religion and philosophy not being on a pedestal anymore it was but natural to make a return to the classics and salvage what one could. There was a decline of the social order, a corruption of men, and intoxication of power as seen through the examples of tyrants like Agnello of Pisa, the Viscontis and Francesco Sforza of Milan, Ferrante of Naples, and the de Medici of Florence. It went against the Christian notion of morality and justice. So seeped were they in the temporal pleasures that it was but natural that the Pagan Rome and the literary masterpieces that it produced would be more suited to their tastes rather than the piety enjoined upon people by the Catholic Church. Therefore, Reformation was a movement to overthrow the limitations that the Catholic Church had imposed upon the people.

The decline of Italy and Rome aroused deep anger in Petrarch. He believed that the absence of Popes from Avignon was a cause of the downfall. Encouraged by nationalist feelings he supported Cola di Rienzi when in 1347 the latter announced the formation of Roman republic. He sought to protect the remaining pagan monuments and to bring alive the relics of the past to arouse nationalist sentiments among his fellow countrymen. Virgil was his inspiration in poetry. Most of his writing were in Italian but incorporated in them the ideals of Renaissance, the celebration of beauty as opposed to the self restraint practised in the middle ages. While his work Africa is a glorification of ancient Rome and full of nationalist zeal, Petrarch has received great acclaim for the Canzoni or his love songs. Petrarch however, did not see religion and paganism in conflict. He may have attacked the church at times in his nationalist fervour but he never sought a confrontation with religion and rather believed in confrontation. His disciple, Boccaccio (1313–1375) too reverted to the classics and had even acquired knowledge of Greek but unlike Petrarch he was chose paganism over Christianity. His works, including the famous Decameron, betray the pagan in him. His harsh criticism of the clergy, accusing them of hypocrisy put his followers in conflict with the religious minde l. Yet he did not do this to promote paganism in the garb of promoting literature. He still believed in Christianity and in the later years of his life realized the mistakes he had made and bequeathed his library to the monks whom he had earlier taken pleasure in reviling.

3. **Influence of economic changes:** The flourishing trade and commerce changed the outlook of the people during Renaissance. The educated middle class began to question the authority that the church exercised over the common man. New trade routes were discovered, and as exports grew, the wealth of the mercantile

class increased manifold. With irreverence towards the church on the rise, it was a matter of time that the humanist and the scholars of religion came at loggerheads. The corruption in the church made the humanist advocate not only a revival of the classicals but went a step ahead to call for a revival of paganism itself. On the other hand the scholastics were determined to wipe out all pagan influences in Christian learning. Though a middle path was possible for revival of culture, those who supported this were far too few. They aimed at harmonizing religion and culture by respecting the place that the Church had given to the classics in its own domain. However, they could not bring about the two warring sections to reconciliation. The humanists took the opportunity to shed the yoke that Christianity had required them to carry in the form of piety and restraint. Laurentius Valla (1405-57) in his work, De Voluptate, preached excesses that were in direct conflict with the teachings of the Church. He advocated indulgence and gratification of sensual desires as against self restraint. His epicurean theory was accompanied by a rejection of the Pope and his authority. If this was not enough, Beccadelli went a step ahead and entirely devoted himself production of distasteful work against the Church.

Others who unleashed polemic against the church were the likes of Poggio Bracciolini who wrote Facetiae, and Fileflo. These men undermined Renaissance as a cultural movement and reduced it a glorification of paganism to triumph over the church. Morality was now in shreds and these works were lapped up in Florence, Venice and Siena. In the later stages, a number of schools though bearing Christian names betrayed pagan influence. However, most of the times it was not suspected as a rejection of religion but rather just their sophistry. What was apparent although was that Christianity was losing its followers. There were also a number of renowned people who made no effort to hide their leanings towards paganism. They were Carlo Marsuppini, Chancellor of Florence, Gemistos Plethon, who propounded the Platonic philosophy, Marsilio Ficino, Rinaldo Degli Albizzi, and the members of the Roman Academy (1460), under the leadership of Pomponius Laetus. It was the moral degeneration of the age that prevented the suppression of these ideas in Italy.

4. **Efforts of intellectuals:** The spirit of enquiry had its first victim in the form of the church. Guided by empiricism and scientific ideas, people no longer adhered to the blind faith that religion required. Reformation initially targeted the weeding out the corruption in the Catholic Church. The sale of clerical offices, simony, was evidence enough of the malpractices of the church. The ecclesiastical hierarchy with Pope at the apex was full of wrongdoings according to them. The successors of Martin Luther, John Wycliffe and Jan Hus were also involved in the reforms. Reformation as a movement started on 31 October 1517, in Wittenberg, Saxony at the castle church. Martin Luther's Ninety Five Theses on the Power and Efficacy of Indulgence was unveiled which dissected the church's policies on indulgences, its ideas on worship of Mary, obligatory celibacy, following saints and power of the Pope as the head of the hierarchy of the priests. While Luther found many supporters for his cause, soon differences arose between them, leading to the rise of factions in Protestantism. For example, Zwingli distanced himself from Lutheran movement and later John Calvin also split, leading to divergent movements within the reformist movement. Several churches like the Lutheran, the reformed, the puritan and the Presbyterian emerged within Protestantism, though all traced their origins to the German

churches. In England, the offshoot of Protestantism was Anglicanism. The rise of Reformation was met with Counter Reformation movement in the Catholic Church.

2.5.3 The Counter Reformation

With the Reformation movement targeting the Roman Catholic Church and enlisting support of the middle class, it became necessary for the Catholic Church to take measures to salvage itself. Hence was launched Counter Reformation. A council was summoned at Trent, Italy, in circa 1545–1563 by Pope Paul III. The council was to reform the Catholic Church without altering its fundamental tenets. The Church was to be reformed in a way to make its teachings compatible with the changing society. This marked the birth of several Catholic organizations that aimed to do their bit to revive Catholicism.

2.6 SUMMARY

In this unit, you have learnt that:

- Colonialism is the expansionist tendency of a territory by which it seeks to exercise domination over the other, acquiring and administering it according to its own rules and methods.

- The term neo-colonialism has been used rather fluidly. It largely signifies colonization through processes that are not limited to expansionism.

- The supremacy in navigational skills of the European countries, aided by shipbuilding, cartography, explorations far and wide, not only increased their power and wealth, it also instilled a deep racial superiority.

- While colonialism and imperialism have often been used interchangeably, Robert Young has pointed out that imperialism is more of a theory while colonialism is that theory put into practice.

- The Commercial Revolution spanning from the 16th to the 18th century was marked by expansion, increase in trading activity and the rise of mercantile culture.

- The fall of Constantinople in 1453 necessitated the discovery of new trade routes as Turks controlled the Mediterranean region.

- The maritime inventions and scientific discoveries from the 16th to the 18th century helped the colonial expansion of European nations. The first atlas along with 53 other maps was published in a collection called Theatrum Orbis Terrarum in 1570.

- Mercantilism is an economic system that essentially started in Europe in the 18th century. Its main aim is to increase a nation's wealth by government regulation of all of the nation's commercial interests.

- The development of mercantilism was the consequence of the amalgamation of cultural, religious, political and economic factors.

- Renaissance means rebirth or renewal. As a cultural movement, its origin goes back to 14th century, and by the 16th century it had spread through the whole of Europe.

- Renaissance spread across Europe in different phases. Initially Italy was the stronghold of the movement following the Turkish invasion of Constantinople.

NOTES

Check Your Progress

11. Fill in the blanks.
    (a) Those who protested against the malpractices of the Catholic Church and sought reform were known as _____.

    (b) The rise of Reformation was met with _____ movement in the Catholic Church.

12. State whether the following statements are True/False.
    (a) A prominent supporter of Reformation was John Calvin.

    (b) The Renaissance did not bring about any remarkable changes in the European society.

- The discovery of new trade routes and the explorations by travellers helped Renaissance spread far and wide.

- Renaissance spread across Europe in different phases. Initially Italy was the stronghold of the movement following the Turkish invasion of Constantinople.

- Renaissance had a significant impact on art, literature and science.

- Capitalist countries were amongst the first to break away from the Catholic Church. They subjugated their churches to the control of their rulers thereby depriving the church of the supremacy that it had long enjoyed.

- The causes for the rise of Reformation were (a) Influence of the Renaissance (b) Corruption in the Church (c) Influence of economic changes (d) Efforts of Intellectuals.

- Reformation, the term, means an effort to bring about a change.

- Those who protested against the malpractices of the Catholic Church and sought reform came to be known as Protestants and eventually Protestantism became a branch of Christianity.

- With the intellectual awakening, cultural changes, rise of humanism and generation of spirit of enquiry, there was irreverence for authority and meaningless dogmas that were upheld by the church.

- Religion had been reduced to mere formalism in the absence of learned teachers.

- The decline of Italy and Rome aroused deep anger in Petrarch. He believed that the absence of Popes from Avignon was a cause of the downfall.

- The flourishing trade and commerce changed the outlook of the people during Renaissance.

- The spirit of enquiry had its first victim in the form of the church. Guided by empiricism and scientific ideas, people no longer adhered to the blind faith that religion required.

- With the Reformation movement targeting the Roman Catholic Church and enlisting support of the middle class, it became necessary for the Catholic Church to take measures to salvage itself.

2.7 KEY TERMS

- **Colonialism:** Practice by which a powerful country controls another country or other countries.

- **Mercantilism:** Economic theory that trade increases wealth.

- **Renaissance:** It means rebirth or renewal. As a cultural movement, its origin goes back to 14th century, and by the 16th century it had spread through the whole of Europe.

- **Reformation:** A religious movement of the 16th century that began as an attempt to reform the Roman Catholic Church.

2.8 ANSWERS TO 'CHECK YOUR PROGRESS'

1. (a) Mercantilism (b) Commercial revolution

2. (a) True (b) True

3. (a) Colonialism (b) Constantinople
4. True
5. True
6. False
7. Literature
8. Renaissance
9. Europe
10. Rebirth
11. (a) Protestants (b) Counter reformation
12. (a) True (b) False

2.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What is colonialism? What are the types of colonialism?
2. Write a short note on the origin of Renaissance in Italy.
3. Write briefly about Ferdinand Megallan.
4. Write briefly about Marco Polo.
5. Who was Martin Luther King?

Long-Answer Questions

1. Discuss how colonialism is related to geography.
2. Identify the factors that led to the beginning of Renaissance. What was the impact of Renaissance on art, literature and science?
3. What were the causes of the Reformation Movement? What was Counter Reformation?
4. Discuss the development of capitalism during Renaissance in Europe.
5. Describe the factors that led to the spread of mercantilism. What were its consequences?

2.10 FURTHER READING

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UNIT 3 ABSOLUTISM AND THE EMERGENCE OF NATION STATES

Structure

3.0 INTRODUCTION

There are four essential characteristics or qualities of royal authority.

> First, royal authority is sacred.
>
> Second, it is paternal.
>
> Third, it is absolute.
>
> Fourth, it is subject to reason.
>
> —Jacques Bossuct, Politics Drawn from the Very Words of Holy Scripture

As practiced by western European 18th century rulers, absolutism was not despotism. They did not understand it as a license for untrammeled (limited or restricted) and arbitrary rule, such as that practiced by Oriental potentates (people with power). Despite the best efforts of these European monarchs to consolidate their authority, they could not issue irresponsible decrees and achieve lasting limits of absolutism in compliance. Aristocrats, churchmen, merchants, and entrepreneurs remained strong enough within their respective orders to ensure that kings and queens would need to justify the actions they took. Moreover, rulers tended to respect not only the strength of their political adversaries but the processes of law; they quarreled openly and broke with tradition only under exceptional circumstances. No matter how 'absolute' monarchs might wish to be, they were limited as well by rudimentary systems of transportation and communication from interfering with any degree of consistency and efficiency in the daily lives of their subjects.

European society in the 18th century was dominated by various aristocratic houses. France was ruled by Louis XVI, Spain by Charles III, and Russia by Catherine

the Great. Even the Parliament of Great Britain greatly depended on the patronage of the English nobility and its monarch George III. The monarchs of Europe in the 18th century were termed as 'Enlightened Despots'. Along with their relatives in the European aristocracy, these monarchs owned the majority of the land where common citizens worked for their livelihood. People had no power to influence how the aristocracy in these nations functioned. Many of them were considered serfs who did not have any individual rights granted to them. This resulted in the general public in Europe being strongly resentful towards the aristocracy.

The feudal structure of the society also contributed towards this resentment. In a feudal structure, the major burden of taxation is on the poor whose money is used for privileges that are only meant to be enjoyed by the nobility. European feudal landlords acted as petty sovereigns, while the state's concern for common citizens was limited only to the collection of taxes. This broke the humane link between the rulers and ruled and the exploitation of serfs at the hand of landlords became the order of the day. The church was of no help to people either. In fact, the church was one of the power centers which legitimized the exploitation of the masses by the nobility. Moreover, many of the monarchs also had megalomaniac tendencies without any moral or ethical considerations in their relations with other nations. According to historian Charles Downer Hazen, 'the old regime in Europe was disloyal to the very principles on which it rested'. Those principles were the respect for the established order and regard for regality and engagements.

Along with this prevailing situation, ideas of Renaissance were slowly influencing the masses of Europe. There was spread of scientific enquiry and increasing questioning of religious dogmatism. The invention of the printing press allowed many of the ideas of great thinkers to become widespread. Many pamphlets and journals were published that attacked the church. Perhaps most important of all, the theory of the 'divine right of kings' was also increasingly questioned. All of these factors combined together to become the fuel for the upheaval that was to come to Europe at the end of the 18th century. In this unit, we will measure the extent of royal power throughout Europe. We will also examine the varieties of absolutism as instituted and practiced by different monarchs in the late 17th and 18th centuries, and take note of the way in which the centralization of power contributed to the rise of an international state system.

3.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Explain the concept of absolutism
- Summarize the factors that led to the rise of absolutism
- Describe the factors that helped emergence of nation states
- Analyse the impact of the rise nation states

3.2 AGE OF ABSOLUTISM

The period from the accession to personal rule of Louis XIV of France until the French Revolution is known as the age of absolutism. Absolutism may be defined as

'conscious extension of the legal and administrative power of state sovereigns over their subjects, and over the vested interests of the social and economic orders in which those subjects were ranked'. A king may be called an absolute monarch as he has unlimited power in his hands and in that of his advisors. The ruler's power was not limited by having to consult with nobles, common people, or their representatives. In this period as a whole the activities of French monarchs most clearly expressed the doctrines of absolutist government. From about 1500 onwards, a general trend to make the state omni-competent had manifested itself in England and on the continent. Sixteenth century kings saw in Protestantism a way of asserting the sovereignty of their states as a challenge to papal and aristocratic power. Political thinkers, such as, Bodin were championing absolutist theory in their writings well before Louis XIV assumed personal ruler ship of France.

By establishing the French monarchs as prototypical early modern rulers, we risk ignoring variant modes of centralized government instituted by the rulers of Prussia, Russia, and Austria. Hence, we exclude the crucially important exception of England, where after 1688 absolutist tendencies gave way to oligarchy, and political power was shared among monarchy, aristocracy, and plutocracy.

3.2.1 Rise of Absolutism

Absolutism appealed to many Europeans for the same reason that mercantilism did. The French religious wars, the Thirty Years' War in Germany, and the English Civil War all had produced great turbulence. The alternative, domestic order, absolutists argued, could come only with strong, centralized government. Just as mercantilists maintained that economic stability would result from regimentation, so absolutists contended that social and political harmony would be realized when subjects recognized their duty to obey their divinely sanctioned rulers.

Absolutist monarchs insisted, in turn, upon their duty to teach their subjects, even against their will, how to put in order their domestic affairs. The duties of the monarch as Margrave Karl Friedrich, 18th century ruler of the German principality of Baden, expressed it, 'We must make them, whether they like it or not, into free, opulent and law-abiding citizens.' Looking back to the 17th century wars that had torn Europe apart, rulers can be excused for believing that absolutism's promise of stability and prosperity—'freedom and opulence'—presented an attractive as well as an imperative alternative to disorder. Louis XIV of France remembered the experience of the *Fronde* (a series of civil war in France between 1648 and 1653) as a threat to the welfare of the nation, to which he had been appointed by God to rule so that he could exercise his powers and prerogative, was to survive and prosper as a great European state.

Later, the *'itists'*, building on those earlier precedents, wrested further power from the Church in Rome. Even Charles III, the devout Spanish king ruled from 1759 to 1788, pressed successfully for a papal concordat, thereby, granting the state control over ecclesiastical appointments, and shed his right to sanction the proclamation of papal bulls. Powerful as the church was, it did not rival the aristocracy as an opponent of the centralized state. Monarchs combatted the noble orders. Louis XIV controlled the ancient French aristocracy by depriving it of political power while increasing its social prestige. Peter the Great, the talented and erratic Tsar of early 18th century Russia, led the nobility into government service.

In Prussia, under Frederick the Great, the army was maintained by nobles. Again, as in Peter's Russia, this was a case of co-option. Yet, wisely and justly, when the marauding Parisians entered his bedchamber one night in 1651 to discover if he had fled the city with Mazarin, Louis saw the intrusion as a horrid affront not only to his own person, but to the state. Squabbles among the nobility and criticisms of royal policy in the Paris Parlement during his minority left him convinced that he must exercise his powers and prerogatives rigorously, if France was to survive and prosper as a great European state.

If France was to survive and prosper as a great European state, then, the monarchs were aware, that in order to achieve that objective, the absolutist monarchs had to work to achieve the disposition of the state's armed forces, the administration, legal system, and the collection and distribution of its tax. This ambitious goal required an efficient bureaucracy that owed monarchs: army, primary allegiance, not to some particular social or economic order administration, and interests antithetical to the monarchy, but to the institution of revenue monarchy itself.

3.2.2 Goals of the Absolute State

This ambitious goal required an efficient bureaucracy that owed monarchical army, its primary allegiance not to some particular social or economic order administration, and with interests antithetical to the monarchy, but to the institution of revenue the monarchy itself. The church and the nobility, the semi-autonomous regions, and the would-be independent representative bodies (the English Parliament and the French Estates-General) were all obstacles to the achievement of strong, centralized monarchical government. And the history of absolutism is, as much as anything, the history of the attempts of various rulers to bring these institutions to heel.

One hallmark of absolutist policy was its determination to construct a set of institutions strong enough to withstand, destroy, the privileged interests that had stood in the path of power in the past. The history of absolutism is, as much as anything, the detailed account of the attempts of various rulers to bring these institutions to those major European countries where Roman Catholicism still enjoyed the state religion— France, Spain, and Austria—successive monarchs throughout the eighteenth century made various attempts. Absolutism and the Church with its clergy and Pope, in the 15th and 16th centuries, had consecrated powers to the temporal rulers of France and Spain.

We have already noted that in the church and nobility of the 15th and 16th centuries, how popes had conceded certain powers to the temporal rulers of France and Spain. Later absolutists, building on those earlier precedents, wrested further power from the Church in Rome. Even Charles III, the devout Spanish king who ruled from 1759 to 1788, pressed successfully for a papal concordat granting the state control over ecclesiastical appointments, and established his right to sanction the proclamation of papal bulls. Powerful as the Church was, it did not rival the aristocracy as an opponent of a centralized state. Monarchs combatted the noble orders in various ways. Louis XIV controlled the ancient French aristocracy by depriving it of political power while increasing its social prestige. Peter the Great, the talented and erratic Tsar of early 18th century Russia, co-opted the nobility into government service.

Later in the century, Catherine II struck a bargain whereby in return for the granting of vast estates and a variety of social and economic privileges such as

exemption from taxation, the Russian aristocracy virtually surrendered the administrative and political power of the state into the empress' hands. In Prussia under Frederick the Great, the army was staffed by nobles: again, as in Peter's Russia, a case of co-option nobility exemption from taxation and deliberately blurring the distinctions between nobles and commoners.

These struggles between monarchs and nobles had implications for the additional struggle between local privileges and centralized power. Absolutists in France waged constant war against the autonomy of provincial institutions, often headed by aristocrats, much as Spanish rulers in the 16th century had battled independent-minded nobles in Aragon and Catalonia. Prussian rulers intruded into the governance of formerly 'free' cities, assuming police and revenue powers over their inhabitants. These various campaigns, constantly waged and usually successful for a time, were evidence of the nature of absolutism and of its continuing success.

Absolutism had its theoretical apologists as well as its able practitioners. In addition to the political philosophies of men such as Bodin, defenders of royal power could rely on treatises such as Bishop Jacques Bossuet's Politics Drawn from the Very Words of Scripture (1708), written during the reign of Louis XIV, to sustain the case for extended monarchical control. Bossuet argued that absolute government was not the same as arbitrary government, since God, in whom 'all strength and Bishop Jacques Bossuet all perfection were united,' was united as well with the person of the king. 'God is holiness itself, goodness itself, and power itself. In these things lies the majesty of God. In the image of these things lies the majesty of the prince.' It followed that the king was answerable to no one but God himself, and that the king was as far above other mortals as God was above the king. 'The prince, as prince, is not regarded as a private person; he is a public personage, all the state is in him. . . As all perfection and all strength are united in God, all the power of individuals is united in the Person of the prince. What grandeur that a simple man should embody so much. What grandeur indeed!'. Bossuet's treatise was the most explicit and extreme statement of the theory of the divine rights of kings, the doctrine that James I had tried to foist upon the English. Unlikely as it may sound to modern ears, the political philosophy of Bossuet was comforting to men and women who craved peace and stability after a century or more of international and domestic turmoil.

3.2.3 Absolutism of Louis XIV

Louis XIV as a modern ruler understood the importance of theater as a means of establishing his authority. Well into the 18th century, superstitious commoner continued to believe in the power of the king's magic 'touch' to cure disease. Louis and his successors used this belief to enhance their position as divine-right rulers endowed with God-like powers and far removed from common humanity. The advantages of strategic theater were expressed most clearly in Louis's palace at Versailles, the town outside of Paris to which he moved his court. The building itself was a stage, upon which Louis mesmerized the aristocracy into obedience by his performance of the Versailles daily rituals of absolutism. The main facade of the palace was a third of a mile in length. Inside, tapestries and paintings celebrated French military victories and royal triumphs. Outside, in gardens containing 1400 fountains, statues of Apollo, god of the sun, recalled Louis's claim to be the 'Sun King' of the French. Noblemen vied to attend him when he arose from bed, ate his meals (usually stone-cold, having traveled the distance of several city blocks from royal kitchen to royal table), strolled in his gardens, or rode to the hunt. As Louis called himself the Sun King, so his court

was the epicenter of his royal effulgence- Its glitter, in which France's leading aristocrats were required by their monarch to share, was deliberately manufactured so as to blind them to the possibility of disobedience to the royal will. Instead of plotting some sort of minor treason on his estate, a marquis enjoyed the pleasure of knowing that on the morrow he was to be privileged to engage the king in two or three minutes of vapid conversation as the royal party made its stately progress through the vast palace halls (whose smells were evidence of the absence of sanitation facilities and of the seamy side of absolutist grandeur).

Louis understood this theater as part of his duty as sovereign, a duty which he took with utmost seriousness. Though far from brilliant, he, Louis XIV, on his duties was hard working and conscientious. Whether or not he actually remarked 'L'etat, c'estrnoi' ('I am the state'), he believed himself personally responsible for the well-being of his subjects. 'The deference and the respect that we receive from our subjects,' he wrote in a memoir he prepared for his son on the art of ruling, 'are not a free gift from them but payment for the justice and the protection that they expect from us. Just as they must honor us, we must protect and defend them.' Louis defined this responsibility in absolutist terms; as a need to concentrate royal power so as to produce general domestic tranquility. While taming the aristocracy, he conciliated the upper bourgeoisie by enlisting its members to assist him in the task of administration. He appointed them as intendants, responsible for the administration and French absolutism: taxation of the thirty-six generalites into which France was divided. Intendants and revenue Intendants never served in the regions where they were born, and were thus unconnected with the local elites over which they exercised authority. They held office at the king's pleasure, and were clearly 'his' men. Other administrators, often from families newly ennobled as a result of administrative service, assisted in directing affairs of state from Versailles. These men were not actors in the theater of Louis the Sun King; they were the hard-working assistants of Louis the royal custodian of his country's welfare. Much of the time and energy of Louis's bureaucrats was expended on the collection of taxes, necessary above all in order to finance the large standing army on which France's ambitious foreign policy depended. In addition to the faille, or land tax, which increased throughout the seventeenth century and upon which a surtax was levied as well, the government introduced a capitation tax, payable by all, and pressed hard for the collection of indirect taxes such as that on salt (the gabelle) and on wine and tobacco. Since the nobility was exempt from the faille, its burden fell most heavily on the peasantry, whose periodic local revolts Louis easily crushed.

Regional opposition—and indeed regionalism generally—was curtailed during Louis's reign. Although intendants and lesser administrators came from afar, did not speak the local dialect, ignored local Curbing regional custom, and were therefore despised, they were generally obeyed. The opposition semi-autonomous outer provinces of Brittany, Languedoc, and Franche Comte (a part of that territory known collectively as the pays d'etat) came to heel as central administration crippled their provincial Estates. To put an end to the power of regional parlements (the courts responsible for registering laws), Louis decreed that members of those bodies which vetoed legislation would be summarily exiled. The Estates-General, the national French representative assembly last summoned in 1614 during the troubled regency following the death of Henry IV, did not meet again until 1789.

Louis was equally determined, for reasons of state and of personal conscience, to impose religious unity upon the French. That task proved to be difficult and time-consuming. The Huguenots were the only source of theological heterodoxy. Jesuits,

Quietists, and Jan-policies senists—all three claiming to represent the 'true' Roman faith—battled among themselves for adherents to their particular brand of Catholicism. Jesuits served Louis's interests best, since they advocated obedience to the secular power of the French state, Quietists preached was a French version of Calvinism which stressed the doctrine of original sin and rejected the belief in free will that was central to Jesuit teaching. Louis, adhering to the absolutist doctrine of UN roi, une hi, unefoi (one king, one law, one faith) which had served as a rallying cry for both Catholics and Protestants in France during the preceding century, took drastic steps to achieve religious conformity as part of his program of national unification. He persecuted Quietists and Jansenists, offering them the choice of recanting or of prison and exile. Against the Huguenots he waged an even sterner war. Protestant churches and schools were destroyed; Protestant families were forced to convert. In 1685, Louis revoked the Edict of Nantes, the legal foundation of the toleration Huguenots had enjoyed since 1598. French Protestants were, thereafter, denied civil rights, and their clergy was exiled. Thousands of religious refugees fled France for England, Holland, the Protestant states of Germany, and America, where their particular professional and artisanal skills made a significant contribution to economic prosperity. (The silk industry of Berlin and of Spital-fields, an urban quarter of London, was established by Huguenots.)

Louis's drive for unification and centralization was assisted by his ability to rely upon increased revenues to fuel the domestic and military machinery of his absolutist monarchy. Those revenues were largely the result of policies and programs initiated by Jean Baptiste Colbert (1619-1683), the country's finance minister from 1664 until his death. Colbert was an energetic and committed mercantilist who believed that until France could put its fiscal house in order it could not achieve economic greatness. Colbert assumed office at a time when France, because of costly wars, was deeply in debt. Although he could not rid the country of that burden, he did for a time establish an interest rate of no higher than 5 per cent, significantly lower than those the government had been accustomed to paying, and began negotiating directly with major creditors, rather than relying, as in the past, on fee-charging middlemen. Meanwhile, he tightened the process of tax collection, hounding corrupt officials who skimmed off a share of the taxes for themselves. He eliminated, wherever possible, the practice of tax farming, the system whereby collection agents were permitted to withhold a certain percentage of what they gathered for themselves. When Colbert assumed office, only about 25 per cent of the taxes collected throughout the kingdom were reaching the treasury. By the time he died, that figure had risen to 80 per cent. As a mercantilist, Colbert did all he could to increase the nation's income by means of protection and regimentation.

Tariffs imposed by Colbert as mercantilist in 1668 were designed to discourage the importation of foreign goods into France. He invested in the improvement of France's roads and waterways. And he used state money to promote the growth of national industry, and in particular the manufacture of goods such as silk, lace, tapestries, and glass, which had long been imported. Yet Colbert's efforts to achieve national economic stability and self-sufficiency could not withstand the insatiable demands of Louis XIV's increasingly expensive wars. Nor did his overseas trading companies ever achieve the stature of those of England and Holland. Unquestionably, however, France's economy was generally healthier as a result of his policies. Also, his championing of industrial enterprise did much to enhance the image of businessmen and entrepreneurs in the eyes of a nation which in the past had tended to disdain commerce and manufacturing.

3.2.4 Absolutism in Central and Eastern Europe, 1660-1720

The degree of success enjoyed by Louis XIV as an absolutist monarch was in part the result of his own abilities, and of those of his advisors. Yet it was also due to the fact that he could claim to stand as supreme Absolutism and national embodiment of the will of all his people. Despite its internal division into territories and orders that continued to claim some right to independence, France was already unified before the accession of Louis XIV, possessed of a sense of itself as a nation. In this, it differed from the empires, kingdoms, and principalities to the east, where rulers faced an even more formidable task than did Louis as they attempted to weld their disparately constructed monarchies into a united, centralized whole. The Thirty Years' War had delivered a final blow to the pretensions of the Holy Roman Empire, which the French philosopher Voltaire dubbed as neither holy, Roman, nor an empire. Power, in varying degrees, passed to the over three hundred princes, bishops, and magistrates who governed the assorted states of Germany throughout the remainder of the seventeenth and eighteenth centuries.

Despite the minute size of their domains, many of these petty monarchs attempted to establish themselves as absolutists in miniature, building lesser versions of Louis XIV's Versailles, maintaining similar standards. Although these rulers often prided themselves on their independence from imperial control, in many instances, they were client states of France. A sizable portion of the money Louis devoted to the conduct of foreign affairs went to these German princelings. States like Saxony, Brandenburg-Prussia, and Bavaria, which were of a size, to establish themselves as truly independent, were not averse to forming alliances against their own emperor. Most notable among these middle-sized German states was Brandenburg-Prussia, whose emergence as a power of consequence during this period was the result of the single-minded determination of its rulers, principally Frederick William, elector of Brandenburg from Brandenburg-Prussia from initial insignificance, poverty, and devastation in the wake of the Thirty Years' War resulted from three basic achievements that can be credited to the Great Elector.

First, he pursued an adroit foreign policy which enabled him to establish effective sovereignty over the widely dispersed territories under his rule: Brandenburg, a large but not particularly productive territory in north-central Germany; Prussia, a duchy to the east that was dangerously exposed on three sides to Poland; and a sprinkling of tiny states—Cleves, Mark, and Ravensberg—to the west. By siding with Poland in a war against Sweden, in the late 1650s, the Great Elector obtained the Polish king's surrender of nominal overlordship in East Prussia. Then, by some crafty diplomatic shuffling in the 1670s, he secured his western provinces from French interference by returning Pomerania, captured in a recent war, to France's Swedish allies.

Frederick William's second achievement was the establishment of a large standing army, the primary instrument of his diplomatic success. By 1688, Brandenburg-Prussia had 30,000 troops permanently large standing army under arms. That he was able to sustain an army of this size in a state with comparatively limited resources, was a measure of the degree to which the army more than repaid its costs. It ensured the elector and Prussians swearing allegiance to the Great Elector at Konigsberg, 1663. The occasion upon which the Prussian estates first acknowledged the over lordship of their ruler, this ceremony marked the beginning of the centralization of the Prussian state. His successors absolute political control by fostering obedience

among the populace, an obedience they were prepared to observe if their lands might be spared the devastation of another Thirty Years' War.

The third factor contributing to the emergence of the Great Elector's state as an international power was his imposition of an effective system of taxation and his creation of a government bureaucracy to administer it. Here, he struck an important bargain with the powerful bureaucracy: bargaining with privileged landlords (junkers) without whose cooperation they would have had no chance of success. In return for an agreement which allowed them to reduce their peasant underlings to the status of serfs, the junkers gave away their right to oppose a permanent tax system, provided, of course, that they were made immune from the payment of taxes themselves. (As in other European countries, taxes in Prussia fell most heavily on the peasantry.)

Henceforth, the political privileges of the landlord class diminished; secure in their right to manage their own estates as they wished, the junkers were content to surrender management of the Hohenzollern the junkers and the army possessions into the hands of a centralized bureaucracy. The most important department was a military commissariat, whose functions included not only the dispensing of army pay and materiel, but the development of industries to manufacture military equipment. Frederick William's success was due primarily to his ability to gain the active cooperation of the Junker class, something he needed even more than Louis XIV needed the support of the French nobility. Without it, Frederick William could never have hammered together his absolutist state from the disparate territorial pieces that were his political raw material. To obtain it, he used the army not only to maintain order, but as a way of co-opting Junker participation. The highest honour that could befall a Brandenburg squire was commission and promotion as a military servant of the state.

Like Brandenburg-Prussia, the Habsburg monarch was confronted with the task of transforming three different regions into a cohesive state. In the case of Austria, this effort was complicated by the fact absolutism in the that these areas were ethnically and linguistically diverse: the south Habsburg Empire of Germanic lands that roughly comprised the present-day state of Austria; the northern Czech (Slavic) speaking provinces of Bohemia and Moravia; the German-speaking Silesia, inherited in 1527; and Hungary, where the Magyar population spoke a non-Slavic, Finno-Ugric language, also acquired in 1527 but largely lost to Turkish invasion just a few years afterward. For the next 150 years the Habsburgs and the Turks vied for control of Hungary. Until 1683, Turkish pashas ruled three-fourths of the Magyar kingdom, extending to within eighty miles of the Habsburg capital of Vienna. In 1683, the Turks besieged Vienna itself, but were repulsed by the Austrians, assisted by a mixed German and Polish army under the command of King John Sobieski of Poland. This victory was a prelude to the Habsburg reconquest of virtually all of Hungary by the end of the century. The task of constructing an absolutist state from these extraordinarily varied territories was tackled with limited success by the 17th century Habsburg emperors Ferdinand 111 (1637-1657) and Leopold I (1658-1705). Most of their efforts were devoted to the establishment of productive agricultural estates in Bohemia and Moravia, and to taming the independent nobility there and in Hun and Moravia   Landlords were encouraged to farm for export, and were supported in this effort by a government decree which compelled peasants to provide three days of unpaid robot service per week to their masters. For this support, Bohemian and Moravian landed elites exchanged the political independence that had in the past expressed itself in the activities of their territorial legislative estates.

Habsburg rulers tried to effect this same sort of bargain in Hungary as well. But there the tradition of independence was stronger here. Hungarian (or Magyar) nobles in the west claimed the right Hungarian nobility to elect their king, a right they eventually surrendered to Leopold in 1687. But the central government's attempts to further reduce the country by administering it through the army, by granting large tracts of land to German aristocrats and settlers, and by persecuting non-Catholics were an almost total failure. The result was a powerful nobility which, while it insisted upon its right to exploit its serfs as it saw fit, nevertheless remained fiercely determined to retain its traditional constitutional and religious 'liberties.' The Habsburg emperors could boast that they too, like absolutists elsewhere, possessed a large standing army and an educated (in this case German-speaking) bureaucracy. But the exigencies imposed by geography and ethnicity kept them at some distance from the absolutist goal of a unified, centrally controlled and administered state.

Undoubtedly the most dramatic episode in the history of early-modern absolutist rule was the dynamic reign of Tsar Peter I of Russia (1682-1725). Peter's accomplishments alone would clearly have earned him his history-book title, Peter the Great. But his gigantic height—he was nearly seven feet tall—as well as his mercurial persona - Peter the Great. Previously the country's rulers had set their faces firmly against the West, disdaining a civilization at odds with the Eastern Orthodox, semi-Oriental culture that was their heritage, while laboring to keep the various ethnic groups—Russians, Ukrainians, and a wide variety of nomadic tribes—within their ever-growing empire from destroying not only each other but the tsarist state itself. Since 1613 Russia had been ruled by members of the Romanov dynasty, who had attempted with some success to restore political stability following the chaotic 'time of troubles' that had occurred after the death of the bloodthirsty, half-mad Tsar Ivan the Terrible in 1584. The early Romanovs' severest test had come between 1667 and 1671, when the English usage of the term robot was derived from the Czech designation of a serf.

ACTIVITY

Brainstorm on the word 'absolute'. What words or ideas come to mind when you think of the word 'absolute'?

DID YOU KNOW?

The palace of Versailles is considered to be one of the greatest expressions of European absolutism. Louis XIV, also known as the 'Sun King,' reigned for 72 years; he is credited for building this monumental palace. His silver throne was 8 feet high; this reinforced the notion that the king was larger than life. Louis XIV had a statue of himself with the following inscription: 'World come and see what I see, and what the Sun admires, Rome in one palace, in Paris an Empire, and all the Caesars in one King.' This engraving on a statue shows that Louis XIV believed that he is as strong as the Roman Emperors. He also refers to himself as the 'Sun,' which is an allusion to the Greek Sun God Apollo.

3.3 EMERGENCE OF NATION STATE — FACTORS AND IMPACT

The nation state is a state, which identifies itself as deriving its political legality from serving as an independent entity for a nation as a sovereign territorial unit. The state is a political and geopolitical body; the nation is a cultural and/or ethnic body. The term 'nation state' means that the two geographically correspond with each other, which differentiates the nation state from the other kinds of state, which preceded it.

3.3.1 History and Origin

Most theories on the history and origin of the nation state see this emergence as a European phenomenon of the 1800s. It was facilitated by advances such as group literacy and the early mass media. Though, historians also notice the early materialization of a relatively unified state, and a sense of general identity, in Portugal and the Dutch Republic.

The French state encouraged the amalgamation of various dialects and languages into the French language. Under this theory, the opening of conscription and the Third Republic's 1880s laws on public training facilitated the formation of a national identity.

Theorist Benedict Anderson argues that the lessening of privileged right to use of particular script languages (such as Latin), the movement to put an end to the ideas of divine rule and monarchy, and the appearance of the printing press under a system of capitalism (or, as he calls it, print-capitalism) led to increase in nationalism. The 'state-driven' theories of the beginning of nation states concentrate on a few specific states, such as England and its rival France. These states grew up from core areas, and developed a national awareness and sagacity of national identity ('Englishness' and 'Frenchness').

Both incorporated peripheral nations such as Wales, Cornubia, Brittany and Occitania; these areas went through a revitalization of interest in the national culture in the 19th century, resulting in the formation of autonomist movements in the 20th century.

Some nation states, such as Germany and Italy, emerged at least to a degree as a result of political campaigns by nationalists, during the 19th century. In both examples, the territory was until that time divided amongst other states, some of them very undersized. The sense of general identity was at first a cultural association; for example, the Völkisch movement in German-speaking states, which quickly acquired a political implication. In these instances, the nationalist feeling and the nationalist association heralded the unification of the German and Italian nation states.

According to historians Hans Kohn, Liah Greenfeld, Philip White and others, nations, for example Germany or Italy, where cultural unification heralded state unification, can be classified as ethnic nations or ethnic nationalities. However, 'state-driven' national unifications, for example, France, England or China, are more likely to flourish in multiethnic societies, leading to a traditional national inheritance of civic nations, or territory-based nationalities.

The concept of a nation state is linked with the emergence of the modern system of states, frequently called the 'Westphalian system'. This refers to the Treaty of Westphalia (1648). The balance of power, which is the main theme of that system, is

founded on its emphasis upon clearly defined, centrally controlled, independent entities, whether empires or nation states, which identify others' sovereignty and territory. The Westphalian system did not lead to the nation state; however, the nation state congregates the criteria for its component states (by considering that there is no undecided territory).

The nation state received a philosophical foundation in the age of Romanticism. It was first mentioned in the form of the 'natural' expression of the individual peoples (romantic nationalism or Johann Gottlieb Fichte's idea of the Volk, which would be later opposed by Ernest Renan). The increasing stress during the 19th century on the racial and ethnic origins of the nation resulted in a redefinition of the nation state in these terms. The tie between racism and ethnic nationalism reached its peak in the 1900s in the form of Fascism and Nazism.

3.3.2 Characteristics of Nation States

Nation states have the following characteristics:

- They are not like the pre-national states.
- They have a different attitude to their territory, compared to the dynastic monarchies, as their territory is semi-sacred and non-transferable.
- They have a special type of border, which is defined only by the area of settlement of the national group, though several nation states also sought natural borders (rivers, mountain ranges).
- The most evident characteristic is the extent to which nation states use the state as a tool of national unity in economic, social and cultural spheres.
- They encourage economic unity by eliminating internal customs and tolls.
- They characteristically have a policy to form and keep a national transportation infrastructure that facilitates trade and travel.
- They typically have a more extra-centralized and uniform public administration than their imperial precursors, which were smaller and had less diverse population.
- They have a uniform national culture, which is promoted by state policy. The model of the nation state implies that its population constitutes a nation, united by a common descent, a common language and many forms of shared culture.
- Language and cultural policy play very important roles in the sustenance of the nation state. Language prohibitions are at times employed to speed up the adoption of national languages, and the decline of minority languages.

3.3.3 The New Order

The Papacy and the Empire had dominated the Middle Age. Both of them were cosmopolitan institutions, derived from the ancient Roman republic, and instinct with the ideas of unity and universality. They ignored distinctions of race, language and geographical situation, proclaiming a common citizenship in a holy state, and a common membership of a catholic church. If they had been able to maintain their ascendancy, and had succeeded in welding the various peoples of Western Europe into a single community, without question a long series of destructive and idiotic wars would have been avoided. But both of them collapsed as political institutions towards the close of the Middle Age, and made way for a new international order. Differences of race,

language and geographical situation proved stronger than the identity of religious belief and the common inheritance of the tradition of Rome.

The new order was marked by four features which distinguished it sharply from the medieval order which it superseded. These four were:

- formation of sovereign national states
- establishment of strong independent monarchies
- rise of a wealthy and powerful middle class
- revolution in methods of warfare

Let us briefly examine each of these four features:

(I) Formation of sovereign national states

Into the Roman Empire during and after the 4th century of the Christian era numerous barbarian tribes made their way and established themselves—Vandals, Visigoths and Sueves in Spain; Visigoths, Franks and Burgundians in Gaul; Angles, Saxons and Jutes in Britain, and so on. The Catholic Church did its best to convert, civilize, and unify them; but with only temporary and partial success. Paganism, barbarism, and particularism remained strong, if dormant, during the Middle Age, and at the end of that period they reasserted themselves. Nevertheless as the result of the forces at work during the Middle Age, some consolidation had taken place.

In Britain, for example, Angles, Saxons and Jutes had been welded together to form an English nation, into which also had been absorbed large numbers of Danish and Norman immigrants. At the same time, half-a-dozen small states—of which Northumbria, Mercia, and Wessex were the most important-had been fused into a single national kingdom. The forces which effected this consolidation and fusion were mainly the ambition of aggressive kings and the pressure of foreign wars. By the end of the fifteenth century 'the commonwealth of the Realm of England' had come into conscious existence. The passion of patriotism had been roused into active life.

In a similar manner the French national state had been created by the growth of the French monarchy, and by the absorption into the kingdom of numerous feudal duchies and countries which for many centuries had enjoyed an almost complete independence. The last to be thus absorbed were-the duchies of Aquitaine (1453), Burgundy (1477) and Brittany (1491).

At about the same date, too, Spain attained to national unity. The process, however, was rather different from that seen in England and France. For Spain had been conquered by the Mohammedan Moors in the eighth century of the Christian era, and not until 1492 was .the last Moorish stronghold, Granada, recovered by the Christians. Moreover, the Christians themselves had been divided among a number of small states—Leon, Castile, Navarre, Aragon, Catalonia, and so on—and not until the fifteenth century was approximate unification effected. The outstanding event was the marriage in 1469 of Ferdinand of Aragon and Catalonia to Isabella of Castile and Leon, It was their joint forces that accomplished the conquest of Granada in the very same year that their fleet under Columbus discovered the Islands off the coast of America.

(II) Establishment of strong monarchies

The unification of England, France and Spain at the close of the 15th century not only brought to an, end a long series of debilitating civil wars, but it also placed at the

disposal of their respective rulers far larger resources in men and in money than had been available before. Moreover, just at the time when this new internal tranquility, and this new accumulation of power, made foreign enterprise possible, the discovery of the new routes to the East and of the New World in the West, roused the desire of the unified nations to the highest pitch of intensity. Hence, the dawn of modern times saw the beginnings of fierce international conflicts; on the one hand, for hegemony on the continent of Europe, and, on the other hand, for possession of the command of the sea and the development of overseas empires. Now to wage these conflicts successfully, strong, dictatorial governments were necessary. Hence, in place of the weak constitutional kings of the late Middle Age—of whom Henry VI of England was an extreme example—we find ruthless but efficient tyrants, such as Henry VIII of England, Francis I of France, and Philip II of Spain. They were men of the same type as Hitler, Mussolini, and Stalin of the present day.

(III) Rise of a wealthy and powerful middle class

It is doubtful whether even the unified nations and the new monarchs could have carried out their ambitions designs if they had behind them to larger resources than those available during the greater part of the Middle Age. But during the later medieval centuries a new social order had been springing up whose strength lay in wealth, and in the influence and culture which wealth confers. The three main medieval classes had been the 'bellatores' (warriors) 'laboratores' (peasants) and 'oratores' (clergy). The new class which came into existence as the result of the extension of commerce and the growth of cities was that of the 'mercatores' or merchants. Their class, drawn mainly from the ranks of emancipated and enterprising peasants, was eager to secure new markets, new sources of supplies, new outlets for energy. It was also determined to throw off the yoke of the 'bellatores' who for a thousand years had kept the peasantry in subjection, and also the authority of the 'oratores' who had held their minds in bondage. Thus, they were eager to support kings like Henry VIII who fiercely suppressed the feudal nobility of England and challenged the supremacy of the decadent clergy.

(IV) Revolution in methods of Warfare

The long ascendancy of the medieval class of 'bellatores', that is, the nobility with their massive castles as dwelling, places, was due to their supremacy in war. As long as spears, swords, bows and arrows, and battle-axes were the most effective weapons known, so long the feudal baronage retained its ascendancy. But the invention of gunpowder (first used effectively in the 14th century), and the development of firearms, rendered useless both armour and castles, and so enabled the 'third estate'—the estate of the middle-class—to assert its equality with its former masters.

Thus, at the end of the 15th century the stage was set for the performance of the new international drama. The protagonists were the states of western Europe—Spain and Portugal, France and England. Within them the by-play was enacted by social struggles in which the new middle class, with or without royal support, vindicated itself against nobles and clergy.

3.3.4 States of Western Europe

The time has come when we must survey a little more closely the condition of the states that constituted Europe at the opening of our period. Let us begin with those in the West, and particularly those that had recently attained to unity.

England

The year that saw the capture of Constantinople by the Ottoman Turks (1453), also saw an event of importance in the history of England. This was the final expulsion of the English from all their possessions in France, with the single exception of Calais. Ever since the Norman conquest of England in 1066, the kings of England had possessed large provinces across the Channel; in the 14th century they had even claimed the crown of France. The Hundred Years' War (1337-1453) was fought to decide this and other matters of dispute. It ended in the complete defeat of the English. This disaster, attributed to the incompetence of Henry VI and his ministers, was followed by a long-drawn civil war, known as the Wars of the Roses (1455-85) during which the Lancastrian Henry VI was deposed and murdered, and a new line of kings— Edward IV, Edward V, and Richard III, of the House of York-set up. In 1485 Richard III was overthrown and killed in the battle of Bosworth by the Lancastrian, Henry Tudor, who became King Henry VII.

Henry VII (1485-1509) established the 'new monarchy' in England. With a strong hand he enforced law and restored order; he built up an army equipped with the new artillery; he laid the foundations of a royal navy; he made peace with Scotland and reasserted English authority over Ireland. In foreign affairs he frankly abandoned the idea of re-conquering the lost French provinces and aimed at establishing friendly relations with the Continental Powers. Having kept the country at peace, he died leaving behind him a well-filled treasury and a prosperous people.

France

The Hundred Years' War with England, although it ended victoriously, reduced France during its course to the very depths of misery. The lowest point was reached in 1428 when half of France was in English occupation, and the English Henry VI had been proclaimed king. The turn of the tide came with the appearance of Joan of Arc that year, and as we have observed, by 1453 the English dominion had been brought to an end.

Charles VII of the House of Valois (1422-61) was then King. He was a poor creature. His country was cleared of the invaders almost in spite of himself. The one important achievement of his anaemic reign was the formation of a standing army (gens d' wdomwnce) supported by a special permanent tax known as the *taithe*. His son, Louis XI (1461-83) was a monarch of a very different character. Full of craft, and diabolically clever in diplomacy, he carried on a long and successful struggle with the great serai independent nobles, of whom the chief were the dukes of Burgundy, Brittany, Berry, and Bourbon. Incidentally, he considerably extended French territory by the incorporation of the immense Duchy of Burgundy in 1477, and the County of, Provence in 1481. With the advent of Charles VIII (1483-1498) the modern era began. This king secured the last of the great semi-independent duchies by marrying in 1491 the Duchess Anne of Brittany, last of her line by an expedition into Italy.

Spain

The Italian expedition of the French king Charles VIII brought France into violent conflict with Spain. Spain at that date was under the strong united rule of Ferdinand and Isabella. We have remarked that these two capable rulers were married in 1469. At the time of their marriage neither of them expected to reign. But unlocked for

circumstances brought Isabella to the throne of Castile in 1474, and Ferdinand to that of Aragon in 1479. They reigned jointly until 1506 when Isabella died. During the next ten years Ferdinand administered both kingdoms, that of Castile in the name of his daughter Joanna. The period 1474-1516 was one of great importance in the history of Spain, and indeed of the world. The reasons are:

(1) It was the establishment of the Royal Inquisition in Spain as a means of cementing the new national unity on the basis of rigid Catholicism ;

(2) The expulsion of the Jews as aliens ;

(3) The reduction of the Mohammedan Moors by the capture of Granada in 1492;

(4) The discovery of America by Columbus and its formal annexation, confirmed by a papal Bull;

(5) The conquests of Naples in 1504, and of Navarre, south of the Pyrenees in 1512.

Only Portugal remained to be incorporated, and Ferdinand Strove to bring it within the Spanish sphere of influence by means of marriage alliances. He gave his eldest daughter, Isabella, in marriage to the Portuguese King Emmanuel; and when Isabella died he secured a special papal dispensation to allow her sister Mary to take her place. This marriage proved to be the basis of the annexation of Portugal by Spain in the generations later (1580). Two other Spanish marriages had important results, namely, that of Joanna to Philip of Austria, and that of Catherine to Henry VIII of England.

Portugal

This small kingdom, originally a dependence of Gastile, had attained to a precarious autonomy in 1140. It remained weak and insignificant until the voyages of its mariners, under the inspiration of Navigator, opened up the Cape route to India. From that time Lisbon gradually superseded Venice as the great emporium of Eastern commerce. The acquisition of Brazil, moreover, in 1500 provided a new source of wealth, and a new outlet for energy, to the scanty population of the little kingdom. So King Emmanuel (1495-1521) was a person whose friendship and whose heritage were alike desirable. During his reign Portugal attained the height of its prosperity. Its seamen continued their fruitful explorations—the islands of St. Helena and Ascension (1501), Tristan da Gunha (1506), Malacca (1509), were added to the Portuguese empire. It was a Portuguese seaman, moreover, although in the service of Spain, who first circumnavigated the globe. In 1519 Fernando Magellan set out from Seville, and, having traversed the perilous straits that now bear his name, entered the uncharted wastes of the Pacific Ocean. In 1522, the scanty remnants of his crews reached Seville again and made their way, as penitents, to the cathedral there—as penitents because in some mysterious manner they had lost a day and had 'knot their feasts and fasts all wrong'.

Germany and Italy

While England, France, Spain and Portugal, were thus establishing, themselves as national states, Germany and Italy remained still unconscious of nationhood, split up into numerous—one might almost say innumerable—small political units, petty states, entirely impotent, yet extremely quarrelsome. At first sight it seems strange that this should have been so. For at one time during the Middle Age, namely under the Emperor

Henry III in the 11th century, Germany had appeared to be nearer to unification than any other European country. As for Italy, it was the very centre and seat of the Roman power which had consolidated the ancient world. During the Middle Age, however, Germany had become identified with the 'Holy Roman Empire' and Italy with the Papal Monarchy, and the efforts of popes and emperors to establish universal dominion had not only failed but had caused these potentates to lose, through neglect, control of their own countries. Like the dog in the fable that lost the bone that he carried in his mouth by snapping at its shadow in the water, so the pope and the emperor, snatching at world-power, lost the opportunity of unifying and consolidating their respective countries.

Germany

At the end of the Middle Age, Germany, under its emperor, Frederick III (1440-93), was utterly disintegrated. It consisted of some 360 separate and practically independent states—dukedoms, margravates, counties; bishoprics, abbacies, free cities—not to mention hundreds of lawless and masterless 'imperial knights' (the Ritterschaft), a disorderly crowd, little better than bandits, all of whom owed no more than a nominal allegiance to the lethargic and absentee emperor. Among this vast mass of tiny principal, with their microscopic armies, a few stood out as larger as and more important than the rest. With them the determination of the future mainly lay.

In the north were:

(1) The Duchy of Saxony, with Dresden as its capital, held since 1422 by the House of Wettin;

(2) The Margravate of Brandenburg, a frontier state facing the Slavs, over which since 1415 the Hohenzollerns had held sway;

(3) The Hanseatic League, a confederation of free cities, of which Lubeck and Hamburg were chief, allied for mutual defence amid the late medieval anarchy.

In the south were:

(4) The Duchy of Bavaria, as the principal power, with Munich as its centre, ruled by the House of Wittelsbach;

(5) The Duchy of Austria, with Vienna as its capital, held since the thirteenth century by the acquisitive House of Hapsburg, and

(6) The Country Palatine of the Rhine, with Heidelberg as its seat of government, ruled, like Bavaria, by a Wittelsbach.

There were, of course, the relics of a central government in Germany. The emperor himself was a symbol of a vanished unity. For if, as emperor, he claimed to rule on its temporal side the whole Christian world, he was also German king, claiming a peculiar sovereignty over all the petty potentates of his Konigsreich. Now the German kingship during the early Middle Age had been hereditary in the Merovingian House; but the revival of the Roman Empire by the coronation of Charlemagne in AD 800 had introduced the principle of election, with the result that the kingship had become the sport of faction and had gradually sunk into non existence. Efforts had been made from time to time to restore its power, e.g., by Charles IV (1346-78) and by his son Sigismund (1410-37), but they had failed and Frederick III had given up the attempt.

Below the king were the seven members of the 'electoral college' the constitution of which had been defined by the 'Golden Bull' of 1356 : it consisted of the archbishops

of Mainz, Cologne, and Treves ; the King of Bohemia ; the duke of Saxony, the margrave of Braden-burg, and the Count Palatine of the Rhine. These seven electors fenced the nucleus of an imperial Diet. But under Frederick III all these central organizations became wholly inoperative. Germany as a political unit had ceased to exist.

Italy

In no better case was Italy. The Papal States stretching across the peninsula from Ravenna on the Adriatic to the vicinage of Rome on the Mediterranean, cut the country into two sections. The popes were not strong enough to unify Italy under their own authority; but they were strong enough to prevent any other power from doing so. Hence, Italy, like Germany, was split up into a number of small states, each centred in some dominant city. These Italian city-states in the 15th century were remarkable institutions. Although politically chaotic and torn by faction, they were the homes of the Renaissance. Their leading citizens had become wealthy by means of commerce and banking ; they collected libraries, patronized literary men, founded academies, encouraged artists, sculptors, architects, musicians ; developed the arts and sciences in a manner never done since the fall of the Greek city-states in the ancient world two-thousand years before.

Apart from Rome, the other most important city—states was Venice. Venice, a republic, the supreme power in which since 1310 had resided with a Council of Ten under the nominal headship of a Doge of Duke. Venice was by nature and situation a sea-power, and her connections during the Middle Age were mainly with Constantinople and the Levant. The advance of the Turks tended to cut these medieval connections, and in the 15th century she began to build up a land empire to compensate her for her overseas losses. Thus, she acquired—mainly at the expense of Milan—Verona and Vicenza (1404), Padua (1405), Dalmatia and Friuli (1409-21), Brescia and Bergramo (1426-28), Ravenna (1441), Gremona (1499), and Rimini (1503). These aggressions, as we shall see, caused the formation of a powerful coalition against her early in the .sixteenth century.

3.4   SUMMARY

In this unit, you have learnt that:

- European society in the 18th century was dominated by various aristocratic houses. France was ruled by Louis XVI, Spain by Charles III, Russia by Catherine the Great, etc.

- The Parliament of Great Britain greatly depended on the patronage of the English nobility and its monarch George III.

- The feudal structure of the society also contributed towards this resentment. In a feudal structure, the major burden of taxation is on the poor whose money is used for privileges that are only meant to be enjoyed by the nobility.

- Along with this prevailing situation, the ideas of the Renaissance were slowly taking shape among the masses of Europe. There was spread of scientific inquiry and increasing questioning of religious dogmatism.

- The period from the accession to personal rule of Louis XIV of France until the French Revolution is known as the age of absolutism. Absolutism may be defined

as 'conscious extension of the legal and administrative power of state sovereigns over their subjects, and over the vested interests of the social and economic orders in which those subjects were ranked'.

- Absolutism appealed to many Europeans for the same reason that mercantilism did. In theory and practice, it expressed a desire for Absolutism's appeal end to the constant alarms and confusions of Europe's 'iron century.'

- Absolutist monarchs insisted, in turn, upon their duty to teach their subjects, even against their will, how to order their domestic affairs.

- In Prussia, under Frederick the Great, the army was by nobles.

- If France was to survive and prosper as a great European state, then, the monarchs were aware, that in order to achieve that objective, the absolutist monarchs had to work to achieve the disposition of the state's armed forces, the administration, legal system, and the collection and distribution of its tax.

- This ambitious goal required an efficient bureaucracy that owed monarchical army, its primary allegiance not to some particular social or economic order administration, and with interests antithetical to the monarchy, but to the institution of revenue the monarchy itself.

- The church and the nobility, the semi autonomous regions, and the would-be independent representative bodies (the English Parliament and the French Estates-General) were all obstacles to the achievement of strong, centralized monarchical government. And the history of absolutism is, as much as anything, the history of the attempts of various rulers to bring these institutions to heel.

- One hallmark of absolutist policy was its determination to construct a set of institutions strong enough to withstand, destroy, the privileged interests that had stood in the path of power in the past.

- These struggles between monarchs and nobles had implications for the additional struggle between local privileges and centralized power.

- Absolutists in France waged constant war against the .autonomy of provincial institutions, often headed by aristocrats, much as Spanish rulers in the sixteenth century had battled independent-minded nobles in Aragon and Catalonia.

- Prussian rulers intruded into the governance of formerly 'free' cities, assuming police and revenue powers over their inhabitants. These various campaigns, constantly waged and usually successful for a time, were evidence of the nature of absolutism and of its continuing success.

- Louis XIV as a modern ruler understood the importance of theater as a means of establishing his authority. Well into the eighteenth century, superstitious commoner continued to believe in the power of the king's magic 'touch' to cure disease.

- Louis and his successors used this belief to enhance their position as divine-right rulers endowed with God-like powers and far removed from common humanity.

- The advantages of strategic theater were expressed most clearly in Louis's palace at Versailles, the town outside of Paris to which he moved his court.

- Jesuits, Quietists, and Jan-policies senists—all three claiming to represent the 'true' Roman faith—battled among themselves for adherents to their particular brand of Catholicism.

- Louis's drive for unification and centralization was assisted by his ability to rely upon increased revenues to fuel the domestic and military machinery of his absolutist monarchy.
- Colbert assumed office at a time when France, because of costly wars, was deeply in debt. He tightened the process of tax collection, hounding corrupt officials who skimmed off a share of the taxes for themselves.
- Tariffs imposed by Colbert as mercantilist in 1668 were designed to discourage the importation of foreign goods into France. He invested in the improvement of France's roads and waterways.
- Frederick William's first achievement was that he pursued an adroit foreign policy which enabled him to establish effective sovereignty over the widely dispersed territories under his rule.
- Frederick William's second achievement was the establishment of a large standing army, the primary instrument of his diplomatic success.
- The third factor contributing to the emergence of the Great Elector's state as an international power was his imposition of an effective system of taxation and his creation of a government bureaucracy to administer it.
- Frederick William's struck an important bargain with the powerful bureaucracy: bargaining and privileged landlords (Junkers) without whose cooperation Junkers would have had no chance of success.
- The nation state is a state which identifies itself as deriving its political legality from serving as an independent entity for a nation as a sovereign territorial unit. The state is a political and geopolitical body; the nation is a cultural and/ or ethnic body.
- The term 'nation state' means that the two geographically correspond with each other, which differentiates the nation state from the other kinds of state, which preceded it.
- The nation state received a philosophical foundation in the age of Romanticism. It was first mentioned in the form of the 'natural' expression of the individual peoples (romantic nationalism or Johann Gottlieb Fichte's idea of the Volk, which would be later opposed by Ernest Renan).
- The Papacy and the Empire had dominated the Middle Age. Both of them were cosmopolitan institutions, derived from the ancient Roman republic, and instinct with the ideas of unity and universality.
- The new order was marked by four features which distinguished it sharply from the medieval order which it superseded. These four were:
    o formation of sovereign national states
    o establishment of strong independent monarchies
    o rise of a wealthy and powerful middle class
    o revolution in methods of warfare
- **England.** The year that saw the capture of Constantinople by the Ottoman Turks (1453), also saw an event of importance in the history of England. This was the final expulsion of the English from all their possessions in France, with the single exception of Calais.

- **France.** The Hundred Years' War with England, although it ended victoriously, reduced France during its course to the very depths of misery. The lowest point was reached in 1428 when half of France was in English occupation, and the English Henry VI had been proclaimed king. The turn of the tide came with the appearance of Joan of Arc that year, and as we have observed, by 1453 the English dominion had been brought to an end.

- **Spain.** The Italian expedition of the French king Charles VIII brought France into violent conflict with Spain. And Spain at that date was under the strong united rule of Ferdinand and Isabella.

- **Portugal.** This small kingdom, originally a dependence of Gastile, had attained to a precarious autonomy in 1140. It remained weak and insignificant until the voyages of its mariners, under the inspiration of Navigator, opened up the Cape route to India.

- **Germany.** At the end of the Middle Age, Germany, under its emperor, Frederick III (1440-93), was utterly disintegrated. It consisted of some 360 separate and practically independent states—dukedoms, margravates, counties; bishoprics, abbacies, free cities.

- **Italy.** In no better case was Italy. The Papal States stretching across the peninsula from Ravenna on the Adriatic to the vicinage of Rome on the Mediterranean, cut the country into two sections. The popes were not strong enough to unify Italy under their own authority; but they were strong enough to prevent any other power from doing so.

3.5   KEY TERMS

- **Absolute monarch:** Unlimited power in the hands of the King and his advisors. The ruler's power was not limited by having to consult with nobles, common people, or their representatives.

- **Divine right:** The political idea that monarchs receive their power directly from god and are responsible only to God for their actions. This allowed monarchs to go unchallenged by their subjects.

- **Balance of power:** Each nation helps to keep peace and order by maintaining power that is equal to rival nations.

- **Dynasty:** This is a family that governs a country based on the idea of divine right passed down from one generation to the next.

- **Parlement:** The political institutions of the Parlement in ancient régime France developed out of the previous council of the king.

- **Concordat:** An agreement or treaty between the Holy See of the Catholic Church and a sovereign state.

- **Fronde:** Series of civil wars in France between 1648 and 1653, during the minority of Louis XIV.

- **Gabelle:** Form of tax in France before the Revolution of 1789—in particular, from the 15th century onward, the tax on salt.

- **Junkers:** In Prussian history **Junkers** were members of the landed nobility in Prussia. They owned great estates that were maintained and worked by Slavic peasants.

- **Westphalian system:** It is the concept of the sovereignty of nation-states on their territory, with no role for external agents in domestic structures.

3.6 ANSWERS TO 'CHECK YOUR PROGRESS'

1. False

2. True

3. True

4. Age of absolutism

5. Romanov

6. Frederick the Great

7. The period from the accession to personal rule of Louis XIV of France until the French Revolution is known as the age of absolutism.

8. A king is an absolute monarch as he has unlimited power in his hands.

9. Tsar Peter I

10. Catherine II struck a bargain whereby in return for the granting of vast estates and a variety of social and economic privileges such as exemption from taxation, the Russian aristocracy virtually surrendered the administrative and political power of the state into the empress' hands.

11. True

12. False

13. False

14. Group literacy, mass media

15. Multiethnic societies

16. Papacy, Empire

17. The state is a political and geopolitical body; the nation is a cultural and/or ethnic body. The term 'nation state' means that the two geographically correspond with each other, which differentiates the nation state from the other kinds of state, which preceded it.

18. Theorist Benedict Anderson argues that the lessening of privileged right to use of particular script languages (such as Latin), the movement to put an end to the ideas of divine rule and monarchy, and the appearance of the printing press under a system of capitalism (or, as he calls it, print-capitalism) led to increase in nationalism.

19. The Westphalia system refers to the Treaty of Westphalia (1648). The balance of power, which is the main theme of that system, is founded on its emphasis upon clearly defined, centrally controlled, independent entities, whether empires or nation states, which identify others' sovereignty and territory.

20. The French national state had been created by the growth of the French monarchy, and by the absorption into the kingdom of numerous feudal duchies and countries which for many centuries had enjoyed an almost complete independence.

3.7 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Who was Louis XIV? How did he declare himself a divine monarch and what did he do?

2. What is the idea of nation state? Describe.

3. How did the nation states emerge in Europe?

4. How did the European rulers strengthen their personal positions as well as the state powers?

5. Which were the leading state powers who started asserting their sovereignty and dignity?

6. What were the factors responsible for the rise of absolutism?

7. What were the goals of the absolute state?

8. Why was the period 1474-1516 was one of great importance in the history of Spain under Ferdinand's rule?

Long-Answer Questions

1. How would you define absolutism? How did it begin in Europe and what was the objective behind this concept? Discuss in detail.

2. Which other European states believed in absolutism? Describe in detail.

3. Describe the absolutism of Louis XIV.

4. Outline the policies and programes initiated by Jean Baptiste Colbert, (1619-1683), the finance minister of France.

5. Outline the origin of absolutism in Central and Eastern Europe during the period 1660-1720.

6. Describe the main characteristics of nation states.

7. Describe the features of the new order.

8. Outline the three basic achievements of Frederick William.

3.8 FURTHER READING

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UNIT 4 THIRTY YEARS' WAR AND PARLIAMENTARY INSTITUTIONS IN ENGLAND

4.0 INTRODUCTION

The Thirty Years' War (1618–1648) was basically a series of wars predominantly fought in central Europe involving most of the European states. It was one of the longest continuous wars fought in the history of the world. The Thirty Years' War is considered to be the most destructive conflicts in the modern European history.

The origins of the conflict and goals of the participating states in the Thirty Years' War was composite, and no solitary cause can accurately be claimed as the major cause that led to the eruption of the wars. In the beginning, it took shape of a religious war between the Catholics and Protestants in the Holy Roman Empire. There were also disputes over internal politics of the European states and the balance of power within the Empire. Such disputes were quiet significant in instigating the wars. In the later half, culminating as the general conflict, the Thirty Years' War involved almost all the great powers of the era.

The parliamentary institutions were first of all developed in England. The British Parliament is regarded as the mother of all parliaments. In fact, the British Parliamentary system is regarded as a model for parliamentary institutions the world over. It evolved over a period of seven to eight centuries. During this period of evolution, England passed from absolute monarchy to modern constitutional monarchy.

In this unit, we will be discussing the Thirty Years' War and parliamentary institutions in England in detail.

4.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Explain the causes that led to the Thirty Years' War
- Describe the phases of the Thirty Years' War
- Discuss the significance of the Thirty Years' War
- Explain the growth of Parliamentary Institutions in England—origin of parliament system, development of constitutional monarchy and parliamentary institutions

4.2 PRELUDE TO THIRTY YEARS' WAR

In the German history, Peace of Augsburg (1555) could bring about only a temporary settlement of the conflict between Catholics and Lutherans in the Holy Roman Empire. The outcome of this settlement was extremely unsatisfactory. Not only were its terms vague and ambiguous; the settlement also provided no machinery by means of which its terms could be enforced. Its lack of clarity and the absence of provisions for its enforcement proved to be a constant source of friction, until it culminated in the armed conflict of 1618.

Moreover, the settlement was intensely obnoxious to Charles V. He could not bear to contemplate permanent concessions to heresy and schism. Emperor Charles had refused to attend the Diet of Augsburg when he discovered that such concessions had to be made. He had made up his mind on this and was determined never to visit Germany again. Therefore, he deputed the presidency of the Diet to his more complacent brother Ferdinand; and in 1558 he formally resigned the imperial crown, recommending the same brother to the electors as his successor.

The election duly took place at Frankfurt in March 1558—it was a mere formality; for Ferdinand had administered the Hapsburg lands since 1521, and had been elected 'King of the Romans', that is, prospective emperor, in 1531.

Ferdinand I (1558–64) was a worthy man, pious, honourable and trustworthy. Although he possessed no shining abilities, Ferdinand was a good and steady administrator, with the interests of Germany at heart. He understood the concerns of the Germans, unlike his brother Charles V. Ferdinand's marriage to Anne, daughter of King Vladislaus II of Hungary and Bohemia, led to important results.

For when Anne's brother, Louis II, died childless on the field of Mohacs in battle with the Turks (1526), Anne became heiress to the two kingdoms and conveyed the titles to her Hapsburg husband. But, the conveyance was for the time not much more than that of titles; for the Turks had taken possession of two-third of both Hungarian and Bohemian territory. Moreover, the Turks were constantly threatening to complete the conquest and to invade Austria.

To Ferdinand, the two crowns were a burden rather than an acquisition; they greatly complicated his government of Germany. For Germany, as such, had little interest in them, except as buffer states keeping them from direct contact with the Turks. Hence, Ferdinand had much difficulty in getting the Diet to vote men and money for his wars with Soliman II.

These wars, however, made Ferdinand very anxious to restore peace within Germany, so that external defence should not be weakened by internal strife. He also was by nature tolerant and easy-going. Ferdinand did not think much of the differences that divided Lutherans from Catholics. Ferdinand realized the need of reform in the papacy, and was willing to advocate concessions to the reformers in such matters as clerical marriages and administration of the sacraments.

Hence, when Ferdinand met his Diet for the first time as the emperor (1559), he urged the princes, both Catholic and Lutheran, to pledge themselves to accept and obey a General Council in respect of all matters in dispute. Ferdinand also brought great pressure on the reluctant pope, Pius IV, to call the necessary Council. But, Pius IV did not do what Ferdinand wanted, that is, call a new Council on definitely German soil. He rather compromised by re-calling the old Council to Trent (1562–63).

As a consequence of the Peace of Augsburg, Protestantism was on the advance again. On the one hand, in spite of the regulations respecting 'ecclesiastical reservations', bishops and their chapter were going over bodily to the Lutheran side, carrying all the episcopal property and patronage with them. On the other hand, Calvinism was making its way into western Germany with alarming rapidity, its most distinguished convert being Frederick IV, elector-palatine of the Rhine (1559–76).

From Ferdinand's point of view, the revived and completed Council was a positive disaster, for instead of providing a basis for Christian reunion, it issued a declaration of 'truceless war'. Also, instead of leaving doubtful doctrines undefined, this council enunciated them in clear and authoritative terms that permitted no heretical interpretations. Ferdinand was profoundly disgusted, and his disgust was more than equalled by that of his son and successor Maximilian II (1564–76).

Under Maximilian II, the entire defection of Germany to Protestantism seemed probable. Much new secularization took place in defiance of the Augsburg prohibition, and bishoprics galore were appropriated by perverted prelates and their conniving chapters. Two things only seemed to check complete apostasy.

First, Maximilian himself was prevented from professing Lutheranism by the prospect, at that time probable, of succeeding to the monarchy of his cousin, Philip II of Spain. Second, an embittered quarrel developed in Germany between Lutherans (led by Augustus of Saxony) and Calvinists (led by Frederick of the Palatinate). Thus the forces of the Reformation were divided, and that at a most critical moment. For under Maximilian's son and successor, Rudolf II (1576–1612), the Counter-Reformation set in strongly. But, Rudolf himself had little part in the movement. His interests lay in astronomy, and not theology. He was a weak man, under whom central authority in Germany almost vanished away.

The active counter-reformers were the Jesuits, vigorously supported by Ernest of Wittelsbach. The supporters included Archbishop of Cologne (1583–1612), his nephew Maximilian of Bavaria (1598–1651), and Ferdinand of Styria, who later became emperor in 1619. Under the influence of these powerful men, the minor Catholic rulers still left in the Empire began to expel Protestants from their dominions, as the Treaty of Augsburg entitled them to do. The bishops of Bamberg and Paderborn began the process in 1595; it was continued by the three electoral archbishops. Then Ferdinand of Styria carried on the process in the three duchies (Styria, Carinthia, and Carniola) that he administered. Emperor Rudolf allowed the Jesuits to harry the Protestants from Austria, Bohemia and Moravia. Max of Bavaria, of course, thoroughly purified his duchy. Never was such a furniture-removing. The resurgent Catholics,

moreover, in the flush of success, began to take measures to recover the secularized properties of the church, and the bishoprics improperly taken over by renegade chapters.

Early in the 17th century, the menaced Protestants began to organize themselves for resistance. In particular, the Calvinists of the Upper Rhineland formed a defensive Union in 1608 under the Elector-Palatine, Frederick IV. The Catholics replied by forming a League in 1609 under the leadership of Maximilian of Bavaria. All things indicated the renewal of the war of religion.

In the midst of the agitations and alarms that convulsed south Germany as the Calvinistic Union and the Catholic League braced themselves to fight, the astronomical emperor Rudolf II passed away (20 January 1612). The political incompetence and gross neglect of his duties had caused Rudolf II to be superseded in most of his dominions long before his death. So far back as 1596, the government of Styria, Cannthia and Carniola had been placed in the hands of his cousin Ferdinand. In 1608, Austria and Hungary were assigned to his brother Matthias; and in 1611, Bohemia repudiated the hopeless incapable, and placed itself also under the rule of Matthias, who in 1612 succeeded Rudolf as the emperor.

The Protestant position in Bohemia had been considerably strengthened by a grant of a 'Royal Charter', made under threat of revolt in 1609, by the feeble and injudicious Rudolf. This charter conceded freedom of conscience to all in Bohemia; freedom of worship on all the royal estates in the kingdom; and the right to determine the form of worship to be reorganized—on the principle of '*cuius regio, eius religio*', that is, the religion of the ruler dictated the religion of the ruled, for the nobles and townships. The immense majority of these decided for Protestantism.

Now the Bohemians claimed that their crown was an 'elective' and not a 'hereditary' one. Matthias of Austria (1557–1619) had apparently acknowledged the claim, for in 1611 he had himself submitted to election. He was fully aware, however, that if on his death a free election were to be held, a Protestant king would certainly be chosen, and so Bohemia would be lost both to the Hopsburgs and to the Catholic Church.

And the consequences of such a loss would be immeasurably serious. For the King of Bohemia was one of the seven electors to the imperial office, and, of the other six electors three were Catholic (the archbishops of Mainz, Cologne and Treves) and three were Protestant (Saxony and Brandenburg, Lutheran; the Palatinate, Calvinist). The King of Bohemia, therefore, had the determining vote, and if he should give it to a Protestant, the 'Holy Roman Empire' itself would be won for the reformers. In the circumstances, Matthias realized that prompt and decisive action was necessary. On the one hand, he ignored the Charter, and began to enforce conformity to Catholicism upon the estates under his control. On the other hand, having done this without rousing opposition, he ventured on the crucial step in a specially-summoned Bohemian Diet (1617). Taking the representatives by surprise, and overawing them by a great display of force; Matthias compelled them to:

(1) Acknowledge that the Bohemian crown was hereditary and not elective, and

(2) Recognize Ferdinand of Styria as the rightful heir.

The Diet with inexplicable and almost incredible weak as Matthias commanded them, and went back home to, consider how they could obviate the consequences of the act of suicidal folly. Nothing but rebellion remained. Having secured this diplomatic

triumph in 1617, Matthias at once handed over the administration of Bohemia to the heir-presumptive. Ferdinand, being fully occupied in his own duchies and in Hungary, placed the government in the hands of regents who proceeded to repress Protestantism and foster Catholicism to the best of their power.

The Protestant stalwarts, headed by Count Henry of Thurn, furious at the Diet's abject surrender in 1617, determined to repudiate the settlement, dethrone Ferdinand, expel the Hapsburgs altogether, and proceed to elect a king of their own. Accordingly on 22 May 1618, accompanied by a band of fully-armed men, the Protestant stalwarts made their way to the Castle of Prague, presented themselves before the two chief regents, Martinitz and Slavata. Treating them with scant courtesy, they charged them with violation of the Charter, with illegal persecution and unconstitutional tyranny. Having completed their argument, they seized the two regents and, by way of conclusion, hurled them out of the window, which was situated at a height of about 70 feet. By chance, the Catholic admirals had a miracle escape as from that giddy height they fell into a large and soft bed of manure, whence they were able to crawl with shaken nerves and ruined clothes, but otherwise, save in their dignity and unhurt.

This 'defenestration' at Prague was—as it had been intended to be—virtual declaration of war, and the two sides at once began to gather their forces together. The Bohemian rebels appointed a body of thirty 'directors' to manage their affairs, and assigned the command of their army to Count Henry of Thurn. Neither the 'directors' nor their general, however, showed the slightest capacity for either government (or war).

In spite of the fact that Matthias and Ferdinand had very scanty forces available —some 14,000 men under a Spanish commander named Bucquoi—they would have been speedily crushed, had it not been that they were joined by more competent allies who, for either religious or political reasons, were eager to assist in the abasement of the Hapsburgs.

These included Charles Emmanuel of Savoy, who sent a couple of thousand men under Count Mansfeld to the aid of the Bohemians; Bethlem Gabor, the bandit-prince of Transylvania, who hoped to make himself master of such part of Hungary as Ferdinand still possessed with Turkish aid; and Frederick V, the young elector-palatine who had recently married Elizabeth (daughter of James I of England). On the other hand, the imperialists were seriously hampered by risings sympathetic with the Bohemian revolt in Silesia, Moravia, Lusatia and even Austria itself. If the rebels and their co-adjutors had acted in unison, and had managed their affairs with normal prudence, the ruin of the Hapsburgs would have been achieved.

4.3 PHASES OF THIRTY YEARS' WAR

The Thirty Years' War began with the Bohemian revolt in 1618 and ended with the Peace of Westphalia in 1648, as told in detail by German historians like Schiller and Gindely, or even as summarized by English writers like A.W. Ward and S.R. Gardiner, is one of infinite complexity and indescribable dreariness. The war passed through four main phases which may be distinguished as:

1. The Bohemian Period (1618–23)
2. The Danish Period (1624–29)
3. The Swedish Period (1629–35)
4. The French Period (1635–48)

We will observe that as the war proceeded, it wholly changed its character. Beginning as a purely local conflict between Catholics and Calvinists in one section of the Hapsburg dominions, it spread until it involved the whole of Germany and most of Germany's neighbours. The war finally degenerated into a mere struggle between Bourbons and Hapsburgs for frontier provinces and for ascendancy on the Continent.

4.3.1 The Bohemian Period (1618–23)

The support given to the Bohemian rebels by Gharles Emmanuel, Bathlen Gabor, and the elector Frederick, not only saved the rebels from extinction but actually brought the imperialists into peril. They were all but cleared out of Bohemia, and Austria itself was invaded.

When the fortunes of the Hapsburgs were at their lowest ebb, the emperor Matthias died (20 March 1619) and Ferdinand was elected to succeed him (28th August). To this imperial election, the Bohemian rebels instantly replied by proclaiming Ferdinand's deposition from the Bohemian throne and by offering the vacant seat to the elector palatine, Frederick V. With infinite folly, and against the advice of all his sane friends, the ambitious young man accepted the fatal offer. That one elector should hold two of the seven electorates was inconceivable; that either Catholics or Lutherans would tolerate so great an accession of power to the Calvinists was also unthinkable.

As a matter of fact, Frederick's acceptance of the Bohemian crown was followed by the withdrawal from his side of both Charles Emmanuel and Bethlen Gabor. On the other hand, it brought to the cause of the emperor the powerful aid of:

(i) Catholic League under Maximilian of Bavaria and Count Tilly;

(ii) Spain (from the Netherlands and Franche Comte); and

(iii) John George, the Lutheran elector of Saxony, who played during all these proceedings a part at once disgraceful and disastrous.

The basic consequences of these formidable developments were as follows:

(i) The Palatinate was overrun by the Spaniards

(ii) Bohemia was invaded by the army of the Catholic League, which on 8 November 1620 completely crushed the forces of Frederick in the battle of the White Mountain outside Prague

(iii) The winter king fled to Holland, and he remained a wandering exile for the rest of his life. His electorate was transferred to the victorious Maximilian of Bavaria

(iv) The Calvinistic Union was dissolved (1621)

(v) Desultory fighting continued for two more years

(vi) Mansfeld was still rampant in the Palatinate; he was joined by Christian of Brunswick and other minor German Protestants. But by 1623, they were all defeated and Catholicism was triumphant

4.3.2 The Danish Period (1624–29)

The decisive triumph of the Catholic League and the rehabilitation of Ferdinand seriously alarmed the Lutherans of Northern Germany; as they realized that their possession of the secularized ecclesiastical lands was threatened. James I of England, moreover, was moved to demand the restoration of his son-in-law, Frederick to the Palatinate.

Richelieu had just taken over in Paris, and was determined to abase the Hapsburgs, and at this stage Christian IV of Denmark was marked out as his agent. Christian of Denmark, a Lutheran, was, as Duke of Holstein, also a German prince, a member of the Lower Saxon Circle. He possessed the two important secularized bishoprics of Bremen and Verden, which he was anxious not to lose.

Richelieu easily preyed upon his fears; he also encouraged his hopes of securing ascendancy in the Baltic. Further, he persuaded James I of England to promise to pay him £30,000 a month so long as he continued to wage war in Germany. Hence, in 1625 the war broke out again, this time as an attempt of the North German Lutheran powers, aided by Denmark, to overrun the South, and defeat both the Catholic League and the emperor. Their attempt was a spectacular failure. The advance of Christian of Denmark up the valley of the Weser was decisively stopped by Tilly and the forces of the Catholic League, the main battle being that of Lutter (27 August 1627).

Meantime, a march by Mansfield up the Elbe valley was checked at Dessau (25 April 1626) by a new imperial army under a new commander of a most remarkable character, namely, Albrecht von Wallenstein. This man, born in 1583, was a Bohemian noble; though the son of Lutheran parents, he was educated as a Catholic. By means of two prudential marriages, Albrecht von Wallenstein had become immensely rich. He used his wealth in 1620 to buy huge tracks of the landed property of proscribed Bohemian rebels. Thus, Wallenstein became owner of a large part of his native country, and the lord of multitudes of men.

Wallenstein had no enthusiasm for any form of religion; but he was zealous for the idea of the unification of Germany and the centralization of its government under the emperor. In the interests of this unity and autocracy, he advocated religious toleration, and included in his army men of all creeds and no character, provided they were prepared to fight efficiently on behalf of the empire.

In 1626, Wallenstein raised at his own expense a force of 50,000 men, and placed them under his own leadership at the emperor's disposal. Having defeated Mansfeld at Dassau, he succeeded in taking control of Silesia, Mecklenburg and Pomeraata. The emperor made him Duke of Mecklenburg with almost independent power; and Wallenstein contemplated the establishment of complete Germanic control of the Baltic.

Simultaneously, Tilly and the forces of the Catholic League, after their victory at Lutter, overran Holstein and actually invaded Denmark, until finally they were brought to a halt at Gluckstadt, which they failed to take. By 1629, Christian IV of Denmark had more than enough of the war. He had been beaten in battle; his lands had been ravaged by relentless foes; the English subsidies had remained largely unpaid. He had come off badly. Hence, taking advantage of the successful resistance of Stralsund and Gluckstadt, Christian IV sued for peace, and secured the not unfavourable Treaty of Lubeck (May 1629). He was to withdraw from the war, and not to meddle in it again; he was to surrender all his secularized ecclesiastical lands; but he was to recover his hereditary dominions. Thus the Danish period of the war came to an end. Once more there was an interval of apparent tranquility, and once more the joint cause of the League and the Emperor seemed to be decisively victorious. So secure, indeed, did Ferdinand feet in 1629 that he ventured to promulgate the Edict of Restitution which has been described as 'the most radical and dangerous document that has ever been issued in all the long course of German religious history'.

The later phases of the war

The fateful Edict of Restitution (March 1629) at one stroke of the imperial pen ordered the restoration of all ecclesiastical properties secularized since the Augsburg settlement of 1555. The properties concerned included the vast estates and revenues of two archbishoprics (Magdeburg and Bremen), twelve bishoprics, and about 120 other religious foundations.

It came as a staggering blow to the North German Lutherans, many of whom—and in particular the electors of Saxony and Brandenburg—had enjoyed and developed these properties for periods extending to three-quarters of a century. Hitherto they had done their best to keep out of the war, although their territories had suffered much from the transit of the unsympathetic armies of Tilly and Wallenstein. Now, however, they realized that they would be called upon by the dominant Catholics to disgorge and make reparation. Where the Counter-Reformation would end, no one could say.

Beside John George, the ambiguous elector of Saxony, and George William the hesitant elector of Brandenburg, three other persons of greater importance viewed the Edict of Restitution with profound misgiving.

Firstly, Wallenstein denounced it as fatal to the unification of Germany which, he contended, must be affected on the basis of religious toleration and mutual concord. He, therefore, found himself thrown into active antagonism to both the Catholic League (which had always regarded him with loathing and horror) and to the Emperor himself (hitherto the very centre of bishops).

Secondly, Richelieu in France saw that if the Edict were carried into effect the power of the Austrian Hapsburg would be enormously increased. He, therefore, determined that at all costs the edict should be rendered inoperative or, in other words, that the war should be renewed.

Thirdly, Gustavus Adolphus, King of Sweden (1611–32), for reasons of his own, decided that the time had come for him to intervene in German affairs. On the one hand, as a strong Lutheran, he was unwilling to see his faith extinguished in its original home. On the other hand, as a Baltic ruler, Adolphus vehemently opposed the designs of Wellenstein in Macklenburg and Pomerania—he had, indeed sent 2,000 men to hold Stralsund against him.

In 1630, the active mover Richelieu, the consummate master of statecraft, with uncanny skill carried on simultaneously two sets of negotiations, both crowned with complete success. On the one hand, through the agency of a clever Capuchin, Father Joseph, he worked up Maximilian of Bavaria; and the other leaders of the Catholic League, who were assembled in the Diet of Regensburg (1630), to demand and insist upon the dismissal of the impious and ambitious Wallenstein.

On the other hand, through the agency of his confidential friend the Baron de Charnace, Richelieu stirred up Gustavus Adolphus to invade Germany, and helped to smooth his path by mediating a peace between Sweden and Poland who had been at war for a dozen weary years. He persuaded England, too, to promise subsidies to Gustavus. Finally, Richelieu himself concluded a formal Franco-Swedish alliance by the Treaty of Barwalde (1631).

4.3.3 The Swedish Period (1629–35)

On 24 June 1630, Gustavus landed at Usedom on the Baltic coast at the head of 13,000 men. They were veterans; for the Swedish king—a military genius of the first

order—who had already waged successful wars against Denmark (1611–13), Russia (1614–17) and Poland (1617–29). A fortnight after the unopposed disembarkation of the invader, the Diet of Regensburg met and compelled Ferdinand to dismiss the only man capable of contending against the new champion of Protestantism.

Wallenstein's army was disbanded, the more doubtful part of it being dismissed, the select remainder being incorporated with the forces of the Catholic League under Tilly.

In 1613, Tilly, now at the head of the powerful force, took the aggressive and laid siege to Magdeburg, which city had refused to admit the archbishop (a son of the emperor) to whom it had been assigned under the Edict of Restitution.

Gustavus implored John George of Saxony and George William of Brandenburg to join him in saving Magdeburg, or at any rate to give free passage for his troops. They hesitated and procrastinated, and in the meantime Magdeburg was stormed and sacked with most appalling ferocity. Schiller estimates that out of a population of 36,000; some 30,000 were massacred. The triumphant Tilly soon compelled the electors of Saxony and Brandenburg to make up their minds, and so he began to harry their lands. Gustavus, too, made it clear that if they did not openly join him he would treat them as enemies. Hence, under pressure of necessity, north Germany and Sweden united their forces to face the host of Tilly.

The crucial battle was fought at Breitenfeld on 17 September 1631. It resulted in the total defeat of the South German army, which was driven in a rout that never ceased until the Danube was reached. North Germany was finally recovered for Protestantism.

In 1632, Gustavus and his allies undertook the conquest of South Germany. For a time they carried all before them. Tilly was later killed in trying to hold the Line of the Lech. Bavaria was overrun, Munich being occupied on 7th May. Bohemia was recovered, the fugitive elector-palatine being again proclaimed in Prague. The emperor was in despair. The Catholic League was impotent. He could do nothing but recall Wallenstein, who came back on his own terms, which included the revocation of the Edict of Restitution.

During the summer of 1632, the two masters of war played the great game against one another. Gustavus, deep in hostile country, strove to bring his opponent to early battle. Wallenstein, with time on his side, did all in his power to delay the inevitable clash until he had an overwhelming superiority of force. Finally, Gustavus ran Wallenstein down at Lutzen in Saxony (16 November). There the crucial conflict took place—it was a battle of giants, for long the issue was undecided. In the end, Wallenstein had to admit defeat; but Gustavus had been killed. Bernard of Saxe-Weimar took over the command of the victorious host.

Wallenstein, freed from the fear of someone superior in strategy and tactics, now, on his own account, opened up negotiations both with the Swedes and the Saxons. He offered to them the revocation of the Edict; the cession of Baltic lands to the Swedes; compensations to the Saxons; the restoration of the Palatinate to the son of the 'Winter King', Frederick V. This intrusion into the sphere of high politics on the part of the defeated condottiere was not unnaturally regarded as an outrage by the emperor, Max of Bavaria, by the Spaniards, and by the Jesuits. So no longer needing him and not knowing how to check him, they had him assassinated on 25 February 1634.

After Wallenstein's extinction, the imperial army was reorganized and placed under the command of the emperor's son, titular King of Hungary, afterwards the emperor Ferdinand III. On 6 September 1634, he brought Bernard and his Swedish allies to battle at Nordlingen and utterly defeated them. This battle was as decisive for south Germany as the Battle of Breitenfeld had been for north Germany: it confirmed south Germany for Catholicism as its predecessor had confirmed north Germany for Protestantism. After the Battle of Nordlingen (1634), the inevitable lines of a general pacification began to display themselves—Lutheranism must remain dominant in north Germany, Catholicism in the South.

The beginning of a settlement along these lines was made by the Treaty of Prague, concluded on 30 May 1635, between the chastened emperor and the oscillating elector of Saxony—Lutheranism was recognized; the Edict of Restitution dropped; and ecclesiastical lands left as in 1627. Most of the Protestant princes and many towns accepted pacification on similar terms.

But, unhappily, the peace thus partially achieved did not end the war. It left too many unsatisfied people as:

(i) The Calvinists still remained unrecognized

(ii) The numerous Protestants who had been deprived of their secularized ecclesiastical lands between 1618 and 1627 were disappointed of recovery

(iii) The Palatinate and its electoral hat still continued in the possession of Max of Bavaria

(iv) The Swedes had not received the Baltic provinces that they coveted

(v) The French had not achieved that rectification of the frontiers that they felt necessary for their security against Hapsburg attack

It was the French, indeed, under Richelieu's masterly but immoral direction, who were the prime movers in the war from 1635 to 1648. They took Bernard of Saxe-Weimar and his army into their pay; they entered into an alliance with the Swedes for the realization of their claims on the Baltic littoral; they formally declared war on Spain in May 1635. It was, indeed, the Spanish Hapsburgs, with Philip IV (1621–65) at their head, whom Richelieu now regarded as the most formidable foes of France.

The Austrian Hapsburgs were fairly well insulated by the now-independent Protestant princes of north Germany. But Spain still threatened France from Rousillon and Cerdagne, from Franche Comte and the Belgian Low Countries. The two particular objects of Richelieu's desires were the two Pyrennean provinces (Rousillon and Cerdagne) and the two Khineland provinces (Alsace and Lorraine), for though the latter were not in Spanish possession, they were the main means of communication between Franche Comte and the Netherlands. The Austrian Hapsburgs connived at the Spanish use of Alsace; the Duke of Lorraine was too weak to offer any effective resistance to Spanish transit. The closing phase of the Thirty Years' War was, therefore, little more than a revival of the century-old struggle between France and Spain for frontier provinces and European hegemony.

4.3.4 The French Period (1635–48)

Under Richelieu's supreme direction, until his death in 1642, French armies contended against Hapsburg forces in the Netherlands, in Alsace; in Italy, along the Pyrenees;

the Weimerian Army held the Rhinland and harassed Spanish land communications; the Swedish Army made good its hold over Western Pomerama; the Dutch fleet was brought in to isolate the Netherlands from Spain by sea. After Richelieu's death, Mazarin took up the work and carried it to a triumphant conclusion.

The opening years of this period, it is true, saw a number of French reverses at the hands of the redoubtable Spanish .infantry. Later on, however, France produced two generals of genius—Louis de Bourbon, Prince of Conde, and Henry d'Auvergne, Viscount Turenne. These men, before the end of the war, had made French arms supreme in Europe.

Outstanding events in this ragged and ubiquitous struggle—events that did most to determine the final issue were:

   (i) the Swedish victory at Wittstock 1636;

   (ii) the victory of Bernand of Saxe-Weimar at Rheinfelden in 1638;

   (iii) Conde's crushing defeat of the Spaniards in the Netherlands at Rocroi in 1643—a victory invaluable as confirming Mazarin in power; and

   (iv) the joint invasion of Bavaria in 1648 by the French under Turenne and the Swedes under Wraugel, culminating in the battle of Zusmarshausen. The savage devastation of Southern Germany subsequent to this victory of Turenne compelled the reluctant Catholics to accept a dictated peace.

Discussions with a view to a settlement had been going on for several years. The Catholic Powers—the emperor, the kings of France and Spain, the ecclesiastical electors, the Catholic princes—had had representatives at Munster in Westphalia. The Protestant Powers—the king of Sweden, the Lutheran and Calvinistic electors, princes, and cities together also with their ally the king of France, had representatives at the contiguous Osnabruck. The decisive events of 1648 brought discussions to an end and enabled the Protestant Powers to have a determining voice in the settlement usually known as the Peace of Westphalia (October 1648).

4.4 SIGNIFICANCE OF THE WAR

The peace treaties signed in October 1648, known as Peace of Westphalia, established the principle of non-interference as a pillar of international relationships. The conclusion of the Peace of Westphalia marked the end of the Wars of Religion; henceforth, commerce, colonization, and command of the sea were the main subjects of contest. It also marked the establishment of the modern state system based on the principles of territorial sovereignty, theoretical equality, and internal autonomy. It signalized, too, the extinction of the mediaeval idea of a *Respublica Christiana* administered by a Holy Roman Emperor and a Holy Roman Pope.

Peace of Westphalia also displayed the utter disruption of Germany; the central authority had vanished away; the Hapsburgs had sunk into impotence, save as local rulers; the way had been opened for the sinister rise of Prussia to ascendancy in north Germany, and for the anti-national machinations of Bavaria in south Germany.

<notes>
NOTES

Check Your Progress

3. What are the phases of the Thirty Years' war?

4. In 1630, what happened at the Diet of Regensburg?

5. Cite any four important settlement made in the Peace of Westphalia, October 1648.

Fig. 4.1 *Peace of Westphalia, October 1648*

The Peace of Westphalia did not end the Franco-Spanish war which had begun in 1635. That dreary struggle dragged on for another eleven years, occupying the major part of Mazarin's attention during the closing period of his life. It was, of course, much impeded and protracted by the internal disturbances due to the Fronde (1648-53). In 1657, Mazarin, at last free and supreme, made an alliance with England, and the combined forces of the two countries, operating in the Spanish Netherlands, soon compelled Spain to accept defeat. One of Mazarin's last important acts was to conclude the Treaty of the Pyrenees (7 November 1659) with Spain.

The terms of this extremely important settlement are as follows:

1. France was to acquire Roussillon and Cerdagne, Artois and portions of Hainault and Luxemburg.

2. The young Louis XIV was to marry Maria Theresa, eldest daughter of Philip IV—a fateful marriage.

3. The principle 'cuius regio, eius religio' was to be maintained.

4. Calvinists were to enjoy the same rights as Lutherans.

5. Ecclesiastical lands were to remain as on 1 January 1624.

6. Catholics and Protestants to have equal representation in the Reichskammergericht (the sovereign court of the old German empire), as per the Second Territorial Settlement of Germany.

7. The Elector-Palatinate to recover the Lower Palatinate and to receive a new electoral hat.

8. Max of Bavaria to keep the Upper Palatinate with the old electorate.

9. The Elector of Saxony to receive Lusatia and part of Magdeburg.

10. The Elector of Brandenburg to receive the reminder of Magdeburg, together with various other bishoprics and duchies as per the Third Settlement of External Claims.

11. The Swedes to acquire western Pomerania, Bremen and Verden, with representation in the Imperial Diet.

12. The French to secure Austrian Alsace with Breisach, but excluding Strasbourg, the fortresses of Phillipsburg and Pinerolo, together with confirmation of their possession of Metz, Toul and Verdun.

13. The independence of the city of Bremen was clarified.

4.5 GROWTH OF PARLIAMENTARY INSTITUTIONS IN ENGLAND

The parliamentary institutions were first developed in England. The British Parliament is regarded as the mother of all parliaments. In fact, the British parliamentary system is regarded as a model for parliamentary institutions the world over. It evolved over a period of seven to eight centuries.

During this period of evolution, England passed from absolute monarchy to modern constitutional monarchy. Prior to that, there was no parliament and the king ruled with the help of a privy council, even though he was not bound by its advice. The first formal body, which can be regarded as the forerunner of the modern parliament, was formed by King John (Figure 4.2) in 1213 when he called upon each of the counties to send four discreet knights to a meeting of the Great Council to accept taxes proposed by him.

Fig. 4.2 King John of England

This practice of getting tax approved from representative gathering was followed by the later kings. In 1265, Simon de Montfort also invited two townsmen from twenty selected towns to attend the meeting of the parliament. Thus, the parliament began to represent the barons, the clergy and the commons. These three sections of society met as a common body to hear the king's proposals and then held separate meetings to discuss these proposals and again met as a single body to vote upon them.

Thus, a sort of three houses of parliament came into existence. But subsequently, the greater barons and higher clergy, because of their common interests, began to hold joint meetings and, thus, the House of Lords came into existence. The commons, on the other hand, began to hold separate meetings and, thus, the House of Commons

The powers of the parliament also underwent transformation over a period of time. Originally, it performed only judicial functions and was known as the High Court of Parliament. But gradually, it acquired control over finance. Finally, it acquired the power to make laws. Initially in matter of legislation, it only submitted legislative proposals to the king in the form of petitions and they became statutes only if the king accorded his assent.

In due course of time, the parliament acquired effective legislative powers. In the financial sphere, it came to be recognized as the sole authority for the imposition of taxes. With the passage of time, even legislation became the prerogative of the parliament, even though formally the monarch continued to be at the centre of the picture.

4.5.1 Origin of Parliament System

A parliament is made up of two components, the House of Commons and the House of Lords. It first met in the 13th century in the reign of Henry III. It met in medieval times only when the king wanted to raise a new tax or to make new laws that had the agreement of the powerful people of England. In those days, the House of Lords was far more important than the House of Commons. All the Lords of England could come to the meetings of the House of Lords. The House of Commons had two kinds of members. The first kind came from the counties. Each county could send two Members of Parliament to the House of Commons. The towns, whom the King invited to send member of parliaments' could each send two representatives to the House of Commons.

In those days, the parliament did not meet very often. However, the laws it made were the most powerful laws in the land. This was because the Lords and Commons had agreed with the King that they should be made. Let us now discuss the evolution of the parliament under the several influential kings and individuals.

Henry VIII (1509–1547) and Parliament

In the 16th century, Henry VIII wanted to leave the Roman Catholic Church and set up his own church. He wanted to do this in order to get a divorce from his wife Catherine of Aragon. The Pope would not give Henry a divorce so Henry decided to leave the Roman Catholic Church and give himself a divorce. He decided to do this by passing laws in the parliament. This meant that he had to call the parliament together to pass the laws he needed. The parliament met in 1529. It had to meet for a long time (until 1539) in order to pass all the laws that Henry wanted. They met for longer than ever before. They agreed to pass the laws Henry wanted because some members of parliament were jealous of the wealth of the Church. They also did not like the Pope because he was a foreigner. As Henry chose to use laws made in the parliament to change England's religion, any future king or queen who wanted to make changes to England's religion would have to call the parliament together to change those laws.

Edward VI (1547–1553) and Mary I (1553–1558) and Parliament

When Henry VIII died in 1547, he was succeeded by his son Edward. Edward VI was a very religious young man. He wanted to make England's religion truly Protestant. Although Henry had stopped the Pope being the head of the English Church, he had not changed the kind of religion followed in England. It was still really the same as the Roman Catholic religion, but without the Pope (Some people said Henry had become

his own Pope). Edward had to change the law to make England truly Protestant so he called the parliament to do this. When Edward died, he was succeeded by his half-sister Mary. Mary was a devout Roman Catholic. She wanted to change England's religion back to Roman Catholicism. This meant that she too had to call the parliament together to change the laws on religion. Mary made Roman Catholicism England's religion again before she died in 1558.

Elizabeth I (1558–1603) and Parliament

Mary's successor was her half-sister Elizabeth I. Elizabeth I (Figure 4.3) was not particularly religious. However, Mary had persecuted the Protestants very severely in her reign (she had over 300 burnt to death for their religion). Many people in England had turned against Roman Catholicism because of Mary's policies. In order to please these people, Elizabeth I decided to make England a Protestant country. This meant that she had to call the parliament to change the laws on religion. Her first parliament met in 1558, the first year of her reign. This parliament made England a moderate Protestant country in 1559.

Fig. 4.3 Elizabeth I (1558–1603)

Some people did not think that Elizabeth I had made England's religion Protestant enough. These people were called Puritans. They criticized her religious policy in the parliament.

James I (1603–1625) and Parliament

James I became king of England when Elizabeth died in 1603. He had previously been king of Scotland. Scotland was a more Protestant country than England. The Puritans hoped that James would make England like Scotland. However, James preferred England's religion to that of Scotland. James and the Puritans had a clash in the parliament. James had to call the parliament because when Elizabeth died, she left debts of around £300,000 (This would be several millions in modern money).

The only way James could pay off these debts and balance his budget was if the parliament granted him more taxes. This was not his only problem. At this time,

many wars were being fought over religion in Europe. The parliament put James under pressure to join in to defend foreign Protestants. When he did this, they did not give him enough money to fight the war properly. This meant that England did badly in these wars. The parliament then blamed James for the failures and demanded an enquiry into how the money that they had given him had been spent.

Charles I (1625–1649) and Parliament

Charles became king in 1625. He did not get on with the parliament any better than his father had done. Things got so bad that from 1629, he decided to rule without a parliament. In order to pay for his government, he had to collect all sorts of taxes that were of dubious legality. He was quite successful. As long as he avoided war, he managed to get enough income to run his government.

In 1637, Charles made a big mistake. He decided to force the Scots to have the same religion as England. This led to a war, which Charles lost. The Scots invaded northern England and demanded that Charles pay them before they would leave. He had to call the parliament to raise enough money from taxes to get the Scots to leave. Consequently, Charles called the parliament for the first time in eleven years. The parliament met in 1640 and used the opportunity to express all its complaints about what Charles had done in the years 1629–40.

At first, only a few members of parliament supported Charles. However, when the more extreme Protestants (Puritans) began to demand radical (very great) changes to England's religion, the more moderate members of parliament joined Charles in defending the English church. Relations between the king and the parliament finally broke down when an argument started over who would control the militia. This was the only armed force in England and whoever controlled it could run the country. Neither side could trust each other. In August 1642, Charles left London and called all loyal Englishmen to join him in fighting the disloyal parliament. The Civil War had begun.

Civil War (1642–49), Cromwell (1649–1658) and Parliament

The Civil War began in 1642, and by 1648 the parliament had won. In 1649, the king was executed and England became a republic. However, the troubles were not over. Many of the landowners and almost all of the aristocracy had opposed the execution of the king. This meant that the parliament depended on the army to run the country. The leader of the army was Oliver Cromwell (Figure 4.4).

During the 1650s, he repeatedly expelled the parliaments. This was because they would not give the religious toleration he wanted. Although he had several parliaments, he was really a military dictator. When he died, the gentry (landowners) who made up most of the House of Commons were determined not to have another military dictatorship. They worked with one of Cromwell's generals, George Monck, to prevent this. They wanted to have the parliamentarians again. They thought that the best way to prevent another dictatorship was to have a king. As a result, Charles II was recalled as king in 1660.

Fig. 4.4 *Oliver Cromwell dissolving the Parliament*

Charles II (1660–1685) and Parliament

At first Charles got on well with his parliament. However, things began to go wrong over Charles attitude towards religion. His foreign and religious policies suggested that he had a lot of sympathy for Roman Catholicism. This worried a lot of the gentry and made his relationship with the parliament very difficult.

Charles had no legitimate children to succeed him when he died. This meant that he would be succeeded by his brother James. James was a Roman Catholic. This worried many members of the gentry even more and led to a crisis in 1679–81. This was called the exclusion crisis. At the beginning of the crisis, the Crown was in a weak position with few supporters. The behaviour of some of the radical critics of Charles and James worried some people. They were frightened that if they did not let James become the king, there would be another republic and another military dictatorship. These people rallied to the support of Charles and James. They were called Tories. With their support, Charles beat the radicals (called Whigs) and James became king in 1685.

James II (1685–1688) and the Glorious Revolution

When he became the king, James, called James II (Figure 4.5), was so popular that he was given more taxes than any king before. James II used this to build up a large army. Things began to go wrong when he tried to bring in religious toleration for Roman Catholics. To do this, James II ignored the law. By doing this, James convinced the nobles and the landowners (called gentry) that he i: ¹ended to rule without a parliament. Seven noblemen invited James' son-in-law William to invade England to protect their religion. William was a very strong Protestant and was the ruler of Holland. In November 1688, William invaded England

Fig. 4.5 James II (1685–1688)

During the autumn, he managed to scare James into running away to France. This meant that there was no king in England. The parliament was called by William to consider the situation. The members of parliament and Lords were worried that if there was no king, the country might descend into anarchy. The parliament decided that William and his wife Mary would be joint rulers. Before they declared that they were the rulers, the parliament passed a special law, in 1689. It was called the Declaration of Rights. It said that:

- Kings could not raise taxes without the parliament's agreement,
- The king could not be a Catholic, and
- The parliament should meet regularly.

William soon became involved in a war with James and his friend Louis XIV, the king of France. To fight the war, William needed a lot of money. This meant that he had to call the parliament. Because the war lasted so long, William had to call the parliament every year and had to work closely with it. William reigned from 1689 until 1702. He came to depend on the parliament for the money it provided to fight wars against France. Because the parliament met every year and was so involved in running the country, it became an essential part of the government. As a result, rest of the subsequent kings or queens have never attempted to rule without it.

4.5.2 Development of Constitutional Monarchy

A constitutional monarchy is a type of government in which a monarch is the head of state. He operates within the limits of a written (i.e., codified), unwritten (i.e., uncodified) or blended constitution. It is different from absolute monarchy because in the latter, monarch serves as the only source of political power in the state and is not lawfully bound by any constitution. Most constitutional monarchies use a parliamentary system.

In this system, the monarch may have stringently ceremonial duties or may control reserved powers, which the constitution allows him to have. Such a monarch has a directly or indirectly elected prime minister who is the head of government. The prime minister exercises valuable political power.

Nature of monarchy

The years between the reigns of Charles I and the first two Georges saw a series of important changes to the way the British Isles was governed. In 1625, at the start of Charles I's reign, power was vested in the person of the monarch, who was very clearly 'appointed by God'. The Divine Right of Kings had been promulgated as a doctrine by James I, Charles' father, and was believed in more strongly by Charles. All accepted the principle that it was God, acting through hereditary succession, who chose the king. To tamper with this was to tamper with the God ordained Chain of Being. To do so risked the collapse of all order in society. This would lead to anarchy and all those with property would lose. Consequently, none of the ruling classes contemplated any such thing.

Role of Parliament

At that time, the parliament was an occasional body summoned and dissolved at the whim of the monarch; if the king did not call the parliament for a long period that was his right, for he was not obliged to call the parliament at all. When it was called, the parliament met for as long as the king required its assistance.

The parliament was not a part of government. Its remit was to provide funds in the exceptional circumstances that had led the monarch to summon it into being. It could ask redress, by the monarch, of its grievances, and the king would graciously grant redress by the Act of Parliament. The initiative lay with the king. Since the reign of Henry VIII, the parliament could be asked to modify the legal basis of the Church settlement should the monarch require such an action. Effective ruling was outside the parliament's remit and was the sole preserve of the monarch.

Need to work with the local 'rulers'

The British Isles were ruled as a series of separate kingdoms united only by their having a common monarch. Each kingdom had its own legal system, education, Church, social system and in the case of England and Scotland, its own parliament. Within each of these three kingdoms, the monarchs' power rested upon a good working relationship with the significant rulers of each locality. Without this, kings could make policy but they would find it very difficult to raise the funds needed to put policy into practice as well as ensure compliance with their policy in any or all of their separate kingdoms. Wise monarchs thus ruled through their local ruling classes and the chief individuals in those kingdoms. A secure and reliable source of income was a major limitation on royal power.

4.5.3 Development of Parliamentary Institutions

After a brief narrative of the development of parliament and its changing role in the UK, it shall be desirable to have an idea about the development of various institutions of parliamentary system in Britain. Some of the parliamentary institutions, which deserve our attention include electorate, political parties, frequent elections, cabinet and civil services.

1. Electorate

The parliament is not the only institution of democracy in Britain. The electorate, which elects the parliament and is the master of the country, is another important

institution of the parliamentary democracy. The right to franchise (or right to vote) was very restricted about two to three centuries ago. Only rich people possessed franchise, while the poor were denied the same. Gradually, a number of reforms were carried out to extend franchise to the middle classes.

Subsequently, the working classes and women were also enfranchised. It was only in 1929 that right of franchise was granted to all citizens above 21 years of age. Further reforms were carried out under the Representation of People's Act 1948, which abolished two-member constituencies and the practice of two votes exercised by certain persons (on the basis of their education, property or status).

The Act of 1948, for the first time, introduced the principle of 'one vote'. Thus, right to franchise was granted to all men and women who had attained the age of 21 years, except lunatics, criminals, offenders against electoral laws and sitting peers, among others. Later on, the voting age was reduced to 18 years.

2. Periodical elections

Another notable British Parliamentary institution is the practice of conducting periodical elections. Though the system of elections has been in vogue in Britain for quite some time, the practice gained regular currency only in the 19th century. Initially, the parliament enjoyed a term of three years, which was fixed under the Triennial Act of 1694. The term of the parliament was increased to seven years through a Parliament Act in 1715.

The term was further reduced to five years under the Parliament Act of 1911. However, it is not essential that the parliament must enjoy full term of five years. It can be dissolved earlier also. Actually, elections are held more frequently than at the prescribed intervals.

There are adequate provisions in Britain to ensure fair elections. Voting takes place by secret ballot. Normally, the voters cast vote in person at the polling booth, but voters residing abroad, merchants and seamen can vote by proxy or post.

3. Political parties

The political parties, which are another important institution of British Parliamentary system, are not known to the law and are an extra-constitutional growth. In fact, their growth was gradual and unintentional. Generally, the beginning of the political parties in Britain is traced to 1642 when the politically conscious sections of the population divided themselves into royalists and parliament men. This division reflected the difference between the economic, religious and political ideals and paved the way for future party affiliation.

Between 1688–1714, the political parties assumed more concrete shape and two major parties—Whigs and Torries—made their appearance. It may be observed that the political groups formed so far cannot be strictly described as political parties because they lacked political organization.

The political divisions did not become clear until the French Revolution. The French Revolution sharpened political differences. The Tories regarded the revolution as objectionable because it deprived the French King and the French aristocracy of their rights, while the Whigs welcomed the Revolution and looked upon it as a movement to overthrow tyrannical privileges.

The party system further hardened after 1794 and there was considerable decline in the number of independent members in parliament. With the extension of franchise, the political parties set up permanent central offices to find candidates for constituencies and constituencies for candidates, to collect and distribute funds, etc. The Conservatives formed their central office in 1863 and the Liberals in 1865.

It may be noted that the Conservatives projected themselves as Tories, a party which stood for the conservation of British Constitution. On the other hand, the Whigs renamed themselves as Liberals.

The British political parties assumed a new class basis after the Conservative Party split on the question of repeal of Corn Laws in 1846. On the one hand, there were members who favoured protectionist policies, who came to be known as the Conservatives. On the other hand, there were Whigs, Radicals and Liberal Conservatives who were bound by faith in principles of free trade. They formed themselves into the Liberal Party.

The party conflict was further accentuated in 1886 on the question of grant of Home Rule to Ireland. Thereafter, the Conservative Party came to be recognized as the representative of the propertied classes, while the Liberal Party came to be looked upon as party of salaries and wage-earning classes.

Towards the close of the 19th century, a new political party was formed by the non-Marxist socialists under the name of Independent Labour Party. It convened a conference of trade unions and socialist societies in 1899 to consider the means of securing the representation of labour members in the parliament. Gradually, this new party (the Labour Party) supplanted the Liberal Party as the alternative government.

In fact, a sort of perpetual duel has been going on between parties in Britain since the 17th century—Royalists and Puritans; Tories and Whigs; Conservatives and Liberals; and Conservative and Labour. The presence of two major political parties has been a basic feature of the British parliamentary system. Though a number of other political parties have also existed in Britain, in practice, the struggle for power has been confined to only two major political parties at all times.

The political parties have played an important role in the successful working of the parliamentary democracy in Britain. The majority party supports the government and helps it to carry out its policies.

The minority party forms the opposition and criticizes the government for its lapses. It forms the government in case a vote of no confidence is passed against it. Under the British Parliamentary system, the opposition can always hope to replace the majority party and form the government. As a result, the members of the party are bound by rigid discipline. The majority party loyally supports its leaders so that they may continue in power, while those belonging to the opposition party, solidly stand behind their leaders so that they may form the government.

Under the British parliamentary system, the opposition plays an important role. It knocks the government about, exhorts it if it makes mistakes and tries to prove that the ministers are incompetent and ought to be fired by the prime minister. It may be observed that the opposition does not play only a negative role, but also a positive role.

As political expert Lord Morrison has observed 'Denunciation, negative criticism, are parts of its job–an important part of its job–but positive policies, constructive proposals are also an essential part of its task....' So the opposition has its

job to do; it should balance between criticism and denunciation and positive and constructive ideas.

Almost similar views were expressed by former British Prime Minister Gladstone about the role of the opposition party. He said, 'A party in opposition cannot afford to be irresponsible, to oppose for the sake of opposition, to obstruct the process of government, if it hopes to achieve power within ten or twenty years, for a bad reputation lives long.'

4. Cabinet

The cabinet is another important institution of parliamentary democracy in Britain. It can very well be described as an executive committee of the parliament because all the members of the cabinet (Council of Ministers) are taken from the parliament and are accountable to the popularly elected representatives of the people.

The members of the cabinet have to defend their policies on the floor of the parliament (House of Commons). The cabinet gradually developed in Britain. Generally, its origin is traced back to the year 1667 when Charles II invited a small group of intimate advisers to advice and assist him.

In all he invited five persons named Clifford, Ashley, Buckingham, Arlington and Lauderdale. From the initial letters of these five members, the body came to be named as CABAL, and became the forerunner of the present cabinet.

Generally, these members held their meetings in a small room or 'cabinet' and this body came to be named as the cabinet. The institution of cabinet further developed during the reign of George I (1714–27).

Due to ignorance of the English language and lack of interest in British politics, George I requested Walpole, his senior-most minister, to preside over the meetings of this body and thus contributed to the rise of the office of the prime minister and exclusion of king from the meetings of the cabinet.

Gradually, the other features of cabinet system also developed. These features were as follows:

- All the members of the cabinet must be members of either House of Parliament.
- All the ministers must be taken from the same political party.
- Cabinet is formed by the party, which has majority of members in the House of Commons.
- Members of the cabinet pursue the same policy and are jointly responsible to the House of Commons.
- The cabinet can be ousted from office through a vote of no confidence by the parliament (House of Commons).
- Prime minister is the leader of the majority party.
- During emergencies, national governments are formed which contain representatives of all the major political parties. This is done to ensure a united front against common enemies and threats.

5. Civil services

Finally, the civil services also play a vital role in the working of the parliamentary system of government in Britain. The civil servants place at the disposal of the ministers.

who are laymen, expert advice and assistance and enable them to take decisions regarding policy etc. Sometimes the ministers may leave the decisions to civil servants, but the ultimate responsibility for these decisions rests with the minister.

The civil servants, on the other hand, work impartially and act anonymously. During earlier times, the civil servants were recruited by the ministers from amongst their relatives, friends and admirers and were often quite inefficient. But Gladstone introduced the practice of recruitment of civil services through Civil Services Commission on the basis of a competitive examination.

This practice still persists and now recruitment is made on the basis of an open competition. These civil servants are expected to provide necessary data and information to the minister on the basis of which he formulates his policy. After the policy has been formulated, the civil servants are expected to faithfully carry out the policy, even if they do not agree with it.

In fact, it is difficult to imagine that the parliamentary system of government in Britain can work without civil servants. Over the years, the ministers have become increasingly dependent on the civil servants and often the civil servants make use of the ministerial powers without any responsibility.

In view of the enormous increase in the powers of the civil servants, British historian Ramsay Muir has alleged that bureaucracy thrives under the 'cloak of ministerial responsibility'. British economists Sidney and Beatrice Webb also say 'the government of Britain is, in fact carried on, not by the cabinet, nor even by individual ministers, but by the civil services'.

It is evident from this description that parliamentary institutions in Britain have gradually evolved. In fact, their evolution is intimately linked with the development of democracy in Britain.

ACTIVITY

1. Research on the Internet and list the European states that participated in the Thirty Years' War.

2. Find out what is the current states of monarch in the UK and who are the prominent individuals of the present-day British Parliament.

3. Visit www. labour.org.uk and find out more about the history and origin of the Labour Party. Then write a 750-word essay on its contribution to Britain.

DID YOU KNOW

A major consequence of the Thirty Years' War was the devastation of entire regions, denuded by the foraging armies. Famine and disease significantly decreased the population of the German states, Bohemia, the Low countries, and Italy; and most of the combatant powers went bankrupt.

4.6 SUMMARY

In this unit, you have learnt that:

- The Thirty Years' War (1618–1648) was basically a series of wars predominantly fought in Central Europe involving most of the European states.

- In the German history, Peace of Augsburg (1555) could bring about only a temporary settlement of the conflict between Catholics and Lutherans in the Holy Roman Empire. The outcome of this settlement was extremely unsatisfactory.

- The election duly took place at Frankfurt in March 1558—it was a mere formality; for Ferdinand had administered the Hapsburg lands since 1521, and had been elected "King of the Romans", that is, prospective emperor, in 1531.

- As a consequence of the Peace of Augsburg, Protestantism was on the advance again. On the one hand, in spite of the regulations respecting "ecclesiastical reservations", bishops and their chapter were going over bodily to the Lutheran side, carrying all the episcopal property and patronage with them.

- Early in the seventeenth century, the menaced Protestants began to organize themselves for resistance. In particular, the Calvinists of the Upper Rhineland formed a defensive Union in 1608 under the Elector-Palatine, Frederick IV. The Catholics replied by forming a League in 1609 under the leadership of Maximilian of Bavaria. All things indicated the renewal of the war of religion.

- The Protestant stalwarts, headed by Count Henry of Thurn, furious at the Diet's abject surrender in 1617, determined to repudiate the settlement, dethrone Ferdinand, expel the Hapsburgs altogether, and proceed to elect a king of their own. Accordingly on 22 May 1618, accompanied by a band of fully-armed men, the Protestant stalwarts made their way to the Castle of Prague, presented themselves before the two chief regents, Martinitz and Slavata.

- The Thirty Years' War began with the Bohemian revolt in 1618 and ended with the Peace of Westphalia in 1648.

- The Wars passed through four main phases which may be distinguished as: (i) the Bohemian Period (1618–23), (ii) the Danish Period (1624–29), (iii) the Swedish Period (1629–35), and (iv) the French Period (1635–48).

- The British Parliamentary system is regarded as a model for parliamentary institutions the world over. It evolved over a period of seven to eight centuries.

- All the Lords of England could come to the meetings of the House of Lords. The House of Commons had two kinds of members. The first kind came from the counties. Each county could send two Members of Parliament to the House of Commons.

- Many people in England had turned against Roman Catholicism because of Mary's policies. In order to please these people, Elizabeth I decided to make England a Protestant country.

- The Civil War began in 1642, and by 1648 the parliament had won. In 1649, the king was executed and England became a republic.

- Though the system of elections has been in vogue in Britain for quite some time, the practice gained regular currency only in the 19th century. Initially, the

parliament enjoyed a term of three years, which was fixed under the Triennial Act of 1694. The term of the parliament was increased to seven years through a Parliament Act in 1715.

- The beginning of the political parties in Britain is traced to 1642 when the politically conscious sections of the population divided themselves into royalists and parliament men. This division reflected the difference between the economic, religious and political ideals and paved the way for future party affiliation.

- Between 1688–1714, the political parties assumed more concrete shape and two major parties—Whigs and Torries—made their appearance. It may be observed that the political groups formed so far cannot be strictly described as political parties because they lacked political organization.

- Under the British parliamentary system, the opposition plays an important role. It knocks the government about, exhorts it if it makes mistakes and tries to prove that the ministers are incompetent and ought to be fired by the prime minister. It may be observed that the opposition does not play only a negative role, but also a positive role.

4.7 KEY TERMS

- **Apostasy:** Formal disaffiliation from or abandonment or renunciation of a religion by a person.

- **Calvinism:** Theological system associated with the Reformer John Calvin that emphasizes the rule of God over all things as reflected in its understanding of Scripture, God, humanity, salvation and the Church.

- **Constitutional monarchy:** Type of government in which a monarch is the head of state.

- *Cuius regio, eius religio*: The religion of the ruler dictated the religion of the ruled.

- **Diet of Augsburg:** Meetings of the Imperial Diet and the Holy Roman Empire in the German city of Augsburg; the most important being the one ensuing religious wars between the Roman Catholic Emperor Charles V and the Protestant Schmalkaldic League in the early 16th century.

- **Diet of Regensburg (1630):** A meeting of the prince-electors which occurred at Regensburg from July to November 1630; and resulted in a major loss of power for the Holy Roman Emperor Ferdinand II.

- **Edict of Restitution:** Conducted in March 1629; here, at one stroke of the imperial pen ordered the restoration of all ecclesiastical properties secularized since the Augsburg settlement of 1555.

- **Heresy and schism:** the ones who generally refuse to follow the Pope and the bishops.

- **Lutheranism:** A major branch of Western Christianity that identifies with the theology of the German reformer Martin Luther.

- **Peace of Augsburg:** A treaty between Charles V and the forces of the Schmalkaldic League, an alliance of Lutheran princes, on 25 September 1555.

- **Treaty of Barwalde (1631):** A treaty concluding an alliance between France and Sweden during the Thirty Years' War.
- **Treaty of Lubeck:** The treaty of June 1629, where Denmark was allowed to keep her possessions including the valuable state of Holstein.

4.8 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The outcome of Peace of Augsburg (1555) was extremely unsatisfactory. It could bring about only a temporary settlement of the conflict between Catholics and Lutherans in the Holy Roman Empire. Its terms were vague and ambiguous, and the settlement also provided no machinery by means of which its terms could be enforced. Its enforcement proved to be a constant source of friction, which led to the armed conflict of 1618.

2. Maximilian II, son of Ferdinand, succeeded him to the throne of Germany.

3. The Wars passed through four main phases which may be distinguished as:
   (i) The Bohemian Period (1618–23)
   (ii) The Danish Period (1624–29)
   (iii) The Swedish Period (1629–35)
   (iv) The French Period (1635–48)

4. In 1630, the active mover Richelieu, the consummate master of statecraft, with uncanny skill carried on simultaneously two sets of negotiations, both crowned with complete success. On the one hand, through the agency of a clever Capuchin, Father Joseph, he worked up Maximilian of Bavaria; and the other leaders of the Catholic League, who were assembled in the Diet of Regensburg (1630), to demand and insist upon the dismissal of the impious and ambitious Wallenstein.

5. One of Mazarin's last important acts was to conclude the Treaty of the Pyrenees (7 November 1659) with Spain. The terms of this extremely important settlement included:
   (i) France was to acquire Roussillon and Cerdagne, Artois and portions of Hainault and Luxemburg.
   (ii) The young Louis XIV was to marry Maria Theresa, eldest daughter of Philip IV—a fateful marriage.
   (iii) The principle 'cuius regio, eius religio' was to be maintained.
   (iv) Calvinists were to enjoy the same rights as Lutherans.

6. Peace of Westphalia (1648) marked the end of the Wars of Religion; henceforth, commerce, colonization, and command of the sea were the main subjects of contest. It also marked the establishment of the modern state system based on the principles of territorial sovereignty, theoretical equality, and internal autonomy. It signalized, too, the extinction of the mediaeval idea of a Respublica Christiana administered by a Holy Roman Emperor and a Holy Roman Pope.

7. Under the Treaty of the Pyrenees (7 November 1659) with Spain (i) Calvinists were to enjoy the same rights as Lutherans and (ii) Ecclesiastical lands were to remain as on 1 January 1624.

8. Some people did not think that Elizabeth I had made England's religion Protestant enough. These people were called Puritans. They criticized her religious policy in the parliament. When James I became king of England in 1603, he preferred England's religion to that of Scotland. James and the Puritans had a clash in the parliament. James had to call the parliament because when Elizabeth died, she left debts of around £300,000.

9. Constitutional monarchy is a type of government in which a monarch is the head of state. He operates within the limits of a written (i.e., codified), unwritten (i.e., uncodified) or blended constitution.

10. James II convinced the nobles and the landowners (called Gentry) that he intended to rule without a parliament. Seven noblemen invited James' son-in-law William to invade England to protect their religion. William was a very strong Protestant and was the ruler of Holland. In November 1688, William invaded England. During the autumn, he managed to scare James into running away to France. This meant that there was no king in England. The parliament was called by William to consider the situation. The members of parliament and Lords were worried that if there was no king, the country might descend into anarchy. The parliament decided that William and his wife Mary would be joint rulers. Before they declared that they were the rulers, the parliament passed a special law, in 1689. It was called the Declaration of Rights. It said that:

   - Kings could not raise taxes without the parliament's agreement,
   - The king could not be a Catholic, and
   - The parliament should meet regularly.

11. The civil servants, on the other hand, work impartially and act anonymously. During earlier times, the civil servants were recruited by the ministers from amongst their relatives, friends and admirers and were often quite inefficient. But Gladstone introduced the practice of recruitment of civil services through Civil Services Commission on the basis of a competitive examination. This practice still persists and now recruitment is made on the basis of an open competition. These civil servants are expected to provide necessary data and information to the minister on the basis of which he formulates his policy. After the policy has been formulated, the civil servants are expected to faithfully carry out the policy, even if they do not agree with it. In fact, it is difficult to imagine that the parliamentary system of government in Britain can work without civil servants. Over the years, the ministers have become increasingly dependent on the civil servants and often the civil servants make use of the ministerial powers without any responsibility.

4.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What do you understand by the Thirty Years' War?
2. What led to the outbreak of Thirty Years' War? Enumerate.
3. In how many phases can the Thirty Years' of War be divide? Discuss.
4. What was the role of religion in the Thirty Years' War? Elaborate your answer with historical incidences.

5. List the characteristics of the British Parliament in the 17th century.

6. What are the special features of the British Cabinet and Opposition in the Parliament?

Long-Answer Questions

1. Discuss the origin of Thirty Years' of War.

2. Discuss the significance of the Thirty Years' War.

3. Explain in detail the growth of parliamentary institutions in England—origin of parliament system, development of constitutional monarchy and parliamentary institutions.

4. Explain the growth of parliamentary institutions in England.

4.10 FURTHER READING

Mays, Michael; *Nation States: The Cultures of Irish Nationalism,* Lexington Books, Maryland, 2007.

Dickinson, L.G.; *The Development of Parliament During the Nineteenth Century,* The Lawbook Exchange Ltd, New Jersey, 2003.

Sayles, O. G.; *The King's Parliament of England,* Edward Arnold Publishers, London, 1975.

UNIT 5 EMERGENCE OF SCIENTIFIC VIEW AND ENLIGHTENMENT

5.0 INTRODUCTION

The events of the 20th century were highly influenced by the socio-political development of the past. The massive changes set in motion in the previous centuries showed their consequences in the 20th and 21st centuries. The primary force behind this was the 'power of reason' that aimed to transform society and seek and explore new knowledge. The 'scientific view' emerged to challenge and oppose the intolerance of the Church and state.

This age of 'enlightenment' brought people out of a state of 'ignorance' and encouraged them to question the existing systems and work towards intellectual, cultural and architectural advancement.

In this unit, you will study about the emergence of scientific view and the factors responsible for 'enlightenment' and modernism in literature, art, architecture and music during the age of enlightenment.

5.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Describe how the development of scientific view began with significant contributions from Copernicus, Galileo and Newton
- List the names of the scientists and philosophers who contributed significantly to the Age of Reason and Enlightenment
- Discuss the factors that led to the emergence of the Age of Enlightenment
- Analyse the changes brought about in the various art forms, such as painting and music, during the Age of Enlightenment
- Interpret the concept of neoclassicism

5.2 SCIENTIFIC REVOLUTION

One of the most significant developments in the western intellectual tradition was the Scientific Revolution. It revolutionized the manner in which the individual observed the world. It was an epistemological revolution that altered man's thought process. It was definitely an intellectual revolution, that is, a revolution in the domain of human knowledge. During the European Enlightenment of the 18th century, new ways of thinking about societies started to emerge. A new, critical approach to intellectual inquiry evolved, which offered the groundwork for the development of specific scientific approaches for the acceptance of social processes. Let us look at some of the key concepts that took shape and the intellectual developments that took place during this period.

Nicolaus Copernicus (19 February 1473 – 24 May 1543) was a Polish monk and astronomer. He developed the heliocentric theory of the solar system. It replaced the geocentric theory of the cosmos, which had been developed by the Hellenistic astronomer Ptolemy. Just before his death, Copernicus published *On the Revolutions of the Celestial Spheres* in 1543. This is actually considered as the starting point of contemporary astronomy and the emergence of the scientific revolution. The scientific revolution thus overshadowed the medieval view of the world and substituted it with our modern command over physics, nature, biology and humans.

Tycho Brahe (1546–1601) was a Danish astronomer. He examined the heavens with his naked eyes and kept precise records of where the planets were with regard to the Zodiac.

Johannes Kepler (1571–1630) was a German astronomer. He employed Brahe's observations to re-examine the Copernican theory. Copernicus had supposed that the planets travel in circular motions around the sun. In fact, we now know, they travel in ellipses with the sun as one focus. Kepler was the first to suggest elliptical orbit.

Galileo Galilei (1564–1642) was an Italian astronomer. He propagated and encouraged the Copernican theory. Employing the information obtained from a Dutch telescope, he built his own telescope. Galileo was the first to examine sunspots and the moons of Jupiter. His work in ballistics resulted in the acceptance of the fact that cannonballs travel in hyperbolic motions. He also researched with vacuums and proved that a feather and a led ball fall at the same rate. He laid the basis for the works on gravity originated by Newton. The Catholic Church denounced his writings on the heliocentric theory; he was presented before the Roman Inquisition, and gave up his 'false beliefs'. Galileo did not believe in heroism. He did not wish to be executed as a heretic.
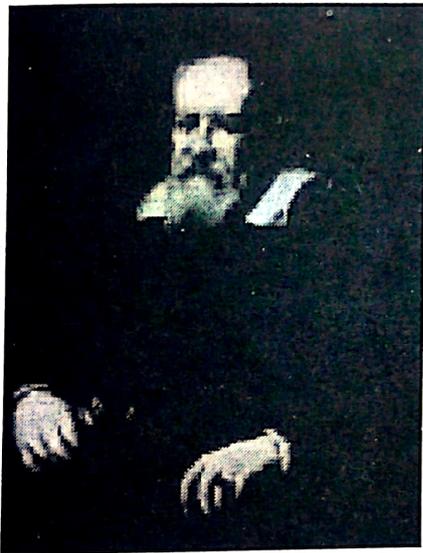
Isaac Newton (1642 – 1727) was an English scientist. He evolved the theory of gravity. Thus, he explained the motions of the planets. His mechanistic view of nature had a major impact on thinking. Compared to any other man, he ushered in the scientific revolution, which is still continuing. Figure 5.1 shows the scientists discussed here.
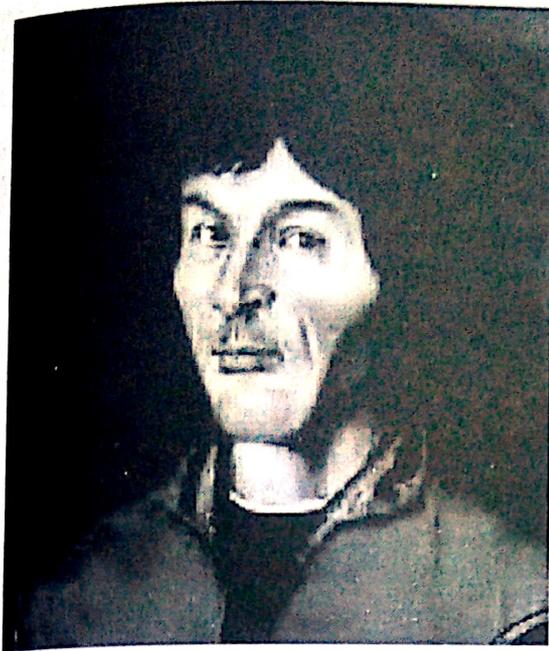
Nicolaus Copernicus
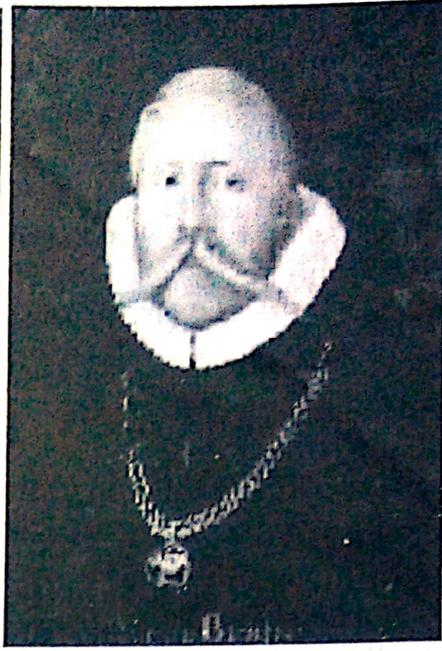
Tycho Brahe

Galileo Galilei

Johannes Kepler

Isaac Newton

Fig. 5.1   The Scientists whose works initiated the Scientific Revolution

The scientific revolution gave birth to the Age of Reason, the Age of Enlightenment, the Age of Ideology and the Age of Analysis of the 17th, 18th, 19th and 20th centuries respectively.

The following list comprises the names associated with the Philosophical Revolution or the Age of Reason:

- Rene Descartes (1596–1650)
- Benedict Spinoza (1632–1677)
- Francis Bacon (1561–1626)
- Thomas Hobbes (1588–1679)
- John Locke (1632–1704)
- David Hume (1711–1776)
- Jean-Jacques Rousseau (1712 –1778)
- Immanuel Kant (1724–1804)

The Age of Reason was produced by a few intellectual giants who fundamentally transformed Western thought. The ideas of Plato and Aristotle were substituted with a new idea about nature, man and morality. Instead of a universe managed by teleology and a striving to reach complete perfection, nature is held to pass on to the material world of our senses, which emerges to be governed by mechanical laws, whose regularities our reason is able to determine. Newton asserted that force, mass, distance and gravity govern the universe. Instead of establishing the laws of physics and astronomy, scientists shifted their attention to the development of the laws of chemical reaction, the germ theory of disease and the laws of genetic evolution.

The Newtonian universe has deep implications on man's realization of himself. It has a huge impact on all our moral and religious convictions. Modern philosophy is established on the discoveries and implications of modern science. Philosophers have been trying to find solutions for many philosophical ideas with the inferences of modern science.

Contemporary philosophy is separated into rationalists and empiricists. Continental philosophers tend to be rationalists; while the Anglo-Saxons prefer empiricism. Kant brought these two lines of thought together.

French philosopher Rene Descartes could be considered the pioneer of modern, rationalist philosophy. His philosophy was based on doubt. He thought, 'How can I be sure that what I think is true is really true.' During this time, the truths of both religion and science had become tentative. The Protestants were challenging the Catholic Church's authority. Copernicus and Galileo had questioned the geo-centric view of the universe. According to Descartes, 'If concepts that had been held for over 1500 years were to be true, how could one find error in that now? How could one trust any authority?' However, Descartes also questioned the 'authority' of our senses. According to him, 'Our senses do not offer us with precise information. It looks like the sun rises in the East and sets in the West. It travels around the earth according to our senses. But actually, we are told, it is the earth that travels around the sun. Common sense tells us that objects do not move unless pushed. But objects in a vacuum once in motion remain in motion according to Newton. Have you ever seen an atom or an electron or a graviton? But modern physics tells us that these concepts describe the building blocks of nature.' Descartes answered his point of philosophical doubt with the well-known maxim: 'I think, therefore I am.' Thought is the starting point to his

philosophy. He distinguishes between mind and matter. According to him, thought is different from physical world that our senses unveil to us. It is actually, our mind, which offers us the ideas that allow us to think and to identify with the world.

Descartes is a dualist like Plato. For Plato, the difference was between the absolute forms and our sense or impressions. For Descartes, it was between mind and matter. He is said to have studied his mind and found within it certain 'clear and distinct ideas'. The most significant among these ideas was his view of God. According to him, 'God is perfection. God would not deceive us. Therefore, the physical world is really out there (not just a dream or a figment of our imagination) and we can proceed without scientific research of the physical world and its laws.' To prove his point, he employed the ontological argument for the reality. To him, God is the concept, which includes flawlessness. 'Physical reality should a characteristic of an all-perfect concept. A God who exists only as an idea in my mind is not as perfect as a God who also physically exists. Hence, God must also have the characteristic of physical existence. This is a rational argument; it does not empirically prove His physical existence,' he said.

After him came British philosopher Thomas Hobbes who is considered pioneer of modern, empirical philosophy. One can include Francis Bacon, the English Renaissance thinker. But Hobbes was a materialist. According to him, desires and aversions govern human beings. They consider those things as good which they desire, and consider bad the things which could harm them.

Humans lived in a state of nature prior to the creation of governments and civil societies. In its former state, humans had natural rights and liberty. This included an individual's desire to live his own life on his own terms. The concept of owning property did not exist and each could take and make use of what was available.

Hobbes considered all individuals to be equal and even 'the weakest he' could kill 'the strongest he' when he is sleeping. In the state of nature, the life of man is 'nasty, brutish, cruel and short'. However, it is concluded that it is a completely undesirable condition. Hobbes, however, understood that every human action was backed by reason. They can recognize the undesirability of the state of nature and, through a social contract they can produce a government that will ensure order.

After King Charles I was executed during the English Civil War, Hobbes wrote, 'even the most tyrannical government is preferable to the shamelessness of the state of nature'. He advocated an absolutist government; but offered a modern 'explanation' for government by itself. According to him, the government is established through a social contract, which is permanent; once you renounce your natural rights, you cannot get them back.

John Locke, the father of modern democratic thinking, 'humanized' Hobbes' ideas. He agreed with the features of Hobbesian social contract theory. However, to him, life in the state of nature was not as bad as Hobbes had assumed. According to him, human beings were considerate and the state of nature was advisable. There were, however, the proverbial 'rotten apples'. In add..ion, the state of nature had its disadvantages too. Thus, creating a civil society and establishing a government were essential, as they structured the social life of people.

According to Locke, it is useful to have roads, property office to register titles to property, and even a militia for defence against invasions. Humans made social contracts to establish a government for limited purposes. 'When we create a

government, we do not give up our natural rights. We even preserve a right of revolution, if the government becomes oppressive and oversteps the bounds of the contract whereby it was created,' he said. The philosophical basis for the justification of the limited, constitutional government is drawn from the Lockean version of the social contract theory. The American form of government is derived from Locke's ideas. Locke witnessed the Glorious Revolution in England. His writings give good reason for this relatively peaceful alteration of government.

5.3 AGE OF ENLIGHTENMENT (ENLIGHTENMENT IDEAS)

The 18th century is remembered as the Age of Enlightenment. The Age refers to an era of European scholarly history that began in the early years of the 18th century. Many of the most significant thinkers, interest groups and missions connected with the Enlightenment were based in France.

The Enlightenment popularized the concepts created during the Age of Reason. The Enlightenment is on the whole the view or belief that contemporary science and our understanding of the social world obtained from contemporary science can help us to advance the living conditions on the Earth. War, poverty and injustice are not God-given penalties for our wickedness, but bad management. We can reform or overthrow the oppressive governments. Social disparity can be lessened and, maybe, overcome. Disease is not to be allowed enduringly but to be fought with new drugs. Poverty can be diminished by the productivity of new inventions and technologies. Ignorance can be conquered with the help of universal public education. Human societies can be made ideal if we have the will and employ our scientific information to plan and socially engineer for a better future. There is no frontier to what human rationale and resourcefulness can realize.

The French Enlightenment thinkers are also called philosophes. They are not actually philosophers; however, what we would nowadays call journalists or popularizers. One of the greatest achievements of the philosophes was the publication of the Encyclopédie. All those who supplied articles were called the Encyclopedists. Philosophes and encyclopedists are frequently used interchangeably while describing the French Enlightenment.

During this era, a new structure of concepts about human beings and their societies was developed in the work of an extensive variety of thinkers. Especially, a new obsession with the social world emerged. This was seen as a specific and significant realm of human activity. This spotlight on the social atmosphere generated new queries about human history, political and economic activity and types of social contacts.

To 'classical' authors or to religious texts for definite knowledge, this questioning of the social atmosphere was based in a new spirit of inquiry that no longer looked to convention. In its place, rational techniques of inquiry sought to describe how and why certain conditions of the present had arisen and, prominently, what might be done to alter these circumstances for the better. Enlightenment thinking occurred in an extensive paradigm in which certain essential tenets were accepted. A paradigm is a set of interconnected ideas, values, principles and facts within which logical theories (attempts to describe and to elucidate phenomena) are developed. An author of

Enlightenment, Hamilton, says that the key features of the Enlightenment paradigm comprised:

- **Reason:** Stressing on the fundamental significance of reason and rationality as ways of organizing knowledge

- **Empiricism:** This is the idea that all thoughts and knowledge of the natural and social worlds are dependent upon what we can capture through our senses. Much of Enlightenment thought relied upon using both rational and empirical techniques.

- **Science:** This is the initiative that the only way to increase human knowledge is through those methods (experimental, etc.) devised during the 'scientific revolution' of the seventeenth century.

- **Universalism:** The idea that reason and science are valid in all circumstances and that they can offer explanations for all phenomena in all circumstances. Science in particular was thought to expose universal laws.

- **Progress:** This is a key concept of the Enlightenment Age. It supported the belief that human beings could advance their natural and social conditions through the application of logic and science. The result would be an ever-increasing stage of happiness and well-being.

- **Individualism:** It is the concept, which explains that the person is paramount and that his or her individual logic cannot be subject to a higher (possibly irrational) authority (such as the Church) or traditional knowledge.

- **Toleration:** It is the idea that all human beings are fundamentally the same and that the beliefs of other cultures or 'races' are not essentially inferior to those of European Christianity.

- **Freedom:** It is just the opposite of the traditional restraints on belief, expression, trade, social interaction and so on.

- **Secularism:** Another key feature of Enlightenment thought opposed to traditional spiritual knowledge and to metaphysical speculation.

- **Anti-clericalism:** It is an opposition to the Church, organized religion, superstition and religious bullying.

- **Enthusiasm for technological and medical progress:** It is a massive enthusiasm for scientific discovery and its realistic application in the fields of technology and medicine.

- **A desire for political change and reform:** Enlightenment thinkers were not democrats, but they desired to see constitutional and legal reforms in the states in which they lived.

- **A belief in the pre-eminence of empirical, materialist knowledge:** It is a desire to find out the real reasons for the ways in which societies operate; the replica used was derived from the natural sciences.

The Enlightenment was mainly the 'work of three overlapping and closely linked generations' of thinkers. The first of these generations produced the French thinkers— Voltaire (1694–1778) and Montesquieu (1689–1755). This generation was powerfully influenced by the work of the English political philosopher John Locke and scientist Isaac Newton. For this generation of thinkers, rational query based on the natural sciences and an assessment of the social and political institutions of 'absolutist'

monarchy was significant. The second generation of thinkers comprised Scottish philosopher David Hume and French philosophers Rousseau and Diderot. It was more openly 'anticlerical' and continued and developed the curiosity in the application of scientific method to 'moral' (or social) subjects developed by the thinkers of the first generation. The third generation of thinkers comprised German philosopher Kant and Scottish moral philosophers Adam Smith and Adam Ferguson.

Thus, Enlightenment thinking ceased to be so common and a series of more dedicated 'proto-disciplines' started to emerge, which comprised the following:

- Epistemology
- Economics
- Sociology
- Political economy

Enlightenment thinking was not in any accurate sense consistent; however, it is customary to refer to the whole period as the 'Age of Enlightenment'. This obviously implies that it was an era that saw itself as emerging into light from a 'dark age' of ignorance and superstition.

5.3.1 Factors Responsible for Enlightenment

This change in outlook was rendered possible due to the progress of science and its new laws and methods. During this period, effort was made to translate the advances of science into a new philosophy and worldview. The thinkers of this period involved themselves in the revaluation of all aspects of society. Thus, they established a rational faith and tried to lay the foundations of systematic disciplines of social sciences.

The spirit of reason, which pervaded this age, left a deep impact on literature, music and fine arts. It ushered in neoclassicism in literature and music. It resulted in the abandonment of the grandiose Baroque and daintier Rococo styles in favour of the pure neoclassical style.

It may be observed that all the leaders of the Enlightenment were not cast in the same mould, yet they all possessed ideas and attitudes, which were quite distinct from the earlier as well as the later thinkers. One of the outstanding features of their thinking was 'rationalism'. Under the impact of this rationalism, they were confronted with the problem of reconciling old faiths with new truths and thus created a sort of crisis in European conscience.

One of the earliest leaders of the Enlightenment was Rene Descartes, the famous French philosopher. He tried to reconcile the medieval religious faith with the mechanistic world in which supernatural phenomena were impossible and everything had to be explained rationally.

Therefore, he took a mathematical and rational view of the world and doubted everything. However, he perceived that he could not doubt that he existed or that there was something besides him. On the basis of these two premises, he rationally constructed a universe, God and an immortal soul for himself.

His universe was a mechanical one, which rigidly obeyed the laws of matter and motion proclaimed by Galileo and others and which could be easily understood by anyone who understood geometry. Descartes, in his *Discourse on Method*, tells us that he constructed his rational universe in one day and that his ideas were not based on experience, but spun out of his own inner consciousness.

Descartes left a deep impact on Baruch Spinoza (1632–77) who also tried to reconcile spirit and matter. However, he rejected the dualistic system of Descartes and following his methods, built a mathematical philosophy in Ethics (1663). He was essentially a spiritual person and has been described as the God-intoxicated man.

On the other hand, Francis Bacon, another prominent representative of the Age of Enlightenment and a lawyer, tried to learn the truth by observation and experiment. According to Prof. Swain, 'both types of minds were necessary for the advancement of science and learning. The Cartesian rationalists were devastatingly critical of accepted beliefs and practices, but the Baconian observers and experimenters provided solid knowledge that an experimental method enables men to learn something really new. The rationalists could then use the new knowledge as the basis of new generalizations and new beliefs.'

5.3.2 Development in Arts

The baroque forms maintained their popularity during this century. They were partially supplanted by a general lightening in the rococo motifs of the early 1700s. The trend was succeeded by formalism and balance of neoclassicism, with its resurrection of Greek and Roman models. Although strains of romanticism were visible at the close of the century, neoclassicism was the most dominant during the era.

Rococo painting

The focus of rococo painting was the airy grace, refined pleasures of the salon and the boudoir, of delicate jewellery and porcelains, of wooded scenes, artful dances, and women, particularly those in the nude. Portraits of aristocrats in their fineries were a speciality of rococo painters. Paintings of Antoine Watteau (1684-1721) were a fusion of fantasy and nature, portraying the comfort and easy life at the French court. His successors in France included Francois Boucher (1703-1770) and Jean Fragonard (1732-1806). Italian painters, such as Giovanni Tiepolo (1696-1730), also demonstrated rococo influences. But the distinctive rococo frivolity was lacking in English paintings; however, works of Sir Joshua Reynolds (1723-1792) and Thomas Gainsborough (1727-1788), whose portraits intended to flatter the aristocrats, displayed the style, somewhat.

Fig. 5.2 Rococo Painting of Antoine Watteau

Neoclassicism

The neoclassicism form of art of the 18th was not very distinctive from the 17th century works. Although initially it started as reaction to the rococo style, neoclassicism

often expressed dissatisfaction and criticism of the existing order, at times through stark realism and sometimes in colossal allegory. Jacques Louis David (1748-1825) is the most prominent artist of this style. His famous work, Death of Socrates, (Figure 5.3) shows his respect for Greco-Roman tradition. His sketch of Marie Antoinette, enroute to the guillotine, (Figure 5.4) illustrates his revolutionary sympathies. The best examples of pure realism and social criticism are the London street scenes by English painter William Hogarth (1697-1764) and the Spanish court portraits of Francisco Goya (1746-1828).
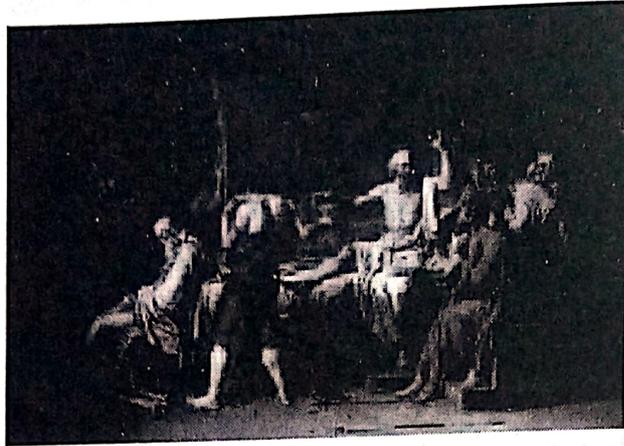

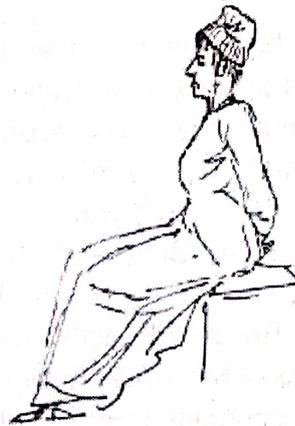Fig. 5.3 Death of Socrates by Jacques Louis David

Fig. 5.4 Marie Antoinette Enroute to the Guillotine: A Portrait in Pen and Ink by Jacques-Louis David

An interesting development of this period was the surge in the number of women painters. But due to lack of professional training and dependency on the public for favour they were unable to establish their own style. Very few would go for academies, where they had some scope to show their work. In France, they were prohibited from working with nude models. This restricted their skill to draw portraits and still-life. Among rococo painters, the two best-known female artists were Rachel Ruysch (1664-1750), a court painter of flowers in Dusseldorf, and Rosalba Carriera (1675-1757), a follower of Watteau, who was admitted to the French Academy in 1720. Two very famous French portrait painters and members of the Academy, were Vigee Le Brun (1755-1842) and Adelaide Labille-Guiard (1749-1803). Swiss artist Angelica Kaufmann (1741-1807), who worked in England as well as Italy, was a tough contemporary of Le Brun and Labille-Guiard. Each produced grand scenes in the neoclassical style, but their limited accessibility restrained their skills to portrait making, at which they excelled.

5.3.3 Developments in Architecture and Sculpture

The architecture and sculptures of the period also illustrated neoclassical style. Architecture was marked by a return to the intrinsic dignity of what a contemporary called 'the noble simplicity and tranquil loftiness of the ancients'. The Madeleine of Paris had a close resemblance to the still-standing Roman temple, and the Brandenburg Gate in Berlin was modeled after the monumental entrance to the Acropolis in Athens. The English, who with their classical style had resisted the baroque influences, now constructed houses with portico with Corinthian columns. Mount Vernon is an outstanding example of neoclassicism in colonial America.

In sculpture, the revival of classical themes from Greek and Roman mythology were visible. The statues of Venus gained popularity. Claude Michel (1738-1814) and Jean Houdon (1741-1828) were two French neoclassical sculptors who achieved notable success with contemporary portraits. Houdon's Portrait of Voltaire (Figure 5.6) is a well-known example.

Fig. 5.5 Brandenburg Gate in Berlin

Fig. 5.6 Houdon's Portrait of Voltaire

5.3.4 Developments in Music

At the beginning of the 18th century, the baroque form of music was popular. The musical instruments too had special cords and organs for this purpose. Opera was the most typical baroque medium which demonstrated opulence and emotion. Religious music by Johann Sebastian Bach (1685-1750), a prolific German organ master and

choir director, too had become popular in this era. His contemporary, the great German-born naturalized Englishman, George Frideric Handel (1685-1759), became famous for his grand and dramatic operas, oratorios, and cantatas; he is best known today for his religious oratorio, Messiah (1742).

In the latter half of the century, the complex baroque style was abandoned by composers who shifted to the classical format which was had greater clarity and was simple in structure. Even folk-like music became popular. As symphonies, sonatas, concertos, and chamber music evolved, less interest was shown in mere accompaniment for religious services or operatic performances. The works of Austrian composers Franz Joseph Haydn (1732-1809) and Wolfgang Amadeus Mozart (1756-1791) highlight the technical precision, melody, and orchestration. Haydn is credited for writing over 100 symphonies, while Mozart has more than 600 works to his credit, including 41 symphonies, 22 operas, and 23 string quartets. Three of Mozart operas became very famous — The Marriage of Figaro (1786) Don Giovanni (1787), and The Magic Flute (1791). German composer Ludwig van Beethoven (1770-1827) became immortal with his compositions. His sonatas and symphonies expressed a revolutionary romanticism, which challenged the sedate classicism of his time.

5.3.5 Reflections of the Age of Enlightenment in Literature

The neoclassicism of the 18th century's fascination, reason and scientific law was reflected more in literature than in art. The verbal medium of poetry, drama, prose and exposition were frequently used to express new philosophic principles.

Fig. 5.7 Alexander Pope

A characteristic poetic voice of the Age of Reason in England was Alexander Pope (1688-1744) (Figure 5.7). The period, which endorsed optimism and upheld the reasoning, was exhibited by Pope in his work, An Essay on Man (1733). He explained a Newtonian universe in the following way:

'All are but parts of one stupendous whole, Whose body nature is, and God the soul... All nature is but art, unknown to thee; All chance, direction, which thou cannot see. All discord, harmony not understood; All partial evil, universal good And, spite of pride, in erring reason's spite, One truth is clear: Whatever is right.'

The other two deserving poetic voices also call for attention here. One hails from the English Countess of Winchelsea (1661-1720), who praised reason and feminine equality in her verse. The other was that of a Massachusetts slave girl,

Phyllis Wheatley (1753-1784), whose rhyming couplets, matching Pope's style, implored the cause of freedom for the American colonies and for her race.

Reflecting the widespread contempt for irrational customs and outworn traditions were such masterpieces of satire as *Candide* (1759), by Francois-Marie Arouet, better known as Voltaire, the Frenchman of letters. Another well-known satirist, England's Jonathan Swift (1667-1745), mocked the pettiness of human concerns in *Gulliver's Travels* (1726), in which Captain Gulliver, in visiting the fictitious land of Lilliput, found two different factions: the Big-endians, who fervently advocated opening eggs at the big end, and the Little-endians, who fervently proposed an opposite process.

The novel emerged a major literary means in this era. It first became popular in France during the preceding century and was soon after popularized in England. *Robinson Crusoe* (1719), by Daniel Defoe (1659-1731), is frequently called the first modern English novel. The straight prose of the novel satisfied a customary demand for clarity and ease; but the propensity in this period to focus on middle-class values, gallant struggle and over-romantic love foreshadowed the forthcoming Romantic Movement. Samuel Richardson (1689-1761), while writing along these lines, produced *Pamela* (1740-1741). It is the story of a righteous servant-girl. During that time, Henry Fielding (1707-1754) wrote the similarly famous *Tom Jones* (1749), the rollicking tale of a young man's deep pleasures and shallow regrets. Each novel, in its own way, defined a natural human moral.

In both France and England, in the romantic novel, women discovered an exclusively promising passage for their long-ignored talents. Through the romantic novel they could articulate personal feminine concerns and domestic issues. Madame de Graffigny (1695-1758), whose *Lettres D'Une Peruvienne* (1730) became a best-seller, and Madame de Tencin (1682-1749), who wrote *The Siege of Calais*, a historical novel of love and danger, were the two among a huge number of able French women novelists. In England, Fanny Burney (1753-1840) was collectively praised after the publication of her first novel, *Eveline* (1778). It was about 'a young lady's entrance into the world'. Aphra Behn (1640-1689) was a playwright whose novel, *Oroonoko* (1688), was an appeal for the natural person, long before the works of Defoe and Rousseau.

DID YOU KNOW

In the Age of Enlightenment, Thomas Hobbes, caused great controversy with the release of his provocative treatise Leviathan (1651).

5.4 SUMMARY

In this unit, you have learnt that:

- During the European Enlightenment of the 18th century, new ways of thinking about societies started to emerge. A new, critical approach to intellectual inquiry evolved, which offered the groundwork for the development of specifically evolved, which offered the groundwork for the development of specifically social scientific approaches for the acceptance of social processes.
- Nicolaus Copernicus (19 February 1473 – 24 May 1543) was a Polish monk and astronomer. He developed the heliocentric theory of the solar system.

- Galileo was the first to examine sunspots and the moons of Jupiter.
- Isaac Newton (1642 – 1727) was an English scientist. He evolved the theory of gravity and explained the motion of the planets.
- Rene Descartes may be viewed as the pioneer of modern, rationalist philosophy. His philosophy was based on doubt. He thought, 'How can I be sure that what I think is true is really true.'
- Hobbes lived during the English Civil War, which resulted in the execution of King Charles I. According to Hobbes, even the most tyrannical government is preferable to the shamelessness of the state of nature.
- John Locke 'humanized' Hobbes' ideas. Locke agreed with all the elements of the Hobbesian social contract theory. However, he assumed that life in the state of nature really was not as bad as Hobbes had assumed.
- The Enlightenment popularizes the concepts created during the Age of Reason. The Enlightenment is on the whole the view or belief that contemporary science and our understanding of the social world obtained from contemporary science can help us improve the living conditions on the Earth.
- Enlightenment thinking occurred in an extensive paradigm in which certain essential tenets were accepted. A paradigm is a set of interconnected ideas, values, principles and facts within which logical theories (attempts to describe and to elucidate phenomena) are developed.
- The thinkers of this period involved themselves in the revaluation of all aspects of society. Thus, they established a rational faith and tried to lay the foundations of systematic disciplines of social sciences.
- Francis Bacon, a prominent representative of the Age of Enlightenment and a lawyer, tried to learn the truth by observation and experiment.
- In painting, the rococo style stressed the airy grace and refined delights of the salon and the boudoir, of delicate jewelry and porcelains, of wooded scenes, artful dances and women, nude women. Rococo painters also dedicated themselves to portraiture, showing aristocratic subjects in their fine clothes, idealized and beautified on canvas.
- Neoclassicism was also reflected in the themes of architecture and sculpture. The highlight of the architecture was a return to the intrinsic decorum of what a modern-day author called 'the noble simplicity and tranquil loftiness of the ancients'.
- Mozart composed more than 600 works that included 41 symphonies, 22 operas and 23 string quartets, ending his career with his three most popular operas: *The Marriage of Figaro* (1786), *Don Giovanni* (1787) and *The Magic Flute* (1791).
- In his most popular work, *An Essay on Man* (1733), Pope articulated the optimism and respect for reason that marked the era.

5.5 KEY TERMS

- **Enlightenment:** A period of European intellectual history that has its beginnings in the early years of the 18th century.

- **Universalism:** The idea that reason and science are applicable in all circumstances and that they can provide explanations for all phenomena in all circumstances.

- **Baroque:** Used to describe European architecture, art and music of the 17th and early 18th centuries that has a grand and highly decorated style.

- **Empiricism:** The idea that all thought and knowledge about the natural and social worlds is based on what we can apprehend through our senses.

- **Rococo:** Used to describe a style of architecture, furniture, etc. that has a lot of decoration, especially in the shape of curls; used to describe a style of literature or music that has a lot of detail and decoration.

- **Epistemological:** Associated with the branch of philosophy that studies the nature of knowledge, its presuppositions and foundations, and its extent and validity.

5.6 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Nicolaus Copernicus developed the heliocentric theory of the solar system.

2. Galileo Galilei propagated and encouraged the Copernican theory.

3. Rene Descartes theory was based on doubt. He proposed the well-known maxim: 'I think, therefore I am.'

4. Locke is the father of modern democratic thinking.

5. The 18th century is remembered as the Age of Enlightenment.

6. The French Enlightenment thinkers are called philosophes.

7. The disciplines that started to emerge as a result of Enlightenment thinking are (a) Epistemology (b) Economics (c) Sociology (d) Political economy.

8. The spirit of reason left a deep impact on literature, music and fine arts.

9. Francis Bacon, a prominent representative of the Age of Enlightenment and a lawyer, tried to learn the truth by observation and experiment.

10. In paintings, the rococo style stressed the airy grace and refinement associated with the salon and the boudoir, the delicate jewellery and porcelains, wooded scenes, artful dances and women, especially women without clothes.

11. The women painters who emerged during the 18th century in the Age of Enlightenment are Rachel Ruysch, Rosalba Carriera, Vigee LeBurn and Adelaide Labille-Guiard.

5.7 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Name a few scientists whose discoveries initiated the Age of Scientific Revolution.

2. What were the discoveries of the scientists in the Age of Scientific Revolution?

3. What were the main philosophical ideas in the Age of Scientific Revolution? Name the individuals who advocated these ideas.

4. What is neo classicism?

Long-Answer Questions

1. Discuss the developments in the following fields during the Age of Enlightenment:

   (a) architecture (b) sculpture (c) music

2. Explain the philosophical theories of Hobbes, Descartes and Locke.

3. Discuss the development in the arts in the Age of Enlightenment.

4. How is neo classicism reflected in the literature written during the Age of Enlightenment?

5.8 FURTHER READING

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