MASTER OF ARTS IN ENGLISH

SEMESTER-I

ENG-1.3: LITERATURE AND SOCIAL HISTORY-I
BLOCK: 1 - 16

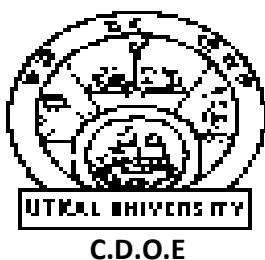CREDIT: 04

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C.D.O.E

EDUCATION FOR ALL

ABOUT THE UNIVERSITY

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The University started functioning on 27 November 1943, at Ravenshaw College, Cuttack. It originated as an affiliating and examining body but shifted to its present campus spread over 400 acres of land at Vanivihar in Bhubaneswar, in 1962.

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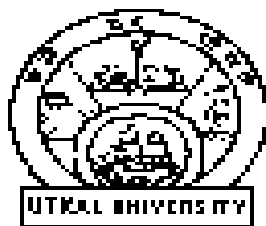
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We wish you happy reading.

DIRECTOR

ENG-1.3: Literature and Social History- I
Brief Syllabi

Block No.	Block Name.	Unit No.	Unit
1.	**Medieval Period: Feudalism and Role of the Church**	1.	Medieval Period – A Background
		2.	Feudalism: A Background
		3.	England & Role of Church

Block No.	Block Name.	Unit No	Unit
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Block No.	Block Name	Unit No.	Unit
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ENG-1.3: LITERATURE AND SOCIAL HISTORY- I

Content

BLOCK-1: MEDIEVAL PERIOD: FEUDALISM AND ROLE OF THE CHURCH

UNIT 1: Medieval Period – A Background
UNIT 2: Feudalism: A Background
UNIT 3: England & Role of Church

UNIT-1: MEDIEVAL PERIOD – A BACKGROUND

1.1 Objectives

➢ The learners will get to know the historical background of the age.
➢ The learners will gain the idea about the ages in English literature.
➢ The learners will view the world from own perspective.
➢ The learner will develop a critical approach towards the terminologies.
➢ The learners will understand and know the important linguistic developments in the concerned age.

1.2 Introduction

In the history of Europe, the **Middle Ages** or **medieval period** (also spelt **mediaeval** or **medieval**) lasted approximately from 500 AD to 1500, although alternative starting and end points exist. The Middle Ages is the middle period of the three traditional divisions of Western history: antiquity, medieval, and modern. The medieval period is itself subdivided into the Early, High, and Late Middle Ages, and the early medieval period is alternatively referred to as the Dark Ages. Population decline, counter urbanisation, the collapse of centralised authority, invasion and the mass migration of tribes, which had begun in late antiquity, continued into the Early Middle Ages. The large-scale movements of the Migration Period, including of Germanic peoples, led to the rise of new kingdoms in Western Europe.

The chronological boundaries of the Middle English period are not easy to define, and scholarly opinions vary. The dates that *OED3* has settled on are 1150-1500. (Before 1150 being the Old English period, and after 1500 being the early modern English period.) In terms

of 'external' history, Middle English is framed at its beginning by the after-effects of the Norman Conquest of 1066, and at its end by the arrival in Britain of printing (in 1476) and by the important social and cultural impacts of the English Reformation (from the 1530s onwards) and of the ideas of the continental Renaissance.

SPREAD OF CHRISTIANITY IN EUROPE AND THE MEDITERRANEAN DURING THE MIDDLE AGES
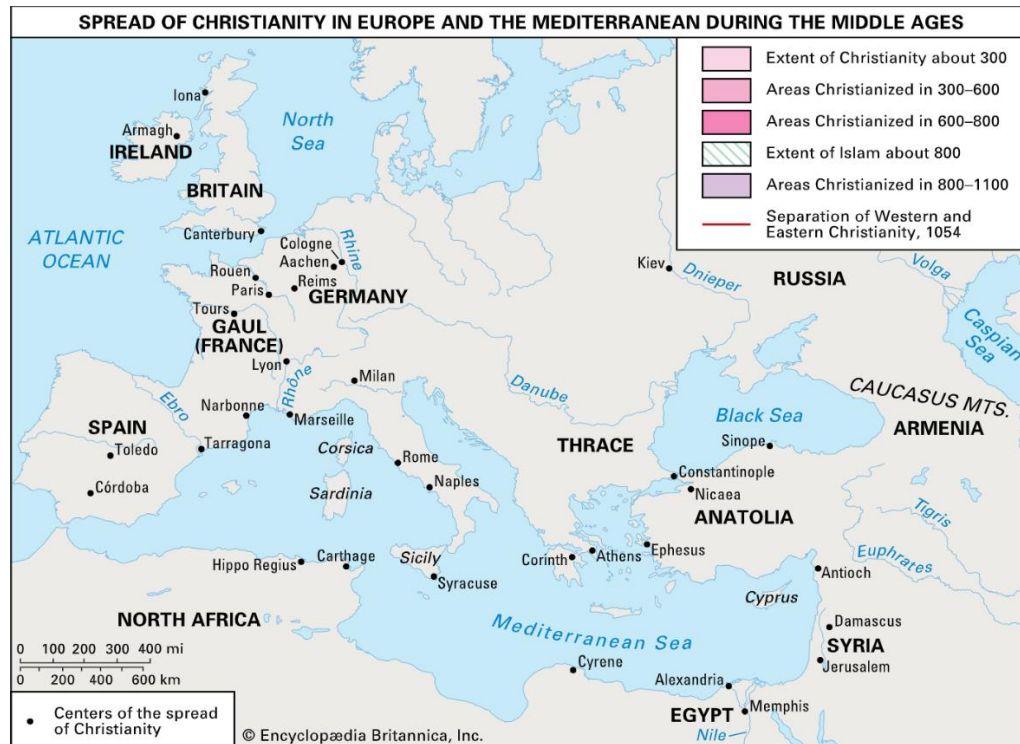
1.3 A Historical Perspective

The term and its conventional meaning were introduced by Italian humanists with invidious intent. The humanists were engaged in a revival of Classical learning and culture, and the notion of a thousand-year period of darkness and ignorance separating them from the ancient Greek and Roman world served to highlight the humanists' own work and ideals. It would seem unnecessary to observe that the men and women who lived during the thousand years or so preceding the Renaissance were not conscious of living in the Middle Ages. A few—Petrarch was the most conspicuous among them—felt that their lot was cast in a dark time, which had begun with the decline of the Roman Empire. Indeed, Petrarch would provide something of a founding statement for the humanists when he wrote, "For who can doubt that Rome would rise again instantly if she began to know herself?"

In a sense, the humanists invented the Middle Ages in order to distinguish themselves from it. They were making a gesture of their sense of freedom, and yet, at the same time, they were implicitly accepting the medieval conception of history as a series of well-defined ages within a limited framework of time. They did not speak of Augustine's Six Ages of the World or

believe in the chronology of Joachimite prophecy, but they nevertheless inherited a philosophy of history that began with the Garden of Eden and would end with the Second Coming of Christ. In such a scheme, the thousand years from the 5th to the 15th century might well be regarded as a distinct respectable period of history, which would stand out clearly in the providential pattern. Throughout European history, however, there has never been a complete breach with medieval institutions or modes of thought.

The sack of Rome by Alaric the Visigoth in 410 CE had enormous impact on the political structure and social climate of the Western world, for the Roman Empire had provided the basis of social cohesion for most of Europe. Although the Germanic tribes that forcibly migrated into southern and western Europe in the 5th century were ultimately converted to Christianity, they retained many of their customs and ways of life. The changes in forms of social organization they introduced rendered centralized government and cultural unity impossible. Many of the improvements in the quality of life introduced during the Roman Empire, such as a relatively efficient agriculture, extensive road networks, water-supply systems, and shipping routes, decayed substantially, as did artistic and scholarly endeavours.

This decline persisted throughout the Migration period, a historical period sometimes called the Dark Ages, Late Antiquity, or the Early Middle Ages. The Migration period lasted from the fall of Rome to about the year 1000, with a brief hiatus during the flowering of the Carolingian court established by Charlemagne. Apart from that interlude, no large political structure arose in Europe to provide stability. Two great kingdoms, Germany and Italy, began to lose their political unity almost as soon as they had acquired it; they had to wait until the 19th century before they found it again. The only force capable of providing a basis for social unity was the Roman Catholic Church. The Middle Ages therefore present the confusing and often contradictory picture of a society attempting to structure itself politically on a spiritual basis. This attempt came to a definitive end with the rise of artistic, commercial, and other activities anchored firmly in the secular world in the period just preceding the Renaissance.

1.4 Different Ages in Middle Period

The Middle Ages has been broadly seen under three phases:
 a. Early Age
 b. High Age
 c. Late Middle Ages

a. Early Age

In the 7th century, the Middle East and North Africa came under caliphal rule with the Arab conquests. The Byzantine Empire survived in the Eastern Mediterranean and advanced secular law through the *Code of Justinian*. In the West, most kingdoms incorporated extant

Roman institutions, while the influence of Christianity expanded across Europe. The Carolingian dynasty of the Franks established the Carolingian Empire during the later 8th and early 9th centuries in Western Europe before it succumbed to internal conflict and external invasions.

b. High Age

During the High Middle Ages, which began after 1000, the population of Europe increased greatly as technological and agricultural innovations allowed trade to flourish and the Medieval Warm Period climate change allowed crop yields to increase. Manorialism, the organization of peasants into villages that owed rent and labor services to the nobles, and feudalism, the political structure whereby knights and lower-status nobles owed military service to their overlords in return for the right to rent from lands and manors, were two of the ways society was organized in the High Middle Ages. This period also saw the formal division of the Catholic and Orthodox churches, with the East–West Schism of 1054. The Crusades, which began in 1095, were military attempts by Western European Christians to regain control of the Holy Land from Muslims and also contributed to the expansion of Latin Christendom in the Baltic region and the Iberian Peninsula. In the West, intellectual life was marked by scholasticism, a philosophy that emphasized joining faith to reason, and by the founding of universities. The theology of Thomas Aquinas, the paintings of Giotto, the poetry of Dante and Chaucer, the travels of Marco Polo, and the Gothic architecture of cathedrals such as Chartres mark the end of this period.

c. Late Middle Ages

The Late Middle Ages was marked by difficulties and calamities including famine, plague, and war, which significantly diminished the population of Europe; between 1347 and 1350, the Black Death killed about a third of Europeans. Controversy, heresy, and the Western Schism within the Catholic Church paralleled the interstate conflict, civil strife, and peasant revolts that occurred in the kingdoms. Cultural and technological developments transformed European society, concluding the Late Middle Ages and beginning the early modern period.

1.5 Terminology

The Middle Ages is one of the three major periods in the most enduring scheme for analyzing European history: Antiquity, the Middle Ages and the modern period. Leonardo Bruni (d. 1444) was the first historian to use tripartite periodization in his *History of the Florentine People* in 1442,[note 1][5] and it became standard with the German historian Christoph Cellarius (d. 1707). The adjective medieval, meaning pertaining to the Middle Ages,[1] derives from *medium aevum* ('middle age'), a Neo-Latin term first recorded in 1604.

The Middle Ages customarily spans the period between around 500 and 1500 in academic studies but both the starting and the end years are uncertain. A commonly given starting point, first used by Bruni, is 476—the year the last Western Roman Emperor was deposed. As an alternative, the conversion of the Roman Emperor Constantine the Great (r. 306–337) to Christianity is mentioned. There is no universally agreed-upon end date either; the most frequently used dates include 1453 (the Fall of Constantinople), 1492 (Christopher Columbus's first voyage to the Americas), and 1517 (the start of the Protestant Reformation).

Europe, as the historian Miri Rubin emphasises, "did not live to a single rhythm over this period": urbanisation began in different regions in different periods, and the Christianisation, or conversion of Europe to Christianity happened in waves. According to scholarly consensus, the common features of medieval Europe include the agriculture's predominance in economy, the exploitation of the peasantry, the importance of intrapersonal relations in power structures, slow interregional communication, and fragile state bureaucracy.

Historians from Romance language-speaking countries tend to divide the Middle Ages into two parts: an earlier "High" and later "Low" period. English-speaking historians, following their German counterparts, generally subdivide the period into three intervals: "Early", "High", and "Late". In the 19th century, the entire Middle Ages were often referred to as the Dark Ages, but with the adoption of the three subdivisions, use of the term was restricted to the Early Middle Ages in the early 20th century. Historians who regard the Middle Ages as a Eurocentric concept tend to avoid its use for global history but studies on "Medieval India", "Muslim Middle Ages", and similar subjects are not exceptional.

1.6 Most Important Linguistic Developments

Two very important linguistic developments characterize Middle English:
- **In grammar**, English came to rely less on inflectional endings and more on word order to convey grammatical information. (If we put this in more technical terms, it became less 'synthetic' and more 'analytic'.) Change was gradual, and has different outcomes in different regional varieties of Middle English, but the ultimate effects were huge: the grammar of English *c*.1500 was radically different from that of Old English. Grammatical gender was lost early in Middle English. The range of inflections, particularly in the noun, was reduced drastically (partly as a result of reduction of vowels in unstressed final syllables), as was the number of distinct paradigms: in most early Middle English texts most nouns have distinctive forms only for singular vs. plural, genitive, and occasional traces of the old dative in forms with final *–e* occurring after a preposition. In some other parts of the system some distinctions were more persistent, but by late Middle English the range of endings and their use among London writers shows relatively few differences from the sixteenth-century language of, for example, Shakespeare: probably the most prominent morphological difference from Shakespeare's language is that verb plurals and infinitives still generally ended in *–en* (at least in writing).

- **In vocabulary,** English became much more heterogeneous, showing many borrowings from French, Latin, and Scandinavian. Large – scale borrowing of new words often had serious consequences for the meanings and the stylistic register of those words which survived from Old English. Eventually, various new stylistic layers emerged in the lexicon, which could be employed for a variety of different purposes.

1.7 Literary Contribution to Medieval Society

The Norman Conquest of England could not stop the vernacular language i.e. English language to gain importance. The contemporary French influence upon the literature of the period relegated German literature to the background. Moreover, English language got a simplified structure, spelling and vocabulary giving it a written as wellas a spoken form and accepted as a standard language.

The period saw the development of secular literature alongside religious literature. The French romantic poems influenced the literature of the age providing with themes like chivalry and nationalism. Translations of romantic cycles of chivalry were frequently found.

Layamon's Brut is an English translation of *Wace's Brut* that made rounds in the last quarters of twelfth century or in the beginning of the thirteenth century. Layamon the poet was a priest of German origin from Elney near Welsh. He considered the Saxons as barbarians while supported Britons as the legitimate owners of England. The poet'sheroes were not Alfred and Hengist but were Brutus a descendant of Aeneas and KingArthur. The poet is considered as the first to weave fairy lore about King Arthur. The story is of the British King Uther who defeats his brother Pascent, with the help of Arthur when Pascent tries to dethrone Uther along with Gillomar the savage Irish invader. The poem *Layamon's Brut* is written with an epic mood and has wild and impassioned content. It is a chivalrous romance exhibiting transitional character of Arthurian story. Layamon is considered as the last of the scope and the first of the English trouveres.

Romances of "Havelock and Horn" are anonymous poems and inspired by Scandinavian legends. It is more original in design, plot, execution and feeling than itsoriginal French version. Goldburh, the daughter of Athelwold is an orphan and is under the guardianship of Godrich her uncle the Earl of Cornwall. He promises her to marry her off to the best man. But he himself has an eye upon the kingdom. Havelock,the son of Birkabeyn, the Danish King, is under the power of Godard who wants to give Havelock to Grim the fisherman for putting him to death. Grim on the other handleaves the boy who comes to England and works under the service of Goldburh's cook. There he exhibits his strength and Goldrich marries Goldburh the princess to Havelock being very sure that he is a common man who can never be able to fight for the Kingdom or even rule. But Goldburh recognizes his royal birth by the

red cross hebears on his shoulder and by the light that radiates from his mouth. Havelock recognizes Denmark and also takes over England from Godrich. Goddard is punished by being dragged over stony soil by an old man and then is hanged. Godrich is burnt alive. Horn on the other part of the story is the son of Havelock and Godburh. Havelock later is killed by Saracens who then send Horn with twelve boys away in a ship without sails or oars to die. But Horn reaches the land of Alimar, King of Westerners where he is loved and liked by all. He falls in love with the princes of the land Rymenhilde. But he is banished when his love for the princess is discovered. He wants his lady love to wait for seven years for him. If he did not return after seven years she was free to marry anyone. The princess gives him a ring to remind of their love. After many years when Rymenhilde is about to marry Madi the king of Reynes forcefully, Horn returns in the guise of a beggar. He meets the princess and shows her the ring as a proof. She is then reminded of Horn and finally both the lovers are united.

1.8 Religious Writing in English

After the Norman Conquest it took time for the English language to come to importance because of the strong French influence. Later on English literature comprised of Homilies, Sermons in prose as well as verse, translations of the Psalms and parts of the Bible and the lives of saints.

Poem Morale is the earliest religious writing which is simple, severe and sincere in its approach towards the readers. It was written in order to convince people to reject a life of material pleasure and instead aim for salvation through a life of simplicity and devotion. *Ormulum* by a monk Orm is regarded as the first work in blank verse. It is a paraphrase and translation of forty gospels.

Ancren Riwle is fine example of the prose of the age. It is written by a priest of high rank prescribing rules for three anchorite women to lead an ascetic life away from the convent in a separate and solitary place by the Church.

The Life of Saint Dunstan by Robert of Gloucester is a kind of pious writing that was prevalent in early fourteenth century noted for its light-hearted charm, and liveliness. *Cursor Mundi* of 1320 is a collection of pious stories in verse. It is a version of TheNew Testament written in Northumbrian dialect.

Richard Rolle of Hampole is a work written by the sage himself and is the revelation of his experience of meditation. It reveals of his devout being and his disregard for a life of pleasure which brings misery and vicissitudes. He serves as a bridge between the orthodox saints and the protestant visionary.

1.9 Secular writings in English

The Owl and the Nightingale a poem of mid thirteenth century is written in eighteen hundred lines in an allegorical style. It is a debate between an owl and a nightingale regarding their style of singing songs. Both of them were pious for the nightingale tried to please heaven through her hymns whereas the owl with its screeching sound issupportive of seriousness, introspection and good deeds.

The satirical fervour in English poems was seen in the fourteenth century in poems like *Dame Siriz* or *The weeping Bitch*, *The Fox and the wolf*. Social satire was also to be found in the poem like the *Song of the Husbandman* which satirises upon the tax burden and of the oppression of the bailiffs.

Sir Gawayne and The Green Knight, *Pearl*, *Purity* and *Patience* are four alliterative poems together in a manuscript. The poems of anonymous authorship are written in Lancashire dialect of the period 1360-70. The poet is particular about moral edification and through all his poems praises chastity and purity. The giant like Green Knight enters Arthur's Court in the great hall of Camelot, on a giant horse during Christmas celebrations. His intention was to challenge Arthur's knights. Gawayne takes up the challenge and chops off the head of the Green Knight. But the giant Knight picks up his head coolly and asks Gawayne to keep up his word of 'coming in a twelve month, and a day' and then departs. After a year Gawayne leaves in search ofthe Green Knight. He reaches a beautiful castle on Christmas eve and becomes the guest of an old man and his beautiful wife fairer than Queen Guinevere. When the old man goes out for hunting every day Gawayne had to face the amorous advances of hisbeautiful wife which he successfully resisted. But he manages to take a girdle of green silk from her that can save him from death. When he is attacked by the Green Knight by an axe it could not harm his head rather just cuts his skin. Thus later it was known that the old man was the Green Knight and his wife was the lady Morgayn la Fay whohad planned to humiliate King Arthur and his Knights. Gawayne returns to Camelot and Arthur orders aband of bright green to be worn by every lord and lady of his court for the sake of Gawayne. The story has some kind of similarity with the second part of *Faerie Queene* by Spenser and also reminds of a mournful scene of *Beowulf*. The ideals of Christian Knights, their human defects and the suggestive power of numbers are also reflected in other poems to certain extent. *Patience* narrates the storyof the Prophet Jonah who was not associated with patience rather with impatience. *Pearl* presents the dream of a distraught father who tries to find his two year old daughter in the image of a pearl. The age witnessed experiments with meter used inthe stanzas like that of the French. *Amis* a twelve-line tail-rhyme stanza romance and the thirteen-line rhyming stanzas with nine long alliterative lines and four short linesof *The Awntyers of Arthure* are few examples. *Sir Gawayne and the Green Knight* hasstanzas of varying length each of which concluding with five short lines with rhyme scheme of *ababa*.

➤ Geoffrey Chaucer (1343-1400):

His masterpieces *Troilus and Criseyde* and The Canterbury Tales, his minor poems and his prose works all demonstrate his belief in the influence of nature upon man. In *The Parliament of Fowls* he gives a picture of birds assembled on St. Valentine's Day to choose their mates. It clearly presents the fact that if the bird is noble the courtship remains formal.

The *General Prologue* gives a picture of pilgrims before their journey to the shrine of Thomas Becket in Canterbury. First is the Knight, his son the Squire followed by his attendant Yeoman. Then is the turn of the representatives of the Church—the Prioress,Nun, Personal Chaplain and three other priests. The third group is of a variety of figures rich, middle class and poor. Next is the group of urban guildsmen— Haberdasher, Carpenter, Weaver, Dyer and Tapicer and a rich widow with her own trade known as Wife of Bath. They are followed by the Parson, the Ploughman, the Manciple and reprobates (the Reeve, the Miller, the Summoner and the Pardoner). Through this work Chaucer wanted to present a comparative picture of the virtuous and the vicious characters.

In *The Canterbury Tales* he is an objective interpreter, a historian or chronicler of the fourteenth century England.

The Booke of the Duchess written on the death of Blanche of Lancaster, the wife of John of Gaunt in 1369 is an elegy. It presents the grief of her husband at her death. Chaucer uses allegory. He imagines himself to be a sleepless lover reading the story of *Ceyx and Alcyone* from Ovid's *Metamophosis*. But when he falls asleep he dreams to be a member of the hunting party of Emperor Octavius. He finds there a handsome Knight whose wife is on the death bed. He consoles him by telling about the charms of his own wife whom he has lost.

The poem *The House of Fame* is written in octosyllabic couplets. It is written in dream-allegorical style. It presents Chaucer's dream in which he is carried away by aneagle to the House of Fame. There he witnesses a race—a race of the aspirants of fame approaching the throne. Few among them could get the throne while others could not succeed. Chaucer's genuine humour could also be seen in *The Legend of Good Women* in which he had although planned to tell nineteen tales of ancient women of virtue yet he ends up with only eight tales.

➤ John Gower (?-1408):

He was the true representative of his age. He began writing in Latin to please his readers because the literate and the rich of the age preferred Latin and French to the common people's language—English. But later took to writing in English underChaucer's influence. He had more inclination towards moralising and giving wisdom to the readers but had to respect the demands of the readers and provide themamusement.

The Peasant's Rising haunted him like a nightmare and he voiced his fears and grievances in his Latin *Vox Clamantis*. In about 1383 or 1384 he composed his only English Poem *Confessio Amantis* at the command of King Richard. It is a compilation of stories in octosyllabic lines. The setting is allegorical and the poet speaks of different vices through many anecdotes like The Seven Deadly Sins, the Story of the Trojan Horse, Pyramus and Thisbe, Phaeton driving his father's chariot carelessly.

➢ William Langland (1332-1400):

Langland's *The Vision of William Concerning Piers the Plowman* is the most popular poem of the fourteenth century. It is of west midland origin and is written in the dialect of the south. The poem is highly alliterative and has no French influence. The poet has borrowed moral allegories from the country. Three texts of different forms of the same poem appeared in 1362, 1377 and between 1395-1398 creating confusion. But the first one was later assumed to be authentic. The poem is the result of a religious mind angry upon the vices of the society which stood for Christianity only in name. The poet gives a satirical account of the existing society in the beginning and then shows how transformation can be brought about by following the teachings of the Gospel.

The poet in the guise of a shepherd falls asleep one May morning in the Malvern Hills and has a vision of a meadow full of people irrespective of their kinds and status. Lady Holy Church appears and admonishes him for the worldly and earthly interests of the people when they were expected to remain detached of earthly goals. She teaches that faith without work is worthless and that through love and charity one can attain pleasures of heaven. Piers the Plowman from among the crowd then takes the charge to lead the crowd in their quest for ultimate truth. The poet uses two detached episodes of '*The Marriage of Lady Meed*' and '*The Confession of the Seven deadly Sins*' that has no connection with each other within the framework of the poem. But as they are narratives of moralities they are independent in themselves upholding their dramatic significance. In attacking the vices of the Clergy and in opposing the aristocratic system and social inequalities Langland has a rare understanding of the political and religious needs of his time. He is for the reform of the secular and religious clergy. His recommendation of a parliamentary system where the king rules the country with the support of the common people is very unique and novel.

➢ King James I of Scotland (1394-1437):

He is the first Scottish poet. He wrote *The King is Quair* which presents a romantic incident of his life. The poet narrates the incident of his capture and imprisonment in England and of his falling in love with Lady Joan Beaufort whom he married in 1424.

➢ William Dunbar (1460-1520):

He is the poet laureate of Scotland. His official allegory *The Thrissil and the Rois* celebrates

the marriage of King James IV to Margaret Tudor, daughter of Henry VII in 1503 symbolising the union of Scotland and England. In another allegory *Goldyn Targe* written in nine line stanza with two rhymes continuously he describes his dream when seven ladies in 'kirtillis greene' land from a ship. Dame Beauty accuses the poet but Reason defends him with a golden targe or shield until Presence blinds Reason by throwing powder in his eyes. At the end the poet is taken as a prisoner. Dunbar's *The Dance of the Seven Deadly Sins* is a jest against the Highlanders of Scotland whom he never supported. In *Lament for the Makaris* Dunbar enumerates the names of the poets of his country and of England who have died. His fables *Tretis of the Jwa*, *Mariit Wemen and the Wedo* outnumber Chaucer's *Wife of Bath* incommenting on the duties of matrimonies.

1.9.1 Medieval Drama:

Miracle or Mystery Plays: It is a form of religious drama that began in France and made an entry into England after 1066. It was didactic and instructional in nature as its main intention was to convey religious ideals to the illiterate and common mass. The characters were taken from Bible or from the Legends of Saints. The drama was enacted within the premises of the church and the act was performed by the priests. Latin was the language used in drama as the theme drawn was biblical. They were of two types—Mystery plays and Miracle plays. Mystery plays had their materials selected from the Bible and presented the mysteries related to religion. Miracle plays had stories of saints. Due to increase of the popularity of plays the stage was shifted from within the church building to the porch and then from the church premises to thevillage or city streets. Later the participation in the drama was made open to common men who in turn made way for the inclusion of vernacular language instead of Latin. The earliest drama performed in England dates back to 1110. It was a Latin play in honour of St. Katherine.

Miracle plays were presented in towns at the festival of Corpus Christi in early summer. They were plays presented in sequences or cycles beginning with the fall of man to his redemption. Their performances were arranged by the trading guilds of different towns. Four of such complete cycles are The Chester Cycle of 25 plays, The Coventry Cycle of 42 plays, The Wakefield Cycle of 31 plays and The York Cycle of 48 plays.

Mystery plays have comic elements too. *Abraham and Isaac* and *Iphigenia* have unsurpassed comedy intermingled with solemn themes. The comic scenes like the onerelated to Noah's wife does not decrease religious fervour of the plays *Noah* and of *The Nativity*.

Morality Plays: Morality plays are also didactic in nature but its characters were personifications of qualities of mankind like patience, perseverance, Free will, Five senses, seven deadly sins good and bad, etc. The character of Devil had a specialplace in the play. Later the character of vice, a humorous personification of evil bringsin the comic relief in the play. This character of vice later became the forerunner ofthe clown of Elizabethan Drama. The oldest and the longest morality play is *The Castell of Perseverance* where the

soul of man is enslaved by Pleasure and Folly. When it takes refuge in the Christian virtues inside the Castell of Perseverance, the soul is seduced by Covetousness. As punishment the soul has to be driven out of the Castell and into the Hell but is saved by Peace and Mercy. Other morality plays of importance are *Mankind* and *Everyman*. It is the morality plays unlike mystery and miracle plays that could be constructed and arranged without restrictions. The writer has freedom to give unity and shape to the drama. This led to the advancement of modern drama in succeeding years.

The Interlude: It was a developed product of the morality plays and saw its culmination in early 16th Century. It was a short piece of satiric drama. Its tone and purpose was less serious than morality plays. The name of John Heywood (1497- 1580) the court musician and entertainer of King Henry VIII is associated withInterlude. He wrote *Four P's* which is a dialogue between a Palmer, a Pardoner, a Pothecary and a Pedlar exchanging stories and later engaged into a competition of telling the biggest lie. Mostly the Interludes were enacted by the household servants of the lords who took credit in possessing better trained actors. Thus there were theatrical companies in the name of "The Earl of Leicester's servants" and "queens Players."

The Ballad: Fifteenth century was a period which saw a number of anonymouspopular verses called as ballads. These ballads popular in Great Britain were different from their primary form of ballads which were accompanied by dance and musicalong with refrains. It was a song that had a story in it which could be either a part of an epic or a small summary of old chivalrous poems. Moreover the story could be familiar and related to some known heroes with incidents that were either glorious or tragic. The most important ballads of England before Renaissance were *Chevy Chase* and *The nut Brown Maid*.

Chevy Chase is an epical ballad that gives a historical account of the battle between Percy of Northumberland and the Douglas of Scotland in the beginning of the 15th Century. It is lyrical with seven accented line in two divisions and the rhymes in couplets. Percy of Northumberland provokes Douglas of Scotland with his hunting game carried in Scotland. But Douglas insists upon having a single combat i.e. between Percy and Douglas himself in order to save innocent lives of their soldiers. But Percy and his men do not agree and instead fight a battle which proves to be fatal for Douglas. Percy at the end of the battle feels guilty of his act and breaks down with emotion. The ballad describes the heroism of Percy and Douglas. It also makes the writers' patriotic feelings towards England clear in the conclusion.

The Nut Brown Maid sings of women's unflinching chastity. The lady in the ballad loves her lover truly. Her love remains unaffected even when she is told that her lover is a squire of low order and that he has killed a man for which he has to remain in hiding in the woods. Later the man bows down at his beloved's love and trust and reveals that he is the son of an Earl and proposes marriage. The ballad is written in sincere and simple style and remains the favourite of the people of the age.

1.9.2 Prose Writers:

1. Sir John Mandeville or Jehan de Mandeville a knight is known to have compiled a book called *Travells* in French between 1357 and 1371. He is believed to have crossed the sea in 1322 and travelled to far away and unknown lands. The book is a compilation of ideas taken from popular books on voyage like *Friar Odoric* by Hatoum of Armenia and of books by Marco Polo. The book is full of descriptions and anecdotes besides containing few inventions and imaginations. The piece of work therefore is derivative and fictious.

2. John Wycliff (1320-84) was a man of religion. He strongly denounced the corrupt practices of the priests and of church authorities. With his group of Lollards, a radical group he objected to the church's doctrine of transubstantiation of bread and wine into the real body of Christ. He did not believe in the worth of priesthood and moreover did not support the idea of the Church's doctrine of amassing wealth. He favoured writing and reading of Bible in the mother tongue. He issued a large number of treatises and pamphlets in English language to create awareness among people. He translated Bible into English which were known as *Lollard Bibles*. They were simple in style and language and therefore had a wide appeal.

3. Sir Thomas Malory's *Morte d Arthur* is a compilation of prose romance drawnfrom French Arthurian romances. It presents romance and chivalry in detail with great dignity. It mingles dialogue and narrative with clarity thus providing a platform for the development of English prose. The prose of the age was decentralised and diversified. With apparent French and also of Greek and Latin influence the texts were written in various dialectshaving wide range of subjects like saints' lives, sermons and homilies, doctrinal treatises, controversial tracts, scientific or quasi-scientific manuals, chronicles, romances, and letters both official and personal. The prose style varies from being close to speech and also to poetry.

1.10 Summary

The Middle Ages was the period in European history from the collapse of Roman civilization in the 5th century CE to the period of the Renaissance (variously interpreted as beginning in the 13th, 14th, or 15th century, depending on the region of Europe and other factors).

1.11 Key Terms

- **Affinity:** The following of a lord.
- **Amercement:** Financial penalty imposed by the King or his justices for various minor offences. The word comes from the fact that the offender is said to be 'in mercy'.

- **Assize:** Meeting of feudal vassals with the King, and the edicts issued from it. It comes to have a legal context of court; but then in the early days the king's court was just that – a place where law was made and justice executed. Hence the double meaning of the word court.
- **Benefice:** Grant of land given to a member of the aristocracy, a Bishop, or a monastery, for limited or hereditary use in exchange for services. In ecclesiastic terms, a benefice was a church office that returned revenue (ie a 'living' for a Rector or Vicar). Also known as a fee.
- **Carucate:** A measurement of land in the Danelaw, equivalent to a hide. The amount of land that could be tilled in a year using a team of eight oxen. Approximately 120 acres, Sub-divided into four virgates or eight oxgangs.
- **Court of Common Pleas:** A common law court to hear pleas involving disputes between individuals. It was responsible for almost all civil litigation as well as manorial and local courts. Common law meant that law which was common to all, ratrher than affected by local liberties.

1.12 Review Questions

1. Trace the beginning of theatre from the middle ages.
2. Assess Chaucer's contribution to English language.
3. Trace the development of the Bible from the middle ages and its contribution to the development of English as a vernacular language.
4. Discuss Chaucer as a modern poet of the middle age.
5. Elucidate Chaucer's Art of Characterization.
6. Discuss the different writings of the middle ages.
7. Explain the contribution of the prose writers in the middle age.

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UNIT 2: FEUDALISM: A BACKGROUND

STRUCTURE

2.1 Objectives

> ➢ The learners shall know about the division of medieval society.
> ➢ The learners will know the class rank system on which the society was being controlled.
> ➢ The learners shall know regarding the background for this societal distinction.
> ➢ The learners will find the reasons for the decline of Feudalism.
> ➢ The learners will know the effects Feudalism had on the society.

2.2 Introduction

Feudalism was a social system that developed during the period called the **Middle Ages** in Europe. It probably began after the rule of **Charlemagne**, the leader of a mighty European empire. After Charlemagne's death in 814 his empire broke into several pieces. No one central government replaced it. Instead people lived in smaller local units or kingdoms. The individual kingdoms faced attacks by Vikings and other people, including nearby kingdoms. The people established relationships within their units that allowed them to live in relative peace.

2.3 Background of Feudalism

Feudalism was the system in 10th-13th century European medieval societies where a social hierarchy was established based on local administrative control and the distribution of land into units (fiefs). A landowner (lord) gave a fief, along with a promise of military and legal protection, in return for a payment of some kind from the person who received it (vassal).

The payment of the vassal to the lord typically came in the form of feudal service which could mean military service or the regular payment of produce or money. Both lord and vassal were freemen and the term feudalism is not generally applied to the relationship between the unfree peasantry (serfs or villeins) and the person of higher social rank on whose land they laboured.

Starting from the top of society's **pyramid**, the monarch – a good example is **William the Conqueror** (r. 1066-1087) who considered all the lands of **England** as his personal property – could give a parcel of land (of no fixed size) to a noble who, in return, would be that monarch's vassal, that is he would promise loyalty and service when required. Thus, a personal bond was created. The most common and needed service was military service. Military obligations included fighting in that monarch's army or protecting assets of the Crown such as castles. In some cases, a money payment (known as scutage), which the monarch then used to pay mercenary soldiers, might be offered instead of military service. The vassal received any income from the land, had authority over its inhabitants and could pass the same rights on to his heirs.

The nobles who had received land, often called suzerain vassals, could have much more than they either needed or could manage themselves and so they often sub-let parts of it to tenant vassals. Once again, the person was given the right to use and profit from this land and in return, in one form or another, then owed a service to the landowner. This service could again take the form of military service (typical in the case of a knight) or, as tenants might be of a lower social class (but still be freemen) and they might not have had the necessary military skills or equipment, more usually they offered a percentage of their revenue from the land they rented (either in money or produce) or, later in the Middle Ages, made a fixed payment of rent. There were also irregular special fees to be paid to the lord such as when his eldest daughter married or his son was knighted.

The arrangement which created a vassal was known as 'homage' as they often knelt before their particular feudal lord and swore an oath of loyalty, for which, in return, they not only received the land but also their lord's protection if and when required. The promise of protection was no small matter in times of **war**, when there were frequent raids from hostile neighbouring states, and when there was a perpetual danger of general banditry. Protection also came in the form of legal support and representation if a vassal found himself in a civil or church court. A tenant usually handed down their tenancy to their heir although it was sometimes possible to sell the right of tenancy to a third party, provided the lord who owned the land agreed.

Another type of relationship in feudal societies, especially in medieval Germany and France, involved the *allod*, an inalienable property, i.e. one that could not be taken back. Holders of an allod still owed some form of allegiance to a superior local lord but the relationship was not based on land ownership and so that allegiance was harder to enforce.

The feudal system perpetuated itself as a status quo because the control of land required the

ability to perform military service and, because of the costs involved (of weapons, armour and horses), land was required to fund military service. Thus there was a perpetual divide between the landed aristocracy (monarchs, lords, and some tenants) and those who worked the land for them who could be free or unfree labourers. Unfree labourers were serfs, also known as villeins, who were at the bottom of the social pyramid and who made up the vast majority of the population. The peasantry worked, without pay, on the land owned or rented by others to produce food for themselves and, just as importantly, food and profit for their masters. They were often treated as little more than slaves and could not leave the estate on which they lived and worked. The term feudalism, however, is generally applied by modern historians only to the relationship between lords and vassals, and not the peasantry. Rather, the relationship between **serf** and landowner or tenant is referred to as the manorial system after the most common unit of land, the 'manor'.

2.4 Definition

The word 'feudalism' derives from the medieval Latin terms *feudalis*, meaning fee, and *feodum*, meaning fief. The fee signified the land given (the fief) as a payment for regular military service. The system had its roots in the **Roman** manorial system (in which workers were compensated with protection while living on large estates) and in the 8th century kingdom of the **Franks** where a king gave out land for life (*benefice*) to reward loyal nobles and receive service in return. The feudal system proper became widespread in Western Europe from the 11th century onwards, largely thanks to the Normans as their rulers carved up and dished out lands wherever their armies conquered.

Although the term 'feudalism' and 'feudal society' are commonly used in history texts, scholars have never agreed on precisely what those terms mean. The terms were applied to European medieval society from the 16th century onwards and subsequently to societies elsewhere, notably in the **Zhou** period of **China** (1046-256 BCE) and **Edo period** of **Japan** (1603-1868). The term feudalism was not used by the people who lived in the Middle Ages. Neither can the feudal system, once defined, be applied uniformly across different European states as there were variations in laws and customs in different geographical areas and in different centuries. As a consequence, many historians believe that the term feudalism is only of limited use in understanding medieval societies.

2.5 Rise of Feudalism

The fall of Rome changed Western Europe. Germanic tribes slowly took over Roman lands. People did not obey Roman laws any longer. Roman soldiers could not keep order. Hundreds of little kingdoms took the place of the Roman Empire. These kingdoms had no system for collecting taxes. Rulers had no money for government. To make matters worse, these little kingdoms were always at war with one another. Trade was nearly impossible since robbers frequently waited to attack travelers. Roads and bridges were not repaired. As these problems continued, people lost interest in learning. Schools closed and the people just tried to survive.

Civilization lost knowledge of the past. The world seemed to be falling down around them. Because of all of this, historians call this period of history the "Dark Ages."

The Franks established the largest of the new Germanic kingdoms. Charlemagne became king of the Franks in 768. He managed to unite all of Western Europe. In 800, Charlemagne was crowned Holy Roman Emperor by the Pope. However, less than 30 years after his death, his empire broke apart. Once again, invaders threatened his empire. Yet Charlemagne greatly influenced Western Europe by expanding the Frankish practice of giving land to his nobles in exchange for their promises of loyalty and service. At the same time, the nobles gave the land to those below them in exchange for similar promises. Peasants put themselves in the service of their local lords for security. This system protected people from violence and provided for basic economic needs. This system became known as feudalism. Feudalism is a political and military system characterized by the exchange of land for military service.

Feudalism was a political system in which nobles were granted the use of land that legally belonged to the king. In return, the nobles agreed to give their loyalty and military services to the king. Feudalism developed not only in Europe but also in countries like Japan.

European Feudalism

King

Church Official

Noble

Knights

Knights

Peasants

Peasants
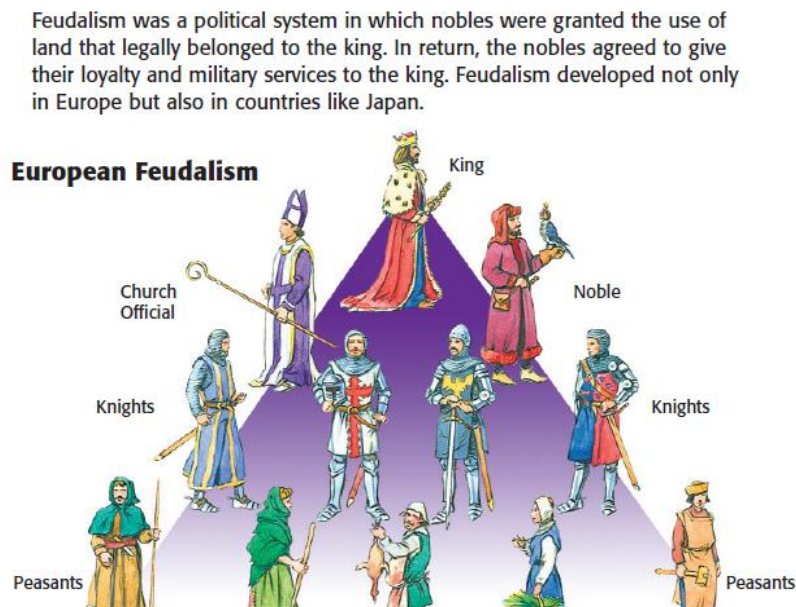
A major characteristic of feudal society was the development of a strict class structure based on the control of land and military power. Feudalism is based on a fixed social class system similar to the Hindu caste system. The son of a lord was a lord and the son of a serf (a person bound to the lord's land) was a serf. A serf could not leave his lord's land nor could his children. Lords or local nobles were given land by their rulers in exchange for military service. The lords had small armies of their own made up of knights or warriors on horseback. Once again, people were born as serfs or lords and could not change their social position.

The encouraging fact in the order of Feudal System was that it did not exclude the opportunity for anyone from among the system to move higher up in class and power. If anyone could prove his valour in battle could raise himself up to the class of nobility. The most powerful nobles were ambitious to aspire for replacing the king. It gave rise to the

feudal wars i.e. the feudal lords battled against each other with the support of their peasant armies whose prime duty was to win land for their lords. During the later Middle Ages the church lost its power to the Monarchies that rose up to consolidate their feudal manors into powerful city-states and nation-states. The newstates objected to the power of church and opposed their interference in tax collection and legal affairs. The rise of monarchies resulted in the rise of money economy. As monarchs brought peace to their feudal society, the feudal lords instead of defending their lands focussed upon amassing wealth to improve their style of living. Very soon the serfdom declined with former serfs becoming tenant farmers or land-owners instead of slave-like labourers. The rise of agricultural and manufactured goods trade helped develop the cities as the centre of factories and trade.

2.6 Characteristics of Feudalism

The characteristic features enable one to understand the feudal system. They are as follows:

- Feudalism was characterised by a king's ownership of vast land and the distribution of it to people in exchange for services. It was intricately connected with the manorial system but it proved distinct from the latter. The feudal hierarchy encompassed all social class levels.
- The two principal institutions of feudalism were vassalage and the fief.
- Vassalage was a contractual arrangement between lord and vassal, established by a ceremony of homage in which the vassal kneeled and placed his hands between the hands of his lord, and swore to serve him faithfully.
- The vassal owed to his lord loyalty, obedience, aid, counsel and court service.
- The pecuniary aids were due on special occasions, later restricted to the knighting of the lord's eldest son, the marriage of his eldest daughter, and the payment of his ransom if he were taken prisoner.
- The vassal owed military service to his lord, eventually fixed at forty days in the year. He might have to supply several knights beside himself, according to the amount of land he held.
- This relationship lasted only during the lifetime of both parties.
- When one of them died, the acts of homage and investiture and the oaths of fealty had to be renewed.
- When the hereditary principle was supplemented, the son normally succeeded his father as a vassal of the lord, and received the fief on the same terms, although he was required to pay a sum of money called relief, in recognition of the fact that the fief belonged to the lord.
- If the new vassal was minor, he became a ward of his lord, who administrated the fief in his own interests until the boy came of age.
- Heiresses were also wards of the lord until they married, and the lords asserted the right to choose the husband, who would become their vassals.
- When a vassal died without heirs, the fief reverted to the lord as owner.

- Forfeiture to the lord resulted when the vassal failed to live up to his obligations if the lord were powerful enough to enforce it.
- Subinfeudation came about as vassals regranted part of their fiefs to men who then owed allegiance to them rather than to the original lord of the land.
- The consent of the overlord was theoretically required, but in practice, it was difficult to withhold it.
- This process might go on several times, as the sub-vassals granted fiefs to their men.
- Thus, a chain of landed dependency grew, from the king, who was theoretically lord of all the land, through the nobles, who were both overlords and vassals at the same time, down to the simple knight who had a fief and overlord but no vassals of his own.
- However, this development complicated the chain of personal dependence.
- As fiefs became alienable and heritable, it was not long before several were held by one vassal, who might thus have obligations to several lords.
- In France, an attempt was made to overcome this difficulty by the principle of liege homage to one lord, which was more binding than homage given to others.
- Even this became confused as vassals came to owe more than one liege homage through the process of inheritance or otherwise.
- Since there was no real definition of what constituted a breach of the sacred bond between lord and vassal, it was easy for either to find an excuse to declare it broken.
- Appeal to force was the only remedy, and private war was regarded as a privilege of the feudal nobles.
- Vassals began to regard their fiefs as hereditary possessions burdened with services and dues that they continually tried to restrict or evade altogether.
- As a result, the personal bond of vassalage was weakened. Feudalism, which had served to hold society together when the central authority almost disappeared, tended to be a system of organised anarchy.
- Despite efforts of the Church to restrict feudal warfare, little was accomplished until the royal power had grown strong and the king had become a national sovereign able to enforce justice, rather than the apex of a contractual system to whom only the great tenants-in-chief who held their lands for him owed direct allegiance.

2.7 Effects of Feudalism

- The feudal system became the basis of the medieval class system.
- Localised groups of communities which owed loyalty to a local lord were created.
- The feudal system enabled medieval kings to become more powerful with an army to raise in case of war.

2.8 Decline of Feudalism

- Feudalism declined with the rise of towns and a money economy when land ceased to be the only important form of wealth. Money enabled feudal lords to pay their sovereign instead of performing military service. At the same time, with the

development of new weaponries and methods of fighting, the nobles began to lose their position as an exclusive and privileged military class.

- Battles such as Courtrai, Crécy and Agincourt showed that the day of heavily armed knights fighting on horseback had passed.
- The feudal system became an anachronism in an age of gunpowder and capitalism.
- The weaknesses of European feudalism became evident by the 13th century, however, the system of interconnecting feudal obligations remained to be dominant in the continent until at least the 15th century.
- In England, France and Spain, the royal power advanced at the expense of the nobility.
- England was saved from the absolutism of the other two countries by the cooperation of the nobles and the other classes, and the development of Parliament for the limitation of the monarchy.
- But it was first necessary for the Crown to break down local powers and become strong, by the extension of its law and its machinery of administration, before a limited but efficient monarchy could evolve.
- Feudalism was abolished in England in 1662.
- Feudal customs and rights continued to be enshrined in the land laws of many nations including France, Germany, Austria and Italy until eliminated following the French Revolution. However, many remnants of feudalism still persist and influence Western European institutions.

2.9 Summary

Feudalism was a political, economic and social system that flourished in Western Europe between the 9th and 15th centuries. It had its roots in Germanic and Roman traditions. It was characterised by a king's ownership of vast land and the distribution of it to people in exchange for services. Its two principal institutions were vassalage and the fief. With the rise of towns and commerce and the decline of local organisation, feudalism gradually broke down in the continent. However, many of its remnants persist and still influence Western European institutions.

2.10 Key Terms

- **Bailiff** – The steward or overseer for a lord.
- **Baron** - a lord who held land granted from the crown and served on the king's privy council.
- **Bordar** - a peasant of middle rank who farmed about 10-20 acres.
- **Constable -** a man in command of an army.
- **Cottar -** a lower ranking peasant; someone who lived in a cottage but had no land to farm.
- **Duke** – a member of the aristocracy with royal blood.
- **Earl** – the highest title a man without royal blood could earn or inherit.

- **Franklin** – a medieval term for a peasant who was wealthy.
- **Gentry** – a class of people just below knights.
- **Knight** – a man who owed military service to his lord in exchange for his lands.
- **Squire** – a man with an income that was not a knight.
- **Tenant** – a man who rented land from the landowner.
- **Vassal -** a free man who swore his loyalty to a lord.

2.11 Review Questions

1. Did the Frankish Empire use feudalism, likewise to the British Empire?

2. How did medieval artwork reinforce the social hierarchy of feudalism?
3. Was a villein more powerful than a vassal? Justify with reference to the social division in the age.
4. How did the Hundred Years' War affect feudalism?

5. How did kings oppress serfs in the feudal system?

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UNIT 3: ENGLAND & ROLE OF CHURCH

STRUCTURE

3.1 Objectives

- ➢ The learners shall know about Christianity as religion and its periphery.
- ➢ The learners shall know the principles of Church.
- ➢ The learners shall have an idea about the existing rules of England society.
- ➢ The learners will know the implications of Church on the society of England.
- ➢ The learners will develop self explanatory answers at the end of this unit.

3.2 Introduction

Religious practice in medieval **Europe** (c. 476-1500) was dominated and informed by the Catholic Church. The majority of the population was Christian, and "Christian" at this time meant "Catholic" as there was initially no other form of that **religion**. The perceived corruption of *The Medieval Church*, however, inspired the movement known today as the **Protestant Reformation**.

While it is true the Church focused on regulating and defining an individual's life in the Middle Ages, even if one rejected its teachings, and the clergy were often not the most qualified, it was still recognized as the manifestation of **God**'s will and presence on earth. The dictates of the Church were not to be questioned, even when it seemed apparent that many of the clergy were working more in their own interests than those of God because, even if God's instruments were flawed, it was understood that the Creator of the universe was still in control.

A dramatic blow to the authority of the Church came in the form of the **Black Death** pandemic of 1347-1352 during which people began to doubt the power of God's instruments who could do nothing to stop people from dying or the **plague** from spreading. Although the Black **Death** was hardly the only cause of the fracture of the Church's power, it challenged the claim that it understood and represented the will of God. This challenge went unanswered and encouraged clerics such as Wycliffe and Hus to question further and, finally,

Luther's objections which launched the Protestant **Reformation** (1517-1648) and broke the power of the medieval Church.

3.3 Church Structure & Belief

The Church claimed authority from God through **Jesus Christ** who, according to the **Bible**, designated his apostle Peter as "the rock upon which my church will be built" to whom he gave the keys of the kingdom of heaven (Matthew 16:18-19). Peter was therefore regarded as the first pope, the head of the church, and all others as his successors endowed with the same divine authority.

By the time of the Middle Ages, the Church had an established hierarchy:

- Pope – the head of the Church
- Cardinals – advisors to the Pope; administrators of the Church
- Bishops/Archbishops – ecclesiastical superiors over a cathedral or region
- Priests – ecclesiastical authorities over a parish, village, or town church
- Monastic Orders – religious adherents in monasteries supervised by an abbot/abbess

The Church maintained the belief that **Jesus** Christ was the only begotten son of the one true God as revealed in the Hebrew scriptures and that those works (which would become the Christian Old Testament) prophesied Christ's coming. The date of the earth and history of humanity were all revealed through the scriptures which made up the Christian Bible – considered the word of God and the oldest book in the world – which was understood as a handbook on how to live according to divine will and gain everlasting life in heaven upon one's death.

Interpretation of the Bible, however, was too great a responsibility for the average person, according to the Church's teachings, and so the clergy was a spiritual necessity. In order to talk to God or understand the Bible correctly, one relied on one's priest as that priest was ordained by his superior who was, in turn, ordained by another, all under the authority of the pope, God's representative on earth.

The Church hierarchy reflected the social hierarchy. One was born into a certain class, followed the profession of one's parents, and died as they had. Social mobility was a rarity since the Church taught that it was God's will one had been born into a certain set of circumstances and attempting to improve one's life was tantamount to claiming God had made a mistake. People, therefore, accepted their lot and made the best of it.

3.3.1 Church in Daily Life

The lives of the people of the Middle Ages revolved around the Church. People, especially women, were known to attend church three to five times daily for prayer and at least once a week for services, confession, and acts of contrition for repentance. The Church paid no taxes

and was supported by the people of a town or **city**. Citizens were responsible for supporting the parish priest and Church overall through a tithe of ten percent of their income. Tithes paid for baptism ceremonies, confirmations, and funerals as well as saint's day festivals and holy day festivals such as **Easter** celebrations. Further, they supported social institutions including poor houses, orphanages, schools, and religious orders that could not support themselves.

The center of a congregation's life in a small-town church or city cathedral was not the altar but the baptismal font. This was a free-standing stone receptacle/basin used for infant or adult baptism – often quite large and deep – which also served to determine a person's guilt or innocence when one was charged with a crime. To clear one's name, a person would submit to an ordeal in which one was bound and dropped into the font. If the accused floated, it was a clear indication of guilt; if the accused sank, it meant innocence but the accused would often drown.

There was also the ordeal of iron in which the accused was forced to hold or carry a hot poker. If the person could hold the red-hot iron without burning and blistering their hands, they were innocent; there are no records of anyone being found innocent. The ordeal of water was also carried out by streams, rivers, and lakes. Women accused of witchcraft, for example, were often tied in a sack with their cat (thought to be their demonic familiar) and thrown into a body of water. If they managed to escape and come to the surface, they were found guilty and then executed, but they most often drowned. Ordeals, like executions, were a form of public entertainment and, as with festivals, marriages, and other events in community life, were paid for by the people's tithe to the Church. The lower class, as usual, bore the brunt of the Church's expenses but the nobility was also required to donate large sums to the Church to ensure a place for themselves in heaven or to lessen their time in purgatory.

The Church's teachings on purgatory – an afterlife realm between heaven and hell where souls remained until they had paid for their sins – generated enormous wealth for various clergy who sold writs known as indulgences, promising a shorter stay in purgatory for a price. Relics were another source of income, and it was common for unscrupulous clerics to sell fake splinters of Christ's cross, a saint's finger or toe, a vial of water from the Holy Land, or any number of objects, which would allegedly bring luck or ward off misfortune.

The teachings of the Church were a certainty to the people of the Middle Ages. There was no room for doubt, and questions were not tolerated. One was either in the Church or out of it, and if out, one's interactions with the rest of the community were limited. Jews, for example, lived in their own neighborhoods surrounded by Christians and were regularly treated quite poorly. The French king Charles Martel (r. 718-741), defeated the Muslim invasion of Europe at the **Battle** of Tours (also known as the Battle of Poitiers, 732), and Muslims in Europe were rare at this time outside of Spain and the traveling merchants conducting **trade**. A citizen of Europe, therefore – who did not belong to either of these faiths – had to adhere to the orthodox vision of the Church in order to interact with family, community, and make a living. If one found one could not do so (or at least appear to do so), the only option was a so-called heretical sect.

3.3.2 Corruption and Heresy

The heretical sects of the Middle Ages were uniformly responses to perceived corruption of the Church. The immense wealth of the Church, accrued through tithes and lavish gifts, only inspired a desire for even greater wealth which translated as power. An archbishop could, and frequently did, threaten a noble, a town, or even a monastery with excommunication – by which one was exiled from the Church and so from the grace of God and commerce with fellow citizens – for any reason. Even well-known and devout religious figures – such as **Hildegard of Bingen** (l. 1098-1179) – were subject to 'discipline' along these lines for disagreeing with an ecclesiastical superior.

The medieval mystic **Margery Kempe** (l. C. 1342-1438) challenged the wealthy clerics to reform their corruption while, almost 200 years before, Hildegard of Bingen had done the same as had men like John Wycliffe and Jan Hus. Some of those who objected to the policies of the Church joined alternate religious sects and attempted to live peacefully in their own communities. The best-known of these were the Cathars of Southern France who, while they interacted with the Catholic communities they lived near or in, had their own services, rituals, and belief system.

These kinds of communities were routinely condemned by the Church and destroyed, their members massacred, and whatever lands they had confiscated as Church property. Even an orthodox community which adhered to Catholic teachings – such as the Beguines – was condemned because it was begun spontaneously as a response to the needs of the people and was not initiated by the Church. The Beguines were laywomen who lived as nuns and served their community, holding all possessions in common and living a life of poverty and service to others, but they were not approved by the Church and were therefore condemned; they were disbanded along with their male counterparts, the Beghards, in the 14th century.

These groups, and others like them, attempted to assert spiritual autonomy based on the scriptural authority of the Bible, without any of the Church's ritual. The Cathars believed that Christ never died on the cross and was therefore never resurrected but that, instead, the son of God had been spiritually offered for the sins of humanity on a higher plane. The gospel stories, they claimed, should be understood as allegories using symbolic language rather than static histories of a past event. They further advocated for the feminine principle in the divine, revering a feminine principle of the godhead (known as *Sophia*), to whom they devoted their lives.

Living simply and serving the surrounding community, the Cathars amassed no wealth, their priests owned nothing, and were highly respected as holy men even by Catholics, and Cathar communities offered worthwhile goods and services. The Beguines, while never claiming any beliefs outside of orthodoxy, were equally devout and selfless in their efforts to help the poor

and, especially, poor single mothers and their children. Both of these movements, however, offered people an alternative to the Church which the Church's teachings condemned.

3.4 Church and it's Role

The beginning of medieval period was characterized by a sharp divide betweenreligious and lay life. Religious and lay lives were equally hierarchical and the churchmen's power and authority were similar to that of the great lords'. Churchmen were distinguished from lay men by three major characteristic features, viz., they were virgin, non-combatant and educated in Latin.

The medieval English Church has always been a source of influence upon the literary culture of the age. The Norman influence can be seen in the stone-built parish churches with rounded arch which is called upon the general European style as Romanesque. An example of Romanesque parish church is Kilpeck near Hereford. The work of the Herefordshire School with many fine churches have contributed to society's education in producing devotional works like the *Ancrene Riwle* and the Katherine Group of manuscripts in the early thirteenth century. The Romanesque styleof architecture has been a part of an international style called the Gothic. The Gothic style is characterized by large bright windows that give an image of moving upwards or aspiring towards the bright Heaven. The great example of it is the King's College Chapel, Cambridge. A similarity can be found between the Gothic style of architecture, manuscript painting, script and sculpture. The styles of late medieval literature aspire for brightness and openness. They combine moral aspiration along with pleasure in Nature, i.e., in the comic, grotesque and ugly. The emotional disturbance and the juxtaposition of idealism and realism, that is the characteristic feature of Gothic style—is represented in Christ's representation through the Cross.

In Anglo-Saxon and Romanesque art, Christ's image does not reflect a heart-touching picture: he is crowned with a straight body, stiffly spread arms and his feet side-by- side nailed with two nails. But the Gothic S-shape made Christ's image more realistic and emotionally moving although anatomically it seemed impossible—the body of Christ hanging tormented, dying or dead with bowed head and a foot placed on the other pierced with a single nail. It represented transcendence of suffering and overcoming of death. Later the Gothic style with its further additions in style and art making it more elaborate, artistic and ritualistic made it intolerant. It obscured its purpose. Moreover, corruption too crept into the church. It presented thus a fantastical religious picture portrayed through art and literature—in emotional religious poems, improbable legends of Saints, etc., that led to severe criticism in the Age of Reformation.

3.5 Church and Reformation

John Wycliffe and his followers (known as Lollards) had been calling for reformation since the 14th century, and it might be difficult for a modern-day reader to fully understand why no serious attempts were made at reform, but this is simply because the modern era offers so many different legitimate avenues for religious expression. In medieval Europe, it was inconceivable that there could be any valid Christian belief system outside of the Catholic Church. Heaven, hell, and purgatory were all very real places to the people of the Middle Ages, and one could not risk offending God by criticizing his Church and damning one's self to an eternity of torment in a lake of fire surrounded by demons. The wonder is not so much why more people did not call for reform as that anyone was brave enough to try.

The Protestant Reformation did not arise as an attempt to overthrow the power of the Church but began simply as yet another effort at reforming ecclesiastical abuse and corruption. Martin Luther was a highly-educated German priest and monk who moved from concern to outrage over what he saw as abuses of the Church. **Martin Luther's 95 Theses** (1517) famously criticized the sale of indulgences as a money-making scheme having no biblical authority and no spiritual worth and opposed the Church's teachings on a number of other matters.

Luther was condemned by Pope Leo X in 1520 who demanded he renounce his criticism or face excommunication. When Luther refused to recant, Pope Leo moved ahead with the excommunication in 1521, and Luther became an outlaw. Like Wycliffe, Hus, and others before him, Luther was only calling for a reform of Church policy and practice. Like Wycliffe, he translated the Bible from Latin into the vernacular (Wycliffe from Latin to Middle English and Luther from Latin to German), opposed the concept of sacerdotalism whereby a priest is necessary as an intermediary between a believer and God, and maintained that the Bible and prayer were all one needed to commune directly with God. In making these claims, of course, he not only undermined the authority of the pope but rendered that position – as well as those of the cardinals, bishops, archbishops, priests, and others – ineffectual and obsolete.

According to Luther, salvation was granted by the grace of God, not by the good deeds of human beings, and so all of the works the Church required of people were of no eternal use and only served to fill the Church's treasury and build their grand cathedrals. Owing to the political climate in Germany, and Luther's own charisma and clever use of the printing press, his effort at reform, unlike earlier initiatives, was successful. Other reformers, such as **Huldrych Zwingli** (l. 1484-1531) and **John Calvin** (l. 1509-1564) continued the movement in their own regions and many others followed suit afterwards.

3.6 Summary

The monopoly the Church held on religious belief and practice was broken, and a new era of greater spiritual freedom was begun, but it was not without cost. In their zeal to throw off the authority of the medieval Church, the newly liberated protestors destroyed monasteries, libraries, and cathedrals, the ruins of which still dot the European landscape in the present day. The Church, as its own representatives understood at the **Council of Trent**, had failed to be its best and its clergy was frequently characterized far more by a love of worldly goods

and pleasures than spiritual pursuits but at the same time, as noted above, the Church had initiated hospitals, colleges and universities, social systems for the care of the poor and the sick, and maintained religious orders which allowed women an outlet for their spirituality, imagination, and ambitions. These institutions became especially important during the Black Death pandemic of 1347-1352 when the Church did its best to care for the sick and dying when no one else would.

The Protestant Reformation, unfortunately, destroyed much of the good the medieval Church had done in reacting to what reformers understood as corruption and its perceived failure to meet the challenge of providing a reason, and solution, for the plague outbreak. Eventually, the different movements would organize into the Christian Protestant sects recognizable today – Lutherans, Presbyterians, Episcopalians, and so on – and set up their own institutes of higher learning, hospitals, and social programs. When the Reformation began, there was only the Church, the monolithic powerhouse of the Middle Ages, which afterwards became only one option of Christian religious expression among many.

3.7   Key Terms

- **Abbey:** A church that is or was once the home to monks or nuns

- **Advent:** The first season of the Church's year, focused on expectation and preparation as the Church looks forward to celebrating the birth of Christ.

- **Anglican:** A member of the Church of England or other Anglican Church.

- **Archbishop:** Leading bishop with authority for a province. There are two provinces and therefore two Archbishops in England – Canterbury and York.

- **Archdeacon:** A senior member of the clergy responsible for an area called an archdeaconry. They share the pastoral care of the clergy and do much practical, legal and administrative work.

- **Ascension:** Ascension is a day which marks the ascension of the risen Christ into heaven, forty days after Easter.

3.8 Review Questions

1. What role did the church play in feudalism during the middle ages?
2. Trace the development of the Bible from the middle ages and its contribution to the development of English as a vernacular language.
3. Explain in details about the church and its structure in 14th century England.
4. How did reformation came in the church principles and philosophy? Explain elaborately.

5. How was the whole society of England affected because of the church and its principles? Elucidate.

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BLOCK-2: EARLY MODERN: HUMANISM AND THE PRINT REVOLUTION

UNIT 4: Philosophy of Humanism

UNIT 5: Humanism & Renaissance

UNIT 6: Influence of Humanism on English Literature

UNIT 7: Print Revolution

UNIT 4: PHILOSOPHY OF HUMANISM

STRUCTURE
4.1 Objectives
4.2 Introduction
4.3 Humanism- Definition
4.4 Philosophy of Humanism
4.5 Implications of Philosophy in Humanism
4.6 Summary
4.7 Key Terms
4.8 Review Questions
4.9 References

4.1 Objectives

- ➢ The learners will know the concept of Humanism.
- ➢ The learners will be able to know the philosophy of Humanism.
- ➢ The learners will be able to know the implications of the philosophy of Humanism in literature.
- ➢ The learners will be able to know the background or beginning of humanism.
- ➢ The learners shall know about the application of humanism in modern world.

4.2 Introduction

The Reformation of England wiped out the armed knights and the monks and assisted in the restoration of the power of the landless poor. The social pattern installed by Feudalism faded away. But the government supported by the public opinion tried to preserve the previous set up of the society to certain extent. The force of the law kept the labourers hooked to the land. The yeomen and the lesser tenant farmers were state protected as they were the chief suppliers of food (corn), revenue and man-power to the nation. For administration the government continued with its dependence on the land lords. It was evident that there was rapid increase of capitalism in the countryside resulting in the making of yeomen and gentlemen as knights and the poorest as beggars. Renaissance could succeed in England only after Reformation and spread of Anglican religion.

The Age of Queen Elizabeth I is known as the 'Age of Renaissance' in England. Etymologically 'Renaissance' means 'rebirth' or 'reawakening'. Rebirth or Re-awakening as a force in all walks of life in political, social, economic, literary and cultural began in Italy in the fourteenth and fifteenth century. The 'revival of Learning' in Italy was spearheaded by the Turkish Conquest of Constantinople on 29th May 1453 resulting in escape of thousands of scholars taking refuge in Italy with their valuable manuscripts. The

intermingling of the scholarly refugees brought about a revival of Classical studies. Along with the writings of Virgil and Ovid other literarywritings of Latin writers like Catullus and Lucretius were re-read. The imagination of the Italians were ignited by the antique pieces of knowledge giving birth to a new culture and aesthetic taste that marked the beginning of the modern spirit. The Renaissance Movement from Italy spread over to Germany, France then to England.In England the Renaissance spirit was in full swing in the sixteenth century under the regime of Elizabeth I.

4.3 Humanism – Definition

The defining concept of the Renaissance was humanism, a literary movement that began in Italy during the fourteenth century. Humanism was a distinct movement because it broke from the medieval tradition of having pious religious motivation for creating art or works of literature. Humanist writers were concerned with worldly or secular subjects rather than strictly religious themes. Such emphasis on secularism was the result of a more materialistic view of the world. Unlike the Medieval Era, Renaissance people were concerned with money and enjoyment of life and all its worldly pleasures. Humanist writers glorified the individual and believed that manwas the measure of all things and had unlimited potential.

4.4 Philosophy of Humanism

Humanism, system of education and mode of inquiry that originated in northern Italy during the 13th and 14th centuries and later spread through continental Europe and England. The term is alternatively applied to a variety of Western beliefs, methods, and philosophies that place central emphasis on the human realm. Also known as Renaissance humanism, the historical program was so broadly and profoundly influential that it is one of the chief reasons why the Renaissance is viewed as a distinct historical period. Indeed, though the word *Renaissance* is of more recent coinage, the fundamental idea of that period as one of renewal and reawakening is humanistic in origin. But humanism sought its own philosophical bases in far earlier times and, moreover, continued to exert some of its power long after the end of the Renaissance.

Humanitas meant the development of human virtue, in all its forms, to its fullest extent. The term thus implied not only such qualities as are associated with the modern word *humanity*—understanding, benevolence, compassion, mercy—but also such more assertive characteristics as fortitude, judgment, prudence, eloquence, and even love of honour. Consequently, the possessor of *humanitas* could not be merely a sedentary and isolated philosopher or man of letters but was of necessity a participant in active life. Just as action without insight was held to be aimless and

barbaric, insight without action was rejected as barren and imperfect. *Humanitas* called for a fine balance of action and contemplation, a balance born not of compromise but of complementarity.

4.5 Implications of Philosophy in Humanism

In rapid understanding, one can apprehend the notion of humanism is human centered philosophy. Define the concept of humanism is a difficult task; it will be considered as an inherent act of humans, which stimulate his natural orient and help to delineate one's place in society. From the beginning of rationality and progress, humanism or humanists upheld the mode of thought which stood apart from traditional metaphysical thought and analysed humans within their sphere. Through these revolutionary acts, they executed the mode of thought, and bracketed prevailing notions of ontological philosophy. Humanism is related in all aspects of human life. Philosophers define it in their realm as thought which created numerous manners in humanism

Humanism in the present era signifies an ideological doctrine that places human being, as opposed to God, at the center of the universe. Although a focus on human nature and human life can be traced back ultimately to ancient Greek thought, humanism in the modern sense, with its anthropocentric belief in the boundless potentiality of unfettered human reason and its secular conviction that human destiny is entirely in human hands, has its roots in the Enlightenment of the eighteenth century. This philosophical orientation should not be confused with the intellectual movement known as Renaissance humanism. Unlike its contemporary namesake, Renaissance humanism was not specifically concerned with promoting and exalting human values. The British pragmatist and humanist thinker F. C. S. Schiller believed that humanism is a tradition that proceeds from Protagoras' maxim that man is the measure of all things.

4.6 Summary

Humanists, in approaching life from a human perspective, start with human ways of comprehending the world and the goal of meeting human needs. These lead to tentative conclusions about the world and about relevant social policies. Because human knowledge must be amended from time to time, and because situations constantly change, human choices must change as well. This renders the current positions on social policy the most adaptable part of the humanist philosophy. As a result, most humanists find it easier to agree on basic principles than on tentative conclusions about the world, but easier to agree on both than on social policies. Clarity regarding this point will erase many prevalent misunderstandings about humanism.

4.7 Key Terms

- **Humanism:** Humanism is a belief system that values reason, compassion, and hope. Emphasis is placed on human concerns and that which can contribute to human flourishing. Dogmas or creeds that in any way impede these foci are disregarded and humanity is thought to be responsible for its own destiny.

- **Humanist Manifesto:** The Humanist Manifestos are a series of statements which outline the core beliefs of the Humanist movement. The first, A Humanist Manifesto (1933) was primarily written by Raymond Bragg with 34 co-signers and published in the May/June 1933 issue of the *New Humanist*. Unlike subsequent manifestos, *A Humanist Manifesto* refers to Humanism as a "religious movement" that would transcend other religious systems that were steeped in the supernatural. *Humanist Manifesto II* (1973) was written by Paul Kurtz and Edwin H. Wilson and published in the September/October 1973 issue of *The Humanist*.

- **rationalism:** Rationalism is a philosophical tradition that understands reason to be the foundation for all knowledge. Empiricism, or the idea that all knowledge comes from sense experience, is key to rationalism.

4.8 Review Questions

1. What are some major features of Renaissance Humanism?
2. What is the connection between poetry and humanism?
3. What is the historical and cultural significance of Leonardo da Vinci's Vitruvian Man?
4. What were the main Italian cities during the Humanism period and how did they grow?
5. What are the major differences between religious and secular definitions of 'human'? Which is dominant?

4.9 References

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UNIT 5: HUMANISM AND RENAISSANCE

STRUCTURE
5.1 Objectives
5.2 Introduction
5.3 Renaissance & Characteristics
5.4 Society in the Age of Renaissance
5.5 Renaissance & Humanism
5.6 Summary
5.7 Key Terms
5.8 Review Questions
5.9 References

5.1 Objectives

- ➢ The learners will understand the connection between humanism and renaissance
- ➢ The learners shall know about the society existing during the Humanistic period.
- ➢ The learners shall be curios to know about the humanistic approach in the renaissance period.
- ➢ The learners will get to know the characteristics of the period of renaissance.
- ➢ The learners will know the reasons and aspects of humanism.
- ➢ The learners will understand the implications of humanism in renaissance period.

5.2 Introduction

Humanists believed in the importance of an education in classical **literature** and the promotion of civic virtue, that is, realising a person's full potential both for their own good and for the good of the society in which they live. The difficulty in defining humanism and its ever-evolving character have not prevented it being widely regarded as the defining feature of 1400 to 1600 Europe and the very reason why that period can be identified as a Renaissance or 'rebirth' of ideas.

Humanism was a term invented in the 19th century to describe the Renaissance idea that directly studying the works of antiquity was an important part of a rounded education (but not the only part). From this position came the idea that the study of humanity should be a priority as opposed to religious matters (which need not be neglected or contradicted by humanist studies). Important classical ideals which interested humanists included the importance of public and private virtue, Latin grammar, techniques of rhetoric, history, conventions in literature and poetry, and moral **philosophy**. This education did not create an all-encompassing philosophy or worldview in its adherents. Someone who had a humanist

education might be a Catholic or a Protestant, for example, and many students went on to study very different branches of thought such as theology, **law**, or **medicine**.

In modern times, the term 'humanism' has gained a different meaning (a rational and non-religious way of life) and so to safeguard its original purpose, when applied to 1400-1600, it is often clarified as 'Renaissance Humanism'. It is important to remember, though, that Renaissance thinkers did not themselves use the term humanism, and neither did they agree on all subjects. Due to these problems of definition, some historians prefer to use the term *studia humanitatis*, coined by the **Roman** statesman **Cicero** (106-43 BCE) and revived by the Florentine scholar Coluccio Salutati (1331-1406). *Studia humanitatis* refers to studies which, rather than concentrating on religious matters, focus instead on what it is to be human, and more precisely, consider what is a virtuous individual in its widest sense and how may that individual fully participate in public life.

5.3 Renaissance & Characteristics

The main elements of Renaissance humanism include:

- an interest in studying literature and art from antiquity
- an interest in the eloquent use of Latin and **philology**
- a belief in the importance and power of education to create useful citizens
- the promotion of private and civic virtue
- a rejection of scholasticism
- the encouragement of non-religious studies
- an emphasis on the individual and their moral autonomy
- a belief in the importance of observation, critical analysis, and creativity
- a belief that poets, writers, and artists can lead humanity to a better way of living
- an interest in the question 'what does it mean to be human'?

5.4 Society in the Age of Renaissance

The printing press helped spread humanist ideas from their origins in Italy to the north of Europe. Indeed, the most celebrated humanist scholar of his day was Desiderius Erasmus of Rotterdam (c. 1469-1536). Erasmus believed that education was the answer to the Catholic Church's problems (and not a radical Reformation). To this end, he compiled editions of classical authors and provided a new Latin and Greek translation of the New Testament. Erasmus' sharp and critical examination of original texts to produce this, his textual analysis of current versions, and his interest in philology would be influential on other Renaissance scholars.

Although early humanists were often Christians, the movement's emphasis on critical inquiry did lead to an inevitable clash with Church authorities who depended on mass and uncritical acceptance of secondhand interpretations of doctrine. That some humanist scholars became champions of pagan texts was another bone of contention.

In the north of Europe, humanist scholars were more interested in religious reforms compared to elsewhere, hence their brand of humanism is often called Religious Humanism. **Sir Thomas More** (1478-1535), the English scholar and statesman, was one figure in this movement. A defender of the Catholic Church against the Reformists, he famously wrote *Utopia* in 1516 about an ideal society set on an imaginary island. More likely intended the work as a thinly-veiled criticism of the reign of **Henry VIII of England** (r. 1509-1547), but its radical presentation of a society where everyone works for the common good and shares equally in its success rang a note of recognition in the minds of humanist scholars elsewhere. The obvious link with **Plato**'s *Republic* was another point of favour with the classical-loving humanists.

5.5 Renaissance & Humanism

Humanism transformed education and rejuvenated the world of ideas and art with its discovery, promotion, and adaptation of classical works. It led to the creation of an international network of scholars linked by letters and books, the separation of church and politics, the critical examination of texts leading to the discovery of inaccuracies and even forgeries, and the creation of public libraries.

Perhaps inevitably, though, humanist scholars and thinkers began to divide into groups as they specialised into different areas of what was already a hopelessly broad area of human endeavour. There were realists against moralists, those who wanted to forget all about religion and those who did not, and those who were republicans and those who were royalists. There were humanists who thought the study of language an end itself while others thought it only a means to understand ideas. Some preferred a life of contemplation in contrast to those who still stuck to the idea of putting humanism into political practice. As science, the arts, history, philosophy, and theology all split away from each other, so Renaissance humanism came to an end, broken apart as scholarly specialisation won the **battle** against earning a comprehensive overview of the human condition.

Despite the breaking up of the humanist movement into its component parts, the essential idea that humans were worthy of serious study is one that has never gone away, of course. If anything, this idea has only widened and deepened. The subjects that were considered important to study in classical sources such as philosophy, history, and literature came to be collectively known as the humanities, and today, of course, they form major faculties in colleges and universities worldwide.

5.6 Summary

The humanist movement can be traced back to a trio of Italian authors who lived before the Renaissance period had even begun: **Dante Alighieri** (1265-1321 CE), Petrarch, and **Giovanni Boccaccio** (1313-1375). All three would receive new interest in their work

during the Renaissance when they were recognised as its founding fathers. **Dante** was the first, and his *Divine Comedy* (c. 1319), although a book with a central message on how to reach salvation, was a subtle shift from entirely religious-focussed works to those considering humanity's role in **God**'s universe. The *Divine Comedy* had many overtly classical elements, from the Roman poet **Virgil** (70-19 BCE) acting as a guide to the many ancient historical figures mentioned.

5.7 Key Terms

- **Christian humanism:** Christian humanism regards humanist principles like universal human dignity, individual freedom, and the importance of happiness as essential and principal or even exclusive components of the teachings of Jesus.
- **Ethical humanism:** a synonym of Ethical culture, was prominent in the US in the early 20th century and focused on relations between humans.
- **Digital humanism:** an emerging philosophical and ethical framework that seeks to preserve and promote human values, dignity, and well-being in the context of rapid technological advancements, particularly in the digital realm.
- **Secular humanism:** coined in the mid-20th century, it was initially an attempt to denigrate humanism, but some humanist associations embraced the term.

5.8 Review Questions

1. What was Renaissance humanism?
2. Who are the key writers of the Humanism Renaissance? Explain in details with respect to their works.
3. What are the key characteristics of Humanism?
4. How was the society during the Humanistic Renaissance?
5. What established relation do you find between Humanism and Renaissance?

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UNIT 6: INFLUENCE OF HUMANISM IN ENGLISH LITERATURE

STRUCTURE

6.1 Objectives

- ➢ The learners will understand the concept of Humanism in literature.
- ➢ The learners will know about the different aspect of Humanism.
- ➢ The learners will be able to understand the implications of Humanism in terms of Literature.
- ➢ The learners shall know the key reasons of why and how the humanism emerged in the renaissance society.
- ➢ The learners shall be able to think of the future aspects of humanism as compared to the renaissance period.

6.2 Introduction

Rulers like Federico da Montefeltro (1422-1482 in Urbino and Cosimo I de' Medici (1519-1574) in Florence were great admirers of antiquity and built-up impressive humanist libraries. They were, too, collectors of ancient art such as **sculpture**, sarcophagi, relief panels, and coins. Both men also became great patrons of the arts, encouraging humanist artists. This was a pattern imitated by rulers across Europe.

Renaissance painters and sculptors became very interested in classical **mythology**, sometimes even combining it with Christian themes such as subtly representing **Venus** as the Virgin Mary. Ancient thinkers were directly represented in art, perhaps most famously in the School of **Athens fresco** in the Vatican by **Raphael** (1483-1520).

6.3 Characteristics of Humanism

Humanism was also concerned with the new notion of man in the **Renaissance**. It assisted man to be enlightened and to make him recognize his abilities and powers and to lessen the difference between capability and achievement. It aspired to **glorify and elevate**

man. Humanism developed into a kind of philosophy that emphasized the fulfillment of worldly life instead of planning for the spiritual and the afterlife.

Humanists maintained that ancient and classical knowledge was very important for a civilized person. They stressed the importance of learning. Humanists believed that man is a special creation of God because man can improve himself by learning. Furthermore, the art and the literature of the **Renaissance** were adopted massively from ancient Greek and Roman. Oxford and Cambridge universities also flourished a lot during the time of the renaissance because humanists gave great importance to education and learning.

The **Renaissance** humanist's idea of a man was more constructive and practical than that of the Middle Ages' severe Christianity. According to **Medieval Christianity**, a man was a depressed sinner waiting for salvation. On the other hand, for humanists, a man was a source of indefinite prospects. A man has the ability to provide meaning to his own life.

6.4 Humanism in Literature

'Humanism' is a term freely applied to a variety of beliefs, methods, and philosophies that place central emphasis on the human realm. Most frequently, however, the term is used with reference to a system of education and mode of inquiry that developed in northern Italy during the 13th and 14th centuries and later spread through continental Europe and England. Alternately known as" Renaissance humanism," this program was so broadly and profoundly influential that IS one of the chief reasons why the Renaissance is Viewed as a distinct historical period. Indeed, though the word Renaissance is of more recent coinage, the fundamental idea of that period as one of renewal and reawakening is humanistic in origin. But humanism sought its own philosophical bases in far earlier times and, moreover, continued to exert some of its power long after the end of the Renaissance.

Desiderius Erasmus: Desiderius Erasmus was a famous Dutch humanist. Erasmus's famous works were **"The Praise of Folly"**, **"Colloquy"**, **"On Free Will"**, etc. In "**The Praise of Folly"**, Erasmus created a character called Folly. Through this character, Erasmus celebrated New Learning which had dismissed immorality, ignorance, and superstition. He firmly supported reason and the inner righteousness of man. This led Erasmus to defy rigid theology and to propose a logical religion with simple devotion connected with the example of Christ. In his work **"Colloquia"**, Erasmus censured the oppression of the Catholic Church.

Sir Thomas More: Sir Thomas More was a famous humanist from England and his well-known work is **"Utopia"** which was published in 1516. In this work, More creates Utopia as one such fictional island, set on the recently explored seas and occupied by a people, with a fresh social order and a humanitarian viewpoint. The people of this Utopia live in harmony and brotherhood. War is not allowed and equality and fraternity are the fundamental goals of their social life. There is no discrimination there, all religions are open-minded and liberalism is the essence of the way of living. So "**Utopia"** was a criticism of the social flaws of his time: **religious dogmatism**, the striking disparity between rich and poor, the ideas of defeat,

colonialism, and war.

6.5 Contribution of Humanism on English Literature

The effect of humanism on English literature was wide and far-reaching. In fact, English humanism flourished in two stages: the first a basically academic movement that had its roots in the 15th century and culminated in the work of SirThomas More, Sir Thomas Elyot, and Roger Ascham, and the second a poetic revolution led by Sir Philip Sidney and William Shakespeare.

Although continental humanists had held court positions since the days of Humphrey of Gloucester (1391-1447), English humanism as a distinct phenomenon did not emerge until late in the 15th century. At Oxford William Grocyn and his student Thomas Linacre (c. 1460-1524) gave impetus to a tradition of Classical studies that would permanently influence English culture. Grocyn and Linacre attended Politian's s lectures at the Platonic Academy of Florence. Returning to Oxford, they became central figures in a group that included such younger scholars as John Coletd and William Lily. The humanistic Contributions of the Oxford group were philological and institutional rather than philosophical or literary. Grocyn lectured on Greek and theology; Linacre produced several works on Latin grammar and translated Galen into Latin. To Linacre is owed the foundation of the Royal College of Physicians; to Colet, the foundation of St. Paul's School, London. Colet collaborated with Lily (the first headmaster of St.Paul's) and Erasmus in writing the school's constitution, and together the three scholars produced a Latin grammar (known alternately as "Lily's Grammar" and the "Eton Grammar) that would be central to English education for decades to come.

n Sir Thomas More, Sir Thomas Elyot, and Roger Ascham, English humanism bore fruit in major literary achievement. Educated at Oxford (where he read Greek with Linacre), More was also influenced by Erasmus, who wrote Praise of Folly (Latin Moriae encomium) at More's house and named the book punningly after his English friend. More's famous Utopia, a kind of companion piece to Praise of Folly, is similarly satirical of traditional institutions (Book I) but offers, as an imaginary alternative, a model society based on reason and nature (Book II). Significantly indebted to both Classical thought and European humanism, Utopia is also humanistic in its implied thesis that politics begins and ends with humanity; i.e., politics is based exclusively on human nature and aimed exclusively at human happiness. Sir Thomas Elyot chose a narrower subject but developed it in more detail. His great work, The Book Named the Governor, is a lengthy treatise on the virtues to be cultivated by statesmen. The humanistic educational program set up at the turn of the century was vigorously supported by Sir John Cheke and codified by his student Roger Ascham. Ascham's famous pedagogical manual, The Schoolmaster, offers not only a complete program of humanistic education but also an evocation of the ideals toward which that education was directed.

Sir Philip Sidney (1554-86) was, like Alberti and Federico da Montefeltro. a living pattern of the humanistic ideal. Sidney's major works –Astrophel and Stella, Defence of Poesie, and the two versions of Arcadia are medleys of humanistic themes. In the sonnet sequence Astrophel

and Stella, he surpassed earlier imitators of Petrarch by emulating not only the Italian humanist's subject and style but also his philosophical bent and habit of self-scrutiny. How, it was asked, could humanism be politically active, or "civic," in a Europe that was almost exclusively monarchic in structure? Sidney and his friend Edmund Spenser sought to resolve this dilemma by creating a form of chivalric humanism. The image (taken on personally by Sidney and elaborated upon by Spenser in The Faerie Queene) of the hero as questing knight suggests that the humanist, even if not empowered politically, can achieve a valid form of activism by refining, upholding, and representing the values of a just and noble court.

The poetry and drama of Shakespeare's time were a concourse of themes ancient and modern, continental and English. Prominent among these motives was the characteristic topics of humanism. George Chapman, the translator of Homer, was a forthright exponent of the theory of poetry as moral wisdom, holding that it surpassed all other intellectual pursuits. Ben Jonson described his own humanistic mission when he wrote that a good poet was able to inform young men to all good disciplines, inflame grown men to all great virtues, keep old men in their best and supreme state, or, as they decline to childhood, recover them to their first strength" and that the poet was "the interpreter and arbiter of nature, a teacher of things divine no less than human, a master in manners."

Less overtly humanistic, though in fact more profoundly so, was William Shakespeare (1 564-1616). Thoroughly versed (probably at his grammar school) in Classical poetic and rhetorical practice, Shakespeare early in his career produced strikingly effective imitations of Ovid and Plautus (Venus and Adonis and The Comedy of Errors, respectively) and drew on Ovid and Livy for his poem. The Rape of Lucrece. Shakespeare clearly did not accept all the precepts of English humanism at face value. He grappled repeatedly with the problem of reconciling Christian doctrine with effective political action, and for a while (e.g., in Henry V)seemed inclined toward the Machiavellian alternative. In Troilus and Cressida, moreover, he broadly satirized Chapman's Homeric revival and, more generally, the humanistic habit of idolizing Classical heroism. Finally, he eschewed the moralism, rationalism, and self-conscious erudition of the humanists and was lacking as well in their fraternalism and their theoretical bent. Yet on a deeper level, he must be acknowledged as the direct and natural heir of Petrarch, Boccaccio, Castiglione, and Montaigne.

6.6 Themes of Humanism

➢ Morality

The humanist attitude toward morality has changed since its beginning. Starting in the 18th century, humanists were oriented toward an objective and universalist stance on ethics. Both Utilitarian philosophy—which aims to increase human happiness and decrease suffering—and Kantian ethics, which states one should act in accordance with maxims one could will to become a universal law, shaped the humanist moral narrative until the early 20th century. Because the concepts of free will and reason are not based on scientific naturalism, their influence on humanists remained in the early 20th century but was reduced by social progressiveness and egalitarianism.

As part of social changes in the late 20th century, humanist ethics evolved to support secularism, civil rights, personal autonomy, religious toleration, multiculturalism, and cosmopolitanism. A naturalistic criticism of humanistic morality is the denial of the existence of morality. For naturalistic skeptics, morality was not hardwired within humans during their evolution; humans are primarily selfish and self-centered. Defending humanist morality, humanist philosopher John R. Shook makes three observations that lead him to the acceptance of morality. According to Shook, *homo sapiens* has a concept of morality that must have been with the species since the beginning of human history, developing by recognizing and thinking upon behaviors. He adds morality is universal among human cultures and all cultures strive to improve their moral level. Shook concludes that while morality was initially generated by our genes, culture shaped human morals and continues to do so. He calls "moral naturalism" the view that morality is a natural phenomenon, can be scientifically studied, and is a tool rather than a set of doctrines that was used to develop human culture.

Humanism's godless approach to morality has driven criticism from religious commentators. The necessity for a divine being delivering sets of doctrines for morals to exist is a common argument; according to Dostoevsky's character Ivan Karamázov in *The Brothers Karamazov*, "if God does not exist, then everything is permitted". Another argument against this religious criticism is the human-made nature of morality, even though religious means. The interpretation of holy scriptures almost always includes human reasoning; different interpreters reach contradictory theories.

➢ Religion

Humanism has widely been seen as antithetical to religion. Philosopher of religion David Kline, traces the roots of this animosity since the Renaissance, when humanistic views deconstructed the previous religiously defined order. Kline describes several ways this antithesis has evolved. Kline notes the emergence of a confident human-made knowledge, which was a new way of epistemology, repelled the church from its authoritative position. Kline uses the paradigm of non-humanists Copernicus, Kepler, and Galileo to illustrate how scientific discoveries added to the deconstruction of the religious narrative in favor of human-generated knowledge. This ultimately uncoupled the fate of humans from the divine will, prompting social and political shifts. The relation of state and citizens changed as civic humanistic principles emerged; people were no longer to be servile to religiously grounded monarchies but could pursue their own destinies. Kline also points at the aspects of personal belief that added to the hostility between humanism and religion. Humanism was linked with prominent thinkers who advocated against the existence of God using rationalistic arguments. Critique of theism continued through the humanistic revolutions in Europe, challenging religious worldviews, attitudes and superstitions on a rational basis—a tendency that continued to the 20th century.

According to Stephen Law, humanist adherence to secularism placed humans at odds with religion, especially nationally dominant religions striving to retain privileges gained in the last centuries. Worth notes religious persons can be secularists. Law notes secularism is

criticized for suppressing freedom of expression of religious persons but firmly denies such accusation; instead, he says, secularism protects this kind of freedom but opposes the privileged status of religious views.

According to Andrew Copson, humanism is not incompatible with some aspects of religion. He observes that components like belief, practice, identity, and culture can coexist, allowing an individual who subscribes to only a few religious doctrines to also identify as a humanist. Copson adds that religious critics usually frame humanism as an enemy of religion but most humanists are proponents of religious tolerance or exhibit a curiosity about religion's effects in society and politics, commenting: "Only a few are regularly outraged by other people's false beliefs *per se*".

6.7 Summary

In fine, 'humanism' thus, contrary to recent strictures against it, appears not as 'top-down' dissemination but as a practical process of give-and-take between writers and readers. Humanism also prompts Writers to imagine their potential readership in ways which challenge them to re-imagine the commonweal, common good, or imagined community of the realm, and the intellectual freedom of the reader.

6.8 Key Terms

- **Antihumanism:** Antihumanism is a philosophical theory that rejects humanism as a pre-scientific ideology. This argument developed during the 19th and 20th centuries in parallel with the advancement of humanism. Prominent thinkers questioned the metaphysics of humanism and the human nature of its concept of freedom.

- **Humanist organizations:** Humanist organizations exist in several countries. Humanists International is a global organization.The three countries with the highest numbers of Humanist International member organisations are the UK, India, and the US. The largest humanist organisation is the Norwegian Humanist Association.

- **Humanitas:** *Humanitas* (from the Latin *hūmānus*, "human") is a Latin noun meaning human nature, civilization, and kindness. It has uses in the Enlightenment.

- **Religious humanism or ethical humanism:** It is an integration of nontheistic humanist ethical philosophy with congregational rites and community activity which center on human needs, interests, and abilities. Self-described religious humanists differ from secular humanists mainly in that they regard the nontheistic humanist life stance as a non-supernatural "religion" and organising using a congregational model.

6.9 Review Questions

1. What do you understand by the term Renaissance?
2. Write a short note on humanism with emphasis on Renaissance literature.
3. Mention the features of Renaissance painting in about 250 words
4. Describe briefly the achievements in science during the Renaissance period.
5. What is the impact of Humanism on the Renaissance?

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UNIT 7: PRINT REVOLUTION

STRUCTURE

7.1 Objectives

The following are the objectives of Print Revolution:
- ➢ To learn about the history of development of print revolution in Europe.
- ➢ To comprehend the role and impact of print revolution.
- ➢ To get familiarized with pictures and extracts from propaganda literature.
- ➢ To gain idea regarding the newspaper debate on important events and issues of the past.

7.2 Introduction

There was no web, cell phones, or workstations in the sixteenth hundred years. Books turned into a mechanism for spreading thoughts and information. More books came into the market when the expense of the books was decreased. Another perusing public arose who needed to depend on oral strategies prior to getting groundbreaking thoughts and information. To make the books well known even to ignorant individuals, the printers vigorously depended on representations that would draw in these individuals. Then these books were perused out loud with the goal that the unskilled individuals could realize what was written in the book.

Gutenberg was an astute financial specialist. He moved toward the Roman Catholic Church to show how his print machine can proliferate the lessons and directions of the Church. Thus, first and foremost, the print machine and the Church were companions. It wasn't long after the passing of Gutenberg that the print machine began to be utilized by Protestants like Martin Luther. The Roman Catholic Church later presumed that minimal-expense printed books would spread the enemy of Christian thoughts and sabotage the power of the Church.

7.3 Print Revolution and the Age

The Reformation was a 16th-century religious and political movement that arose in response to the Catholic Church's corruption and abuses. It resulted in the split of the Western Christian church into Protestant and Catholic branches and marked a turning point in European history. The Reformation began in 1517 when Martin Luther, a German monk, and professor of theology, published his 95 Theses condemning the Catholic Church's practice of selling indulgences. Luther's critique sparked a reform movement within the Church, and soon other theologians and laypeople began calling for reforms as well. The Reformation had far-reaching consequences: it changed the course of European history, led to the rise of Protestantism as a major force in Christianity, and ushered in an era of religious tolerance and freedom of thought.

7.3.1 The Rise of Newspapers

Before the rise of the printing press, the news was only spread by word of mouth. This changed in the 15th century when Johannes Gutenberg invented the printing press. This invention allowed for newspapers to be mass-produced and quickly disseminated to a wide audience. The rise of newspapers had a profound impact on society. It allowed for the dissemination of information and ideas to a much wider audience than ever before. Additionally, it helped to create a more informed and engaged citizenry.

7.4 The Beginning

Before the advent of printing, books were handwritten and therefore very rare and expensive.

William Caxton a prosperous English merchant trading in the Low Countries receives the credit of establishing the first printing press in England in 1476. Serving as the governor of the English nation in Bruges in Belgium he translated in *Recueil des Histoires de Troie*, a collection of stories of Troy from French to English in 1470 with the support of Margaret of Burgundy, hispatroness. The translated work in a manuscript form began to be demanded greatly; such that the number of copies produced by the series fell short of its demand. Caxton with an eye on money making went on to study the newly developed art of printing and to set up a press at Bruges first in 1475 and then in England in London the following year. It was in Bruges that he printed his own translation *Recuyell of the Histories of Troy*, the first book in English produced from movable types. He worked as an editor, translator, printer, publisher and bookseller at Westminster. He collected texts, mostly French,

translated them, edited, printed and published them. He edited Lydgate's poems *Churl and Bird* and *Horse, Sheep and Goose*, printed Chaucer's *TheParliament of Fowls*, *Anelida and Arcite*, *The Canterbury Tales*, Higden's *Polychronicon*, Gower's *Confessio Amantis* and Malory's *Morte D Arthur*. His first edition of Chaucer's *The Canterbury Tales* (1478) and its second edition in about 1484 was the first major book printed in England.

With printing, paper substituted vellum making the book lighter and cheaper. The ideaof edition came into being with a release of a number of copies at a time. A public force could be created in favour or against reformative ideals. This ability to generatea mass response regarding certain issue gave rise to the need for censorship. Circulation of identical texts served for authentication of a particular variety of linguistic form. The product of a significant number of copies reduced the price per copy. Therefore to secure economic stability, a printer diversified his sources of income. Reprints, for the markets, publications for schools, ephemera for city, church and court and personal as well as institutional patronage all provided continuity in printing business as well as immediate returns. Under competitive pressure in the market books acquired a set of display conventions—title page; chapter, paragraph and verse divisions; colour, decoration and illustration, standard number forms; distinction, in size and style of type; headings, side notes and foot notes; braces; column and tabular setting; indexes; paper size and quality. A book became a medium of self-instruction. Desire for books gave rise to personal collections and institutional libraries. Caxton's preference for the vernacular, his love for his own literature, his regard for the makers of literature and his understanding of his role as printer to promote and preserve literature is noteworthy as a humanist. In 1407 censorship was levied to prohibit heresy and translation from scripture. This gave rise to wide spread dissatisfaction between the book-sellers and church resulting in book burning in 1521 and 1524 under the guidance of Wolsey the cardinal of Roman Catholic Church. The major cause of disturbance were relating to Lutheran books and the Bible in English. In 1529, a list of prohibited books came out and in 1530 the system of licensing reserved secular authority over Holy Scriptures. Tyndale's New Testament (1525-6) was suppressed in England. Instead Coverdale's translation of the complete version ofBible (1535) made its round with the death of Wolsey and resulting break with Rome.In 1537 the King approved a fictitious Thomas Matthew's revised translations of the Tyndale and Coverdale versions of the Bible. It underwent print under royal patronage. Later on, it was further revised and printed in 1539 as The Great Bible. Under the royal supervision The Great Bible did a good business in the market. Acopy of it was forced to be kept in all churches for religious reference. In making the English Bible important Caxton's devotion is noteworthy. But it had fought its way in future to get acknowledged. In 1542 under Stephen Gardiner the Bishop of Winchester during the reign of Henry VIII and Mary Tudor's Lord Chancellor, reading of The Great Bible in English was forbidden on the basis that local language i.e. English could not keep the sanctity and the spirit of the religion. Moreover, it was also a threat to the profession of churchmen. Tyndale's version of the Bible in turn gained importance till the accession of Edward VI, when Gardiner lost his power. His voice again reached the peak during Mary's reign and suppressed the English translated version of the Bible. This led to the coming of The Geneva Bible in 1560 that was the translation made by the Protestant exiles.

The booming business of printing brought in its wake its associated concerns that could jeopardize the business—such as freedom to reprint. Therefore in 1512 with Linacre's *Progymnasmata* royal privilege began to be granted with an aim to restrict unauthorized reprinting. But as it could not fulfil the purpose, in 1538 a proclamation was made that could take into consideration both—right to print and the protection of that right. The proclamation finally could achieve its desired target—pre-publication license for printing, ban on the import of English books from abroad, addition of phrases like 'for sole or exclusive, printing' on the limited books printed by the licensed printer. Later 'Patents' were granted to individual printers or booksellers fora particular kind of books—for example right to print law books, chronicles, Bibles, almanacs, Latin grammar etc. According to the charter from Mary Tudor in 1557 printing ceased to be confined only to London. Instead Oxford and Cambridge received grants. Elizabeth's *Injunctions* (1559) made pre-publication licensing necessary with a view to prevent the printing of anything unchristian. This idea again was reinforced in Star Chamber decree in 1586 to exhibit control over the extreme expressions of the Puritans and the Roman Catholic. It confirmed pre-publication licensing under the Archbishop of Canterbury and the Bishop of London. Besides, it also set a limitation to the printing business by making the entry or registration of copies printed mandatory in order to have a control over printers, presses and apprentices.

7.4.1 Print Culture

This began to change in the 15th century with the development of movable type printing. Printing allowed for books to be mass-produced, which made them more affordable and widely available. The impact of this "print revolution" was far-reaching. The availability of printed books helped to spur the development of literacy and education. They also played a role in the spread of new ideas and knowledge. The print revolution had a major impact on religion as well, helping to fuel the Protestant Reformation with the mass production of Bibles and other religious texts. Overall, the print revolution had a profound impact on society, culture, and politics. It helped to foster a more literate and informed population and ushered in a new era of intellectual thought and debate.

7.4.2 A New Reading Public

The expense of books was diminished because of the print unrest. Markets were overwhelmed with books contacting a consistently developing readership. It made another culture of perusing. Prior, elites are simply allowed to understand books, and average citizens used to hear consecrated texts read out. Before the print transformation, books were costly. In any case, the progress was not generally so straightforward as books must be perused by the proficient. Printers began distributing well-known numbers and classic stories delineated with pictures for the people who didn't peruse. Oral culture entered print and the written word was orally sent.

- ➢ Highlights of New Reading Public
  - • Admittance to books made another culture of perusing.

- Nonetheless, the paces of proficiency in most European nations were extremely low till the 20th century which was a significant obstacle in the spreading of this culture.
- So, printers started distributing famous melodies and cultural stories, and such books would be lavishly shown with pictures.

7.5 Social Effects of Print Revolution

In the prior time frames, just exclusive classes were permitted to understand books. The print insurgency had obliterated this separating society and average folks were permitted to understand books. As you turn the leaves of the Print Culture and Modern World Notes minutely, you will observe that the print upset was not acknowledged by individuals in each circle. The privileged didn't invite it as they expected that the huge conveyance of books could adversely affect individuals' brains. Books printed against the strict perspectives were restricted and numerous essayists were executed. The rundown of Print Culture and the Modern World tells that the proficiency rates in many parts of Europe shot up. There was a developing extension of schools and proficiency in Europe and for which an ever-increasing number of books were expected to be printed. Books were the images of growing advancement and illumination by the mid-eighteenth 100 years.

The printing press was one of the most important inventions of the modern world. It was invented in the 15th century and revolutionized the way information was disseminated. The printing press allowed for the mass production of books and other printed materials. This had a profound impact on society. It made knowledge more accessible to the masses and helped to spread ideas and promote learning. The printing press was also responsible for the development of movable type printing, which greatly increased the efficiency of book production. This technology played a key role in the Renaissance and the Scientific Revolution.

7.5.1 Strict Debates and Fear of Print

The print presented another universe of discussion and conversation. Printed books are not invited by everybody and many were worried about the impacts that the more extensive course of books could have on individuals' psyches. There was apprehension about spreading insubordinate and skeptical considerations. In 1517, the strict reformer Martin Luther composed Ninety-Five Theses, scrutinizing a large number of the practices and ceremonies of the Roman Catholic Church. His course reading printed duplicate prompted a division inside the Church and the start of the Protestant Reformation.

➢ Highlights of Religious Debates and Fear of Print
- Individuals' acceptance can prompt apprehension about the spread of insubordinate and skeptical considerations.
- In 1517, the strict reformer Martin Luther composed the '95 Theses' condemning a considerable lot of the practices and ceremonies of the Roman Catholic Church.

7.6 Print and Dissent

In the sixteenth 100 years, Menocchio started to peruse books accessible in his area. He reevaluated the message of the Bible and formed a perspective on God and Creation that incensed the Roman Catholic Church. Menocchio was pulled up two times and eventually executed. In 1558, The Roman Church started to keep an Index of Prohibited Books.

7.7 Summary

The arrival in **Europe** of the printing press with moveable **metal** type in the 1450s CE was an event which had enormous and long-lasting consequences. Ideas were transmitted across Europe as scholars published their own works, commentaries on ancient texts, and criticism of each other. Authorities like the Catholic Church took exception to some books and censored or even burned them, but the public's attitude to books and reading was by then already changed forever.

7.8 Key Terms

➢ **Almanac:** An annual publication giving astronomical data, information about the movements of the sun and moon, timing of full tides and eclipses, and much else that was of importance in the everyday life of the people.
➢ **Chapbook:** A term used to describe pocket-size books that are sold by travelling peddlers called chapman.
➢ **Platen:** In letterpress printing, platen is a board which is pressed on to the back of the paper to get the impression from the type. At one time, it used to be a wooden board. Later, it was made of steel.
➢ **Protestant Reformation:** A 16th century movement to reform the Catholic Church dominated by Rome.
➢ **Calligraphy:** The art of beautiful and stylized writing.

7.9 Review Questions

1. Give an account of the contribution of William Caxton in bringing about a development in printing.
2. Discuss the social effects of print revolution in Renaissance period.
3. 'With the printing press a new public emerged in Europe'. Justify the statement.

4. How did Johann Gutenberg develop the first printing press?
5. Describe the impact of print revolution in Europe during 15th and 16th century.
6. How did Martin Luther's writing bring reforms in the religious field? Explain.

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BLOCK-3: THE BEGINNINGS OF COLONIALISM

UNIT 8: Colonialism: Definition & Scope
UNIT 9: Colonialism & Literature
UNIT 10: Colonialism: History of Violence
UNIT 11: Colonialism & Writers

UNIT 8: COLONIALISM: DEFINITION AND SCOPE

STRUCTURE

8.1 Objectives

- ➤ Student will be able to learn the reasons of Geographical Explorations and Colonialism Actions.
- ➤ Student will be able to explain The Russian and British colonialism.
- ➤ Student will be able to explain the arise of new colonists in the policy of Europe.
- ➤ Student will be able to apprehend the historical process after The First World War.
- ➤ Student will be able to discuss the reasons of traditional colonialism's end.
- ➤ Student will be able to explain the colonialism of The Cold War period.

8.2 Introduction

Colonialism is the establishment and maintenance of one group of people as superior to other peoples and areas,[1][2] often for imperialist control and exploitation, and through a range of practices and relations of colonization, installing coloniality and possibly colonies. That said there is no clear definition of colonialism and definitions may vary depending on the use of the term and context.

Colonialism has existed since ancient times. In the modern period, the concept is most strongly associated with European colonialism, starting in the 15th century and extending to the mid-1900s. At first, conquest followed policies of mercantilism, aiming to strengthen the home-country economy, so agreements usually restricted the colony to trading only with the metropole (mother country). By the mid-19th century, many empires gave up mercantilism and trade restrictions and adopted the principle of free trade, with few restrictions or tariffs.

Missionaries were active in practically all of the European-controlled colonies because the metropoles were Christian. Historian Philip Hoffman calculated that by 1800, before the Industrial Revolution, Europeans already controlled at least 35% of the globe, and by

1914, they had gained control of 84% of the globe. In the aftermath of World War II colonial powers retreated between 1945 and 1975; over which time nearly all colonies gained independence, entering into changed colonial, so-called postcolonial and neocolonialist relations.

8.3 Addressing the Past

The era of colonialism began in the 15th century, when Portugal and Spain started establishing trade outposts and military bases outside of Europe. Later on, the Netherlands, Britain, France, Belgium, Germany, Italy, Russia, Japan and the United States also occupied foreign territories and used violence to impose their rule. By the end of the 19th century, the major colonial powers had divided large swathes of the world between them and were exploiting their resources.

Germany began annexing colonies in Africa and Asia in 1884. Based on overall surface area, by 1914, Germany had the third largest colonial empire after the UK and France. It included parts of the modern-day states of Burundi, Rwanda, Tanzania, Namibia, Cameroon, Togo, Ghana, China and Papua New Guinea, as well as several islands in the West Pacific. After World War I, Germany was forced to hand over all of its colonies to other colonial powers. Global decolonisation took place in several phases. While many countries in Latin America freed themselves from Spanish and Portuguese rule in the 19th century, most African countries achieved independence in the 1960s.

Many of the disparities between the former colonial powers and the former colonies remained, however, both with regard to the distribution of wealth and in terms of global political and economic influence. These disparities continue to determine international development cooperation to this day.

That system of colonization, began in the 15th and 16th centuries with the European military conquest of the world and violent subjugation of its people. It was marked by extractivism of raw materials, slavery, repressive rule, and the creation of hierarchies based on external characteristics that became known as *race*. It's impossible to understand racism--or its undoing--without understanding this history and system associated with its origin.

European colonialism raged throughout the world for several hundred years. The map in this section shows just one example (Africa) of how few countries ruled over just how many. During this time, Europe developed itself, underdeveloped the nations it ruled, exacted all manners of human rights violations upon them, and set up racialized class hierarchies with themselves at the top and indigenous and enslaved people at the bottom. Millions of people were killed in service to this, the European quest for world dominance and extreme wealth, and populations were moved all over the world to meet its ever increasing desires.

European colonialism mostly ended by the mid 20th century, but its effects remain in the form of neocolonialism, rampant poverty and civil unrest in the destabilized former colonies, and race-based hierarchies in former metropoles and colonies alike. "Racism appears then,"

according to South African scholar Walter Memmi, "not as an incidental detail, but as a consubstantial part of colonialism. It is the highest expression of the colonial system and one of the most significant features of the colonialist. Not only does it establish a fundamental discrimination between colonizer and colonized, a *sine qua non* of colonial life, but it also lays the foundation for the immutability of this life" (Memmi 74). According to many colonialists, "The United States, as a settler colonial nation-state, also operates as an empire" (Tuck and Yang).

8.4 Colonial Period - Definition

"Heaven and earth never agreed better to frame a place for man's habitation."
John Smith, founder of the colony of Virginia, 1607 Within the span of a hundred years, in the seventeenth and early eighteenth centuries, a tide of emigration -one of the great folk wanderings of history-swept from Europe to America. This movement, impelled by powerful and diverse motivations, built a nation out of a wilderness and, by its nature, shaped the character and destiny of an uncharted continent.

The first shiploads of immigrants bound for the territory which is now the United States crossed the Atlantic more than a hundred years after the fifteenth- and sixteenth-century explorations of North America. In the meantime, thriving Spanish colonies had been established in Mexico, the West Indies, and South America. These travelers to North America came in small, unmercifully overcrowded craft. During their six- to twelve-week voyage, they subsisted on meager rations. Many of the ships were lost in storms, many passengers died of disease, and infants rarely survived the journey. Sometimes tempests blew the vessels far off their course, and often calm brought interminable delay.

Definitions:

Collins English Dictionary defines colonialism as "the practice by which a powerful country directly controls less powerful countries and uses their resources to increase its own power and wealth". *Webster's Encyclopedic Dictionary* defines colonialism as "the system or policy of a nation seeking to extend or retain its authority over other people or territories". The *Merriam-Webster Dictionary* offers four definitions, including "something characteristic of a colony" and "control by one power over a dependent area or people".

The *Stanford Encyclopedia of Philosophy* uses the term "to describe the process of European settlement and political control over the rest of the world, including the Americas, Australia, and parts of Africa and Asia". It discusses the distinction between colonialism, imperialism and conquest and states that "[t]he difficulty of defining colonialism stems from the fact that the term is often used as a synonym for imperialism. Both colonialism and imperialism were forms of conquest that were expected to benefit Europe economically and strategically," and continues "given the difficulty of consistently distinguishing between the two terms, this entry will use *colonialism* broadly to refer to the project of European

political domination from the sixteenth to the twentieth centuries that ended with the national liberation movements of the 1960s".

The Times once quipped that there were three types of colonial empire: "The English, which consists in making colonies with colonists; the German, which collects colonists without colonies; the French, which sets up colonies without colonists."[11] Modern studies of colonialism have often distinguished between various overlapping categories of colonialism, broadly classified into four types: settler colonialism, exploitation colonialism, surrogate colonialism, and internal colonialism.

Some historians have identified other forms of colonialism, including national and trade forms.

➢ **Settler colonialism** involves large-scale immigration by settlers to colonies, often motivated by religious, political, or economic reasons. This form of colonialism aims largely to supplant prior existing populations with a settler one, and involves large number of settlers emigrating to colonies for the purpose of establishing settlements.[12] Argentina, Australia, Brazil, Canada, Chile, China, New Zealand, Russia, South Africa, United States, Uruguay, and (controversially) Israel, are examples of nations created or expanded in their contemporary form by settler colonization.

➢ **Exploitation colonialism** involves fewer colonists and focuses on the exploitation of natural resources or labour to the benefit of the metropole. This form consists of trading posts as well as larger colonies where colonists would constitute much of the political and economic administration. The European colonization of Africa and Asia was largely conducted under the auspices of exploitation colonialism.

➢ **Surrogate colonialism** involves a settlement project supported by a colonial power, in which most of the settlers do not come from the same ethnic group as the ruling power, as was the case of the British Mandate for Palestine.

➢ **Internal colonialism** is a notion of uneven structural power between areas of a state. The source of exploitation comes from within the state. This is demonstrated in the way control and exploitation may pass from people from the colonizing country to an immigrant population within a newly independent country.

➢ **National colonialism** is a process involving elements of both settler and internal colonialism, in which nation-building and colonization are symbiotically connected, with the colonial regime seeking to remake the colonized peoples into their own cultural and political image. The goal is to integrate them into the state, but only as reflections of the state's preferred culture. The Republic of China in Taiwan is the archetypal example of a national-colonialist society.

➢ **Trade colonialism** involves the undertaking of colonialist ventures in support of trade opportunities for merchants. This form of colonialism was most prominent in 19th-century Asia, where previously isolationist states were forced to open their ports to Western powers. Examples of this include the Opium Wars and the opening of Japan.

8.5 Scope of Colonialism

The confusion about the meaning of the term imperialism reflects the way that the concept has changed over time. Although the English word imperialism was not commonly used before the nineteenth century, Elizabethans already described the United Kingdom as "the British Empire." As Britain began to acquire overseas dependencies, the concept of empire was employed more frequently. Imperialism was understood as a system of military domination and sovereignty over territories. The day to day work of government might be exercised indirectly through local assemblies or indigenous rulers who paid tribute, but sovereignty rested with the British. The shift away from this traditional understanding of empire was influenced by the Leninist analysis of imperialism as a system oriented towards economic exploitation. According to Lenin, imperialism was the necessary and inevitable result of the logic of accumulation in late capitalism. Thus, for Lenin and subsequent Marxists, imperialism described a historical stage of capitalism rather than a trans-historical practice of political and military domination. The lasting impact of the Marxist approach is apparent in contemporary debates about American imperialism, a term which usually means American economic hegemony, regardless of whether such power is exercised directly or indirectly (Young 2001).

Given the difficulty of consistently distinguishing between the two terms, this entry will use colonialism as a broad concept that refers to the project of European political domination that began in the early sixteenth century. While the national liberation movements of the post-World War II era brought formal colonization to an end in many parts of the world, Indigenous peoples still live in settler-colonial states, and there are on-going struggles to reclaim control of traditional territories. Post-colonialism will be used to describe the political and theoretical struggles of societies that experienced the transition from political dependence to sovereignty. This entry will use imperialism as a broad term that refers to economic, military, political domination that is achieved without significant permanent European settlement.

8.6 Summary

 Colonialism in the modern sense began with the "Age of Discovery", led by the Portuguese, who became increasingly expansionist following the conquest of Ceuta in 1415, aiming to control navigation through the Strait of Gibraltar, spread Christianity, amass wealth and plunder, and suppress predation on Portuguese. The social impact of colonialism was also significant, as it led to the imposition of Western education, language, and cultural values. The caste system was also reinforced and institutionalized, which further divided and marginalized the Indian society.

8.7 Key Terms

- **Border:** Border and boundary both refer to a dividing line that separates one realm from another (national, cultural, etc). Borderland, as a district of land surrounding the border, offers a liminal space where two different cultures and nations encounter one another and challenge the seemingly stable and definite ideology of the center.

- **Cosmopolitanism:** (From the Greek word cosmopolites, meaning "citizen of the world") broadly describes the concept of community that brings together a diversity of individuals from different places, backgrounds, and cultures, and develops political, economic, ethical, and cultural relationships between its members so as to foster a shared communal identity.

- **Creole:** The word 'creole' is "derived from the Portuguese crioulo, and is a word tied closely to transatlantic empire. It came to designate the European whites born in the New World but the current OED version of the term "creole" is someone born and naturalized in the West Indies or other parts of America, but of European (usually Spanish or French) or African origin; the distinction is not one of race, but rather of birthplace. In the Caribbean and Latin America, the term can designate mixed race heritage. As a literary concept it signifies the mixing of cultural signifiers and narratives.

- **Empire:** (From the Latin word imperium, "power"; adj.: "imperial"; cf: "imperialism") is a geopolitical system that combines territorial conquest/acquisition, military occupation, economic management, and cultural diffusion and hegemony. Empires typically operate through uneven distributions of power, with a metropolitan center and a set of far-flung, often ethnically distinct provinces or domains. "Imperialism" is often used interchangeably with "colonialism," although the terms are distinct; not all empires use colonies or colonial settlement.

8.8 Review Questions

1. What is the difference between colonialism and imperialism?
2. In what ways was Marx ambivalent in his attitude to colonialism?
3. How does Marx's theory of ideology inform more recent forms of post-colonial thought?
4. What does it mean if the colonial structure is "Manichaean"?
5. How does Sartre position the colonizer in relation to the colonized?

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UNIT 9: COLONIALISM & LITERATURE

STRUCTURE

9.1 Objectives

➤ The learners will be able to establish a connection between colonialism and literature.
➤ The learners will understand the history of colonization.
➤ The learners shall understand the implications of colonization on the whole world.
➤ The learners will be knowing the concept of colonialism from different aspects.
➤ The learners shall grasp the major philosophers and thinkers.

9.2 Introduction

Colonialism refers to a practice of domination that involves the subjugation of one group over another. While defining colonialism it becomes difficult to explain it without referring to Imperialism. Frequently the two concepts colonialism and imperialism are treated synonymously. Like colonialism, imperialism also involves political and economic control over a weak or dependent country. The etymology of the two terms makes clear about their differences. The term colony comes from the Latin word *colonus*, meaning farmer. The practice of colonialism involves the shift of population to a new land, where the newcomers live as permanent settlers but maintained political allegiance to the country of their birth. The term imperialism, on the other hand, is derived from the Latin term *imperium*, which means to command. Hence, the term imperialism draws attention to the way with which one country exercises power over another; whether through settlement, sovereignty, or indirect mechanisms of control.

Colonialism has become an integral part of the world history from early modern period to the period when decolonisation began. The history of expansion show that not only the early colonial powers such as Spain and England but also the later colonial powers like Germany, Japan or the USA have contributed in the changing face of the world. But no continent has either planned or formed colonies and justifiedits act in the world on the basis of "civilizing mission" as done by modern Europe. Spain and Portugal in signing a Treaty of Tordesillas

on 7 June 1494 make a declaration—a declaration that was a genuine European claim to hegemony. The extraordinary continuity of Chinese colonialism or that of the Aztecs in CentralAmerica before the Spaniards arrived is indeed structurally comparable to modern European expansion. But similar to the Phoenician and the Roman empires, thephenomenon of expansion usually ended with colonisation and not in colonial development. All directly or indirectly participated in the colonial division of the world. The Treaty of Tordesillas (1494) put global power thinking into words that perceived of colonial possessions as a political, economic and cultural right, last not least even as an obligation to a civilizing mission that was only definitively shaken with the independence of India in 1947. These two dates mark the start and decline of a key problem in the history of Europe, perhaps even its most momentous, that the always precarious colonial rule caused complex competitions among Europeans justas much as among the indigenous population in the colonies, that it was able to simultaneously create cooperation and close webs of relationships between conquerors and the conquered, and that it was never at any time free of violence and war, despotism, arbitrariness and lawlessness. This turns the simultaneity and multitude of European colonialisms and imperialisms into a border-bridgingexperience.

9.3 Establishment of Colonies: The Major Players in the Age of Exploration

The Age of Exploration started with a larger interest of the European nations in exploring, settling and claiming the geographical territories of the New world. The individual explorers received sponsorship from their nations with a planned intention behind.

Spain:

The Spanish monarchy sponsored Christopher Columbus's journey in search of Asia. The explorer could not reach Asia and instead in the year 1492 landed on the Bahama Islands. With a strong determination the very next year in 1493 he established a settlement of Santo Domingo that can serve as a base from where he can start his further exploration of routes towards Asia. In the same year 1493 with the Pope's declaration over land authority of Spain, a dispute erupted between Spain and Portugal the two nations having great sea power. The dispute over the lands towards the west of Azores and the Cape Verde Islands was solved with a Treaty of Tordesillas in 1494, a compromise reached between the two nations regarding exclusive land authority of Spain. With the Treaty signed, the future discoveries were to be divided between Spain and Portugal; both would lead in exploration of the New World—the Portuguese focusing on the navigation and geographical observation while Spain concentrating upon expedition and colonization.

Spain soon sent continuous groups of explorers led by Conquistadors into South America to look for gold, slaves and trade routes. By 1522 and 1536 Spain conquered the Aztecs in Mexico and the Incas in Peru respectively. Conquistadors exploited the native tribes for their treasure and for their labour. They established big estates where the natives' slaves were employed who later died due to malnutrition, fatigue and various diseases. But their

deaths did not ruin the estates rather their place were taken by the African slaves brought by the Portuguese traders.

Spain even expanded its claim on North America. It conquered Florida in 1513. It discovered the Mississippi river in the south east of United States in 1539. A fortress was built in St. Augustine, Florida as a symbol of a successful European settlement by Spain in 1565. In 1610 the Spanish settlers established a colony of Santa Fe in the southwest of America. In this effort to establish their supremacy in the Northern part of America, Spain had to fight with the British settlers and destroy many forts established by them.

France:

France with the efforts of the explorer Jacques Cartier and his explorations of the Northwest Passage he had undertaken in his three voyages between 1534-1542, could establish an early dominance over North America's major waterways. Although by 1562 the French settlers tried to settle in South Carolina but most of their efforts in making permanent settlements failed. In 1564 with the Spanish attack, a French settlement near Jacksonville in Florida was destroyed. The French earned profit through fur trade, and want to expand it by setting up different trading centres in Newfoundland, Maine and other western regions. The credit of establishing the first permanent French settlement at Quebec in 1608 goes to Samuel de Champlain who went on to create trade relations with the Native American Tribes. A harmonious business relationship established by the French with the Native Americans led them to control major waterways—St. Lawrence River, Mississippi River, the Great Lakes—along with the central portion of land.

The Netherlands:

In 1609 the Dutch East India Company showed interest in making settlements in North America only when Henry Hudson sailed up to the Hudson River (named after him). With an intention to establish a settlement in New Amsterdam near the Hudson River the Dutch bought Manhattan Island from the native Americans in 1625. The Dutch in the colony concentrated only upon fur trade that earned them a great profit. They had no intentions of expanding their settlement. In 1664 due to a conflict between England and Netherlands, the English attacked the Dutch colony at Amsterdam, destroyed it, renamed it as New York and took control over it.

England:

In 1947 John Cabot an explorer was sent across the Atlantic in lieu of the New World by the then King Henry VII of England. His sea voyage became successful and he could claim Nova Scotia, Newfoundland along with the Grand Banks for the King of England. But the explorer's efforts became futile as the English could not sustain their focus upon exploiting the New World for long due to certain domestic issues that drew their attention more than anything else. Therefore, the power of England in the New World could not be felt in the first half of the sixteenth century.

In the second half of the sixteenth century the Monarchy of England was attracted by the bounteous wealth and riches poured into Spain from the New World in America and the West Indies. The attention towards the abundant wealth was drawn in 1570s when Captain Francis Drake and others brought riches to England after looting and plundering the Spanish ships carrying cargoes and treasures from America. Moreover the religious groups especially the Puritans of England who were against the Churchof England and its practices showed a desire to settle in the New World where they could practice their religion without any hindrance and interference from the English Church.

In 1584, England under Sir Walter Raleigh armed with a royal charter established a settlement—Roanoke—on an island off the coast of North Carolina. But the settlement was destroyed as it had to face regular raids by the native American tribal groups. With English attention towards the wealth of the New World and their notoriety in plundering the Spanish ships, Spain felt threatened by the British sea power and its Puritan settlements strengthening its position in strategic and crucial posts to gain a stronghold in the New World. To end this rivalry Spain sent Spanish Armada in 1588 to the coast of England to attack and destroy its sea power. But the fierce battle turned into England's favour making its stand further stronger as a naval power. But the struggle between England and Spain continued through sixteenth century because of which direct government investment on colonization got jeopardised. Hence in the seventeenth century English colonization was left in the hands of joint-stock companies that collected funds for colonization by selling public stock. Besides, the Puritan groups took a brave step in settling up in colonies in the New World with a desire to lead a puritanical life of their choice without any fear of condemnation or persecution.

9.4 The Colonial Economy

The main intention of the British government behind setting up of colonies in the New World was to earn wealth and riches. The prime focus of earning was through trade.In 1650 the British Government made a policy of profit making in international trade. The policy of mercantilism—increase of exports than imports—builds the economy of a nation. The English therefore passed regulatory laws to improve their economy. According to the law Americans would provide raw materials to England to produce manufactured goods that could be marketable both in European markets as well as in the colonies back in America. There would be no competition between America and Britain in manufacturing industry. The goods and cargoes from America would be channelized only to Britain and to no other country. In order to implement a mercantile trade balance the English Parliament passed four Navigation Acts that restricted colonial trade such that it would only benefit Britain. Only English ships were allowed to pass through imperial ports and ships carrying rice, tobacco, furs and other materials could not head towards foreign nations without going through Englandand Scotland.

The colonists did not support trade restrictions on them and therefore resorted to smuggling.

The English though had passed navigation and trade laws that went into their favour but they also implemented a policy of salutary neglect which made them not to enforce certain trade laws that created unrest among the colonial population. British never wanted to lose support from the colonial population because they were their close allies when it came to fight against France another powerful nation that hadearned superiority in establishing colonies in the New World along with the English.

The British trade had a triangular route that linked the American Colonies. Rum from New England was brought to Africa and was traded in return of slaves. Slaves from Africa were taken to West Indies to be traded for sugar and molasses which was takento England as raw material for the production of rum that had European as well as colonial market. The trade policy followed gave rise to a kind of division in the colonial society—slaves and that of the merchants. The merchant class being wealthy formed a dominating class over the slaves and could influence the political scenario inthe colonial world.

The Eurocentric international trade policy and the triangular trade route and marketing system followed by the British and its colonies in the North of America developed structural and economic dependency in South of America. Progress in the industrialization and economy of the North created depletion in the Southern economy which in turn affected their society and culture. The dependency of the South and its exploitation in the hands of the European powers resulted in racism— making European thoughts, culture and standards superior. Moreover, the concept of evolution and the unalterable difference given by Social Darwinism provided validity to the European structure of superiority. The acknowledgement of such a claimformed the basis of imposition of European civilization as modern and progressive upon the rest of the world terming them as the other or the opposite—barbaric, despotic and regressive.

9.5 Colonialism in Literature

First off, what precisely does "colonial literature" or "postcolonial literature" mean? Book Riot tackled this question in their post on the subject, but I think we could get a little more nuanced in our discussion. Typically, "colonial literature" refers to a work written during a period of time when one country was actively participating in the colonization or imperialistic exploitation of another geographic area. For the record, colonization means that the imperial power sent its people to live in a different place (such as the British sending British people to live in South Africa or parts of what is now the United States), but there are many sites that experienced colonialism even if they were not formal colonies. These include places like Puerto Rico, which is governed by the United States but not granted statehood, or Nigeria, which was largely ruled without British inhabitants, but was instead a site of palm oil extraction and cash-cropping. Colonial literature is traditionally written by the colonizers– that is, the Europeans or Americans who held the power and engaged in the practice of colonizing or exploiting another geographic area.

Example:
  1. Joseph Conrad's *Heart of Darkness* is a stunning, disturbing piece of Colonial

<u>Literature</u>, because it A) Takes place within a site of empire (Africa) B) Discusses the practices of imperialism (in this case, both the economic and the social aspects) and C) Does not discuss a world without empire. Conrad isn't making an argument that everyone would be better off without empire. He is critiquing the process and commenting on its results, but his world is one where empires exist, without question.

9.6 Summary

Some critics regard binary models of coloniser-colonised relations as too narrow to capture the full dynamics of imperial and post-imperial modernity. What has been seen as the open-ended or 'rhizomatic' qualities of empire has generated rich ethnographic work on such people as the 'mobile cosmopolitans' whose far-flung trading and religious networks challenged the boundedness of all the imperial systems that sought to contain them (Ho 2004). But for theorists including Barlow (1997) and Chakrabarty (2012), colonialism is modernity's most important progenitor and the source of its most toxic forms and penetrations. These include its corrosive powers of individuation and commodification, and its routinization of state violence through the practices of bureaucratized truth-seeking: ranging from the legalistic witch-hunts of Spanish-ruled Peru to the treaties and constitution-making of more recent colonial regimes.

9.7 Key Terms

- **Otherness:** There are however problems with or complexities to the concept of otherness, for instance: otherness includes doubleness, both identity and difference, so that every other , every different than and excluded by is dialectically created and includes the values and meaning of the colonizing culture even as it rejects its power to define; the western concept of the oriental is based, as Abdul Jan Mohamed argues, on the Manichean allegory (seeing the world as divided into mutually excluding opposites): if the west is ordered, rational, masculine, good, then the orient is chaotic, irrational, feminine, evil.

- **Hybridity:** An important concept in post-colonial theory, referring to the integration (or, mingling) of cultural signs and practices from the colonizing and the colonized cultures ("integration" may be too orderly a word to represent the variety of stratagems, desperate or cunning or good-willed, by which people adapt themselves to the necessities and the opportunities of more or less oppressive or invasive cultural impositions, live into alien cultural patterns through their own structures of understanding, thus producing something familiar but new).

- **Diaspora:** The dispersion of Jews outside of Israel from the sixth century B.C., when they were exiled to Babylonia, until the present time. 2. often diaspora The body of Jews or Jewish communities outside Palestine or modern Israel. 3. diaspora a. A dispersion of a people from their original homeland. b. The community formed by

such a people: "the glutinous dish known throughout the [West African] diaspora as ... fufu" (Jonell Nash).   4. diaspora A dispersion of an originally homogeneous entity, such as a language or culture: "the diaspora of English into several mutually incomprehensible languages" (Randolph Quirk).

9.8 Review Questions

1. Discuss the impact of colonialism on literature.
2. Explain elaborately the major works written during and after colonization.
3. Elucidate the different text with reference to colonialism.
4. Discuss how colonialization created an impact on the economy.
5. Explain elaborately the spread of colonialism all over the world.

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UNIT 10: COLONIALISM: HISTORY OF VIOLENCE

STRUCTURE

10.1 Objectives

➢ The learners shall understand colonialism against the background of violence.
➢ The learners shall know regarding the waves of colonialism.
➢ The learners will know regarding the issues in colonial violence.
➢ The learner will know about the social reaction to colonialism.
➢ The learners shall gain idea regarding the phases of colonialism.

10.2 Introduction

Colonialism refers to the combination of territorial, juridical, cultural, linguistic, political, mental/epistemic, and/or economic domination of one group of people or groups of people by another (external) group of people. European colonialism refers to the various formulas of territorial domination effected by European powers upon non-European people (indeed, upon much of the world), from the late 1400s to the mid- to late 1900s. These European countries included Belgium, Britain, Denmark, France, Germany, Italy, Norway, Portugal, Russia, Scotland, Spain, Sweden, and the Netherlands. At various points in modern history, European powers colonized, in some form, most of Africa, the Americas, Asia, Europe, Oceania, the Middle East and the Arctic (excluding Antarctica). As with any large-scale, multidimensional, and socially holistic phenomenon, there is incomplete transferability of the characteristics of one form of European colonialism upon another. Heterogeneous material practices and imaginaries emerge(d) from and within European colonial systems. These colonialisms are extensive, porous, and dissimilar imagined and material (re)orderings of the world. Frictions and power struggles between European powers as well as colonial subjects for the control over territory, markets, labor, and ideology shaped the patterns of European colonialism.

Interdisciplinary scholars working within colonial studies demonstrate the disunities, ambiguities, and incoherence of European colonialisms, including how they were practiced and experienced distinctly according to historical context, local geographies, colonial policy,

precolonial sociopolitics, and more. As such, these epochal terms are problematic. The "precolonial," for example, was never absolute nor static and some scholars have argued these are inappropriate frames for understanding the rich range of human history. The Nigerian political philosopher Olúfẹ́mi Táíwò writes of the limitations of the dominant historical imposition of precolonial, colonial, and post-colonial upon African societies as explanatory categories. He argues that the preeminence given to these epochal structures works to essentialize African societies, reduce appreciation for people's agency, and misrepresent the dynamism of culture.

Colonial domination, law, appropriation, and containment were distinct and dynamic over time in each respective colonial territory, but European colonialisms shared various broad tendencies. Chief among them were (a) the initial penetration and restructuring of colonial markets, territories, and cultures by concessionary companies and Christian missionary work; (b) "accumulation by dispossession," or colonial enrichment through legalized territorial domination, natural resource extraction, forced labor, and tax administration (later to be replaced by colonial debt burdens and subsequent economic restructuring); and (c) racialized, patriarchal, and heteronormative logics and shared white supremacy that afforded ideological foundations for European colonialism.

10.3 Historical Perspective

The treatment of the Indigenous people on the land now known as the United States is just as horrifying. The primarily British Europeans who settled here — just like the Europeans who settled in Africa and the rest of the Americas — overall did not care that there were people already living on the land. The majority did not want peace and harmony between cultures; they wanted the land for themselves. They did not want to share the abundant resources; they wanted to generate wealth to fill their own pockets. Most had no respect for Indigenous cultures or histories; they wanted to enforce their own instead. These colonizers did not care that land was considered sacred and communal. Most believed that everything, including the earth, was meant to be bought and sold.

Unlike the colonial occupation of much of the African continent, however, the Europeans who settled in the United States never left. This is called settler colonialism, a distinct form of colonialism that seeks to replace, often through genocide and forced assimilation, an Indigenous population with a new settler population. A settler is defined as any non-Indigenous person living in a settler-colonial state like the United States, Canada, Australia, or New Zealand. Understanding settler colonialism allows us to see colonialism not as a singular event, but an ongoing process of violence against and erasure of Indigenous people. The Europeans who first settled along the East Coast of the United States believed it was their Manifest Destiny, or God-granted right, to claim territory for themselves and their posterity. As they spread across the entirety of the continental U.S., they pushed the Indigenous populations — who had lived on and tended to the land for millennia — farther and farther west. Native Americans were moved to reservations — parcels of land that were barren and far from economic opportunities. In 1830, President Andrew Jackson, hailed by President Donald Trump and commemorated on the U.S. $20 bill, signed the Indian Removal

Act, which led to the forced removal, relocation, and mass death of thousands of Indigenous people. In 1838, the Cherokee were forced west by the U.S. government, which seized control of their land. Forced to walk thousands of miles, an estimated 4,000 Cherokees died on what would later come to be called the "Trail of Tears."

10.4 Social Reaction to Colonialism

Wherever colonialism has manifested in the world, from all over the Americas to every corner of the African continent, it has been met with a fierce struggle of resistance. Throughout history, Indigenous people have routinely risen up and successfully overthrown colonial powers, demonstrating that while colonizers may steal land and resources, they can never steal the dignity of a people determined to be free.

In the United States, ongoing protests in Minnesota are being waged against the proposed Line 3 oil pipeline, which the tribes who live along its planned route say would violate their sovereignty. Led by the Ojibwe people, the protestors, or water protectors, decry the pipeline's potential impact on climate change, historic and sacred sites, and the water supply and food systems. Just a few states away, NDN Collective, an Indigenous organization based in South Dakota, launched a Land back campaign in 2020 calling for the return of all public lands to Indigenous people, beginning with Mount Rushmore. The Land back manifesto says the campaign's goal is a "reclamation of everything stolen from the original Peoples: land, language, ceremony, medicine, kinship." These are just a few examples of protests across the country being waged to remind us that decolonization, or the struggle to free oneself from the shackles of colonial rule and tyranny, is not a metaphor.

10.5 Colonialism – History of Violence

The violence of colonial thinking continues to shape the trajectories of countries that were once colonizers too. Colonizers believed the world was theirs for the taking, saw Black, Indigenous, and other people of color as disposable, and believed that nothing mattered more than the currency in their pockets. The world's wealthiest countries continue to hoard the earth's resources, and their unending quest for profit continues to trump the needs of the majority of people.

10.5.1 The issue of colonial violence

Historians ask lots of questions, and sometimes these questions end up on high school history tests. "Was colonialism good or bad?" used to be a popular history exam question. Not anymore. It's not that we can't find small examples of "good" results about colonialism. Rather, it's because we recognize that colonialism overall caused tremendous suffering and violence. Listing what was "good" and "bad" about it, as if those lists could have equal weight, avoids the difficult but important task of recognizing the suffering caused by colonialism. But that certainly doesn't mean we have settled all our questions about colonialism.

➢ Violence for control

Henry Morton Stanley was one of Britain's most famous colonial explorers. His months-long trek across central Africa was celebrated at the time as a great act of courage and skill. It was also incredibly bloody. Stanley stole the food he needed from any community he came upon. He and his men attacked villages. They tried to exterminate people who might delay or stop them. Stanley loaded his guns with explosive bullets, an act frowned upon in Europe but somehow permissible when shooting at Africans. Stanley's expedition left a trail of dead bodies across the middle of the continent, and he wasn't afraid to write about it. Was this because he knew that most of his readers in the United States and Britain would agree this was how you "tame" a "savage" continent? What was Stanley's true point of view? Was his behavior desperate acts of a hungry man? Or did he just think it was okay to treat other people—in this case Africans—in this way?

Colonialism was a process of taking control of territory—in Asia, or the Pacific, or Africa, or elsewhere. People already lived in these regions, and they generally didn't want to be colonized. So colonizing people was done by force. Of course, there was violence in all of these places before colonialism. But imposing colonial control was often especially bloody for several reasons. First, whether European, or American, or Japanese, the colonial power usually had modern weapons that were far deadlier than what the locals had. Second, they were generally much fewer in number than the local inhabitants, and felt like they needed to use these weapons to make up for the difference in numbers. Finally, the imperial powers generally had to destroy the governments and systems that already existed in order to turn these countries and peoples into colonies and subjects.

Once colonialism was established, you might think the violence subsided. And to some degree, large-scale massacres and warfare did decrease after conquest. But control still had to be maintained. Specifically, small groups of people were still trying to rule over large groups who mostly didn't want to be ruled. That's why colonialism often remained quite brutal even after it was established. Some actions that would had been forbidden back home were allowed for officials in the colonies. Brutal punishments were common, including whippings and even death for people who resisted the colonial government. Colonial officials were allowed to force locals to serve as laborers and punish entire communities for the actions of one person.

➢ Violence for profit

Let's go back to Stanley's expedition for a second. His violence wasn't limited to local communities. Stanley's European adventurers were supplied with African workers who carried everything they needed. Stanley frequently wrote that he had these workers beaten for not working hard enough, and at one point even executed a worker for running away.

Stanley's treatment of his workers was not that unusual. One of the purposes of colonialism was to make a profit, and that meant making African, Asian, Caribbean, and other colonized people work hard for very little or no pay. Recruitment was often by force—colonizers told local communities to turn over some laborers to work for no pay or face the consequences. Companies and colonial governments also often resorted to beatings and other kinds of violence. Some of the most devastating examples of this violence occurred on big projects such as railroad construction or in the transportation of raw materials from the interior of colonial regions, to the coasts where they could be transported to factories in Europe, the United States, or Japan. In some cases, tens of thousands of laborers died from maltreatment and disease on these projects.

Even where colonial companies and plantations weren't profitable, systems arose to extract money from local populations to subsidize (provide money for) them. One of these systems taxed colonial subjects, and forced them to pay their taxes in the form of cash. The only way to get that cash was to work on plantations or mines, where they were poorly paid. Moreover, the money from their wages, which they paid in taxes, then went to their employers that ran the plantations and mines in the form of subsidies. So it was almost as if they had never been paid at all!

Sometimes, colonial law technically protected local populations from the worst kinds of violence. In Indochina (today's Vietnam, Cambodia, and Laos), for example, French law prohibited physical punishment of workers on plantations and public work projects. However, it allowed for other abuses such as forced labor and 15-hour working days with no breaks and poor food and water. And a lot of evidence shows that plantation owners and supervisors often beat workers, ignoring the law. A few officials and owners were punished—fined or even fired— but others got away with it.

The abuses seen in Indochina were pretty common. A more extreme example of colonial violence for profit was the system set up in the Congo, the same region where Stanley had traveled. King, Leopold II of Belgium conquered much of the Congo. He sought quick profit in this region, in particular by extracting rubber, which grew there naturally. The Industrial Revolution created a high demand for rubber, which was used as seals and for belts that drove machinery, and of course for tires. Leopold recruited mercenaries from all over Europe, and put them in charge of mostly African troops from other regions. Then Leopold demanded that the mercenaries force the locals to gather as much rubber as possible. Families were forced to work non-stop, or be shot. They could not even gather enough food to feed themselves, but had to constantly collect rubber. If they failed to gather enough, they would be punished by beatings or other atrocities (horrors), including having their hands cut off.

> ➢ **Civilizing violence**

The ideology of colonialism justified violence in at least two ways. For one, colonial racism said that it was okay for self-proclaimed "superior" people to punish those they deemed

inferior. People who believed this sometimes claimed that colonial subjects only understood punishment and violence, and nothing else could make them work. However, even those who believed that colonialism had a duty to "civilize" people thought brutality was okay—that it could in fact be a tool of "civilization". They argued that adult colonial subjects needed to be disciplined like children so they would learn to be civilized. And punishment for children in Europe, Japan, or the United States at the time often involved beatings. So it seemed quite natural to use physical punishment. Perhaps this explains why colonial schools, in particular, were incredibly harsh, with children constantly facing beatings if they did not learn their lessons. Many adults today, who were children during the colonial era, tell stories of returning home from school with bruises and scars all over their bodies.

Some violence, however, was less visible—because it was psychological violence. One of the people who first wrote convincingly about this kind of violence was Franz Fanon, a man of African descent who grew up in the Caribbean colony of Martinique. As a psychiatrist working in Algeria, he identified some of the psychological effects of colonialism. Colonial subjects around the world suffered from being constantly told they were inferior, that their culture and language were bad. They were told they should act more like their colonizers. But they were also told that—because of the color of their skin and other factors—they could never actually be equal to their colonizers. This led to a certain self-hatred, for many, and to feelings of inferiority and depression.

These forms of violence made colonies pretty brutal places. Admittedly, this was an era of worldwide brutality and destructiveness. But the violence of colonialism hit deeper than gunfire. It's hard to assess what "good" could have come of it, when weighed against the much heavier physical and psychological suffering it caused.

10.5.2 Two waves of colonialism

There were two great waves of colonialism in recorded history. The first wave began in the 15th century, during Europe's Age of Discovery. During this time, European countries such as Britain, Spain, France, and Portugal colonized lands across North and South America. The motivations for the first wave of colonial expansion can be summed up as God, Gold, and Glory: God, because missionaries felt it was their moral duty to spread Christianity, and they believed a higher power would reward them for saving the souls of colonial subjects; gold, because colonizers would exploit resources of other countries in order to bolster their own economies; and glory, since European nations would often compete with one another over the glory of attaining the greatest number of colonies.

Colonial logic asserted that a place did not exist unless white Europeans had seen it and testified to its existence, but colonists did not actually discover any land. The "New World," as it was first called by Amerigo Vespucci, an Italian navigator and cartographer, was not new at all: People had been living and thriving in the Americas for centuries.

Yet, in many history books, Europe's expansion is remembered as exploration, and the men who helmed ships that landed in foreign countries — and proceeded to commit violence and genocide against native peoples — are remembered as heroes. One of these men, an Italian

explorer named Christopher Columbus, even has a federally recognized holiday to honor him. Columbus thought he was on his way to Asia, but found himself in the Caribbean instead. The first Indigenous people he came across were the Taíno, who accounted for the majority of people living on the island of Hispaniola (which is now divided into Haiti and the Dominican Republic). They had a highly evolved and complex culture. But this did not stop Columbus from claiming the island and its inhabitants for Spain. By 1550, a mere 58 years after he first landed on the island, what was once a thriving culture and community was severely decimated by European diseases and the brutality of a newly instated slave economy.

The second wave of colonial expansion began during the 19th century, centering around the African continent. In what is called the Scramble for Africa, European nations such as Britain, France, Portugal, and Spain sliced up the continent like a pie, creating arbitrary borders and boundaries, and claiming large swaths of land for themselves. These artificial borders split cultural groups, resulting in fierce ethnic tensions that have had devastating ramifications throughout the continent. Indigenous political, economic, and social institutions were decimated, as were traditional ways of life, which were deemed inferior. Among the most brutal of colonial regimes was that of Belgium under King Leopold II, known as "the Butcher of Congo." His well-documented acts of violence against the Congolese people resulted in an estimated 10 million deaths.

10.6 Summary

It may be easy to brush colonialism off as a relic of the past, but we are all living in a world shaped by these histories of brutal and violent conquest. The wealth and prosperity of what were once the most powerful colonial nations in the world can be attributed to the theft of land, resources, and people from former colonies.

10.7 Key Terms

- **Settler-colonialism:** The treatment of the Indigenous people on the land now known as the United States is just as horrifying. The primarily British Europeans who settled here — just like the Europeans who settled in Africa and the rest of the Americas — overall did not care that there were people already living on the land. The majority did not want peace and harmony between cultures; they wanted the land for themselves.
- **Indigenous resistance:** Wherever colonialism has manifested in the world, from all over the Americas to every corner of the African continent, it has been met with a fierce struggle of resistance. Throughout history, Indigenous people have routinely risen up and successfully overthrown colonial powers, demonstrating that while colonizers may steal land and resources, they can never steal the dignity of a people determined to be free.

10.8 Review Questions

1. Henry Morton Stanley's voyage of exploration in Africa is famous. How does the author characterize it?
2. Why, according to the author, was the initial process of taking control of territory through colonialism so violent?
3. How did economic goals (production and distribution) lead to violence in colonialism?

4. How was violence justified ideologically?
5. What, according to Franz Fanon, were some of the psychological effects of colonialism?

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UNIT 11: COLONIALISM AND THE END

STRUCTURE

11.1 Objectives

- ➤ The learners shall be grasping the concept of colonialism from different aspects.
- ➤ The learners will Understand the techniques of rule to compare with other ages.
- ➤ The learners will get to know the economic and cultural aspect of colonialism.
- ➤ The learners will be introduced to the new terms of colonialism.
- ➤ The learners shall develop the creative thinking of comparison.

11.2 Introduction

Postcolonial theory is built in large part around the concept of otherness. There are however problems with or complexities to the concept of otherness, for instance: otherness includes doubleness, both identity and difference, so that every other , every different than and excluded by is dialectically created and includes the values and meaning of the colonizing culture even as it rejects its power to define; the western concept of the oriental is based, as Abdul Jan Mohamed argues, on the Manichean allegory (seeing the world as divided into mutually excluding opposites): if the west is ordered, rational, masculine, good, then the orient is chaotic, irrational, feminine, evil. Simply to reverse this polarizing is to be complicit in its totalizing and identity-destroying power (all is reduced to a set of dichotomies, black or white, etc.); colonized peoples are highly diverse in their nature and in their traditions, and as beings in cultures they are both constructed and changing, so that while they may be 'other' from the colonizers, they are also different one from another and from their own pasts, and should not be totalized or essentialized -- through such concepts as a black consciousness, Indian soul, aboriginal culture and so forth. This totalization and essentialization is often a form of nostalgia which has its inspiration more in the thought of the colonizers than of the colonized, and it serves give the colonizer a sense of the unity of his culture while mystifying that of

others; as John Frow remarks, it is a making of a mythical One out of many... the colonized peoples will also be other than their pasts, which can be reclaimed but never reconstituted, and so must be revisited and realized in partial, fragmented ways. You can't go home again.

11.3 Aspects of Colonialism

Colonialism, broadly defined, is the presence of foreigners in a region at some distance from their place of origin, involved in asymmetrical relationships of domination and exploitation of local populations. In any situation where one society conquers another, there is a comprehensive change in relations between peoples. The conquerors impose a set of norms that impact almost all areas of the conquered society's culture, whether it is in economic relations, religion, gender roles, administration, or class relations. Yet this imposition is never complete. Attempts to stamp out precolonial practices and replace them with foreign ideas have a strong tendency to engender new, and often unintended practices. Individuals in the system are a key component in creating what can be termed a 'colonial praxis'.

Colonialism came relatively late to the Pacific Islands compared with much of Asia and Latin America, for example. Contact with Europeans in the years leading up to the early 1800s had been largely through missionaries, whalers, and traders. This initiated the roll out of certain Western concepts and early constructs of progress and civilization, including the use of money and Christianity. The South Pacific became an important geopolitical area given the competition among maritime powers toward the end of the 1700s and during the early 1800s. Rivalry was especially fierce between France and Great Britain and this was played out in the ocean. Early European involvement in the region then was based on some economic possibilities but became strategic as time went on. Formal colonization began sometimes in the mid-1800s (see Table 3), as there were calls for law and order in the region. This was not a simple case of European power taking possession of well-defined lands in terms of ownership; in some cases, different indigenous groups played each other off through their allegiances to the Europeans. In the case of Fiji, for example, Ratu Cakobau ceded the crown in order to gain protection from the French and in order to gain backing in his conflict with other chiefs of Fiji. Largely, the colonial territories were not settled extensively and were governed from capital cities in Europe. This first wave of globalization brought the Oceanic countries into the circuits of capital dominated by mercantilist forces as very much peripheral territories.

11.4 Techniques of Rule

Colonialism depended upon different techniques of rule—military, administrative, legal and cultural. In the nineteenth century Europe gained technological superiority that depended upon scientific and technological advancement—steam powered gun boat after 1830s, dynamite and machine guns in 1850s, discovery of quinine and othermedical discoveries, etc.

To have control over the administration of the colonies, the European power made certain development within the colonies such as the system of judiciary and revenue. Two-tier rule

came into existence—rule of the colonial masters and of the indigenous authorities—which required a knowledge of local peculiarities. The British colonial masters integrated local traditions and sensibilities in colonial legislation in the colonies both in America as well as in the colonies in India. But most of the legal ordinances were favouring colonial masters who framed them. Their treaties supported Britain and in the development of its economy—opening up harbours and establishing trade and diplomatic relations with the natives. The European settlers were provided with a certain right which allowed them for free movement, rights of land holding, freedom to evangelize along with granting custom privileges and tax benefits. Various diplomats and generals were appointed to advice on the matters of legal and judiciary to promote peaceful business with the natives of the colonizedland. The British rising as a powerful colonial power in the world invited competition as well as unrest among other colonial powers. The rivalries between the colonial powers were regulated through the treatises and conferences such as the Berlin Congoconference of 1884-1885 which led to a peaceful consensus with the division of Africa another colonial world.

With colonial power and its medium of control—education, language, religion, science—the hegemony of Europe and its culture could easily be proclaimed. The major reason for territorial expansion was authenticated on the basis of religion and scientific rationality that served a dual purpose—one in spreading Christianity and theother in increasing the subjects under the British, Spanish or the Portuguese crown. The church made strategies to project an image of tolerance and openness in accepting certain local traditions into Christianity giving the religion an indigenous fervour. The English Evangelical Movement further increased their activity of spreading the message of God to non-Christian areas or to be specific the lands that were not under the British rule. Hence with a religious and economic mission the colonizers led their political ambition by providing a stable administration, health and education within the colonies under the British. An imposed foreign religion, education and legal and administrative laws with an idea of its superiority in comparison to its native counter-parts would generate a sense of dependency among the natives thereby authenticating and recognizing the colonizers as supreme rulers.

11.5 Transforming Events and Resistance

Colonialism became a major scholarly concern in the late 1970s, while postcolonialism came to prominence in the 1980s. Both singly and together, their embrace signalled an attack on perspectives deemed outmoded and inadequate for an understanding of the global world order. A particular target for such challenges has been the concept of imperialism, formerly the dominant idiom in Marxist and related 'world systems' accounts of the global expansion of capitalist modernity (Frank 1978; Wallerstein 1974). In the study of imperialism, scholars' key concerns were with motivations and actions initiated from colonisers' metropoles: the economic logic of empires; how they were structured and expanded. Their treatment of what would now be characterised as 'experience' within the colonised world related largely to structural transformations in the material sphere. The most notable of these were massive social and environmental changes wrought by novel land control systems, including coercive cash-cropping schemes and the widespread destruction of forests and grasslands, and the

forcible creation of new production and labour systems to meet the commodifying needs of Western capitalist economies.

With anthropologists' turn to globally framed historical perspectives in the 1980s, the implications of empire and world systems theory were addressed by some of the discipline's leading innovators. Taussig's (1980) study of the economics of empire in Bolivia focused on Amerindian tin miners' narratives of the Devil as presiding agent of the commoditization of their labour under Spanish rule. And in Sahlins's celebrated account of the death of the English explorer-navigator James Cook at the hands of Hawaiians in 1779, the killing was a transformative event, interpretable through the concept of 'mythopraxis': in the islanders' perceptions, an occurrence taking place in mythic rather than linear time (1985; see Weiner 2006). Sahlins claimed that this was not an account of a fixed Hawaiian cultural framing counterpoised to an equally static Western 'trade and empire' worldview. Instead, mythopraxis allowed for a notion of dialectical conjuncture between two dynamic historicities, thus a forging of something new in the context of this early moment of imperial 'fatal impact'.

11.5.1 Relating the economic and the cultural

Though much contested, such studies created provocative links between anthropologists' concerns with the economic and the cultural, as in Comaroff's treatment (1985) of the southern African Zion Church faith as symbolic bricolage: an expression of 'cultural resistance' to the forced integration of adherents into the alienating structures of capitalist commodity production. In other studies too, resistance to colonial power is discerned not so much in confrontation or counter-hegemonic 'hidden transcripts' (Scott 1990), but in poetics, i.e. the expressiveness and play of the creative mind, as in the imagining of alternative spiritual realities in millenarian 'cargo cults'. Related works on colonial contexts have discerned historicity in the form of invention or co-fabrication in what had previously been seen as timeless ethnographic givens, including 'tribe' in Africa and caste and ethno-religious community in India. This raised the contentious question of whether even grossly disadvantaged subjects were active agents in the making of their new epistemic and material realities, rather than mere recipients of whatever the coloniser constructed and imposed.

Debate about how to relate the economic and the cultural in colonial contexts has been further nourished by anthropologists' studies of the creation of new economies through the mass recruitment of enslaved or indentured labour. In another of Kelly's works dealing with plantation-based sugar production in Fiji (1992), concepts once thought of as universals in economic anthropology are found to be the subjects of highly divergent moral narratives about trade, value, and production. These were not just a matter of disparities in the thinking of whites as opposed to non-whites, or even opposition in the thinking of the island's massive influx of Indian indentured labourers as compared to native Fijians. What is striking in his account is that it was the two key groups of Indian incomers – field workers and trader-shopkeepers – who were sharply divided in their ideas about the morality of trade, value, and labour. Moreover, Kelly finds a way to account for this which productively rethinks and

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elasticises both the Marxist legacy as deployed in colonial political economy studies, and the theories of culture which have been embraced as their alternative.

Despite the sophistication of such ethnographically grounded political economy perspectives, many scholars reject them, even when insisting that they too see the world historically, i.e. marked and shaped by the predatory power of colonisers and their collaborators. The legacy of Marxism in the study of empire has been widely dismissed for its perceived evolutionism: identifying the effects of Western rule as bloody and disruptive for colonised societies, yet still a prelude to progress and emancipation in their transformative structural effects.

11.5.2 Typologies of colonialism

But what has become a very deep scholarly dividing line is the point at which anthropologists have turned their skills of ethnographic specificity to the forging of typologies, distinguishing, as many historians have done, between the effects of different varieties of imperial rule and power. A revealing case is the contrast drawn by Wolfe (2006) between two radically different forms or modes of colonial rule. The first of these was administrative/extractive colonialism, as in British India. Wolfe sees this as based on a framing logic that was dehumanising but not genocidal. It included the idea of the 'native' as a dangerous but desirable asset, making profit for empire through cash-cropping and other precarious forms of land use. Despite its many immiserating effects on indigenous peoples, this for Wolfe was still very different from colonialism in its other conceptual mode: mass-migration or settler colonialism. The critical premise in this case was that of '*terra nullius*' (unclaimed terrain). It defined Aboriginal people as lacking the capacity to understand land as an asset with use-value, which determined for British colonisers who was and was not to be placed within the pale of productive humankind. The result was unabashedly exterminatory: portraying indigenous Australians as a nullity to be expunged, whether by direct violence or eugenicist child-seizure aimed at the 'breeding out' of non-white 'racial stock'.

But rather than hailing this as an exercise in right-minded deconstructive critique, there are critics who see the thinking behind any typologising of colonialism's variants as in itself colonial, a defining of difference which replicates the coloniser's defining and thus silencing of the colonised subject, through the structural violence of 'naming power' (Krautwurst 2003). Studies framed like Wolfe's have thus been condemned as a back-door whitewashing of empire, at odds with the mission of postcolonial criticism to expose and destabilise Eurocentric master narratives and 'discourses of domination' through 'radical re-thinking and re-formulation of the forms of knowledge and social identities authored and authorized by colonialism and Western domination'.

11.5.3 The value of ethnography

Yet there are influential works in which the turning of an ethnographer's eye to the specificities of context have been applauded for providing in-depth accounts of colonial and postcolonial settings, rather than broad-brush accounts of the colonial and postcolonial as

generic states or qualities. Notable examples include treatments of colonial or formerly colonised sites as spaces of distinctive constructions of reality, through the operations of myth, narrative, and other processes of imagination and embodied practice (Ariel de Vidas 2002; Gow 2001; Graham 1998; Stoller 1995). Such works have greatly enriched the ways in which culture itself is understood within and beyond anthropology, revealing the great breadth of its manifestations as experience and reference point in different political and social contexts, for example:

- as an indeterminate meeting ground between alien worldviews and meaning systems;
- as the construction of essences and boundaries defining subjects' ethnic or moral otherness;
- and as a tool of resistance and assertive nationhood (Gupta & Ferguson 1992).

There has also been work on colonial cultural processes in which the concerns of classic land and labour studies have been productively reframed. Authors noting empire's role as solvent of established forms of sovereignty and community and destroyer of livelihoods and environments such as those of pastoralists and hunter/gatherers have enriched these concerns through interest in colonialism's dislocations of identity and selfhood. Key reference points in these explorations of fractured subjectivities and psychic trauma have been such concepts as mimesis, hybridity, and creolization to capture the blendings and assimilations as well as the traumatising disjunctures of the colonial encounter.

Thus, another study by Taussig focusing on the extreme violence of colonial rule in the Amazonian Putumayo (1987) makes the region's ruthlessly labour-hungry mode of rubber production central to his account. But Taussig's claim is that the cruelty displayed towards the Amerindian plantation workers was not a tool used with the cold rationality of means-and-ends 'trade and empire' logic to solve a central problem of colonial political economy: how to control a workforce indifferent to money, clock-time, and the market. What he finds instead is a 'culture of terror' trapping coloniser and colonised in a state of mutual psychic dysfunction. Colonialism's corrosive self/other identity effects are thus a pathology, to be understood in terms drawn from Benjamin and the Frankfurt School theorists Adorno and Horkheimer on the processes of mimesis in the perceiving mind: that is, the compulsive force of one's destabilising identifications with those to whom we are 'other'. The colonisers' horrific acts are therefore to be seen as a projection of their own fears and aggressions. In the alienation and insecurity of colonial existence, the coloniser's disordered mind strives nightmarishly through its mimetic image-making faculties to vest the colonised with an imagined subhuman otherness, in the unattainable hope of expunging or deflecting the savage urges they find within themselves.

Psychic dysfunctionality has been a major reference point in many works identifying the ambiguities of desire and sexuality in colonial settings as central to the 'tensions of empire' (Cooper & Stoler 1997). Stoler united disparate strands of Foucault's work concerned with issues of gender, race, and sexuality to explore the destabilising biopolitical intimacies of interracial households and affective attachments in colonial Southeast Asian contexts (1995; 2002). Much use has also been made of the political psychologist Ashis Nandy's notion of hypermasculinity as a critical dysfunction of the coloniser's condition. Here the male coloniser is to be seen as perpetually unsure of his power, hence compulsively driven to inflate

the expressions of his maleness through the fetishising of manly prowess and comradeship in pursuits such as hunting and team sport (Nandy 1989).

A striking exploration of dysfunctional hypermasculinity in the relations of colonisers and their subjects is provided in Banerjee's account of the sexualised humiliations perpetrated by British officers against prisoners from one of India's most remarkable anti-colonial nationalist groups: the Red Shirts, composed of Muslim Pathans (Pukhthuns) based in what is now the North West Frontier of Pakistan (2000). What Banerjee sees as the source of this abuse is that the Red Shirts were from a group classed by the British as a 'martial race' who had become keen adherents of Gandhi's doctrine of pacifist non-violent resistance. This meant that they were no longer willing to play the game of manly conflict expected of them in the form of the raids and counter-raids which had nourished the white soldiers' fragile male selfhood. This, Banerjee argues, is what generated the sense of psychic challenge to which they responded with eerily Abu Ghraib-like acts of violence.

Psycho-sexual dysfunction is also a central theme in Luhrmann's account of fieldwork with western India's distinctive Parsi community (1996). Under British rule this small urban group was disproportionately influential as a commercial and professional elite, much praised for their modernity: prosperous and Western-educated, both their men and women highly visible in the arenas and pursuits of the colonial public sphere. But in postcolonial India, she found them to have become strikingly akin to what Nandy found for the colonial period: a community enmeshed in the painful psychic life of 'intimate enemies'. In their case, strikingly, this involved entangled relations with other Indians rather than the colonising 'other'. Luhrmann found her informants much afflicted with anxieties about their place in a society where they had lost their former 'collaborator' niche, with these tensions playing out in the form of abiding fears about male Parsis' masculine potency and procreative abilities.

11.5.4 Resistance

What then of the possibility of resistance in conditions of colonial subjugation and rule? The works of the historians and culture theorists whose initial inspiration was Gramsci's neo-Marxist concept of the subaltern (from *subalterno*: the subordinated) identified the workings of an anti-hegemonic 'subaltern consciousness' in such events as India's Pre-Independence Forest uprisings and peasant millenarian movements. Contributors saw these as expressions of a non-elite insurgent value system, wrongly treated as mindless disorder or criminality, both by Marxist historians and triumphalist 'bourgeois nationalist' narratives of the Indian freedom struggle (Guha 1999; see Chaturvedi 2000). Key contributors to this subaltern studies project saw only Gandhi as an exception to their view of organised nationalist movements and leaders as purveyors of 'derivative discourse', i.e. premised on alien concepts of the bourgeois liberal individual, and producing elitist and perniciously gendered scriptings of nationhood (Chatterjee 1986, 2012). Subsequent contributors lost interest in the study of rebellions and popular violence and merged their concerns with those of emerging theorists of colonial discourse and governmentality. Yet the possibility of resistance to the coloniser's power was still a tantalising presence in some of this work. Bhabha's celebrated reading of a key text of colonial discourse, the scholar-official T.B. Macaulay's notorious 1835 *Minute on education*,

raised the provocative possibility that even the most apparently one-sided exercises in authoritative power-knowledge may open up spaces for 'sly subversion' of the coloniser's truth regimes. Thus despite the *Minute*'s unblushing dismissal of India's entire cultural heritage, Bhabha's claim was that the class of 'almost white but not-quite' Western-educated Indians – imagined by Macaulay as compliant props of colonial rule – were actually skilled parodists, using the arts of mimetic burlesque to destabilise the colonisers' sense of confidence and superiority.

11.6 Summary

studies of colonialism and postcolonialism have a future in a world now widely said to require the multidimensional framings provided by today's high-profile theorists of globalization and cosmopolitanism? One sign of the rich potential still offered by the colonialism/postcolonialism field's tools and perspectives is its elasticity, as in the ways its insights have been merged and synthesized with those of other history-conscious areas of research and debate.

11.7 Key Terms

- **Anticolonialism:** Anticolonialism is a broad term used to describe the various resistance movements directed against colonial and imperial powers. The ideas associated with anticolonialism—namely justice, equality, and self-determination—commingled with other ideologies such as nationalism and antiracism.
- **Critical Theory:** Critical theory proceeds from the view of mankind as the creator of history and society; it seeks a society of free actors that transcends the tension between, and abolishes the opposition to, the individual's purposefulness, spontaneity, and rationality and the results of his or her labor.
- **Postcolonialism:** Postcolonialism refers both to a specific historical period or state of affairs—the aftermath of imperialism—and to an intellectual and political project to reclaim and rethink the history and agency of people subordinated under various forms of European imperialism.
- **Third Worldism:** Third-worldism...became the belief that the world would be emancipated by means of the liberation of the poor peoples through revolutionary transformation in the style of Cuba and Vietnam. Thus, whereas traditional Marxist philosophy contended that revolution was class-based and the hallmark of industrialized societies, third-worldism argued instead for socialist revolutions in the poor countries.

11.8 Review Questions

1. Discuss the pre-colonial development in Africa and show how currently peoples mindsets are difficult to transform in development thinking

2. Discuss how religion influenced the investigation, adjudication, and punishment of

citizens during colonial times.

3. Define cultural imperialism. Explain and give an example.
4. How did New Imperialism differ from colonialism?

5. Was Fance's colonial empire larger or smaller after the WWI?

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BLOCK-4: THE ENLIGHTENMENT: IDEAS AND

COLONIALISM TO IMPERIALISM

UNIT 12: Age of Enlightenment: An Introduction
UNIT 13: Age of Reason and Religion
UNIT 14: Imperialism: Definition and Scope
UNIT 15: Imperialism in Literature
UNIT 16: Imperialism Vs Colonialism & Major Philosophers

UNIT 12: AGE OF ENLIGHTENMENT: AN INTRODUCTION

STRUCTURE

12.1 Objectives

- ➢ The Learners shall Identify the core ideas that drove the Age of Enlightenment
- ➢ The learners will be able to grasp the idea of the division of the age of enlightenment.
- ➢ The learners will get the knowledge about the ideas and philosophies of the Age.
- ➢ The learners will be getting an idea regarding the connection between the age and literature.
- ➢ The learners will develop a positive attitude towards the great changes happened in the age and shall apply it in today's modern world.

12.2 Introduction

European politics, philosophy, science and communications were radically reoriented during the course of the "long 18th century" (1685-1815) as part of a movement referred to by its participants as the Age of Reason, or simply the Enlightenment. Enlightenment thinkers in Britain, in France and throughout Europe questioned traditional authority and embraced the notion that humanity could be improved through rational change.

The Enlightenment produced numerous books, essays, inventions, scientific discoveries, laws, wars and revolutions. The American and French Revolutions were directly inspired by Enlightenment ideals and respectively marked the peak of its influence and the beginning of its decline. The Enlightenment ultimately gave way to 19th-century Romanticism.

12.3 Historical Perspective

12.3.1 The Early Enlightenment: 1685 – 1730

The Enlightenment's important 17th-century precursors included the Englishmen Francis

Bacon and Thomas Hobbes, the Frenchman René Descartes and the key natural philosophers of the Scientific Revolution, including Galileo Galilei, Johannes Kepler and Gottfried Wilhelm Leibniz. Its roots are usually traced to 1680s England, where in the span of three years Isaac Newton published his "Principia Mathematica" (1686) and John Locke his "Essay Concerning Human Understanding" (1689)—two works that provided the scientific, mathematical and philosophical toolkit for the Enlightenment's major advances.

There was no single, unified Enlightenment. Instead, it is possible to speak of the French Enlightenment, the Scottish Enlightenment and the English, German, Swiss or American Enlightenment. Individual Enlightenment thinkers often had very different approaches. Locke differed from David Hume, Jean-Jacques Rousseau from Voltaire, Thomas Jefferson from Frederick the Great. Their differences and disagreements, though, emerged out of the common Enlightenment themes of rational questioning and belief in progress through dialogue.

12.3.2 The High Enlightenment: 1730 – 1780

Centered on the dialogues and publications of the French "philosophes" (Voltaire, Rousseau, Montesquieu, Buffon and Denis Diderot), the High Enlightenment might best be summed up by one historian's summary of Voltaire's "Philosophical Dictionary": "a chaos of clear ideas." Foremost among these was the notion that everything in the universe could be rationally demystified and cataloged. The signature publication of the period was Diderot's "Encyclopédie" (1751-77), which brought together leading authors to produce an ambitious compilation of human knowledge.

It was an age of enlightened despots like Frederick the Great, who unified, rationalized and modernized Prussia in between brutal multi-year wars with Austria, and of enlightened would-be revolutionaries like Thomas Paine and Thomas Jefferson, whose "Declaration of Independence" (1776) framed the American Revolution in terms taken from of Locke's essays.

It was also a time of religious (and anti-religious) innovation, as Christians sought to reposition their faith along rational lines and deists and materialists argued that the universe seemed to determine its own course without God's intervention. Locke, along with French philosopher Pierre Bayle, began to champion the idea of the separation of Church and State. Secret societies—like the Freemasons, the Bavarian Illuminati and the Rosicrucians—flourished, offering European men (and a few women) new modes of fellowship, esoteric ritual and mutual assistance. Coffeehouses, newspapers and literary salons emerged as new venues for ideas to circulate.

12.3.3 The Late Enlightenment and Beyond: 1780 – 1815

The French Revolution of 1789 was the culmination of the High Enlightenment vision of throwing out the old authorities to remake society along rational lines, but it devolved into

bloody terror that showed the limits of its own ideas and led, a decade later, to the rise of Napoleon. Still, its goal of egalitarianism attracted the admiration of the early feminist Mary Wollstonecraft (mother of "Frankenstein" author Mary Shelley) and inspired both the Haitian war of independence and the radical racial inclusivism of Paraguay's first post-independence government.

Enlightened rationality gave way to the wildness of Romanticism, but 19th-century Liberalism and Classicism—not to mention 20th-century Modernism—all owe a heavy debt to the thinkers of the Enlightenment.

12.4 Enlightenment Ideas

In the mid-18th century, Europe witnessed an explosion of philosophic and scientific activity that challenged traditional doctrines and dogmas. The philosophic movement was led by Voltaire and Jean-Jacques Rousseau, who argued for a society based upon reason rather than faith and Catholic doctrine, for a new civil order based on natural law, and for science based on experiments and observation. The political philosopher Montesquieu introduced the idea of a separation of powers in a government, a concept which was enthusiastically adopted by the authors of the United States Constitution.

There were two distinct lines of Enlightenment thought. The radical enlightenment, inspired by the philosophy of Spinoza, advocated democracy, individual liberty, freedom of expression, and eradication of religious authority. A second, more moderate variety, supported by René Descartes, John Locke, Christian Wolff, Isaac Newton and others, sought accommodation between reform and the traditional systems of power and faith.

Science came to play a leading role in Enlightenment discourse and thought. Many Enlightenment writers and thinkers had backgrounds in the sciences and associated scientific advancement with the overthrow of religion and traditional authority in favor of the development of free speech and thought. Broadly speaking, Enlightenment science greatly valued empiricism and rational thought and was embedded with the Enlightenment ideal of advancement and progress. However, as with most Enlightenment views, the benefits of science were not seen universally.

The Enlightenment has also long been hailed as the foundation of modern Western political and intellectual culture. It brought political modernization to the West in terms of focusing on democratic values and institutions and the creation of modern, liberal democracies. The fundamentals of European liberal thought, including the right of the individual, the natural equality of all men, the separation of powers, the artificial character of the political order (which led to the later distinction between civil society and the state), the view that all legitimate political power must be "representative" and based on the consent of the people, and liberal interpretation of law that leaves people free to do whatever is not explicitly forbidden, were all developed by Enlightenment thinkers.

In religion, Enlightenment-era commentary was a response to the preceding century of religious conflict in Europe. Enlightenment thinkers sought to curtail the political power of organized religion and thereby prevent another age of intolerant religious war. A number of novel ideas developed, including deism (belief in God the Creator, with no reference to the Bible or any other source) and atheism. The latter was much discussed but had few proponents. Many, like Voltaire, held that without belief in a God who punishes evil, the moral order of society was undermined.

The increased consumption of reading materials of all sorts was one of the key features of the "social" Enlightenment. The Industrial Revolution allowed consumer goods to be produced in greater quantities at lower prices, encouraging the spread of books, pamphlets, newspapers, and journals. Cave's innovation was to create a monthly digest of news and commentary on any topic the educated public might be interested in, from commodity prices to Latin poetry.

12.5 The Impact of the Age of Enlightenment

The Age of Enlightenment was a significant period in history that had a profound impact on society and the way people thought about the world. Let's explore some of the key effects it had on various aspects of life.

o Knowledge and Education: During the Age of Enlightenment, there was a growing emphasis on reason and scientific inquiry. This led to advancements in education and the spread of knowledge. People began to question old beliefs and seek rational explanations for natural phenomena.
o Democracy and Governance: Enlightenment thinkers advocated for democratic principles and the idea that power should reside with the people. Their ideas helped shape modern democratic systems, with a focus on individual rights, liberty, and equality before the law.
o Human Rights and Social Justice: The Enlightenment challenged traditional hierarchies and oppressive practices. Thinkers like Voltaire and Rousseau argued for the rights of individuals, including freedom of speech, religion, and fair treatment under the law. Their ideas laid the groundwork for modern concepts of human rights and social justice.
o Science and Technology: The Enlightenment promoted the scientific method, leading to great advancements in various fields of science and technology. Thinkers like Isaac Newton and Galileo Galilei revolutionized our understanding of the natural world, and their discoveries paved the way for further scientific progress.
o Literature and Art: Enlightenment writers and artists used their talents to convey ideas and promote social change. Novels, plays, and artwork began to explore themes of reason, individualism, and social criticism. This period gave rise to influential works by authors such as Voltaire, Rousseau, and Jane Austen.
o Religious Tolerance: Enlightenment thinkers championed the idea of religious tolerance and freedom of belief. They argued for the separation of church and state, challenging the authority of religious institutions and promoting religious diversity and acceptance.

- o Economic and Social Progress: The Enlightenment had an impact on economic and social systems. The rise of capitalism and free trade can be traced back to this period, as thinkers like Adam Smith proposed new economic theories. Ideas of social progress, meritocracy, and the pursuit of happiness also emerged during this time.

12.6 Summary

In conclusion, the Age of Enlightenment had a far-reaching impact on various aspects of society. It fostered scientific progress, advocated for individual rights and social justice, promoted democratic ideals, and influenced art and literature. Its ideas continue to shape our world, highlighting the enduring relevance of this transformative era in history.

12.7 Key Terms

Reductionism: Several related but distinct philosophical positions regarding the connections between theories, "reducing" one idea to another, more basic one. In the sciences, its methodologies attempt to explain entire systems in terms of their individual, constituent parts and interactions.

Scientific method: A body of techniques for investigating phenomena, acquiring new knowledge, or correcting and integrating previous knowledge that apply empirical or measurable evidence subject to specific principles of reasoning. It has characterized natural science since the 17th century, consisting of systematic observation, measurement, and experimentation, and the formulation, testing, and modification of hypotheses.

Cogito ergo sum: A Latin philosophical proposition by René Descartes usually translated into English as "I think, therefore I am." The phrase originally appeared in his Discourse on the Method. This proposition became a fundamental element of Western philosophy, as it purported to form a secure foundation for knowledge in the face of radical doubt. While other knowledge could be a figment of imagination, deception, or mistake, Descartes asserted that the very act of doubting one's own existence served—at minimum—as proof of the reality of one's own mind.

Empiricism: The theory that knowledge comes primarily from sensory experience. It emphasizes evidence, especially data gathered through experimentation and use of the scientific method.

12.8 Review Questions

1. Adam Smith believed that free trade was far superior to mercantilism. In Smith's view, how does mercantilism inhibit economic growth, and how does free trade solve that problem?
2. What are the major religious belief differences between William Bradford and Thomas Paine?

3. Write an essay in which you discuss why the Enlightenment is also referred to as the Age of Reason.
4. Discuss the role Enlightenment ideals played in the formation of the United States.
5. Discuss Immanuel Kant's major contributions to Enlightenment thinking and some of the ways in which his ideas influenced both his peers and the philosophers who followed.

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UNIT 13: AGE OF REASON AND RELIGION

STRUCTURE

13.1 Objectives

➢ The learners will understand the reason behind the age of reason.
➢ The learner's will be able to know the difference between reason and religion.
➢ The learners shall proceed to think critically regarding the works and major writers of the age.
➢ The learners will know the principles and characteristics of the age.
➢ The learners shall know regarding the social changes of the age.

13.2 Introduction

The **Enlightenment**, also known as the Age of Reason, was an intellectual and cultural movement in the eighteenth century that emphasized reason over superstition and science over blind faith. Using the power of the press, Enlightenment thinkers like **John Locke**, **Isaac Newton**, and **Voltaire** questioned accepted knowledge and spread new ideas about openness, investigation, and religious tolerance throughout Europe and the Americas. Many consider the Enlightenment a major turning point in Western civilization, an age of light replacing an age of darkness.

The *Freemasons* were members of a fraternal society that advocated Enlightenment principles of inquiry and tolerance. Freemasonry originated in London coffeehouses in the early 18th century, and Masonic lodges—local units—soon spread throughout Europe and the British colonies. One prominent Freemason, **Benjamin Franklin**, stands as the embodiment of the Enlightenment in British America. This period goes by the names "the Enlightenment," "the Age of Reason," and "the Neo-Classical Age."

People had been caught up in religious schism and sometimes outright warfare from 1534, the year Henry VIII split away from the Catholic church, until the Glorious Revolution of 1589. England now turned its attention to politics and scientific/logical analysis & reason.

13.3 Characteristics of the Age

- The Age of Enlightenment was a philosophical movement that dominated the world of ideas in Europe in the 18th century. Centered on the idea that reason is the primary source of authority and legitimacy, this movement advocated such ideals as liberty, progress, tolerance, fraternity, constitutional government, and separation of church and state.

- There is little consensus on the precise beginning of the Age of Enlightenment, but the beginning of the 18th century (1701) or the middle of the 17th century (1650) are commonly identified as starting points. French historians usually place the period between 1715 and 1789. Most scholars use the last years of the century, often choosing the French Revolution of 1789 or the beginning of the Napoleonic Wars (1804–15) to date the end of the Enlightenment.

- The Enlightenment took hold in most European countries, often with a specific local emphasis. The cultural exchange during the Age of Enlightenment ran between particular European countries and also in both directions across the Atlantic.

- There were two distinct lines of Enlightenment thought. The radical Enlightenment advocated democracy, individual liberty, freedom of expression, and eradication of religious authority. A second, more moderate variety sought accommodation between reform and the traditional systems of power and faith.

- Science came to play a leading role in Enlightenment discourse and thought. The Enlightenment has long been hailed as the foundation of modern Western political and intellectual culture. It brought political modernization to the West. In religion, Enlightenment era commentary was a response to the preceding century of religious conflict in Europe.

- Historians of race, gender, and class note that Enlightenment ideals were not originally envisioned as universal in the today's sense of the word. Although they did eventually inspire the struggles for rights of people of color, women, or the working masses, most Enlightenment thinkers did not advocate equality for all, regardless of race, gender, or class, but rather insisted that rights and freedoms were not hereditary.

13.4 Reason Vs Religion

Inevitably, the method of reason was applied to religion itself. The product of a search for a natural—rational—religion was Deism, which, although never an organized cult or movement, conflicted with Christianity for two centuries, especially in England and France. For the Deist, a very few religious truths sufficed, and they were truths felt to be manifest to all rational beings: the existence of one God, often conceived of as architect or mechanician,

the existence of a system of rewards and punishments administered by that God, and the obligation of humans to virtue and piety. Beyond the natural religion of the Deists lay the more radical products of the application of reason to religion: skepticism, atheism, and materialism.

The Enlightenment produced the first modern secularized theories of psychology and ethics. John Locke conceived of the human mind as being at birth a tabula rasa, a blank slate on which experience wrote freely and boldly, creating the individual character according to the individual experience of the world. Supposed innate qualities, such as goodness or original sin, had no reality. In a darker vein, Thomas Hobbes portrayed humans as moved solely by considerations of their own pleasure and pain. The notion of humans as neither good nor bad but interested principally in survival and the maximization of their own pleasure led to radical political theories. Where the state had once been viewed as an earthly approximation of an eternal order, with the City of Man modeled on the City of God, now it came to be seen as a mutually beneficial arrangement among humans aimed at protecting the natural rights and self-interest of each.

The idea of society as a social contract, however, contrasted sharply with the realities of actual societies. Thus, the Enlightenment became critical, reforming, and eventually revolutionary. Locke and Jeremy Bentham in England, Montesquieu, Voltaire, Jean-Jacques Rousseau, Denis Diderot, and Condorcet in France, and Thomas Paine and Thomas Jefferson in colonial America all contributed to an evolving critique of the arbitrary, authoritarian state and to sketching the outline of a higher form of social organization, based on natural rights and functioning as a political democracy. Such powerful ideas found expression as reform in England and as revolution in France and America.

The Enlightenment expired as the victim of its own excesses. The more rarefied the religion of the Deists became, the less it offered those who sought solace or salvation. The celebration of abstract reason provoked contrary spirits to begin exploring the world of sensation and emotion in the cultural movement known as Romanticism. The Reign of Terror that followed the French Revolution severely tested the belief that an egalitarian society could govern itself. The high optimism that marked much of Enlightenment thought, however, survived for the next two centuries as one of the movement's most-enduring legacies: the belief that human history is a record of general progress that will continue into the future. That faith in and commitment to human progress, as well as other Enlightenment values, were questioned beginning in the late 20th century within some currents of European philosophy, particularly postmodernism.

13.5 Social Reaction to the Age

Enlightenment ideas were popular and spread quickly. The Roman Catholic Church and European monarchs tried to censor, or ban, many of the books and other works of Enlightenment thinkers. The monarchs were right to be alarmed. The Enlightenment led many

people to think about their government and to consider ways in which it should be reformed. The relationship between the people and the state began to be envisioned as a social contract rather than one in which an authoritarian leader ruled his subjects without question. This view eventually led to the American and French revolutions, when monarchs lost their power. The Enlightenment produced modern secularized theories of psychology and ethics. The study of science and the investigation of natural phenomena were encouraged, but Enlightenment thinkers also applied science and reason to society's problems. John Locke argued that each person is naturally free and equal under the law of nature; his doctrine of natural rights was to become profoundly influential in politics. In the sciences and mathematics, the logics of induction and deduction made possible the creation of a sweeping new cosmology—the idea of the universe as a mechanism governed by a few simple and discoverable laws.

The search for a rational religion led to Deism. The more radical products of the application of reason to religion were skepticism, atheism, and materialism.

The Enlightenment ended as people began to react against its extremes. The celebration of abstract reason provoked contrary spirits to begin exploring the world of sensation and emotion in the cultural movement known as Romanticism. People seeking religious solace or salvation began to turn away from rationalist Deism. The high optimism that marked much of Enlightenment thought survived as one of the movement's most enduring legacies—the belief that human history is a record of general progress.

13.6 Major Thinkers and Philosophers

Immanuel Kant, an eighteenth-century philosopher, published "An Answer to the Question: What Is Enlightenment?" In his article, he claimed that an enlightened age would be one in which each individual used their judgment. He further remarked that he was living in an age of enlightenment, one in which people were learning to more fully use their reason. This article, perhaps better than any other, articulates the Enlightenment principles that defined the epoch. That epoch, which lasted roughly through the 17th and 18th centuries, was also called the Age of Reason. Many Enlightenment philosophers sought to articulate new bases for the use of reason that did not rely on external authority, superstition, or prejudice. Thus, the Age of Enlightenment valorized the ability of individuals to use rational judgment to overcome superstition and blind authority. The Age of Enlightenment radically transformed many disciplines, including natural science, political theory, and religion. It was the age that saw the rise of empiricism and rationalism, social contract theory, Newtonian physics, and deism. At the most visible end of the Enlightenment were a group of thinkers who consciously sought human advancement through logic, reason, and criticism. Biographical sketches of these key figures are below in alphabetical order of their surnames.

> ➢ **Alembert, Jean Le Rond d' 1717 – 1783**

The illegitimate son of hostess Mme de Tencin, Alembert was named after the church on whose steps he was abandoned. His supposed father paid for an education and Alembert

became famous both as a mathematician and as co-editor of the *Encyclopédie*, for which he authored over a thousand articles. Criticism of this—he was accused of being too anti-religious—saw him resign and devote his time to other works, including literature. He turned down employment from both Frederick II of Prussia and Catherine II of Russia.

➤ Beccaria, Cesare 1738 - 1794

The Italian author of *On Crimes and Punishments*, published in 1764, Beccaria argued for punishment to be secular, rather than based on religious judgments of sin, and for legal reforms including the end of capital punishment and judicial torture. His works proved to be hugely influential among European thinkers, not just those of the Enlightenment.

➤ Buffon, Georges-Louis Leclerc 1707 – 1788

The son of a highly ranked legal family, Buffon changed from legal education to science and contributed to the Enlightenment with works on natural history, in which he rejected the biblical chronology of the past in favor of the Earth being older and flirted with the idea that species could change. His *Histoire Naturelle* aimed to classify the whole natural world, including humans.

➤ Condorcet, Jean-Antoine-Nicolas Caritat 1743 – 1794

One of the leading thinkers of the late Enlightenment, Condorcet focused largely on science and mathematics, producing important works on probability and writing for the *Encyclopédie*. He worked in the French government and became a deputy of the Convention in 1792, where he promoted education and freedom for enslaved people, but died during the Terror. Work on his belief in human progress was published posthumously.

➤ Diderot, Denis 1713 – 1784

Originally the son of artisans, Diderot first entered the church before leaving and working as a law clerk. He achieved fame in the Enlightenment era chiefly for editing arguably the key text, his *Encyclopédie*, which took up over 20 years of his life. However, he wrote widely on science, philosophy, and the arts, as well as plays and fiction, but left many of his works unpublished, partly a result of being imprisoned for his early writings. Consequently, Diderot only gained his reputation as one of the titans of the Enlightenment after his death, when his work was published.

➤ Gibbon, Edward 1737 – 1794

Gibbon is the author of the most famous work of history in the English language, *The History of the Decline and Fall of the Roman Empire*. It has been described as a work of "humane skepticism," and marked Gibbon out as the greatest of the Enlightenment historians. He was also a member of the British parliament.

> ### Herder, Johann Gottfried von 1744 – 1803

Herder studied at Königsburg under Kant and also met Diderot and d'Alembert in Paris. Ordained in 1767, Herder met <u>Goethe</u>, who obtained for him the position of a court preacher. Herder wrote on German literature, arguing for its independence, and his literary criticism became a heavy influence on later Romantic thinkers.

> ### Kant, Immanuel 1724 – 1804

A Prussian who studied at the University of Königsburg, Kant became a professor of mathematics and philosophy and later rector there. *The Critique of Pure Reason*, arguably his most famous work, is just one of several key Enlightenment texts which also include his era-defining essay *What is Enlightenment?*

> ### Locke, John 1632 – 1704

A key thinker of the early Enlightenment, the English Locke was educated at Oxford but read wider than his course, gaining a degree in medicine before pursuing a varied career. His *Essay Concerning Human Understanding* of 1690 challenged Descartes' views and influenced later thinkers, and he helped pioneer views on toleration and produced views on government which would underpin later thinkers. Locke was forced to flee England for Holland in 1683 because of his links to plots against the king, before returning after Mary took the throne.

13.7 Summary

Nevertheless, Enlightenment principles continue to influence human societies. The world's constitutional democracies, with their emphasis on the secular rule of law, protection of human rights, and separation of powers, are firmly rooted in Enlightenment ideals.

13.8 Key Terms

- **Enlightened absolutism:** Enlightened absolutism, also called enlightened despotism, refers to the conduct and policies of European absolute monarchs during the 18th and early 19th centuries who were influenced by the ideas of the Enlightenment, espousing them to enhance their power.
- **Empiricism:** empiricism is an epistemological view which holds that true knowledge or justification comes only or primarily from sensory experience.
- **Deism:** A system of faith to which many of the French **Philosophes** and other Enlightenment thinkers subscribed. Deists believed in an all-powerful God but viewed him as a "cosmic watchmaker" who created the universe and set it in autonomous motion and then never again tampered with it. Deists also shunned organized religion, especially Church doctrines about eternal damnation and a "natural" hierarchy of existence.

- **Individualism:** One of the cornerstones of the Enlightenment, a philosophy stressing the recognition of every person as a valuable individual with inalienable, inborn rights.
- **Rationalism:** Arguably the foundation of the Enlightenment, the belief that, by using the power of reason, humans could arrive at truth and improve human life.
- **Relativism:** Another fundamental philosophy of the Enlightenment, which declared that different ideas, cultures, and beliefs had equal merit. Relativism developed in reaction to the age of exploration, which increased European exposure to a variety of peoples and cultures across the world.

13.9 Review Questions

1. Compare and contrast **Deism** to strands of atheism and agnosticism found in earlier works of philosophy, such as the work of Lucretius. What do these strands of thought have in common with Paine's views? How do they differ?

2. Explain Immanuel Kant's philosophy in relation to the search for universal truths. In what ways does he contradict mainstream Enlightenment thought?

3. In what ways were the discoveries and innovation of the Scientific Revolution instrumental to the beginning of the Enlightenment?

4. Explain the impact that philosophers from countries other than England, France, and Germany had on the growth of the Enlightenment.

5. What evidence is there that the ideas of the Enlightenment continue to be influential in modern times?

6. Rationalism, skepticism, and romanticism were the three primary philosophical schools of thought during the Enlightenment. Choose one and explain why you feel it's a better approach to life than the others.

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UNIT 14: IMPERIALISM: DEFINITION AND SCOPE

STRUCTURE

14.1 Objectives

- ➢ To Understand the concept of Imperialism.
- ➢ To Recognize economic, political, and cultural imperialism.
- ➢ To understand the definition and scope of the term "Imperialism"
- ➢ To trace the development of America's colonial holdings during the early 20th century.

14.2 Introduction

Imperialism comes from the Latin term *imperium* meaning to command. Therefore, imperialism refers to the way that one country exercises power over another country either through settlement, sovereignty or through indirect mechanism of control. It hasprimarily been applied to western political and economic dominance in the nineteenth and twentieth centuries. Moreover, imperialism should not be confused with colonialism. It operates from the centre, is a state policy and is developed for ideological and financial reasons. On the other hand, colonialism is just a developmentmade for settlement or for commercial purpose in a new land. Imperialism hence always includes some form of colonialism whereas colonialism does not automatically imply imperialism. Writers like Edward Said use the term with a broader aspect. He describes imperialism as any system of domination and subordination that has an imperial centre and a periphery.

Imperialism in ancient times is clear in the history of China and in the history of western Asia and the Mediterranean—an unending succession of empires. The tyrannical empire of the Assyrians was replaced (6th–4th century BCE) by that of the Persians, in strong contrast to the Assyrian in its liberal treatment of subjected peoples, assuring it long duration. It eventually gave way to the imperialism of Greece. When Greek imperialism reached an apex under Alexander the Great (356–323 BCE), a union of the

eastern Mediterranean with western Asia was achieved. But the cosmopolis, in which all citizens of the world would live harmoniously together in equality, remained a dream of Alexander. It was partially realized when the Romans built their empire from Britain to Egypt.

14.3 Background to Imperialism

Before 1850 colonies were regarded as futile as its burden were more than its profits. According to the liberal reformers who favoured laissez faire economics the colonies did not seem to fit the model of global free trade. William Gladstone the liberal party leader believed that the whole British Empire should dissolve at the end. In 1852 Benjamin Disraeli in reverberating Gladstone's voice said, "These wretched colonies will all be independent in a few years and are millstones around our necks" (Johnson, 2003). Between the year 1775 and 1875 there were successful revolutions in North America and Latin America and owing to which the Europeans lost more territory than they acquired. Hence the idea that sooner or later the colonies would revolt and would attain freedom did the rounds. But by 1870s the negative attitudes of theBritish, French, and German changed towards the colonies. The British Tory Party under the leadership of Benjamin Disraeli adopted an imperialist ideology and was called "Little Englanders." In the beginning they lost parliamentary seats as well as popularity among the country men. But in 1876 with Disraeli's encouragement when the British parliament bestowed "Empress of India" title upon Queen Victoria of Britain, the attitude towards colonies, especially with India becoming the "Jewel in the Crown," changed. Hence the popularity of imperialism became an explanation for colonial expansion. It was calculated that in the year 1800 the Europeans controlled 35% of the world's land, but the figures increased with succeeding years. By 1878 their control was upon 67%, by 1914 it was 84% and by 1900 about one-fifth of the globe or 400 million people of different beliefs and ethnic groups were governed by the British Empire. "There were 60 dependencies covering 3.2 million square miles, and British India consisted of a further 2 million square miles and 322 millionsubjects. In addition, Britain possessed five dominions covering 7.6 million square miles and 24 million people" (Johnson, 2003). Britain thus could become a center anda hub of trade, financial services, communications, and migratory patterns, naval and military power. The control was exercised through either despotism or through voluntary association between local rulers and the Crown.

British imperialism cannot be categorized having any single motive—economic, cultural, military or political. Rather the empire was built up over a long period oftime and lands were acquired with different purpose at different times. Some colonies achieved self-government in order to continue their cooperation with Britain while others did not. In the sixteenth century with the centralization and consolidation of political power England in lieu of wealth followed the Spanish and the Portuguese. This led to flourishing British colonies in North America and West Indies by the seventeenth century. The process continued as there was a desire to establish trade relations with Africa and Asia.

Three periods in the modern era witnessed the creation of vast empires, primarily colonial. Between the 15th century and the middle of the 18th, England, France, the Netherlands, Portugal, and Spain built empires in the Americas, India, and the East Indies. For almost a century thereafter, relative calm in empire building reigned as the result of a strong reaction against imperialism. Then the decades between the middle of the 19th century and World War I (1914–18) were again characterized by intense imperialistic policies. The Age of Imperialism, a time period beginning around 1760, saw European industrializing nations, engaging in the process of colonizing, influencing, and annexing other parts of the world. 19th century episodes included the "Scramble for Africa."

14.4 Definition

The word *imperialism* originated from the Latin word *imperium*, which means supreme power, "sovereignty", or simply "rule". The word "imperialism" was originally coined in the 19th century to decry Napoleon's despotic militarism and became common in the current sense in Great Britain during the 1870s, when it was used with a negative connotation. By the end of the 19th century it was being used to describe the behavior of empires at all times and places. Hannah Arendt and Joseph Schumpeter defined imperialism as expansion for the sake of expansion.

Previously, the term had been used to describe what was perceived as Napoleon III's attempts at obtaining political support through foreign military interventions.[9] The term was and is mainly applied to Western and Japanese political and economic dominance, especially in Asia and Africa, in the 19th and 20th centuries. Its precise meaning continues to be debated by scholars. Some writers, such as Edward Said, use the term more broadly to describe any system of domination and subordination organized around an imperial core and a periphery.[12] This definition encompasses both nominal empires and neocolonialism.

Imperialism, state policy, practice, or advocacy of extending power and dominion, especially by direct territorial acquisition or by gaining political and economic control of other areas. Because it always involves the use of power, whether military or economic or some subtler form, imperialism has often been considered morally reprehensible, and the term is frequently employed in international propaganda to denounce and discredit an opponent's foreign policy.

This idea of empire as a unifying force was never again realized after the fall of Rome. The nations arising from the ashes of the Roman Empire in Europe, and in Asia on the common basis of Islamic civilization (*see* Islamic world), pursued their individual imperialist policies. Imperialism became a divisive force among the peoples of the world.

Imperialism can be defined as the continuous attempt to dominate a country in several aspects (political, economic or cultural). According to Darwin (1997), it is divided into two types, formal and informal. Formal imperialism aims to take land by using direct political and military force to colonize it. On the other hand, informal imperialism uses indirect style, it

usually depended on the economy but often with a hidden military threat, to dominate a country or a region. This type is evident through the expansion of strong Western countries into regions outside Europe (p. 614).

In "Imperialism, the Highest Stage of Capitalism" Lenin defined Imperialism as:

Capitalism in that stage of development in which the dominance of monopolies and finance capital has established itself; in which the export of capital has acquired pronounced importance; in which the division of the world among the international trusts has begun; in 6 which the division of all territories of the globe among the biggest capitalist powers has been completed (Lenin, 1999, p. 92).

Lenin defined Imperialism as a purely economic concept. He tried to define it in terms of its connection to capitalism, in which monopoly capitalism is the economic basis of imperialism. He also attempted to interpret and study Imperialism from the economic aspect.

According to Your Dictionary:
- The definition of imperialism is the practice of a larger country or government growing stronger by taking over poorer or weaker countries that have important resources.
- The policy and practice of forming and maintaining an empire in seeking to control raw materials and world markets by the conquest of other countries, the establishment of colonies, etc.
- The policy and practice of seeking to dominate the economic or political affairs of underdeveloped areas or weaker countries. (Imperialism, n.d).

14.4.1 Linguistic Imperialism

According to Joshi (2014):
Linguistic imperialism, or language imperialism, refers to "the transfer of a dominant language to other people". The transfer is essentially a demonstration of power—traditionally, military power but also, in the modern world, economic power—and aspects of the dominant culture are usually transferred along with the language. The meaning of linguistic imperialism includes the process of culture colonized, politics, economics, and language itself (para.4).

The global expansion of English language is a good example to elucidate linguistic imperialism. In this regard, in his book "Linguistic Imperialism", Robert Phillipson discussed global education of English as a form of linguistic imperialism. He defined English linguistic imperialism as "the dominance asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages" (Phillipson, 1992, p. 47).

When the British Empire began to spread all over the world, English became the global

language and it was used as an imperial tool by British colonialism. In addition to that, there is a relationship between imperialism and economy. Although many countries have won independence, they are still in economic dependence on the developed world. The dominance of English in science and technology, medicine, economy, and engineering has marginalized other languages. Thus, linguistic imperialism contributed to the spread of imperialism (Agyekum, 2018).

14.5 Theory of Imperialism

Anglophone academic studies often base their theories regarding imperialism on the British experience of Empire. The term *imperialism* was originally introduced into English in its present sense in the late 1870s by opponents of the allegedly aggressive and ostentatious imperial policies of British Prime Minister Benjamin Disraeli. Supporters of "imperialism" such as Joseph Chamberlain quickly appropriated the concept. For some, imperialism designated a policy of idealism and philanthropy; others alleged that it was characterized by political self-interest, and a growing number associated it with capitalist greed.

In *Imperialism: A Study* (1902), John A. Hobson developed a highly influential interpretation of imperialism that expanded on his belief that free enterprise capitalism had a negative impact on the majority of the population. In *Imperialism* he argued that the financing of overseas empires drained money that was needed at home. It was invested abroad because of lower wages paid to the workers overseas made for higher profits and higher rates of return, compared to domestic wages. So although domestic wages remained higher, they did not grow nearly as fast as they might have otherwise. Exporting capital, he concluded, put a lid on the growth of domestic wages in the domestic standard of living. By the 1970s, historians such as David K. Fieldhouse and Oron Hale could argue that "the Hobsonian foundation has been almost completely demolished." The British experience failed to support it. However, European Marxists picked up Hobson's ideas and made it into their own theory of imperialism, most notably in Vladimir Lenin's *Imperialism, the Highest Stage of Capitalism* (1916). Lenin portrayed Imperialism as the closure of the world market and the end of capitalist free-competition that arose from the need for capitalist economies to constantly expand investment, material resources and manpower in such a way that necessitated colonial expansion. Later Marxist theoreticians echo this conception of imperialism as a structural feature of capitalism, which explained the World War as the battle between imperialists for control of external markets. Lenin's treatise became a standard textbook that flourished until the collapse of communism in 1989–91.

Some theoreticians on the non-Communist left have emphasized the structural or systemic character of "imperialism". Such writers have expanded the period associated with the term so that it now designates neither a policy, nor a short space of decades in the late 19th century, but a world system extending over a period of centuries, often going back to Colonization and, in some accounts, to the Crusades. As the application of the term has expanded, its meaning has shifted along five distinct but often parallel axes: the moral, the economic, the systemic, the cultural, and the temporal. Those changes reflect—among other shifts in sensibility—a growing unease, even great distaste, with the pervasiveness of such power, specifically,

Western power.

Historians and political theorists have long debated the correlation between capitalism, class and imperialism. Much of the debate was pioneered by such theorists as J. A. Hobson (1858–1940), Joseph Schumpeter (1883–1950), Thorstein Veblen (1857–1929), and Norman Angell (1872–1967). While these non-Marxist writers were at their most prolific before World War I, they remained active in the interwar years. Their combined work informed the study of imperialism and its impact on Europe, as well as contributing to reflections on the rise of the military-political complex in the United States from the 1950s. Hobson argued that domestic social reforms could cure the international disease of imperialism by removing its economic foundation. Hobson theorized that state intervention through taxation could boost broader consumption, create wealth, and encourage a peaceful, tolerant, multipolar world order.

Walter Rodney, in his 1972 How Europe Underdeveloped Africa, proposes the idea that imperialism is a phase of capitalism "in which Western European capitalist countries, the US, and Japan established political, economic, military and cultural hegemony over other parts of the world which were initially at a lower level and therefore could not resist domination." As a result, Imperialism "for many years embraced the whole world – one part being the exploiters and the other the exploited, one part being dominated and the other acting as overlords, one part making policy and the other being dependent." Imperialism has also been identified in newer phenomena like space development and its governing context.

14.6 Summary

The conclusion summarizes the main findings of the study concerning the motives that drove British and American imperialism, their respective mechanisms of rule, and the impact of their global expansion, especially on the global periphery. The main motive that drove both the hegemonic powers of the nineteenth and the twentieth centuries to expand overseas was to enhance their respective national prosperity. While Britain pursued both formal and informal empire, the United States settled mainly for the latter. Britain and the United States pursued formal empire when they could but accepted informal control when they met resistance.

14.7 Key Terms

- **The White Settler Colonies:** Another major part of Britain's Empire during the nineteenth century was its white settler colonies, including Canada, Australia, South Africa and New Zealand (which had been annexed in 1840).
- **West Indies:** The abolishment of slavery in 1834 and the ending of preferential tariffs on sugar from the West Indies in 1846 dealt considerable blows to islands' plantations.
- **Imperial Britain:** During the late nineteenth century in particular, it certainly seems that Britain was saturated by imperialism.

14.8 Review Questions

1. Was the 'new imperialism' of the late nineteenth century a symptom of British strength or British weakness?
2. What effect did the South African war of 1899-1902 have on British politics?
3. Was the 'new imperialism' of the late nineteenth century a symptom of British strength or British weakness?
4. Discuss regarding the theory of Imperialism.
5. Elucidate the definition and scope of Imperialism in context to British Empire
6. Trace the beginning of Imperialism.

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UNIT 15: IMPERIALISM IN LITERATURE

STRUCTURE

15.1 Objectives

- ➢ To understand the concept of Imperialism.
- ➢ To gain idea regarding the influence of Imperialism.
- ➢ Role of Imperialism in Literature
- ➢ To know regarding the major philosophers and thinkers of Imperialism

15.2 Introduction

Literature is a mirror of the society since it reflects its views, culture and beliefs. It is used as a means to portray and reflect real life as well as to convey messages and ideas that are related to the period in which it is written. In Victorian period, many writers sought to transfer their imperialist ideas indirectly through their writings to inculcate the idea that the west is superior and the east is inferior. Imperialism is a kind of colonialism where a strong nation seeks to dominate other countries and it was practiced in Africa, Asia and the Middle East. In the late of the 19th century, Imperialism prevailed the world. Industrial revolution and nationalism were two main reasons that contributed to the emergence of Imperialism. The best example to explain this term is the British Imperialistic rule of India. Since India was the exporter of raw materials, the British were put their sights on it. As a result, India became one of the main British colonies. This British exploitation limited India's development and forced it to be dependent on Britain. As a result, Britain imposed its control over India. Rudyard Kipling, being one of the prominent imperialist writers, encouraged and supported Imperialism and this is clear in his works such as "The Man who wants to be a king" and "Kim". In Kim's novel, Kipling views Imperialism as an enlightenment for India, not as an exploitation. He was with British rule and through the events of Kim, he supports the idea that the white man must colonize and control India.

15.3 Influence of Imperialism on the Age

Although the Industrial Revolution and nationalism shaped European society in the nineteenth century, imperialism the domination by one country or people over another group of people—dramatically changed the world during the latter half of that century.

15.3.1 Old Imperialism

European imperialism did not begin in the1800s.In their efforts of indirect trade route to Asia during the age of Old Imperialism, European nations established colonies in the Americas, India, South Africa, and the East Indies, and gained territory along the coasts of Africa and China. Meanwhile, Europe's Commercial Revolution created new needs and desires for wealth and raw materials. Mercantilists maintained that colonies could serve as a source of wealth, while personal motives by rulers, statesmen, explorers, and missionaries supported the imperial belief in "Glory, God, and Gold." By1800, Great Britain was the leading colonial power with colonies in India, South Africa, and Australia. Spain colonized Central and South America. France held Louisiana and French Guinea, and Holland built an empire in the East Indies.

In the first half of the nineteenth century, colonialism became less popular. The Napoleonic Wars, the struggle for nationalism and democracy, and the cost of industrialization exhausted the energies of European nations. Many leaders also thought that the costs to their respective empires outweighed the benefits, especially the cost of supervising the colonies. However, in the mid nineteenth century, Europe—especially Great Britain and France— began an economic revival. During the Victorian Era, which lasted from1837to1901, Great Britain became an industrial giant, providing more than 25 percent of the world's output of industrial goods. In France, Napoleon's investment in industry and largescale ventures, such as railroad building, helped to promote prosperity. Thus, the Industrial Revolution stirred ambitions in many European countries and renewed their confidence to embark on a path of aggressive expansion overseas.

15.3.2 New Imperialism

From the late1800s through the early 1900s, Western Europe pursued a policy of imperialism that became known as New Imperialism. This New Imperialist Age gained its impetus from economic, military, political, humanitarian, and religious reasons, as well as from the development and acceptance of a new theory—Social Darwinism— and advances in technology.

15.4 Imperialism in Literature

There is a close relationship between imperialism and literature, especially in the late nineteenth century. Many writers have used literature as a tool for the spread of imperialism. This is evident in Edward Said's book "Culture and Imperialism", where he attempted to analyze many literary works to illustrate the ideological uses of literature and imperialist intentions.

Imperialism was not limited to political and economic practice, but it extended to the intellectual field. Many western writers used literature as a means of exercising intellectual imperialism. Therefore, many literary works in the Victorian era can be described as imperialist texts because they serve colonial interests and present the white man as an ideal model who seeking to civilize the primitives.

English literature can become an effective weapon to soften the occupied peoples if it is taken as a tool to transfer moral values to the lower classes, as Gayatri Spivak said:

Literature might be the best complement to ideological transformation. The successful reader learns to identify implicitly with the value system figured forth by literature through learning to manipulate the figures, rather than through (or in addition to) working out the argument explicitly and literally, with a view to reasonable consent. Literature buys your assent in an almost clandestine way, and therefore it is an excellent instrument for a slow transformation of the mind, for good or for ill; as medicine or as poison (as cited in Tarc, 2015, p. 51).

15.5 Philosophers and Thinkers of Imperialism

They were divided into old and new theorists. They are as follows:

15.5.1 Old Imperialist Theorists

The **theory of imperialism** refers to a range of theoretical approaches to understanding the expansion of capitalism into new areas, the unequal development of different countries, and economic systems that may lead to the dominance of some countries over others.[1] These theories are considered distinct from other uses of the word imperialism which refer to the general tendency for empires throughout history to seek power and territorial expansion. The theory of imperialism is often associated with Marxist economics, but many theories were developed by non-Marxists. Most theories of imperialism, with the notable exception of ultra-imperialism, hold that imperialist exploitation leads to warfare, colonization, and international inequality.

➢ Marx

While most theories of imperialism are associated with Marxism, Karl Marx never used the term imperialism, nor wrote about any comparable theories. However many writers have suggested that ideas integral to later theories of imperialism were present in Marx's writings. For example, Frank Richards in 1979 noted that already in the *Grundrisse* "Marx anticipated the Imperialist epoch." Lucia Pradella has argued that there was already an immanent theory of imperialism in Marx's unpublished studies of the world economy.

Marx's theory of the tendency of the rate of profit to fall was considered particularly important to later theorists of imperialism, as it seemed to explain why capitalist enterprises consistently require areas of higher profitability to expand into. Marx also noted the need for the capitalist mode of production as a whole to constantly expand into new areas, writing that "'The need of a constantly expanding market chases the bourgeoisie over the whole surface of the globe. It must nestle everywhere, settle everywhere, establish connections everywhere."

Marx also argued that certain colonial societies' backwardness could only be explained through external intervention. In Ireland Marx argued that English repression had forced Irish society to remain in a pre-capitalist mode. In India Marx was critical of the role of merchant capital, which he saw as preventing societal transformation where industrial capital might otherwise bring progressive change. Marx's writings on colonial societies are often considered by modern Marxists to contain contradictions or incorrect predictions, even if most agree he laid the foundation for later understandings of imperialism.

➢ Hobson

J. A. Hobson was an English liberal economist whose theory of imperialism was extremely influential among Marxist economists, particularly Vladimir Lenin, and Paul Baran and Paul Sweezy. Hobson is best remembered for his *Imperialism: A Study*, published 1902, which associated imperialism with the growth of monopoly capital and a subsequent underconsumption crisis. Hobson argued that the growth of monopolies within capitalist countries tends to concentrate capital in fewer hands, leading to an increase in savings, and a corresponding decline in investment. This excessive saving relative to investment leads to a chronic lack of demand, which can be relieved either through finding new territories to invest into, or finding new markets with greater demand for goods. These two drives result in a need to safeguard the monopoly's foreign investments, or break up existing protections to better penetrate foreign markets, adding to the pressure to annex foreign countries.

Hobson's opposition to imperialism was informed by his liberalism, particularly the radical liberalism of Richard Cobden and Herbert Spencer. He alleged that imperialism was bad business due to high risk and high costs, as well as being bad for democracy, and morally reprehensible. He claimed that imperialism only benefited a select few individuals, rather than the majority of British citizens, or even the majority of British capitalists. As an alternative, he proposed a proto-Keynesian solution of stimulating demand through the partial redistribution of income and wealth within home

markets.

By 1911, Hobson had largely reversed his position on imperialism, as he was convinced by arguments from his fellow radical liberals Joseph Schumpeter, Thorstein Veblen, and Norman Angell, who argued that imperialism itself was mutually beneficial for all societies involved, provided it was not perpetrated by a power with a fundamentally aristocratic, militaristic nature. This distinction between a benign "industrial imperialism" and a harmful "militarist imperialism" was similar to the earlier ideas of Spencer, and would prove foundational to later non-Marxist histories of imperialism.

> **Trotsky**

Leon Trotsky began expressing his theory of uneven and combined development in 1906, though the concept would only become prominent in his writing from 1927 onwards. Trotsky observed that different countries developed and advanced to a large extent independently from each other, in ways which were quantitatively unequal (e.g. the local rate and scope of economic growth and population growth) and qualitatively different (e.g. nationally specific cultures and geographical features). In other words, countries had their own specific national history with national peculiarities. At the same time, all the different countries did not exist in complete isolation from each other; they were also interdependent parts of a world society, a larger totality, in which they all co-existed together, in which they shared many characteristics, and in which they influenced each other through processes of cultural diffusion, trade, political relations and various "spill-over effects" from one country to another.

In *The History of the Russian Revolution*, published in 1932, Trotsky tied his theory of development to a theory of imperialism. In Trotsky's theory of imperialism, the domination of one country by another does not mean that the dominated country is prevented from development altogether, but rather that it develops mainly according to the requirements of the dominating country.

Trotsky's later writings show that uneven and combined development is less of a theory of development economics, and more of a general dialectical category that governs personal, historical, and even biological development. The theory was nonetheless influential in imperialism studies, as it may have influenced passages in Rudolf Hilferding's *Finance Capital*, as well as later theories of economic geography.

> **Hilferding**

Rudolf Hilferding's *Finance Capital*, published in 1910, is considered the first of the "classical" Marxist theories of imperialism which would be codified and popularized by Nikolai Bukharin and Lenin. Hilferding began his analysis of imperialism with a very thorough treatment of monetary economics and an analysis of the rise of joint stock companies. The rise of joint stock companies, as well as banking monopolies, led to

unprecedented concentrations of capital. As monopolies took direct control of buying and selling, opportunities for investment in commerce declined. This had the effect of essentially forcing banking monopolies to invest directly in production.

Hilferding's finance capital is best understood as a fraction of capital in which the functions of financial capital and industrial capital are united. The era of finance capital would be one marked by large companies which are able to raise money from a wide range of sources. These finance-capital-heavy companies would then seek to expand into a large area of operations in order to make the most efficient use of natural resources and, having monopolised that area, erect tariffs on exported goods in order to exploit their monopoly position.

To Hilferding, monopolies exploited all consumers within their protected areas, not just colonial subjects, however he did believe that "[v]iolent methods are of the essence of colonial policy, without which it would lose its capitalist rationale." Thus like Hobson, Hilferding believed that imperialism benefits only a minority of the bourgeoisie. While acknowledged by Lenin as an important contributor to the theory of Imperialism, Hilferding's position as finance minister in the Weimar Republic from 1923 discredited him in the eyes of many socialists. Hilferding's influence on later theories was thus largely transmitted through Lenin's work, as his own work was rarely acknowledged or translated, and went out of print several times.

➢ **Luxemburg**

Rosa Luxemburg followed Marx's interpretation of the expansion of the capitalist mode of production very closely. In *The Accumulation of Capital*, published in 1913, Luxemburg drew on a close reading of Marx to make several arguments about Imperialism. First, she argued that Marx had made a logical error in his analysis of extended reproduction, which would make it impossible for goods to be sold at prices high enough to cover the costs of reinvestment, meaning that buyers external to the capitalist system would be required for capitalist production to remain profitable. Second, she argued that capitalism is surrounded by pre-capitalist economies, and that competition forces capitalist firms to expand into these economies and ultimately destroy them. These competing drives to exploit and destroy pre-capitalist societies led Luxemburg to the conclusion that capitalism would end once it ran out of pre-capitalist societies to exploit, leading her to campaign against war and colonialism.

Luxemburg's underconsumptionist argument was heavily criticised by many Marxist and non-Marxist economists as too crude, although it gained a noted defender in György Lukács. While Luxemburg's analysis of imperialism did not prove to be as influential as other theories, she has been praised for urging early Marxists to focus on the Global South rather than solely on advanced, industrialized countries.

➢ Kautsky

Prior to the First World War Hobson, as well as Karl Liebknecht had theorized that imperialist states could, in the future, potentially transform into interstate cartels which could more efficiently exploit the remainder of the world without causing warfare in Europe. In 1914 Karl Kautsky expressed a similar idea, coining the term ultra-imperialism, or a stage of peaceful cooperation between imperialist powers, where countries would forego arms races and limit competition. This implied that warfare is not essential to capitalism, and that socialists should agitate towards a peaceful capitalism, rather than an end to imperialism.

Kautsky's idea is often best remembered for Lenin's frequent criticism of the concept. In an introduction to Bukharin's *Imperialism and World Economy* for example, Lenin contended that "in the abstract one can think of such a phase. In practice, however, he who denies the sharp tasks of to-day in the name of dreams about soft tasks of the future becomes an opportunist".

Despite being sharply criticized in its own day, ultra-imperialism has been revived to describe instances of inter-imperialist cooperation in later years, such as cooperation among capitalist states in the Cold War. Commentators have also pointed out similarities between Kautsky's theory and Michael Hardt and Antonio Negri's theory of empire, however the authors dispute this.

➢ Lenin

Despite being a relatively small text which sought only to summarize the earlier ideas of Hobson, Hilferdung and Bukharin, Vladimir Lenin's pamphlet *Imperialism, the Highest Stage of Capitalism* is easily the most influential, widely read text on the subject of imperialism.

Lenin's argument differs from previous writers in that rather than viewing imperialism as a distinct policy of certain countries and states (as Bukharin had done, for example), he saw imperialism as a new historical stage in capitalist development, and all imperialist policies were simply characteristic of this stage. The progression into this stage would be complete when:

- "(1) the concentration of production and capital has developed to such a high stage that it has created monopolies which play a decisive role in economic life"
- "(2) the merging of bank capital with industrial capital, and the creation, on the basis of this 'finance capital' of a financial oligarchy"
- "(3) the export of capital as distinguished from the export of commodities acquires exceptional importance"
- "(4) the formation of international monopolist capitalist combines which share the world among themselves"
- "(5) the territorial division of the whole world among the biggest capitalist powers is

completed."

The importance of Lenin's pamphlet has been debated by later writers due to its status within the communist movement. Some, such as Anthony Brewer, have argued that Imperialism is a "popular outline" which has been unfairly treated as a "sacred text", and that many arguments (such as Lenin's contention that industry requires capital export to survive) are not as well developed as in his contemporaries' work. Others have argued that Lenin's prefiguration of a core-periphery divide and use of the term "world system" were crucial to the later development of dependency theory and world-systems theory.

15.5.2 Post – War Theorists

➢ Baran and Sweezy

Between the publication of Lenin's *Imperialism* in 1916 and Paul Sweezy's *The Theory of Capitalist Development* in 1942 and Paul A. Baran's *Political Economy of Growth* in 1957, there was a notable lack of development in the Marxist theory of imperialism, best explained by the elevation of Lenin's work to the status of Marxist orthodoxy. Like Hobson, Baran and Sweezy employed an under-consumption's line of reasoning to argue that infinite growth of the capitalist system is impossible. They argued that as capitalism develops, wages tend to decline, and with them, the total level of consumption. The ability for consumption to absorb the total productive output of society is therefore limited, and this output must then be reinvested elsewhere. Since Sweezy implies that it would be impossible to continuously reinvest in productive machinery (which would only increase the output of consumer goods, adding to the initial problem), there is an irreconcilable contradiction between the need to increase investments to absorb surplus output, and the need to reduce overall output to match consumer demand. This problem can, however, be delayed through investments in unproductive aspects of society (such as the military), or through capital export.

In addition to this underconsumption's argument, Baran and Sweezy argued that there are two motives for investment in industry: increasing productive output, and introducing new productive techniques. While in conventional competitive capitalism, any firm which does not introduce new productive techniques will usually fall behind and become unprofitable, in monopoly capitalism, there is actually no incentive to introduce new productive techniques, as there are no rivals to gain a competitive advantage over, and thus no reason to render one's own machinery obsolete. This is a key difference with the earlier "classical" theories of imperialism, especially Bukharin, as here monopoly does not represent an intensification of competition but rather its total suppression. Baran and Sweezy also rejected the earlier claim that all national industries would form a single "national cartel," instead noting that there tended to be a number of monopoly companies within a country: just enough to maintain a "balance of power."

The connection to imperialist violence then, is that most western nations have sought to solve

their underconsumption crises by investing heavily into military armaments, to the exclusion of all other forms of investment. In addition to this, capital exports into the less concretely divided areas of the world have increased, and monopoly companies seek protection from their parent states in order to secure these foreign investments. To Baran and Sweezy, these two factors explain imperialist warfare and the dominance of developed countries.

Conversely, they explain the underdevelopment of poor nations through trade flows. Trade flows serve to provide cheap primary goods to the advanced countries, while local manufacturing in underdeveloped countries is discouraged through competition with goods from the advanced countries.[64] Baran and Sweezy were the first economists to treat the development of capitalism in the advanced countries as different from its development in the underdeveloped countries, an outlook influenced by the philosophy of Frantz Fanon and Herbert Marcuse.

In doing so Baran and Sweezy were the first theorists to popularize the idea that imperialism is not a force which is both progressive and destructive, but rather that it is destructive as well as a barrier to development in many countries. This conclusion proved influential, and lead to the "underdevelopment school" of economics, however their reliance on underconsumptionist logic has been criticised as empirically flawed. Their theory also attracted renewed interest in the wake of the financial crisis of 2007–2008.

➢ Nkrumah

Kwame Nkrumah, former president of Ghana (1960–66), coined the term Neocolonialism, which appeared in the 1963 preamble of the Organisation of African Unity Charter, and was the title of his 1965 book *Neo-Colonialism, the Last Stage of Imperialism*. Nkrumah's theory was largely based in Lenin's *Imperialism*, and followed similar themes to the classical Marxist theories of imperialism, describing imperialism as the result of a need to export crises to areas outside Europe. Nkrumah's combination of elements from classical Marxist theories of imperialism with the conclusion that imperialism systematically underdevelops poor nations would, like the similar writings of Ché Guevara, prove influential among leaders of the non-aligned movement and various national-liberation groups.

➢ Cabral

Amílcar Cabral, leader of the nationalist movement in Guinea-Bissau and the Cape Verde Islands, developed an original theory of imperialism to better explain the relationship between Portugal and its colonies. Cabral's theory of history held that there are three distinct phases of human development. In the first, social structures are horizontal, lacking private property and classes, and with a low level of productive forces. In the second, social structures are vertical, with a class society, private property, and a high level of productive forces. In the final stage, social structures are once again horizontal, lacking private property and classes, but with an extremely high level of productive forces. Cabral differed from historical materialism in that he did not believe that the progression through such historical stages was the result of class struggle, rather that a mode of production has its own independent character

which can effect change, and only in the second phase of development can class struggle change societies. Cabral's point was that classless indigenous peoples have a history of their own, and are capable of social transformation without the development of classes. Imperialism, then, represented any barrier to indigenous social transformation, with Cabral noting that colonial society had failed to develop a mature set of class dynamics. This theory of imperialism was not influential outside of Cabral's own movement.

➢ Frank

Andre Gunder Frank was influential in the development of dependency theory, which would dominate discussions of radical economics in the 1960s and 70s. Like Baran and Sweezy, and the African theorists of imperialism, Frank believed that capitalism produces underdevelopment in many areas of the world. He saw the world as divided into a metropolis and satellite, or a set of dominant and dependent countries with a widening gap in development outcomes between them. To Frank, any part of the world touched by capitalist exchange was described as "capitalist," even areas of high self-sufficiency or peasant agriculture, and much of his work was devoted to demonstrating the degree to which capitalism had penetrated into traditional societies.

Frank saw capitalism as a "chain" of satellite-to-metropolis relations in which metropolitan industry siphons away a portion of the surplus value from smaller regional centers, which in-turn siphon value from smaller centers and individuals. Each metropolis has an effective monopoly position over the output of its satellites. In Frank's earlier writings he believed this system of relations extended back to the 16th century, while in his later work (after his adoption of world-systems theory) he believed it extended as far back as the 4th millennium BC.

This chain of satellite-metropolis relations is cited as the reason for "the development of underdevelopment" in the satellite, a quantitative retardation in output, productivity and employment. Frank cited evidence that the outflows of profit from Latin America greatly exceed the investments flowing in the other direction from the United States. In addition to this transfer of surplus, Frank noted that satellite economies become "distorted" over time, developing a low-waged, primary goods-producing industrial sector with few available jobs, leaving much of the country reliant on pre-industrial production. He coined the term lumpenbourgeoisie to describe comprador capitalists who had risen to reinforce and profit off of this arrangement.

➢ Newton

Huey P. Newton, the co-founder of the Black Panther Party developed an original theory of imperialism starting in 1970, which he called intercommunalism. Newton believed that imperialism had developed into a new stage known as "reactionary intercommunalism," characterized by the rise of a small "ruling circle" within the United States which had gained a monopoly on advanced technology and the education necessary to use it. This ruling circle had, through American diplomatic and military weight, subverted the basis for

national sovereignty, rendering national identity an inadequate tool for social change. Newton declared that nations had instead become a loose collection of "communities of the world," which must build power through survival programs, creating self-sufficiency and a basis for material solidarity with one another. These communities (led by a vanguard of the Black lumpenproletariat) would then be able to join into a universal identity, expropriate the ruling circle, and establish a new stage known as "revolutionary intercommunalism," which could itself lead to communism.

Newton was not widely recognized as a scholar in his own time,[82][83][84] however intercommunalism gained some influence in the worldwide Panther movement, and was cited as a precursor to Hardt and Negri's theory of empire.

➢ **Emmanuel**

Arghiri Emmanuel's theory of unequal exchange, popularized in his 1972 book *Unequal Exchange: A Study of the Imperialism of Trade* is considered a major departure from several recurring themes in Marxist studies of imperialism. Notably it does not rely on an analysis of monopoly capital, or the expansion of the capitalist mode, instead positing that free trade between two fully capitalist nations can still be unequal in terms of the underlying value of trade goods, resulting in an imperialist transfer.

Emmanuel based his theory on a close reading of Marx's writings on price, factors of production and wages. He concurred with Piero Sraffa that differences in wages are the key determinant of differences in costs of production, and thus of prices. He furthermore noted that western, developed nations had much higher wages than underdeveloped ones, which he credited to higher rates of unionization rather than a difference in productivity, for which he saw no evidence. This initial difference in wages would then be compounded by the fact that capital is mobile internationally (allowing the equalization of prices and profit rates between nations), while labor is not, meaning wages cannot equalize through competition.

From here, he noted that if western wages are higher, then this would result in much higher prices for consumer goods, with no change in the quality or quantity of those goods. Conversely, underdeveloped nations' goods would sell for a lower price, even if they were available in the same quantity and quality as western goods. The result would be a fundamentally unequal balance of trade, even if the exchange value of the goods sold is the same. In other words, core-periphery exchange is always fundamentally "unequal" because any poor country has to pay more for its imports than it would if wages were the same, and has to export a greater amount of goods to cover its costs. Conversely, developed countries are able to receive more imports for any given export volume.

Emmanuel's theory generated considerable interest through the 1970s, and was incorporated into many later theorists' work, albeit in a modified form. Most later writers, such as Samir Amin, believed unequal exchange was a side-effect of differences in productivity between core and periphery, or (in the case of Charles Bettelheim) of differences in organic

composition of capital.[88] Emmanuel's arguments around the role of wages in imperialism have been revived in recent years by Zak Cope.

15.6 Summary

Nowadays, Imperialism is still practiced in many fields of human life such as: social, economic and cultural. Many writers used imperialism in their literary works such as Rudyard Kipling. So, this research will open the human mind to see the racism and repression which are made by imperialism, and it will illustrate the relationship between imperialism and literature.

15.7 Key Terms

- **Superprofits:** In orthodox Marxism, superprofits are sometimes confused with super surplus value, which refers to any above-average profits from an enterprise, such as those gained through a technological advantage, above-average productivity, or monopoly rents.

- **Underconsumption:** The most basic form of this theory holds that a fundamental contradiction within capitalist production will cause supply to outpace effective demand.

- **Monopoly capital:** Most theorists of imperialism agree that monopolies are in some way connected to the growth of imperialism. In most theories, "monopoly" is used in a different manner to the conventional use of the word.

- **Labor aristocracy:** Many theories of imperialism have been used to explain a perceived tendency towards reformism, chauvinism, or social-imperialism among the labor aristocracy, a privileged section of the working population in core countries, or alternatively the whole population.

15.8 Review Questions

1. Discuss the Influence of Imperialism on the respective Periods.
2. What is the importance of Imperialism in Literature?
3. Who were the Philosophers and Thinkers of Imperialism. Discuss with reference to the works done.
4. What do you mean by Monopoly Capital? Discuss with reference to Imperialism.
5. Can Imperialism be linked with post – colonialism. Think and Discuss.
6. Discuss elaborately the theory of Imperialism in context of the theorists

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UNIT 16: IMPERIALISM VS COLONIALISM

STRUCTURE

16.1 Objectives

- ➤ To enable the students, understand the two major components: Colonialism & Imperialism.
- ➤ The students will gain idea regarding the major pioneers of both the concepts.
- ➤ The learners will understand the difference between Imperialism and Colonialism.
- ➤ This unit shall prepare the students to understand the background of the important concepts and understand the world in their own perspective.
- ➤ The learners shall get to know some important terms regarding the unit.

16.2 Introduction

In world history, no continent has possessed so many different forms of colonies and none has so incomparably defined access to the world by means of a civilising mission as a secular programme as did modern Europe. When Spain and Portugal partitioned the world by signing the Treaty of Tordesillas (Media Link #ab) on 7 June 1494, they declared a genuine European claim to hegemony. A similar claim was never staked out in this form by a world empire of Antiquity or a non-European colonial power in the modern period, such as Japan or the USA. The extraordinary continuity of Chinese colonialism or that of the Aztecs in Central America before the Spaniards arrived is indeed structurally comparable to modern European expansion. But similar to the Phoenician and the Roman empires, the phenomenon of expansion usually ended with colonisation and not in colonial development. The imperial expansion since about 1870 was not a European invention but its chronological and spatial dimension was as unique as the variety of colonial methods of rule (Media Link #ac). It is characteristic that the impetus for colonialism was often derived as an answer to European history itself. This includes capitalist striving for profit, the colonies as valves for overpopulation, the spirit of exploration, scientific interest, and religious and ideological

impulses up to Social-Darwinistic and racist motives. Colonialist urges of this type do not explain the expansionistic economic, military and other forces in the periphery that compelled the governments of the mother countries into a defensive pressing forward.

What is now understood as globalisation has a critical background in the world historical involvement of the non-European sphere from the Early Modern Period up and into the period of decolonisation. No European country remained exempt – all directly or indirectly participated in the colonial division of the world. The Treaty of Tordesillas (1494) put global power thinking into words that perceived of colonial possessions as a political, economic and cultural right, last not least even as an obligation to a civilizing mission that was only definitively shaken with the independence of India in 1947.1 These two dates mark the start and decline of a key problem in the history of Europe, perhaps even its most momentous, that the always precarious colonial rule caused complex competitions among Europeans just as much as among the indigenous population in the colonies, that it was able to simultaneously create cooperation and close webs of relationships between conquerors and the conquered, and that it was never at any time free of violence and war, despotism, arbitrariness and lawlessness. This turns the simultaneity and multitude of European colonialisms and imperialisms into a border-bridging experience. Few transnational specifics of European history illustrate the diversity of a European consciousness this clearly.

But what was colonialism? If one looks back at the essential elements in the thought of the Spanish world empire since the 16th century, it was similar to that of the English and Portuguese up to the most recent time because of the often claimed idea that the European nations created their empires themselves without the participation of others. Conquest followed discovery: Christopher Columbus (c. 1451–1506) (Media Link #ag) landed in 1492 on a West Indian island that he called San Salvador to emphasize the religious character of taking possession. (Media Link #ah) Spain's power was only definitively broken with the Treaty of Paris in 17632, which ended the Seven Years' War and solidified British colonial supremacy. It also revealed the entanglement between Europe and the American continent because the seed had been sown for the independence struggle of the United States as well as the revolutions in Central and South America between 1780 and 1820. After human and citizens rights had been fought for during the French Revolution, the first Black republic in world history arose in 1804 from a slave revolt in Haiti. Its leader François-Dominique Toussaint L'Ouverture (c. 1743–1803) (Media Link #ai) had himself been a slave to his 45th year, was a student of French Jesuits and an admirer of the writings of Guillaume-Thomas Raynal (1711–1796) (Media Link #aj). Colonialism was by no means a one-dimensional affair with a simply European orientation and European discoverers such as Columbus and Vasco da Gama (1468–1524) (Media Link #ak), who succeeded in making the first East India voyage in less than a decade after 1492. Instead, colonialism should be understood as a dynamic interaction in the context of which the colonial empires and the individual colonies massively influenced the historical development of their European mother countries. This even extended to the programmes of rulers' titles. Subsequent to da Gama successfully establishing trade relations with the Southwest Indian spice port of Calicut, king Manuel I (1469–1521) (Media Link #al) not only styled himself king of Portugal, but also lord of Arabia, Persia and India. Like the Portuguese world empire, the Spanish arrived in all of Europe because European and non-European immigrants participated as much as did the

natives in the colonies. The Spanish empire can hardly be imagined without Belgians, Italians and Chinese, while commerce and administration in the Portuguese empire was shaped to a significant degree by Germans, Flemings, Moslems and Jews.

16.3 Imperialism Vs Colonialism

According to Wolfgang Reinhard, colonialism in terms of a history of ideas constitutes a "developmental differential" due to the "control of one people by an alien one". Unlike the more dynamic, but also politically more judgmental and emotionally charged form of imperialism, colonialism as the result of a will to expand and rule can initially be understood as a state that establishes an alien, colonial rule. It has existed in almost all periods of world history in different degrees of expression. Even after the official dissolution of its formal state in the age of decolonisation, it was possible to maintain it as a myth, as in Portugal after the Carnation Revolution in 1974, when the dictatorship of António de Oliveira Salazar (1889–1970) was debated but hardly ever the colonial past in Angola, Mozambique, Goa, Macao and East Timor. Already in 1933, the Brazilian sociologist Gilberto Freyre stated the thesis that the Portuguese as the oldest European colonial nation had a special gift for expansion in his controversial book Casa-grande e Senzala (The Masters and the Slaves). It consisted of peacefully intermingling the cultures without racism and colonial massacres. Using the example of Brazil, he rationalized colonial paternalism with the allegedly successful relationship between masters and slaves.

But other colonial powers also claimed this for themselves. Even the harshest critics of expansion policies – starting with Bartolomé de las Casas (1474–1566) to the Marxist-Leninist criticism of the 20th century – did not doubt the civilising mission that justified colonial hegemony.5 Similar to the abolitionists, they criticised the colonial excesses that could mean mismanagement, corruption and, in the extreme case, genocide. However, that the colonies became an integral part of the mother country, that therefore the colonial nation is indivisible, at home on several continents and, thus, incapable of doing any fundamental evil, can be shown to be part of the European colonial ideology since its earliest beginnings. Intellectual transfer processes had already taken place at this time, in the Age of Enlightenment most noticeably in the mutual influence of Adam Smith (1723–1790), Denis Diderot (1713–1784), Johann Gottfried Herder (1744–1803) and their contemporaries.6 They agreed on a moderate critique of colonial expansion and a simultaneous enthusiastic, cosmopolitan exuberance for appropriating the world outside of Europe. Though slavery and cosmopolitanism could theoretically not be brought to a common denominator, in practice the conquest explained its legitimacy since the 16th century with its own success. The Dutch, English, Portuguese, Spanish, French and Russian colonial enterprises, which each surveyed the world in its own manner with soldiers, scientists, merchants and missionaries, shared the common perception of the "Other" on the basis of the presumed cultural superiority of the "Self". As different as the spread of Christianity proceeded with the nonconformist, dissenting elements of Protestantism in North America and the Catholic forces in South America so, too, was the result different in the end. Spain, for example, was not able to use Latin America for a profitable export economy, but by contrast the British succeeded in monopolizing the slave trade as a most lucrative long-distance business.

When, during the course of the 19th century, the Italians, Belgians and Germans raised a claim to their share of the world in addition to the old colonial powers, the term "Imperialism" became an ideologically loaded and overall imprecise, but probably irreplaceable historiographical concept.7 During the phase of High Imperialism between 1870 and World War I, every larger European nation state as well as the USA and Japan participated in acquiring territories outside Europe. That is what makes this period so unique in European history, though measured against other criteria, such as time and space, it was not more spectacular than previous ones. Thus, the European conquest of North and South America in the 16th and 17th centuries or of India in the 18th and early 19thcenturies was no less incisive in its spatial dimension or the number of people brought under European rule as was the "Scramble for Africa" that became synonymous with the unsystematic and overly hasty intervention of Europeans in the entire African continent. But unlike in earlier periods, a broad European public for the first time participated politically, economically and culturally directly in the process of that expansion. It had deep-reaching effects on the historical development of the European societies themselves, which is reflected, for example, in the professional careers of politicians, diplomats and high-ranking military men. After all, it was caused by massive economic and diplomatic rivalries between the European colonial powers and a widespread chauvinism.

Likewise, this process was to a significant extent triggered by internal crises in Africa itself. As in the 16th century, the rivalry between Christian and Islamic missions again erupted in the North of Africa. In a classic of the historiography of imperialism, Ronald Robinson and John Gallagher explain that Europe is not the only place for understanding the motives of European expansion. According to Robinson and Gallagher, this motivation was primarily founded in Africa, at least, as far as late Victorian society was concerned.8 If non-Western societies were no longer just the victims of Europe and quite a few of their elites participated in colonial and imperial rule, a layer of European settlers, Christian missionaries, colonial officers etc., who bridged the "periphery" and the "centre", became a third force known in research as the "men on the spot". Their lobbying influence on the expansion of the colonial empires was no less than that of political and economic interest groups in the metropole, even though their motivations depended more situationally on the events in the colonies than could be or would be the case in the European centres of power. This can be shown equally for the Asian, the African and the Pacific regions. Colonial sites of remembrance and their culture of monuments recall to this day conflicts and ambivalences of European colonial rule in public memory.9 7 This circumstance made High Imperialism a European and global project at both the centre and the periphery. Furthermore, it illustrates the critical significance of political and military force in the imperial process. "Gunboat diplomacy", one of the historical buzzwords for Europe's intercourse with Africa in the final third of the 19th century, also occurred in Turkey and China. Informal imperialism, often equated with the dominance of free trade over other methods of colonial influence, lost ground to the extent that coercion could only be exercised by violence. This is well illustrated by the war with China over the opium trade (1840–1842). The brutal suppression of the Indian "mutiny" in 1857/1858 by the British constitutes the opposite of the Manchester School of Economics' view that, based on free trade rather than unilateral exploitation, the world would find a balance of peaceful and

cooperative exchange between Europe and the non-European sphere. The protection of national economic interests or the defence of prestige later led several German observers to the conclusion that the English were conducting a commercial imperialism, whereas the French wanted to enhance the respect for their nation in the world.

Nevertheless, the "informal empire" was the prevailing model. In the British context, this led to the exaggerated thesis that the nation was not interested in expansion and that in this regard it was characterized by "absentmindedness".10 Those who currently perceive global capitalism as the successor of formerly direct territorial rule because it exercises no less pressure on the political and social systems to impose its economic interests, see the origins of informal imperialism reaching deep into the 19th century. Until the recent past, this thesis could be countered by noting that it not only underestimates the scale of the creation of global empires but also their dissolution.11 The consequences of the problematic withdrawal of the French from Algeria, the Italians from Eritrea or the British from India and Ireland still remain present. In this respect, colonisation and decolonisation were two historical processes referring to each other, comparable to the systole and diastole of the metropolitan heartbeat. Only the interaction of these two as well as numerous other factors resulted in the world historical consequences of European expansion.

16.3.1 Regions and Periods

Colonial regions and their limits as well as periods and their caesuras offer two possibilities of approaching European colonialism. For example, the independence of the North American colonies in 1776 marks one of the most important turning points – from the Atlantic to the Asian aspect of the British empire – and, also, the first experience of decolonization of global significance in the history of European imperialism. The second only began in the 1950s, here especially on the African continent and, offset in time from the freedom movements of Central and South America as well as Asia. In the 18th century, the foremost European colonial powers, led by England, solidified their global hegemonic position. If they did not create overseas empires, they conquered territories in the form of a continental colonialism as the Russian monarchy did in Siberia and the Habsburgs in South-eastern Europe. This continental variant was equivalent in nature to the later westward shift of the American Frontier and the north migration of the South African boundary as well as the sub imperialism, e.g. of Egypt and the Sudan. While the direct penetration of North and South America was almost entirely completed, that of the Asian and African sphere only began on a larger scale after 1800 – in Africa, for example, after 1830 with the French conquest of Algeria, from which Morocco and Tunisia were also to be brought under French influence. The Russian conquest of Siberia, which followed the course of the rivers similar to the American expansion, aimed to acquire the lucrative fur trade. Concurrent with the mining of gold and precious stones in Brazil, silver mines were also found in the Siberian highland and the financial as well as the informational value of a caravan route between Russia and China was recognized. The coastal fort colonies that the Dutch operated in Indonesia and the English on the coasts of India initially were reserved for commercial interests in spices, tea, coffee and cotton. As long as they did not expand inland and develop larger areas, they lacked military value.

In 1772, when governor Warren Hastings (1732–1818) strove not only for economic but also for the political and administrative development of the hinterland in Bengal and his administration was overshadowed by numerous scandals, his famous critic Edmund Burke (1729–1797) vented his anger on the methods of colonial rule. In this way, he also directed attention to the newly formed field of tension of the competing powers of the administrative centre in London and the "men on the spot", those increasingly more powerful servants of European colonialism who at the same time also pursued their own interests in the periphery. In the 19th century, this would become a fixed topos' of mutual accusations when businesses based on shares and founded on the model of the East India Company (chartered in 1559, monopoly to 1858), and comparable to the Dutch Vereenigden Oost-Indischen Compagnie (1602–1798), were raised by Sweden, Denmark, Scotland, Austria, Brandenburg-Prussia and Poland and were partly equipped with sovereign rights. Financially, they were based on the exchanges, which were becoming ever more central to European economic life, and a modern banking system that coordinated the international trade in luxury goods, such as silk, with that in foods novel to Europe, such as potatoes, maize and rice. Only the English company flourished in the long run. Within limits, the Dutch company, which focused on the spice trade and participated in expanding the colonial empire in Southeast Asia, also succeeded. The British created a cotton monopoly. With the trade in goods, for example, coffee from Java and tea from China, Europeans continuously developed new areas, especially Asia, that could be "opened" almost without violence (China since 1685). The formal use of colonial violence was symbolized in its most illustrative form in the slave trade with the establishment of slave ports on the coasts of West and East Africa as the starting points of slave shipments to the plantations of Middle and South America.

South Africa, since the 17th century developed by the Dutch as a settlement colony and since 1815 of importance to the British because of its gold and diamond mines, is exempted from this. Similar to Egypt, it played a special role, including with regard to its perception by Europeans. The shipping routes around the Cape and through the Suez Canal were of elementary significance from the perspective of military and commercial politics. Furthermore, a presence in Egypt held great symbolic significance, as manifested in attempts at its conquest from Napoleon Bonaparte (1769–1821) to Adolf Hitler (1889–1945). Remarkable in this parallel is the belief that focussed power in Europe and on the Nile – as the access to Asia – was a condition of concentrated power in the world. A Britishcolonial administrator such as Evelyn Baring, Lord Cromer (1841–1917), who was stationed in Calcutta and Cairo, knew like none other that the survival of the empire depended as much on India, the Jewel in the Crown, as on the Suez Canal. His book Ancient and Modern Imperialism (1910) is a testimonial of intimate knowledge of the manner in which colonial rule functioned, as they were handed down at various administrative posts. What the British were willing to spend on the defence of their interests some 6,000 miles from London is evident from the, on the whole devastating, South African War (also Second Boer War, 1899–1902). Volunteers from numerous European countries fought on the side of the Boers against the British, who in turn recruited large military contingents in Australia and Canada. The legend of imperial rule irretrievably lost its legitimacy when in 1956 the British and the French armies had to leave the Suez Canal Zone under pressure from the USA and the Soviet Union.

Therefore, the Canal as well as the Cape were areas of first rank in the encounters of Europeans and non-Europeans as well as areas of encounter in the sequence of various European colonialisms.

Precisely defined dividing lines between periods are impossible in this panorama as a matter of course. For this, the enterprises in which all European colonial powers were more or less involved (voyages of discovery, scientific projects such as cartography, construction of mercantilist colonial economies etc.) were too different in their time spans and too fluid, while the interactions between Europe and the rest of the world, which were subjected to continuous change, were too divergent. However, there were phases in the overall development of European colonialism that can be separated in analogy to the development of the great power system of the European states: 13 1. In the beginning, Portugal and Spain (in personal union 1580–1640) were primarily interested in overseas trade to Brazil and the Philippines and inspired by Christian missionary zeal. With few exceptions, they managed to avoid colonial overlap. 14 2. By contrast, competition heated up in the 17th century, when the English, French and Dutch pressed forward, initially not in the territories of the Spaniards and the Portuguese, but in neighbouring regions. This is demonstrated in exemplary manner by the North American Atlantic coast between the French possessions in modern Canada and the Spanish claims in the South. 15 3. When it became impossible to avert the crisis of the Ancien Régime in Europe any longer, the colonial empires also lost their cohesion. The British won against their French rival in North America and India, against the Dutch in Southeast Asia and against the Spanish in South America. The independence of the United States was substituted with supremacy in India, in South Africa and especially on the seas with the almost peerless Royal Navy and modern free trade. 16 4. The colonial incorporation of Africa on a large scale began with France's conquest of Algeria in 1830, which at the same time more than before released Europe's internal economic and industrial tensions as colonialist forces and peaked in High Imperialism between 1870 and World War I.12 17 5. Since the origins of a pluralistic colonial system during the course of the 19th century, not only the Europeans were involved in dividing the world but also Japan and Russia. The USA is the prototype for a successful linkage of continental internal colonisation in the form of the westward shift of the Frontier and maritime colonial policy in the Asian sphere, while paradoxically being the most successful model of anti-colonialism. At the latest around 1900, the European system of great powers stood before the challenge of global competition. In the controversial interpretation of Niall Ferguson, it was logical that the USA would assume Britain's role as the "global hegemon" in the 20th century and marginalize the formal and informal colonialism of Europe but also continue globalization as "anglobalisation".

16.3.2 Forms

Since the 16th century, genuine European colonial powers such as Spain, Portugal, France and Britain were distinguished by developing a concept of their world rule and basing it on the legacy of Rome.14 This does not mean that stragglers like Italy, Belgium and Germany did not produce their own forms of imperial thought and had specific colonial systems with which they caught up to the great historical empires. German colonial officials, pragmatists

such as Heinrich Schnee (1871–1949) and Carl Peters (1856–1918)), saw German colonialism in the light of and in delimitation against British and French colonialism as well as in the context of world politics. They also participated in the virtually Europe-wide debate about the possible model function that the Roman Empire had for Europe. However, unlike the empires of the late 19th century, Spanish world rule was characterized by being pre-modern, and British colonial rule no later than 1750 held a geographical sway without example, which makes a thorough concept of empire and expansionism a precondition. Their shared reference frame was the Atlantic world, which as a historical concept for determining colonial practices had gained acceptance.15 In this case, "imperiality" and "globality" were one and carried by a Christian universalist, almost messianic claim to leadership. However, the price that Spain came to pay for its position as world-empire was high and due to the European constellation of powers. Its global superiority was offset by rejecting the claim to the imperial title of the Holy Roman Empire as a consequence of the division of the Habsburg inheritance.

The empires of the modern nation state were not exposed to a loss of unity associated with the global dimension. Their expansion drive was primarily conditioned by worldly factors such as profit and prestige, in any case not a concept of universal monarchy indebted to Christian salvation, peace and justice. The world empire thought of Charles V (1500–1558) survived to the extent that the civilising mission of the modern European imperialisms became a transnational, but not primarily religious motor. Their driving forces were very different, not necessarily ideological but, in the French case, they constituted a part of the cost/benefit calculation. In 1923, Albert Sarraut (1872–1962), the governor general of Indochina, defined the leitmotiv of "mise en valeur" (development) and based it on the concept that the colonies are merely an exterritorial component of a "Greater France" or a "France Africaine".16 There already were similar considerations in Victorian England with regard to the white settlement colonies, such as Canada and Australia. For the historian John Robert Seeley (1843–1895) and before him Charles Dilke (1843–1911), the empire signified the "expansion of England" into a colonial world, in which cricket would be played just as in Oxford.17 Nation and expansion were conditional upon each other without relinquishing diversity. James Anthony Froude (1818–1894) warned that whoever overemphasized the value of India and the African colonies also underestimated that of the "white settlements". His book Oceana, or England and her colonies (1886) was an attempt at staging the British empire as the legitimate heir of the Roman republic: The former followed the principle of politically wise forms of government when it subordinated colonialism and republicanism to reason and with it attributed more weight to the code of the virtue of good government than to the authority of military or economic monopolies of violence in the African and Asian colonies.18 Winston Churchill (1874–1965) invented for this the exclusive term "English-speaking peoples".

That this rule could apply to the overseas empires but would be different for continental ones like that of the Habsburgs was discussed by contemporary observers in the Austro-Hungarian monarchy's sphere of influence and especially in delimitation against the pulsating German empire. Austrian imperial history was formulated in imperial terminology – after all, the occupation of Bosnia-Herzegovina was officially accepted at the Congress of Berlin in 1878. However, the Habsburg Empire was not centralistic but multinational in concept and tolerated

local independence up to the confirmation of regional and religious diversity. Habsburg's deficit of not being able to provide a national identity was partially compensated by strengthening the popular dynasty, although it, in the person of Emperor Franz Joseph (1830–1916) was not equal to the extreme High Imperialism of the turn of the century. The empire was governed in a nostalgic rather than modern manner. Where similar backward tendencies appeared in other European monarchies, a balance was sought using political and cultural measures. One of the best known examples is the crowning of Victoria (1819–1901) as the empress of India in 1876, which was in a manner an imitation of the Bonapartist succession practice of the Spanish monarchy in South America. Benjamin Disraeli (1804–1881) pushed Victoria's imperial title forward because he saw a crisis coming toward Britain and the empire with the monarch's Germanism and obliviousness to duty after the death of her prince consort Albert (1819–1861) Subsequently, British imperialism became even more unrivalled and the centrality of Europe in the world of the 19th century became even more clearly an economic, military and maritime centrality of Great Britain. Based on the Royal Navy and world trade, the Pax Britannica symbolized this programme of a pacifist colonialism. In the concept of a peace-making world empire, there could be several global players but only one global hegemon. This idealisation of maritime rule was reflected in Alfred Mahan's (1840–1914) classicThe Influence of Sea Power upon History (1890), a manifesto of the triumphal "anglobalisation", that is the earth-girding and people-uniting expansion of the Occident.

The overseas as well as the continental colonial empires of Europe were together characterised by constructing their imperial rule over a developmental differential against the "Other" and, thus, significantly contributed to a changed self-perception of Europe in the world. Essentially, it was more about self-image than the image of others. Rule was alien rule over peoples perceived as being "subject". It had to be achieved with violent conquest and secured with colonial methods to guarantee economic, military and cultural exploitation. Therefore, the European claim to superiority legitimised the logic of the unequal interrelationship between colonial societies and a novel capitalism in Europe, especially the British "gentlemanly capitalists",19 whose global reach came to bear in a particularly pronounced form as the slave economy. Nowhere was the ambivalence between ruthless hegemonic ambition on one hand and concepts such as world citizenship, cosmopolitanism and human rights, which were derived from the Enlightenment, clearer than in slavery on the other hand.20 Slavery, which made use of the idea of the different natures of people, culminated in the race theories of High Imperialism. Probably no European colonial power remained aloof from this discussion, which with the help of medicine, anthropology, ethnology etc. was founded on pseudoscience, guided by practical benefit and brought the contradictions and perversions of imperialism to a climax. French debates from Arthur de Gobineau's (1816–1882) Essai sur l'inégalité des races humaines, 1853) to Georges Vacher de Lapouge's (1854–1936) Race et milieu social: essais d'anthroposociologie (1909) profited in the same way as the British controversies involving, for example, Joseph Chamberlain (1836–1914) from the stereotypical ideas that colonial officials brought back to the centres of power from their every day experiences. The genocide of the Germans against the Herero and Nama in German Southwest Africa (1903–1907)) is one of many testimonials, the reign of terror of the Belgian king Leopold II (1835–1909) in the Congo another.

16.4 Imperialism: A Postcolonial Approach

Said's idea was further analysed and extended to project other aspects of Imperialism. He created awareness of the lacunas in the vocabulary used; especially of its imperialist connotations. Therefore, a language from literary critical circles was preferred giving rise to imperial discourse as a paradigm where each work was regarded as mere signifiers or signs. All knowledge was regarded as a relative construction and all cultures especially those of non-European were understood as something that was explained to the world from western point of view. Therefore texts—written documents, architecture as well as art was given a re-reading from post-modernist ideology and an attempt was made to project the methods of imperialist power through colonial language. To exemplify, masculinity was defined in terms of colonisers and colonised. Englishmen were projected as strong, brave and manly while natives were taken as weak, coward and effeminate. The colonial discourse had developed an inferiority complex in the colonised mind.

Postcolonial writers therefore rejected the existing history and acknowledged the marginal groups, their history that got sidelined in the history written by the Empire. Women, working class, Blacks, coloured, homosexuals, criminals and the militant group came to the fore front with their past that remain suppressed. Ranjit Guha with his 'Subaltern Studies' which is a collection of works that throws light upon the 'history from below,' attempts to strike a balance between the two groups minor as well as major and provide justice to the subjugated voice. In case of information related to the past of the minor groups, there remained a dearth of primary materials and sources. Most of the documentation was generally done by the higher class educated people whose material survived the test of time. Hence the available texts written by the elites were re-read keeping in mind the language that connotes oppression and supremacy, to get a subtext from within the major text. By the end of 1980s, the Subaltern Studies group rejected the historical narrations and the notions of class and individualism on the basis of being western constructions and therefore having no association with the real local society. The information as a result remained in fragments without any order. Both myth and fact received equal acknowledgement and validity. Foucault's idea that all writings are fiction got significance. Free of the constructions of western epistemology the subalterns were free to write their own history.

Leela Gandhi states the limitations of postcolonial theory, its politics and its divisions. But with further developments in postcolonial writings and studies, an inter- connection between imperialism and other subjugated and hidden histories have been reported. According to McClintock race, gender and class are not distinct from each other but exist in relation to each other. Mrinalini Sinha emphasized upon the dynamic and continuously changing relationship between the coloniser and colonised and hence gives an idea that 'Orientalist discourse was neither monolithic nor unidirectional' (Johnson, 2003: 94).

Moreover, according to postcolonial theorists changing the very basis of the historical methods, there emerged a counter challenge. The variety of responses in the shape of

imperial discourses from the imperial world seemed no more sympathetic towards imperialism. In spite of the fact that the postcolonial theorists blamed the Europeans for imagining and inventing concepts such as 'tribe,' 'caste,' etc., it was revealed through research that such terms were in vogue even before the arrival of the European colonisers. They simply made an attempt to translate those terms whereas the meaning of the words was not always a product of imagination and invention.

The weakness and limitation of the postcolonial approach lies in its assumption that western knowledge was an agent of oppression. Sheldon Pollock in case of India, states that local elites had similar ideology as that of the colonisers. Due to their similar ideology and cooperation, England could consolidate as well as maintain its domination and power over colonisd Indians. While on the one hand the British Empire stood on the collaboration with the local elites, on the other contact with the colonisers could bring about change in social and political structures. These social andpolitical structures were not British inventions rather a spontaneous outcome of the British invention with the local. Depending upon the prevailing local structures and itsadoption by the coloniser, it was found that the British exhibited a diverse political system ranging from a self-governing area like Australia to despotism in the Pacific Islands. According to John Mackenzie, the modern critic of Orientalism considers the reading back of contemporary attitudes and prejudices into historical periods, as the greatest historical mistake. He did not approve of its " 'a historical forms,' its 'moral condemnation befogging intellectual clarity,' and its slavish need to pander to political correctness" (Johnson, 2003: 95). For Mackenzie a study of European Orientalism in literature and arts was significant of fusion of eastern styles with the western. But with the making of a monolithic and a binary vision of the by-gone days the post colonialists have in actuality destroyed the intercultural relations which are preferable in the future. Orientalism therefore is always in flux—sometimes hasadmiration and reverence while at others has criticism, devaluation and depreciation.

Washbrook is of the opinion that the postcolonial approach derives the idea of resistance towards the west from the philosophy of Romanticism. Romantics conserved old forms of authority with an intention to provide legitimacy to the new rule of the West. Postcolonial attempt to prove western culture to have monolithic episteme is incorrect because European culture has been a result of whole world's influence over many centuries. Languages, alphabets, concepts, academic disciplines and technologies have had foreign impact along with the very native European influence.

For Washbrook postcolonial theory does not intend to displace Enlightenment theory rather to replace it in the hierarchy i.e., the Europeans are shifted from their highest position to the lowest. Said too made such a point in *Orientalism* where on the basis of Enlightenment ideals he not only criticised but also de-historicised the western history. Hence if it was true according to the fact that all interpretations are based on language, in culture, institutions and the political conditions of the representer, it suggests that Said's work too faces similar change. Therefore, Washbrook goes on to conclude: "In practice, discourse theory—like the Romanticism gave rise to it—appears inextricably bound to the Enlightenment which it cannot entirely "reject" without silencing itself" (Johnson, 2003: 96).

Gayatri Spivak on the other hand is defensive of postcolonial theory. She supports and justifies the theory's stand on the grounds that it refers to its own forms of representation which also empowers the marginal groups with the methods of Enlightenment. Thus postcolonial theorists fall back on their 'counter-constructions' with the help of tools that have no evidence as is accepted by the historians. Studies that reject historical information on the basis of being erroneous, give evidences in favour of humane suggestions. Washbrook further argues that postcolonial theory is appropriate and best suited for the modern because it denounces race and ethnicityand is supportive of multi-culturalism. Multi-culturalism in turn provides power to emphasize upon the societies that were ignored once. It provides voice and epistemology to a minor group to form a history of their own and hence serves as a modern mechanism of imperialism.

Guardians of postcolonial theory point towards the term 'dialogues' instead of 'discourse.' The focus was more upon cultural-intermingling and inter-connectedness between language, forms and societies rather upon European domination. As a result Creole, hybrid or mixed culture generated more curiosity. With a re-reading and re- examination the critics of post colonialism who had pointed their fingers on Europe and its culture can be answered. European culture in reality was an outcome of hybridity and other influences through time. Moreover, the intention of postcolonial theorists always is to represent any specific group. But in case of historians their attempt to observe and document remainsobjective and unprejudiced. Hence post colonialism is ideological and like post modernism mostly focuses upon the location of power and is based upon 'ideology.' Although the aim of the postcolonial theorists was to examine the colonial history, to unearth the sorrowful and insulting memory of the history of race and to reveal of consistent colonial violence, yet they opposed the employment of Marxist vocabulary.

Dane Kennedy acknowledges both the positive as well as the negative side of the postcolonial theory. Speaking of the positive side, Kennedy believes that the postcolonial theory has had a better impact on the history of imperialism. The theory assisted in re-assessment of the basic ideas regarding the 'epistemological structuresof power and the cultural foundations of resistance' (Johnson, 2003: 98). Besides this the postcolonial theory explains the effects of imperialism, its methods ofmaintenance, significance of race and tribe in providing an identity to a group of people and inter-dependency of the centre and the marginal. It further studies how language and thoughts helped in structuring the colonial policies. C.A. Bayly also pointed out the fact that postcolonial theory has both pros and cons. Postcolonial theorists were prejudiced against the colonizers. They only searched for events where the colonisers had created the notion of the 'other' or 'the inferior.' They ignored trade, commerce, politics and virtues that resulted with imperialism. The plight of oppression undergone by the Asians, Africans and Polynesians under the domination of the European culture was projected more. Postcolonial theory has focussed mostly on nationalist movements and to give a glorious picture of the achievement of freedom on the part of the colonised. It just seems to be a play of shifting the blame and responsibility for political failures in a state.

16.4.1 Language and Power: An Imperialist Debate

Disappointed with the approach towards the history of the British Empire, academicians took up the task of exposing the realities of imperialism through itstexts and discourse. By applying reason they intended to expose the universal truths ofhuman behaviour and condition in human society. Knowledge was regarded as relative and it was acknowledged that there is no objective truth. It was projected that the world was seen through European interpretations of the Universe. The Europeans constructed certain devices such as literary and language devices to make its views convincing and acceptable throughout. Such views gave rise to hidden agenda of the Europeans where they imagined and invented truths with an intention to construct andauthenticate their positions of power over other people / non-Europeans. Europeans coined a range of vocabulary associated with the term 'natives'— savage, tribal, mob behaviour, ill-educated, irrational, child-like, criminal, excessively sexual, filthy, amoral and irreligious. Non-Europeans were considered in comparison to the Europeans and hence lost their individuality. Their identity and their ways of living were ignored and relegated in terms of 'the other.' Eric Hobsbawm and Terence Ranger stated that with the invention of certain institutions and protocols in Europe and its supply to the colonies, the natives were denied of reform and of development. According to Michel Foucault, most of the academic writing on Imperialism by the West takes additional care to suppress its ideas from criticism. Scrutiny of colonial discourse revealed that the language used in it is the language of power i.e., it serves imperialism. Races were divided according to European interests. The Europeans wrote of the historical past of those races. People of different races were taught oftheir own past through the prejudiced histories written by the Europeans. Hence the native history containing foreign motives and interests was made by the Europeans.

Said in his work brought to the fore the works on literary theory and the arguments of Foucault. Thus by projecting all the prevalent ideas on colonial discourse he accused liberal historians of the West for preserving Imperialistic model. He used Jacques Derrida's deconstruction technique of texts and argued that Europe's portrayal of Islam and the Orient was based upon its imagination and creation which has no similarity with reality of the Middle Eastern society, its people and religion. Said blamed the philosophy of the Enlightenment period—"of reason"—to have brought about 'oppression,' the very idea behind imperialism. As Europe portrays the Orientalas 'the other' it produces a picture opposite to that of the virtuous and the rightful West. It authenticated the western model of progress and that all other methods followed in the Oriental world were outdated and inferior.

16.4.2 Gender, Race and Class:

Gender, Race and Class are not distinct from each other rather their existence is inter- related. This three-dimensional theme is apparent in the study of Imperialism.

In Henry Rider Haggard's novel *King Solomon's Mines*, the physical map shows diamond mines. The diamond mines symbolic of female reproduction gives a picture of female sexuality. Being a source of wealth it is a source of economy. Fertility of such a place attracts for and gives rise to imperial contest. Jose da Silvestre a Portuguese trader, in the novel is the one who had drawn the map in 1590. His phallic cleft bone is representative of male insemination and patriarchal authority. Gender includes in its purview sexuality, suppressed labor and imperial exploitation. Similarly, race too is not limited to skin color rather includes labor power as well as gender running parallel to each other. Hence with race and gender having a complementary as well as contradictory relationship de Silvestre's condition tooprojected this emphatically. He not only stood for patriarchal power but also for racialdispossession.

Imperialism and invention of race are fundamental to western modernism. The invention of race by the centre becomes significant in identification of differentclasses of people— middle class, working class, prostitutes, homosexuals, Jews, Irish, feminists, etc. In addition with Imperialism, domesticity could not be considered irrelevant rather of significance which again contributes to gender identities. European men being the agents of the empire who by the nineteenth century captured and dominated over 85% of the earth, their relationship between their gender counterparts remained either concealed or in the dark. The experience of imperialism varied from men to women. Imperialism has been a violent struggle with the traditional and existing hierarchies of authority and power. It has emerged as a shrewdopportunistic method of achieving power. The period of conflict brought in changes in the gendered dynamics of native cultures to give a regular and acceptable shape of imperialism throughout the world. Colonised women before imperial rule were unfortunate souls in their own societies. Being a slave, agricultural worker, servant, prostitute, concubine and mother, she would struggle to maintain balance with their native men along with facing the violence due to hierarchical rules implemented uponthem by imperial men and women. Whether sent to penal settlement as convicts or taken into sexual or house-hold service, or serve indirectly in maintaining rule of the Empire (collaborating through welfare activities with the indigenous people) or in bearing children of the Empire as wives of local officers, or in running missionary schools or hospitals or in assisting their husbands in farmland or shops, women were never provided with an opportunity to contribute in economic and military decisionsof the Empire. Most of the legal laws such as marriage laws, land laws or property laws also gave them a secondary status. With white men making, implementing and enforcing laws and policies of their interests in the imperial Empire, women had no share in its formulations. It was only the white women because of their privileged racewho could enjoy the power to a little extent over colonised men and women alike. Hence the white women not being direct owners of power had to depend on the Empire—both as a coloniser and colonised, controller and controlled.

To understand imperialism, theory of gender power needs to be considered. Gender dynamics has been fundamental in providing security and also in maintaining the imperial rule. But it was only in the 970s that with the idea of construction of powerby Foucault and Gramsci, projection of the role of knowledge by Edward Said and challenge of

Eurocentric power (both imperial and white feminist) by women of colour, the role of sexual identity was given priority in the study of the ideology of imperialism.

Hazel Carby one of the early critics of white feminists criticises and writes, "their herstory and call it the story of women but ignore our lives and deny their relation to us" (McClintock, 1995: 7). She argues that the white feminists write history while being within the boundaries of racism. bell hooks too criticising white feminists emphasizes upon the recognition of diversity and differences in race among women. She asks for bringing to the fore the politics of alliance between the white and black women. White women were accused of ignoring the benefits and privileges they earned at the cost of Black people—both men and women. Gender, taking intoaccount women, sex, class, work and money focuses upon both the issues of masculinity as well as feminity.

16.4.3 Women as the boundary markers of Empire:

Women served as intermediary and gateway figures upon which men could adjust their positions as agents of knowledge and power. The images of imperial conquest issued by Columbus and Haggard, is suggestive of its eroticism.

According to Mary Douglas societies at the fringes of a nation are generally in a vulnerable position and are persistently at risk. Men who sail beyond the national limits into the seas for exploration turn ambiguous. In the transition space—between known and the unknown they feel insecure and hence to vent it out take recourse to violence. Their separation from the old status of known / secure in their nation from the new status of unknown / insecure in the new land is ritualized by feminising the new land (as virgin territory) in the imperial discourse. Hence the male invader wards off his fear and his narcissistic attitude by re-stating it as 'natural and excess of genderhierarchy' (McClintock, 1995: 24).

Victorian patriarchal tradition projects woman as a split personality; split into whore and Madonna, nun and sorceress, maid and medusa, wife and mermaid and motherand witch. Sandra Gilbert and Susan Gubar in the article "The Mad Woman in the Attic" investigate the literary causes of this doubled image of Victorian womanhood. In addition "The Woman and the Demon" by Nina Auerbach too explores the reason behind the rampant use of alliances for women in male Victorian beliefs and thoughts.With a projected aim to elevate women to angels, Victorians could find alliances for women in creatures like gobblin, mermaids, etc., who remain slithering on earth. According to Auerbach, woman and her double image of monster shows of theacceptance of mythic power of woman hood. The doubled image of women the critic believes emerges due to "archetypal doubling in consciousness that can be transcended by a defiant act of aesthetic will" (McClintock, 1995: 95). Male Victoriantexts abound with this doubled image of woman. The images of goblins and faeries as woman's alliances are created from the historical image of women as kitchen workers, working class nurses and maids who bring in picture of faery into the minds of middle-class children. The pictures of monsters and mermaids are taken by oral / folk tradition created by working-class women. These images are symbols of female power that results from the female working-class power and are deeply ingrained in "class divisions and

historical mutability" (McClintock, 1995: 96). Image of female demons masked with reflections of Madonna is a picture of contradiction between the repressed power of earning female domestic worker and the lack of power of a wife who does not earn. Foreseeing the strategies for political change it seems to be an important fact. But the critics do not recognize the economic and material basis of the female doubling. To escape from the boundaries of patriarchal text women need to break the boundaries and get themselves free from the image of a demon or of an angel. This emancipation can be brought through literary means. The maker's text or male text to be specific can be revised by female writer. This willingness for emancipation and creating self through literary means has been the idea of the nineteenth century middle-class who is conscious and anxious of creating a discourse to legitimize their class without falling back upon the traditional or historical meansor ideas.

16.5 Imperialism: A Challenge

After World War I the British Empire began to avoid further expansion as a result of enlarged economy and strategy. The empire had to face internal aggression andprovide safety and security against such threats. By 1930s the strict approach of the Empire towards India, Iraq and Ireland got minimized. With the involvement of the League of Nations in the colonial world it was advised to reduce military interventions thereby lowering the defence cost incurred by the Empire. But with the dominions gaining greater autonomy there was apprehensions of anarchy and communal riots in India. The threat of large scale revolution led the British Empire to loosen its hold over India. The mis-utilization of power especially in Amritsar Massacre leading to questioning of British morality gave a jolt to the stability of the Empire in India. As a result, a compromise upon the arrangement of constitution and its implementation broke down miserably.

In the Middle East, the strife between the Arabs and the Jews created problems for theBritish who could only extract benefits from the short term arrangements done at the time of the World War I. According to David Fromkin, the destruction of the old order during the Ottoman Empire by the British had led to the "crisis of political civilization that the Middle East endures today" (1989, 19). However, due to political disturbances during pre and post war suggested of the large-scale violence in the Middle East. This idea was contradictory to what Britain projected. Britain believed inthe idea that war was the ultimate means to stop infiltration and to keep self- determination in Europe but in case of the Middle East, this liberty was not providedto the nationalist leaders. Later in 1920, when the Labour Party advised for colonial self-government, it was not paid heed to. Certain areas like Ireland, Egypt and Iraq were given independence and in case of India it was the conservatives who brought licence for liberty. It was only after the World War II that the Labour Party was convinced to give independence to India.

Moreover, during the inter-war years the Empire was vigilant and thoughtful. But still the Empire laid emphasis on maintaining stability in spite of financial slump down asa result of collapse in British trade. With London struggling to maintain its supremacyover financial services it can be concluded that there was no reluctant imperialism rather was self-interested and self-motivated imperialism. However, with the changing political scenario of the world

imperialistic rules gives way for the rule of partnership.

16.6 End of Imperialism

In the 1950s, the term 'Decolonisation' did the rounds. As the term implies to relinquish power it was severely criticised. Nationalists therefore expressed it with the phrases as 'liberation struggle' or 'resumption of independence' According to Paul Kennedy, the destruction of European empires lie within its own policies. The loss of Indian empire in 1947 was a crucial moment in the history of British Imperialism. For George Boyce, British were flexible and were the best adapters. They did not act upon any fixed theoretical rules and could adapt easily to changing political conditions. As a result it became easier for them to come out of destructive wars unscathed. Decolonisation was brought about by a number of factors. In the nineteenth century even though it was propagated that, colonies were financial burdens yet they were not abandoned as it was also associated with the prestige of the king or a nation. Territory was given priority and it stood as a symbol of power. The speculations that the nations with large territory would dominate over the world in future created unrest within European nations. Moreover, in the imperial conference held in 1907 the idea that those colonies which had made progress to certain extent would get the status of dominions, was supported. But such dominions were to be consulted in cases of foreign policy. India could attain self-government on the basis of Montagu Declaration (1917). The British had to give away the Indian empire to provide proper representation to the minorities. Refusing to comply with the agitators and their demands, British declared that they were more concerned for the minority representation and hence would leave India with the declaration of its status of self- government. British decided to provide India with self-government in the Montagu Declaration of 1917.

In case of the Middle East, it was shared and controlled over by the League of Nations. It received autonomous status before World War II. In 1932, Iraq achieved freedom. In Palestine, the independence got delayed due to two opposing forces—the Jews and the Arabs. Egypt being an independent nation suffered military occupation of British forces to control over strategic naval bases in Suez Canal and over the major revenue earning sources in Egypt. But in 1936 the Anglo-Egyptian Treaty was signed in order to stop the British intervention. But in 1939, Egypt was forced into anti-German stance as a means to safeguard North Africa. In 1919, the responsibility of certain German colonies based in Africa and the Pacific were handed over to France, Britain and the dominions which posed as an impediment for their independence. The colonies were under the supervision of the League of Nations and thus give an end to imperialism.

With imperialism both colonisers and the colonised are left with a legacy. In spite of the embarrassing and humiliating history, at the end, both get influenced by long contact with each other's' culture and ideas. The mutual advantage because of the close intermingling might in future prove to be of great value in progress and development of the nations in the world.

16.7 Summary

Therefore, the concept of a "Europeanisation of the world" signifies the dilemma. On one hand, there are positive achievements, such as modern statehood, urbanisation, rationalism and Christianity, European thought systems such as Liberalism, Socialism and Positivism, which was received with great enthusiasm in France and England as well as in Brazil and Japan. On the other hand, there are negative legacies, such as Caesarism, racism and colonial violence. It can also raise the question whether European history between about 1450 and 1950 cannot be predominantly read as a history of expansion, especially if one treats the history of the empires beyond Eurocentrism as world history but without underlaying it with a universal theory and without constructing it as a historical unity. With the treaty to divide the world of 1494, a more intensive interaction of nation, expansion and "Europeanisation of the world" began that was not a unilateral creation of dependencies but a process of give and take with reciprocal influences beyond fixed imperial boundary drawing. According to this multipolar dynamic, Europe was not decentralized or provincialised,21 but Europe is equally unsuitable as the only perspective in the interpretation of the global modern period.

16.8 Review Questions

1. Discuss imperialism from postcolonial theoretical aspect.

2. Discuss the impact of imperialism on gender, race and class.

3. Discuss economic theories behind imperialism

4. Discuss the challenges of imperialism.

5. How did imperialism come to an end?

16.9 References

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