NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

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COURSE TITLE: EUROPE FROM THE FRENCH REVOLUTION TO THE WORLD WARS

INR 222

EUROPE FROM THE FRENCH REVOLUTION TO THE WORLD WARS

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Introduction

INR 222: Europe from the French Revolution to the World Wars is a one-semester course in first year of B.A. (Hons) degree in French and International studies. It is a Three Unit Credit Course designed to introduce you to the historical analysis of the French Revolution as a watershed in the development and evolution of the European society in particular and the International System as a whole. The course begins with a brief reflection on the ancient history of Europe, which dates back to ancient Greece and the spread of Greek civilization.

INR 222 prepares you for a more advanced study of the French Revolution, its impacts on the European society and the overall implications for international relations among states in the international system as a whole. The course is designed to enhance your understanding of the situation in France before the French Revolution and creates awareness on the historical perspectives and causes of the Revolution. Overall, the course takes a cursory look at the impacts of the French Revolution on the religious, economic, social and political development of modern day Europe. In addition, it highlights the impact and influence of the Revolution on the interwar years and the cry for independence in the Fifties by Francophone African Nations.

The course is structured into modules that are made up of units. Each module comprises of 4 to 6 units. A unit guide comprises of instructional materials. It is expected to give you a brief of the course content, course guidelines and suggestions and steps to take while studying. It also contains a Self-Assessment Exercise for you.

Course Aims

The aim of this course is to give the students of international relations a comprehensive knowledge of the role of French Revolution in the intellectual and political development of Europe and global politics.

Course Objectives

The objective of INR 222 is to enable you to understand the importance of the French Revolution to the historical development and evolution of Europe and its impacts on the international relations of states in the international system as a whole. It throws light on the impacts of the French Revolution on modern day inter-state relations. Each module has its own objectives, which are stated at the beginning of the module.

This is to help you check your progress from module to module. It is also necessary that you always check at the end of the unit that your progress is consistent with the stated objectives of the unit. The objective of this course will be completely accomplished in the completion of the entire units of the course.

Working through the Course

To complete the course, you are required to read the study units and other related materials. You will also need to undertake practical exercises for which you need a pen, a note-book, and other materials that will be listed in this guide. The exercises are to aid you in understanding the concepts being presented. At the end of each unit, you will be required to submit written assignment for assessment purposes. At the end of the course, you will be expected to write a final examination.

The Course Materials

In all of the courses, you will find the major components thus:

1. Course Guide

2. Study Units

3. Textbooks

4. Assignments

Study Units

There are 24 study units in this course. They are as spelt out in the table of content below.

Module 1: Ancient History of Europe

UNIT 1.0   Ancient Greece and the Spread of Greek Civilization

UNIT 2.0   The Rise and Decline of the Roman Empire to the Migration Period

UNIT 3.0   Political and Social Structure of Ancient Greece

UNIT 4.0   Europe in the Middle Ages

Module 2: Europe in the Early Modern Period

UNIT 1.0   The Renaissance

UNIT 2.0   Characteristics and Spread of the Renaissance

UNIT 3.0   Reformation

UNIT 4.0   Impacts of the Reformation

Module 3: Age of Discovery and the Enlightenment in Europe

UNIT 1.0   European Exploration and Conquest

UNIT 2.0   The Portuguese Exploration

UNIT 3.0   Enlightenment

UNIT 4.0   Socio-Cultural Features of the Enlightenment

Module 4: The French Revolution

UNIT 1.0   Context and Causes of the French Revolution

UNIT 2.0   The French Revolution and Modes of Operation

UNIT 3.0   The French Revolution as a prelude to other Revolutions in Europe

UNIT 4.0   The Church in the Aftermath of the Revolution

Module 5: Global Aftermaths of the French Revolution

UNIT 1.0   The Rise of Nationalism and the Nation State in Europe

UNIT 2.0   The French Revolution and the Emergence of Total War in the International System

UNIT 3.0   World War II

UNIT 4.0   Decolonization of African Nations: Impact of the French Revolution

As you could observe, the course begins with the basics i.e. the simple grounding and expands into a more elaborate, complex and detailed form. The main body of this course guide is presented in the form of instructions. All you need do is to follow the instructions given in each of the units, which contains objectives, reading materials and explanations, in addition to the self-assessment exercise and Tutor-Marked Assignment.

Textbooks and References

These are detailed at the end of each module; and in the bibliography at the appendage of the whole course design.

Assessment

Two types of assessment are involved in the course: the Self-Assessment Exercises (SAEs), and the Tutor-Marked Assessment (TMA) questions. Your answers to the SAEs are not meant to be submitted, but they are also important since they give you an opportunity to assess your own understanding of course content. Tutor-Marked Assignments (TMA) on the other hand are to be carefully answered and kept in your assignment file for submission and marking. This will count for 30% of your total score in the course.

Tutor-Marked Assignment

There is an assessment file containing tutor-marked assignment (TMAs). There are 30 TMAs in this course. You need to submit four assignments in which the highest three marks will be recorded. Each recorded assignment contains 10% towards your total course grade. Three recorded assignment will thus contain 30%. When you complete your assignment, send them including your form to your tutor for formal assessment on or before the deadline.

Self-Assessment Exercises are provided in each unit. The exercises should help to evaluate your understanding of the material so far. They are not to be submitted. However, answers are provided or direction as to where to find the answer within the units.

Final Examination and Grading

There will be a final examination at the end of the course. The examination carries a total mark of 70% of the total course grade. The examination will reflect the content of what you have learned, the self-testing and tutor-marked assignments. You therefore need to revise your course material before the examination.

Course Marking Scheme

The following table sets out how the actual course marking is broken down.

Assessment	Marks
Four assignments (the best four of all the assignments submitted for marking).	Four assignments, each marked out of 10%, but highest scoring three selected, thus totalling 30%
Final Examination	70% of overall course score.
Total	**100% of course score.**

Course Overview Presentation Scheme

There are 24 units in this course. You are to spend one week on each unit. Some of the advantages of open and distance learning (ODL) are that you can read and work through the designed course material at your pace and at your own convenience. The course material replaces the lecturer that stands before you in a face-to-face situation.

All the units have common features. The first item is introduction to the subject matter of the unit and how a particular unit is integrated into the next and the course as a whole. There are sets of learning objectives of the units. The objectives tell you what you should be able to know on completion of the unit. You should always go back to the objectives and confirm whether you have achieved the objectives.

Units	Title of Work	Week Activity	Assignment (End-of-Unit)
Course Guide			
Module 1	**Ancient History of Europe**		
Unit 1	Ancient Greece and the Spread of Greek Civilization	Week 1	Assignment 1
Unit 2	The Rise and Decline of the Roman Empire to the Migration Period	Week 1	Assignment 1
Unit 3	Political and Social Structure of Ancient Greece	Week 2	Assignment 1
Unit 4	Europe in the Middle Ages	Week 3	Assignment 1
Module 2	**Europe in the Early Modern Period**		
Unit 1	The Renaissance	Week 4	Assignment 1
Unit 2	Characteristics and Spread of the Renaissance	Week 5	Assignment 1
Unit 3	Reformation	Week 6	Assignment 1
Unit 4	Impacts of the Reformation	Week 7	Assignment 1
Module 3	**Age of Discovery and the Enlightenment in Europe**		
Unit 1	European Exploration and Conquest	Week 8	Assignment 1
Unit 2	The Portuguese Exploration	Week 9	Assignment 1
Unit 3	Enlightenment	Week 10	Assignment 1
Unit 4	Socio-Cultural Features of the Enlightenment	Week 11	Assignment 1
Module 4	**The French Revolution**		
Unit 1	Context and Causes of the French Revolution	Week 12	Assignment 1
Unit 2	The French Revolution and Modes of Operation	Week 13	Assignment 1
Unit 3	The French Revolution as a prelude to other Revolutions in Europe	Week 14	Assignment 1
Unite 4	The Church in the Aftermath of the Revolution	Week 14	
Module 5	**Global Aftermaths of the French Revolution**		
Unit 1	The Rise of Nationalism and the Nation State in Europe	Week 15	
Unit 2	The French Revolution and the Emergence	Week 15	

Units	Title of Work	Week Activity	Assignment (End-of-Unit)
	of Total War in the International System		
Unit 3	World War II	Week 16	
Unit 4	Decolonization of African Nations: Impact of the French Revolution	Week 16	
	Revision	Week 17	
	Examination	Week 17	
	TOTAL	**17 Weeks**	

What You Will Learn In the Course

Europe from the French Revolution to the World Wars provides you with the necessary insights into far-reaching implications of the French Revolution for the intellectual and political development of Europe in particular and global politics in general.

What You Will Need for the Course

For this course, you may need to purchase one or two texts recommended as important for your mastery of the course content. You need quality time in a study-friendly environment every week. If you are computer-literate (which ideally you should be), you should be prepared to visit recommended websites. You are also advised to make regular visitations to libraries.

Tutors and Tutorials

There are fifteen (15) hours of tutorials provided in support of the course. You will be notified of the dates and location of these tutorials, together with the name and phone number of your tutor as soon as you are allocated a tutorial group. Your tutor will mark and comment on your assignments, and keep a close watch on your progress. Be sure to send in your tutor-marked assignments promptly, and feel free to contact your tutor in case of any difficulty with your self-assessment exercise, tutor-marked assignment or the grading of an assignment. In any case, you are advised to attend the tutorials regularly and punctually. Always take a list of such prepared questions to the tutorials and participate actively in the discussions.

Tutor-Marked Assignments/ Self Assessment Exercises

There are two aspects to the assessment of this course. First is the Tutor-Marked Assignments; second is a written examination. In handling these assignments, you are expected to apply the information, knowledge and experience acquired during

the course. The Tutor Marked Assignments are now being done online. Ensure that you register all your courses so that you can have easy access to the online assignments. Your score in the online assignments will account for 30 per cent of your total coursework. At the end of the course, you will need to sit for a final examination. This examination will account for the other 70 per cent of your total course mark.

Tutor Marked Assignments (TMAs)

Usually, there are four (4) online tutor-marked assignments in this course. Each assignment will be marked over ten (10). The best three (that is the highest three of the 10 marks) will be counted. This implies that the total mark for the best three (3) assignments will constitute 30% of your total course work. You will be able to complete your online assignments successfully from the information and materials contained in your references, reading and study units.

Final Examination and Grading

The final examination for INR 222: Europe from the French revolution to the world wars will be of two hours duration and have a value of 70% of the total course grade. The examination will consist of multiple choice and fill-in-the-gaps questions which will reflect the practice exercises and tutor-marked assignments you have previously encountered. All areas of the course will be assessed. It is important that you use adequate time to revise the entire course. You may find it useful to review your tutor-marked assignments before the examination. The final examination covers information from all aspects of the course.

How to Get the Most from this Course

1) There are 20 units in this course. You are to spend one week in each unit. In distance learning, the study units replace the university lecture. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suites you best. Think of it as reading the lecture instead of listening to the lecturer. In the same way a lecturer might give you some reading to do. The study units tell you when to read and which are your text materials or recommended books. You are provided

exercises to do at appropriate points, just as a lecturer might give you in a class exercise.

2) Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit, and how a particular unit is integrated with other units and the course as a whole. Next to this is a set of learning objectives. These objectives let you know what you should be able to do, by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. If this is made a habit, then you will significantly improve your chance of passing the course.

3) The main body of the unit guides you through the required reading from other sources. This will usually be either from your reference or from a reading section.

4) The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor or visit the study centre nearest to you. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

5) Read this course guide thoroughly. It is your first assignment.

6) Organize a study schedule – Design a 'Course Overview' to guide you through the course. Note the time you are expected to spend on each unit and how the assignments relate to the units. Important information; e.g. details of your tutorials and the date of the first day of the semester is available at the study centre. You need to gather all the information into one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write in your own dates and schedule of work for each unit.

7) Once you have created your own study schedule, do everything to stay faithful to it.

The major reason that students fail is that they get behind in their coursework. If you get into difficulties with your schedule, please let your tutor or course coordinator know before it is too late for help.

8) Turn to Unit 1, and read the introduction and the objectives for the unit.

9) Assemble the study materials. You will need your references for the unit you are studying at any point in time.

10) As you work through the unit, you will know what sources to consult for further information.

11) Visit your Study Centre whenever you need up-to-date information.

12) Well before the relevant online TMA due dates, visit your study centre for relevant information and updates. Keep in mind that you will learn a lot by doing the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination.

13) Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study materials or consult your tutor. When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to space your study so that you can keep yourself on schedule.

15) After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the course guide).

Conclusion

This is a theory course but you will get the best out of it if you cultivate the habit of relating it to political issues in domestic and international arenas

Summary

INR 222: Europe from the French Revolution to the World Wars introduces you to the basic grounding of the French Revolution. It then delves into the core of the main body of the course. All the basic course materials that you need to successfully complete the course are provided. Upon completion, you will be able:

- Understand the importance of the French Revolution to the historical development and evolution of modern day Europe.

- Understand the impacts of the French Revolution on the religious, economic, geographical, and political development of today Europe.

- Identify the global aftermaths of the French Revolution

- Assess the impacts and influence of the Revolution on the inter-war years and its connection with agitation for self-government and independence in Francophone African nations.

ANCIENT HISTORY OF EUROPE

UNIT 1   Ancient Greece and the Spread of Greek Civilization

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5.0   Summary

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1.0   Introduction

The Earliest history of Europe can be traced back to the Greeks and Romans. They are both strongly connected to the intellectual development of Europe. The Greeks and the Romans left a legacy in Europe which is evident in current language, thought, pattern and law. Ancient Greece which was mainly a collection of city-states gave birth to the original ideal of democracy. Among the city-states in ancient Greece, Athens which was the most powerful was also the most developed, and it was regarded as the cradle of learning from the time of Pericles. Great and notable philosophers like Socrates, Plato, and Aristotle, are associated with the Greek Empire.

The spread of Greek or Hellenistic culture and civilization is closely linked with the military campaigns of Alexander the Great, who was the King of the Kingdom of Macedon. These military campaigns spread the Greek civilization and learning to the banks of the River Indus. The Indus River is one of the seven sacred rivers of Hindus. Now the river flows through China (Tibet), into Jammu and Kashmir and the rest of Pakistan. It was an important river of Ancient India. However, with the rise of the Rome, the spread of the Greek civilization was later enhanced through the passage of the Greek wisdom into Roman institutions, as Athens itself

was absorbed under the banner of the Senate and People of Rome (Senatus Populusque Romanus).

The Roman Empire extended from Arabia to Britannia. Rome, which was largely a Republic, experienced a rebirth into an Empire under Octavian after the conspiracy that led to the murder of its leader Julius Caesar in 44 BCE. Caesar was murdered on suspicion of subverting the Republic, to become dictator. The Roman Empire lasted for more than four Centuries until the fall of the Western Roman Empire.

This Chapter takes a cursory look at the early history of Europe from ancient Greece to the late Middle Ages. It is expected that at the end of this study students should have mastered the early history of Europe from ancient Greece through the rise of Rome, to the late antiquity and migration period. In addition, the student would have been exposed to the history of Europe in the Middle Ages, which has been divided into: early Middle Ages, which was characterized by the rise of Byzantium and Feudal Christendom; high Middle Ages of a divided Church and holy wars; and the late Middle Ages.

The Greek or Hellenic society was organized on the basis of city-states, or *polis*. Amongst these city-states, the most important include Athens, Sparta, Thebes, Corinth, and Syracuse. In addition to the contribution of the Greeks to the development of democracy, they also contributed to the intellectual development of Europe.

Democracy emanated from Athens, the most powerful of the city-states. Direct democracy, introduced by Athenian noble Cleisthenes, was adopted as the system of governance in Athens. In the Athenian form of democracy, the citizens of Athens themselves voted on legislation and executive bills in their own right. Today, democracy is regarded as the best form of government worldwide.

The contribution of ancient Greece to intellectual development of Europe is rooted in the contributions of Greek Philosophers to Western Philosophy. Chief amongst these philosophers is Socrates, who is widely regarded as one of the founders of Western Philosophy. Socrates developed a method of reasoning known as *elenchus*, which was characterized by endless debate or questioning. This Socratic Method involves asking series of questions not only to draw individual answers, but to encourage fundamental insight into the issue at hand. The method is still in use till this very day in Western Philosophy.

The Hellenic city-states founded a large number of colonies on the shores of the Black Sea and the Mediterranean Sea, Asia Minor, Sicily and Southern Italy in Magna Graecia, but in the 5th Century (BC) their Eastward expansions led to retaliation from the Achaemenid Persian Empire. In the Greco-Persian Wars, the Hellenic city-states formed an alliance known as the *Delian League* through which they were able to repel the Persian invasion at the Battle of Plataea.

After the defeat of the Persians, there arose rivalry for supremacy between Athens and Sparta. This rivalry led to the partial collapse of the Delian League as Sparta pulled out of the League to form a rival League, the *Peloponnesian League*. The Peloponnesian War that resulted from this bitter rivalry between leaders of the two Leagues, Athens and Sparta, led to the defeat of the Delian League under the leadership of Athens. However, a new alliance under the leadership of the Thebes brought Spartan hegemony to an end after it was defeated in the Corinthian War at the Battle of Leuctra.

The battle for supremacy among the major Greek city-states, notably Athens and Sparta, made them easy prey for invasion by King Philip II of Macedon, who united all the Greek city-states. Under Philips's son, Alexander the Great, Greek civilization spread into Egypt, Persia, and as far as India. The reign of Alexander the Great contributed significantly and this opened up a new period of development, known as Hellenism. Alexander died in 323 BCE, and this led to the splitting his Empire into many Hellenistic civilizations.

2.0   Objectives

The primary objective of this Unit is to provide the students with a historical background of the ancient Greece. To this end, the specific objective of this section of the study is to give a detailed account of the historical development of Greece during:

- the archaic Greece;
- the classical Greece;
- Hellenistic Greece; and
- Roman Greece

3.0   Main Body

3.1   Historical Development of Ancient Greece

Ancient Greece is the civilization belonging to the period of Greek history lasting from the Archaic period of the 8th to 6th centuries BC to 146 BC and the Roman conquest of Greece after the Battle of Corinth. At the centre of this time period is Classical Greece, which flourished during the 5th to 4th centuries BC, at first under Athenian leadership successfully repelling the military threat of Persian invasion. The Athenian Golden Age ends with the defeat of Athens at the hands of Sparta in the Peloponnesian War in 404 BC. Following the conquests of Alexander the Great, Hellenistic civilization flourished from Central Asia to the western end of the Mediterranean Sea.

Classical Greek culture had a powerful influence on the Roman Empire, which carried a version of it to many parts of the Mediterranean region and Europe, for

which reason Classical Greece is generally considered to be the seminal culture which provided the foundation of Western civilization.

In all, we can divide the history of Ancient Greece into four distinct historical periods, namely:

- Archaic period;
- Classical Greece;
- Hellenistic Greece; and
- Roman Greece

Self Assessment Exercise 3.1: can you identify the stages in the historical development of ancient Greece?

3.2   Archaic period

In the 8th century BC, Greece began to emerge from the Dark Ages which followed the fall of the Mycenaean civilization. Literacy had been lost and *Mycenaean script* forgotten, but the Greeks adopted the *Phoenician alphabet*, modifying it to create the *Greek alphabet*. According to Hall J.M. (2007), from about the 9th century BC written records begin to appear. Sealey Raphael (1976) observes that during this period Greece was divided into many small self-governing communities, a pattern largely dictated by Greek geography, where every island, valley and plain is cut off from its neighbours by the sea or mountain ranges.

The period also witnessed the outbreak of the *Lelantine War* (c.710-c.650 BC), which came to be regarded as the earliest documented war of the ancient Greek period. It was fought between the important *poleis* (*city-states*) of *Chalcis* and *Eretria* over the fertile Lelantine plain of *Euboea*. More significantly, the period also witnessed the rise of a *mercantile class* in the first half of the 7th century as shown by the introduction of *coinage* in about 680 BC. This seems to have introduced tension to many city-states. The *aristocratic* regimes which generally governed the poleis were threatened by the new-found wealth of merchants, who in turn desired political power. From 650 BC onwards, the aristocracies had to fight not to be overthrown and replaced by *populist tyrants*. The word derives from the *non-pejorative* Greek τύραννος *tyrannos*, meaning 'illegitimate ruler', although this was applicable to both good and bad leaders alike.

A growing population and shortage of land also seems to have created internal strife between the poor and the rich in many city-states. In *Sparta*, the *Messenian Wars* resulted in the conquest of *Messenia* and enserfment of the Messenians, beginning in the latter half of the 8th century BC, an act without precedent or antecedent in ancient Greece. This practice allowed a social revolution to occur. The subjugated population, thenceforth known as *helots*, farmed and laboured for Sparta, whilst every Spartan male citizen became a soldier of the *Spartan Army* in

a permanently militarized state. Even the elite were obliged to live and train as soldiers; this equality between rich and poor served to defuse the social conflict. These reforms, attributed to the shadowy *Lycurgus of Sparta*, were probably complete by 650 BC.

Athens suffered a land and agrarian crisis in the late 7th century, again resulting in civil strife. The *Archon* (chief magistrate) *Draco* made severe reforms to the law code in 621 BC (hence "*draconian*"), but these failed to quell the conflict. Eventually the moderate reforms of *Solon* (594 BC), improving the lot of the poor but firmly entrenching the aristocracy in power, gave Athens some stability.

By the 6th century BC several cities had emerged as dominant in Greek affairs: Athens, Sparta, *Corinth*, and *Thebes*. Each of them had brought the surrounding rural areas and smaller towns under their control, and Athens and Corinth had become major maritime and mercantile powers as well.

Rapidly increasing population in the 8th and 7th centuries had resulted in emigration of many Greeks to form *colonies* in *Magna Graecia* (Southern Italy and Sicily), *Asia Minor* and further afield. The emigration effectively ceased in the 6th century by which time the Greek world had, culturally and linguistically, become much larger than the area of present-day Greece. Greek colonies were not politically controlled by their founding cities, although they often retained religious and commercial links with them.

In this period, huge economic development occurred in Greece and also her overseas colonies which experienced a growth in commerce and manufacturing. There was a large improvement in the living standards of the population. Some studies estimate that the average size of the Greek household, in the period from 800 BC to 300 BC, increased five times, which indicates a large increase in the average income of the population (Sealey, 1976).

In the second half of the 6th century, Athens fell under the tyranny of *Peisistratos* and then his sons *Hippias* and *Hipparchos*. However, in 510 BC, at the instigation of the Athenian aristocrat *Cleisthenes*, the Spartan king *Cleomenes I* helped the Athenians overthrow the tyranny. Afterwards, Sparta and Athens promptly turned on each other, at which point *Cleomenes I* installed *Isagoras* as a pro-Spartan archon. Eager to prevent Athens from becoming a Spartan puppet, Cleisthenes responded by proposing to his fellow citizens that Athens undergo a revolution: that all citizens share in political power, regardless of status: that Athens become a "*democracy*". So enthusiastically did the Athenians take to this idea that, having overthrown Isagoras and implemented Cleisthenes's reforms, they were easily able to repel a Spartan-led three-pronged invasion aimed at restoring Isagoras. The advent of the democracy cured many of the ills of Athens and led to a 'golden age' for the Athenians.

Self Assessment Exercise 3.2: account for the factors that propelled the adoption of democracy as a system of government in Athens during the archaic period in the historical development of ancient Greece.

3.3 Classical Greece

Classical Greece is divided into two historical periods, namely the 5th and 4th centuries Classical Greece. Now we shall proceed to look at the 5th and 4th Centuries Classical Greece.

Classical Greece in the 5th Century B.C.

Athens and Sparta would soon have to become allies in the face of the largest external threat ancient Greece would see until the Roman conquest. After suppressing the *Ionian Revolt*, a rebellion of the Greek cities of *Ionia*, *Darius I of Persia*, *King of Kings* of the *Achaemenid Empire*, decided to subjugate Greece. His invasion in 490 BC was ended by the Athenian victory at the *Battle of Marathon* under *Miltiades the Younger*. The Ionian Revolt, and associated revolts in Aeolis, Doris, Cyprus and Caria, were military rebellions by several regions of Asia Minor against Persian rule, lasting from 499 BC to 493 BC. The cities of Ionia had been conquered by Persia in c. 540 BC, and thereafter were ruled by native tyrants, nominated by the Persian satrap in Sardis. At the heart of the rebellion was the dissatisfaction of the Greek cities of Asia Minor with the tyrants appointed by Persia to rule them, along with the individual actions of two Milesian tyrants, Histiaeus and Aristagoras.

Xerxes I of Persia, son and successor of Darius I, attempted his own invasion 10 years later, but despite his larger army he suffered heavy casualties after the famous rearguard action at *Thermopylae* and victories for the allied Greeks at the Battles of *Salamis* and *Plataea*. The *Greco-Persian Wars* continued until 449 BC, led by the Athenians and their *Delian League*, during which time the *Macedon*, *Thrace*, the *Aegean Islands* and Ionia were all liberated from Persian influence.

The dominant position of the maritime Athenian 'Empire' threatened Sparta and the *Peloponnesian League* of mainland Greek cities. Inevitably, this led to conflict, resulting in the *Peloponnesian War* (431-404 BC). Though effectively a stalemate for much of the war, Athens suffered a number of setbacks. The *Plague of Athens* in 430 BC followed by a disastrous military campaign known as the *Sicilian Expedition* severely weakened Athens. An estimated one-third of Athenians died, including *Pericles*, their leader (livescience.com, 2006).

Sparta was able to foment rebellion amongst Athens's allies, further reducing the Athenian ability to wage war. The decisive moment came in 405 BC when Sparta cut off the grain supply to Athens from the *Hellespont*. Forced to attack, the crippled Athenian fleet was decisively defeated by the Spartans under the command of *Lysander* at *Aegospotami*. In 404 BC Athens sued for peace, and

Sparta dictated a predictably stern settlement: Athens lost her city walls (including the *Long Walls*), her fleet, and all of her overseas possessions.

4th Century Classical Greece

Greece thus entered the 4th century under a *Spartan hegemony*, but it was clear from the start that this was weak. A demographic crisis meant Sparta was overstretched, and by 395 BC Athens, Argos, Thebes, and Corinth felt able to challenge Spartan dominance, resulting in the *Corinthian War* (395-387 BC). Another war of stalemates, it ended with the status quo restored, after the threat of Persian intervention on behalf of the Spartans.

The Spartan hegemony lasted another 16 years, until, when attempting to impose their will on the Thebans, the Spartans suffered a decisive defeat at *Leuctra* in 371 BC. The Theban general *Epaminondas* then led Theban troops into the Peloponnese, whereupon other city-states defected from the Spartan cause. The Thebans were thus able to march into Messenia and free the population.

Deprived of land and its serfs, Sparta declined to a second-rank power. The *Theban hegemony* thus established was short-lived; at the *battle of Mantinea* in 362 BC, Thebes lost it key leader, Epaminondas, and much of it manpower, even though they were victorious in battle. In fact such were the losses to all the great city-states at Mantinea that none could establish dominance in the aftermath.

The weakened state of the heartland of Greece coincided with the *Rise of Macedon*, led by *Philip II*. In twenty years, Philip had unified his kingdom, expanded it north and west at the expense of Illyrian tribes, and then conquered *Thessaly* and *Thrace*. His success stemmed from his innovative reforms to the *Macedon army*. Phillip intervened repeatedly in the affairs of the southern city-states, culminating in his invasion of 338 BC.

Decisively defeating an allied army of Thebes and Athens at the *Battle of Chaeronea (338 BC)*, he became *de facto* hegemon of all of Greece, except Sparta. He compelled the majority of the city-states to join the *League of Corinth*, allying them to him, and preventing them from warring with each other. Philip then entered into war against the Achemaenid Empire but was assassinated by *Pausanias of Orestis* early on in the conflict.

Alexander, son and successor of Philip, continued the war. Alexander defeated *Darius III of Persia* and completely destroyed the Achaemenid Empire, annexing it to Macedon and earning himself the epithet 'the Great'. When Alexander died in 323 BC, Greek power and influence was at its zenith.

Self Assessment Exercise 3.3: identify and discuss the distinctive features of classical Greece.

3.4   Hellenistic Greece

The Hellenistic period lasted from 323 BC, which marked the end of the Wars of
Alexander the Great, to the annexation of Greece by the Roman Republic in 146
BC. Although the establishment of Roman rule did not break the continuity of
Hellenistic society and culture, which remained essentially unchanged until the
advent of Christianity, it did mark the end of Greek political independence.

During the Hellenistic period, the importance of "Greece proper" (that is, the
territory of modern Greece) within the Greek-speaking world declined sharply.
The great centres of Hellenistic culture were *Alexandria* and *Antioch*, capitals of
Ptolemaic Egypt and *Seleucid Syria* respectively.

The conquests of Alexander had numerous consequences for the Greek city-states.
It greatly widened the horizons of the Greeks and led to a steady emigration,
particularly of the young and ambitious, to the new Greek empires in the east
(bbcnews.com, 2007). Many Greeks migrated to Alexandria, Antioch and the
many other new Hellenistic cities founded in Alexander's wake, as far away as
what are now Afghanistan and Pakistan, where the *Greco-Bactrian Kingdom* and
the *Indo-Greek Kingdom* survived until the end of the 1st century BC.

After the death of Alexander his empire was, after quite some conflict, divided
amongst his generals, resulting in the *Ptolemaic Kingdom* (based upon Egypt), the
Seleucid Empire (based on the *Levant*, *Mesopotamia* and *Persia*) and the
Antigonid dynasty based in Macedon. In the intervening period, the poleis of
Greece were able to wrest back some of their freedom, although still nominally
subject to the Macedonian Kingdom.

The city-states formed themselves into two leagues; the *Achaean League*
(including Thebes, Corinth and Argos) and the *Aetolian League* (including Sparta
and Athens). For much of the period until the Roman conquest, these leagues were
usually at war with each other, and/or allied to different sides in the conflicts
between the Diadochi (the successor states to Alexander's empire).

The Antigonid Kingdom became involved in a war with the Roman Republic in
the late 3rd century. Although the *First Macedonian War* was inconclusive, the
Romans, in typical fashion, continued to make war on Macedon until it was
completely absorbed into the Roman Republic (by 149 BC). In the east the
unwieldy Seleucid Empire gradually disintegrated, although a rump survived until
64 BC, whilst the Ptolemaic Kingdom continued in Egypt until 30 BC, when it too
was conquered by the Romans. The Aetolian league grew wary of Roman
involvement in Greece, and sided with the Seleucids in the *Roman-Syrian War*;
when the Romans were victorious, the league was effectively absorbed into the
Republic. Although the Achaean league outlasted both the Aetolian league and
Macedon, it was also soon defeated and absorbed by the Romans in 146 BC,
bringing an end to the independence of all of Greece.

Self Assessment Exercise 3.4: Evaluate the importance of Alexander the Great to the spread of Greek civilization.

3.5 Roman Greece

The Greek peninsula came under Roman rule in 146 BC, Macedonia becoming a Roman province, while southern Greece came under the surveillance of Macedonia's prefect. However, some Greek *poleis* managed to maintain a partial independence and avoid taxation. The *Aegean islands* were added to this territory in 133 BC. Athens and other Greek cities revolted in 88 BC, and the peninsula was crushed by the Roman general *Sulla*. The Roman civil wars devastated the land even further, until *Augustus* organized the peninsula as the province of *Achaea* in 27 BC.

Greece was a key eastern province of the Roman Empire, as the Roman culture had long been in fact Greco-Roman. The Greek language served as a lingua franca in the East and in Italy, and many Greek intellectuals such as *Galen* would perform most of their work in Rome.

Self Assessment Exercise 3.5: Account for the historical development of ancient Greek civilization

4.0   Conclusion

This Chapter takes a cursory look at the early history of Europe from ancient Greece to the late middle Ages. From the chapter, it may be save to argue that the contribution of ancient Greece to the intellectual and scientific development of Europe cannot be overemphasized.

5.0   Summary

The unit identifies ancient Greece as the earliest stage of modern European society, and the development of Greece itself was divided into four historical stages, namely:

- Archaic period;
- Classical Greece;
- Hellenistic Greece; and
- Roman Greece

6.0   Tutor-Marked Assignment

1. How important is ancient Greece to the development of modern European society?
2. Give an overview of the Archaic period in the history of ancient Greece
3. Highlight the essential features of Classical Greece

4. Of what significance are the conquests of Alexander the Great to Greek city-states during the period of Hellenistic Greece?
5. Is there a link between ancient Greece and the Roman Empire? Explain

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Unit 2:   **Political and Social Structure of Ancient Greece**

CONTENTS

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6.0   Tutor-Marked Assignment

7.0   References/Further Readings

1.0   Introduction

This unit takes us through the political life of ancient Greece. More importantly, it provides background knowledge on the social structure of ancient Greece.

2.0   Objectives

The broad objective of this unit is to provide the students background knowledge on the politics and social structure of ancient Greece, while the specific objectives are to:

- examine politics and law in ancient Greece;
- evaluate social conditions in ancient Greece.

3.0   Main Content

3.1   Political and Social Structure of Ancient Greece

Ancient Greece consisted of several hundred more or less independent city-states (*poleis*). This was a situation unlike that in most other contemporary societies, which were either tribal, or kingdoms ruling over relatively large territories.

Undoubtedly the geography of Greece—divided and sub-divided by hills, mountains and rivers—contributed to the fragmentary nature of ancient Greece. On the one hand, the ancient Greeks had no doubt that they were 'one people'; they had the same religion, same basic culture, and same language. Furthermore, the Greeks were very aware of their tribal origins; Herodotus was able to extensively categorize the city-states by tribe. Yet, although these higher-level relationships existed, they seem to have rarely had a major role in Greek politics. The independence of the *poleis* was fiercely defended; unification was something rarely contemplated by the ancient Greeks. Even when, during the second Persian invasion of Greece, a group of city-states allied themselves to defend Greece, the vast majority of *poleis* remained neutral, and after the Persian defeat, the allies quickly returned to infighting (Hall J.M.,2007).

Thus, the major peculiarities of the ancient Greek political system were; firstly, its fragmentary nature, and that this does not particularly seem to have tribal origin; and secondly the particular focus on urban centres within otherwise tiny states. The peculiarities of the Greek system are further evidenced by the colonies that they set up throughout the Mediterranean Sea, which, though they might count a certain Greek *polis* as their 'mother' (and remain sympathetic to her), were completely independent of the founding city.

Inevitably smaller *poleis* might be dominated by larger neighbours, but conquest or direct rule by another city-state appears to have been quite rare. Instead the *poleis* grouped themselves into leagues, membership of which was in a constant state of flux. Later in the Classical period, the leagues would become fewer and larger, be dominated by one city (particularly Athens, Sparta and Thebes); and often *poleis* would be compelled to join under threat of war (or as part of a peace treaty). Even after Philip II of Macedon 'conquered' the heartlands of ancient Greece, he did not attempt to annex the territory, or unify it into a new province, but simply compelled most of the *poleis* to join his own Corinthian League.

Self Assessment Exercise 3.1:   examine the socio-political structure of ancient Greece.

3.2   Politics and Law in Ancient Greece

Initially many Greek city-states seem to have been petty kingdoms; there was often a city official carrying some residual, ceremonial functions of the king (*basileus*), e.g. the *archon basileus* in Athens (Hall J.M.,2007). However, by the Archaic period and the first historical consciousness, most had already become aristocratic oligarchies. It is unclear exactly how this change occurred. For instance, in Athens, the kingship had been reduced to a hereditary, life-long chief magistracy (*archon*) by c. 1050 BC; by 753 BC this had become a decennial, elected archonship; and finally by 683 BC an annually elected archonship. Through each stage more power would have been transferred to the aristocracy as a whole, and away from a single individual.

Inevitably, the domination of politics and concomitant aggregation of wealth by small groups of families was apt to cause social unrest in many *poleis*. In many cities a tyrant (not in the modern sense of repressive autocracies), would at some point seize control and govern according to their own will; often a populist agenda would help sustain them in power. In a system racked with class conflict, government by a 'strongman' was often the best solution.

Athens fell under a tyranny in the second half of the 6th century. When this tyranny was ended, the Athenians founded the world's first democracy as a radical solution to prevent the aristocracy regaining power. A citizens' assembly (the *Ecclesia*), for the discussion of city policy, had existed since the reforms of Draco in 621 BC; all citizens were permitted to attend after the reforms of Solon (early 6th century), but the poorest citizens could not address the assembly or run for office. With the establishment of the democracy, the assembly became the *de jure* mechanism of government; all citizens had equal privileges in the assembly. However, non-citizens, such as metics (foreigners living in Athens) or slaves, had no political rights at all.

After the rise of the democracy in Athens, other city-states founded democracies. However, many retained more traditional forms of government. As so often in other matters, Sparta was a notable exception to the rest of Greece, ruled through the whole period by not one, but two hereditary monarchs. This was a form of diarchy. The Kings of Sparta belonged to the Agiads and the Eurypontids, descendants respectively of Eurysthenes and Procles. Both dynasty founders were believed to be twin sons of Aristodemus, a Heraclid ruler. However, the powers of these kings were trammeled by both a council of elders (the *Gerousia*) and magistrates specifically appointed to watch over the kings (the *Ephors*).

Ancient Greece and Warfare

At least in the Archaic Period, the fragmentary nature of ancient Greece, with many competing city-states, increased the frequency of conflict, but conversely limited the scale of warfare. Unable to maintain professional armies, the city-states relied on their own citizens to fight. This inevitably reduced the potential duration of campaigns, as citizens would need to return to their own professions (especially in the case of, for example, farmers). Campaigns would therefore often be restricted to summer. When battles occurred, they were usually set piece and intended to be decisive. Casualties were slight compared to later battles, rarely amounting to more than 5% of the losing side, but the slain often included the most prominent citizens and generals who led from the front.

The scale and scope of warfare in ancient Greece changed dramatically as a result of the Greco-Persian Wars. To fight the enormous armies of the Achaemenid Empire was effectively beyond the capabilities of a single city-state. The eventual triumph of the Greeks was achieved by alliances of city-states (the exact composition changing over time), allowing the pooling of resources and division of labour. Although alliances between city-states occurred before this time,

nothing on this scale had been seen before. The rise of Athens and Sparta as pre-eminent powers during this conflict led directly to the Peloponnesian War, which saw further development of the nature of warfare, strategy and tactics. Fought between leagues of cities dominated by Athens and Sparta, the increased manpower and financial resources increased the scale, and allowed the diversification of warfare. Set-piece battles during the Peloponnesian war proved indecisive and instead there was increased reliance on attritionary strategies, naval battle and blockades and sieges. These changes greatly increased the number of casualties and the disruption of Greek society.

Self Assessment Exercise 3.2: what is your assessment of the role of alliance formation in the prosecution of warfare in ancient Greece?

3.3   Social Life in Ancient Greece

Only free, land owning, native-born men could be citizens entitled to the full protection of the law in a city-state (later Pericles introduced exceptions to the native-born restriction). In most city-states, unlike the situation in Rome, social prominence did not allow special rights. Sometimes families controlled public religious functions, but this ordinarily did not give any extra power in the government. In Athens, the population was divided into four social classes based on wealth. People could change classes if they made more money. In Sparta, all male citizens were given the title of equal if they finished their education. However, Spartan kings, who served as the city-state's dual military and religious leaders, came from two families.

Slavery

Slaves had no power or status. They had the right to have a family and own property, subject to their master's goodwill and permission, but they had no political rights. By 600 BC chattel slavery had spread in Greece. By the 5th century BC slaves made up one-third of the total population in some city-states. Two-fifths (some authorities say four-fifths) of the population of Classical Athens were slaves (Hall J.M.,2007). Slaves outside of Sparta almost never revolted because they were made up of too many nationalities and were too scattered to organize.

Most families owned slaves as household servants and labourers, and even poor families might have owned a few slaves. Owners were not allowed to beat or kill their slaves. Owners often promised to free slaves in the future to encourage slaves to work hard. Unlike in Rome, freedmen did not become citizens. Instead, they were mixed into the population of *metics*, which included people from foreign countries or other city-states who were officially allowed to live in the state.

City-states legally owned slaves. These public slaves had a larger measure of independence than slaves owned by families, living on their own and performing specialized tasks. In Athens, public slaves were trained to look out for counterfeit

coinage, while temple slaves acted as servants of the temple's deity and Scythian slaves were employed in Athens as a police force corralling citizens to political functions.

Sparta had a special type of slaves called *helots*. Helots were Messenians enslaved during the Messenian Wars by the state and assigned to families where they were forced to stay. Helots raised food and did household chores so that women could concentrate on raising strong children while men could devote their time to training as hoplites. Their masters treated them harshly (every Spartiate male had to kill a helot as a right of passage), and helots often resorted to slave rebellions.

Self Assessment Exercise 3.3: with particular reference to the institution of slavery, give a brief description of social life in ancient Greece.

3.4   Education in Ancient Greece

For most of Greek history, education was private, except in Sparta. During the Hellenistic period, some city-states established public schools. Only wealthy families could afford a teacher. Boys learned how to read, write and quote literature. They also learned to sing and play one musical instrument and were trained as athletes for military service. They studied not for a job but to become an effective citizen. Girls also learned to read, write and do simple arithmetic so they could manage the household. They almost never received education after childhood.

Boys went to school at the age of seven, or went to the barracks, if they lived in Sparta. The three types of teachings were: grammatistes for arithmetic, kitharistes for music and dancing, and Paedotribae for sports.

Boys from wealthy families attending the private school lessons were taken care of by a *paidagogos*, a household slave selected for this task who accompanied the boy during the day. Classes were held in teachers' private houses and included reading, writing, mathematics, singing, and playing the lyre and flute. When the boy became 12 years old the schooling started to include sports such as wrestling, running, and throwing discus and javelin. In Athens some older youths attended academy for the finer disciplines such as culture, sciences, music, and the arts. The schooling ended at age 18, followed by military training in the army usually for one or two years (Angus Konstam, 2003).

A small number of boys continued their education after childhood, as in the Spartan agoge. A crucial part of a wealthy teenager's education was a mentorship with an elder, which in a few places and times may have included pederastic love. The teenager learned by watching his mentor talking about politics in the *agora*, helping him perform his public duties, exercising with him in the gymnasium and attending symposia with him. The richest students continued their education by studying with famous teachers. Some of Athens' greatest such schools included the Lyceum (the so-called Peripatetic school founded by Aristotle of Stageira) and the

Platonic Academy (founded by Plato of Athens). The education system of the wealthy ancient Greeks is also called Paideia.

Self Assessment Exercise 3.4: Examine the system of education in ancient Greece.

4.0   Conclusion

Ancient Greece consisted of several hundred more or less independent city-states (*poleis*). This was a situation unlike that in most other contemporary societies, which were either tribal, or kingdoms ruling over relatively large territories. The chapter throws light on the socio-political life of ancient Greece.

5.0   Summary

The chapter is dedicated to an assessment of socio-political structure of ancient Greece. The Greek education and social institution of slavery is brought into focus. The section looks at the conduct of warfare and the place of law and government in ancient Greece.

6.0   Tutor-Marked Assignment

1. What was the role of law in ancient Greece?

2. Give a brief description of politics in ancient Greece

3. Account for the condition of education in ancient Greece

4. Slavery was an important aspect of social life in ancient Greece. Evaluate

5. Give an account of the art of warfare in ancient Greece

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Unit 3   The Rise And Decline Of The Roman Empire To The Migration Period

CONTENTS

1.0   Introduction

This section of the study looks at the rise and decline of the Roman Empire. It also examines the history of the Roman Empire during the Migration period.

2.0   Objectives

Objectives of the unit include, to:

- examine the early history of the Roman Empire from its rise;
- assess the eventual decline of the Roman Empire; and
- examine the implications of the Migration period to the rise and decline of the Roman Empire

3.0   Main Content

3.1   The Rise of Rome

Roman civilization arose during the middle of the first millennium B.C. After the Romans gained independence from the ruling Etruscans in 509 B.C., they slowly established control over the Italian peninsula, the western Mediterranean, the whole Mediterranean basin, and large parts of Europe. Although Rome retained its republican form of government until the first century B.C., there was considerable political turmoil and struggle, often reflecting tensions between the lower and middle classes and the ruling elites. Eventually, the Republic was unable to support these and other tensions. After a century of "slow revolution," Augustus took command in 27 B.C., making Rome an empire in all but name. By the time the Republic was transformed into the Empire, the combination of Roman political control and Greek culture had provided considerable unity to the Mediterranean basin. This Greco-Roman civilization enjoyed full maturity following the triumph of Augustus.

The Republic's most stunning accomplishments were military, political, and administrative. Rome was in the long run consistently successful in its wars, each time extending its rule. One reason for this success was her ability to develop political, administrative, and legal policies to manage newly won territories-something at which the Greeks were much less successful. During the late Republic and particularly during the Empire, these accomplishments were facilitated and symbolized by great architectural achievements-the roads, aqueducts, public facilities, and monuments that helped hold Roman lands together. Culturally, the Romans borrowed freely from the Greeks, acknowledging Greek superiority but nevertheless adding their own style to what they borrowed.

The Greek Empire was displaced and replaced by the Roman Empire. It must however be mentioned that the Romans helped in spreading Greek civilization. This is because the new Roman state that succeeded ancient Greece state system assimilated much of Greek culture and civilization. Furthermore, the Romans' outward expansion from Italy also led to the outward expansion of Greek civilization. In other words, just as Rome was expanding, so also was Greek civilization. It should be noted that there was little resistance to the expansion of Rome and the attendant spread of Greek culture as Rome was able to take advantage of its enemies' inability to unite. The only threat to this expansion was from the Phoenician colony of Carthage. The defeat of Carthage in the three Punic Wars marked the start of Roman hegemony.

At its earliest stage, Rome was governed by Kings, then as a Senatorial Republic (the Roman Republic). However, Rome became an Empire at the end of the 1st Century (BCE), under Augustus and his authoritarian successors.

The Roman Empire had its center in the Mediterranean Sea, controlling all the countries on its shores; the northern border was marked by the Rhine and Danube

Rivers. The Empire reached its maximum expansion in the 2nd Century (AD) under Emperor Trajan, expanding as far as Britain, Romania and parts of Mesopotamia. The Empire was eventually undermined socially and economically by a series of civil wars, which brought the period of peace, civilization and an efficient centralized government to an end in the 3rd Century. From this period onward, the Roman Empire experienced steady decline.

However, successful attempts to slow down the rate of decline were made by Emperors Diocletian and Constantine in the 4th Century. This slow down was achieved by splitting The Empire into a Western and Eastern parts. Whereas Diocletian severely persecuted Christianity, Constantine declared an official end to state-sponsored persecution of Christians in 313 AD with the Edict of Milan, thus setting the stage for the Church to become the State Church of the Roman Empire in about 380 AD.

Self Assessment Exercise 3.1: can you account for the rise of Rome?

3.2   **Christianity and** Women under the Roman Empire

During this same period Christianity arose. Initially, it seemed only one of many religious sects and was perceived as a version of Judaism. But through the missionary work of Paul and the internal organization of the Church, Christianity spread and became institutionalized. During the fourth century it was recognized as the state religion within the Roman Empire.

By then enormous difficulties had been experienced within the Empire. Economic, political, and military problems were so great in the third century that the Empire shrank and nearly collapsed. A revival under the strong leadership of Diocletian and Constantine during the late third and early fourth centuries proved only temporary. By the end of the fourth century, the Empire was split into a Western and an Eastern half. The West was increasingly rural, subject to invasion, and generally in decline; the East evolved into the long-lasting Byzantine Empire. By the end of the fifth century, a unified, effective Western Empire was little more than a memory.

The Roman Republic was a patriarchy in the strictest sense of the word. Private life rested upon *patria potestas*, paternal power over the subordinate women, children, slaves, and clients who formed the Roman *Familia*. The Roman matron was highly respected within limits established by a strong gender system that defined her role as the supporter of the patriarch's power. Public life was conducted in the name of the Senate and People of Rome, institutionally defined as exclusively male. In the last days of the Republic, the power of these institutions was destroyed by civil war at the same time that the army, led by its emperors (originally only a military title), carried the standards of Rome to victory over the many civilizations of the Mediterranean world and ultimately took power over the city of Rome itself.

Under the Empire, the boundaries between public and private lives became porous and women began to use their familial roles as instruments of public power. Religion, in particular, offered women a bridge across class and gender differences, from private to public life. Roman women experimented widely with a variety of pagan cults, but increasingly Christianity attracted women with a vision of a community where in Christ "There is neither Jew nor Greek, ... neither bond nor free, ... neither male nor female" (Galatians 3:28).

Christianity was founded at about the same time as the Roman Empire was established, and for the next three centuries the imperial government and the Christian religion developed on separate but converging tracks. As an outlawed sect, the new religion was peculiarly susceptible to the influence of wealthy and noble women. Their participation was so energetic and prominent that critics often labeled Christianity a religion of women and slaves. In the fourth and fifth centuries, when the Empire had become Christian, it consolidated new political and religious hierarchies which reinforced one another. The synthesis was basically a restructured patriarchy with Christian men firmly in control of both government and church. But Roman Law and Roman Christianity contained a wider range of choices for women regarding marriage and property which passed into the hands of Rome's European successors.

Self Assessment Exercise 3.2: account for the role place of women under the Roman Empire.

3.3   Decline of the Roman Empire

This period describes the gradual decline and eventual fall of the Roman Empire. Economic, political, and military problems were so enormous in the 3rd Century that The Empire shrank and nearly collapsed. A Revival under the strong leadership of Diocletian and Constantine during the late 3rd and early 4th Centuries proved only temporary. By the end of the 4th Century, The Empire was split into Western and Eastern halves. The West was increasingly rural, subject to invasion, and generally in decline; the East evolved into the long-lasting Byzantine Empire. By the end of the 5th Century, a hitherto unified and effective Western Empire had evaporated.

After series of repeated attacks from invading armies from Northern Europe, Rome finally fell in 476 AD. Romulus Augustus, the last Emperor of the Western Roman Empire surrendered to the Germanic King Odoacer. Edward Gibbon (1776) - a British Historian argued that the Romans had become decadent, they had lost civic virtue. He blamed, to certain extent, the fall of the Roman Empire on the adoption of Christianity as the state religion. In Gibbon's words, "the adoption of Christianity meant a better life after death, and therefore made people lazy and indifferent to the present".

The fall of the Roman Empire has generated a lot of scholarly debates. For instance, many Scholars maintain that rather than a "fall", the changes can more

accurately be described as a complex transformation (Lynn et al, 2002). Over time many theories have been proposed on why the Empire fell, or whether indeed it fell at all; the polemics which we would not bother to detail here.

Self Assessment Exercise 3.3: how would you account for the decline of the Roman Empire?

3.4 The Migration Period

The main highlight of this period was the shift from Rome to Byzantine as the centre of Roman authority and the emergence of the Holy Roman Empire under the leadership of the Frank Ruler Charlemagne. As highlighted earlier, the Roman Empire experienced steady decline from the 3rd Century onward. This decline could be attributed to internal strives and series of military attacks from Northern Europe. The decline eventually led to the splitting of The Empire into two: East and West. The late antiquity and migration period is characterized by:

a. The reconquering of Rome by Emperor Constantine under the banner of the cross in 312 AD.
b. Legalization of Christianity in the Roman Empire by the Edict of Milan in 313 AD.
c. Official shifting of the capital of the Roman Empire from Rome to the Greek town of Byzantium, which he renamed Constantinople ("City of Constantine").
d. Codification of all Roman laws into the *Corpus Juris Civilis* (529-534).

Theodosius became the last Emperor to rule over a united Roman Empire in 395 AD. Interestingly, the Emperor made Christianity the official religion of The Empire. After his reign, The Empire was split into two halves: the Western Roman Empire centered in Ravenna, and the Eastern Roman Empire (later to be referred to as the Byzantine Empire) based in Constantinople. The Western Roman Empire, which came under repeated attacks from marauding Germanic tribes, finally fell in 476 AD to the Heruli chieftain Odoacer.

The total collapse of Roman authority in the West ensured that Western provinces soon became a patchwork of Germanic Kingdoms. Despite the collapse of the Roman Empire, the city of Rome remained a center of learning under the guidance of the Roman Catholic Church. The persistence of Rome helped to preserve classic Roman thoughts in Western Europe. However, while all these was happening in Western Roman Empire , in the East Justinian I made a successful effort between 529-534 AD to codify all the Roman laws into the *Corpus Juris Civilis* in Constantine.

For most part of the 6th Century, the Eastern Roman Empire was embroiled in series of deadly conflicts, first with the Persian Sassanid Empire in the Roman-Persian wars. This was followed by the onslaught of the rising Islamic Caliphate (Rashidun and Umayyad). By 650, Muslim conquests led to the loss the provinces

of Egypt, Palestine and Syria, followed by Hispania and southern Italy in the 7th and 8th Centuries.

The collapse of the Roman Empire created a power vacuum that led to the emergence of a new political structure, known as Feudalism, in Western Europe. Under this new arrangement, governance was based on the bond of common people to the land on which they worked. In other words, local political loyalties of common people were vested in the Lords who owned the land they worked on. Rents or Tithes were paid to the Lords of the *land*, and the Lords owed duties to the regional Prince. The tithes were used to pay for the state and wars.

This Feudal system gave birth to new Princes and Kings. Charlemagne, the Frank ruler was one of such new rulers. In 800, Charlemagne, reinforced by his massive territorial conquests, was crowned Emperor of the Romans (*Imperator Romanorum*) by Pope Leo III, effectively solidifying his power in Western Europe. The emergence of Charlemagne's reign marked the beginning of a new Germanic Roman Empire in the West, the Holy Roman Empire. This period ushered in the Middle Ages.

Self Assessment Exercise 3.4: what do you understand by the migration period as a stage in the history of the Roman Empire?

4.0   Conclusion

Roman civilization arose during the middle of the first millennium B.C. After the Romans gained independence from the ruling Etruscans in 509 B.C., they slowly established control over the Italian peninsula, the western Mediterranean, the whole Mediterranean basin, and large parts of Europe.

5.0   Summary

This chapter provides an overview of the Roman Empire from its rise to its decline up to the migration period when Rome ceased to be center of Roman dominance. It highlights the relationship between the Roman Empire and Christianity. It also evaluates the roles of women in the Empire.

6.0   Tutor-Marked Assignment

1. Account for the rise of the Roman Empire
2. Examine the relationship between the Roman Empire and the emergence of Christianity
3. Evaluate the roles of women in the Roman Empire
4. Account for the decline of the Roman Empire
5. What do you understand by the "Migration Period" in the history of the Roman Empire?

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UNIT 4   EUROPE IN THE MIDDLE AGES

CONTENTS

1.0   Introduction

This is the period that came after the fall of the Western Roman Empire , and it is dated from the 5th Century to the beginning of the Early Modern Period in the 16th Century, marked by the rise of nation-states, the division of Western Christianity in the Reformation, the rise of humanism in the Italian Renaissance, and the beginnings of European overseas expansion (Encyclopedia Britannica, 2010).

Sustained urbanization of northern and Western Europe started in the Middle Ages and in addition to this, many modern European states owe emergence to events that unfolded in the Middle Ages. To a large extent, it could be argued that present European political boundaries are, in many regards, the result of the military and dynastic achievements during this tumultuous period.

2.0   Objectives

Broadly, the objective of this unit is to identify and examine the basic historical divisions of the Middle Age Europe, which includes::

- Early Middle Age
- High Middle Age
- Late Middle Age

3.0 Main Content

3.1 Early Middle Age

The Early Middle Ages span roughly five Centuries from 500 to 1000. This period witnessed the Christianization of most of Europe, and the "Dark Ages" following the fall of Rome took place. The establishment of the Frankish Empire by the 9th Century led to the Carolingian Renaissance on the continent. It is instructive to note that during this period Europe was lagging behind in terms of development compared to the emerging Muslim world, with its vast network of caravan trade. Even India with its Golden Period under the Gupta Empire and the Pratiharas and China, at this time the world's most populous Empire under the Song Dynasty were ahead of Europe in terms of spread and development. For instance, by AD 1000, Constantinople had a population of about 300,000, compared to Rome, which had a mere 35,000 and Paris 20,000. In addition, Islam had over a dozen major cities stretching from Córdoba, Spain, at this time the world's largest city with 450,000 inhabitants, to central Asia. The emergence of Byzantine and Feudal Christendom is a distinguishing characteristic of the early Middle Ages.

Emergence of Byzantine

There are at least four contending views or perspectives concerning the emergence of Byzantine as the centre of Roman authority. On the one hand, there are those who hold that Emperor Constantine I (reigned 306–337) is the first "Byzantine Emperor". This is the most general of the four views. According to Banister (1996), it was he who moved the imperial capital in 324 AD from Nicomedia to Byzantium, re-founded as Constantinople, or Nova Roma ("New Rome"). The city of Rome itself had not served as the capital since the reign of Diocletian.

In addition, according to Banister (1996), there are also some who dates the emergence of The Empire to the reign of Theodosius I (379–395) and Christianity's official supplanting of the pagan Roman religion. Some have argued that the Empire emerged after Theodosius' death in 395, when the political division between East and West became permanent (Banister, 1996).

Yet, others are of the opinion that the Byzantine emerged at a latter date in 476, when Romulus Augustulus, who is traditionally considered the last Western Emperor, was deposed, thus leaving sole imperial authority with the Emperor in the Greek East (ibid). The fourth category argues that the emergence of the Byzantine Empire in the reorganization of the Roman Empire in the time of Heraclius (c. 620) when Latin titles and usages were officially replaced with Greek versions.

In spite of the abundance of contending views on the emergence of the Eastern Roman Empire in Byzantine, the general consensus is that the changing of the Roman Capital to Byzantine resulted in its Hellenization and Christianization under Constantine. The Empire is generally considered to have ended after the fall of Constantinople to the Ottoman Turks in 1453. The fall of the Eastern Empire in Constantinople to the Ottoman Turks marks the end of the Roman Empire.

Self Assessment Exercise 3.1: what do you understand by the Byzantine empire?

3.2   The Growth of Feudal Christendom

With the fall of the Roman Empire emerged the Holy Roman Empire under the leadership of Charlemagne and guidance of the Pope. The Holy Roman Empire emerged around 800, as Charlemagne, King of the Franks, was crowned by the Pope as Emperor. His Empire based in modern France, the Low Countries and Germany expanded into modern Hungary, Italy, Bohemia, Lower Saxony and Spain. The power vacuum that resulted from the fall of the Roman Empire created a new political order in which the people owed their local political loyalty to their Feudal Lords. This Feudal system, in addition to the emergence of new states Great Moravia and Kievan Rus' among the Western and Eastern Slavs respectively in the 9th Century, further weakened the Holy Roman Empire.

Between the late 9th and 10th Centuries the Holy Roman Empire was under siege. In the northern and Western fronts, Europe was raided by the Vikings with their advanced sea-going vessels such as the longships. On the other hand, mainland Europe was pillaged by the Hungarians, and the Pechenegs raided Eastern Europe and the Arabs the south. All these were followed by the establishment of independent Kingdoms in Central Europe in the 10th Century, for example, Poland and Kingdom of Hungary. The subsequent period, ending around 1000, saw the further growth of Feudalism, which weakened the Holy Roman Empire.

Self Assessment Exercise 3.2: can you account for the rise of feudal Christendom in the early middle age Europe?

3.3   High Middle Age

The high middle age is a period characterized by the emergence of a rift in the Church or what could be termed as a 'polarization of the Church'. There was a division between the Church in Rome and the Church in Constantinople. The slumber of the Dark Ages was shaken by renewed crisis in the Church. In 1054, the East–West Schism, an insoluble split, occurred between the two remaining Christian seats in Rome and Constantinople.

Another distinctive characteristic of this period is the rapid growth and expansion in the population of Europe. In the 11th, 12th, and 13th Centuries Europe experienced a rapidly increasing population. This resulted in great social and political change from the preceding era. By 1250, the robust population increase

greatly benefited the economy, reaching levels it would not see again in some areas until the 19th Century. It was a period of economic prosperity for Europe. From about the year 1000 onwards, Western Europe saw the last of the Barbarian invasions and became more politically organized. The Vikings had settled in Britain, Ireland, France and elsewhere, whilst Norse Christian Kingdoms were developing in their Scandinavian homelands. The Magyars had ceased their expansion in the 10th Century, and by the year 1000, the Roman Catholic Apostolic Kingdom of Hungary was recognised in central Europe. With the brief exception of the Mongol invasions, major Barbarian incursions ceased.

In the 11th Century, populations north of the Alps began to settle new lands, some of which had reverted to wilderness after the end of the Roman Empire. In what is known as the "great clearances," vast forests and marshes of Europe were cleared and cultivated. At the same time settlements moved beyond the traditional boundaries of the Frankish Empire to new frontiers in Eastern Europe, beyond the Elbe River, tripling the size of Germany in the process. In other words, it was also a period of geographical and territorial expansion. Crusaders founded European colonies in the Levant, the majority of the Iberian Peninsula was conquered from the Moors, and the Normans colonized southern Italy.

The High Middle Ages was also a period of intellectual and artistic advancement. It produced many different forms of intellectual, spiritual and artistic works. This age saw the rise of modern nation-states in Western Europe and the ascent of the great Italian city-states. The still-powerful Roman Church called armies from across Europe to a series of Crusades against the Seljuk Turks, who occupied the Holy Land. The rediscovery of the works of Aristotle led Thomas Aquinas and other thinkers to develop the philosophy of 'Scholasticism'. In architecture, many of the most notable Gothic Cathedrals were built or completed during this era.

Some of the characteristics of the high Middle Ages are summarized below:

    a. Emergence of a rift in the Church
    b. Rapid growth and expansion in the population of Europe
    c. Period of economic prosperity for Europe
    d. End of Barbarian invasions
    e. Better political organization of Europe
    f. Great clearances and emergence of new lands
    g. Geographical and territorial expansion
    h. Intellectual and artistic advancement

Above all, two epoch-making events characterized high Middle Ages in Europe, namely:

    1. division in the Church; and
    2. the Holy Wars

A divided Church

The Great schism or divide between the Western and Eastern Christian Churches was sparked in 1054 by:

    a. Pope Leo IX asserting authority over three of the seats in the Pentarchy, in Antioch, Jerusalem and Alexandria. Since the mid-8th Century, the Byzantine Empire's borders had been shrinKing in the face of Islamic expansion. Antioch had been wrested back into Byzantine control by 1045, but the resurgent power of the Roman successors in the West claimed a right and a duty for the lost seats in Asia and Africa.

    b. Tussle for superiority between the Bishop of Rome and the Bishop of Constantinople. Eastern Orthodox today state that the XXVIII-th Canon of the Fourth Ecumenical Council explicitly proclaimed the equality of the Bishops of Rome and Constantinople. The Orthodox also state that the Bishop of Rome has authority only over his own Diocese and does not have any authority outside his Diocese.

    c. Centuries of estrangement between Latin and Greek worlds also accounted for the schism of Roman Catholic and Eastern Orthodox.

Holy Wars

Another main distinctive characteristic of the high Middle Ages continent-wide campaigns of the Roman Catholic to convert Central Europe to Catholic. This period was marked by the attempts of the Roman Catholic Church to not only Christianize the whole of Western Europe but to also convert them to Catholic s. After the East-West schism, Western Christianity was adopted by newly created Kingdoms of Central Europe: Poland, Hungary and Bohemia. The Roman Catholic Church developed as a major power, leading to conflicts between the Pope and Emperor. In 1129 (AD) the Roman Catholic Church established the Inquisition to make Western Europeans Roman Catholic s by force. The Inquisition punished those who practiced heresy (heretics) to make them repent. If they could not repent and convert to being Catholic s, the penalty was death. During this time many Lords and Nobles ruled the Church. The Monks of Cluny worked hard to establish a Church where there were no Lords or Nobles ruling it. They succeeded. Pope Gregory VII continued the work of the monks with two main goals, to:

    a. rid the Church of control by Kings and nobles, and
    b. increase the power of the Pope.

The area of the Roman Catholic Church expanded enormously due to conversions of pagan Kings (Scandinavia, Lithuania, Poland, and Hungary), Christian *reconquista* of Al-Andalus, and crusades. Most of Europe was Roman Catholic in the 15th Century.

In the 11th Century, nation-states began to take form in places such as France, England, Spain, and Portugal. Although the process of their formation actually took several Centuries, their emergence helped in weakening the hold of Holy Roman Empire on Europe. It is worth noting that the emergence of nation-states was usually marked by rivalry for superiority between:

a. European Kings,
b. Kings and the aristocratic Feudal Lords,
c. Kings and the Church.

The fragmentation of the Holy Roman Empire, essentially based in Germany and Italy, into a myriad of Feudal principalities or small city states, whose subjection to the Emperor was only formal, further weakened the Church.

The 13th and 14th Centuries witnessed the emergence of the Mongol Empire and further weakening of the Holy Roman Empire. This period is often called the Age of the Mongols. Mongol armies expanded Westward under the command of Batu Khan. Their Western conquests included almost all of Russia (save Novgorod, which became a vassal), Kipchak lands, Hungary, and Poland (Which had remained sovereign state). Mongolian records indicate that Batu Khan was planning a complete conquest of the remaining European powers, beginning with a winter attack on Austria, Italy and Germany, when he was recalled to Mongolia upon the death of Great Khan Ögedei. Most historians believe only his death prevented the complete conquest of Europe. In Russia, the Mongols of the Golden Horde ruled for almost 250 years.

Self Assessment Exercise 3.3: account for the schism in the Church during the high middle age Europe

3.4   Late Middle Ages

The Late Middle Ages which lasted from about the 14th to 15th Centuries brought to an end Centuries of European prosperity and growth. In addition to the economic slowdown, there was also a drastic reduction in the population of Europe. It was a period of depopulation of Europe. This was aided by series of famines and plagues, such as the Great Famine of 1315–1317 and the Black Death, which combined to reduce the population by as much as half according to some estimates. The late Middle Ages were also a period of continent-wide social unrest and endemic warfare. For instance, France and England experienced serious peasant risings: "the Jacquerie", "the Peasants' Revolt", and "the Hundred Years War". In addition to all these problems, the unity of the Catholic Church was shattered by the Great schism. Collectively these events are sometimes called the Crisis of the Late Middle Ages.

Despite these crises, the 14th Century was also a time of great progress within the arts and Sciences. A renewed interest in ancient Greek and Roman texts led to what has later been termed the Italian Renaissance. Toward the end of the period,

an era of discovery began. The growth of the Ottoman Empire, culminating in the fall of Constantinople in 1453, cut off trading possibilities with the East. Europeans were forced to discover new trading routes, as happened with Columbus's travel to the Americas in 1492, and Vasco da Gama's circumnavigation of India and Africa in 1498.

The conventional end of the Middle Ages is usually associated with the fall of the city Constantinople and of the Byzantine Empire to the Ottoman Turks in 1453. The Turks made the city the capital of their Ottoman Empire, which lasted until 1922 and included Egypt, Syria and most of the Balkans. The Ottoman wars in Europe, also sometimes referred as the Turkish wars, marked an essential part of the history of South-Eastern Europe.

Some of the distinctive characteristics of the late Middle Ages include:

    a. depopulation of Europe
    b. economic regression
    c. continent-wide social unrest
    d. endemic warfare
    e. great progress within the arts and Sciences
    f. beginning of the era of discovery.

Self Assessment Exercise 3.4: Give a detailed account of Europe in the Early Middle Ages

4.0   Conclusion

The Early Middle Ages span roughly five Centuries from 500 to 1000. This period witnessed the Christianization of most of Europe, and the "Dark Ages" following the fall of Rome took place. The establishment of the Frankish Empire by the 9th Century led to the Carolingian Renaissance on the continent. It is instructive to note that during this period Europe was lagging behind in terms of development compared to the emerging Muslim world, with its vast network of caravan trade. Ancient Europe was largely dominated by Greek civilization and Catholic Christianity. It was a system that was largely based on Empire formation. The fall of Byzantine to Ottoman Turks in 1453 marks the end of the Middle Ages and ushered Europe into the Early Modern period.

5.0   Summary

This Chapter looks at the origin of European society from its earliest history before the French Revolution, which begins with the ancient Greek city-states and the spread of Greek civilization under Alexander the Great, King of Macedon.

Internal rancour, strives, and supremacy rivalry between Athens and Sparta was to later contribute immensely to the collapse of the Greek world. Ancient Greece was subsequently replaced by Rome, which started as a Republic and later became an

Empire under Emperor Augustus. The assimilation of the Greek culture and wisdom by the Romans ensured further spread of the Greek civilization as far as the Roman Empire expanded.

The decline of the Roman Empire led to the disintegration of The Empire into two, Eastern and Western Roman Empire s. The collapse of the Western Roman Empire resulted in the relocation of the capital and centre of Roman Authority from Rome to Constantinople under Emperor Constantine. This relocation brought Byzantine into prominence. This era of relocation of the Roman capital comes under the Migration period.

Over all, the history of Europe before the French Revolution has been divided into:

- ancient Greece
- the rise of Rome
- decline of Rome and the emergence of Byzantine Empire in the migration period
- the collapse of Rome in the Middle Ages and rise of the Holy Roman Empire under the leadership of Charlemagne, King of the Franks, and guidance of the Pope.

Middle Ages Europe was further divided into three distinct but related periods, namely Early, High, and Late Middle Ages. The rise of Byzantine continued through the early Middle Ages, and this period also witnessed the growth of Feudal Christendom through the rise of the Holy Roman Empire.

The high middle age was a period of schism or division in the Church. This division resulted from supremacy rivalry between the Bishop of Rome and the Bishop of Constantinople. In addition, this period also witnessed the Holy Wars that resulted from the attempt to convert the whole of Western Europe to the Catholic faith. The period saw the gradual emergence of nation-states. This period was immediately followed by the Late Middles Ages, characterized by the fall of Byzantine to Ottoman Turk.

6.0   Tutor-Marked Assignment

1. What factors contributed to the spread of Greek civilization in ancient Europe. Identify and justify them.
2. Examine the relationship between the decline of the Roman Empire and the emergence of the Byzantine.
3. Identify and discuss the factors that are responsible for the fall of the Roman Empire.
4. Account for the commencement of the ancient European history?
5. What are the nature and dynamics of the high Middle Age Europe?
6. What is your understanding of the Holy Wars in Europe? What inference can you draw from it in today's international relations?

7. Give a detail rendition of the emergence and trajectory of Feudalism in the ancient Europe.

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MODULE 2

EUROPE IN THE EARLY MODERN PERIOD

UNIT 1   Renaissance

CONTENTS

1.0   Introduction

2.0   Objectives

3.0   Main Content

      3.1   Renaissance Europe

      3.2   Renaissance and Political Thoughts in Italy

      3.3   Renaissance in Northern Europe

4.0   Conclusion

5.0   Summary

6.0   Tutor-Marked Assignment

7.0   References/Further Readings

1.0   Introduction

The Early Modern period in the history of Europe is the period between the Middle Ages and the Industrial Revolution, and it dates roughly from 1500 to 1800. It could also be said to be the period between the discovery of the New World in 1492 to the French Revolution in 1789. A distinctive feature of this early modern period is the rise to prominence of Science. In this regard, it could be regarded as the age of Scientific discoveries and increasingly rapid technological progress, secularized civic politics and the nation state. Another feature of this age is the rise of Capitalist economies, beginning in northern Italian Republics such as Genoa. In addition to this, there was also the rise to dominance of the economic theory of Mercantilism. Above all, the early modern period represents the decline and eventual disappearance, in much of the European sphere, of Feudalism, Serfdom and the power of the Catholic Church. The Protestant Reformation of this period and the Thirty-Year War in Europe saw to the weakening and eventual disappearance of the power of the Roman Catholic Church. In a nutshell, the early modern period can be described by reference to some of its essential features that include:

- End of the middle age symbolized by the fall of Byzantine to Ottoman Turks in 1453

- Thirty-Year European War, which ended with the Treaty of Westphalia in 1648

- A period of Renaissance and rebirth of Greco-Roman civilization

- Decline and eventual disappearance of Feudalism

- Protestant Reformation and the inevitable disappearance of the power of the Roman Catholic Church

- The age of enlightenment

- Industrial Revolution and technological progresses

- Rise of capitalism economies and mercantilist economic theory

- The beginning of the French Revolution.

For the purpose of understanding, attempts are made in the chapter to summarize the history of Europe in the early modern period into four historical stages, namely:

a. The Renaissance

b. The Reformation

c. The Age of Exploration and Conquest

d. The Enlightenment

This section of the study is focused on the Renaissance age in Europe and all its distinctive features.

2.0   Objectives

The primary objective of this unit is to provide the student with a basic tool for analyzing the age of Renaissance in Europe.

3.0   Main Content

3.1   Renaissance Europe

Jacob Burckhardt (1860) defined the period in terms of two concepts, 'individualism' and modernity'. 'In the Middle Ages', according to Burckhardt, 'human consciousness ... lay dreaming or half awake beneath a common veil.... Man was conscious of himself only as a member of a race, people, party, family, or corporation-only through some general category.'

This is period of rebirth of Greek civilization. Renaissance is a reawakening of Greco-Roman golden era. There was a renewed interest in ancient Greek culture and civilization. The Renaissance was a cultural movement that profoundly affected European intellectual life in the early modern period. The age of Renaissance which started in Italy, spread to the north and west during a period of cultural lag that lasted for almost 250 years. Impacts of the Renaissance were largely felt in literature, philosophy, art, politics, science, history, religion, and other aspects of intellectual enquiry. As such, the Renaissance could be said to have brought about a kind of intellectual Revolution of Europe.

As mentioned earlier, Renaissance was a rebirth of Greco-Roman civilization, a sort of rekindling of interest in ancient Greek culture and civilization. It was a celebration of Greek civilization as the golden age. Expressing his enthusiasm and fascination with the ancient Greek civilization, Francesco di Petracco the Italian Petrarch, widely regarded as the first full-blooded Humanist, wrote in the 1330s: "I am alive now, yet I would rather have been born in another time." In the 15th and 16th Centuries the Renaissance was widely regarded as a storehouse of ideas and attitudes with which to rebuild ancient Greek wisdom, an inherited culture that was on the verge of demise or dying. Expressing the view that the Renaissance is a rebirth of ancient Greco-Roman civilization, Matteo Palmieri wrote in the 1430s: "Now indeed may every thoughtful spirit thank god that it has been permitted to him to be born in a new age." The Renaissance was an age where learning was very important.

The Renaissance derived its main inspiration from the growth in study of Latin and Greek texts and the general and prevailing admiration of the Greco-Roman era as a golden age. This fascination with the Greco-Roman era as the golden age of civilization influenced literature and arts, as many artists and writers started drawing from Roman and Greek examples for their works. The ancient influences notwithstanding, some multifaceted artists and writers, like Leonardo da Vinci, brought much innovation in this period.

Many Roman and Greek texts were already in existence in the European Middle Ages. The monks had copied and recopied the old texts and housed them for a millennium, but they had regarded them in another light. With the fall of Constantinople in 1453, many more ancient texts flowed in with the migration of Greek Scholars and texts to Italy. In addition, other Greek and Roman texts came from Islamic sources, who had inherited the ancient Greek and Roman texts and knowledge through conquest, even attempting to improve upon some of them. With the usual pride of advanced thinkers, the Humanists saw their repossession of a great past as a Renaissance—a rebirth of civilization itself.

Besides influencing arts and literature, and intellectual thinking as a whole, Renaissance writings also had impacts on political thinking. Important political precedents were also set in this period. For example, Niccolò Machiavelli's political writing in *The Prince* influenced later absolutism and real-politik.

In all, the Renaissance could be viewed as an attempt by intellectuals to study and improve the secular and worldly, both through the Revival of ideas from antiquity, and through novel approaches to thought—the immediate past being too "Gothic" in language, thought and sensibility.

Self Assessment Exercise 3.1: what do you understand by the renaissance?

3.2   Renaissance and Political Thoughts in Italy

The Renaissance impacted on ways of thinking in Europe even in the realm of politics. This much is reflected in the political writings of social and political philosophers of the time, with Machiavelli being a typical example.

Machiavelli accepted the political challenge in its entirety; he swept aside every criterion of action not suggested by the concept of *raison d'itat*, i.e., by the exact evaluation of the historical moment and the constructive forces which the Prince must employ in order to achieve his aim; and he held that the activities of rulers were limited only by their capacity and energy. Hence, he paved the way for absolute governments, which theoretically were completely untrammelled, both in their home and in their foreign policies.

If this was made possible by the Florentine Secretary's recognition of the autonomy of politics, it depended, conversely, on his own peculiar conception of the State, which he identified with the government, or rather with its personal Head. Accordingly, in The Prince all his attention was riveted on the human figure of the man who held the reins of government and so epitomized in his person the whole of public life. Such a conception, determined directly by the historical experience which Machiavelli possessed in such outstanding measure and presupposing a sustained effort on the part of the central government, was essential to the success and pre-eminence of his doctrine.

This was a turning-point in the history of the Christian world. The minds of political theorists were no longer trammeled by Catholic dogma. The structure of the State was not yet threatened in other directions by any revolt of the individual conscience. An entire moral world, if it was not eclipsed, had at any rate receded into the shadows, nor was any other at once forthcoming to take its place and to inspire a new fervour of religious belief; hence, political thought could express itself without being confused by considerations of a different character. It was an era in which unitarian States were being created amid the ruins of the social and political order of the Middle Ages, an era in which it was necessary to place all the weapons of resistance in the hands of those who had still to combat the forces of feudalism and particularism. It was, in short, an era in which it was essential that the freedom and grandeur of political action and the strength and authority of central government should be clearly affirmed. Only thus was it possible to obliterate once and for all the traces of the past and to offer to the society of the future, in the guise of a precept, the weapons which would preserve the life of the united nation in the face of disruptive elements old and new.

Self Assessment Exercise 3.2: evaluate the impact of the renaissance on political thoughts in Europe, particularly Northern Italy.

3.3   Renaissance in Northern Europe

The North itself would never have accepted Renaissance culture if that culture had not suited its needs. The reorganized, powerful monarchies of the late fifteenth and early sixteenth centuries needed a new ideal for their servants and courtiers, and the emphasis on public service, on personal merit, and on learning provided an attractive substitute for the traditional manners of the unlettered, unruly, and discredited feudal classes. The new ideal contained enough emphasis on social class and military prowess to make it credible to a society where the hereditary nobility still counted for much. For the kings, it offered the added advantage of servants who were refined and cultivated, and who would wield the pen as well as the sword for their master.

In addition to the monarchs and their courts, other important groups in the North also found humanistic culture attractive. The powerful, self-confident merchant oligarchies that governed the important towns, especially the prospering towns of the Rhine Valley and of south Germany, found in humanism a cultural ideal far more suited to the needs and prejudices of urban magnates than were the chivalric and scholastic traditions of the Middle Ages. The large group of would-be Church reformers found the characteristic Renaissance repudiation of the recent past and the desire to return to the original sources quite attractive, for the Roman past included the apostolic and early patristic age, when the Church was still pure and uncorrupted.

The humanism that grew up in the North was not a mere copy of the Italian culture, but a grafting of Italian elements into a cultural tradition that varied from country to country. Obviously, for example, Germans or even Frenchmen could not revere the ancient Romans as their ancestors in quite the same sense that Italians could.

What did develop everywhere was a revulsion against the heritage of the immediate past (often more open and violent than in Italy because scholastic traditions and a clerical spirit had much greater strength in the North), and the conscious adoption of an idealized Greek and Roman Antiquity as the model for reforming literature, education, and the whole ideal of the educated man. Even more than in Italy, Northern humanists enthusiastically looked to the apostolic and patristic age of the Church as a valuable part of the ancient heritage they sought to restore. This emphasis on ancient Christianity, combined with the widespread movements of lay piety that flourished in the lower Rhine Valley and other parts of Northern Europe, explains why humanism north of the Alps directed much of its reformist activity toward reform of the Church and deepening of personal religious experience.

Self Assessment Exercise 3.3: Account for the impact of the renaissance on the political development of Europe

4.0   Conclusion

This is period of rebirth of Greek civilization. Renaissance is a reawakening of Greco-Roman golden era. There was a renewed interest in ancient Greek culture and civilization.

5.0   Summary

The Renaissance was a rebirth or reawakening of Greco-Roman civilization. It was a rekindling of interest in ancient Greek wisdom and learning. Renaissance thinking was sparked by fascination with ancient Greek civilization as the golden era. This period lasted for almost two and half Centuries as part of the early modern history of Europe. The Renaissance started in Italy, and from there it spread to other parts of Europe. Impacts of the Renaissance on the intellectual life of Europe were visible in the following areas:

a. Arts and literature as reflected in the paintings
b. Science
c. Philosophy and political thoughts

The mode of thinking in the Renaissance sparked off the age of Protestant Reformation in Europe, which itself a reaction to the high level of corruption and oppression in the Catholic Church.

6.0   Tutor-Marked Assignment

1. Examine the impact of the Renaissance on political thoughts in Europe
2. Give an informed assessment of the Renaissance on the intellectual development of Europe
3. What is the Renaissance?
4. The Renaissance is a rebirth of Greco-Roman golden era. Explain

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UNIT 2   CHARACTERISTICS AND SPREAD OF THE

RENAISSANCE

CONTENTS

1   Introduction

This unit provides the students with a basic appreciation of the distinctive features and characteristics of the Renaissance.

2   Objectives

The objective of this unit is to identify and examine the fundamental features and characteristics of the renaissance.

3.0   Main Content

3.1   Characteristics of the Renaissance: Humanism

In some ways Humanism was not a philosophy per se, but rather a method of learning. In contrast to the medieval scholastic mode, which focused on resolving contradictions between authors, humanists would study ancient texts in the

original, and appraise them through a combination of reasoning and empirical evidence. Humanist education was based on the programme of 'Studia Humanitatis', that being the study of five humanities: poetry, grammar, history, moral philosophy and rhetoric. Burke, P. (1990) opines that, although historians have sometimes struggled to define humanism precisely, most have settled on "a middle of the road definition... the movement to recover, interpret, and assimilate the language, literature, learning and values of ancient Greece and Rome". Above all, humanists asserted "the genius of man ... the unique and extraordinary ability of the human mind."

Humanist scholars shaped the intellectual landscape throughout the early modern period. Political philosophers such as Niccolò Machiavelli and Thomas More revived the ideas of Greek and Roman thinkers, and applied them in critiques of contemporary government. Pico della Mirandola wrote what is often considered the *manifesto* of the Renaissance, a vibrant defence of thinking, the Oration on the Dignity of Man. Matteo Palmieri (1406–1475), another humanist, is most known for his work *Della vita civile* ("On Civic Life"; printed 1528) which advocated civic humanism, and his influence in refining the Tuscan vernacular to the same level as Latin. Palmieri's written works draw on Roman philosophers and theorists, especially Cicero, who, like Palmieri, lived an active public life as a citizen and official, as well as a theorist and philosopher and also Quintilian. Perhaps the most succinct expression of his perspective on humanism is in a 1465 poetic work *La città di vita*, but an earlier work *Della vita civile* (On Civic Life) is more wide-ranging. Composed as a series of dialogues set in a country house in the Mugello countryside outside Florence during the plague of 1430, Palmieri expounds on the qualities of the ideal citizen. The dialogues include ideas about how children develop mentally and physically, how citizens can conduct themselves morally, how citizens and states can ensure probity in public life, and an important debate on the difference between that which is pragmatically useful and that which is honest.

The humanists believed that it is important to transcend to the afterlife with a perfect mind and body. This transcending belief can be done with education. According to Hause, S. & Maltby, W. (2001), the purpose of humanism was to create a universal man whose person combined intellectual and physical excellence and who was capable of functioning honorably in virtually any situation. This ideology was referred to as *il uomo* universal, an ancient Greco-Roman ideal. The education during Renaissance was mainly composed of ancient literature and history. It was thought that the classics provided moral instruction and an intensive understanding of human behavior.

Self Assessment Exercise 3.1: give an account of humanism during the renaissance.

3.2   Art

The Renaissance marks the period of European history at the close of the Middle Ages and the rise of the Modern world. It represents a cultural rebirth from the 14th through the middle of the 17th centuries. Early Renaissance, mostly in Italy, bridges the art period during the fifteenth century, between the Middle Ages and the High Renaissance in Italy. It is generally known that Renaissance matured in Northern Europe later, in 16th century. One of the distinguishing features of Renaissance art was its development of highly realistic linear perspective. Clare and Millen (1994) opine that Giotto di Bondone (1267–1337) is credited with first treating a painting as a window into space, but it was not until the demonstrations of architect Filippo Brunelleschi (1377–1446) and the subsequent writings of Leon Battista Alberti (1404–1472) that perspective was formalized as an artistic technique. The development of perspective was part of a wider trend towards realism in the arts (Clare and Millen, 1994)). To that end, painters also developed other techniques, studying light, shadow, and, famously in the case of Leonardo da Vinci, human anatomy. Vasari Giorgio. (1965) contends that underlying these changes in artistic method, was a renewed desire to depict the beauty of nature, and to unravel the axioms of aesthetics, with the works of Leonardo, Michelangelo and Raphael representing artistic pinnacles that were to be much imitated by other artists. Other notable artists include Sandro Botticelli, working for the Medici in Florence, Donatello another Florentine and Titian in Venice, among others.

Concurrently, in the Netherlands, a particularly vibrant artistic culture developed, the work of Hugo van der Goes and Jan van Eyck having particular influence on the development of painting in Italy, both technically with the introduction of oil paint and canvas, and stylistically in terms of naturalism in representation. (For more, see *Renaissance in the Netherlands*). Later, the work of Pieter Brueghel the Elder would inspire artists to depict themes of everyday life.

In architecture, Filippo Brunelleschi was foremost in studying the remains of ancient classical buildings, and with rediscovered knowledge from the 1st-century writer Vitruvius and the flourishing discipline of mathematics, formulated the Renaissance style which emulated and improved on classical forms. Brunelleschi's major feat of engineering was the building of the dome of Florence Cathedral. The first building to demonstrate this is claimed to be the church of St. Andrew built by Alberti in Mantua. The outstanding architectural work of the High Renaissance was the rebuilding of St. Peter's Basilica, combining the skills of Bramante, Michelangelo, Raphael, Sangallo and Maderno.

The Roman orders types of columns are used: Tuscan, Doric, Ionic, Corinthian and Composite. These can either be structural, supporting an arcade or architrave, or purely decorative, set against a wall in the form of pilasters. During the Renaissance, architects aimed to use columns, pilasters, and entablatures as an integrated system. According to Saalman Howard (1993), one of the first buildings to use pilasters as an integrated system was in the Old Sacristy (1421–1440) by

Filippo Brunelleschi. Arches, semi-circular or (in the Mannerist style) segmental, are often used in arcades, supported on piers or columns with capitals. There may be a section of entablature between the capital and the springing of the arch. Alberti was one of the first to use the arch on a monumental. Renaissance vaults do not have ribs. They are semi-circular or segmental and on a square plan, unlike the Gothic vault which is frequently rectangular.

The Renaissance artists were not pagans although they admired antiquity and they also kept some ideas and symbols of the medieval past. Nicola Pisano (c. 1220-c. 1278) imitated classical forms by portraying scenes from the Bible. Hause, S. and Maltby, W. (2001) posit that the annunciation by Nicola Pisano, from the Baptistery at Pisa, demonstrates that classical models influenced Italian art before the Renaissance took root as a literary movement.

Self Assessment Exercise 3.2: examine arts during the renaissance

3.3   Science

The upheavals occurring in the arts and humanities were mirrored by a dynamic period of change in the sciences. Some have seen this flurry of activity as a "scientific revolution", heralding the beginning of the modern age. While according to Shapin (1996), others have seen it merely as an acceleration of a continuous process stretching from the ancient world to the present day. Notwithstanding, Brotton, J. (2006) however maintains that there is general agreement that the Renaissance saw significant changes in the way the universe was viewed and the methods with which philosophers sought to explain natural phenomena.

Science and art were very much intermingled in the early Renaissance, with artists such as Leonardo da Vinci making observational drawings of anatomy and nature. An exhaustive 2007 study by Capra, F. (2007) shows that Leonardo was a much greater scientist than previously thought, and not just an inventor. In science theory and in conducting actual science practice, Leonardo was innovative. He set up controlled experiments in water flow, medical dissection, and systematic study of movement and aerodynamics; he devised principles of research method that for Capra classify him as "father of modern science". In Capra's detailed assessment of many surviving manuscripts Leonardo's science is more in tune with holistic non-mechanistic and non-reductive approaches to science which are becoming popular today. Brotton, J. (2006) suggests that perhaps the most significant development of the era was not a specific discovery, but rather a *process* for discovery, the scientific method. This revolutionary new way of learning about the world focused on empirical evidence, the importance of mathematics, and discarded the Aristotelian "final cause" in favor of a mechanical philosophy. Burke, P. (2000) indicates that early and influential proponents of these ideas included Copernicus, Galileo, Newton and René Descartes.

The new scientific method led to great contributions in the fields of astronomy, physics, biology, and anatomy. With the publication of Vesalius's *De humani corporis fabrica*, a new confidence was placed in the role of dissection, observation, and a mechanistic view of anatomy (Brotton, J.).

Self Assessment Exercise 3.3: in what ways, if any, did the renaissance contribute to the development of science in Europe?

3.4   Religion and Self-awareness

The new ideals of humanism, although more secular in some aspects, developed against a Christian backdrop, especially in the Northern Renaissance. Indeed, much (if not most) of the new art was commissioned by or in dedication to the Church. However, the Renaissance had a profound effect on contemporary theology, particularly in the way people perceived the relationship between man and God. Many of the period's foremost theologians were followers of the humanist method, including Erasmus, Zwingli, Thomas More, Martin Luther, and John Calvin.

The Renaissance began in times of religious turmoil. The late Middle Ages saw a period of political intrigue surrounding the Papacy, culminating in the Western Schism, in which three men simultaneously claimed to be true Bishop of Rome. While the schism was resolved by the Council of Constance (1414), the 15th century saw a resulting reform movement known as Conciliarism, which sought to limit the pope's power. Although the papacy eventually emerged supreme in ecclesiastical matters by the Fifth Council of the Lateran (1511), it was dogged by continued accusations of corruption, most famously in the person of Pope Alexander VI, who was accused variously of simony, nepotism and fathering four illegitimate children whilst Pope, whom he married off to gain more power.

Churchmen such as Erasmus and Luther proposed reform to the Church, often based on humanist textual criticism of the New Testament. Indeed, it was Luther who in October 1517 published the 95 Theses, challenging papal authority and criticizing its perceived corruption, particularly with regard to its sale of indulgences. The 95 Theses led to the Reformation, a break with the Roman Catholic Church that previously claimed hegemony in Western Europe. Humanism and the Renaissance therefore played a direct role in sparking the Reformation, as well as in many other contemporaneous religious debates and conflicts.

By the 15th century, writers, artists and architects in Italy were well aware of the transformations that were taking place and were using phrases like *modi antichi* (in the antique manner) or *alle romana et alla antica* (in the manner of the Romans and the ancients) to describe their work. Panofsky Erwin (1960) observes that the term *la rinascita* (rebirth) first appeared, however, in its broad sense in Giorgio Vasari's *Vite de' più eccellenti architetti, pittori, et scultori Italiani* (The Lives of the Artists, 1550, revised 1568). Vasari divides the age into three phases:

the first phase contains Cimabue, Giotto, and Arnolfo di Cambio; the second phase contains Masaccio, Brunelleschi, and Donatello; the third centers on Leonardo da Vinci and culminates with Michelangelo. As noted by Sohm Philip. (2001), it was not just the growing awareness of classical antiquity that drove this development, according to Vasari, but also the growing desire to study and imitate nature.

Self Assessment Exercise 3.4: evaluate the impact of the renaissance on the European church.

4.0   Conclusion

This unit provides the students with a basic appreciation of the distinctive features and characteristics of the Renaissance. Some of these features include but not limited to renewed interest in education, art and science.

5.0   Summary

This section assessed those essential and distinguishing characteristics of the Renaissance that facilitated its spread throughout Europe.

6.0   Tutor-Marked Assignment

1. Detail the contributions of humanist scholars to the spread of the Renaissance in Europe

2. Give a brief description of the Renaissance art drawing out its distinguishing features

3. Identify and explain the major characteristics of the Renaissance

4. Examine the connection between the growth of the Renaissance and Christianity

5. Science and art were very much intermingled in the early Renaissance. Explain how

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UNIT 3   REFORMATION

CONTENTS

1.0   Introduction

This section of the study looks at Europe during the age of Reformation. It tries to identify its basic features and implications for the development of Europe. In addition, the unit looks at the different interpretations of the Reformation.

2.0   Objectives

The objectives of the unit include, to:

- examine the reformation and its basic characteristics and implications; and
- discuss the different interpretations of the Reformation.

3.0   Main Content

3.1   The Reformation

The high level of corruption in the Holy Roman Catholic Church gave birth to a Europe-wide Reformation known as the Protestant Reformation. This period is

thus regarded as the age of Reformation in the early modern history of Europe. During this period corruption in the Catholic Church led to a sharp backlash in the Protestant Reformation. It occurred at a period when the Church had both secular and religious power in Europe, and states were mainly sandwiched between the power of the Church and the Feudal Lords. The desire for a stronger state free from the strangling power and hold of the Catholic Church provided the Protestant Reformation with the needed support among many Princes and Kings. It gained many followers especially among Princes and Kings seeking a stronger state by ending the influence of the Catholic Church. Notable figures during this period include Martin Luther, the leader of the Protestant Movement, and John Calvin whose 'Calvinism' had influence in many countries. In addition to this two, there was also King Henry VIII of England who broke away from the Catholic Church in England and set up the Anglican Church. Ambitious Monarchs who were seeking for freedom from the strangle hold of the Catholic Church and the Feudal Lords on the one hand, and battling for supremacy amongst themselves on the other hand, took advantage of this religious division to spark off a wave of wars throughout Western Europe. In other words, religious divisions during this era brought on a wave of wars inspired and driven not only by religion but also by the ambitious Monarchs in Western Europe who were becoming more centralized and powerful.

So it could be argued that the Reformation achieved two things in Europe, namely that:

a. It liberated the state from the hold of the Church
b. It resulted in a Reformation of the Church, such that religion was separated from politics.

Besides the Reformation which the Protestant Reformation achieved in the political structure of Europe and the Church, it also led to a strong reform movement in the Catholic Church called the Counter-Reformation, which aimed to reduce corruption as well as to improve and strengthen Catholic Dogma. From the forgoing, we can identify three separate Movements in the Reformation:

a.   Monarchs seeking freedom from the hold of the Church

b.   Protestants and religious Reformers seeking to separate the Church from politics and the secular world so as to reduce the power of the Church, thereby curbing corruption.

c.   Counter-Reformation Movement seeking to reduce corruption in the Church through Reformation, but while at the same time strengthening the Catholic dogma.

Important groups in the Catholic Church who emerged from this movement were the Jesuits, who helped keep Eastern Europe within the Catholic fold, and the *Oratorians* of St. Philip Neri, who ministered to the faithful in Rome, restoring

their confidence in the Church of Jesus Christ that subsisted substantially in the Church of Rome. One notable implication of the Reformation for the Church is that it weakened the Church relative to the state as portions of Europe were no longer under its sway and Kings in the remaining Catholic countries began to take control of the Church institutions within their Kingdoms. For example, King Henry VIII became the head of the Church of England.

Unlike Western Europe, the countries of Central Europe, the Polish-Lithuanian Commonwealth and Hungary, were more tolerant. While still enforcing the predominance of Catholic ism they continued to allow the large religious minorities to maintain their faiths. Central Europe became divided between Catholic s, Protestants, Orthodox and Jews. Another important development in this period was the growth of pan-European sentiments. Eméric Crucé (1909) came up with the idea of the European Council and intended to end wars in Europe. Attempts to create lasting peace were no success, although all European countries (except the Russian and Ottoman Empire s, regarded as foreign) agreed to make peace in 1518 at the Treaty of London. Many wars broke out again in a few years. The Reformation also made European peace impossible for many Centuries.

Another development was the idea of European superiority. The ideal of civilization was taken over from the ancient Greeks and Romans: discipline, education and living in the city were required to make people civilized; Europeans and non-Europeans were judged for their civility, and Europe regarded itself as superior to other continents. There was a movement by some such as Montaigne that regarded the non-Europeans as a better, more natural and primitive people. Post services were founded all over Europe, which allowed a humanistic interconnected network of intellectuals across Europe, despite religious divisions. However, the Roman Catholic Church banned many leading Scientific works; this led to an intellectual advantage for Protestant countries, where the banning of books was regionally organized.

Francis Bacon and other advocates of Science tried to create unity in Europe by focusing on the unity in nature. In the 15th Century, at the end of the Middle Ages, powerful sovereign states were appearing, built by the New Monarchs who were centralizing power in France, England, and Spain. On the other hand the Parliament in the Polish-Lithuanian Commonwealth grew in power, taking Legislative rights from the Polish King. The new state power was contested by parliaments in other countries especially England. New kinds of states emerged which were cooperations between territorial rulers, cities, farmer Republics and knights.

Overall, developments during the Reformation can be summed up into the following:

    a. Attempts by European Kings to gain freedom from the stranglehold of the Catholic Church and local Feudal Lords.

b. Protestants Reformation of the Church through separation of the Church from politics and the secular world in order to stab corruption within the Church.

c. Catholic counter-Reformation aimed at reforming the Church while at the same time strengthening the Catholic dogma and faith throughout Europe.

d. Thirty years of European wars sparked partly by rivalry and struggle for supremacy among European Kings.

e. The growth of pan European sentiments, which aimed at promoting Europe-wide peace first through the European Council, an idea cooked up by Eméric Crucé (1623).

f. A failed Peace agreement among major European powers, except Russian and Ottoman Empire s, at the Treaty of London in 1518.

g. Prevalence of the notion of European superiority according to which Europeans were held to be superior to the people of other continents.

h. The emergence of the postal services and its impacts on the intellectual development of Europe as scientists and Scholars from different parts of Europe were able to exchange Scientific and scholarly ideas in spite of the limitation imposed by the Catholic Church.

i. Emergence of territorial sovereign states at the Peace Treaty of Westphalia in 1648.

Self Assessment Exercise 3.1: account for the factors that were responsible for the emergence of the Reformation in Europe.

3.2   What was the Reformation?

Historians usually agree that the Reformation comprised the general religious transformations in Europe during the 16th Century. However, they often disagree on what exactly was at the core of the Reformation. In spite of this disagreement, Euan Cameron (1991) argues that the essence of the Reformation was a combination of religious Reformers ' protests and laymen's political ambitions.

According to Euan Cameron the Reformation is a unique movement which divided European Christianity into Catholic and Protestant traditions. He explained further that no other movement of religious protest or reform since antiquity has been so widespread or lasting in its effects, so deep and searching in its criticism of received wisdom, so destructive in what it abolished or so fertile in what it created (Ibid).

Based on Euan Cameron view, the European Reformation was not a simple Revolution, a protest movement with a single leader, a defined set of objectives, or a coherent organization. At the same time, it was neither a floppy or fragmented mess of anarchic or contradictory ambitions. For Euan Cameron however, it was a series of parallel Movements, and each movement is made up of various sorts of people with differing perspectives who combined forces to pursue objectives which they only partly understood.

Viewed this way, first and foremost, the Reformation was a protest by Churchmen and Scholars, privileged classes in medieval society, against their own superiors. Those superiors, the Roman Papacy and its agents, had attacked the teachings of a few sincere, respected academic Churchmen, amongst which was Martin Luther, which had seemed to threaten the prestige and privilege of the Clergy and Papacy. The protesting Churchmen- the 'Reformers '-responded to the Roman counter-attack not by silence or furtive opposition, but by publicly denouncing their accusers in print. Not only that: they developed their teachings to make their protest more coherent, and to justify their disobedience. Such responses gave birth to the Calvinist Movement under John Calvin and the Protestant Movement under Luther.

The popularity of the Protestant Movement among politically common-men resulted in a sort of coalition between the Reformers and politically ambitious common-men. This coalition formed essence of the Reformation.

From this perspective, according to Euan Cameron, it turned the Reformers ' movement into a new form of religious dissent: it became not a 'schism', in which a section of the Catholic Church rose in political revolt against authority, without altering beliefs or practices; nor yet a 'heresy', whereby a few people deviated from official belief or worship, but without respect, power, or authority. Rather it promoted a new pattern of worship and belief, publicly preached and acknowledged, which also formed the basis of new religious institutions for all of society, within the whole community, region, or nation concerned. Owing to this coalition of goals and objectives between religious Reformers and political Reformers, political historians have tried to provide a political interpretation and explanation for Reformation.

Self Assessment Exercise 3.2: how would you conceptualize the Reformation?

3.3   The Reformation: A Political Interpretation

As a result of recent challenge to the religious interpretation of the Reformation coming from political historians, we now have what we can categorize as a political perspective or interpretation of the Reformation. This view is illustrated by G. R. Elton (1958), who argues that while spiritual and other factors are relevant, primary importance for explaining why the Reformation did or did not take hold rests with political history.

According to G. R. Elton, the political root of the Reformation is supported by the fact that the Reformation was successful wherever the lay power or Monarch (Kings, Prince or Magistrates) favored it, a fact demonstrated by Scandinavia, the German principalities, Geneva, in its own peculiar way also, England. And it could not survive where the authorities decided to suppress it, as indicated by Spain, Italy, the Habsburg lands in the East, and also (though not as yet conclusively) France. Put differently, the Reformation had a political root besides the religious explanation often given to it. This is supported by the fact it was

successful only in places where the local secular authorities (Kings, Princes, or Magistrates) gave it the needed support or tolerance, otherwise, it was largely unsuccessful.

The famous phrase behind the settlement of 1555, --*cuius regio ems religio*- which mean that "for this is the age of uniformity", an age which held at all times and in everywhere that one political unit could not comprehend within itself two forms of belief or worship, expresses the view that Reformation cannot succeed where the secular government gave no support to religious Reformation. The tenet rested on simple fact: as long as membership of a secular polity involved membership of an ecclesiastical organization, religious dissent stood equal to political disaffection and even treason. Hence governments enforced uniformity, and hence the religion of the ruler was that of his country. England provided the extreme example of this doctrine in action, with its rapid official switches from Henrician Catholic ism without the Pope, through Edwardian Protestantism of the Swiss model and Marian papalism, to Elizabethan Protestantism of a more specifically English brand.

In this sense, the success of the Reformation was religiously as well as it was politically motivated. The Reformation was therefore successful beyond the dreams of earlier, potentially similar, Movements not so much because the time was ripe for it, but rather because it found favor with the secular arm. We can, therefore, identify the following factors amongst others which played a role in the success of the Reformation:

a. Desire for the Church to be separated from politics;
b. The schism or division in the Church that arose out resistance to imperial and Papal claims;
c. The ambition to create self-contained and independent states by secular monarchs; and
d. A genuine attachment to the teachings of the Reformers.

Self Assessment Exercise 3.3: examine the impact of the reformation on the political development of Europe.

3.4   The Catholic Reformation

As stated earlier, in response to the Protestant Reformation, elements within the Catholic Church came up with their own idea of Reformation within the Roman Catholic Church. This Reformation, widely regarded as Counter-Reformation, was aimed at restructuring the Catholic Church in order to strengthen the Catholic dogma all over Europe. According to John C. Olin, the history of the Catholic Church during the 16th Century is almost as controversial as the history of the Protestant Reformation. Indeed, variations on the terminology used, from "Catholic reform," "Catholic Reformation, "and "Catholic Revival" to "Counter Reformation" reflect important differences in historians' interpretations of that history. The main crux of the controversy surrounding the history of Catholic

Reformation is the extent to which reform and Revival in the Catholic Church was a reaction to the Protestant Reformation or a product of forces independent of the Protestant Reformation.

Catholic Reform in all its manifestations, potential and actual, was profoundly influenced by the crisis and subsequent schism that developed after 1517. It did not suddenly arise then, but it was given new urgency, as well as a new setting and a new dimension, by the problems that Protestantism posed. What had been, and probably would have remained, a matter of renewal and reform within the confines of religious and ecclesiastical tradition became also a defense of that tradition and a struggle to maintain and restore it. A very complex pattern of Catholic activity unfolded under the shock of religious revolt and disruption.

John C. Olin contend that it will be misleading to label Catholic Reformation as counter Reformation, since this will imply that the Reformation movement within the Catholic Church was solely a reaction or response to the Protestant Movement. He then opined that it cannot satisfactorily be labeled the Counter Reformation, for the term is too narrow and misleading. Although John C. Olin admitted that there was indeed a reaction to Protestantism, he however argue that this factor, as important as it is, neither subsumes every facet of Catholic life in the 16th Century nor adequately explains the source and character of the Catholic Revival.

From the argument presented above, we can identify two major factors that motivated the Catholic Reform, and they are namely:

1. the crisis within the Church and subsequent schism or division that developed between the Eastern and Western Church after 1517, when the Eastern Church in Constantinople broke away from the Church in Rome.
2. A reaction to the problem posed by Protestantism, and the need to strengthen the Catholic faith and dogma Europe-wide..

The implication that springs from the Protestant factor in the Catholic Reformation is that what had been, and probably would have remained, a matter of renewal and reform within the confines of religious and ecclesiastical tradition became also a defense of that tradition and a struggle to maintain and restore it.

Outside the influence of Protestantism, viewed from a purely internal motivating perspective, the Catholic Reformation was influenced by certain internal factors within the Catholic Church itself which include:

a. the widespread awareness of the need for reform and the serious efforts made to achieve it;
b. initiatives of certain individuals that included Savonarola, Erasmus, Ximenes, and other Christian humanists, who through personal reorientation and renewal rather than a coordinated program affecting the

Church as a whole envisioned a broader reform of Christian life and society;

c. the pontificate of Paul III, which made the Catholic Reform more concerted and official, and reached out to encompass the entire Church;

d. the arrival of Contarini in Rome in 1535 that ushered in the new era of injection of new blood into the Papal administration; and

e. the convening of the General Council in Trent.

In spite of the existence of diverse Movements pushing for the Reformation, one major factor that contributed to the success of the Catholic Reform was inner unity and coherence among the various Movements, and this itself came from the general believe in and desire for reform within the Church.

While the Reformers within the Catholic Church were distinguished by individual preoccupation with individual or personal Reformation, they all had in common a general concern for the restoration and renewal of the Church's pastoral mission. In short, Catholic reform had a marked personal and pastoral orientation.

On the aspect of personal Reformation, John C. Olin, observes that the Catholic Reformers focused on the individual Christian and his spiritual and moral life. They sought essentially a Reformation in members rather than dogmatic or structural change. From this point of view, the members of Christ's Church must lead better Christian lives and be instructed and guided along that path. This, to John C. Olin, is the burden of Savonarola's prophetic preaching, the goal of Erasmus and the Christian humanists, the objective of Ignatius Loyola and his Spiritual Exercises. Likewise, the Theatines, Capuchins, and Jesuits emphasized this in terms of the greater commitment and sanctification of their members. Similarly, the reforms of Ximenes in Spain, Giberti in Verona, and the Council of Trent for the universal Church had this as an underlying purpose in their concern for the instruction and spiritual advancement of the faithful.

However, John C. Olin observes that such a focus presupposes concern for the reform of the institutional Church as well, for if men are to be changed by religion, then religion itself must be correctly represented and faithfully imparted. Thus the Church's pastoral mission- the work of teaching, guiding, and sanctifying its members- must be given primacy and rendered effective. Hence the stress on training Priests, selecting good men as Bishop s and insisting that they reside in their dioceses, instructing the young and preaching the gospel, restoring discipline in the Church, and rooting out venality and unworthiness in the service of Christ and the salvation of souls. The Bark of Peter was not to be scuttled or rebuilt, but to be steered back to its original course with its crew at their posts and responsive to their tasks. The state of the Clergy loomed large in Catholic reform. If their ignorance, corruption, or neglect had been responsible for the troubles that befell the Church, as nearly everyone affirmed, then their reform required urgent attention and was the foundation and root of all renewal. This involved personal

reform, that of the Priests and Bishops who are the instruments of the Church's mission, and its purpose and consequence were a matter of the personal reform of the faithful entrusted to their care. The immediate objective, however, was institutional and pastoral. The Church itself was to be restored so that its true apostolate might be realized.

From the above, the Catholic Reform had two main immediate objectives, namely:

a. Institutional and pastoral reform, according to which the Reformation of the Church is to be achieved through Reformation of the Church structure those charged with the Church. Institutional Reformation will ensure the recruitment of people with the right virtues into the Pastorate and Priesthood, while pastoral Reformation will entail those charged with the Church imbibing highest moral standard that make them good examples to the Church.
b. Reformation of individual members of the Church.

The Reformation had certain implications for the Church itself and the European society as a whole. Discussion of these implications and changes shall be the focus of the next Chapter.

Self Assessment Exercise 3.4: How would you evaluate the impact of the reformation on the Roman Catholic Church?

4.0   Conclusion

This section of the study looks at Europe during the age of Reformation. A major landmark during this period was the separation of the sacred from the secular, i.e. the church from politics.

5.0   Summary

The reformation was a period of revolt against the corruption that characterized the Roman Catholic in the Early Modern history of Europe. It was aimed at bring reformation into the Church by separating religion from the state; an ideal that made it popular among many European monarchs. The Reformation can therefore be interpreted from both the religious and political view points. Also, while we had the Protestant Reformations as a reaction to corruption in the Church, there was also the Catholic Reformation, which itself was a counter-reaction to the Protestant Reformation.

6.0   Tutor-Marked Assignment

1. What do you understand by the Protestant Reformation?
2. In what way is the Catholic Reformation a counter-reaction to the Protestant Reformation?
3. Highlight the main features of the Protestant Reformation
4. Evaluate the Protestant Reformation from the political perspective

5. Identify and explain the factors that motivated the Protestant Reformation. What was the Reformation able to achieve in Europe?

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UNIT 4   IMPACTS OF THE REFORMATION

CONTENTS

1.0   Introduction

The changes ushered in by the Reformation impacted on the Church and the European society in many ways. Various historians have identified widespread changes stemming from the Reformation.

2.0   Objectives

Various historians have identified widespread changes stemming from the renaissance. To this end, the objectives of the section will include, to:

- identify the changes in religious affiliation that resulted from the Reformation; and

- examine the conflicts between Protestants and Catholics that characterized the reformation.

3.0   Main Content

3.1   Impact of the Reformation

Impact of the reformation manifested in many ways. Some of these included cultural and social changes directly affecting daily live of the citizens. The following section analyzes the legacy of the Reformation, emphasizes how it displaced many of the beliefs cum practices and institutions of daily life.

According to Steven E. Ozment, the Reformation constituted for the great majority of people, whose social status and economic condition did not change dramatically over a lifetime, an epoch in the world as they knew it, regardless of whether they were pious Christians or joined the movement. In other words, it constituted a fundamental and monumental alteration to the world around them and what they had always known the world to be. In the first half of the 16th Century, cities and territories passed laws and ordinances that progressively ended or severely limited a host of traditional beliefs, practices, and institutions that touched directly the daily life of large numbers of people. Such laws and ordinances according to Steven E. Ozment, include:

- mandatory fasting; *auricular* confession; the veneration of saints, relics, and images;
- the buying and selling of indulgences; pilgrimages and shrines; wakes and processions for the dead and dying;
- endowed masses in memory of the dead; the doctrine of purgatory;
- Latin mass and liturgy; traditional ceremonies, festivals, and holidays; monasteries, nunneries, and mendicant orders; the sacramental status of marriage; extreme unction, confirmation, holy orders, and penance; clerical celibacy;
- clerical immunity from civil taxation and criminal jurisdiction;
- nonresident *benefices*; Papal excommunication and interdict;
- canon law;
- Papal and episcopal territorial government;
- and the traditional scholastic education of Clergy .

Steven E. Ozment opines that although the Reformation influenced the balance of political power both locally and internationally, it was not a political Revolution in the accepted sense of the term. The Reformation was not a political Revolution because it did not lead to a major reordering of traditional social and political groups, although traditional enemies often ended up in different religious camps and the higher Clergy was displaced as political elite. The larger social impact of the Reformation lay rather in its effectively displacing so many of the beliefs, practices and institutions that had organized daily life and given it security and meaning for the greater part of a millennium.

Here the Reformers continued late medieval efforts to simplify religious, and enhance secular, life. Steven E. Ozment posits that if Scholars of popular religion in Reformation England are correct, Protestant success against medieval religion actually brought new and more terrible superstitions to the surface. By destroying the traditional ritual framework for dealing with daily misfortune and worry, the Reformation left those who could not find solace in its message- and there were many- more anxious than before, and especially after its leaders sought by coercion what they discovered could not be gained by persuasion alone.

Protestant "disenchantment" of the world in this way encouraged new interest in witchcraft and occultism. The reason is that the religious heart and mind denied an outlet in traditional sacramental magic and pilgrimage piety. This compensated for new Protestant sobriety and simplicity. The Protestants, according to Ozment, embraced superstitions which are even more socially disruptive than the religious practices set aside by the Reformation.

According to Steven E. Ozment, some of the impacts of the Reformation are:

   a. The Reformation changed the balance of political power both locally and internationally, as it led to the displacement of the Church as centre of political power.
   b. Effective displacement of traditional beliefs, practices, and institutions that had organized daily life and given it security and meaning for the greater part of a millennium.
   c. The displacement of traditional beliefs and practices as a result of the Protestant Reformation gave birth to new form of superstitions and encouraged new form of interest in witchcraft and occultism.
   d. Simplification of the religious and enhancement of the secular life.

As highlighted above, the Protestant Reformation had implications for the Catholic Church just as much as it had implications for the European society as a whole. The following section will try to examine efforts and methods adopted by the Church in checking the spread of Protestantism across Europe.

Self Assessment Exercise 3.1: examine the impact of the reformation on Europe from Steven Ozment perspectives/

3.2   Reformation and the Roman Catholic Church

This section examines efforts of the Roman Catholic Church to check the challenge posed by Protestant Reformation. The Church fought against Protestantism in two fronts, namely political and religious. In the political front, it sought the help of the Holy Roman Empire and Spain, while in the religious front, it made use of the Council of Trent and the Jesuits. The Roman Catholic Church managed to hold 'faith' together throughout the Middle Ages, despite internal discord, heretical Movements and conflicts with secular authorities. In the 16th Century the Protestant Reformation split it apart. The Reformation was initiated in

1517 by Martin Luther's challenges to official Church doctrine and Papal authority. The Movement spread in Germany, Northern Europe, and other parts of Europe. By mid-16th Century, a related but different form of Protantism initiated in Geneva by John Calvin had become more dynamic, dominating the struggle against Catholic ism in Central Europe and parts of France, Scotland, and England. Meanwhile, Catholic forces fought back politically and militarily under the leadership of the Holy Roman Emperor and Spain, and religiously through the Council of Trent and the Jesuits, as mentioned earlier.

In line with recent interests in gender issues, the next section of this Chapter will focus on the role of women during the Reformation. The question that follows is: "did women play any active or significant role in the Reformation?"

Self Assessment Exercise 3.2: is there a connection between the Reformation and the Roman Catholic Church?

3.3 Gender Perspective of the Reformation: Women in the Reformation

Introducing a gender dimension to the debate on the Reformation, Marilyn J. Boxer and Jean H. Quaraert observed that the great figures of the Reformation were men and traditionally focus has been on their struggles and their doctrines. In their book "Connecting Spheres", they made attempt at addressing the question raised by Scholars in recent times concerning the roles of women in the Reformation and benefits derived, if any.

Marilyn J. Boxer and Jean H. Quaraert posit that, defying stereotypes, women in good measure were instrumental in spreading the ideas of the religious Reformation to the communities, towns, and provinces of Europe after 1517. This, they argued, was aided by their roles as spouses and mothers, which allowed them to often be the ones to bring the early reform ideas to the families of Europe's aristocracy and to those of the common people in urban centres as well. The British theologian Richard Hooker (1553-1600) typically explained the prominence of women in reform Movements by reference to their nature." In this regard, they acted as agents of Reformation due to the "eagerness of their affection," not to their intelligence or ability to make conscious choices.

Women were particularly attracted to the Reformation because it gave them opportunities to participate in community and religious lives as it involves decentralization of power. Since the message of the Reformation, like that of the earlier religious Movements, meant a loosening of hierarchies, it had a particular appeal to women, as it stressed the individual's personal relationship with God and responsibility for his or her behavior. It also affirmed the ability of each to find truth by reading the original Scriptures. Thus, it offered a greater role for lay participation by women (and men) than was possible in Roman Catholicism.

Nevertheless, the Reformation did not markedly transform women's place in society, and the Reformers had never intended to do so (Marilyn J. Boxer and Jean

H. Quaraert). Although Reformers called on men and women to read the Bible and participate in religious ceremonies together, they however reinforced the Pauline view of woman as weak-minded and sinful (Ibid). Marilyn J. Boxer and Jean H. Quaraert further observe that when such practice took a more radical turn in the direction of lay prophesy, as occurred in some Reform Churches South-West of Paris, or in the coming together of women to discuss "unchristian pieces" as was recorded in Zwickau, Reformers - Lutheran and Calvin alike- pulled back in horror.

The radical or Anabaptist brand of reform generally offered women a more active role in religious life than did Lutheranism, even allowing them to preach. "Admonished to Christian righteousness" by more conservative Protestants, Anabaptists were charged with holding that "marriage and whoredom are one and the same thing."

The response of the magisterial Reformers was unequivocal. The equality of the Gospel was not to overturn the inequalities of social rank or the hierarchies of the sexual order. As the Frenchman Pierre Viret explained it in 1560, appealing to the old polarities again, the Protestant elect were equal as Christians and believers- as man and woman, master and servant, free and serf. Further, while the Reformation thus failed to elevate women's status, it deprived them of the emotionally sustaining presence of female imagery, of saints and protectors who long had played a significant role at crucial points in their life cycles. The Reformers rejected the special powers of the saints and downplayed, for example, Saints Margaret and Ann, who had been faithful and succouring companions for women in childbirth and in widowhood. With the rejection of Mary as well as the saints, nuns and abbesses, the concept of God the Father was more firmly in place.

Self Assessment Exercise 3.3: Evaluate the implications of the Reformation for the social and political life of Europe and the Church, with particular focus on gender

3.4   Impacts of the Reformation on Women

Some of the implications the Reformation had for women are:

a. It relegated women saintly figures like Saints Margaret and Ann to the background;
b. It failed to uplift the status of women both in the Church and in the society;
c. Although it failed to elevate the status of women, it sustains the ideal of equality of all before God- which provided women with more participation in both community and religious lives; and
d. It formed the basis for the emergence of radical Protestant Movements, Anabaptist brand of the reform that promotes more gender equality between women and men in the Church.

It must be stressed here that the Reformation of the Church did not merely bring about religious changes; it also had certain political implications. One big political implication of the Reformation was the weakening of the Church and the emergence of territorial sovereign states after the signing of the Treaty of Westphalia in 1648. The signing of this Peace Treaty brought the Thirty-Year Wars among European Kings to an end. In order to manage this new found peace, European Monarchs extended their continental rivalry outside Europe by seeking for territories to colonize, thus bringing Europe to the age of exploration and conquest.

Self Assessment Exercise 3.4: list some of the impacts of the reformation on women in Europe

4.0   Conclusion

Impact of the reformation manifested in many ways. Some of these included cultural and social changes directly affecting daily live of the citizens.

5.0   Summary

This section looks at the early modern history of Europe. Four distinct but related developments or stages were identified from the study carried out:

1. The renaissance, an era of reawakening or rebirth of Greco-Roman civilization that had implications for not just the intellectual thinking of Europe in the Arts and Literature but also altered the political thinking of Europe. It is a discovery of ancient Greek civilization.
2. The Reformation, an era of schism and division in the Church that witnessed a challenge to Papal authority in the form of a call for the reform of the Church by the Protestant Movement under the leadership of notable Clergies like Martin Luther and John Calvin. Besides the Protestant Reformation, there was also the Catholic Reformation that aimed at repositioning the Church through institutional and pastoral Reformation so as to strengthen Catholic dogma Europe-wide. This religious division was to later push European Monarchs into the Thirty-Year War that lasted from 1618 to 1648.
3. Besides being an era of Renaissance and Reformation, early modern Europe was also an era of exploration and conquest. It was symbolized by a global quest for territorial expansion outside the continent of Europe by major European powers. Consequently, early modern Europe can be termed an age of exploration and conquest. It was a period when European powers sought for and conquered territories outside Europe.

4. The global quest for territorial expansion outside the continent of Europe was aided by the industrial revolution that emerged as a result of the enlightenment.

While the renaissance and reformation were extensively discussed in this module, the age of exploration and enlightenment were subjects of discussion under the module that follows immediately.

6.0   Tutor-Marked Assignment

1. What is your understanding of the early modern period in the history of Europe?
2. The era of Reformation is an important period in the history of Christian Europe. Trace how the era began and its main characteristics.
3. Evaluate the Steven Ozment's standpoint to the understanding of Reformation that took place in early modern European history.
4. Examine the internal factors that influenced the Catholic Reformation
5. Identify and discuss the factors that played a role in the success of the Reformation.
6. Assess the connection between the Renaissance and the age of protestant reformation in Europe

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MODULE 3

AGE OF DISCOVERY AND THE ENLIGHTENMENT IN EUROPE

UNIT 1   European Exploration and Conquest

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1.0   Introduction

This section of the study provides a historical and analytical overview of Europe from the age of discovery, which was also termed the age of exploration and conquest, to the enlightenment. These two overlapping periods were characterized by scientific discoveries and inroad into new lands. It was a period of huge intellectual leap and at the same time a period of geographical expansion of Europe to other continents of the globe.

In the 15th Century, Portugal led the way in geographical exploration along the coast of Africa in search for a maritime route to India, followed by Spain near the close of the 15th Century; dividing their exploration of world according to the Treaty of Tordesillas of 1494. They (Portugal and Spain) were the first states to set up colonies in America and trading posts (factories) along the shores of Africa and Asia, establishing the first direct European diplomatic contacts with South East Asian states in 1511, China in 1513 and Japan in 1542. In 1552, Russian Tsar Ivan the Terrible conquered two major Tatar khanates, Kazan and Astrakhan, and the

Yermak's voyage of 1580 led to the annexation of Siberia into Russia. Oceanic explorations were soon followed by France, England and the Netherlands, who explored the Portuguese and Spanish trade routes into the Pacific Ocean, reaching Australia in 1606 and New Zealand in 1642 (MacKnight, 1976).

This colonial expansion was to continue in the following Centuries. Spain had control of a large part of North America, all of Central America and a great part of South America, the Caribbean and the Philippines; Britain took the whole of Australia and New Zealand, most of India, and large parts of Africa and North America; France held parts of Canada and India (nearly all of which was lost to Britain in 1763), Indochina, large parts of Africa and Caribbean islands; the Netherlands gained the East Indies (now Indonesia) and islands in the Caribbean; Portugal obtained Brazil and several territories in Africa and Asia; and later, powers such as Germany, Belgium, Italy and Russia acquired further colonies. This expansion helped the economies of these European explorers. Trade flourished, because of the minor stability of The Empire s. The European countries fought wars that were largely paid for by the money coming in from the colonies.

It must be emphasized that exploration and conquest of overseas territories and the attendant prosperity that European economies enjoyed was largely motivated by the Industrial Revolution of Europe, which was itself a brainchild of the enlightenment. Enlightenment thinking gave birth to the rise to prominence of Science, and Scientific discoveries served as the engine of the Industrial Revolution of European societies. With this Revolution, powerful steam ships were manufactured to facilitate exploration activities of European states. In addition, more sophisticated weapons of warfare were produce to aid conquest and territorial expansion.

2.0   Objectives

Objectives of the section are, to:

- evaluate the origin of European age of exploration
- examine the various factors that contributed to the European Exploration

3.0   Main Content

3.1   Origin of European Exploration

Medieval Origin of the Age of Discovery

The prelude to the Age of Exploration was a series of European expeditions crossing Eurasia by land in the late Middle Ages. Although the Mongols had threatened Europe with pillage and destruction, Mongol states also unified much of Eurasia and, from 1206 on, the *Pax Mongolica* allowed safe trade routes and communication lines stretching from the Middle East to China (De Lamar, 1992; Abu-Lughod, 1991). A series of Europeans took advantage of these to explore

eastwards. Most were Italians, as trade between Europe and the Middle East was controlled mainly by the Maritime Republics. The close Italian links to the Levant raised great curiosity and commercial interest in countries which lay further east.

Christian embassies were sent as far as Karakorum during the Mongol invasions of Syria, from which they gained understanding of the world. De Lamar (1992) notes that the first of these travelers was Giovanni de Plano Carpini, dispatched by Pope Innocent IV to the Great Khan, who journeyed to Mongolia and back from 1241 to 1247. About the same time, Russian prince Yaroslav of Vladimir and subsequently his sons Alexander Nevsky and Andrey II of Vladimir traveled to the Mongolian capital. Though having strong political implications, their journeys left no detailed accounts. However, Mancall (2006) observes that other travelers followed, like French André de Longjumeau and Flemish William of Rubruck, who reached China through Central Asia. The most famous traveler, however, was Marco Polo. This Venetian merchant dictated an account of journeys throughout Asia from 1271 to 1295, describing being a guest at the Yuan Dynasty court of Kublai Khan in *Travels*, and it was read throughout Europe (Mancall, 2006).

In 1291, in a first Atlantic exploration attempt, merchant brothers Vadino and Ugolino Vivaldi sailed from Genoa with two galleys but disappeared off the Moroccan coast, feeding the fears of oceanic travel (Parry, 2006; Diffie, 1977). From 1325 to 1354, a Moroccan scholar from Tangier, Ibn Battuta, journeyed from North Africa, Southern Europe, the Middle East and Asia, having reached China. Dunn (2004) notes that after return, he dictated an account of his journeys to a scholar he met in Granada, the *Rihla* ("The Journey"), the unheralded source on his adventures. Between 1357-71 a book of supposed travels compiled by John Mandeville acquired extraordinary popularity. Mancall (1999) posits that despite the extremely unreliable and often fantastical nature of its accounts it was used as a reference for the East, Egypt, and the Levant in general, asserting the old belief that Jerusalem was the center of the world.

By 1400 a Latin translation of Ptolemy's Geographia reached Italy coming from Constantinople. In the opinion of Arnold (2002), the rediscovery of Roman geographic knowledge was a revelation, although reinforcing the idea that the Indian Ocean was landlocked. Following the period of Timurid relations with Europe, in 1439 Niccolò Da Conti published an account of his travels as a Muslim merchant to India and Southeast Asia and, later in 1466–1472, Russian merchant Afanasy Nikitin of Tver travelled to India, which he described in his book *A Journey Beyond the Three Seas*.

These overland journeys had little immediate effect. The Mongol Empire collapsed almost as quickly as it formed and soon the route to the east became far more difficult and dangerous. De Lamar contends that the Black Death of the 14th century also blocked travel and trade. The rise of the Ottoman Empire further limited the possibilities of European overland trade.

Self Assessment Exercise 3.1: what do you understand by the European Exploration and Conquest?

3.2   Chinese Contribution to Exploration and Conquest

In 1368, after the overthrow of the Yuan Dynasty, the Mongols lost most of China to the rebel Ming Dynasty. The Chinese had wide connections through trade in Asia and had been sailing to Arabia, East Africa, and Egypt since the Tang Dynasty (AD 618–907). Arnold points out that between 1405 and 1421 the third Ming emperor Yongle sponsored a series of long range tributary missions in the Indian Ocean under the command of admiral Zheng He (Cheng Ho).

A large fleet of new junk ships was prepared for these international diplomatic expeditions. At least seven well-documented expeditions were launched, each bigger and more expensive than the last. Tamura (1997) indicates that the fleets visited Arabia, East Africa, India, Malay Archipelago and Thailand (at the time called Siam), exchanging goods along the way. They presented gifts of gold, silver, porcelain and silk; in return, received such novelties as ostriches, zebras, camels, ivory and giraffes (Cromer, 1995; Tsai, 2002). After the emperor's death, Zheng He led a final expedition departing from Nanking in 1431 and returning to Beijing in 1433. It is very likely that this last expedition reached as far as Madagascar. According to Mancall (2006) the travels were reported by Ma Huan, a Muslim voyager and translator who accompanied Zeng He on three of the seven expeditions, his account published as "Ying-Yai Sheng-Lam" (Overall Survey of the Ocean's Shores) (1433).

 These long distance journeys were not followed up, as the Chinese Ming dynasty retreated in the *haijin*, a policy of isolationism, having limited maritime trade. Mancall further notes that travels were halted abruptly after the emperor's death, as the Chinese lost interest in what they termed barbarian lands turning inward, and successor emperors felt the expeditions were harmful to the Chinese state; Hongxi Emperor ended further expeditions and Xuande Emperor suppressed much of the information about Zheng He's voyages.

Self Assessment Exercise 3.2:   evaluate the role of the Chinese in Exploration and Conquest.

3.3   Exploration and the Atlantic Ocean

From the 8th century until the 15th century, the Republic of Venice and neighboring maritime republics held the monopoly of European trade with the Middle East. The silk and spice trade, involving spices, incense, herbs, drugs and opium, made these Mediterranean city-states phenomenally rich. Burns (2001) observes that spices were among the most expensive and demanded products of the Middle Ages, used in medieval medicine, religious rituals, cosmetics, perfumery, as well as food additives and preservatives. They were all imported from Asia and Africa. Muslim traders—mainly descendants of Arab sailors from

Yemen and Oman—dominated maritime routes throughout the Indian Ocean, tapping source regions in the Far East and shipping for trading emporiums in India, mainly Kozhikode, westward to Ormus in Persian Gulf and Jeddah in the Red Sea. From there, overland routes led to the Mediterranean coasts. Venetian merchants distributed then the goods through Europe until the rise of the Ottoman Empire that eventually led to the fall of Constantinople in 1453, barring Europeans from important combined-land-sea routes.

Spufford (1989) contends that forced to reduce their activities in the Black Sea, and at war with Venice, the Genoese had turned to North African trade of wheat, olive oil (valued also as energy source) and a search for silver and gold. Europeans had a constant deficit in silver and gold, as coin only went one way: out, spent on eastern trade that was now cut off. He further observes that several European mines were exhausted, the lack of bullion leading to the development of a complex banking system to manage the risks in trade (the very first state bank, *Banco di San Giorgio*, was founded in 1407 at Genoa) (ibid). Abu-Lughod (1991) discovers that sailing also into the ports of Bruges (Flanders) and England, Genoese communities established then in Portugal, who profited from their enterprise and financial expertise.

For the first oceanic exploration Western Europeans used the compass, progressive new advances in cartography and astronomy. Arab navigation tools like the astrolabe and quadrant were used for celestial navigation. European sailing had been primarily close to land cabotage, guided by portolan charts. These charts specified proven ocean routes guided by coastal landmarks: sailors departed from a known point, followed a compass heading, and tried to identify their location by its landmarks (Parry, 1991).

Fuat Sezgin has argued that Muslim seafarers had reached the Americas by 1420, citing as evidence the inscription on a map and the fact that the high longitudinal precision of early maps of the Americas would not have been attainable using Western navigational technology (Fuat Sezgin, 2006).

Self Assessment Exercise 3.3: what was the significance of the Atlantic ocean to the European age of Exploration?

4.0   Conclusion

It must be emphasized that exploration and conquest of overseas territories and the attendant prosperity that European economies enjoyed was largely motivated by the Industrial Revolution of Europe, which was itself a brainchild of the enlightenment.

5.0   Summary

The age of Exploration and Conquest was an era of colonial expansion of European powers beyond the borders of Europe. It was largely facilitated by the industrial revolution in Europe in the 18th and 19th centuries. The chapter provides

an historical background of exploration and conquest dating back to medieval expedition of Eurasia in the Middle Ages.

6.0   Tutor-Marked Assignment

1. Give an account of the medieval origin of the age of exploration and conquest

2. There is a link between the age of discovery and industrial revolution of European societies. Give a detailed explanation for the symbiotic relationship.

3. Evaluate the roles of the Chinese in medieval exploration and conquest

4. How important were the Portuguese to the age of discovery

5. The age of exploration and conquest was largely a period of colonial expansion for European powers. How much do you agree with this assertion? Explain

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UNIT 2   The Dominance Of Portuguese in European Exploration and Age Of Discovery

CONTENTS

1.0   Introduction

In 1297, according to Diffie (1977), with the reconquista completed, king Dinis of Portugal took personal interest in exports and in 1317 he made an agreement with Genoese merchant sailor Manuel Pessanha (Pesagno), appointing him first Admiral of the Portuguese navy, with the goal of defending the country against Muslim pirate raids. Newitt (2005) discovers that outbreaks of bubonic plague led to severe depopulation in the second half of the 14th century: only the sea offered alternatives, with most population settling in fishing and trading coastal areas. Diffie (1960) also notes that between 1325–1357 Afonso IV of Portugal encouraged maritime commerce and ordered the first explorations. The Canary Islands, already known to Genoese, were claimed as officially discovered under

patronage of the Portuguese but in 1344 Castile disputed them, expanding their rivalry into the sea (Butel, 1999; Diffie, 1977). In 1415, Ceuta was conquered by the Portuguese aiming to control navigation of the African coast. Young prince Henry the Navigator was there and became aware of profit possibilities in the Trans-Saharan trade routes. For centuries slave and gold trade routes linking West Africa with the Mediterranean passed over the Western Sahara Desert, controlled by hostile Muslim states of North Africa.

De Lamar (1992) opines that Henry wished to know how far Muslim territories in Africa extended, hoping to bypass it and trade directly with West Africa by sea. Moreover, according to Anderson (2000), he also hoped to find allies in legendary Christian lands to the south like the long-lost Christian kingdom of Prester John and to probe whether it was possible to reach the Indies by sea, the source of the lucrative spice trade. He invested in sponsoring voyages down the coast of Mauritania, gathering a group of merchants, shipowners and stakeholders interested in new sea lanes. Soon the Atlantic islands of Madeira (1419) and Azores (1427) were reached. In particular, they were discovered by voyages launched by the command of Prince Henry the Navigator. The expedition leader himself, who established settlements on the island of Madeira, was João Gonçalves Zarco.

Locke (1824) avers that at the time, Europeans did not know what lay beyond Cape Non (Cape Chaunar) on the African coast, and whether it was possible to return once it was crossed. Nautical myths warned of oceanic monsters or an edge of the world, but Prince Henry's navigation challenged such beliefs: starting in 1421, systematic sailing overcame it, reaching the difficult Cape Bojador that in 1434 one of Prince Henry's captains, Gil Eanes, finally passed.

A major advance was the introduction of the caravel in the mid-15th century, a small ship able to sail windward more than any other in Europe at the time. Evolved from fishing ships designs, they were the first that could leave the coastal cabotage navigation and sail safely on the open Atlantic. For celestial navigation Portuguese used the Ephemerides, which have experienced a remarkable diffusion in the 15th century. They were astronomical charts plotting the location of the stars over a distinct period of time. Published in 1496 by the Jewish astronomer, astrologer, and mathematician Abraham Zacuto, the Almanach Perpetuum included some of these tables for the movements of stars. These tables revolutionized navigation, allowing to calculate latitude. Exact longitude, however, remained elusive, and mariners struggled to determine it for centuries. According to Russell-Wood (1994), using the caravel, systematic exploration continued ever more southerly, advancing on average one degree a year. Senegal and Cape Verde Peninsula were reached in 1445 and in 1446, António Fernandes pushed on almost as far as present-day Sierra Leone.

In 1453 the fall of Constantinople to the hands of the Ottomans was a blow to Christianity and the established business relations linking with the east. Daus

(1983) discovers that in 1455 Pope Nicholas V issued the *bull Romanus Pontifex* reinforcing previous *Dum Diversas* (1452), granting all lands and seas discovered beyond Cape Bojador to king Afonso V of Portugal and his successors, as well as trade and conquest against Muslims and pagans, initiating a *mare clausum* policy in the Atlantic. Bagrow (1964) suggests that the king, who had been inquiring Genoese experts about a seaway to India, commissioned the Fra Mauro world map, which arrived in Lisbon in 1459.

In 1456 Diogo Gomes reached the Cape Verde archipelago. In the next decade several captains at the service of Prince Henry - including the Genoese Antonio da Noli and Venetian Alvise Cadamosto - discovered the remaining islands which were occupied still during the 15th century. The Gulf of Guinea would be reached in the 1460's.

2.0   Objectives

This unit will among other things look at:

- the various actors in the age of exploration;
- the impacts of the age of Exploration on the European economy;
- the global implications of the Exploration.

3.0   Main Content

3.1   Portuguese Exploration after Prince Henry

In 1460 Pedro de Sintra reached Sierra Leone. Prince Henry died in November that year after which, given the meager revenues, exploration was granted to Lisbon merchant Fernão Gomes in 1469, who in exchange for the monopoly of trade in the Gulf of Guinea had to explore 100 miles each year for five years. With his sponsorship, explorers João de Santarém, Pedro Escobar, Lopo Gonçalves, Fernão do Pó, and Pedro de Sintra made it even beyond the hired. They reached the southern Hemisphere and the islands of the Gulf of Guinea, including São Tomé and Príncipe and Elmina on the Gold Coast in 1471. In the Southern hemisphere, they used the Southern Cross as the reference for celestial navigation.

There, a thriving alluvial gold trade was found among the natives and Arab and Berber traders and in 1481, the recently crowned João II decided to build São Jorge da Mina factory. In 1482 the Congo River was explored by Diogo Cão, who in 1486 continued to Cape Cross (modern Namibia).

The next crucial breakthrough was in 1488, when Bartolomeu Dias rounded the southern tip of Africa, which he named "Cape of Storms" (Cabo das Tormentas), anchoring at Mosselbay and then sailing east as far as the mouth of the Great Fish River, proving that the Indian Ocean was accessible from the Atlantic. Simultaneously Pêro da Covilhã, sent out traveling secretly overland, had reached Ethiopia having collected important information about the Red Sea and Quenia

coast, suggesting that a sea route to the Indies would soon be forthcoming. Soon the cape was renamed by king John II of Portugal "Cape of Good Hope" (Cabo da Boa Esperança), because of the great optimism engendered by the possibility of a sea route to India, proving false the view that had existed since Ptolemy that the Indian Ocean was land-locked.

Self Assessment Exercise 3.1: examine the role of the Portuguese to the exploration after Prince Henry**.**

3.2   Columbus and the "West Indies"

Portugal's neighbouring fellow Iberian rival, Castile, had begun to establish its rule over the Canary Islands, located off the west African coast, in 1402, but then became distracted by internal Iberian politics and the repelling of Islamic invasion attempts and raids through most of the 15th century. Only late in the century, following the unification of the crowns of Castile and Aragon and the completion of the *reconquista*, did an emerging modern Spain become fully committed to the search for new trade routes overseas. The Crown of Aragon had been an important maritime potentate in the Mediterranean, controlling territories in eastern Spain, southwestern France, major islands like Sicily, Malta, and the Kingdom of Naples and Sardinia, with mainland possessions as far as Greece. In 1492 the joint rulers conquered the Moorish kingdom of Granada, which had been providing Castile with African goods through tribute, and decided to fund Christopher Columbus' expedition in the hope of bypassing Portugal's monopoly on west African sea routes, to reach "the Indies" (east and south Asia) by travelling west. Twice before, in 1485 and 1488, Columbus had presented the project to king John II of Portugal, who rejected it.

On the evening of 3 August 1492, Columbus departed from Palos de la Frontera with three ships; one larger carrack, *Santa María*, nicknamed *Gallega* (*the Galician*), and two smaller caravels, *Pinta* (*the Painted*) and *Santa Clara*, nicknamed *Niña*. Columbus first sailed to the Canary Islands, where he restocked for what turned out to be a five-week voyage across the ocean, crossing a section of the Atlantic that became known as the Sargasso Sea.

Land was sighted on 12 October 1492, and Columbus called the island (now The Bahamas) *San Salvador*, in what he thought to be the "West Indies". Columbus also explored the northeast coast of Cuba (landed on 28 October) and the northern coast of Hispaniola, by 5 December. He was received by the native cacique Guacanagari, who gave him permission to leave some of his men behind.

Maclean (2008) observes that Columbus left 39 men and founded the settlement of *La Navidad* in what is now present-day Haiti. Before returning to Spain, he kidnapped some ten to twenty-five natives and took them back with him. He notes further that only seven or eight of the native *Indians* arrived in Spain alive, but they made quite an impression on Seville (ibid).

On the return, a storm forced him to dock in Lisbon, on 4 March 1493. After a week in Portugal, he set sail for Spain, entering the harbour of Palos on 15 March 1493. Word of his "discovery" of new lands rapidly spread throughout Europe. Columbus and other Spanish explorers were initially disappointed with their discoveries—unlike Africa or Asia the Caribbean islanders had little to trade with the Spanish ships. The islands thus became the focus of colonization efforts. It was not until the continent itself was explored that Spain found the wealth it had sought.

Self Assessment Exercise 3.2: what was the place of Columbus in the Portuguese exploration?

3.3   Treaty of Tordesillas (1494)

According to De Lamar (1992), shortly after Columbus' arrival from the "West Indies", a division of influence became necessary to avoid conflict between Spanish and Portuguese. On 4 May 1493, two months after Columbus arrival, the Catholic Monarchs got a bull (*Inter caetera*) from Pope Alexander VI stating that all lands west and south of a pole-to-pole line 100 leagues west and south of the Azores or the Cape Verde Islands should belong to Spain and, later, all mainlands and islands then belonging to India. It did not mention Portugal, which could not claim newly discovered lands east of the line.

King John II of Portugal was not pleased with the arrangement, feeling that it gave him far too little land—preventing him from reaching India, his main goal. Davenport (1917) notes that he then negotiated directly with King Ferdinand and Queen Isabella of Spain to move the line west, allowing him to claim newly discovered lands east of it.

An agreement was reached in 1494, with the Treaty of Tordesillas that "divided" the world between the two powers. In this treaty the Portuguese "received" everything outside of Europe east of a line that ran 270 leagues west of the Cape Verde islands (already Portuguese), and the islands discovered by Christopher Columbus on his first voyage (claimed for Spain), named in the treaty as Cipangu and Antilia (Cuba and Hispaniola), this gave them control over Africa, Asia and eastern South America (Brazil). The Spanish received everything west of this line, territory that was still almost completely unknown, and proved to be mostly the western part of the American continent plus the Pacific Ocean islands.

Self Assessment Exercise 3.3: what was the significance of the Treaty of Tordesillas (1494)?

3.4   Roles of the Spanish in the Age of Discovery

Rumors of undiscovered islands northwest of Hispaniola had reached Spain by 1511 and king Ferdinand II of Aragon was interested in forestalling further exploration. While Portuguese were making huge gains in the Indian Ocean, the

Spanish invested in exploring inland in search of gold and valuable resources. The members of these expeditions, the "conquistadors", came from a variety of backgrounds including artisans, merchants, clergy, lesser nobility and freed slaves. They usually supplied their own equipment in exchange for a share in profits, having no direct connection with the royal army, and often no professional military training or experience.

In the Americas the Spanish found a number of empires that were as large and populous as those in Europe. However, small bodies of *conquistadors*, with large armies of indigenous Americans groups, managed to conquer these states. During this time, pandemics of European disease such as smallpox devastated the indigenous populations. Once Spanish sovereignty was established, the Spanish focused on the extraction and export of gold and silver.

In 1512, to reward Juan Ponce de León for exploring Puerto Rico in 1508, king Ferdinand urged him to seek these new lands. As indicated by Lawson (200), he would become governor of discovered lands, but was to finance himself all exploration. With three ships and about 200 men, Léon set out from Puerto Rico on March 1513. In April they sighted land and named it *La Florida*—because it was Easter (Florida) season—believing it was an island, becoming credited as the first European to land in the continent. Lawson notes further that the arrival location has been disputed between St. Augustine, Ponce de León Inlet and Melbourne Beach (ibid). An account by Weddle (1985) shows that they headed south for further exploration and on April 8 encountered a current so strong that it pushed them backwards: this was the first encounter with the Gulf Stream that would soon become the primary route for eastbound ships leaving the Spanish Indies bound for Europe. They explored down the coast reaching Biscayne Bay, Dry Tortugas and then sailing southwest in an attempt to circle Cuba to return, reaching Grand Bahama on July.

Self Assessment Exercise 3.4: account for the role of the Spanish in the European Exploration.

3.5   Northern Europe involvement in the Exploration

Nations outside Iberia refused to acknowledge the Treaty of Tordesillas. France, the Netherlands and England each had a long maritime tradition and had been engaging in privateering. Despite Iberian protections, the new technologies and maps soon made their way north.

In 1568 the Dutch rebelled against the rule of Philip II of Spain leading to the Eighty Years' War. War between England and Spain also broke out. In 1580 Philip II became King of Portugal, as rightful heir to the Crown. The combined empires were simply too big to go unchallenged by European rivals.

Philip's troops conquered the important trading cities of Bruges and Ghent. Antwerp, then the most important port in the world, fell in 1585. In Boxer (1977),

it could be discovered that Protestant population was given two years to settle affairs before leaving the city. Many settled in Amsterdam. Those were mainly skilled craftsmen, rich merchants of the port cities and refugees that fled religious persecution, particularly Sephardi Jews from Portugal and Spain and, later, the Huguenots from France. The Pilgrim Fathers also spent time there before going to the New World. This mass immigration was an important driving force: a small port in 1585, Amsterdam quickly transformed into one of the most important commercial centers in the world. After the defeat of the Spanish Armada in 1588 there was a huge expansion of maritime trade.

The emergence of Dutch maritime power was swift and remarkable: for years Dutch sailors had participated in Portuguese voyages to the east, as able seafarers and keen mapmakers. In 1592, Cornelis de Houtman was sent by Dutch merchants to Lisbon, to gather as much information as he could about the Spice Islands. In 1595, merchant and explorer Jan Huyghen van Linschoten, having traveled widely in the Indian Ocean at the service of the Portuguese, published a travel report in Amsterdam, the *"Reys-gheschrift vande navigatien der Portugaloysers in Orienten"* (*"Report of a journey through the navigations of the Portuguese in the East"*) (Linschoten, 1598). This included vast directions on how to navigate between Portugal and the East Indies and to Japan. That same year Houtman followed this directions in the Dutch first exploratory travel that discovered a new sea route, sailing directly from Madagascar to Sunda Strait in Indonesia and signing a treaty with the Banten Sultan.

Dutch and British interest fed on new information led to a movement of commercial expansion, and the foundation of English (1600), and Dutch (1602) chartered companies. Dutch, French, and English sent ships which flouted the Portuguese monopoly, concentrated mostly on the coastal areas, which proved unable to defend such a vast and dispersed venture (Boxer, 1969).

Self Assessment Exercise 3.5: how would you account for the contribution of Northern Europe to the Exploration?

3.6   Impacts of the Exploration on the European Economy

As a wider variety of global luxury commodities entered the European markets by sea, previous European markets for luxury goods stagnated. The Atlantic trade largely supplanted pre-existing Italian and German trading powers which had relied on their Baltic, Russian and Islamic trade links. The new commodities also caused social change, as sugar, spices, silks and chinaware entered the luxury markets of Europe.

The European economic center shifted from the Mediterranean to Western Europe. The city of Antwerp, part of the Duchy of Brabant, became "the center of the *entire* international economy (Braudel, 1985), and the richest city in Europe at this time (Dunton, 1896). Centered in Antwerp first and then in Amsterdam, "Dutch Golden Age" was tightly linked to the Age of Discovery. Francesco Guicciardini,

a Venetian envoy, stated that hundreds of ships would pass Antwerp in a day, and 2,000 carts entered the city each week. Portuguese ships laden with pepper and cinnamon would unload their cargo. With many foreign merchants resident in the city and governed by an oligarchy of banker-aristocrats forbidden to engage in trade, the economy of Antwerp was foreigner-controlled, which made the city very international, with merchants and traders from Venice, Ragusa, Spain and Portugal and a policy of toleration, which attracted a large orthodox Jewish community. The city experienced three booms during its golden age, the first based on the pepper market, a second launched by American silver coming from Seville (ending with the bankruptcy of Spain in 1557), and a third boom, after the Treaty of Cateau-Cambresis, in 1559, based on the textiles industry.

Self Assessment Exercise 3.6: evaluate the importance of the Exploration to the European economy.

3.7   Global Impacts of the European Exploration

European overseas expansion, from the account given by Mayne (2009), led to the contact between the Old and New Worlds producing the Columbian Exchange, named after Columbus. It involved the transfer of goods unique to one hemisphere to another. Europeans brought cattle, horses, and sheep to the New World and from the New World Europeans received tobacco, potatoes and maize. Other items becoming important in global trade were the sugarcane and cotton crops of the Americas, and the gold and silver brought from the Americas not only to Europe but elsewhere in the Old World.

The new trans-oceanic links and their domination by the European powers led to the Age of Imperialism, where European colonial powers came to control most of the planet. The European appetite for trade, commodities, empire and slaves greatly affected many other areas of the world. Spain participated in the destruction of aggressive empires in America, only to substitute for its own and forcibly replaced the original religions. The pattern of territorial aggression was repeated by other European empires, most notably the Dutch, Russian, French and British. New religions replaced older "pagan" rituals, as were new languages, political and sexual cultures, and in some areas like North America, Australia, New Zealand and Argentina, the indigenous peoples were abused and driven off most of their lands, being reduced to small, dependent minorities.

New crops that had come to Asia from the Americas via the Spanish colonizers in the 16th century contributed to the Asia's population growth. Although the bulk of imports to China were silver, the Chinese also purchased New World crops from the Spanish Empire. This included sweet potatoes, maize, and peanuts, foods that could be cultivated in lands where traditional Chinese staple crops—wheat, millet, and rice—could not grow, hence facilitating a rise in the population of China. Study by Gernet (1972) indicates that, in the Song Dynasty (960–1279), rice had become the major staple crop of the poor; after sweet potatoes were introduced to

China around 1560, it gradually became the traditional food of the lower classes (Crosby, 1972).

The arrival of the Portuguese to Japan in 1543 initiated the Nanban trade period, with the Japanese adopting several technologies and cultural practices, like the arquebus, European-style cuirasses, European ships, Christianity, decorative art, and language. After the Chinese had banned direct trade by Chinese merchants with Japan, the Portuguese filled this commercial vacuum as intermediaries between China and Japan. The Portuguese bought Chinese silk and sold it to the Japanese in return for Japanese-mined silver; since silver was more highly valued in China, the Portuguese could then use Japanese silver to buy even larger stocks of Chinese silk (Spence, 1999). However, according to Brook (1998), by 1573—after the Spanish established a trading base in Manila—the Portuguese intermediary trade was trumped by the prime source of incoming silver to China from the Spanish Americas.

Italian Jesuit Matteo Ricci (1552–1610), was the first European allowed into the Forbidden City, taught the Chinese how to construct and play the spinet, translated Chinese texts into Latin and vice versa, and worked closely with his Chinese associate Xu Guangqi (1562–1633) on mathematical work.

Self Assessment Exercise 3.7: give an assessment of the global impact of the European Exploration.

4.0   Conclusion

Without doubt, the Portuguese dominated and set the pace for the European exploration and discovery era. A major advance of the Portuguese was the introduction of the caravel in the mid-15th century, a small ship able to sail windward more than any other in Europe at the time. Evolved from fishing ships designs, they were the first that could leave the coastal cabotage navigation and sail safely on the open Atlantic.

5.0   Summary

This section of the volume is focused majorly on the dominance of the Portuguese in the European exploration and conquest. It shows that the Portuguese alongside the Spanish form the core and root of the European exploration. The section also reveals that the European exploration had both Europe-wide and global impacts.

6.0   TUTOR-MARKED ASSIGNMENT

1. Explain the global impacts of the exploration in detail

2. What would you say is the significance of the age of exploration to the economy of Europe?

3. Outline the relevance of Columbus to the European exploration

4. Discuss the roles of the Portuguese in the age of discovery

5. What is the significance of the Treaty of Tordesillas (1494) to the age of exploration

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UNIT 3   Enlightenment

CONTENTS

1.0   Introduction

The Enlightenment is the period noted for the rise of modern Science and the application of its findings to technological improvements, which culminated in the Industrial Revolution in Europe.

2.0   Objectives

The fundamental objective of this study is to identify some of the distinctive features of the Enlightenment. These features include:

   a. The rise of Science and application of Scientific findings for technological improvement;
   b. The decline of Feudalism;
   c. The rise of capitalism in Western Europe under the economic theory of Mercantilism;
   d. The expansion of colonial frontiers; and
   e. Expansion of European economies as a result of colonial expansion.

3.0 Main Content

3.1 The Enlightenment

Throughout the early part of this period, capitalism (through Mercantilism) was replacing Feudalism as the principal form of economic organization, at least in the Western half of Europe. The expanding colonial frontiers resulted in a Commercial Revolution. The Iberian states (Spain and Portugal) were able to dominate New World (American) colonial activity in the 16th Century but were increasingly challenged by British, French, and the short-lived Dutch and Swedish colonial efforts of the 17th and 18th Centuries. New forms of trade and expanding horizons made new forms of government, law and economics necessary.

The Enlightenment did not only serve as the motivation for the industrialization of Europe, it also altered and reshaped the intellectual history of Europe. To a good extent, political ideas developed during the Enlightenment provided the ideological background for the French Revolution. For example, the idea of popular sovereignty as developed by Baron de Montesquieu, together with the contributions of others like Jean Jacques Rousseau, John Locke and Thomas Hobbes motivated the rejection of absolutism as witnessed in the French Revolution of 1789. In this sense, it could be argued that the Enlightenment brought about Industrial Revolution as well as political Revolution of the European society. From the foregoing, the most visible impacts of the Enlightenment include:

a. Industrial Revolution of European society, which was to later had great bearing on colonialism and European overseas expansion.
b. Political Revolution, which resulted in French Revolution of 1789.

In view of the background provided above, the next question to ask is: what really is the enlightenment? Or to put it in another way: how do we interpret the concept of enlightenment? Attempts will be made in the section that follows to answer this definitional question.

Self Assessment Exercise 3.1: what do you understand by the Enlightenment?

3.2 What is the Enlightenment?

The Age of Enlightenment (or simply the Enlightenment) is the era in Western philosophy, intellectual, scientific and cultural life, centered upon the 18th century, in which reason was advocated as the primary source for legitimacy and authority. It is also known as the Age of Reason. The "Enlightenment" was not a single movement or school of thought, for these philosophies were often mutually contradictory or divergent. The Enlightenment was less a set of ideas than it was a set of values. At its core was a critical questioning of traditional institutions, customs, and morals, and a strong belief in rationality and science. Thus, there was

still a considerable degree of similarity between competing philosophies. Some historians also include the late 17th century as part of the Enlightenment.

From literature, the term enlightenment can be viewed or interpreted from two perspectives, namely intellectual perspective and socio-cultural perspective.

Intellectual Perspective

From the intellectual perspective, the term "Enlightenment" came into use in English during the mid-18th century, with particular reference to French philosophy, as the equivalent of a term then in use by German writers, *Zeitalter der Aufklärung*, signifying officially the philosophical outlook of the 18th century. However, the German term *Aufklärung* was not merely applied retrospectively; it was already the common term by 1784, when Immanuel Kant published his influential essay *Answering the Question: What Is Enlightenment?*

According to Kant, The Enlightenment was "Mankind's final coming of age, the emancipation of the human consciousness from an immature state of ignorance and error." This thesis of the liberation of the human mind from the dogmatic state of ignorance that was prevalent at the time is the epitome of what the age of enlightenment was trying to capture.

Socio-cultural Perspective

In opposition to the intellectual historiographical approach of the Enlightenment, which examines the various currents, or discourses of intellectual thought within the European context during the 17th and 18th centuries, the cultural (or social) approach examines the changes that occurred in European society and culture. Under this approach, the Enlightenment is less a collection of thought than a process of changing sociabilities and cultural practices – both the "content" and the processes by which this content was spread are now important. Roger Chartier describes it as follows:

This movement [from the intellectual to the cultural/social] implies casting doubt on two ideas: first, that practices can be deduced from the discourses that authorize or justify them; second, that it is possible to translate into the terms of an explicit ideology the latent meaning of social mechanisms (Chartier, 1991).

Self Assessment Exercise 3.2: evaluate the different possible perspective in the conceptualization of the Enlightenment.

3.3   Impacts of the Enlightenment

Historian Peter Gay asserts the Enlightenment broke through "the sacred circle," whose dogma had circumscribed thinking (Gay, 1996). The Sacred Circle is a term used by Peter Gay to describe the interdependent relationship between the hereditary aristocracy, the leaders of the church and the text of the Bible. This

interrelationship manifests itself as kings invoking the doctrine "Divine Right of Kings" to rule. Thus church sanctioned the rule of the king and the king defended the church in return.

The Enlightenment is held to be the source of critical ideas, such as the centrality of freedom, democracy, and reason as primary values of society. This view argues that the establishment of a contractual basis of rights would lead to the market mechanism and capitalism, the scientific method, religious tolerance, and the organization of states into self-governing republics through democratic means. In this view, the tendency of the *philosophes* in particular to apply rationality to every problem is considered the essential change.

No brief summary can do justice to the diversity of enlightened thought in 18th-century Europe. Because it was a value system rather than a set of shared beliefs, there are many contradictory trains to follow. In his famous essay "What is Enlightenment?" (1784), Immanuel Kant described it simply as freedom to use one's own intelligence. More broadly, the Enlightenment period is marked by increasing empiricism, scientific rigor, and reductionism, along with increasing questioning of religious orthodoxy.

According to Luther (1997), a variety of 19th-century movements, including liberalism and neo-classicism, traced their intellectual heritage back to the Enlightenment.

Self Assessment Exercise 3.3: evaluate the importance of the Enlightenment to the intellectual development of Europe

3.4   Historical Background of the Enlightenment

Enlightenment historiography began in the period itself, from what "Enlightenment figures" said about their work. A dominant element was the intellectual angle they took. D'Alembert's *Preliminary Discourse of l'Encyclopédie* provides a history of the Enlightenment which comprises a chronological list of developments in the realm of knowledge – of which the *Encyclopédie* forms the pinnacle. A more philosophical example of this was the 1783 essay contest (in itself an activity typical of the Enlightenment) announced by the Berlin newspaper *Berlinische Monatsschrift*, which asked that very question: "What is Enlightenment?" according to Outram (1995), Jewish philosopher Moses Mendelssohn was among those who responded, referring to Enlightenment as a process by which man was educated in the use of reason (*Jerusalem*, 1783). Immanuel Kant also wrote a response, referring to Enlightenment as "man's release from his self-incurred tutelage", tutelage being "man's inability to make use of his understanding without direction from another". This intellectual model of interpretation has been adopted by many historians since the 18th century, and is perhaps the most commonly used interpretation today.

Dorinda Outram provides a good example of a standard, intellectual definition of the Enlightenment:

Enlightenment was a desire for human affairs to be guided by rationality rather than by faith, superstition, or revelation; a belief in the power of human reason to change society and liberate the individual from the restraints of custom or arbitrary authority; all backed up by a world view increasingly validated by science rather than by religion or tradition.

Like the French Revolution, the Enlightenment has long been hailed as the foundation of modern Western political and intellectual culture. t has been frequently linked to the French Revolution of 1789. However, as Roger Chartier points out, it was perhaps the Revolution that "invented the Enlightenment by attempting to root its legitimacy in a corpus of texts and founding authors reconciled and united ... by their preparation of a rupture with the old world"(Chartier, 1991). In other words, the revolutionaries elevated to heroic status those philosophers, such as Voltaire and Rousseau, who could be used to justify their radical break with the Old Regime. In any case, two 19th-century historians of the Enlightenment, Hippolyte Taine and Alexis de Tocqueville, did much to solidify this link of Enlightenment causing revolution and the intellectual perception of the Enlightenment itself.

In his *l Régime* (1876), Hippolyte Taine traced the roots of the French Revolution back to French Classicism. However, this was not without the help of the scientific view of the world (of the Enlightenment), which wore down the "monarchical and religious dogma of the old regime"(ibid). In other words then, Taine was only interested in the Enlightenment insofar as it advanced scientific discourse and transmitted what he perceived to be the intellectual legacy of French classicism.

Alexis de Tocqueville painted a more elaborate picture of the Enlightenment in *L'Ancien Régime et la Révolution* (1850). For de Tocqueville, the Revolution was the inevitable result of the radical opposition created in the 18th century between the monarchy and the men of letters of the Enlightenment. These men of letters constituted a sort of "substitute aristocracy that was both all-powerful and without real power". This illusory power came from the rise of "public opinion", born when absolutist centralization removed the nobility and the bourgeosie from the political sphere. The "literary politics" that resulted promoted a discourse of equality and was hence in fundamental opposition to the monarchical regime (Chartier, 1991).

From a historiographical point of view, de Tocqueville presents an interesting case. He was primarily concerned with the workings of political power under the Old Regime and the philosophical principles of the men of letters. However, there is a distinctly social quality to his analysis. In the words of Chartier, de Tocqueville "clearly designates ... the cultural effects of transformation in the forms of the exercise of power" (ibid). Nevertheless, for a serious cultural approach, one has to wait another century for the work of historians such as

Robert Darnton, *The Business of Enlightenment: A Publishing History of the Encyclopédie, 1775-1800* (1979).

In the meantime, though, intellectual history remained the dominant historiographical trend. The German scholar Ernst Cassirer is typical, writing in his *The Philosophy of the Enlightenment* (1932 1951) that the Enlightenment was " a part and a special phase of that whole intellectual development through which modern philosophic thought gained its characteristic self-confidence and self-consciousness". Borrowing from Kant, Cassirer states that Enlightenment is the process by which the spirit "achieves clarity and depth in its understanding of its own nature and destiny, and of its own fundamental character and mission" (Ernst Cassirer, 1951). In short, the Enlightenment was a series of philosophical, scientific and otherwise intellectual developments that took place mostly in the 18th century – the birthplace of intellectual modernity.

Self Assessment Exercise 3.4: Give an historical background to the Enlightenment as a stage in the historical development of Europe

4.0   Conclusion

Throughout the early part of the enlightenment period, capitalism (through Mercantilism) was replacing Feudalism as the principal form of economic organization, at least in the Western half of Europe. The expanding colonial frontiers resulted in a Commercial Revolution that was largely motivated by the industrial revolution in Europe. Before they were challenged by the British and French along with other European powers, the Iberian states (Spain and Portugal) were able to dominate New World (American) colonial activity in the 16th Century.

5.0   Summary

The enlightenment is best known as an era of scientific inquiries and progress. It was majorly characterized by the spread of political and industrial revolutions. To this extent, it could be viewed from two perspectives as far as interpretation is concerned. While we have the intellectual perspective epitomized in the industrial revolutions of that era, there is also the socio-cultural dimension side to it as witnessed in the various political revolutions of the time.

6.0   Tutor-Marked Assignment

1. What do you understand by the enlightenment?
2. Explain in detail the two perspectives of Enlightenment
3. Identify and explain the basic impacts of the Enlightenment on European societies
4. The Enlightenment was a period during which the economy of Europe witnessed significant expansion. Explain in relation to the expansion of European colonial frontiers.
5. Identify and explain some of the distinctive features of the Enlightenment.

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UNIT 4   Socio-Cultural Features of the Enlightenment

CONTENTS

1.0   Introduction

One of the primary elements of the cultural interpretation of the Enlightenment is the rise of the public sphere in Europe. Jürgen Habermas has influenced thinking on the public sphere more than any other, though his model is increasingly called into question. The essential problem that Habermas attempted to answer concerned the conditions necessary for "rational, critical, and genuinely open discussion of public issues". Or, more simply, the social conditions required for Enlightenment ideas to be spread and discussed. His response was the formation in the late 17th century and 18th century of the "bourgeois public sphere", a "realm of communication marked by new arenas of debate, more open and accessible forms of urban public space and sociability, and an explosion of print culture"(Melton, 2001). More specifically, Habermas (1989) highlights three essential elements of the public sphere:

1. it was egalitarian;
2. it discussed the domain of "common concern";
3. argument was founded on reason.

James Van Horn Melton provides a good summary of the values of this bourgeois public sphere: its members held reason to be supreme; everything was open to criticism (the public sphere is critical); and its participants opposed secrecy of all sorts (Melton, 2001). This helps explain what Habermas meant by the domain of "common concern". Habermas uses the term to describe those areas of political/social knowledge and discussion that were previously the exclusive territory of the state and religious authorities, now open to critical examination by the public sphere.

Habermas credits the creation of the bourgeois public sphere to two long-term historical trends: the rise of the modern nation state and the rise of capitalism. The modern nation state in its consolidation of public power created by counterpoint a private realm of society independent of the state – allowing for the public sphere. Capitalism likewise increased society's autonomy and self-awareness, along with creating an increasing need for the exchange of information. As the nascent public sphere expanded, it embraced a large variety of institutions; the most commonly cited being coffee houses and cafés, salons and the literary public sphere, figuratively localized in the Republic of Letters (Chartier, 1991).

Dorinda Outram provides further description of the rise of the public sphere. The context of the rise of the public sphere was the economic and social change commonly grouped under the effects of the Industrial Revolution: "economic expansion, increasing urbanization, rising population and improving communications in comparison to the stagnation of the previous century". Rising efficiency in production techniques and communication lowered the prices of consumer goods at the same time as it increased the amount and variety of goods available to consumers (including the literature essential to the public sphere). Meanwhile, the colonial experience (most European states had colonial Empires in the 18th century) began to expose European society to extremely heterogeneous cultures. Outram writes that the end result was the breaking down of "barriers between cultural systems, religious divides, gender differences and geographical areas". In short, the social context was set for the public sphere to come into existence (Outram, 1995).

A reductionist view of the Habermasian model has been used as a springboard to showcase historical investigations into the development of the public sphere. There are many examples of noble and lower class participation in areas such as the coffeehouses and the freemasonic lodges, demonstrating that the bourgeois-era public sphere was enriched by cross-class influences. A rough depiction of the public sphere as independent and critical of the state is contradicted by the diverse cases of government-sponsored public institutions and government participation in debate, along with the cases of private individuals using public venues to promote the status quo.

2.0 Objective

The main objective of this section of the study is to identify and examine the basic features of the Enlightenment that contributed to its spread throughout Europe.

3.0 Main Content

3.1 Emergence and Proliferation of Academies

The history of Academies in France during the Enlightenment begins with the Academy of Science, founded in 1666 in Paris. From the beginning, the Academy was closely tied to the French state, acting as an extension of a government seriously lacking in scientists. Beyond serving the monarchy, the Academy had two primary purposes: it helped promote and organize new disciplines, and it trained new scientists. It also contributed to the enhancement of scientists' social status, considered them to be the "most useful of all citizens". According to Roche (1998), academies demonstrate the rising interest in science along with its increasing secularization, as evidenced by the small number of clerics who were members (13 percent).

The presence of the French academies in the public sphere cannot be attributed to their membership; although the majority of their members were bourgeois, the exclusive institution was only open to elite Parisian scholars. They did perceive themselves to be "interpreters of the sciences for the people". Indeed, it was with this in mind that academians took it upon themselves to disprove the popular pseudo-science of mesmerism (Roche, 1998).

However, the strongest case for the French Academies being part of the public sphere comes the concours académiques (roughly translated as academic contests) they sponsored throughout France. As Jeremy L. Caradonna argues in a recent article in the *Annales*, "Prendre part au siècle des Lumières: Le concours académique et la culture intellectuelle au XVIIIe siècle", these academic contests were perhaps the most public of any institution during the Enlightenment.

L'Académie française revived a practice dating back to the Middle Ages when it revived public contests in the mid-17th century. The subject matter was generally religious and/or monarchical, and featured essays, poetry, and painting. By roughly 1725, however, this subject matter had radically expanded and diversified, including "royal propaganda, philosophical battles, and critical ruminations on the social and political institutions of the Old Regime." Controversial topics were not always avoided: Caradonna cites as examples the theories of Newton and Descartes, the slave trade, women's education, and justice in France (Caradonna, 2009). More importantly, the contests were open to all, and the enforced anonymity of each submission guaranteed that neither gender nor social rank would determine the judging. Indeed, although the "vast majority" of participants belonged to the wealthier strata of society ("the liberal arts, the clergy, the

judiciary, and the medical profession"), there were some cases of the popular classes submitting essays, and even winning (Caradonna, 2009).

Similarly, a significant number of women participated –and won – the competitions. Of a total of 2 300 prize competitions offered in France, women won 49 – perhaps a small number by modern standards, but very significant in an age in which most women did not have any academic training. Indeed, the majority of the winning entries were for poetry competitions, a genre commonly stressed in women's education (Caradonna, 2009).

In England, the Royal Society of London also played a significant role in the public sphere and the spread of Enlightenment ideas. In particular, it played a large role in spreading Robert Boyle's experimental philosophy around Europe, and acted as a clearinghouse for intellectual correspondence and exchange (Shapin and Schaffer, 1985). As Steven Shapin and Simon Schaffer have argued, Robert Boyle was "a founder of the experimental world in which scientists now live and operate". Boyle's method based knowledge on experimentation, which had to be witnessed to provide proper empirical legitimacy. This is where the Royal Society came into play: witnessing had to be a "collective act", and the Royal Society's assembly rooms were ideal locations for relatively public demonstrations (Shapin and Schaffer, 1985). However, not just any witness was considered to be credible; "Oxford professors were accounted more reliable witnesses than Oxfordshire peasants." Two factors were taken into account: a witness's knowledge in the area; and a witness's "moral constitution". In other words, only civil society were considered for Boyle's public (Shapin and Schaffer, 1985).

Self Assessment Exercise 3.1: can you account for the connection between the Enlightenment and the proliferation of academies in Europe?

3.2 Rapid Growth and Spread of the Book and Reading Culture

The increased consumption of reading materials of all sorts was one of the key features of the "social" Enlightenment. Developments in the Industrial Revolution allowed consumer goods to be produced in greater quantities at lower prices, encouraging the spread of books, pamphlets, newspapers and journals – "media of the transmission of ideas and attitudes". Commercial development likewise increased the demand for information, along with rising populations and increased urbanisation (Outram, 1995). However, demand for reading material extended outside of the realm of the commercial, and outside the realm of the upper and middle classes, as evidenced by the Bibliothèque Bleue. Literacy rates are difficult to gauge, but Robert Darnton writes that, in France at least, the rates doubled over the course of the 18th century (Darnton, 1982).

Reading underwent serious changes in the 18th century. In particular, Rolf Engelsing has argued for the existence of a "reading revolution". Until 1750, reading was done "intensively: people tended to own a small number of books and read them repeatedly, often to small audience. After 1750, people began to read

"extensively", finding as many books as they could, increasingly reading them alone (Outram, 1995). On the other hand, as Jonathan Israel writes, Gabriel Naudé was already campaigning for the "universal" library in the mid-17th century. And if this was an ideal only realistic for state institutions and the very wealthy (and indeed, an ideal that was seldom achieved), there are records for extremely large private and state-run libraries throughout Europe in the 17th and 18th-centuries (Israel, 2006).

A major challenge to the growth of the book industry in the enlightenment comes from the fact that the vast majority of the reading public could not afford to own a private library. To meet this challenge, state-run libraries were set up. However, while most of the state-run "universal libraries" set up in the 17th and 18th centuries were open to the public, they were not the only sources of reading material. A variety of institutions offered readers access to material without needing to buy anything. Libraries that lent out their material for a small price started to appear, and occasionally bookstores would offer a small lending library to their patrons. Coffee houses commonly offered books, journals and sometimes even popular novels to their customers. *The Tatler* and *The Spectator*, two influential periodicals sold from 1709 to 1714, were closely associated with coffee house culture in London, being both read and produced in various establishments in the city. Indeed, this is an example of the triple or even quadruple function of the coffee house: reading material was often obtained, read, discussed and even produced on the premises.

While historians, such as Roger Chartier and Robert Darnton, have argued against the Enlightenment's penetration into the lower classes, the Bibliothèque Bleue, at the very least, represents a desire to aid the lower class to participate in Enlightenment sociability "(Outram, 1995). The *Bibliothèque Bleue* was a collection of cheaply produced books published in Troyes, France. Intended for a largely rural and semi-literate audience these books included almanacs, retellings of medieval romances and condensed versions of popular novels, among other things.

In all, the spread and growth of the book culture was characterized by the following features:

- The rise to prominence of scientific literature
- Rapid growth of scientific and literary journals and publications
- Rapid emergence of men of letters
- Upspring of the reactionary Grub Street
- Prominence of Coffee houses

Self Assessment Exercise 3.2: in what significant way do you think the Enlightenment contributed to the development of book culture in Europe?

3.3   Natural History, Scientific and Literary Journals and Publications

The rise to prominence of natural history literature

A genre that greatly rose in importance was that of scientific literature. Natural history in particular became increasingly popular among the upper classes. However, as François-Alexandre Aubert de La Chesnaye des Bois's *Dictionnaire de la Noblesse* (1770) indicates, natural history was very often a political affair. As E. C. Spary writes, the classifications used by naturalists "slipped between the natural world and the social ... to establish not only the expertise of the naturalists over the natural, but also the dominance of the natural over the social"(Spary, 1999). From this basis, naturalists could then develop their own social ideals based on their scientific works (Laqueur, 1990).

The target audience of natural history was French polite society, evidenced more by the specific discourse of the genre than by the generally high prices of its works. Naturalists catered to polite society's desire for erudition – many texts had an explicit instructive purpose. But the idea of taste (*le goût*) was the real social indicator: to truly be able to categorize nature, one had to have the proper taste, an ability of discretion shared by all members of polite society. In this way natural history spread many of the scientific development of the time, but also provided a new source of legitimacy for the dominant class (Spary, ibid).

Rapid growth of scientific and literary journals and publications

The spread of the book culture in the enlightenment was also characterized by a rapid grwoth of scientific and literary journals that churned out numerous publications. The many scientific and literary journals (predominantly composed of book reviews) that were published during this time are also evidence of the intellectual side of the Enlightenment. In fact, Jonathan Israel argues that the learned journals, from the 1680s onwards, influenced European intellectual culture to a greater degree than any other "cultural innovation" (Israel, 2006). The first journal appeared in 1665– the Parisian *Journal des Scavants* – but it was not until 1682 that periodicals began to be more widely produced. French and Latin were the dominant languages of publication, but there was also a steady demand for material in German and Dutch. There was generally low demand for English publications on the Continent, which was echoed by England's similar lack of desire for French works. Languages commanding less of an international market – such as Danish, Spanish and Portuguese – found journal success more difficult, and more often than not, a more international language was used instead. Although German did have an international quality to it, it was French that slowly took over Latin's status as the *lingua franca* of learned circles. This in turn gave precedence to the publishing industry in Holland, where the vast majority of these French language periodicals were produced (Israel, 2006). Israel divides the journals' intellectual importance into four elements:

- First was their role in shifting the attention of the "cultivated public" away from "established authorities" to "what was new, innovative, or challenging."
- Secondly, they did much to promote the "'enlightened' ideals of toleration and intellectual objectivity." Thirdly, the journals were an implicit critique of existing notions of universal truth monopolized by monarchies, parliaments, and religious authorities.
- The journals suggested a new source of knowledge – through science and reason – that undermined these sources of authority.
- And finally, they advanced the "Christian Enlightenment", a notion of Enlightenment that, despite its advocacy for new knowledge sources, upheld "the legitimacy of God-ordained authority (Israel, 2006)."

Self Assessment Exercise 3.3: evaluate the connection between the enlightenment and the scientific and literary journals in Europe.

3.4   Men of Letters, Republic of Letters and the Coffee Shops

Rapid emergence of men of letters and the Republic o Letters

The emergence of men of letters gave birth to the "Republic of Letters", a term coined by Pierre Bayle in 1664, in his journal *Nouvelles de la Republique des Lettres*. It refers to the rapid growth of interest in publications and published work, as was witnessed in the rapid emergence of men of letters or what could be called literary experts and icons. The republic of letters was a literary world of successful authors.

The ideal of the Republic of Letters was the sum of a number of Enlightenment ideals: an egalitarian realm governed by knowledge that could act across political boundaries and rival state power. It was a forum that supported "free public examination of questions regarding religion or legislation". Immanuel Kant considered written communication essential to his conception of the public sphere; once everyone was a part of the "reading public", then society could be said to be enlightened. The people who participated in the Republic of Letters, such as Diderot and Voltaire, are frequently known today as important Enlightenment figures. Indeed, the men who wrote Diderot's *Encyclopédie* arguably formed a microcosm of the larger "republic"(Outram, 1995).

Upspring of the reactionary Grub Street

While the republic of letters was growing on the one hand, another literary world known as the Grub Street was also springing up rapidly as a reaction to the inability of would-be authors to penetrate the literary world of the republic of letters. The Grub Street was the domain of a "multitude of versifiers and would-be authors""(Darnton, 1982). These men, lured by the glory of the Republic of Letters, came to Paris to become authors, only to discover that their dreams of

literary success were little more than chimeras. The literary market simply could not support large numbers of writers, who, in any case, were very poorly remunerated by the publishing-bookselling guilds (Darnton, 1982). The writers of Grub Street, the Grub Street Hacks, were left feeling extremely bitter about the relative success of their literary cousins, the men of letters"(Darnton, 1982). This bitterness and hatred found an outlet in the literature the Grub Street Hacks produced, typified by the *libelle*. Written mostly in the form of pamphlets, the *libelles* "slandered the court, the Church, the aristocracy, the academies, the salons, everything elevated and respectable, including the monarchy itself"(Darnton, 1982). The Grub Street therefore represented a revolt against authority.

It was Grub Street literature that was most read by the reading public during the Enlightenment (Outram, 1995). More importantly, Darnton argues, the Grub Street hacks inherited the "revolutionary spirit" once displayed by the *philosophes*, and paved the way for the Revolution by desacralizing figures of political, moral and religious authority in France (Darnton, 1982).

Coffee houses

The first English coffeehouse, named *Angel*, was established in Oxford, by a certain Jewish entrepreneur named Jacob, in 1650. Brian Cowan argues that Oxford coffeehouses developed into "penny universities", offering a locus of learning that was less formal than structured institutions. These penny universities occupied a significant position in Oxford academic life, as they were frequented by virtuosi, who conducted their research on the premises. According to Cowan, "the coffeehouse was a place for like-minded scholars to congregate, to read, as well as learn from and to debate with each other, but was emphatically not a university institution, and the discourse there was of a far different order than any university tutorial."

Although coffee had been known in France since the 1640s, it was Francesco Procopio dei Coltelli – François Procope – who established the first café in Paris, the Café Procope, in 1686. Although it took coffee a while to become popular, by the 1720s there were around 400 cafés in the city. The Café Procope in particular became a centre of Enlightenment, welcoming such names as Voltaire and Rousseau, and later on, Marat, Hébert and Camille Desmoulins during the Revolution. The Café Procope was also where Diderot and D'Alembert decided to create the *Encyclopédie* Colin Jones (2004).

The cafés earned their place in the public sphere due to the conversation that took place within them. Robert Darnton in particular has studied Parisian café conversation in great detail. He describes how the cafés were one of the various "nerve centers" for *bruits publics*, public noise or rumour. These *bruits* were allegedly a much better source of information than were the actual newspapers available at the time

Self Assessment Exercise 3.4: Identify and discuss some of the socio-cultural features of the Enlightenment

4.0   Conclusion

Without doubt, one of the primary elements of the cultural interpretation of the Enlightenment is the rise of the public sphere in Europe. This provided the thriving ground for sowing the seed of the French Revolution.

5.0   Summary

This section provides a background examination of the socio-cultural implications of the spread of the Enlightenment culture throughout Europe. Some of the basic features discovered include the emergence of the Republic of Letters and the rapid expansions of scientific literature and journals.

6.0   Tutor-Marked Assignment

1. Outline some of the basic socio-cultural features of the Enlightenment

2. The Enlightenment was an era of the rise to prominence of scientific literature. Examine this assertion

3. Outline the intellectual importance of the growth of scientific journals during the Enlightenment

4. What do you understand by the "Republic of Letters"? Explain in relation to the Enlightenment.

5. Critically assess the roles of coffee house to the spread of Enlightenment ideals in Europe

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MODULE 4

THE FRENCH REVOLUTION

UNIT 1   **Causes of the French Revolution**

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1.0   Introduction

The French Revolution, which started in 1789 and lasted until 1799 was a period of radical social and political upheaval in the history of France and Europe as a whole. The Revolution led to the collapse (in just three years) of the absolute Monarchy that had ruled France for Centuries. The Revolution led to rapid transformation of the French society as a result of which traditional privileges evaporated under a sustained assault from liberal political groups and the common-men. Feudal, aristocratic and religious privileges were lost to the Revolution. Old ideas about hierarchy and tradition succumbed to new Enlightenment principles of citizenship and inalienable rights.

The convocation of the Estates-General in May 1789 marked the beginning of the French Revolution. Listed below are processes involved in the execution of the French Revolution, which started in 1789 and culminated in 1793 with the execution of King Louis XVI, an event that marked the end of absolutist regime in France. The following are the defining moments of the Revolutionary years in France:

  a. Convocation of the Estates-General in May 1789;
  b. Proclamation of the Tennis Court Oath by the Third Estate in June 1789;
  c. Assault of the Bastille in July 1789;
  d. Declaration of the Rights of Man and of the Citizen in August 1789;
  e. The march on Versailles in October 1789;
  f. Parliamentary Debates;
  g. Proclamation of the Republic in September 1792;
  h. Commencement of the French Revolutionary War in 1792; and ultimately the
  i. Execution of King Louis XVI in 1793

The French Revolutionary Wars started in 1792 and the French were able to score spectacular victories that resulted in the conquest of the Italian peninsula, the Low Countries and most territories west of the Rhine. The history of the modern era is closely linked to that of the French Revolution, as it unfolded in the shadow of the French Revolution. In other words, most developments in the modern era had their roots in the French Revolution. Examples of recent developments that had their roots in the French Revolution include the growth of Republics and Liberal Democracies, the spread of secularism, the development of modern ideologies and the invention of total war. In addition to the unfolding of these modern events and developments, there are also other events that could be traced to the French Revolution. Amongst these are the Napoleonic Wars, two separate restorations of the Monarchy and two additional Revolutions as modern France took shape.

In this Chapter, we shall examine the history of the French Revolution by considering the conditions of life in France before the Revolution, the Revolution and its modes of execution or *modus operandi*, causes of the Revolution, and aftermaths of the Revolution. A consideration of the aftermaths of the Revolution will entail a reflection on the implications of the French Revolution for France and Europe as a whole. This will pave the way for the last section of the Chapter which will focus on the global implications of the French Revolution, an endeavour that will allow to bring Africa into focus given the implications of the Revolution for decolonization in Africa and elsewhere.

2.0   Objectives

The objectives of the study shall include: to

  • identify the defining moments in the execution of the French Revolution; and

- examine the major causative factors of the revolution
- examine the implication of French Revolution for France, Europe and the decolonization of Africa and elsewhere.

3.0   Main Content

3.1   Causes of the Revolution and Events in France before the Revolution

In this section, we shall look at some of the causes of the French Revolution. These causes have been grouped into five major sub-headings in the Study, namely:

- Economic Factors;
- Bankruptcy and Financial Crisis in France;
- The Role of the Enlightenment Thinkers;
- Inequality between the Common-Men and the Nobility; and
- The Role and Personality of King Louis XVI.

Self Assessment Exercise 3.1: identify the causative factors in the French Revolution.

3.2   **Economic Factors,** Bankruptcy and Financial Crisis in France

The poor and deteriorating economic conditions of the common-men that resulted from several years of poor harvests stand out as one of the major factors that fuelled the French Revolution. This economic hardship was further aggravated by rising bread prices, a condition that brought hunger, malnutrition, and starvation among the common-men and peasant population in France. According to Hibbert (1980), there was a rise in the price of bread from a normal eight sous for a four-pound loaf to 12 *sous* by the end of 1789, after several years of poor grain harvests. Another factor that contributed to the harsh economic conditions in France before the Revolution beside the commodity price hike that resulted from the several years of poor harvests due to severe weather conditions was the poor transportation system in France. Inadequate transportation system hindered the shipment of bulk foods from rural areas to large population centers, thereby contributing greatly to the destabilization of French society in the years leading up to the Revolution.

In addition to the above, France was also plagued by serious financial problems that brought it to the brink of bankruptcy. Specifically in 1787, Calonne, France's Finance Minister issued an official publication indicating that France was bankrupt (Omolewa, 1978). The weak financial state of France at the time could be attributed to the many wars fought by previous rulers, as well as the financial strain caused by French participation in the American Revolutionary War. The national debt at this period was huge. The huge debt and social burden imposed by the numerous wars was made worse by the loss of France's colonial possessions in

North America and the growing commercial dominance of Great Britain. France was unable to manage the national debt that resulted mainly from years of war. This inability resulted mainly from the France's inefficient and antiquated financial system, something which was both partially caused and exacerbated by the burden of an inadequate system of taxation. In order to solve its problem of inability to manage national debt, King Louis XVI called an Assembly of Notables in 1787.

It must however be stressed that King Louis XVI cannot be held completely accountable for the French financial crisis of the pre- Revolution years. According to Frey and Frey (2004), Louis XVI ascended the throne amidst a financial crisis; the nation was nearing bankruptcy and outlays outpaced income. This state of affair was largely imposed on France by its financial obligations stemming from involvement in the Seven Years War and its participation in the American Revolutionary War. There was a serial sacking of Finance Ministers as a result of the crisis. For example, in May 1776, Turgot (the then Finance Minister) was dismissed, after he failed to enact much needed reforms (Hibbert, 1980).

The next year he was subsequently replaced with Jacques Necker, a foreigner, appointed Comptroller-General of Finance. Hibbert observes that Necker could not be made an official Minister because he was a Protestant. Necker noticed a disparity in the French tax system. This disparity subjected the lower classes to a heavy tax burden as a result of its regressive nature (*Ibid*), while numerous exemptions existed for the Nobility and Clergy (Frey, 2004). He argued that the country could not be taxed higher, that tax exemptions for the Nobility and Clergy must be reduced, and proposed that borrowing more money would solve the country's fiscal shortages. Necker's proposed reform, which restricting the power of the Parliament and a strong argument for him to be made a Minister was thrown out by the King and nobles. He was subsequently fired and replaced with Charles Alexandre de Calonne (*Ibid*).

According to Doyle (2001) the proposal of a new tax code that included a consistent land tax, which would include taxation of the Nobility and Clergy, brought Calonne into a faceoff with the Parlements (parliament). Calonne organized the summoning of the Assembly of Notables. But the Assembly failed to endorse Calonne's proposals and instead weakened his position through its criticism. In response, the King announced the calling of the Estates-General, for May 1789, the first time the body had been summoned since 1614. In the opinion of Doyle, the calling of the Estate-General was a clear signal that the Bourbon Monarchy was in a weakened state and subject to the demands of its people.

Two major outcomes that indicated the depth and severity of the French financial crisis before the Revolution are:

a. successive sacking of financial Ministers and comptrollers of finance
b. calling of the Estate–General by the King

Self Assessment Exercise 3.2: do you think there was a connection between the financial state of France and the Revolution of 1789?

3.3   The Roles of Enlightenment Thinkers

According to Omolewa (1978), another cause of the Revolution was the influence of the philosophers. Omolewa notes that the writings of Enlightenment philosophers like J.J. Rousseau, Montesquieu, Voltaire, and Diderot gave impetus to the Revolution. The Enlightenment ideas of these thinkers gave focus to the resentments and aspirations of the peasantry. For example, Montesquieu condemned the system of government that tended to put the all the powers of the state (executive, legislative, and judiciary) in the hands of one man. He, therefore, argued in favour of a principle of separation of power. According to Omolewa, Montesquieu argued in his book titled *Esprit de Corps* that the system of government in England in which there are division of power between the King, the Assembly, and the Judiciary could not make for autocracy and despotism.

These Enlightenment writings, according to Doyle (1989), not only generated resentment, but also stoked aspirations in the minds of the people; which manifested in:

   a. resentment of royal absolutism;
   b. resentment by peasants, labourers and the bourgeoisie toward the traditional *seigneurial* privileges possessed by the nobility;
   c. resentment of the Church's influence over public policy and institutions;
   d. aspirations for freedom of religion;
   e. resentment of aristocratic Bishop s by the poorer rural Clergies;
   f. aspirations for social, political and economic equality, and (especially as the Revolution progressed) Republicanism;
   g. hatred of Queen Marie-Antoinette, who was (falsely) accused of being a spendthrift and an Austrian spy; and
   h. anger toward the King for firing Jacques Necker, among others, who were popularly seen as representatives of the people (Doyle, 1989).

Self Assessment Exercise 3.3: did the Enlightenment thinkers play any role in motivating the Revolution of 1789 in France?

3.4   Tax inequality in France

The inequality in the pre- Revolution France finds expression mainly in the regressive tax system in operation. This tax system, which imposed heavy burdens on the peasantry, favored the Nobility and Clergy. The French tax system caused a disparity that allowed the common-men shoulder most of the tax burden; a situation that caused disaffection among the peasantry. During this period, the nobilities and Clergies were exempted from tax payment and compulsory military services (Omolewa, 1978). Inequality in pre- Revolution France was such that the nobilities and Clergies were above every other people. They enjoyed certain rights

and privileges that placed them above every other person. It was also noted that the nobles enjoyed and control most of the social amenities of the state, but the peasants were expected to pay the nobles for using social amenities. Apart from the fact that the peasants pay a larger part of the tax, they were also responsible for tilling the lands. They did not own the lands, rather they till it on rent basis for the Lords. These imbalances in the France caused disaffections that helped fuel the Revolution.

Self Assessment Exercise 3.4: how did tax inequality between the rich and the poor account for the outbreak of the French Revolution?

3.5   Role and Personality of King Louis XVI

In addition to factors mentioned above, there was also a general perception by the peasants that the royal court at Versailles was isolated from, and indifferent to the hardships of the lower classes. This perception portrayed the King as unrepresentative of the people. Besides, King Louis was generally perceived as a weak King. Although in theory King Louis XVI was an absolute monarch, in practice he was often indecisive and known to back down when faced with strong opposition. This perceived weakness to a very large extent accounted for why he was unable to implement needed reforms that could have stemmed the Revolution in France. While he did reduce government expenditures, opponents in the Parliaments successfully thwarted his attempts at enacting much needed reforms. Those who were opposed to Louis' policies further undermined royal authority by distributing pamphlets (often reporting false or exaggerated information) that criticized the government and its officials, stirring up public opinion against the Monarchy (Encyclopedia Britannica, 2008) .

Self Assessment Exercise 3.5: in what ways did the personality of King Louis XVI galvanized the French Revolution?

4.0   Conclusion

The French Revolution, which started in 1789 and lasted until 1799 was a period of radical social and political upheaval in the history of France and Europe as a whole. The Revolution led to the collapse (in just three years) of the absolute Monarchy that had ruled France for Centuries. It led to rapid transformation of the French society as a result of which traditional privileges evaporated under a sustained assault from liberal political groups and the common-men.

5.0   Summary

The French Revolution took place between 1789 and 1799 in France. It was fuelled by both domestic and external factors, amongst which was the inequality and economic hardship in France. So, to a large extent, it was meant to address the problem of domestic inequality and economic hardship.

6.0   Tutor-Marked Assignment

1. What are the main causes of the French Revolution of 1789?

2. Identify and explain the significance of the various phases in the French Revolution

3. Is there a connection between the French Revolution and the growth and spread of Enlightenment thinking? Discuss your position clearly

4. To what extent did the personality of King Louis XVI imparted on the French Revolution

5. Identify and discuss some of the obvious outcomes of the Revolution in France.

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Unit 2   The French Revolution and Modes of Operation

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     3.3   Emergence of the Legislative Assembly

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4.0   Conclusion

5.0   Summary

6.0   Tutor-Marked Assignment

7.0   References/ Further Readings

1.0   Introduction

As stated earlier, convocation of the   Estates-General in May 1789 marked the beginning of the French Revolution. While we have been able to account for events in France before the Revolution above lets turn to the processes involved in the execution of the Revolution. In other words, we shall be looking at the *modus operandi* of the Revolution as it unfolded.

2.0   Objectives

The study will examine the various stages in the execution of the French Revolution.

3.0   Main Content

3.1   Convocation of the Estate-General

In order to solve the financial crisis in France and to also address the various unrests unfolding as a result, Louis XVI called the Estate-General in May, 1789.

According to Frey (2004), the Estates-General were made up of three Estates, respectively: the Clergy, the nobility, and the rest of France. On the last occasion that the Estates-General had met, in 1614, each Estate held one vote, and any two could override the third. In other words, a combination of two Estates could override the third Estate. However, out of fear that the government would attempt to manipulate the Assembly to get the desired results, the Parliament demanded that the Estates be arranged as in 1614 (Doyle, 2001).

The "Committee of Thirty," a body of liberal Parisians, began to agitate against voting by Estate. This group, largely composed of the wealthy, argued for the Estates-General to assume the voting mechanisms of Dauphiné. This arrangement, according to Doyle (1989), allowed a doubling of the number of members of the Third Estate, and held membership elections on the basis of one vote per member, rather than one vote per Estate. There position, according to Neely (2008), was hinged on the ground that ancient precedent was not sufficient, because "the people were sovereign. This proposition, although rejected by the Assembly of the Notables, was agreed to by the King, who however left discussion of the weight of each vote to the Estates-General itself (Hibbert, 1980: 42-45).

With the settlement of the voting system, disagreement however occurred on the modality for verification of deputies' credentials'. The basic strategy of the Third Estate was to make sure that no decisions of the Estates-General should be reached in separate chambers, but instead should be made by all deputies from all three Estates together (In other words, the strategy was to merge all three Estates into one Assembly). Thus they demanded that the verification of deputies' credentials should be undertaken in common by all deputies, rather than each Estate verifying the credentials of its own members internally; negotiations with the other Estates failed to achieve this (Neely, 2008P 63).

Self Assessment Exercise 3.1: what was the significance of the convocation of the Estate-General to the outbreak of the French Revolution?

3.2   Proclamation of the National Assembly (1789)

The proclamation of the National Assembly by the Third Estate was major outcome of the disagreement over modality for verification arising from the Estate-General. On 10 June 1789, after a motion by Abbé Sieyès, the Third Estate meeting as the *Communes* (English: "Commons") proceed with verification of its own powers. Although they invited the other orders to join them, they made it clear they intended to conduct the nation's affairs with or without them (Schama, 2004:300-301). The main outcome of this meeting was a declaration of the Third Estate (themselves) as the National Assembly.

In an attempt to keep control of the process and prevent the Assembly from convening, Louis XVI ordered the closure of the *Salle des États* where the Assembly met, making an excuse that the carpenters needed to prepare the hall for a royal speech in two days. Weather did not allow an outdoor meeting, so the

Assembly moved their deliberations to a nearby indoor real tennis court, where they proceeded to swear the Tennis Court Oath (20 June 1789), under which they agreed not to separate until they had given France a constitution. More support came for the National Assembly as most of the representatives of the Clergy soon joined them along with some members of the nobility. The King's efforts at preventing the Assembly from holding coupled with arrival of soldiers in their large numbers were to lead to further developments.

Storming of the Bastille

The storming of Bastille was motivated by two reasons related to the actions of the King concerning the proclamation of the National Assembly by the Third Estate. Listed below are the two reasons:

a. The firing of Necker, a popular figure with the masses, as the finance Minister by the King under the influence of Queen Marie Antoinette, the King's younger brother the Comte d'Artois, and other conservative members of the King's Privy Council.
b. The influx and arrival of soldiers to Paris in large number, which was perceived by the people as an attempt by the King to shut down the National Constituent Assembly.

Many Parisians perceived Louis's actions as the start of a royal action against the Assembly, and this resulted in open rebellion against the King. The storming of the large weapons and ammunition cache inside the Bastille fortress, which was also perceived to be a symbol of royal power, represent a watershed in the mass rebellion of 1789.

Alarmed by the spate of violence, the King recalled Necker to power. In spite of this, there was nothing stopping the canon of violence that has been released since the storming of the Bastille. This much was observed by Lefebvre (1971), thus:

> as civil authority rapidly deteriorated, with random acts of violence and theft breaking out across the country, the Nobility began to leave France as *émigrés*, some of whom started plotting civil war and agitating for a European alliance against the Revolution.

The general reaction of the common-men to this new development took three forms i.e:

i. the spread of the spirit of popular sovereignty throughout France;
ii. emergence of local militias, who armed themselves against a possible foreign invasion: some attacked the châteaux of the Nobility as part of a general agrarian insurrection known as "la Grande Peur" (the Great Fear); and

iii. the spread of wild rumors and paranoia that caused widespread unrest and civil disturbances that contributed to the collapse of law and order (Hibbert, 1980: 93).

Constitutional Development

With the mass exodus of members of the Nobility from France, efforts started toward the drafting of a new constitution for the new-look France. From August 4, 1789 the National Constituent Assembly functioned not just only as the Legislative arm of government, but also a constitution drafting committee. As a result of the invocation of what came to be known as the August Decrees, Feudalism was abolished sweeping away both the *seigneurial* rights of the Second Estate and the tithes gathered by the First Estate. The August Decrees wiped away special privileges accorded to members of the First and Second Estates (Clergy and Nobility).

In addition, on August 26, 1789, the Assembly made a Declaration of the Rights of Man and of the Citizen. This document was a statement of principles rather than a constitution with legal effect.

As most of the Assembly still favoured a constitutional Monarchy rather than a Republic, the various groups reached a compromise which left Louis XVI as little more than a figurehead. He was made to swear an oath to the constitution and to also declare by a decree that retracting the oath, heading an army for the purpose of making war upon the nation, or permitting anyone to do so in his name would amount to *de facto* abdication.

Outcomes of the constitution drafting National Assembly include:

a. abolition of Feudalism and all special privileges for members of the First and Second Estates under the August Decrees; and
b. declaration of the rights of man and of the citizen

Contributions of the French Women: the March on Versailles

The women march on Versailles was motivated by two major factors, namely:

a. response to royal efforts to block the Constituent Assembly; and
b. reaction to harsh economic conditions and hunger in France, symbolized by bread shortages.

From the above, it became clear that by marching on Versailles, the women were responding to the harsh economic situations they faced, especially bread shortages. They also demanded an end to royal efforts to block the National Assembly, and for the King and his administration to move to Paris as a sign of good faith in addressing the widespread poverty.

What the march achieved, given the unacceptable spate of violence it released in the French Revolution, was that it served as a strong conviction for the King to accede to the demand of the crowd that the Monarchy relocate to Paris.

Adoption of Constitutional Monarchy: ***Completing the constitution***

As most of the Assembly still favoured a Constitutional Monarchy rather than a Republic, the various groups reached a compromise which left Louis XVI as little more than a figurehead. He was made to swear an oath to the constitution and to also declare by a decree that retracting the oath, heading an army for the purpose of making war upon the nation, or permitting anyone to do so in his name would amount to *de facto* abdication.

The new Constitution was handed over by the National Assembly to Louis XVI under the guidance of the new Legislative Assembly. In compliance with the new Constitution, Louis XVI declared in writing that "I engage to maintain it at home, to defend it from all attacks from abroad, and to cause its execution by all the means it places at my disposal". The King addressed the Assembly and received enthusiastic applause from members and spectators. The Assembly set the end of its (Assembly) term for September 29, 1791.

Self Assessment Exercise 3.2: what other developments can you identify with the proclamation of the National Assembly as a stage in the span of the French Revolution?

3.3   Emergence of the Legislative Assembly

Under the new constitutional arrangement France was to function as a Constitutional Monarchy, in which the King was somewhat a figurehead.

Failure of the Constitutional Monarchy

Under the Constitution of 1791, France would function as a constitutional Monarchy. The King had to share power with the elected Legislative Assembly, but he still retained his royal veto and the ability to select Ministers.

It must be stressed that the new constitutional Monarchy and its Legislative Assembly failed, and the country degenerated into a constitutional crisis. In the words of the 1911 Encyclopedia Britannica: "In the attempt to govern, the Assembly failed altogether. It left behind an empty treasury, an undisciplined army and navy, and a people debauched by safe and successful riot." The failure of the Constitutional Monarchy gave birth to a constitutional crisis.

Constitutional Crisis

The failure of the Constitutional Monarchy resulted in a constitutional crisis in France. The crisis that evolved gave birth to an insurgency supported by a new

Revolutionary Paris Commune in 1792. This will later saw to the suspension of the Monarchy by the Legislative Assembly, composed mainly of the Jacobins. The French Revolution witnessed the rise of the political "clubs" in French politics; foremost among these was the Jacobin Club, whose members were known as the Jacobins. The Jacobins was an association of radical revolutionaries. The Jacobin Society began as a broad, general organization for political debate, but as it grew in members, various factions developed with widely differing views. The widespread unrest that enveloped the nation informed the setting up of the Convention, charged with the drafting of a new constitution for France. On ascending as the new *de facto* government of France, the Convention abolished the Monarchy and declared a Republic.

Self Assessment Exercise 3.2: account for the constitutional crisis 1792 in France as direct fallout of the Revolution.

3.4   The Constitutional Republic: The Directory (1795–1799)

The dissolution of the Constitutional Monarchy gave birth to the Constitutional Republic of France. The new Republican Constitution created the *Directoire* (known as Directory in English) and the first bicameral legislature in French history (Cole et. al. 1989). The emergence of the Directory under the new Constitutional Republic meant that executive power went to five "directors," named annually by the *Conseil des Anciens* from a list submitted by the *Conseil des Cinq-Cents*. Furthermore, the universal suffrage of 1793 was replaced by limited suffrage based on property.

As many French citizens distrusted the Directory, the directors could achieve their purposes only by extraordinary means (Doyle, 1989: 331). They habitually disregarded the terms of the constitution, and, even when the elections that they rigged went against them, the directors routinely used draconian police measures to quell dissent (*Ibid*, 332). Moreover, the Directory used war as the best expedient for prolonging their power, and the Directors were thus driven to rely on the armies, which also desired war and grew less and less civic-minded.

The unpopularity of the Directory and the inevitable overreliance on the army paved the way for the army to overthrow the government under General Napoleon Bonaparte. On November 9, 1799, Napoleon Bonaparte staged the coup of 18 Brumaire which installed the Consulate. This effectively led to Bonaparte's dictatorship and eventually (in 1804) to his proclamation as *Empereur* (Emperor), which brought to a close specifically, the Republican phase of the French Revolution.

3.4   Self Assessment Exercise 3.4: discuss the different stages of the French Revolution of 1789 and the eventual emergence of the Constitutional Repubic.

4.0   Conclusion

The French Revolution lasted for an extended period of 10 years, and it unfolded through different stages. It cumulated with Napoleon Bonaparte staged the coup of 18 Brumaire which installed the Consulate.

5.0   Summary

This section of the study assessed the different phases in the execution of the French Revolution.

6.0   Tutor-Marked Assignment

1. What role did women play in the execution of the French Revolution?

2. Discuss some of the factors that accounted for the failure of Constitutional Monarchy during the Revolution in France.

3. The failure of the constitutional monarchy was attended by a constitutional crisis and the eventual emergence of a constitutional republic in France. Provide a detailed explanation

4. Briefly discuss the processes that were involved in the discharge of the revolution

5. In your view, did the revolution achieve its main aim of creating equality in the French society?

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UNIT 3   The French Revolution as a Prelude to other Revolutions in Europe

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1.0   Introduction

A major aftermath of the French Revolution in Europe was the spread of Revolutionary Movements throughout the continent. Attempts were made by the other great powers to restore the situation which existed before 1789. One of the outcomes of such efforts was peaceful balance that was doctored as a result of the Congress of Vienna in 1815, after the Napoleonic wars under the Metternich system. However, their efforts were unable to stop the spread of Revolutionary Movements, as the middle classes had been deeply influenced by the ideals of democracy of the French Revolution. In addition, the Industrial Revolution of the time also brought important economical and social changes. The lower classes started to be influenced by Socialist, Communist and Anarchistic ideas (especially those summarized by Karl Marx and Friedrich Engels in the Communist Manifesto), and the preference of the new Capitalists became Liberalism.

The demands and manner of execution of other Revolutions in Europe after the French Revolution suggest a connection with the French Revolution. For example, the German Revolution of 1848 also entailed the setting up a General Assembly of the common men known as the Frankfurt Assembly. Although in addition to its objective of civil liberties, it also had the unification of all German states as its

objective. It is in this regard that it differs a bit from the French Revolution. The street demonstrations of workers and artisans in Paris, France, from February 22 through 24, 1848, which resulted in the forced abdication of King Louis Philippe of France and his departure from France to live in England, was the immediate spur to revolt in Germany (Leviova, 1972). However, the German Revolution's demands for political reforms that will bring more equality into the society are in every way similar to those of the French.

The German Revolutions of 1848 were a series of loosely coordinated protests and rebellions in the German Confederation. These Revolutions challenged the *status quo* in the sense that they:

a. stressed pan-Germanism and the unification of all Germanic states;
b. emphasized popular discontent with the traditional, largely autocratic political structure of the thirty-nine independent states of the Confederation that inherited the German territory of the Holy Roman Empire ; and
c. demonstrated the popular desire for increased political and social freedom, democracy, and national unity within liberal principles of socioeconomic structure.

In addition to the German Revolutions of 1848, the French Revolution also had profound impacts on the Russian Revolution of 1917. To a great extent, like the German Revolutions, factors that spurred the Russian Revolution were related to the French Revolution in so many ways. The links between the French and Russian Revolutions can be seen in the fact that both Revolutions reflected sweeping political, cultural, and social changes. In addition, they both spawned continuing Movements that affected other nations. Moreover, both were triggered by economic distress, poor leadership, and widespread discontent.

2.0   Objective

This unit discusses other revolutions in Europe with emphasis on the major causes of these revolutions and their links to the French Revolution. To this end, the study examines:

- the German Revolution; and
- the Russian Revolution.

3.0   Main Content

3.1   The German Revolution

The Revolutions of 1848 in the German states were a series of loosely coordinated protests and rebellions in the German Confederation and Austria which sought to challenge the status quo. The revolutions, which stressed pan-Germanism, emphasised popular discontent with the traditional, largely autocratic political structure of the thirty-nine independent states of the Confederation that inherited

the German territory of the former Holy Roman Empire. Furthermore, they demonstrated the popular desire for increased political freedom, liberal state policies, democracy, and nationalism. The middle class elements were committed to liberal principles while the working class sought radical change. However, the middle class and working class components of the Revolution split, and in the end the conservative aristocracy defeated it, forcing many liberals into exile.

The ground work of the 1848 uprising in Germany was laid long beforehand. Hambacher Fest of 1832, for instance, reflected growing unrest in the face of heavy taxation and political censorship. The Hambacher Fest is particularly noteworthy for the fact that it resulted in the origination of the black-red-gold colours (which form today's flag of Germany) as a symbol of the republican movement and of a unity among the German-speaking people.

Liberal pressure spread throughout the German states, each of which experienced the revolutions in their own way. The street demonstrations of workers and artisans in Paris, France, from February 22 through 24, 1848, which resulted in the forced abdication of King Louis Philippe of France and his departure from France to live in Britain, was the immediate spur to revolt in Germany. In France the revolution of 1848 became known as the February Revolution.

The revolution soon spread across Europe and started in Germany with the large demonstrations on March 13, 1848, in Vienna, Austria, which resulted in the resignation of Prince von Metternich as chief advisor to Emperor Ferdinand I of Austria and his departure from Austria to live in Britain. Because of the date of these demonstrations, the revolutions in Germany are usually called the March Revolution.

Fearing the fate of Louis-Philippe of France, some monarchs in Germany accepted some of the demands of the revolutionaries, at least temporarily. In the south and west, large popular assemblies and mass demonstrations took place. They primarily demanded freedom of the press, freedom of assembly, arming of the people and a national German parliament.

Goals of the Revolution

A study conducted by Staas Christian (2010) shows that the German revolution of 1848 had two main goals, namely to establish:

- a unified German nation state;
- and civilian liberties.

Self Assessment Exercise 3.1: can you account for the German Revolutions of 1848 as a continental aftermath of the French Revolution?

3.2   Causes of the German Revolution

Four major factors may be singled out as causes of the German Revolution, and they are listed below as follows:

- The demands for political reform
- Growth of nationalist sentiment
- Poor living conditions
- Events across Europe: impact of the French Revolution

The demands for political reform

The demands for political reform included freedom of the press, self-organization of the universities and a parliament representing all German citizens, instead of the federal council representing only the monarchs of a multitude of sovereign German states.

Growth of nationalist sentiment

Growth of nationalist sentiment was stimulated by the Rhine crisis of 1840, when it seemed France would invade the Rhineland. This event spawned a wave of anti-French sentiment and the composition of patriotic *Rheinlied* songs. In addition, Denmark's declaration that it would invade Schleswig-Holstein provoked widespread opposition. Nationalistic poems and songs were written, such as the Deutschlandlied ("Deutschland über alles", 1841) which eventually became the national anthem. New journals, magazines, and papers arose, such as *Die Deutsche Zeitung* (The German Newspaper)", widening awareness of events in France and Denmark. From 1840 on there was a consensus among German liberals that only the dual aim of unity and freedom was worth fighting for (Staas, ibid).

Poor living conditions

Poor living conditions also played their part. A cholera epidemic led to widespread death and suffering in Prussia. Significant population growth and the failures of harvests in 1846 and 1847 caused famine and misery. Many people moved to the cities for work, but working conditions were generally terrible, with long working days and low wages.

Events across Europe

Events across Europe in 1848 had an impact also on the Germans. In February 1848, King Louis-Phillipe of France abdicated the throne, triggering revolutions across the entire European continent, especially in the German provinces.

Overall and in comparison with the French Revolution, the German Revolution was a failure. The section that follows examines some of the reasons why the German Revolution was largely a failure.

Reasons for the Failure of the German Revolution

An overstretched Task

The Revolution of 1848 failed in its attempt to unify the German speaking states into a single nation because the Frankfurt Assembly (officially the All-German National Assembly) was unable to take any definitive action toward unification and degenerated into a mere debating society. While the French revolution could draw on a nation state, the democratic and liberal forces in Germany of 1848 were confronted with the need to build a nation state and a constitutional state at once, which overstrained them.

Inadequate Funding

The Frankfurt Assembly had no money and bureaucracy to raise the funds necessary for raising an army or even to enforce any laws that were passed. They were stuck in a lose-lose situation, for without a bureaucracy they could not raise any money and without any money they could not raise a bureaucracy.

Internal Division within the Frankfurt Assembly

Although the assembly started strongly with a great deal of motivation to get things done, this impetus was soon dissipated, however, as the various major divides between the various factions of the Frankfurt Assembly came to the fore—advocates of Grossdeutschland versus advocates of Kleindeutschland, Catholics versus Protestants, supporters of Austria versus supporters of Prussia. As various issues arose before the Frankfurt Assembly, the splits between the various factions became evident. Additionally, there were no organized political parties to hold the deputies together for voting as a block.

Lack of external support

Meanwhile, outside the Frankfurt Assembly, the lack of support from the princes of the various states made any attempt at German unification a dead letter. The princes were unwilling to give up any power in the pursuit of unification of the whole country. Some princes were so firmly opposed to the Frankfurt Assembly that they had only tolerated its existence while they quelled rebellions in their respective territories. As soon as they had crushed the rebels, they followed the example of Prussia, recalling their deputies from the Assembly. Only Prussia, with its overwhelming military might, was potentially able to overcome the objections of local princes to the unification of Germany and protect the Frankfurt Assembly from military attack by the princes. But Prussia's motives with regard to the very existence of the Frankfurt National Assembly were always questionable at best.

Self Assessment Exercise 3.2: what in your views were the motivating factors in the German Revolution and to what extent the Revolution succeed?

3.3   The Russian Revolution

The Russian Revolution is the collective term for a series of revolutions in Russia in 1917, which destroyed the Tsarist autocracy and led to the creation of the Soviet Union. The Russian Revolution of 1905 was said to be a major factor to the February Revolutions of 1917. The events of Bloody Sunday triggered a line of protests. A council of workers called the St. Petersburg Soviet was created in all this chaos, and the beginning of a communist political protest had begun. he Tsar was deposed and replaced by a provisional government in the first revolution of February 1917 the older Julian calendar was in use in Russia at the time). In the second revolution, during October, the Provisional Government was removed and replaced with a Bolshevik (Communist) government. The February Revolution (March 1917) was a revolution focused around Petrograd (now St. Petersburg). In the chaos, members of the Imperial parliament or Duma assumed control of the country, forming the Russian Provisional Government. The army leadership felt they did not have the means to suppress the revolution and Tsar Nicholas II of Russia, the last Tsar of Russia, abdicated. The Soviets (workers' councils), which were led by more radical socialist factions, initially permitted the Provisional Government to rule, but insisted on a prerogative to influence the government and control various militias. The February Revolution took place in the context of heavy military setbacks during the First World War, which left much of the army in a state of mutiny.

Self Assessment Exercise 3.2: how may you connect the series of Revolutions in Russia between 1905 and 1917 to the French Revolution?

3.4   Causative factors in the Russian Revolutions

Three major causative factors of the Russian Revolutions are identified in this study, and they are namely:

- Economic and social changes
- Political issues
- War weariness from World War I

Economic and social changes

An elementary theory of property, believed by many peasants, was that land should belong to those who work it. At the same time, peasant life and culture was changing constantly. Change was facilitated by the physical movement of growing numbers of peasant villagers who migrated to and from industrial and urban environments, but also by the migration of city culture into the village through material goods, the press, and word of mouth.

Workers also had good reasons for discontent: overcrowded housing with often deplorable sanitary conditions, long hours at work (on the eve of the war a 10-hour workday six days a week was the average and many were working 11–12 hours a day by 1916), constant risk of injury and death from very poor safety and sanitary conditions, harsh discipline (not only rules and fines, but foremen's fists), and inadequate wages (made worse after 1914 by steep war-time increases in the cost of living). At the same time, urban industrial life was full of benefits, though these could be just as dangerous, from the point of view of social and political stability, as the hardships. There were many encouragements to expect more from life. Acquiring new skills gave many workers a sense of self-respect and confidence, heightening expectations and desires. Living in cities, workers encountered material goods such as they had never seen while in the village. Most important, living in cities, they were exposed to new ideas about the social and political order.

The social causes of the Russian Revolution mainly came from centuries of oppression of the lower classes by the Tsarist regime, and Nicholas's failures in World War I. While rural agrarian peasants had been emancipated from serfdom in 1861, they still resented paying redemption payments to the state, and demanded communal tender of the land they worked. The problem was further compounded by the failure of Sergei Witte's land reforms of the early 1900s. Increasing peasant disturbances and sometimes full revolts occurred, with the goal of securing ownership of the land they worked.

Political issues

Many sections of the crown had reason to be dissatisfied with the existing autocracy. Nicholas II was a deeply conservative ruler and maintained a strict authoritarian system. Individuals and society in general were expected to show self-restraint, devotion to community, deference to the social hierarchy, and a sense of duty to country. Religious faith helped bind all of these tenets together as a source of comfort and reassurance in the face of difficult conditions and as a means of political authority exercised through the clergy. Perhaps more than any other modern monarch, Nicholas II attached his fate and the future of his dynasty to the notion of the ruler as a saintly and infallible father to his people.

This idealized vision of the Romanov monarchy blinded him to the actual state of his country. With a firm belief that his power to rule was granted by Divine Right, Nicholas assumed that the Russian people were devoted to him with unquestioning loyalty. This ironclad belief rendered Nicholas unwilling to allow the progressive reforms that might have alleviated the suffering of the Russian people. Even after the 1905 revolution spurred the Tsar to decree limited civil rights and democratic representation, he worked to limit even these liberties in order to preserve the ultimate authority of the crown.

Despite constant oppression, the desire of the people for democratic participation in government was strong. Since the Age of Enlightenment, Russian intellectuals

had promoted Enlightenment ideals such as the dignity of the individual and of the rectitude of democratic representation. These ideals were championed most vociferously by Russia's liberals, although populists, Marxists, and anarchists also claimed to support democratic reforms. A growing opposition movement had begun to challenge the Romanov monarchy openly well before the turmoil of World War I.

Dissatisfaction with Russian autocracy culminated in the huge national upheaval that followed the Bloody Sunday massacre of January 1905, in which hundreds of unarmed protesters were shot by the Tsar's troops. Workers responded to the massacre with a crippling general strike, forcing Nicholas to put forth the October Manifesto, which established a democratically elected parliament (the State Duma). The Tsar undermined this promise of reform but a year later with Article 87 of the 1906 Fundamental State Laws, and subsequently dismissed the first two Dumas when they proved uncooperative. Unfulfilled hopes of democracy fueled revolutionary ideas and violent outbursts targeted at the monarchy.

War weariness from World War I

The outbreak of war in August 1914 initially served to quiet the prevalent social and political protests, focusing hostilities against a common external enemy, but this patriotic unity did not last long. As the war dragged on inconclusively, war-weariness gradually took its toll. More important, though, was this deeper fragility: although many ordinary Russians joined anti-German demonstrations in the first few weeks of the war, the most widespread reaction appears to have been skepticism and fatalism. Hostility toward the Kaiser and the desire to defend their land and their lives did not necessarily translate into enthusiasm for the Tsar or the government (Allan Wildman, 1980; Hubertus Jahn, 1995).

Russia's first major battle of the war was a disaster: in the 1914 Battle of Tannenberg, over 30,000 Russian troops were killed or wounded and 90,000 captured, while Germany suffered just 20,000 casualties. However, Austro-Hungarian forces allied to Germany were driven back deep into the Galicia region by the end of the year. In the autumn of 1915, Nicholas had taken direct command of the army, personally overseeing Russia's main theatre of war and leaving his ambitious but incapable wife Alexandra in charge of the government. Reports of corruption and incompetence in the Imperial government began to emerge, and the growing influence of Grigori Rasputin in the Imperial family was widely resented. In the eyes of Lynch, a revisionist historian who focuses on the role of the people, Rasputin was a "fatal disease" to the Tsarist regime.

In 1915, things took a critical turn for the worse when Germany shifted its focus of attack to the Eastern front. The superior German army—better led, better trained and better supplied—was terrifyingly effective against the ill-equipped Russian forces, driving the Russians out of Galicia, as well as Russian Poland, during the Gorlice–Tarnów Offensive campaign. By the end of October 1916, Russia had lost

between 1,600,000 and 1,800,000 soldiers, with an additional 2,000,000 prisoners of war and 1,000,000 missing, all making up a total of nearly 5,000,000 men.

These staggering losses played a definite role in the Mutinies that began to occur and, in 1916, reports of fraternizing with the enemy started to circulate. Soldiers went hungry, and lacked shoes, munitions, and even weapons. Rampant discontent lowered morale, which was further undermined by a series of military defeats.

3.3   Self Assessment Exercise 3.4: examine the conditions that precipitated the Russian Revolutions.

4.0   Conclusion

A major aftermath of the French Revolution in Europe was the spread of Revolutionary Movements throughout the continent, notable among which were the German and Russian Revolutions.

5.0   Summary

This section of the study showed that the French Revolution, along with some domestic factors, served as the fuel needed for other revolutions in Europe. For example, the German and Russian Revolutions that were brought into focus in this study are in so many ways similar to the French Revolutions. In the first place, they were both motivated by nationalistic feelings. Also, they both like the French Revolution aimed at reforming the society to bring more equality.

6.0   Tutor-Marked Assignment

1. What were the factors that motivated the German Revolution of 1848?

2. Taking the French Revolution as a prelude to other revolutions in Europe, discuss the French connection in both the German and Russian Revolutions

3. Account for the failure of the German Revolution of 1848

4. Identify and evaluate causative factors in the Russian Revolutions

5. Provide a brief description of the German Revolution of 1848 stating its aims and objectives. Would you say it was a success?

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UNIT 4   The Church in the Aftermath of the Revolution

CONTENTS

1.0   Introduction

The French Revolution brought fundamental changes not only to European societies, but also into the Church.

2.0   Objectives

The objective of this unit is to examine those fundamental changes that the French Revolution ushered into the life of the Church.

3.0   Main Content

3.1   The Church and Europe after the French Revolution

Traditional approach in the literature considers the French Revolution from purely ideological point of views. In this sense, disagreements concerning the significance and major developments of the Revolution have been conducted along ideological lines thereby pitching different ideological perspectives i.e. the

liberals, conservatives, communists, and anarchists Scholars against one another (Rude and Harvey, 2000).

The result is that different people have seen the Revolution in different ways, depending on their ideological persuasions. For example, Alexis de Tocqueville argued that the Revolution was a manifestation of a more prosperous middle class becoming conscious of its social importance (Rude and Harvey, 2000).

This however did not stop other thinkers, like the Conservative Edmund Burke, to maintain that the Revolution was the product of a few conspiratorial individuals who brainwashed the masses into subverting the old order—a claim rooted in the belief that the Revolutionaries had no legitimate complaints (Rude and Harvey, 2000).

This stance notwithstanding, Rude and Harvey further observe that other historians, influenced by Marxist thinking, have emphasized the importance of the peasants and the urban workers in presenting the Revolution as a spectacular class struggle.

In spite of the general tendency for traditional Scholarship on the French Revolution to study the French Revolution from an ideological perspective, Rude and Harvey contend that the trend has gradually shifted towards a social history approach that analyzes the impact of the Revolution on individual lives.

Self Assessment Exercise 3.1: examine approaches to the study of the impact of the French Revolution on the Church and European society in general.

3.2   The Revolution and Europe

Overall, the French Revolution left some landmarks on the sand of history in France, Europe, and in the international system as a whole, and these are:

a. It has come to be widely regarded by historians as the end of the early modern period, a period that is traditionally attributed to the onset of the French Revolution in 1789 (Frey and Frey, 2004: 12-20).
b. In Europe and the international system as a whole the Revolution is also often seen as marking the beginning or "dawn of the modern era"(Frey and Frey, 2004: 12-20).
c. Within France itself, the Revolution permanently crippled the power of the aristocracy and drained the wealth of the Church.
d. The French Revolution also brought a fundamental transformation in self-identity and orientation of the French people. According to Hanson (2009: 191), this was evidenced by the elimination of privileges and their replacement by rights as well as the growing decline in social deference that highlighted the principle of equality throughout the Revolution.
e. Hanson further observed the legacy of the Revolution outside France. He notes that, outside France, the Revolution captured the imagination of the

world impacting profoundly on the Russian Revolution and Mao Zedong in his efforts at constructing a Communist State in China (Hanson, 2009).

Self Assessment Exercise 3.2: Evaluate the impact of the French Revolution on Europe

3.3   The Revolution and the Church

The French Revolution, in addition to having implications for France and Europe as a whole also had big implications for the Roman Catholic Church, especially in its power relations with European States. The Revolution resulted in a massive shifting of powers from the Roman Catholic Church to the state. Under the old arrangement before the Revolution, the Church, which was the First Estate in pre-Revolution France, had certain privileges that made it the most powerful and by far the richest arm of the Estate. Some of the main special privileges enjoyed by the Church, according to Censer and Hunt (2001), are:

a. The Church was the largest single land-owner in the country, owning about 10 percent of the land in the Kingdom.
b. The Church was exempt from paying taxes to the government.
c. The Church was empowered with the authority to levy a tithe- a 10 percent tax on income, often collected in the form of crops- on the general population, which it then redistributed to the poor.

This privileged position of the Church made it an object of resentment with peasants, Protestants, and Enlightenment thinkers alike.

This resentment toward the Church weakened its power during the opening of the Estates General in May of 1789. According to McManners (1969), the Church composed the First Estate with 130,000 members of the Clergy. He also observes that when the National Assembly was later created in June 1789 by the Third Estate, the Clergy voted to join them, which perpetuated the destruction of the Estates General as a governing body (McManners, 1969). However, the emergence of the National Assembly was to lead to the eventual abolition of the Church's authority to impose the tithe. Also, in an attempt to address the financial crisis, the Assembly declared, on November 2, 1789, that the property of the Church was "at the disposal of the nation (McManners, 1969)."

With this enactment, the nation took over the responsibility of the Church, which included paying the Clergy, caring for the poor, the sick and the orphaned (McManners, 1969). In addition to abolition of the Church's authority to collect tithe and the taking over of its property by the State, the Assembly also enacted legislation that abolished monastic vows and dissolved all religious orders (Emmet, 1989). As fallout of this enactment, many nuns and monks returned to private life.

Furthermore, under the Civil Constitution of the Clergy, passed on July 12, 1790, the remaining Clergy became employees of the state. This established an election system for Parish Priests and Bishop s and set a pay rate for the Clergy. Due to the widespread opposition to the election system under this enactment by many Catholic faithfuls who felt it undermined the authority of the Pope, the National Assembly began to require an oath of loyalty to the Civil Constitution from all the members of the Clergy (Censer and Hunt, 2001: 92).

Self Assessment Exercise 3.3: Evaluate the impact of the French Revolution on the Church

3.4   The rejection of the Civil Constitution of the Clergy

The rejection of the Civil Constitution of the Clergy by the Roman Catholic Church under the leadership of Pope Pius VI further isolated the Church in France. The struggle for supremacy between the Church and the State instigated stiffer measures from the National Assembly in its efforts to free the State from the Church. This resolve manifested during the Reign of Terror, when extreme measures were taken to free the state from the stranglehold of the Church. Efforts taken to de-Christianize France include:

a. The imprisonment and massacre of Priests.
b. Destruction of Churches and religious images throughout France.
c. Effort to replace the Catholic Church altogether, with civic festivals replacing religious one.
d. Establishment of the cult of Reason, which was the final step of radical de-Christianization.

It must, however, be emphasized that efforts to de-Christianize France led to a widespread disillusionment with the Revolution and counter-rebellions across the country. The locals often resisted de-Christianization efforts by attacking Revolutionary agents and hiding members of the Clergy who were being hunted.

The resistance of the locals to efforts to de-Christianize France by the Revolution resulted in the Concordat of 1801 between Napoleon and the Church, which ended the de-Christianization period and established the rules for a relationship between the Catholic Church and the French State that lasted until it was abrogated by the Third Republic via the separation of Church and State on December 11, 1905. The persecution of the Church that was witnessed under Napoleon led to a counter Revolution known as the Revolt in the Vendee. The suppression of this revolt is considered by some to be the first modern genocide.

Self Assessment Exercise 3.4: how successful was the de-Christianization agenda of French secular authority after the Revolution of 1879?

4.0 Conclusion

Overall, the French Revolution left some landmarks on the sand of history in France, Europe, and in the international system as a whole. The French Revolution, in addition to having implications for France and Europe as a whole also had big implications for the Roman Catholic Church, especially in its power relations with European States. The Revolution resulted in a massive shifting of powers from the Roman Catholic Church to the state.

5.0 Summary

The French Revolution started in 1789 and lasted for almost ten years till 1799. In spite of this short history and local nature of the Revolution, it produced a lasting legacy that went on to have far reaching effects beyond the borders of France itself, and even Europe as continent. The Revolution was overall, a rebellion of the common-men -the peasantry or what was known as the Third Estate- against absolutism regime in France.

Some of the underlying causes of the French Revolution are:

- Economic factors;
- Bankruptcy and financial crisis in France;
- The role of the Enlightenment thinkers;
- Inequality between the common-men and the nobility; and
- The roles and personality of the King Louis XVI.

In summary, the French Revolution produced within the borders of France effects that include:

- Abolition of absolutism government, which led to the overthrow of the Monarchy;
- Abolition of Feudalism in France;
- Abolition of special rights and privileges for the Clergy and Nobility (First and Second Estates);
- Abolition of the authority of the Church to collect tithe;
- Liberation of the state from the stranglehold of the Church; and
- Enthronement of a Constitutional Republic.

The execution of the Revolution which was in phases also took certain course that could be regarded as its modus operandi. Among the processes that were involved in the execution of the Revolution were:

- Convocation of the Estates-General in May 1789;
- Proclamation of the National Assembly (1789); and
- Emergence of the Legislative Assembly.

In addition to the implications for the State as a whole, the Revolution also had certain grave implications for the Roman Catholic Church in France and Europe as a whole. The privileged position of the Church, the First Estate in the pre-Revolution France made it an object of resentment with the people. Before the Revolution the Church enjoyed certain special privileges such as:

- The Church was the largest single land-owner in the country, owning about 10 percent of the land in the Kingdom.
- The Church was exempted from paying taxes to the government.
- The Church was empowered with the authority to levy a tithe -a 10 percent tax on income, often collected in the form of crops- on the general population, which it then redistributed to the poor.

As a result of these, the Church was deeply resented by the common men, who were made to bear the burden of the economic hardship in the country. The Revolution, however, saw to the end of the privileges enjoyed by the privileged class, as it produced the following effects amongst others:

e. The imprisonment and massacre of Priests.
f. Destruction of Churches and religious images throughout France.
g. Effort to replace the Catholic Church altogether, with civic festivals replacing religious one.
h. Establishment of the cult of Reason, which was the final step of radical de-Christianization.

In addition to the local implications for France and the Church, the Revolution also produced certain continental effects that include:

- serving as the root of the Russian and other latter Revolutions in Europe;
- the basis for the Maoist Revolution in China;
- the Napoleonic Wars that resulted from the Revolution also marked the emergence of total war in global politics, thereby setting the pace for the two World Wars; and
- the idea of freedom, equality, and fraternity enshrined in the Revolution served as the basis for abolition of slavery and decolonization in Africa and other French colonies.

6.0   Tutor-Marked Assignment

1.   Critically evaluate the global impacts of the French Revolution.

2.   Examine and extensively discuss some of the factors responsible for the general resentment of the Church and the Nobility in pre- Revolution France.

3.   Did the French women play any significant role in the Revolution of 1789?

4.	Of what relevance is the French Revolution to modern European history and the history of the international system?

5.	Identify and critically discuss two major enactments that hampered the power of the Church during the Revolution.

6.	Discuss exhaustively the causation of the French Revolution.

7.	Highlight and critique the various interpretations that scholars have given to the factors that stoked the French Revolution.

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MODULE 5

GLOBAL AFTERMATHS OF THE FRENCH REVOLUTION

1.0   The Rise of Nationalism and the Nation State in Europe

CONTENTS

1.0   Introduction

As stated earlier, the French Revolution meant different thing to different people. Rude and Harvey (2000) note that the traditional approach to understanding or interpreting the Revolution takes the form of different ideological perspectives. In this sense, interpretation of the Revolution pitches different ideological perspectives (Liberal, Conservative, Communist, and Anarchist Scholars) against one another (Rude and Harvey, 2000).

The result is that different people have seen the Revolution in different ways, depending on ideological persuasions. So while some people have seen it as a manifestation of a more prosperous middle class becoming conscious of its social importance (Ibid). Some others (the Conservatives) see it as the product of a few conspiratorial individuals who brainwashed the masses into subverting the old order—a claim rooted in the belief that the Revolutionaries had no legitimate complaints (Ibid). Yet there are those who also see it from the Marxist perspective,

and thereby emphasized the importance of the peasants and the urban workers in presenting the Revolution as a gigantic class struggle.

In spite of the different perspectives to interpreting or analyzing the French Revolution, there is a general agreement that it had far-reaching implications that exceeded the borders of France; as it set the pace for other developments in the international system. Some latter developments in Europe and the international system that may be linked to the Revolution in France include:

i.   the French Revolution served as a prelude to other Revolutions in Europe;

ii. it provided the fertile environment for the rise of nationalism and nation states;

iii. it introduced the international system into the era of total war as witnessed in the first and second world wars; and

iv. The French Revolution served as a fertile ground for the growth of nationalistic Movements in colonized territories in Africa and elsewhere and the eventual decolonization of these territories

This unit reflects on nationalism as a motivating factor for the French Revolution. Attempts are made to establish a link between the rise of nationalism as exemplified in the French Revolution and the emergence of the nation state in Europe.

2.0   Objective

The primary objective of this chapter is to examine the link between the French Revolution and nationalism on the one hand, and between nationalism and the emergence of the nation state in Europe on the other hand.

3.0   Main Content

3.1   The Rise of Nationalism and the Nation State in Europe

Boyd Shafer defines nationalism by identifying some essential elements that are crucial to our understanding of the French Revolution and rise of nationalism and the nation state in Europe, amongst which are:

i.   A certain defined (often vaguely) unit of territory (whether possessed or coveted).
ii. Some common cultural characteristics such as language (or widely understood languages), customs, manners, and literature (folk tales and lore are a beginning). If an individual believes he shares these, and wishes to continue sharing them, he is usually said to be a member of the nationality.
iii. Some common dominant social (as Christian) and economic (as capitalistic or recently communistic) institutions.

iv.   A common independent or sovereign government (type does not matter) or the desire for one. The "principle" that each nationality should be separate and independent is involved here.

v.   A belief in a common history (it can be invented) and in a common origin (often mistakenly conceived to be racial in nature).

vi.   A love or esteem for fellow nationals (not necessarily as individuals).

vii.   A devotion to the entity (however little comprehended) called the nation, which embodies the common territory, culture, social and economic institutions, government, and the fellow nationals, and which is at the same time (whether organism or not) more than their sum.

viii.   A common pride in the achievements (often the military more than the cultural) of this nation and a common sorrow in its tragedies (particularly its defeats).

ix.   A disregard for or hostility to other (not necessarily all) like groups, especially if these prevent or seem to threaten the separate national existence.

x.   A hope that the nation will have a great and glorious future (usually in territorial expansion) and become supreme in some way (in world power if the nation is already large)

Self Assessment Exercise 3.1: what do you understand by nationalism?

3.2   The birth of Nationalism

A more profound social and political effect of the French Revolution was the birth of Nationalism, not only in France but in many neighbouring countries. The Revolution aligned with the Declaration of Rights of Man in harboring a fervor that France belonged to its people, not Louis XVI. A major outcome of this declaration was the birth of nationalism as the people started taking great pride in their country, language, heritage and history. The birth of nationalism saw to the rise of the nation state in Europe, a fact captured by Pratt (1970) when he opines that "no longer were disputes or wars "between King and King; they became increasingly struggles between nation and nation." There arose opposition to the French bred nationalism in the other countries of Europe that led to emergence of unification Movements in among the Germans and Italian. Both the Italian and German states began unification Movements following Napoleon's occupation (Taylor, 2006). From the French Revolution onward, ethnic groups within Empire s began to view independence as an answer (Siddle, 2006). In addition, as an offshoot of nationalism, Republicanism arose in France and the whole of Europe. No longer was a nation represented by a single person a monarch, but by every citizen living within its boundaries.

Self Assessment Exercise 3.2:   in what way did the French Revolution contributed to the rise of nationalism in Europe and globally?

3.3   Absolute Monarchy to Republicanism

The Revolution, therefore, also marked a shift from Absolute Monarchy to Republicanism. This not only reduced the power of a single individual but transferred the power to the citizens. France was the largest European nation to convert to Republicanism at the time. The Revolution played a monumental role in "establishing the precedents of such democratic systems as elections, representative government, and constitutions." (French Revolution, 2001-04). The constitution of 1791 made significant changes to the political system of France. It limited the power of the Monarch and created a Federal Governmental System complete with three branches. The First Republic of France was established in 1792. It existed until the military dictatorship of Napoleon in 1804. Despite France return to military dictatorship after the Revolution a democratic seed had been planted within the hearts of the Frenchman.

Between 1850 and 1914 the development of the national state, the spread of nationalism, and the rise of the new imperialism characterized Europe politically. The development of the national state took place after 1848. Governments, responding to economic and social pressures, increased their involvement in the economic and social life of their countries. This was apparent both in liberal England and in more conservative France under Louis Napoleon, cousin to Napoleon Bonaparte. There were similar trends during the national unification Movements in Italy and particularly in Germany, where the state took on a wide range of new functions. Nationalism had deep roots, notably in the experience of and reactions to the French Revolution and the Napoleonic invasions. Nationalism also played a central role in the Revolutions of 1848. During the second half of the 19th Century, nationalism continued to grow and to be capitalized upon by national governments. The most striking manifestations of nationalism came in the successful unification Movements in Italy and Germany.

3.4   Nationalism and Liberalism

During the first half of the nineteenth century, nationalism was most often connected to liberalism. After the revolutions of 1848 there were increasing ties between nationalism and conservatism, particularly in the movements for national unification.

Insofar as politics was the public battle of ideas and interests, then nationalism was a denial of politics. For in stressing the values of unity, loyalty, and duty, nationalism saw political dispute as a source of weakness. It denied that there was conflict in the true interests of classes, groups or regions. The effect of nationalism was therefore inherently conservative in that it provided reason for supporting anyone thought to wield the power of the state effectively in behalf of national unity and strength, Disraeli or Gladstone, Napoleon III or Bismarck. Since order and unity, the cry of the political conservative, are essential to a strong state, and since, to the nationalist, most worthy ends required that strength, the nationalist

was always tempted under pressure to move toward the political right, to sacrifice liberty to unity, discussion to authority, ends to means.

Yet the origins of nationalism were usually liberal and reformist; for everywhere it was a demand for change, the doctrine of the modernizers who, while they had too much to lose to want a social revolution, were self-consciously aware that theirs was an "underdeveloped" country. Nationalism could make its denial of politics effective because its ends were so clear, so easily defined in the model of the modern state. For the French that model had been England; for the Italians it was England and France. Italian nationalists were usually liberals, but their liberalism was primarily an admiration for the achievements of the liberal state. Because their model already existed, they looked directly to it, anxious to achieve an efficient bureaucracy, a responsible government, a progressive economic structure, all based on accepted and universally applied laws. Nationalism was a program to obtain these things quickly, not to evolve toward them but, if necessary, to superimpose them. The hurry to achieve these goals where nationalism itself was seriously opposed made a doctrinaire concern for means appear pedantic and unrealistic. Italian nationalists needed nothing so brutal as cynicism to justify "postponement" of controversy or the choice of practical means, though often this meant whittling away at the practices necessary to viable liberalism.

As in the case of Italy, nationalism in Germany during the first half of the nineteenth century was closely connected to liberalism. This was particularly so in the early stages of the revolutions of 1848. But with the failure of liberal nationalists to gain the concrete changes they strove for, steps toward unification over the next two decades followed a different path.

The achievement of German unity gave Bismarck the power to force the German liberals to decide whether they were more eager to see unity or liberty achieved in Germany. The majority of them proved willing to compromise with Bismarck. Since centralization went rather far under the new constitution he needed the liberal movement to some extent to counterbalance the particularistic German forces represented chiefly by the German princes. The constitution of the new German empire was, therefore, a bit more centralized and more liberal than Bismarck wished, but he maintained control of the crucial policy-making positions. No decisive power over military and foreign affairs by the constituted popular bodies was allowed in the second German empire. Bismarck made all sorts of concessions in the field of social and economic reform but was absolutely adamant with regard to the powers of the parliament. The direction of foreign and military matters remained a privilege of the Crown.

The pseudo-constitutional character of the new German empire was even more accentuated when in 1878 Bismarck decided to give up free trade and imposed a policy protecting the interests of the Prussian Junker agrarians against the importation of cheap Russian and American grain while at the same time introducing tariffs benefiting the growing German iron industries. just as in 1866

and 1871 the German liberals had had to sacrifice the core of their political faith, so they were forced to jettison the major part of their economic program after 1878. The leading industrial groups of German society readily accepted a protectionist trade policy, and the unity of the liberal bourgeoisie crumbled. Thirty years after German liberalism had burst into existence in the Revolution of 1848, it ceased to be an independent political movement. Thereafter the majority of the German bourgeoisie, if they did not, like the higher bourgeoisie, become absolute supporters of the regime, were driven to further concession and compromise. The appearance of a powerful socialist workers' movement extinguished the last remaining fervor for reform among, the liberal bourgeoisie and made them take cover under the wings of the established government. The second German empire was founded "by blood and iron" and socially stabilized by "iron and grain." For more than fifty years the German political scene was overshadowed by the alliance of the "barons of the helm" and the "barons of the smokestack," who maintained the army and bureaucracy in power.

Self Assessment Exercise 3.4: can you show the connection between the rise nationalism during and after the French Revolution and the liberal ideology?

4.0   Conclusions

A more profound social and political effect of the French Revolution was the birth of Nationalism, not only in France but in many neighbouring countries.

5.0   Summary

This section of the study shows the link between the French Revolution and the emergence of nationalism and the nation-state in Europe. It was the beginning of the era of national self-determination.

6.0   Tutor-Marked Assignment

1. What is nationalism, and how can you link its emergence to the French Revolution?

2. Politically in France and in Europe as a whole, the French Revolution marked a shift from monarchy to republicanism. Do you agree with this assertion? Explain why or why not.

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UNIT 2   The Emergence of Total War in the International System

CONTENTS

1.0   INTRODUCTION

The focus of this section is on the link between the French Revolutionary wars and the emergence the introduction of total warfare in the international system.

2.0   OBJECTIVES

This unit shall among others things examine the link between the French Revolution and the emergence of total warfare. To this extent, the following objectives shall be pursued:

- evaluate World War I and its causes
- examine World War II and its connections with the French Revolution

3.0   Main Content

3.1   The Emergence of Total War in the International System

The French Revolution and the Revolutionary wars that resulted from it in the mold of the Napoleonic Wars brought total war to the core of the international system. Prior to the Revolutionary war, after the Thirty Years War, most wars in Europe were smaller wars with limited goals. Given the level of national resources mobilized, the French Revolutionary Wars reintroduced some of the concepts of total war into the international system. The reaction of the Jacobin government of the Revolution years in France to threats posed by a coalition of powerful European states was the mobilization of all available national resources. This fact will express itself in the decree of the National Convention on August 23, 1793 that asserts that:

> From this moment until such time as its enemies shall have been driven from the soil of the Republic all Frenchmen are in permanent requisition for the services of the armies. The young men shall fight; the married men shall forge arms and transport provisions; the women shall make tents and clothes and shall serve in the hospitals; the children shall turn linen into lint; the old men shall betake themselves to the public squares in order to arouse the courage of the warriors and preach hatred of Kings and the unity of the Republic (Gunn, 2006).

The proclamation of this decree resulted in a rapid growth for the French front line forces to over a million service men (wikipedia.com, 2011). France was able to mobilize some 800,000 with a total of 1.5 million in all services—the first time an army in excess of a million had been mobilized in Western Europe (*Ibid*).

The scale of war casualty from the French Revolution and the composition of the casualties also reflect the total nature of the war, as it is estimated that somewhere in the vicinity of five million died—probably about half of them civilians (*Ibid*). The large scale mobilization of resources in the French Revolutionary wars is also a suggestion of the nationalistic nature of the war.

This nationalistic and total nature of the French Revolutionary wars finds expression in both the First and Second World Wars. German unification and expansionism under Von Otto Bismarck were nationalistic tendencies that, to a large extent, led to the outbreak of the First World War, which was in many ways total in nature. Similar nationalistic and expansionist tendencies led to the rise of Nazism and pushed the world into another total war in the mould of the Second World War, which was fought on a larger scale, albeit, on a more modern level. According to Gunn (2006: 67), in a total war, there is less differentiation between combatants and civilians than in other conflicts, and sometimes no such differentiation at all, as nearly every human resource, civilians and soldiers alike,

can be considered to be part of the belligerent effort. A total war usually involves the complete mobilization of all available resources and population by the belligerent parties. World War I could be seen from this perspective, as it involved almost the whole of Europe mobilizing to wage World War I. The execution of the war involved the withdrawal of young men from the production line and their replacement by women.

The Second World War can be considered the typical example of total war, however, with a lot of modernity. Many characteristics of the Second World War make it a typical example of total war in a modern era. These characteristics could be seen in:

   i.   the level of national mobilization of resources on all sides of the conflict;
   ii. the battle-space being contested;
   iii. the scale of the armies, navies, and air forces raised through conscription;
   iv. the active targeting of civilians (and civilian property);
   v.   the general disregard for collateral damage; and
   vi. and the unrestricted aims of the belligerents marked total war on a multi-continental scale.

The Revolutionary wars that resulted from the French Revolution marked the introduction of total war into warfare, and this as mentioned was typified in the two world wars.

Self Assessment Exercise 3.1: Is there a link between the French Revolution and the emergence of total war in global politics?

3.2   World War I: The War and It Causes

The causes of World War I, which began in central Europe in July 1914, included many intertwined factors, such as the conflicts and hostility of the four decades leading up to the war. Militarism, alliances, imperialism, and nationalism played major roles in the conflict as well. However, the immediate origins of the war lay in the decisions taken by statesmen and generals during the June Crisis of 1914, casus belli for which was the assassination of Archduke Franz Ferdinand of Austria and his wife by Gavrilo Princip, an irredentist Serb.

The crisis came after a long and difficult series of diplomatic clashes between the Great Powers (Italy, France, Germany, Great Britain, Austria-Hungarian Empire and Russia) over European and colonial issues in the decade before 1914 that had left tensions high. In turn these diplomatic clashes can be traced to changes in the balance of power in Europe since 1867. The more immediate cause for the war was tensions over territory in the Balkans. Austria-Hungary competed with Serbia and Russia for territory and influence in the region and they pulled the rest of the Great Powers into the conflict through their various alliances and treaties.

The topic of the causes of World War I is one of the most studied in all of world history. Scholars have differed significantly in their interpretations of the event. Identified below are some of the most important long term or structural causes are:

- The growth of nationalism across Europe
- Unresolved territorial disputes
- Intricate system of alliances
- The perceived breakdown of the balance of power in Europe
- Misperceptions of intent – e.g., the German belief the United Kingdom would remain neutral (Davies, 2008; Kantowicz, 1999)
- Convoluted and fragmented governance
- Delays and misunderstandings in diplomatic communications
- Arms races of the previous decades
- Previous military planning (Shaw, 2000)
- Imperial and colonial rivalry for wealth, power and prestige
- Economic and military rivalry in industry and trade – e.g.

However, it could be said that the war was caused by a web of domestic and international factors in Europe.

Self Assessment Exercise 3.2: provide a comprehensive list of the causative factors to World War I.

3.3   Domestic Factors to the War

Responsible for the outbreak of the war to some extent were certain domestic politics in Germany, France, and Austria. In Germany, German government at the time was still dominated by the Prussian Junkers who feared the rise of these left wing parties. Preston (1998) observes that Fritz Fischer famously argued that they deliberately sought an external war to distract the population and whip up patriotic support for the government.

In France, situation was quite different from that in Germany but yielded the same results. More than a century after the French Revolution, there was still a fierce struggle between the left-wing French government and its right-wing opponents, including monarchists and "Bonapartists." A "good old war" was seen by both sides (with the exception of Jean Jaurès) as a way to solve this crisis thanks to a nationalistic reflex. For example, on July 29, after he had returned from the summit in St. Petersburg, President Poincaré was asked if war could be avoided. According to Smith and Steadman (2004), he is reported to have replied: "It would be a great pity. We should never again find conditions better (ibid)."

In 1867, the Austrian Empire fundamentally changed its governmental structure, becoming the Dual Monarchy of Austria-Hungary. For hundreds of years, the empire had been run in an essentially feudal manner with a German-speaking aristocracy at its head. However, with the threat represented by an emergence of nationalism within the empire's many component ethnicities, some elements,

including Emperor Franz Joseph, decided that a compromise would have to be made in order to preserve the power of the German aristocracy. In 1867, the *Ausgleich* was agreed upon which made the Magyar elite in Hungary almost equal partners in the government of Austria-Hungary. According to Record (2005), this arrangement fostered a tremendous degree of dissatisfaction amongst many in the traditional German ruling classes. Mandelbaum (1988) opines that some of them considered the *Ausgleich* to have been a calamity because it often frustrated their intentions in the governance of Austria-Hungary.

Self Assessment Exercise 3.3: to what extent did domestic politics in Europe contribute to the outbreak of the First World War?

3.4   External Factors to the War

In addition to the internal crises in major European states, there were also external factors that sparked off the war. Amongst external factors that have been identified in accounting for the cause of the war were:

1. Imperialism that resulted in the development of Rivalries for not just colonies, but colonial trade and trade routes between the emerging economic powers and the incumbent great powers. Some scholars have attributed the start of the war to imperialism.
2. Arms race among the major powers which was a necessary precondition for the outbreak of hostilities".
3. Alliance formation characterized by the formation of a loose web of alliances around the European nations (many of them requiring participants to agree to collective defense if attacked):

    *   Treaty of London, 1839, about the neutrality of Belgium
    *   German-Austrian treaty (1879) or Dual Alliance
    *   Italy joining Germany and Austria in 1882
    *   Franco-Russian Alliance (1894)
    *   The "Entente Cordiale" between Britain and France (1904) which left the northern coast of France undefended, and the separate "entente" between Britain and Russia (1907) forming the Triple Entente

4. The Balkan wars between 1912-1913 that led to increased international tension between Russia and Austria as well as a strengthening of Serbia and a weakening of Turkey and Bulgaria which might otherwise have kept Serbia in check thus disrupting the balance of power in Europe in favor of Russia.

Self Assessment Exercise 3.4: what external factors galvanized the First World War?

4.0   Conclusion

Prior to the Revolutionary war, after the Thirty Years War, most wars in Europe were smaller wars with limited goals. Given the level of national resources mobilized, the French Revolutionary Wars reintroduced some of the concepts of total war into the international system.

5.0   Summary

This section of the study established a link between the French Revolutionary wars and the emergence of total war in international politics as typified in the two World Wars. The nationalistic nature of these wars also establishes a connection with the French Revolution.

6.0   Tutor-Marked Assignment

1. In what ways can you describe the two World Wars as total wars?

2. Show the link between the French Revolutionary wars and the emergence of total warfare in international politics

3. The First World War was sparked off by internal factors within major European states as much as it was motivated by external factors. Outline and briefly discuss the external factors that fuelled the World War I.

4. Identify and discuss the nationalistic motives behind the outbreak of the First World War

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UNIT 3   The Interwar Years and the Build up to World War Two

CONTENTS

1.0   Introduction

This section of the study is focused on the interwar years

2.0   Objectives

The objectives of this unit of the study are to:

- examine global politics in the interwar years; and
- investigate the conditions of the international system that paved the way for the outbreak of the Second World War and the global aftermaths of the war.

3.0   Main Content

3.1   Global Politics in the Interwar Years

This period of history was marked by turmoil, as Europe struggled to recover from the devastation of the First World War. In North America especially the first half of this period was one of considerable prosperity (the Roaring Twenties), but this changed dramatically with the onset of the Great Depression in 1929. It was at this time that the Weimar Republic in Germany gave way to two episodes of political

and economic turmoil, the first culminated in the German hyperinflation of 1923 and the failed Beer Hall Putsch of that same year. The second convulsion, brought on by the worldwide depression, resulted in the rise of Nazism. In Asia, Japan became an ever more assertive power, especially with regards to China.

The interwar period was marked by a radical change in the international order, away from the balance of power that had dominated pre–World War I Europe. One main institution meant to bring stability was the League of Nations, created after the First World War with the intention of maintaining world security and peace and encouraging economic growth between member countries. The League was undermined by the bellicosity of Nazi Germany, Imperial Japan, and Mussolini's Italy, and by the non-participation of the United States and the Soviet Union, leading many to question its effectiveness and legitimacy.

A series of international crises strained the League to its limits, the earliest being the invasion of Manchuria by Japan and the Abyssinian crisis of 1935/36 in which Italy invaded Abyssinia, one of the only free African nations at that time. The League tried to enforce economic sanctions upon Italy, but to no avail. The incident highlighted French and British weakness, exemplified by their reluctance to alienate Italy and lose her as their ally. The limited actions taken by the Western powers pushed Mussolini's Italy towards alliance with Hitler's Germany anyway. The Abyssinian war showed Hitler how weak the League was and encouraged his participation in the Spanish Civil War. He also remilitarized the Rhineland in flagrant disregard of the Treaty of Versailles. This was the first in a series of provocative acts culminating in the invasion of Poland in September 1939 and the beginning of the Second World War. Overall, the interwar period was characterized by the following:

- Emergence of the League of Nation
- Global depression resulting from losses of World War I
- The rise of Nazism as a result of the global depression
- Invasion of Manchuria by Japan
- The Abyssinian crisis of 1935/36 in which Italy invaded Abyssinia
- German remilitarization of the Rhineland, a violation of the Treaty of Versailles that set the tone for World War II

Self Assessment Exercise 3.1: what do you understand by the interwar years?

3.2   The Second World War

World War II, or the Second World War (often abbreviated as WWII or WW2), was a global military conflict lasting from 1939 to 1945, which involved most of the world's nations, including all of the great powers: eventually forming two opposing military alliances, the Allies and the Axis. It was the most widespread war in history, with more than 100 million military personnel mobilized. In a state of "total war," the major participants placed their entire economic, industrial, and

scientific capabilities at the service of the war effort, erasing the distinction between civilian and military resources. Sommerville (2008) observes that the Second World War was marked by significant events involving the mass death of civilians, including the Holocaust and the only use of nuclear weapons in warfare. He further describes it as the deadliest conflict in human history, resulting in 50 million to over 70 million fatalities (ibid).

The war is generally accepted to have begun on 1 September 1939, with the invasion of Poland by Germany and Slovakia, and subsequent declarations of war on Germany by France and most of the countries of the British Empire and Commonwealth. Germany set out to establish a large empire in Europe. From late 1939 to early 1941, in a series of campaigns and treaties, Germany conquered or subdued much of continental Europe; amid Nazi-Soviet agreements, the nominally neutral Soviet Union fully or partially occupied and annexed territories of its six European neighbours. Britain and the Commonwealth remained the only major force continuing the fight against the Axis in North Africa and in extensive naval warfare. In June 1941, the European Axis launched an invasion of the Soviet Union, giving a start to the largest land theatre of war in history, which, from this moment on, was tying down the major part of the Axis military power. Barrett et al. (2001) notes that in December 1941, Japan, which had been at war with China since 1937, and aimed to dominate Asia, attacked the United States and European possessions in the Pacific Ocean, quickly conquering much of the region.

The Axis advance was stopped in 1942 after the defeat of Japan in a series of naval battles and after defeats of European Axis troops in North Africa and, decisively, at Stalingrad. In 1943, with a series of German defeats in Eastern Europe, the Allied invasion of Fascist Italy, and American victories in the Pacific, the Axis lost the initiative and undertook strategic retreat on all fronts. In 1944, the Western Allies invaded France, while the Soviet Union regained all territorial losses and invaded Germany and its allies.

The war in Europe ended with the capture of Berlin by Soviet and Polish troops and the subsequent German unconditional surrender on 8 May 1945. The Japanese Navy was defeated by the United States, and invasion of the Japanese Archipelago ("Home Islands") became imminent. The war in Asia ended on 15 August 1945 when Japan agreed to surrender.

The war ended with the total victory of the Allies over Germany and Japan in 1945. World War II altered the political alignment and social structure of the world. The United Nations (UN) was established to foster international cooperation and prevent future conflicts. The Soviet Union and the United States emerged as rival superpowers, setting the stage for the Cold War, which lasted for the next 46 years. Meanwhile, the influence of European great powers started to decline, while the decolonization of Asia and Africa began. Most countries whose industries had been damaged moved towards economic recovery. Political

integration, especially in Europe, emerged as an effort to stabilize postwar relations.

Self Assessment Exercise 3.2: account for the outbreak of the Second World War.

3.3   Global Aftermaths of the War

Occupational Administration

The Allies established occupation administrations in Austria and Germany. The former became a neutral state, non-aligned with any political bloc. The latter was divided onto western and eastern occupation zones controlled by the Western Allies and the USSR, accordingly. An observation by Norbert Frei (2002) indicates that a denazification program in Germany led to the prosecution of Nazi war criminals and the removal of ex-Nazis from power, although this policy moved towards amnesty and re-integration of ex-Nazis into West German society. Germany lost a quarter of its pre-war (1937) territory, the eastern territories: Silesia, Neumark and most of Pomerania were taken over by Poland; East Prussia was divided between Poland and the USSR, followed by the expulsion of the 9 million Germans from these provinces, as well as of 3 million Germans from the Sudetenland in Czechoslovakia, to Germany. By the 1950s, every fifth West German was a refugee from the east. The USSR also took over the Polish provinces east of the Curzon line (from which 2 million Poles were expelled), Eastern Romania, and part of eastern Finland and three Baltic states.

Emergence of the United Nations and the Universal Declaration of Human Rights

In an effort to maintain peace, the Allies formed the United Nations, which officially came into existence on 24 October 1945, and adopted The Universal Declaration of Human Rights in 1948, as a common standard for all member nations.

Division of Germany and Cold War Bi-polarization of the System

According to Kantowicz (2000), the alliance between the Western Allies and the Soviet Union had begun to deteriorate even before the war was over. A fact corroborated by Wettig Gerhard (2008), who opines that Germany had been *de facto* divided, and two independent states, Federal Republic of Germany and German Democratic Republic were created within the borders of Allied and Soviet occupation zones, accordingly. Trachtenberg (1998) went further to explain that the rest of Europe was also divided onto Western and Soviet spheres of influence. Most eastern and central European countries fell into the Soviet sphere, which led to establishment of Communist led regimes, with full or partial support of the Soviet occupation authorities. As a result, Poland, Hungary, Czechoslovakia, Romania, Albania, and East Germany became Soviet Satellite

states. Communist Yugoslavia conducted a fully independent policy causing tension with the USSR.

According to Leffler et al. (1994), post-war division of the world was formalized by two international military alliances, the United States-led NATO and the Soviet-led Warsaw Pact. Bellamy (2001) further elaborated on this east-west division when he opines that the long period of political tensions and military competition between them, the Cold War, would be accompanied by unprecedented arms race and proxy wars.

Global Depression and Emergence of the US as Economic Giant of the World

The global economy suffered heavily from the war, although WWII participants were affected differently. The US emerged much richer than any other nation; it had a baby boom and by 1950 its gross domestic product per person was much higher than that of any of the other powers and it dominated the world economy.

Decolonization

Highlighted above are some of the global aftermaths of the Second World War However, in addition to all these was the decolonization of African territories, which followed from the nationalistic spirit that was set in motion by the war experience. This feeling of nationalism itself, as pointed out earlier had its root in the French Revolution. The section that follows will be a consideration of the decolonization of African territories from the perspective of the impacts of the French Revolution.

Self Assessment Exercise 3.3: Highlight some of the global aftermaths of the Second World War

4.0   Conclusion

A period of two World Wars, the interwar period was marked by a radical change in the international order, away from the balance of power that had dominated pre–World War I Europe. One main institution meant to bring stability was the League of Nations, created after the First World War with the intention of maintaining world security and peace and encouraging economic growth between member countries. The League was undermined by the bellicosity of Nazi Germany, Imperial Japan, and Mussolini's Italy, and by the non-participation of the United States and the Soviet Union, leading many to question its effectiveness and legitimacy.

5.0   Summary

The section shows that the interwar period was marked by turmoil, as Europe struggled to recover from the devastation of the First World War. The politico-

cum-socio-economic situations of the international system during this period provided the fertile ground for the outbreak of the Second World War.

6.0   Tutor-Marked Assignment

1. Outline and explain some of the global aftermaths of the Second World War
2. Provide and overview discussion of the international system in the interwar years
3. What were the factors that could stand out in accounting for the outbreak of the Second World War?
4. Explain what you understand by bi-polarity as an outcome of the Second World War.
5. Outline the essential features of the interwar years in Europe and the international system as a whole

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UNIT 4   French Revolution and Decolonization of African Nations

CONTENTS

1.0   Introduction

Decolonization of colonial territories stands out as one of the major global aftermaths of the French Revolution. This section therefore examines the links between the decolonization of African territories and the French Revolution.

2.0   Objectives

The main objective of this unit of the study is to examine the links between the French Revolution and the decolonization of African territories.

3.0   Main Content

3.1   The Scramble for and Colonization of Africa

The Scramble for Africa, also known as the Race for Africa was a process of invasion, attack, occupation, and annexation of African territory by European powers during the New Imperialism period, between 1881 and World War I in

1914. As a result of the heightened tension between European states in the last quarter of the 19th century, the partitioning of Africa may be seen as a way for the Europeans to eliminate the threat of a Europe-wide war over Africa. The last 59 years of the nineteenth century saw transition from 'informal imperialism' of control through military influence and economic dominance to that of direct rule.

The occupation of Egypt and the acquisition of the Congo were the first major moves in what came to be a precipitous scramble for African territory. In 1884, Otto von Bismarck convened the 1884–1885 Berlin Conference to discuss the Africa problem. The diplomats put on a humanitarian façade by condemning the slave trade, prohibiting the sale of alcoholic beverages and firearms in certain regions, and by expressing concern for missionary activities. More importantly, the diplomats in Berlin laid down the rules of competition by which the great powers were to be guided in seeking colonies. They also agreed that the area along the Congo River was to be administered by Léopold II of Belgium as a neutral area, known as the Congo Free State, in which trade and navigation were to be free. No nation was to stake claims in Africa without notifying other powers of its intentions. No territory could be formally claimed prior to being effectively occupied. However, the competitors ignored the rules when convenient and on several occasions war was only narrowly avoided.

Self Assessment Exercise 3.1: what do you understand by the expression "the scramble for Africa"?

3.2   Factors Responsible for Colonization

Sub-Saharan Africa, one of the last regions of the world largely untouched by 'informal imperialism', was also attractive to Europe's ruling elites for economic and racial reasons.

Economic factors

During a time when Britain's balance of trade showed a growing deficit, with shrinking and increasingly protectionist continental markets due to the Long Depression (1873–1896), Africa offered Britain, Germany, France, and other countries an open market that would garner them a trade surplus: a market that bought more from the colonial power than it sold overall. Britain, like most other industrial countries, had long since begun to run an unfavourable balance of trade (which was increasingly offset, however, by the income from overseas investments).

Demand for raw materials

Another inducement for imperialism arose from the demand for raw materials unavailable in Europe, especially copper, cotton, rubber, palm oil, cocoa, diamonds, tea, and tin, to which European consumers had grown accustomed and upon which European industry had grown dependent. Additionally, Britain wanted

the southern and eastern coasts of Africa for stopover ports on the route to Asia and its empire in India.

Strategic rivalry

While tropical Africa was not a large zone of investment, other regions overseas were. The vast interior between the gold and diamond-rich Southern Africa and Egypt, had, however, key strategic value in securing the flow of overseas trade. Britain was thus under intense political pressure to secure lucrative markets such as British Raj India, Qing Dynasty China, and Latin America from encroaching rivals. Thus, securing the key waterway between East and West – the Suez Canal – was crucial. The rivalry between the UK, France, Germany and the other European powers account for a large part of the colonization. Thus, while Germany, which had been unified under Prussia's rule only after the 1866 Battle of Sadowa and the 1870 Franco-Prussian War, was hardly a colonial power before the New Imperialism period, it would eagerly participate in the race.

Self Assessment Exercise 3.2: what were the Europeans' motivations for the annexation and colonization of Africa?

3.3   French Revolution and Decolonization of African Nations

The signing of the Declaration of Rights of Man under what was known as the Napoleonic Code would later come to play a role in the abolition of slavery, rise of nationalistic Movements and eventual decolonization of African colonies. This Declaration not only gave rights and freedom to French men with the slogan "*libert, egalit, fraternit*". It also provided, to a good extent, the basis on which French colonies and other colonies alike demanded for self government. In France, Feudalism was abolished. The pre- Revolution society disappeared as well. It was no longer assembled by layers, with each layer possessing different rights and freedoms. Occupations were opened to all applicants allowing the most ambitious and successful to rise and putting no emphasis on class. The Revolution also provided us with "the most influential model of popular insurrection," (Kaiser, 2006) against the Monarchy.

The Napoleonic Code was a combination of established laws in France "with the basic ideas of the Revolution" (Trueman, 1969:184). It gave all men equality before the law, freedom of conscience and work, and the separation of Church and State, (Trueman, 1969:184). Despite failing to extend equality to women as well, it did give "rights and protection of property," (Trueman, 1969:184). It is highly regarded as the single most influential effect of Napoleonic Era (and consequently of the French Revolution) (Trueman, 1969:184). The Napoleonic Code was instituted in all of the territories occupied by the French during the Napoleonic Wars. It strongly impacted the modern laws of many nations stretching the globe, not only that of continental Europe.

Self Assessment Exercise 3.3: Examine the link between the French Revolution and the decolonization of Africa nations

3.4 The Napoleonic Code and Decolonization of Francophone West Africa

The Code served as the basis on which Africans in French colonies attained equality with Free-born French men. Through this principle of equality, liberty, and fraternity, colonized peoples of French colonies were able to attain French citizenship through full assimilation of the French culture. The rights of citizenship acquired, though in many sense limited, provided the fertile soil for the growth of nationalistic Movements in French colonies. By the 1930s, the colonial powers had carefully cultivated a small elite of leaders educated in Western universities and familiar with ideas such as self-determination. These leaders, including some major nationalists such as Kenyatta (Kenya), Nkrumah (Gold Coast, Ghana), Senghor (Senegal), and Houphouet-Boigny (Côte d'Ivoire) came to lead the struggle for independence. The process for the decolonization of French African territories was set in motion in the decades after the Second World War, starting from the late fifties with Libya that was partly colonized by France in 1951 and Tunisia in 1956. Today, all African states are free from colonialism, although they all still suffer from neo-colonialism. A phenomenon described by Nkrumah as the worst form of colonialism.

Self Assessment Exercise 3.4: what do you understand by the Napoleonic Code?

4.0 Conclusion

Decolonization of colonial territories stands out as one of the major global aftermaths of the French Revolution. The signing of the Declaration of Rights of Man under what was known as the Napoleonic Code would later come to play a role in the abolition of slavery, rise of nationalistic Movements and eventual decolonization of African colonies.

5.0 Summary

The French Revolution and the resultant Revolutionary wars did not merely change the political and social face of France; it also produced developments with far-reaching effects beyond the borders of Europe. Simply put, the French Revolution had global impacts, some of which have been highlighted and brought under focus in this study. Some of the global effects of the Revolution include:

   i.   serving as a prelude to other Revolutions in Europe, the German and Russian Revolutions as typical examples;

   ii. basis for the rise of nationalism and the nation state in pre-French Revolution Europe;

   iii. reintroduction of total war into the international system as symbolized the Napoleonic wars and the two world wars; and

iv.   motivation for the decolonization of African colonies mainly as a result of the Napoleonic Code, which contains the Declaration of the Right of Man and of the Citizen: a basis for equality, liberty, and fraternity enjoyed by assimilated Africans in French colonies.

6.0   Tutor-Marked Assignment

1.   Critically examine the significance of the French Revolution to the rise of Revolutionary Movements in Europe.

2.   Extensively discuss the linkage between the French Revolutionary wars and the emergence or reintroduction of Total War in the international system.

3.   To what extent did the French Revolution influence the decolonization of African territories?

4.   Evaluate the significance of the French Revolution to the rise of the nationalism and the nation state in Europe.

5.   How relevant is the concept of Nationalism as espoused by Boyd Shafer.

6.   How would you react to the French Revolution being a precursor to other European Revolution?

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