

# INTRODUCTION TO ASPECTS OF HISTORY

Dr. Savitri Mathur  
Amisha Srivastava

1558 Mary dies and Princess Elizabeth becomes Queen Elizabeth

1562 English mariners enter into the slave trade

1600 British East India Company established by eighty London merchants

1603 Elizabeth I dies and James VI of Scotland accedes to the English throne becoming James I

1604 James I ends the war with Spain

1605 Gunpowder Plot to assassinate James I is discovered

1625 James I dies and Charles I accedes to the throne

1588 English defeat the Spanish Armada at the Battle of Gravelines

1589 Suez Canal opens, linking the Mediterranean and Red Sea

1592 compulsory for children under ten

1638 St Pancras Church, Dartmoor is struck by 'ball' lightning during the great storm which killed four and injured sixty

1638 Oliver Cromwell makes himself Lord Protector

1642 Civil war breaks out \ Cornishmen rise in support of Charles I \ Royalist and Parliamentary armies clash at Edgehill

1649 Charles I is executed at Whitehall

1660 Charles II restored to throne \ Samuel Pepys starts his diary

1666 Great Fire of London starts in Pudding Lane and destroys two-thirds of the city

1689 William of Orange is invited to invade England and claim the throne from the unpopular James II \ William and Mary (daughter of James II) are proclaimed king & queen

1687 Sir Isaac Newton defines the law of universal gravitation and his 'Philosophiae Naturalis'

1689 Dick Turpin is hanged at Tyburn on York's Knavesmire \ Britain declares war on Spain and the 'War of Jenkins's Ear' begins

1701 Act of Settlement places the House of Hanover in line for the English throne

1702 William III dies and Anne accedes to the throne

1707 Act of Union of England and Scotland is ratified

1710 Wren's St Paul's cathedral completed

1717 Indian province of Bengal passes into British control after the Battle of Plassey

1727 George I dies and is succeeded by the second Hanoverian King, George II

1723 Poaching becomes a capital offence

1727 Handel's 'Messiah' gets its first performance in Dublin

1742 'Bonnie Prince Charlie' lands in Scotland to claim the British throne

1747 Liverpool overtakes Bristol as Britain's busiest slaving port

1757 Act of Union of England and Scotland is ratified

1771 'Factory Age' begins with the opening of Britain's first cotton mill

1775 American War of Independence begins

1775 Parliament rejects William Wilberforce's bill to abolish the slave trade

1788 First edition of the Times of London is published

1789 The French Revolution begins with the storming of the Bastille

1789 Captain James Cook leads his first expedition to the Pacific

1789 Robert Peel sets up the Metropolitan Police

1791 Parliament rejects William Wilberforce's bill to abolish the slave trade

1791 Luddite protesters attack industrial machinery in protest against unemployment

1805 Royal Navy defeats a French and Spanish fleet at the Battle of Trafalgar - Admiral Nelson dies

1805 George IV dies and is succeeded by his brother William IV

1805 Slavery is abolished in the British Empire \ Charles Dickens' 'Oliver Twist' is published

1805 Uniform postage rate of one penny is introduced

1811 Luddite protesters attack industrial machinery in protest against unemployment

1811 Income tax is introduced for the first time during peacetime

1813 Jane Austen's 'Pride and Prejudice'

1813 Slavery is abolished in the British Empire \ Charles Dickens' 'Oliver Twist' is published

1813 Irish potato famine begins

1813 'UNDERGROUND'

1815 Arthur Wellesley, Duke of Wellington, defeats Napoleon at Waterloo

1815 Victoria comes to the throne after the death of William IV

1815 Penny farthing invented by British engineer James St

1815 Death duties introduced

1815 Tower Bridge opens

1815 British troops perish in the ill fated Charge of the Light Brigade

1815 Charles Darwin's 'On the Origin of Species' is published

1815 Britain's first permanent symphony orchestra is founded

1815 Irish potato famine begins

1815 Metropolitan line opens as world's first underground railway

1815 Victoria is declared Empress of India

1815 Genius writes



ALEXIS PRESS  
JERSEY CITY, USA

**INTRODUCTION TO  
ASPECTS OF HISTORY**



# INTRODUCTION TO ASPECTS OF HISTORY

Dr. Savitri Mathur  
Amisha Srivastava





ALEXIS PRESS

*Published by:* Alexis Press, LLC, Jersey City, USA  
[www.alexispress.us](http://www.alexispress.us)

© RESERVED

This book contains information obtained from highly regarded resources.  
Copyright for individual contents remains with the authors.  
A wide variety of references are listed. Reasonable efforts have been made  
to publish reliable data and information, but the author and the publisher  
cannot assume responsibility for the validity of  
all materials or for the consequences of their use.

No part of this book may be reprinted, reproduced, transmitted,  
or utilized in any form by any electronic, mechanical, or other means,  
now known or hereinafter invented, including photocopying,  
microfilming and recording, or any information storage or retrieval system,  
without permission from the publishers.

For permission to photocopy or use material electronically  
from this work please access [alexispress.us](http://alexispress.us)

First Published 2022

*A catalogue record for this publication is available from the British Library*

*Library of Congress Cataloguing in Publication Data*

Includes bibliographical references and index.

Introduction to Aspects of History by *Dr. Savitri Mathur, Amisha Srivastava*

ISBN 978-1-64532-470-6

# CONTENTS

<b>Chapter 1.</b> A Brief Introduction to the History.....	1
— <i>Dr. Savitri Mathur</i>	
<b>Chapter 2.</b> Historiography is the Study of Historians.....	13
— <i>Prof. Rishikesh Mishra</i>	
<b>Chapter 3.</b> Historical Method for the Study of the History .....	25
— <i>Prof. Rishikesh Mishra</i>	
<b>Chapter 4.</b> A Brief Overview of the Historical Materialism .....	34
— <i>Dr. Savitri Mathur</i>	
<b>Chapter 5.</b> A Brief Introduction to Human History and Prehistory.....	46
— <i>Prof. Rishikesh Mishra</i>	
<b>Chapter 6.</b> A Brief Overview of the World Political History .....	59
— <i>Dr. S. Krishnan</i>	
<b>Chapter 7.</b> A Brief Overview of India's Military History .....	81
— <i>Dr. S. Krishnan</i>	
<b>Chapter 8.</b> Religion History; Human Religious Sentiments, Beliefs and Ideas .....	93
— <i>Dr. S. Krishnan</i>	
<b>Chapter 9.</b> A Brief Discussion of the Social History.....	106
— <i>Amisha Srivastava</i>	
<b>Chapter 10.</b> Demographic History; the Reconstruction of the Past Human Population.....	114
— <i>Dr. Madhukar mishra</i>	
<b>Chapter 11.</b> A Brief Overview of the Childhood History.....	121
— <i>Manoj Sharma</i>	
<b>Chapter 12.</b> A Study into the History of Education.....	133
— <i>Piyush Kumar Jha</i>	
<b>Chapter 13.</b> A Brief Overview of the Family's History .....	145
— <i>Manoj Sharma,</i>	
<b>Chapter 14.</b> Rural History; the History of Societies in Rural Regions.....	153
— <i>Amisha Srivastava</i>	
<b>Chapter 15.</b> Labor History; the History of the Working Classes and the Labor Movement .....	160
— <i>Manoj Sharma</i>	
<b>Chapter 16.</b> History of Lesbian, Gay, Bisexual and Transgender .....	168
— <i>Sahil Rohatgi</i>	
<b>Chapter 17.</b> Role of Women in History .....	176
— <i>Dr. Anubhav Sony</i>	
<b>Chapter 18.</b> Human History is the Record of the Human Past .....	189
— <i>Dr. Shravan Kumar Singh</i>	
<b>Chapter 19.</b> A Brief Overview of the Cultural and Diplomatic History.....	200
— <i>Dr. Ashok Kumar</i>	

<b>Chapter 20.</b> Economic and Commercial History.....	207
— <i>Dr. Brijesh Kumar Agarwal</i>	
<b>Chapter 21.</b> History of the Natural Environment .....	218
— <i>Dr. Bal Krishan Sharma</i>	
<b>Chapter 22.</b> Intellectual and Human Thinking History .....	226
— <i>Dr. Mohammad Nadeem</i>	
<b>Chapter 23.</b> A Brief Overview of the American Urban History.....	238
— <i>Dr. Bhanu Pratap Singh</i>	
<b>Chapter 24.</b> Historical Immigration to the United Kingdom.....	253
— <i>Dr. Mohd. Naseem Siddiqui</i>	

## CHAPTER 1

### A BRIEF INTRODUCTION TO THE HISTORY

---

Dr. Savitri Mathur, Assistant Professor  
School of Education, Jaipur National University, Jaipur, India  
Email Id: [savitri\\_mathur@jnujaipur.ac.in](mailto:savitri_mathur@jnujaipur.ac.in)

#### ABSTRACT:

History is the study of change through time that encompasses all elements of human civilization. History includes political, social, economic, scientific, technical, medical, cultural, intellectual, religious, and military advancements. Because he was the first historian to gather and carefully chronicle events and construct an account, Herodotus is often recognized as the father of history. He gathered these narratives into *The Histories*, his only significant book. In this chapter we described the brief introduction of the history.

#### KEYWORDS:

History Study, Historical Events, Political History, Social History, United States.

#### INTRODUCTION

History is the systematic study and recording of human conduct (derived from the Ancient Greek (*historia*) 'inquiry; information obtained by research'). Prehistory is the time of events before the formation of writing systems. "History" is an umbrella word that includes historical events as well as the recollection, discovery, collecting, organization, presentation, and interpretation of these events. Historians seek knowledge of the past using historical sources such as written records, oral narratives, art and material artifacts, and ecological markers. Historians dispute which narrative better describes an event and the relevance of many causes and consequences [1], [2]. Historians argue the nature of history as a goal in itself, as well as its use in providing perspective on current issues. Cultural heritage or legends are stories that are common to a specific culture but are not supported by external sources (such as the tales surrounding King Arthur). History differs from myth in that it is backed by verifiable facts. However, ancient cultural influences have aided in the development of many interpretations of the nature of history, which have varied through time and continue to alter now. The contemporary study of history is broad, including the study of geographical locations as well as certain subject or theme parts of historical examination. History is taught in basic and secondary schools, and academic history is a prominent field in universities.

As one of the first historians in the Western tradition, Herodotus, a 5th-century BC Greek historian, is often considered the "father of history," though he has been criticized as the "father of lies." Along with his contemporary Thucydides, he helped lay the groundwork for the modern study of past events and societies [3]. The Spring and Autumn Annals, a state chronicle in East Asia, was said to date back to 722 BC, yet only writings from the 2nd century BC have survived. English, like Chinese, now distinguishes different terms for human history and narrative in general, as a manifestation of the language synthetic vs. analytic/isolating split [4].



The same term is still used to indicate both "history" and "story" in contemporary German, French, and most Germanic and Romance languages, which are firmly synthetic and heavily inflected. The term "historian" in the meaning of a "researcher of history" dates back to 1531. The substantive history is still used in all European languages to mean both "what happened with men" and "the scholarly study of what happened," the latter sense sometimes distinguished with a capital letter or the word historiography. The adjective historical is attested from 1661, and historic from 1669. Historians write in the context of their own period, taking into account current prevalent notions about how to interpret the past, and occasionally writing to impart lessons for their own culture. "All history is contemporary history," says Benedetto Croce. The development of narrative and study of previous events linked to the human race facilitates the construction of a "true discourse of past". The contemporary discipline of history is committed to the institutional production of this discourse [5].

The historical record is made up of all events that are remembered and maintained in some genuine form. The aim of historical discourse is to identify the sources that may most meaningfully contribute to the construction of accurate descriptions of the past. As a consequence, the historian's archive is the outcome of circumscribing a larger archive by invalidating the use of certain texts and materials. Part of the historian's job is to utilize the various historical sources, most of which are located in archives, in a professional and impartial manner. As historians recall or highlight various events from the past, the process of crafting a narrative always sparks dispute. The study of history has been regarded as part of the humanities at times and as part of the social sciences at others. It may be seen as a bridge between those two large categories, embracing approaches from each. Some historians firmly endorse one categorization or the other. In the twentieth century, the Annales School transformed the study of history by including outside fields such as economics, sociology, and geography into the study of world history [6].

Historians have traditionally documented historical events, either in writing or by oral tradition, and sought to answer historical questions through the study of written sources and oral testimony. Historians have always relied on sources such as monuments, inscriptions, and paintings. In general, historical information may be divided into three categories: what is written, what is stated, and what is physically kept, and historians often examine all three. However, writing is the marker that distinguishes history from what came before.

Archaeology is extremely useful in uncovering buried places and items that aid in the study of history. Archeological findings are seldom made in isolation, with narrative sources supplementing their discoveries. The methodology and approaches of archeology are distinct from those of history. "Historical archaeology" is a subfield of archaeology that often compares its findings with those of contemporaneous literary sources. For example, Mark Leone, an excavator and interpreter of historical Annapolis, Maryland, US, has sought to understand the contradiction between textual documents idealizing "liberty" and the material record, demonstrating slave ownership and wealth inequalities revealed by the study of the entire historical environment [7], [8].

History may be structured in a variety of ways, including chronologically, culturally, territorially, and conceptually. These categories are not mutually exclusive, and there are considerable intersections. Historians may be interested in both the highly particular and the very broad, however, the tendency has been toward specialization. Big History defies this specialization by looking for universal patterns or trends. History is often studied with a practical or theoretical goal in mind, but it may also be studied for pure intellectual curiosity.

Human history is the recollection of *Homo sapiens sapiens*' historical experience as it has been preserved, mostly via written sources. Historians define "prehistory" as the recovery of information about the past in areas where no written records exist or where the writing of a culture is not understood. Even in the lack of a written record, some information may be obtained by analyzing paintings, sketches, sculptures, and other objects. Prehistory has been regarded vital since the twentieth century in order to prevent history's implicit rejection of some civilizations, such as those of Sub-Saharan Africa and pre-Columbian America. Historians in the West have been chastised for concentrating too much on the Western world. In 1961, British historian E. H. Carr stated.

When people stop living just in the now and become actively engaged in both their history and their future, the border between prehistoric and historical eras is crossed. History starts with the transmission of tradition, and tradition entails carrying forth the habits and lessons of the past. Records of the past begin to be retained for future generations' benefit. This description encompasses the strong interests of peoples in the past, such as Indigenous Australians and New Zealand Mori, as well as the oral records kept and passed to subsequent generations, even before their interaction with European culture.

### **Historiography**

Historiography has many connotations. First, it might refer to how history has been produced: the tale of the evolution of technique and practices. Second, it may relate to what has been produced: a particular body of historical writing. Third, it can refer to why history is produced: history philosophy. This third notion, as a meta-level examination of historical accounts, is similar to the previous two in that the analysis frequently focuses on the narratives, interpretations, world views, use of evidence, or technique of presentation of other historians. Historians argue over whether history should be taught as a single cohesive narrative or as a succession of conflicting narratives [9], [10].

### **Methods**

The first four are referred to as historical criticism; the fifth as textual criticism; and the last two as external critique. Internal critique is the sixth and last enquiry regarding a source. The historical method includes the tools and standards that historians use to investigate and write history using primary sources and other data. Herodotus, who lived in the fifth century BC, has been dubbed the "Father of History." His contemporary Thucydides, on the other hand, is credited as being the first to approach history with a well-developed historical method in the History of the Peloponnesian War. Unlike Herodotus, Thucydides saw history as the result of human choices and actions, rather than divine intervention (though Herodotus was not entirely

committed to this idea himself). In his historical method, Thucydides emphasized chronology, a nominally neutral point of view, and that the human world was the result of human actions. Greek historians saw history as cyclical, with events returning on a regular basis.

In ancient and medieval China, historical method was used deftly. Sima Qian (145-90 BC), compiler of the *Records of the Grand Historian* (Shiji) and posthumously renowned as the Father of Chinese historiography, laid the framework for professional historiography in East Asia. At the beginning of the medieval era, Saint Augustine was prominent in Christian and Western philosophy. During the Medieval and Renaissance eras, history was often studied from a holy or religious standpoint. Georg Wilhelm Friedrich Hegel, a German philosopher and historian, introduced philosophy and a more secular approach to historical inquiry about 1800.

In the prologue of his work, the *Muqaddimah*, Arab historian and early sociologist Ibn Khaldun warned of seven errors he believed historians made. He regarded the past as weird and in need of explanation in this critique. Ibn Khaldun's originality was to assert that the cultural difference of another age must govern the evaluation of relevant historical material, to distinguish the principles by which the evaluation might be attempted, and to feel the need for experience, in addition to rational principles, in order to assess a culture of the past. "Idle superstition and uncritical acceptance of historical data," Ibn Khaldun challenged. He introduced a scientific method to the study of history, which he referred to as his "new science." His method laid the groundwork for the observation of the role of the state, communication, propaganda, and systematic bias in history, and he is regarded as the "father of historiography" or the "father of the philosophy of history."

In the 17th and 18th centuries, historians in the West, particularly in France and Germany, created contemporary techniques of historiography. In 1851, Herbert Spencer summarized these methods: "From the successive strata of our historical deposits, they [historians] diligently gather all the highly colored fragments, pounce upon everything curious and sparkling, and chuckle like children over their glittering acquisitions; meanwhile, the rich veins of wisdom that ramify amidst this worthless debris, lie utterly neglected." Meanwhile, Henry Thomas Buckle expressed a desire for history to become a science: "In regard to nature, events apparently the most irregular and capricious have been explained and shown to be in accordance with certain fixed and universal laws; this has been done because men of ability and, above all, men of patient, untiring thought have studied events with the view of discovering their regularity; and if human events were subjected to a similar treatment, history would be a science." The core of science is seeking order and regularity in the material under consideration and making generalizations or rules about it."

No, history is not a science, as Historians like Ranke and many who followed him have pursued it. Thus, if Historians tell us that, given the manner in which he practices his craft, it cannot be considered a science, we must take him at his word. If he is not doing science, then whatever else he is doing, he is not doing science. In the 20th century, academic historians focused less on epic nationalistic narratives, which often tended to glorify the nation or great men, to more objective and complex analyses of social and intellectual forces. A major trend of historical methodology in the 20th century was to treat history more as a social science rather than art, which

traditionally had been the case. Leading advocates of history as a social science were a diverse collection of scholars which included Fernand Braudel and E. H. Carr. Many are noted for their multidisciplinary approach e.g. Braudel combined history with geography. Nevertheless, these multidisciplinary approaches failed to produce a theory of history. So far only one theory of history came from a professional historian. Whatever other theories of history exist, they were written by experts from other fields. The field of digital history has begun to address ways of using computer technology, to pose new questions to historical data and generate digital scholarship.

Historians such as Hugh Trevor-Roper argued that the key to historians' work was the power of the imagination, and thus that history should be understood as art. French historians associated with the Annales school introduced quantitative history, using raw data to track the lives of typical individuals, and were influential in the establishment of cultural history (cf. *histoire des mentalités*). Marxist historians sought to validate Karl Marx's theories by analyzing history from a Marxist perspective. In response to the Marxist interpretation of history, historians such as François Furet offered anti-Marxist interpretations of history. Feminist historians argued for the importance of studying women's experiences. Postmodernists argued that all history is based on personal interpretation. Today, most historians begin their research in archives, either on a physical or digital platform, and they frequently propose an argument and use research to support it. John H. Arnold proposed that history is an argument that creates the possibility of change. Digital information companies, such as Google, have sparked controversy over the role of internet censorship in information access.

### **Marx's Theory**

Marxist historical materialism theorizes that society is fundamentally determined by the material conditions at any given time - in other words, the relationships that people have with one another in order to fulfill basic needs such as feeding, clothing, and housing themselves and their families. Many historians believe that the production of history is embedded with bias because events and known facts in history can be interpreted in a variety of ways. Constantin Fasolt suggested that history is linked to politics by the practice of silence itself. He said: "A second common view of the link between history and politics rests on the elementary observation that historians are often influenced by politics." According to Michel-Rolph Trouillot, the historical process is rooted in the archives, therefore silences, or parts of history that are forgotten, may be an intentional part of a narrative strategy that dictates how areas of history are remembered.

Historical omissions can occur in many ways and can have a profound effect on historical records. Information can also purposely be excluded or left out accidentally. Historians have coined multiple terms that describe the act of omitting historical information, including: "silencing", "selective memory", and erasures. Gerda Lerner, a twentieth-century historian who focused much of her work on historical omissions involving women and their accomplishments, explained the negative impact that these omissions had on minority groups. William Cronon, an environmental historian, proposed three ways to combat bias and ensure authentic and accurate narratives: narratives must not contradict known facts, they must make ecological sense

(particularly for environmental history), and published work must be reviewed by the scholarly community and other historians to ensure accountability.

### **Specific Studies and Areas**

These are approaches to history; histories of other areas, such as science, mathematics, and philosophy, are not included. Ancient history is the study of history from the dawn of time to the early Middle Ages. Atlantic history is the study of individuals who lived on or near the Atlantic Ocean. Art history is the study of developments in art and its social setting. Comparative history is the historical examination of social and cultural phenomena that are not constrained by country borders. The study of current historical events is known as contemporary history. The study of historical events as they may have occurred under other causal conditions is known as counterfactual history.

Cultural history is the study of previous cultures. The use of computer tools to conduct extensive searches in published sources is referred to as digital history. Economic history is the application of economic models to the past. Intellectual history is the study of ideas in the context of the societies that generated them, as well as their evolution across time. Marine history is the study of marine transportation and its related topics. The study of items and the tales they may convey is known as material history. Modern history is the study of the period following the middle Ages. Military history is the study of warfare, historical conflicts, and naval history, which is often regarded a sub-discipline of military history. Oral history is the collecting and analysis of historical knowledge via oral interviews with persons who lived through previous events. People's history is historical work written from the standpoint of ordinary people. Political history is the study of previous politics. The study of the psychological motives for historical events is known as psychohistory. The study of the process of social change throughout history is known as social history. Women's history is the history of female humans; gender history is linked and includes the gender viewpoint. World history is the study of history from a global perspective, with a focus on non-Western cultures.

### **Periodization of the Prehistoric Period**

Historians give these periods of time names in order to allow "Organising ideas and classificatory generalizations" to be used by historians. The names given to a period can vary with geographical location, as can the dates of the beginning and end of a particular period. Centuries and decades are commonly used periods, and the time they represent depends on the dating system. In archeology, the usual method for periodization of the distant prehistoric past is to rely on changes in material culture and technology, such as the Stone Age, Bronze Age, and Iron Age, with subdivisions that are also based on different styles of material remains. Here prehistory is divided into a series of "chapters" so that periods in history coexist. Despite the recent development of the ability to give actual dates for many sites or artifacts using radiocarbon dating and other scientific methods, these long-established schemes appear likely to remain in use.

## Geographical Areas

Particular geographical locations can form the basis of historical study, for example, continents, countries, and cities. Understanding why historic events took place is important. To do this, historians often turn to the methods and theory from the discipline of geography. According to Jules Michelet in his book *Histoire de France*, "without geographical basis, the people, the makers of history, seem to be walking on air". Weather patterns, the water supply, and the landscape of a place all affect the lives of the people who live there. For example, to explain why the ancient Egyptians developed a successful civilization, studying the geography of Egypt is essential. Egyptian civilization was built on the banks of the Nile River, which flooded each year, depositing soil on its banks. The rich soil could help farmers grow enough crops to feed the people in the cities. That meant everyone did not have to farm, so some people could perform other jobs that helped develop the civilization. There is also the case of climate, which historians like Ellsworth Huntington and Ellen Churchill Semple cited as a crucial influence on the course of history. Huntington and Semple further argued that climate has an impact on racial temperament.

## Regions

Africa's history began with the arrival of modern humans on the continent and continues to the current day as a patchwork of various and politically evolving governments. The history of the Americas is the history of North and South America, as well as Central America and the Caribbean. The study of the past handed down from generation to generation on the continent in the Earth's northern and western hemispheres is known as North American history. Central American history is the study of the past handed down from generation to generation on the continent in the western hemisphere of the Earth. The history of the Caribbean starts with the earliest evidence, 7,000-year-old bones discovered. The study of the past handed down from generation to generation on the continent in the Earth's southern and western hemispheres is known as South American history. The painting depicts British diplomat Sir Charles Stuart presenting his letter of credence to Emperor Pedro I of Brazil, who is flanked by his wife Maria Leopoldina, their daughter Maria da Glória (later Queen Maria II of Portugal), and other dignitaries, and a winged figure, representing History, carving the "great event" on a stone tablet.

The history of Antarctica may be traced back to early Western beliefs of a large continent known as Terra Australis, which was thought to exist in the deep south of the world. The history of Eurasia encompasses numerous separate peripheral coastal regions: the Middle East, South Asia, East Asia, Southeast Asia, and Europe, which are united by the interior bulk of the Eurasian steppe of Central Asia and Eastern Europe. The history of Europe spans the period from the arrival of people on the European continent to the current day.

The history of Asia may be seen as a synthesis of three separate peripheral coastal areas, including East Asia, South Asia, and the Middle East, which are united by the interior mass of the Eurasian steppe. East Asian history is the study of the past as it has been handed down from generation to generation in East Asia. The history of the Middle East starts with the establishment of the first civilizations in the area now known as the Middle East approximately

3000 BC in Mesopotamia (Iraq). The study of the past handed down from generation to generation in the sub-Himalayan area is known as Indian history.

Southeast Asia's history has been defined by interactions between regional actors and international powers. Oceania's history is the history of Australia, New Zealand, and the Pacific Islands as a whole. The history of Australia begins with the Makassar trading with Indigenous Australians on Australia's north coast. New Zealand's history extends back at least 700 years, when it was discovered and colonized by Polynesians, who established a unique Mori society built on family and land. History of the Pacific Islands delves into the history of the Pacific Ocean's islands.

### **Political**

Political history and Political history of the United States are the main articles. Political history examines the various departments of government, leaders, legislation, political action, political parties, and voting. Military history is concerned with warfare, strategies, battles, weaponry, and the psychology of combat. Since the 1970s, the "new military history" has been focused with soldiers rather than generals, psychology rather than tactics, and the larger influence of fighting on society and culture.

### **Religious**

For centuries, the history of religion has been a major theme for both secular and religious historians, and it is still taught in seminaries and academe. Leading journals include Church History, The Catholic Historical Review, and History of Religions. Topics range widely from political and cultural and artistic dimensions, to theology and liturgy.

### **Social history**

Social history, sometimes called the new social history, is the field that includes history of ordinary people and their strategies and institutions for coping with life. In its "golden age" it was a major growth field in the 1960s and 1970s among scholars, and still is well represented in history departments. In two decades from 1975 to 1995, the proportion of professors of history in American universities identifying with social history rose from 31% to 41%, while the proportion of political historians fell from 40% to 30%. In the history departments of British universities in 2007, of the 5723 faculty members, 1644 (29%) identified themselves with social history while political history came next with 1425 (25%).

The "old" social history before the 1960s was a hodgepodge of topics without a central theme, and it often included political movements, like Populism, that were "social" in the sense of being outside the elite system. Social history was contrasted with political history, intellectual history and the history of great men. English historian G. M. Trevelyan saw it as the bridging point between economic and political history, reflecting that, "Without social history, economic history is barren and political history unintelligible." While the field has often been viewed negatively as history with the politics left out, it has also been defended as "history with the people put back in".

## DISCUSSION

In the 1980s and 1990s, cultural history surpassed social history as the dominating form. It often combines anthropological and historical methodologies to examine language, popular cultural traditions, and cultural interpretations of historical experience. It investigates the records and narrative accounts of a group's prior knowledge, traditions, and arts. An important subject is how humans form their memories of the past. The study of art in society, as well as the study of pictures and human visual output (iconography), is included in cultural history.

Diplomatic history is concerned with international interactions, particularly diplomacy and the causes of wars. It has lately focused on the issues of peace and human rights. It often shows the foreign office's opinions and long-term strategic ideals as the driving force of historical continuity and change. The study of the conduct of international relations between states or across state borders through time is referred to as political history. According to historian Muriel Chamberlain, "diplomatic history replaced constitutional history as the flagship of historical investigation, at once the most important, most exact, and most sophisticated of historical studies" following World War I. She goes on to say that after 1945, the tendency reversed, enabling social history to take its place.

Although economic history has been well established since the late nineteenth century, academic studies have drifted more toward economics departments and away from conventional history departments in recent years. company history is concerned with the evolution of individual company organizations, business techniques, government regulation, labor relations, and societal influence. Biographies of particular firms, executives, and entrepreneurs are also included. It has something to do with economic history. In most business schools, business history is taught. Environmental history is a new subject that originated in the 1980s to investigate the long-term history of the environment and the influence of human activities on it. It is an extension of the environmental movement, which was sparked in the 1960s by Rachel Carson's *Silent Spring*.

The study of key civilizations during the past 3000 years is known as world history. World history is essentially a teaching discipline, not a research one. After the 1980s, it gained popularity in the United States, Japan, and other nations as it became clear that students needed a greater exposure to the globe as globalization progressed. Oswald Spengler and Arnold J. Toynbee, among others, have provided very contentious interpretations. Since 1990, the World History Association has published the *Journal of World History* every quarter. The H-global discussion list acts as a communication network for global history practitioners, featuring debates among researchers, announcements, syllabi, bibliographies, and book reviews.

A people's history is a sort of historical work that aims to explain historical events through the eyes of ordinary people. A people's history is a global history that tells the narrative of mass movements and outsiders. Individuals or groups not represented in other genres of historical writing are the major emphasis, including the disenfranchised, oppressed, underprivileged, nonconformists, and otherwise forgotten individuals. The writers are usually on the left and envision a socialist paradigm, similar to the approach of the British History Workshop movement in the 1960s. Intellectual history and the history of ideas evolved in the mid-twentieth century,



with the emphasis on intellectuals and their publications on the one hand, and the study of ideas as disembodied objects with their own careers on the other.

Gender history is a discipline of history and gender studies that examines the past through the lens of gender. Gender history evolved from women's history as a result of many non-feminist historians denying the relevance of women in history. Gender historians study the social effects of perceived sex differences and how all genders use allotted power in societal and political structures, according to Joan W. Scott. Gender history, while being a relatively recent topic, has had a substantial impact on the wider study of history. Gender history varies from women's history in that it includes all facets of gender, such as masculinity and femininity, and it now includes those who identify outside of that binary. LGBT history is concerned with the history of lesbian, gay, bisexual, and transgender (LGBT) peoples and cultures across the globe, beginning with the earliest documented occurrences of same-sex love and sexuality in ancient civilizations.

Public history refers to a wide variety of actions carried out by persons with some historical expertise who operate outside of specialized academic contexts. Historic preservation, archive science, oral history, museum curatorship, and other related topics have long origins in public history practice. The word was first used in the United States and Canada in the late 1970s, and the area has grown progressively professionalized since then. Museums, historic houses and places, parks, battlefields, archives, film and television businesses, and all levels of government are some of the most popular venues for public history. Historians, both professional and amateur, find, gather, arrange, and present knowledge about previous events. They get this knowledge via archeological evidence, written primary sources, oral histories, and other archive material. Historians may be categorized in lists by the order of the historical time in which they were writing, which is not always the same as the period in which they specialized. Chroniclers and annalists are usually included, despite the fact that they are not actual historians.

Since the twentieth century, Western historians have refrained from claiming to be the "judge of history." The aims of historical judgments or interpretations differ from those of legal judgments, which must be made fast and be definitive. Another problem connected to historical judgment is communal memory. Pseudohistory refers to works that profess to be historical but deviate from traditional historiographical rules in ways that invalidate their findings. It is linked to false historical revisionism. Works that derive problematic conclusions from fresh, speculative, or contested historical facts are sometimes dismissed as pseudohistory, especially in the domains of national, political, military, and religious affairs.

In the early twentieth century, there was a huge intellectual debate in Britain about the position of history education in universities. Scholarship was undervalued at Oxford and Cambridge. In 1904 Professor Charles Harding Firth, Regius Professor of History at Oxford, mocked the system for producing shallow journalists. The Oxford tutors, who had more votes than the academics, defended their system, claiming that it had produced Britain's best politicians, administrators, prelates, and ambassadors, and that mission was as important as teaching scholars. Tutors dominated the discourse until after World War II. It prompted eager young academics to teach at outlying institutions like Manchester University, where Thomas Frederick Tout was

professionalizing the History undergraduate program by adding the study of primary sources and demanding the completion of a thesis.

Scholarship was concentrated on the main PhD-producing universities in the United States, while a huge number of lesser schools and universities focused on undergraduate teaching. In the twenty-first century, the later institutions have increasingly demanded academic production from their younger tenure-track professors. Furthermore, institutions have become increasingly reliant on low-cost part-time adjuncts to conduct the majority of the classroom teaching. Teaching history to build national spirit has been a high emphasis since the beginnings of national education systems in the nineteenth century. Following World War I, a significant effort evolved at the university level in the United States to offer courses in Western Civilization in order to provide students with a shared heritage with Europe. After 1980, the emphasis in the United States shifted toward teaching world history or forcing students to take courses in non-western civilizations in order to prepare pupils for life in a worldwide economy. Historians dispute whether history belongs more to social science or the humanities at the university level. Many people see the field from both sides.

The *Nouvelle histoire*, as spread after the 1960s through *Cahiers pédagogiques* and *Enseignement* and other teacher magazines, affected history education in French schools. The Institut national de recherche et de documentation pédagogique (INRDP) was also significant. According to Joseph Leif, the Inspector-General of Teacher Education, students should study about historians' methodologies as well as facts and dates. According to Louis François, Dean of the History/Geography department at the Inspectorate of National Education, instructors should present historical records and encourage "active methods" that would give students "the immense happiness of discovery." Proponents said it was a response to the boring memorizing of names and dates that typified schooling. Traditionalists reacted angrily, claiming that it was a postmodern invention that threatened to educate the young about French patriotism and national identity.

History textbooks are used in various nations to encourage nationalism and patriotism while also providing pupils with the official narrative regarding national foes. In many nations, history textbooks are funded by the national government and created to promote the national legacy. In Japan, for example, the Nanking Massacre is no longer included in textbooks, and the whole Second World War is just briefly discussed. Other nations have expressed their displeasure. Another example is Turkey, where the Armenian massacre is not included in Turkish textbooks due to denial of the massacre.

## CONCLUSION

History is the study of the past, particularly the people, cultures, events, and issues of the past, as well as our efforts to comprehend them. It is a goal shared by all human communities. Cicero referred to Herodotus as the "Father of History." He wrote on the Babylonian, Egyptian, and Persian empires, as well as the Greeks. Herodotus most likely presented his tales in front of big crowds in Greek towns during his lifetime. Some guys did this for money at the time. Historians recommend using a timeline or a historical atlas to learn about the past. Maps and charts

depicting the development of geopolitical landscapes are included in historical atlases. They assist individuals in understanding history in a general sense by identifying the period in which historical events occurred.

## REFERENCES

- [1] P. Day, “A brief introduction to the history of community informatics”, *AI and Society*. 2010. doi: 10.1007/s00146-010-0286-2.
- [2] S. Ruszczynski, “A brief introduction to the history of the Portman Clinic”, *Journal of Child Psychotherapy*. 2016. doi: 10.1080/0075417X.2016.1238137.
- [3] Z. Q. Zhao, P. Zheng, S. T. Xu, en X. Wu, “Object Detection with Deep Learning: A Review”, *IEEE Transactions on Neural Networks and Learning Systems*. 2019. doi: 10.1109/TNNLS.2018.2876865.
- [4] C. L. Krumhansl, “The geometry of musical structure: a brief introduction and history”, *Comput. Entertain.*, 2005.
- [5] A. B. Lowe, “Thiol-yne ‘click’/coupling chemistry and recent applications in polymer and materials synthesis and modification”, *Polymer*. 2014. doi: 10.1016/j.polymer.2014.08.015.
- [6] L. Gregg en N. Tarrier, “Virtual reality in mental health”, *Soc. Psychiatry Psychiatr. Epidemiol.*, 2007, doi: 10.1007/s00127-007-0173-4.
- [7] J. A. Jackman, B. K. Yoon, D. Li, en N. J. Cho, “Nanotechnology formulations for antibacterial free fatty acids and monoglycerides”, *Molecules*. 2016. doi: 10.3390/molecules21030305.
- [8] S. Davoudi en D. Stead, “Urban-rural relationships: An introduction and brief history”, *Built Environ.*, 2002.
- [9] O. Yobrégat, “Introduction to resistant vine types: A brief history and overview of the situation”, *Oeno One*, 2018, doi: 10.20870/oenone.2018.52.3.2220.
- [10] A. Gamble, A. R. Pepper, A. Bruni, en A. M. J. Shapiro, “The journey of islet cell transplantation and future development”, *Islets*. 2018. doi: 10.1080/19382014.2018.1428511.

## CHAPTER 2

### HISTORIOGRAPHY IS THE STUDY OF HISTORIANS

---

Prof. Rishikesh Mishra, Professor  
 School of Education, Jaipur National University, Jaipur, India  
 Email Id: rishikeshmishra@jnujaipur.ac.in

#### ABSTRACT:

historiography, the writing of history, particularly the writing of history based on the critical evaluation of sources, the selection of specific facts from genuine materials in those sources, and the synthesis of those information into a narrative that withstands critical investigation. For example, the 'historiography of the French Revolution' covers every key history book produced on the revolution. Ibn Khaldun is referred described as the "Father of Historiography." He was born in 1332 in Tunisia and lived until 1406. Muqaddimah, his most renowned book, is a history of the Ottoman Empire.

#### KEYWORDS:

American History, Century BC, Matrix Historiography, Political History, World History.

#### INTRODUCTION

Historiography is the study of historians' approaches in establishing history as an academic discipline, and by extension, any corpus of historical work on a specific topic. A subject's historiography describes how historians have examined that issue using specific sources, methodology, and theoretical perspectives. Scholars debate historiography by subject, such as that of the United Kingdom, WWII, the pre-Columbian Americas, early Islam, and China, as well as distinct techniques and genres, such as political history and social history. With the rise of academic history in the nineteenth century, a corpus of historiographic writing emerged. The degree to which historians are affected by their own groups and loyalties, such as those to their country state, is a contentious issue [1], [2].

Chronological chronicles were created in ancient civilizations such as ancient Egypt and the Ancient Near East. Historiography was formed in the 5th century BC with the Histories of Herodotus, the discipline's originator. In the second century BCE, the Roman politician Cato the Elder published the *Origines*, the earliest Roman history. In the Han Empire of China, his colleagues Sima Tan and Sima Qian developed Chinese history by producing the *Shiji* (Records of the Grand Historian). During the Middle Ages, medieval historiography includes chronicle works in medieval Europe, Muslim historians' Islamic histories, and Korean and Japanese historical writings built on the existing Chinese model. During the Age of Enlightenment in the 18th century, luminaries like as Voltaire, David Hume, and Edward Gibbon, among others, influenced and refined historiography in the Western world, laying the groundwork for the contemporary field. Historians' study interests fluctuate throughout time, and there is a trend away from conventional diplomatic, economic, and political history and toward newer methods, particularly social and cultural studies. From 1975 to 1995, the proportion of history professors in American universities identifying with social history increased from 31 to 41 percent, while

the proportion of political historians decreased from 40 to 30 percent. In 2007, of 5,723 faculty in British history departments, 1,644 (29 percent) identified with social history and 1,425 identified with political history.

Historiography meant "the writing of history" in the early modern era, and historiographer meant "historian". In that respect, select government historians were granted the title "Historiographer Royal" in Sweden, England, and Scotland. The Scottish post office is still in operation. Historiography has recently been defined as "the study of how history has been and is written - the history of historical writing," which means that "when you study 'historiography,' you do not study the events of the past directly, but the changing interpretations of those events in the works of individual historians."

### **Ancient History**

Understanding the past seems to be a universal human desire, and the "telling of history" appears to have developed independently in civilizations all across the globe. The issue of what defines history is philosophical. The oldest chronologies, in the form of chronicles and annals, may be found in Mesopotamia and ancient Egypt. However, no historical authors were recognized by name in these early civilizations. In contrast, the word "historiography" is used to refer to written history that has been documented in a narrative fashion in order to enlighten future generations about events. In this restricted sense, "ancient history" began about the 5th century BC with the early historiography of Classical Antiquity.

The first known organized historical thinking originated in ancient Greece, a concept that would have a significant impact on the writing of history across the Mediterranean area. Greek historians made significant contributions to the development of historical methodology. The *Histories*, written by Herodotus of Halicarnassus (484-425 BC), became known as the "father of history." Herodotus attempted to distinguish between more and less reliable accounts, and personally conducted research by traveling extensively and writing accounts of various Mediterranean cultures. Although Herodotus' major focus was on men's deeds and personalities, he also assigned a significant role to divinity in determining historical events.

Following Herodotus, there was a flood of local histories of specific city-states (*poleis*) produced by the earliest of the local historians who used the recorded records of city and sanctuary. These historians were described by Dionysius of Halicarnassus as the forerunners of Thucydides, and these local histories were published until Late Antiquity, as long as the city-states persisted. Hippias of Elis, who produced the lists of Olympic Games winners that provided the basic chronological framework for as long as the pagan classical tradition lasted, and Hellanicus of Lesbos, who compiled more than two dozen histories from civic records, all of which are now lost, stand out as early figures. In his depiction of the battle between Athens and Sparta, Thucydides essentially erased supernatural causation, producing a rationalistic aspect that established a pattern for later Western historical literature. In his *Anabasis*, his successor Xenophon included autobiographical themes and character analyses. The infamous Philippic assaults against Philip II of Macedon by the Athenian orator Demosthenes (384-322 BC) represented the pinnacle of ancient political agitation. The now-lost narrative of Alexander's

expeditions written by the diadoch Ptolemy I may be the earliest historical book written by a king. Polybius wrote about Rome's ascent to global power, attempting to reconcile Greek and Roman perspectives [3], [4].

For the Seleucid monarch Antiochus I, the Chaldean priest Berossus wrote a Greek-language History of Babylonia, blending Hellenistic history with Mesopotamian sources to construct a unique composite. Other near-eastern histories exist, such as that of the Phoenician historian Sanchuniathon, however, he is considered semi-legendary, and the writings attributed to him are fragmentary, known only through the later historians Philo of Byblos and Eusebius, who claimed that he wrote before even the Trojan War. The Romans inherited the Greek custom, initially writing in Greek and then commemorating their history in a newly non-Greek language. While early Roman writings were still published in Greek, Cato the Elder (234-149 BC), a Roman politician, wrote the *Origines* in Latin in an attempt to oppose Greek cultural dominance. It was the start of Latin historical texts. Julius Caesar's (103-44 BC) *de Bello Gallico* is a classic example of autobiographical war journalism. Cicero was a politician and orator who used rhetoric in his political works [5], [6].

## China

Sima Qian, a Han dynasty eunuch (about 100 BCE), was the first in China to set the basis for professional historical writing. His work succeeded the previous format of the Spring and Autumn Annals, published in the 5th century BC, as well as the Bamboo Annals and other court and royal annals that documented events in a chronological fashion without commentary. Sima's *Shiji* (Records of the Grand Historian) established the "Annals-biography" model as the gold standard for prestige history writing in China. A history in this genre begins with a chronological outline of court affairs and then continues with detailed biographies of prominent people who lived during the period in question. His work dated back to the 16th century BC and included many treatises on specific subjects as well as individual biographies of prominent people. He also investigated the lives and actions of commoners, both modern and historical. Whereas Sima's was a universal history from the beginning of time until the time of writing, his successor Ban Gu composed the *Book of Han* (96 AD), an annals-biography history that solely covered the Western Han dynasty. This established the concept of utilizing dynastic borders as starting and ending points in Chinese history, and most subsequent Chinese histories would center on a single dynasty or set of dynasties.

The *Records of the Grand Historian* and *Book of Han* were later joined by the *Book of the Later Han* (488 CE) (replacing the older, and now only partly existent, *Han Records from the Eastern Pavilion*) and the *Records of the Three Kingdoms* (297 CE) to create the "Four Histories". These became required reading for the Imperial Examinations and hence had an impact on Chinese culture equivalent to the Confucian Classics. More annals-biography histories were published in future dynasties, increasing the total to between twenty-four and twenty-six, although none were as popular or influential as the first four. Traditional Chinese historiography is organized on dynasty cycles. According to this viewpoint, each new dynasty is formed by a morally upright founder. The dynasty grows morally corrupt and dissolute over time. Eventually, the dynasty becomes weak enough to be replaced by a new dynasty [7], [8].

The tomb of King Xiang of Wei (d. 296 BC) was uncovered in 281 AD, revealing a historical document known as the Bamboo Annals, named for the writing medium. It is written in the manner of the Spring and Autumn Annals and spans the period from the Yellow Emperor to 299 BC. Opinions on the text's validity have differed throughout the years, and in any case, it was found too late to achieve anything like the prominence of the Spring and Autumn.

## DISCUSSION

### Christendom

The narrative parts of the New Testament, notably Luke-Acts, are likely the starting point for Christian historical writing, albeit their historical veracity is contested. The first tentative beginnings of a specifically Christian historiography can be found in the second century with Clement of Alexandria. The growth of Christianity and its enhanced status in the Roman Empire after Constantine I led to the development of a distinct Christian historiography, influenced by both Christian theology and the nature of the Christian Bible, encompassing new areas of study and views of history. The Bible's major position in Christianity is reflected in Christian historians' preference for written sources, as opposed to classical historians' predilection for oral sources, and it is also represented in the inclusion of politically irrelevant figures.

Christian historians were likewise interested in the evolution of religion and society. This may be observed in the considerable use of written sources in Eusebius of Caesarea's *Ecclesiastical History* circa 324, as well as the themes covered. Christian theology saw time as linear, flowing according to divine purpose. Because God's purpose included everyone, Christian history throughout this time period had a global perspective. Christian authors, for example, often incorporated accounts of significant historical events previous to the era covered by the text. In the middle Ages, writing history was popular among Christian monks and clergy [9], [10].

They wrote on the history of Jesus Christ, the Church, and its patrons, as well as the dynastic history of the local kings. In the Early Middle Ages, historical writing frequently took the form of annals or chronicles that recorded events year by year, but this style tended to impede the analysis of events and causes. One example of this type of writing is the *Anglo-Saxon Chronicle*, which was the work of several different writers: it began during Alfred the Great's reign in the late 9th century, but one copy was still being updated in 1154. Some authors of the time did create a more narrative version of history. Gregory of Tours was one among them, as was Bede, who wrote both secular and ecclesiastical history and is best remembered for his *Ecclesiastical History of the English People*.

History was written about governments or countries throughout the Renaissance. The study of history evolved throughout the Enlightenment and Romanticism periods. Rather of explaining events in chronological order, Voltaire presented the history of specific periods that he thought were significant. History became its own discipline. It was no longer termed philosophical history, but just history.

The *Age of Louis XIV* and *Essay on the Customs and the Spirit of the Nations* are Voltaire's best-known histories. He broke with convention by emphasizing traditions, social history, and

accomplishments in the arts and sciences rather than diplomatic and military events. He was the first academic to undertake a serious effort to create a global history, eschewing religious frameworks and stressing economics, culture, and political history. Despite his constant warnings against political prejudice on the side of historians, he did not miss numerous chances to expose the church's bigotry and frauds over the years. Voltaire encouraged academics not to trust anything that contradicted the usual path of nature. Although he saw evil in history, he was certain that reason and teaching the ignorant people would lead to progress.

Voltaire explains his view of historiography in Diderot's *Encyclopédie* article on "History": "One demands of modern historians more details, better ascertained facts, precise dates, more attention to customs, laws, mores, commerce, finance, agriculture, population." Already in 1739, he wrote: "My chief object is not political or military history, it is the history of the arts, commerce, and civilization - in a word, - of the human mind." He helped liberate historiography from antiquarianism, Eurocentrism, religious intolerance, and a focus on great men, diplomacy, and warfare. Peter Gay describes Voltaire as writing "very good history," citing his "scrupulous concern for truths," "careful sifting of evidence," "intelligent selection of what is important," "keen sense of drama," and "grasp of the fact that a whole civilization is

### **David Hume**

Simultaneously, philosopher David Hume was having a similar impact on the study of history in the United Kingdom. In 1754, he wrote *The History of England*, a 6-volume opus that spanned "From Julius Caesar's Invasion to the Revolution in 1688." In his history, Hume used a similar approach to Voltaire, examining not just the history of Kings, Parliaments, and armies, but also the history of culture, including literature and science. His short biographies of leading scientists investigated the process of scientific change, and he developed new ways of viewing scientists in the context of their times by examining how they interacted with society and each other - he paid particular attention to Francis Bacon, Robert Boyle, Isaac Newton, and William Harvey. He also claimed that the pursuit of liberty was the ultimate criterion for measuring the past, and concluded that, despite some fluctuation, England had attained "the most entire system of liberty, that was ever known amongst mankind" at the time of his writing.

### **Edward Gibbon**

Edward Gibbon's *Decline of the Roman Empire* (1776) was a late-eighteenth-century historical writing masterwork. Edward Gibbon's enormous six-volume book, *The History of the Decline and Fall of the Roman Empire*, released on February 17, 1776, marked the pinnacle of Enlightenment history. Its technique established a paradigm for other historians due to its relative impartiality and substantial use of primary materials. This has led to Gibbon being dubbed the first "modern historian." The book sold well, earning its author over £9000. Leslie Stephen, a biographer, noted that following it, "his fame was as rapid as it has been lasting."

### **The Nineteenth Century**

The stormy events surrounding the French Revolution influenced much of the early nineteenth-century history and interpretation. The Great Reform Act of 1832 in England reignited interest in



the 1688 Glorious Revolution. Historiography in the nineteenth century, particularly among American historians, offered opposing opinions that reflected the times. On one side, there was the constant demand of society whether through the nation-state, the church, or some special group or class interest for memory mixed with myth, for the historical tale that would strengthen group loyalties or confirm national pride; and on the other, there were the demands of critical method, and even, after a time, the goal of writing "scientific" history.

### **Thomas Carlyle**

In 1837, Thomas Carlyle wrote *The French Revolution: A History*, a three-volume work. John Stuart Mill's maid accidentally burnt the first book. Carlyle rebuilt it from scratch. Carlyle's historical writing style emphasized the immediacy of event, often employing the present tense. He emphasized the significance of spiritual forces in history, believing that chaotic events required 'heroes' to take control of the warring forces exploding inside society. He saw the dynamic forces of history as people's hopes and ambitions manifested in the shape of ideas, which were often ossified into ideologies. Carlyle's *The French Revolution* was written in a very unconventional way, far apart from Gibbon's impartial and dispassionate tone. Carlyle portrayed history as dramatic events happening in the present, as if he and the reader were on the streets of Paris at the time of the historic events. Carlyle's created style merged epic poetry with philosophical treatises. It was hardly read or mentioned in the twentieth century. In his main work, *Histoire de France*, French historian Jules Michelet coined the term Renaissance to describe a period in Europe's cultural history that represented a break from the Middle Ages, creating a modern understanding of humanity and its place in the world. His research into manuscript and printed texts was painstaking, but his vivid imagination, as well as his strong religious and political views, caused him to see everything through a uniquely personal lens.

The Swiss historian Jacob Burckhardt was a major progenitor of the history of culture and art. Siegfried Giedion described Burckhardt's achievement as "the great discoverer of the age of the Renaissance, he first showed how a period should be treated in its entirety, with regard not only for its painting, sculpture, and architecture, but for the social institutions of its daily life as well." His most renowned book, *The Civilization of the Renaissance in Italy*, was published in 1860 and remains the most important interpretation of the Italian Renaissance in the nineteenth century. According to John Lukacs, he was the first master of cultural history, which aims to define the spirit and means of expression of a certain era, people, or location. His novel approach to historical inquiry emphasized the significance of art and its inestimable worth as a fundamental source for historical study. He was one of the first historians to challenge the nineteenth-century concept that "history is past politics and politics is current history."

By the mid-nineteenth century, scholars were beginning to examine the history of institutional change, particularly the development of constitutional government. William Stubbs's *Constitutional History of England* was a significant influence on this developing field, tracing the development of the English constitution from the Teutonic invasions of Britain until 1485, and marked a significant step forward in English historical learning. Beginning with his first book, *The History of the Latin and Teutonic Peoples from 1494 to 1514*, published in 1824, Ranke used an unusually wide variety of sources for a historian of the time, including "memoirs, diaries,

personal and formal missives, government documents, diplomatic dispatches, and first-hand accounts of eyewitnesses."

Ranke also rejected the 'teleological approach' to history, which traditionally viewed each period as inferior to the one that followed; in Ranke's opinion, the historian had to understand a period on its own terms, and seek only the general ideas that animated every period of history. In 1831, Ranke founded and edited the first historical journal in the world, called *Historisch- Politische Zeitschrift*, at the request of the Prussian government. Georg Wilhelm Friedrich Hegel was another major German thinker whose notion of historical development contradicted Ranke's method. In Hegel's own words, his philosophical theory of "World history. Represents the development of the spirit's consciousness of its own freedom and the subsequent realization of this freedom." This realization can be seen by studying the various cultures that have evolved over millennia and attempting to understand how freedom has manifested itself through them:

The Orientals do not know that the spirit or man as such are free in themselves, and because they do not know that, they are not free. They only know that one is free. The consciousness of freedom first awoke among the Greeks, and they were accordingly free; but, like the Romans, they only knew that some, and not all men as such, are free. Karl Marx introduced the concept of historical materialism into the study of world historical development. In his conception, the economic conditions and dominant modes of production determined the structure of society at that point. In his view five successive stages in the development of material conditions would occur in Western Europe.

The first stage was primitive communism where property was shared and there was no concept of "leadership". This progressed to a slave society where the idea of class emerged and the State developed. Feudalism was characterized by an aristocracy working in partnership with a theocracy and the emergence of the nation-state. Capitalism appeared after the bourgeois revolution when the capitalists (or their merchant predecessors) overthrew the feudal system and established a market economy, with private property and parliamentary democracy. Marx then predicted the eventual proletarian revolution that would result in the attainment of socialism, followed by communism, where property would be communally owned. Previous historians had focused on cyclical events of rulers' and nations' rise and fall. The process of nationalization of history, as part of national revivals in the nineteenth century, resulted in the separation of "one's own" history from common universal history by such way of perceiving, understanding, and treating the past that constructed history as history of a nation.

During the post-World War I re-evaluation of European history, the Whig consensus was steadily undermined, and Butterfield's critique exemplified this trend. Intellectuals no longer believed the world was automatically getting better and better. Subsequent generations of academic historians have similarly rejected Whig history because of its presentist and teleological assumption that history is driving toward some sort of goal.

## **20th century**

Popular history continued to be written by self-educated amateurs, but scholarly history increasingly became the province of PhD's trained in research seminars at a university, with an

emphasis on working with primary sources in archives. Seminars taught graduate students how to review the historiography of the topics, so that they could understand the twentieth century witnessed the emergence of a wide range of historiographical perspectives, one of which was Marc Bloch's emphasis on social history rather than conventional political history.

Noting the political upheavals in Europe, particularly in France in 1968, Eric Hobsbawm argued that "in France, the virtual hegemony of Braudel's history and the *Annales* came to an end after 1968, and the international influence of the journal dropped steeply." The school attempted multiple responses. Scholars moved in multiple directions, covering the social, economic, and cultural history of different eras and different parts of the world in disconnected fashion.

### **Marxist historiography**

Marxist historiography arose as a school of historiography influenced by Marxism's central tenets, such as the centrality of social class and economic constraints in determining historical outcomes (historical materialism). Friedrich Engels wrote *The Peasant War in Germany*, which examined social warfare in early Protestant Germany through the lens of emerging capitalist classes. R. H. Tawney was an early historian working in this tradition, and his books *The Agrarian Problem in the Sixteenth Century* and *Religion and the Rise of Capitalism* reflected his ethical concerns and preoccupations in economic history. He was deeply interested in the issue of land enclosure in the English countryside in the sixteenth and seventeenth centuries, as well as Max Weber's thesis on the relationship between the appearance of Protestantism and the rise of capitalism. Marxist historiography had a significant impact on Soviet historiography, since historical materialism was expanded into the Soviet version of dialectical materialism.

A circle of historians within the Communist Party of Great Britain (CPGB) formed in 1946 and became a highly influential cluster of British Marxist historians, who contributed to history from below and class structure in early capitalist society. While some members of the group left the CPGB after the 1956 Hungarian Revolution, the common points of British Marxist historiography continued in their works. Biography has been a major form of historiography since the days when Plutarch wrote the parallel lives of great Roman and Greek leaders. It is a field especially attractive to nonacademic historians, and often to the spouses or children of famous people, who have access to the trove of letters and documents. Academic historians tend to downplay biography because it pays too little attention to broad social, cultural, political and economic forces, and perhaps too much attention to popular psychology.

The "Great Man" tradition in Britain originated in the multi-volume *Dictionary of National Biography* (which originated in 1882 and issued updates into the 1970s); it continues to this day in the new *Oxford Dictionary of National Biography*. In the United States, the *Dictionary of American Biography* was planned in the late 1920s and appeared with numerous supplements into the 1980s. It has now been displaced by the *American National Biography* as well as numerous smaller historical encyclopedias that give thorough coverage to Great Persons. Bookstores do a thriving business in biographies, which sell far more copies than the esoteric monographs based on post-structuralism, cultural, racial or gender history. Michael Holroyd says the last forty years "may be seen as a golden age of biography", but nevertheless calls it the

"shallow end of history". Nicolas Barker argues that "more and more biographies command an ever-larger readership", as he speculates that biography has come "to express the spirit of our age". Biography Studies is emerging as an independent discipline, particularly in the Netherlands, where the Dutch School of Biography is shifting biography studies away from the less scholarly life writing tradition and toward history by encouraging practitioners to use a microhistory-inspired approach. Hugh Trevor-Roper was one of Carr's most outspoken critics, claiming that Carr's dismissal of the "might-have-beens of history" reflected a fundamental lack of interest in examining historical causation.

The controversy prompted Sir Geoffrey Elton to write *The Practice of History* in 1967, in which he criticized Carr for his "whimsical" distinction between "historical facts" and "facts of the past," arguing that it reflected "an extraordinarily arrogant attitude both to the past and to the place of the historian studying it." Elton, on the other hand, strongly defended traditional methods of history and was also appalled by postmodernism's inroads.

### **Approaches from the United States**

Classical and European history were taught at nineteenth-century grammar schools, while American history was introduced later in the century. In the twentieth century, there were a number of main methods in American historiography, with an average of 16,000 new academic history books released in the United States per year from 2009 to 2012. The Progressive historians were a group of twentieth-century American historians associated with a historiographical tradition that embraced an economic interpretation of American history. The most prominent of these was Charles A. Beard, who was influential in academia and with the general public.

### **History of consensus**

Consensus history emphasizes the fundamental unity of American values while dismissing conflict as superficial, and it was especially appealing in the 1950s and 1960s. Prominent leaders included Richard Hofstadter, Louis Hartz, Daniel Boorstin, Allan Nevins, Clinton Rossiter, Edmund Morgan, and David M. Potter. The ferocity of political struggles has frequently been deceptive: for the range of vision embraced by the primary contestants in the major parties has always been bounded by the horizons of property and enterprise. Regardless of how much they disagree on specific issues, the major political traditions have shared a belief in property rights, the philosophy of economic individualism, and the value of competition; they have accepted the economic virtues of capitalist culture as necessary.

### **History of the New Left**

Consensus history was rejected by New Left viewpoints that drew a younger generation of radical historians in the 1960s, emphasizing conflict and the central roles of class, race, and gender. The history of dissent, as well as the experiences of racial minorities and disadvantaged classes, was central to the narratives produced by New Left historians. Social history, also known as "new social history," is a broad branch of history that studies the experiences of ordinary people in the past. It had significant growth as a field in the 1960s and 1970s, and is still

well represented in history departments; however, after 1980, the "cultural turn" directed the next generation to new topics.

The social sciences, computers, statistics, new data sources such as individual census information, and summer training programs at the Newberry Library and the University of Michigan all contributed to the expansion. The New Political History saw the application of social history methods to politics, as the emphasis shifted from politicians and legislation to voters and elections. The Social Science History Association was founded in 1976 as an interdisciplinary group with a journal, *Social Science History*, and an annual convention with the goal of incorporating perspectives from all the social sciences, particularly political science, sociology, and economics, into historical studies. The pioneers shared a commitment to quantification, but by the 1980s, the first blush of quantification had worn off, as traditional historians counterattacked.

The case against the new mingled and confounded a long list of ingredients, including the following: history's alleged loss of identity and humanity in the stain of social science, the fear of subordinating quality to quantity, conceptual and technical fallacies, violation of the literary character and biographical foundation of "good" history (rhetorical and aesthetic concern), loss of audiences, derogation of history rooted in "great men" and "great events", trivialization. Meanwhile, quantitative history became well-established in other disciplines, particularly economics (where it was known as "cliometrics") and political science; however, in history, quantification remained central to demographic studies but fell behind in political and social history as traditional narrative approaches resurfaced.

### **Latin America**

Professional historians pioneered the creation of this field, beginning in the late nineteenth century. The term "Latin America" did not come into general usage until the twentieth century, and in some cases it was rejected. The historiography of the field has been more fragmented than unified, with historians of Spanish America and Brazil generally remaining in the field. Latin American historians have contributed to various types of historical writing, but one major, innovative development in Spanish American history has been the emergence of ethno history, the history of indigenous peoples, particularly in Mexico, based on alphabetic sources in Spanish or indigenous languages.

The emergence of Atlantic history, based on comparisons and linkages of Europe, the Americas, and Africa from 1450 to 1850 that developed as a field in its own right, has integrated early modern Latin American history into a larger framework. For all periods, global or world history has focused on the connections between areas, likewise integrating Latin America into a larger perspective. Indeed, the region's political independence placed it at the vanguard of two movements that are often regarded as modern-day turning points. The first is the so-called liberal revolution, the transition from ancient régime monarchy in which heredity legitimized political authority to constitutional republics. The second, and related, trend that has repeatedly been deemed a turning point in modern history, with Latin America in the vanguard, is the creation of nation-states."

## World History

World history emerged as an independent academic field in the 1980s, focusing on the examination of history from a global perspective and looking for common patterns that emerged across all cultures. The basic thematic approach of this field was to analyze two major focal points: integration how processes of world history have drawn people from all over the world together, and difference how patterns of world history reveal the divergence of people from all over the world.

Arnold J. Toynbee's ten-volume *A Study of History* took an approach that was widely discussed in the 1930s and 1940s but was virtually ignored by scholars and the general public by the 1960s. He compared 26 independent civilizations and argued that they displayed striking parallels in their origin, growth, and decay. He proposed a universal model to each of these civilizations, detailing the stages through which they all pass: genesis, growth, time of troubles, unification. *The Rise of the West* (1965) by Chicago historian William H. McNeill shows how the separate civilizations of Eurasia interacted from the beginning of their history, borrowing critical skills from one another, and thus precipitating still further change as adjustment between traditional old and borrowed new knowledge and practice became necessary, and then discusses the dramatic effect of Western civilization on others in the past 500 years.

### The cultural shift

The "cultural turn" of the 1980s and 1990s influenced historians across the board. Inspired mostly by anthropology, it looked at the use of language and cultural symbols to portray society's evolving ideals rather than leaders, ordinary people, and notable events. Cultural studies, according to British historian Peter Burke, has various spinoffs or topical subjects that it has greatly affected, the most prominent of which are gender studies and postcolonial studies, as well as memory studies and cinema studies. Diplomatic historian Melvyn P. Leffler believes that the difficulty with the "cultural turn" is that the term of culture is imprecise and may lead to too wide interpretations, since it: The malleability of culture suggests that, in order to understand its impact on policy, one must also study the dynamics of political economy, the evolution of the international system, and the roles of technology and communication, among many other things.

## CONCLUSION

Historiography is the writing of history rather than of history itself. Historiography is a meta-level examination of historical descriptions. The study frequently focuses on other historians' narratives, interpretations, worldviews, evidence utilization, or technique of presenting. Biography and Marxist historiography are two genres of modern historical historiography. Another is the French Annals School. Marxist historiography focuses on factors such as economic position that may have influenced historical outcomes. A history might provide you with fresh research avenues and perspectives to debate. Most significantly, a history reveals which views have been called into question. This prevents you from defending an interpretation with arguments that have previously been refuted.

## REFERENCES

- [1] H. Pérez-Brignoli, “Aculturación, transculturación, mestizaje: Metáforas y espejos en la historiografía latinoamericana”, *Cuad. Lit.*, 2017, doi: 10.11144/Javeriana.cl21-41.atmm.
- [2] N. Hak, “Classical Islamic Historiography in Early Moslem and Orientalist Historiographical Works”, *Sunan Kalijaga Int. J. Islam. Civiliz.*, 2020, doi: 10.14421/skijic.v3i2.1219.
- [3] F. Y. Ayaz, “Memlükler Dönemi (648-923/1250-1517) Tarih ve Tabakât Eserlerine Dair”, *İslam Tetkikleri Derg.*, 2020, doi: 10.26650/iuitd.2020.678998.
- [4] A. Drumond, “Political Thought and History: Essays on Theory and Method”, *Leviathan (São Paulo)*, 2014, doi: 10.11606/issn.2237-4485.lev.2014.132350.
- [5] F. F. Bruce, “The Acts of the Apostles today”, *Bull. John Rylands Libr.*, 2017, doi: 10.7227/bjrl.65.1.3.
- [6] S. Decker, B. Üsdiken, L. Engwall, en M. Rowlinson, “Special issue introduction: Historical research on institutional change”, *Business History*. 2018. doi: 10.1080/00076791.2018.1427736.
- [7] A. Middleton, “Historiographical review victorian politics and politics overseas”, *Historical Journal*. 2020. doi: 10.1017/S00018246X20000382.
- [8] A. Carden-Coyne, “Masculinity and the Wounds of the First World War: A Centenary Reflection”, *Rev. française Civilis. Br.*, 2015, doi: 10.4000/rfcb.305.
- [9] F. Lê, “‘Geometrical equations’: Forgotten premises of Felix Klein’s Erlanger Programm”, *Hist. Math.*, 2015, doi: 10.1016/j.hm.2014.11.002.
- [10] L. E. Claudio, “Postcolonial fissures and the contingent nation an antinationalist critique of Philippine historiography”, *Philipp. Stud. Hist. Ethnogr. Viewpoints*, 2013, doi: 10.1353/phs.2013.0000.

## CHAPTER 3

### HISTORICAL METHOD FOR THE STUDY OF THE HISTORY

---

Prof. Rishikesh Mishra, Professor

School of Education, Jaipur National University, Jaipur, India

Email Id: [rishikeshmishra@jnujaipur.ac.in](mailto:rishikeshmishra@jnujaipur.ac.in)

#### ABSTRACT:

History is the collection of all previous occurrences. History, on the other hand, is the study of change across time. Historians seek to give some insight into this shift. The way through which historians do this is referred to as historical methodology. Preliminary research, developing a working hypothesis, gathering data to support or refute the hypothesis, developing a thesis statement, and writing a historical narrative are all examples of historical methods. Historians utilize historical research techniques to collect data from primary and secondary sources and then evaluate how the knowledge adds to a better understanding of a historical time or event. Primary and secondary sources are employed in historical study.

#### KEYWORDS:

Historical Study, Historical Research, Historical Context, Historical Event, Primary Sources.

#### INTRODUCTION

The historical method is a set of tools and standards that historians use to explore and write about the past. Secondary sources, primary sources, and material evidence derived from archaeology can all be used, and the historian's skill lies in identifying these sources, evaluating their relative authority, and appropriately combining their testimony in order to construct an accurate and reliable picture of past events and environments [1]. Within the subfield of epistemology, the topic of the nature and feasibility of a sound historical method is posed in philosophy of history. Historiography is the study of historical methods and diverse ways of writing history [2].

#### Criticism of the Source

The process of analyzing the properties of an information source, such as its validity, dependability, and relevance to the issue under examination, is known as source critique (or information assessment). Gilbert J. Garraghan and Jean Delanglez categorize source critique into six questions. When (date) was the source, written or unwritten, created? Where was it manufactured (localization)? Who was responsible for its creation (authorship)? What pre-existing material was used to create it (analysis)? What initial shape did it take (integrity)? What is the evidentiary value (credibility) of its contents?

The first four are referred to as higher criticism; the fifth as lower criticism; and the last as external criticism. Internal critique is the sixth and last enquiry regarding a source. This investigation is known as source criticism. R. According to J. Shafer, "it is sometimes said that its function is negative, merely saving us from using false evidence; whereas internal criticism has the positive function of telling us how to use authenticated evidence." Noting that few papers are totally dependable, Louis Gottschalk establishes the general rule that "the process of



establishing credibility should be undertaken separately for each particular of a document, regardless of the author's general credibility." In general, an author's trustworthiness establishes a baseline likelihood for considering each assertion, but each piece of evidence collected must be considered independently.

### **Procedures for Dealing with Sources that Contradict Each Other**

The ability to analyze each statement, yet each piece of evidence gathered must be evaluated separately. Bernheim and Langlois & Seignobos devised a seven-step method for analyzing historical sources. Historians consider an event to be proven if all sources agree on it. The majority, however, does not always rule; even if the majority of sources describe events in the same way, that version will not win unless it passes the critical textual analysis test. If it is impossible to verify the full text, the source whose story may be validated by referring to outside authority in certain parts may be believed in its entirety. When two sources disagree on a particular topic, the historian will prefer the source with the most "authority" that is, the one authored by the expert or eyewitness [3], [4].

Eyewitnesses are often picked, especially when the average observer may have adequately documented what occurred and, more specifically, when they deal with information that most contemporaneous people are aware of. When two independently generated sources agree on an issue, the credibility of each increases dramatically. When two sources disagree and no other possibilities are available, historians select the one that seems to make the most sense. Subsequent historical method descriptions, given below, have sought to overcome the credulity built into the first step created by nineteenth-century historiographers by articulating standards by which a statement discovered in a source may be regarded unreliable or trustworthy on its own.

### **Fundamental ideas for determining reliability**

The following essential theories of source criticism were created by two Scandinavian historians, Olden-Jrgensen and Thurén Torsten. Human sources may be items such as fingerprints or narratives such as speeches or letters. Relics are more trustworthy than stories. Any source might be corrupted or falsified. Strong indications of the source's distinctiveness increase its reliability. The closer a source is to the event being described, the more likely it is to offer an accurate historical account of what happened. An eyewitness is more reliable than second-hand testimony, which is more reliable than distant hearsay, and so on. When a large number of independent sources convey the same information, the message's credibility is considerably enhanced. The proclivity of a source is its motivation for providing some type of bias. Tendencies should be mitigated or compensated for by opposing motivations. If it can be shown that the witness or source has no direct reason for bias, the message's credibility improves.

### **Eyewitness Accounts**

R. J. Shafer presents the checklist below for evaluating eyewitness testimony. Is the actual meaning of the sentence different from its literal meaning? Are there any words that are no longer used in meanings? Is the statement meant to be sarcastic (implying anything other than

what it says)? How closely did the author examine what he reported? Were his senses capable of observing? Was his physical environment suitable for sight, hearing, and touch? Was he able to watch because he spoke the language, had the relevant expertise (e.g., law, military), and was not frightened by his wife or the secret police? Do his claims seem to be implausible, such as being opposed to human nature or contradicting what we know?

Is there any internal disagreement in the document? "Even when the fact in question is not well-known, certain kinds of statements are both incidental and probable to such a degree that error or falsehood appears unlikely," Louis Gottschalk adds. If an ancient inscription on a road state that it was erected by a certain proconsul during Augustus' participation, it is conceivable to argue that the road was built by that proconsul without additional proof, but it is significantly more difficult to argue that the road was built during Augustus' participation. If an advertisement informs readers that 'A and B Coffee may be bought at any reliable grocers at the unusual price of fifty cents a pound,' all of the advertisement's inferences may be questioned without corroboration, except that there is a brand of coffee on the market called 'A and B Coffee.'

### **Witnesses who are not Directly Present**

The bulk of information, according to Garraghan, comes from "indirect witnesses," or those who were not present at the occurrence but heard about it through someone else. When no source materials are available, a historian may rely on hearsay testimony, according to Gottschalk. "In cases where he employs secondary witnesses," he continues, "he asks on whose primary testimony the secondary witness bases his statements." Did the secondary witness properly repeat the whole testimony of the first witness? If not, how accurately did he deliver the crucial testimony? Satisfactory answers to the second and third questions may provide the historian with the whole or essence of the original testimony, for which the secondary witness may be the historian's sole source of information. In such cases, the secondary source is the historian's 'original' source in the sense that it is the 'origin' of his knowledge [5], [6]. "Thus, hearsay evidence would not be discarded by the historian, as it would be by a law court, simply because it is hearsay," Gottschalk continues. "Insofar as this 'original' source is an accurate account of primary testimony, he evaluates its trustworthiness in the same way he would the main witness itself."

### **The Oral History**

The broad criteria have been presented; the tradition should be sustained by an unbroken chain of witnesses, beginning with the direct and initial reporter of the incident and ending with the live mediating witness from whom we pick it up, or the first to put it on record; and there should be many concurrent and independent sets of witnesses testifying to the disputed fact. Specific conditions have been specified. The tradition must report a significant public occurrence that must be known immediately to a large number of people. The custom must have been widely accepted for a certain amount of time, and it must have gone unopposed throughout that time period, even from those who wanted to reject it. The custom must be of relatively short duration.

## Unidentified Sources

Once particular pieces of evidence have been analyzed in context, historical reasoning may be used to generate and establish hypotheses. The statement must imply subsequent assertions describing current, observable facts, in addition to prior claims previously deemed to be true. The hypothesis must have a broader explanatory scope than any other incompatible hypothesis regarding the same issue, implying a broader range of observation statements; in other words, it must make the observation statements it entails more likely than any other. The hypothesis must be more plausible than any other incompatible hypothesis about the same subject; that is, it must be implied to some extent by a greater variety of accepted truths than any other, and more strongly implied than any other; and its probable negation must be implied by fewer beliefs, and less strongly implied than any other.

It must be contradicted by fewer accepted beliefs than any other incompatible hypothesis on the same issue; that is, when combined with accepted facts, it must suggest fewer observation statements and other false claims; and it must outperform other incompatible hypotheses on the same issue by such a wide margin in qualities 2 to 6, that there is little chance that an incompatible hypothesis will soon outperform it in these respects after further research.

## Statistical Analysis

In thousands of examples, the initials V.S.L.M. found at the end of a Latin inscription on a gravestone stand for *Votum Solvit Libens Merito*. The initials V.S.L.M. appear to be at the end of a Latin inscription on this gravestone. This is a probabilistic syllogism that uses a generalization produced by induction from several cases (as the first premise). An argument from analogy is either a "covert statistical syllogism" or, more precisely, an argument to the best explanation, according to McCullagh. It is a statistical syllogism when "established by a sufficient number and variety of instances of the generalization"; otherwise, the argument may be invalid because properties 1-n are unrelated to property n + 1, unless property n + 1 is the best explanation of properties 1-n.

## DISCUSSION

Historical research is the investigation and study of historical events, individuals, and cultures using a range of sources and methodologies, with the goal of reconstructing and interpreting the past based on existing information. This style of historical study examines artifacts, papers, or other sources of information to construct a thorough description of what occurred or existed. This style of historical study seeks to explain why events, individuals, or civilizations happened in the manner that they did by examining data to uncover patterns, causes, and consequences and then generating interpretations based on this analysis. Comparing two or more events, individuals, or civilizations to uncover similarities and contrasts may help scholars comprehend the unique traits of each and how they interacted with one another [6], [7].

This sort of historical study focuses on evaluating the importance of previous events, individuals, or cultures, and may include examining cultural symbols, beliefs, and behaviors to determine their relevance in a specific historical context. This sort of historical study examines

demographic statistics, economic indicators, or other quantitative data to uncover patterns and trends by applying statistical tools to evaluate historical data. Examining non-numerical data, such as personal stories, letters, or diaries, may reveal insights into the lives and viewpoints of people during a certain historical time.

Archival research frequently takes place at libraries, archives, and museums and entails analyzing documents and records that have been kept throughout time, such as government records, diaries, letters, newspapers, and pictures. Oral history can provide a unique perspective on past events and can help to fill gaps in the historical record. This involves examining physical objects from the past, such as tools, clothing, and artwork, to gain insights into past cultures and practices. Secondary sources may give background and insights into the historical era being examined, such as books, articles, and academic papers that explore previous events and civilizations. This is evaluating historical numerical data, such as census records or economic data, to detect patterns and trends.

Fieldwork is performing on-site research in a specific area, such as visiting a historical site or conducting ethnographic study in a specific community; it may give a firsthand insight of the culture and environment being researched. This is evaluating the content of historical media, such as films, television shows, and commercials, in order to get insights on cultural attitudes and views. Content analysis is the process of identifying patterns and themes in written or visual material, such as novels, newspapers, or images. It may also be used to discover changes in cultural values and beliefs through time. This is evaluating written documents, like as letters or diaries, to get an understanding of individuals' experiences and viewpoints during a certain historical time. Textual analysis may reveal insights into how people lived and thought in the past. Discourse analysis may assist discover how social and political ideas were developed and sustained through time by evaluating how language is used to generate meaning and power relations in a certain historical period [8], [9].

Statistical analysis may assist to discover changes in population demographics, economic situations, and other aspects over time by analyzing numerical data, such as census records or economic statistics. Comparative analysis is the process of comparing data from two or more historical eras or events to detect similarities and differences. Comparative analysis may assist in identifying patterns and trends that may not be obvious when evaluating data from a single historical period. This is examining non-numerical data, such as oral history interviews or ethnographic field notes, to find themes and patterns. Qualitative analysis may give a comprehensive knowledge of people' prior experiences and viewpoints.

Begin by establishing a research question that you wish to address through historical research; this question should be focused, precise, and relevant to your research objectives. Conduct a review of the current literature on the subject of your research question, which may include reading books, journals, and academic papers to obtain a full grasp of the existing research. Create a study design outlining the techniques you will use to gather and evaluate data, depending on the research question and viable given the resources and time available. Use the techniques described in your study plan to gather information on previous events, people, and cultures, which may include archival research, oral history interviews, artifact analysis, and other

approaches. Use the techniques described in your study design to analyze the data you have gathered, which may include content analysis, textual analysis, statistical analysis, and other data analysis approaches.

Use the outcomes of your data analysis to derive significant insights and conclusions about your research topic, which should be founded in evidence and relevant to the study aims. Present your findings in a research report, academic paper, or other format that is clear, succinct, and well-organized, with appropriate citations and references to the literature. Historical research may be utilized to create curricular materials that are more accurate and inclusive of history, as well as to offer students with a greater knowledge of historical events and civilizations.

Historical research is utilized to create exhibitions, programs, and other museum materials, allowing for a more accurate and compelling depiction of historical events and objects. Historical research is used to inform public policy choices by giving historical context for contemporary concerns, as well as to assess the success of previous policies and initiatives. Businesses can use historical research to understand the evolution of their industry and identify trends that may affect their future success, as well as to develop marketing strategies that resonate with customers' historical interests and values. Historical research can also be used in legal proceedings to provide evidence and context for cases involving historical events or practices, as well as to inform the development of new laws and policies. Individuals may utilize historical research to track their family history and comprehend their ancestral origins. Historical research may be used to find and preserve historical sites and artifacts, as well as to chronicle and understand previous events, customs, and traditions. Historical research might be utilized to investigate the historical foundations of racial inequality and injustice in the United States, informing present efforts to combat systematic racism and promote social justice. Historical research might be used to investigate the history of political ideologies across time, therefore contextualizing present political discussions and providing insights into the origins and evolution of political views and ideals [10].

Historical research could be used to investigate the impact of technology on society over time, including the impact of previous technological revolutions (such as the industrial revolution) on society as well as the current impact of emerging technologies on society and the environment. Historical research might be used to chronicle the history of disadvantaged populations (such as LGBTQ+ or indigenous people), which could aid in the preservation of cultural heritage, the promotion of social justice, and the promotion of a more inclusive interpretation of history.

The goal of historical research is to examine the past in order to get a better knowledge of the present and to guide future decision-making. Historical research may be used to investigate the historical origins of contemporary events, activities, and organizations in order to acquire a better knowledge of the present. Historical research may be used to address flaws and biases in historical narratives, and we can create a more full and nuanced view of history by investigating multiple perspectives and sources of information. Understanding the historical context of present challenges allows us to make better educated judgments about how to handle them. By knowing the historical value of these cultural pieces, we may seek to conserve them for future generations.

Through the exploration of many historical views and interpretations, we may build a more critical and introspective attitude to understanding history and its significance to the present.

Historical study may be valuable in a number of circumstances. Here are some instances of when historical research may be very useful. Historical research may be used to investigate the historical origins of contemporary events, activities, and organizations in order to acquire a better knowledge of the present. Historical research may be used to investigate the historical background of a certain subject, such as a social problem, political dispute, or scientific advancement, in order to get a more nuanced knowledge of the topic and its relevance. Historical research may be used to investigate the history of a certain profession or discipline, such as medicine, law, or art, in order to acquire a better knowledge of its present status and future prospects.

Historical research may be used to investigate the influence of previous events such as wars, revolutions, or social movements on present society, allowing us to obtain insights into current social and political challenges by understanding the historical context and impact of these events. Historical research may be used to chronicle and maintain a community's or groups cultural legacy; by knowing the historical value of cultural practices, traditions, and artifacts, we can endeavor to conserve them for future generations. Historical study examines historical events, people, and phenomena in order to comprehend how they evolved through time and how they connect to contemporary occurrences. Primary sources, such as letters, diaries, newspapers, government documents, and other artifacts from the era under study, are used in historical research because they give firsthand descriptions of events and may help scholars obtain a more accurate picture of the past. Historical research is analyzing and interpreting data from primary sources in order to form conclusions about the past.

Using many sources of data to acquire a fuller picture of the past is common in historical research; by studying a variety of sources, researchers may cross-reference information and corroborate their conclusions. Researchers evaluate the historical context in which events happened and assess how that context impacted people's behaviors and choices in historical research. Researchers must be conscious of their own biases and aim for impartiality in their analysis since historical research is inherently subjective, as they evaluate evidence and make conclusions based on their own viewpoints and prejudices. The relevance of historical significance is emphasized in historical study, as researchers analyze the historical significance of events, individuals, and phenomena and their effect on the present and future.

To examine data and form conclusions about the past, historical research often use qualitative approaches such as content analysis, discourse analysis, and narrative analysis. Historical research can help individuals and organizations make more informed decisions about the future by providing a more comprehensive understanding of past events and how they have shaped current social, political, and economic conditions. By studying historical data over time, researchers can identify patterns and trends that may be difficult to discern from short-term data. Historical research can also aid in the development of hypotheses about how past events have influenced current conditions, which can then be tested using other research methods such as experiments or surveys.

Historical research can assist in identifying the root causes of social problems. By studying the historical context in which these problems emerged, researchers can gain a better understanding of how they emerged and what factors may have contributed to their development. Historical research can also serve as a source of inspiration for individuals and organizations seeking to address current social, political, and economic challenges. Many primary sources have been lost, destroyed, or are inaccessible, making it difficult to obtain a complete picture of historical events. Additionally, some primary sources may be biased or represent only one perspective on an event.

Historical research is often specialized to a certain period and location and may be difficult to apply to other situations, making it difficult to draw broad generalizations about human behavior or societal events. Researchers cannot influence or control historical events, making it difficult to demonstrate cause-and-effect links in historical study. Because researchers must evaluate data and form conclusions based on their own biases and viewpoints, historical research is often subjective; various researchers may interpret the same data differently, leading to different results.

Historical research is sometimes constrained in its capacity to test hypotheses since the events being researched have already happened, making it impossible for researchers to modify variables or perform experiments to test their ideas. Historical research is typically subjective, and researchers must be conscious of their own biases and aim for impartiality in their interpretation; yet, maintaining objectivity may be difficult when examining emotionally charged or contentious events. Because the events and situations being researched may be peculiar to a certain time and location, it is difficult to draw broad generalizations that apply to other settings or time periods in historical study.

## CONCLUSION

The historical method's ongoing internal conflict is a key component. Historical knowledge evolves via a process in which historians criticize the ways in which their predecessors' present-mindedness caused them to misinterpret the past. Paleography (the study of historical handwriting), diplomatic, the study of papers, records, and archives, chronology (the determination of the dates of previous events), the study of publications, and epigraphy (the study of ancient inscriptions) are among the most widely accepted historical techniques. Some of these constraints may be solved by carefully using historical approaches. A seven-step technique is given, beginning with focused questions, followed by specifying the domain, gathering evidence, critiquing evidence, determining patterns, telling the tale, and writing the transcript.

## REFERENCES

- [1] J. Porra, R. Hirschheim, En M. S. Parks, "The Historical Research Method And Information Systems Research", *J. Assoc. Inf. Syst.*, 2014, Doi: 10.17705/1jais.00373.
- [2] P. S. Pernantah, "Pembelajaran Sejarah Dalam Perspektif Pedagogi Kritis", *J. Pendidik.*, 2020, Doi: 10.31258/Jp.11.1.49-58.

- [3] O. Zhiryakov En S. Pachev, "Using The Alternative History Method In The Study Of World War II", *Bull. Luhansk Taras Shevchenko Natl. Univ.*, 2021, Doi: 10.12958/2227-2844-2021-4(342)-16-26.
- [4] D. Gomery, "Methods For The Study Of The History Of Broadcasting And Mass Communication", *Film Hist.*, 1991.
- [5] I. Dere, "Viewpoints Of Social Studies Teachers About Oral History Method", *Rev. Int. Geogr. Educ. Online*, 2019, Doi: 10.33403/Rigeo.513748.
- [6] G. Mitchell *Et Al.*, "Evaluation Of Molecular Methods For The Field Study Of The Natural History Of *Dicrocoelium Dendriticum*", *Vet. Parasitol.*, 2017, Doi: 10.1016/J.Vetpar.2017.01.010.
- [7] M. Hidayat, B. Prayitno, En D. H. Rahmi, "Mix Methods For Ethnic Acculturation Study On History Of Architectural Elements: Vernacular Houses During Pontianak Sultanate", *Arsitektura*, 2020, Doi: 10.20961/Arst.V18i1.40488.
- [8] J. Tosh, *The Pursuit Of History: Aims, Methods And New Directions In The Study Of History*. 2015. Doi: 10.4324/9781315728131.
- [9] A. S. Vasilenko, "History Of Emotions As A Method Of Study The History Of The Civil War In Siberia", *Hist. Cour.*, 2021, Doi: 10.31518/2618-9100-2021-6-18.
- [10] M. Sokolovsky, "Case Study As A Research Method To Study Life Histories Of Elderly People: Some Ideas And A Case Study Of A Case Study", *J. Aging Stud.*, 1996, Doi: 10.1016/S0890-4065(96)90002-X.



## CHAPTER 4

### A BRIEF OVERVIEW OF THE HISTORICAL MATERIALISM

---

Dr. Savitri Mathur, Assistant Professor  
 School of Education, Jaipur National University, Jaipur, India  
 Email Id: savitri\_mathur@jnujaipur.ac.in

#### ABSTRACT:

G. V. Plekhanov, the "father" of Russian Marxism, used the term "historical materialism" to describe Marxism's social theory. According to historical materialism, the material circumstances of the mode of production govern its organization and, more crucially, its growth, i.e. how products are manufactured impacts society and how society develops through time. Marx's historical materialism thesis states that civilizations go through six stages: primitive communism, slave society, feudalism, capitalism, socialism, and eventually universal, stateless communism.

#### KEYWORDS:

Communist Society, Human History, Historical Materialism, Marx Engels, Theory History.

#### INTRODUCTION

Karl Marx's theory of history is known as historical materialism. Marx locates historical change in the rise of class societies and the way humans labor together to make their living. For Marx and his lifetime collaborator, Friedrich Engels, the ultimate cause and moving power of historical events are to be found in the economic development of society and the social and political upheavals wrought by changes in the mode of production. It currently has a plethora of Marxist and non-Marxist variations.

#### Historical perspectives of the Enlightenment

Marx's understanding of history is shaped by his involvement with the Age of Enlightenment intellectual and philosophical movement, as well as the profound scientific, political, economic, and social transformations that occurred in Britain and other parts of Europe during the 16th, 17th, and 18th centuries [1], [2].

#### The 'spirit of liberty'

Enlightenment thinkers responded to the worldly transformations by promoting individual liberty and attacking religious dogmas and the divine right of kings. A swathe of thinkers including Hobbes (1588-1679), Montesquieu (1689-1755), Voltaire (1694-1778), Smith (1723-1790), Turgot (1727-1781) and Condorcet (1743-1794) detached from the ecclesiastical interpretation of the world and offered new scientific studies of human nature, history, economics and society. Many Enlightenment philosophers, such as Vico (1668-1744), Herder (1744-1803), and Hegel (1770-1831), sought to discover an organizing theme, meaning, or direction in human history. History was the progressive march of the 'spirit of liberty,' or the establishment of nationalism or democracy, rationalism, and law. This view of history is still widely held today.

## History of a "Great Man"

Marx disputed the Enlightenment theory that ideas alone were the driving force in society, or that the fundamental reason for the rise and fall of kingdoms, empires, and states was due to the activities of persons at the top of society, such as kings, queens, emperors, generals, or religious leaders. The 'great man' and, on occasion, 'great woman' view of historical change was popularized by the 19th century Scottish philosopher Thomas Carlyle (1795-1881), who wrote, 'the history of the world is nothing but the biography of great men.' According to Marx, this view of history amounted to nothing more than a collection of 'high-sounding dramas of princes and states [3], [4].

## Materialist Understanding of History

Inspired by Enlightenment thinkers, particularly Condorcet, the Utopian socialist Henri de Saint-Simon (1760-1825) developed his own materialist interpretation of history, similar to those later used in Marxism, analyzing historical epochs based on their level of technology and organization and dividing them into eras of slavery, serfdom, and finally wage labor. Marx discovered Hegel's (1770-1831) philosophy while studying at the University of Berlin, which had a deep and enduring impact on his thinking. One of Hegel's main criticisms of enlightenment philosophy was that although intellectuals could frequently identify what made societies different from one era to the next, they failed to explain why they changed.

## Historicism and Hegel

Classical economists presented a model of civil society based on a universal and unchanging human nature. Hegel challenged this view, arguing that human nature, as well as the formulations of art, science, and the institutions of the state and its codes, laws, and norms, were all defined by their history and could only be understood by examining their historical development. As a result, 'Philosophy is its own age realized in thinking.' Humans were 'free by nature' in each society, but constrained by their 'brutal recklessness of passion' and 'untamed natural impulses' which led to injustice and violence. It was only through wider society and the state, which was expressed in each historical epoch by a 'spirit of the age', collective consciousness or Geist, that 'Freedom' could be realized [5], [6].

## Change Dialectics

The universe is presented as a complicated whole in Hegel's dialectical approach. This means that all aspects of society, such as science, art, law, labor and the economy, the state and the family, and so on, are interconnected and mutually influential, and thus cannot be properly understood or analyzed in isolation. Institutions and bodies are never static; they are constantly modified and developed over time. According to Hegel, society at every one moment is an amalgam of competing forces, some favoring stability and others pushing for change. Internal conflicts, rather than external causes, cause metamorphosis. The unending drive of this dynamic is embodied by actual individuals striving to attain their goals. As a result, ideas, institutions, and societal bodies are reconfigured into new forms that convey new features. At critical junctures in

history, such as times of great struggle, the deeds of 'great historical individuals' may combine with the 'spirit of the age' to bring about a major gain in freedom.

### **Revolutionary Algebra**

A caricature of Max Stirner by Engels, whose 1844 essay *The Unique and its Property* inspired Marx and Engels to develop a scientific method to the study of history, which they first spelled out in *The German Ideology*, along with a lengthy critique of Stirner. The conclusion of Hegel's theory was explosive: no matter how strong and secure a social system is, it would inevitably wither away. These ideas inspired Marx and the Young Hegelians, who sought to develop a radical critique of the Prussian authorities and decried the failure to introduce constitutional change or reform social institutions. However, Hegel's contention that ideas or the 'spirit of the age' drive history was, in Marx's opinion, incorrect. 'Hegel fell into the delusion of considering the real as the result of thought. Marx maintained that the motor of history was to be found in a materialist view of society - the creative process and the way people struggled to fulfill their wants. Marx and Engels initially articulated their materialist view of history in *The German Ideology*, published in 1845. The book is a long diatribe against Marx and Engels' contemporaries and fellow Young Hegelians Ludwig Feuerbach, Bruno Bauer, and Max Stirner.

### **Historical Materialism**

Human history, according to Marx, is like a river. A river appears the same from any given vantage point day after day. However, it is continuously altering and flowing, collapsing its banks and broadening and deepening its course. The water is never the same from one day to the next. Some of it is continually dissipated and pulled up, eventually returning as rain. These changes may be imperceptible from year to year. However, after the banks have been severely undermined and the rains have been long and strong, the river overflows, busts its banks, and may adopt a new path. This is the dialectical component of Marx's well-known theory of dialectical (or historical) materialism [7], [8].

### **The Making of Life**

Marx's historical theory is founded on a basic aspect of human existence: the need to work in order to maintain our physical survival. Only once this is ensured can people pursue politics, science, art, religion, and so on. Human labor therefore serves as the materialist foundation for society and is central to Marx's explanation of history. Thus, throughout history, from the earliest paleolithic hunter-gatherers to feudal societies and modern capitalist economies, there has been a 'everlasting Nature-imposed condition of human existence' that compels humans to join together socially to produce their means of subsistence.

### **Production Forces and Relationships**

Marx proposed two mutually linked structures to explain how people interacted with nature and, in the process of creating their sustenance, established more complicated laws and institutions to control their relationship with each other and with the environment. These are the production forces and relations. The forces of production include everything that people utilize to create the goods that society requires. They include of human labor as well as the raw materials, land,

equipment, instruments, and knowledge necessary for manufacturing. Early humans created flint-sharpened spears and harpoons in the late Paleolithic Age, which are all forces of production. Over time, the forces of production tend to develop and expand as new skills, knowledge, and technology (for example, wooden scratch plows then heavier iron plows) are used to meet human needs. Technical skills, evolving traditions of practice, and mechanical innovations are reproduced and disseminated from one generation to the next. Today, humanity's productive powers are huge and continue to grow and increase.

### **Production Relations**

Marx then expanded on this assumption by emphasizing the significance of individuals entering into highly precise social interactions, or "relations of production," in order to carry out production and trade. Production, on the other hand, is determined by the growth of the existing forces of production, rather than by entering into arbitrary or random relations established at whim. The degree and type of these producing forces existent at any given point in history establish the production relations. Humans labor cooperatively on nature in all communities, although not in the same way, particularly in class society. There is a division of work in such cultures, and individuals not only do various types of labor but also hold distinct social positions as a result of those divisions. The most significant such separation is that between physical and intellectual work, in which one class creates a particular society's wealth while another controls the instruments of production. Both dominate that society and live off the money created by the working classes in this fashion.

### **Base and Superstructure**

Marx recognized society's production relations (arising from given productive forces) as its economic foundation. He also highlighted that, on the basis of the economic base, certain political institutions, laws, traditions, culture, and so on, as well as ideas, ways of thinking, morals, and so on, emerge. The political/ideological "superstructure" of society is comprised of these. This superstructure not only derives from the economic basis, but its characteristics eventually correspond to the nature and growth of that economic base, namely the way people organize society, its production relations, and its method of production. In Karl Marx's *Theory of History: A Defense*, Cohen argues that a society's superstructure stabilizes or entrenches its economic structure, but that the economic foundation is fundamental and the superstructure is secondary. Having said that, the base chooses the superstructure exactly because it has a great influence on it. As Charles Taylor puts it, "these two directions of influence are so far from being rivals that they are actually complementary. The functional explanation requires that the secondary factor tend to have a causal effect on the primary, for this dispositional fact is the key feature of the explanation." It makes sense to speak of primary and secondary factors because the influences in the two directions are not symmetrical. Humans are inextricably linked to productive ties roughly, economic relationships or institutions, which form our most important social relationships. These relationships improve as the productive forces grow. They are heavily influenced by the division of work, which in turn influences social status. The means and forces of production establish and provide the conditions for the development of production relations. For example, capitalism accelerates the development of forces and emphasizes capital

accumulation. The mode of production is defined by the relations of production; for example, the capitalist mode of production is distinguished by the polarization of society into capitalists and workers. The superstructure a society's cultural and institutional elements, as well as its ideological materials is, in the end, a manifestation of the mode of production upon which the society is built. Every sort of state is a strong institution of the ruling class; the state is a tool used by one class to protect its domination and impose its preferred production and exploitation relations on society. State authority is often shifted from one class to another only via social and political turmoil. When a certain production relation no longer supports further advance in the productive forces, either future progress is stifled or a 'revolution' occurs. The real historical process is not preset, but is decided by class struggle, particularly the raising of class consciousness and the organization of the working class.

### **Implications for History Learning and Comprehension**

Many authors observe that historical materialism constituted a revolution in human thinking and a departure from earlier approaches to analyzing the fundamental causes of development in distinct human cultures. According to Marx, "a coherence arises in human history" since each generation inherits previously formed productive forces and further develops them before passing them on to the next generation. Furthermore, as productive forces grow and spread to connect individuals together in production and commerce, this coherence incorporates more of humanity. This perspective contradicts the concept that human history is just a series of accidents, either without underlying cause or caused by supernatural entities or forces exercising their will on society. According to historical materialism, history is created as a consequence of conflict between various social classes, which is anchored in the underlying economic structure. The author G.A. According to Cohen, author of *Karl Marx's Theory of History: A Defense*, the level of development of society's productive forces (i.e., society's technological powers, including tools, machinery, raw materials, and labor power) determines society's economic structure, in the sense that it chooses a structure of economic relations that best facilitates further technological growth. The general supremacy of productive forces in historical explanation may be interpreted in terms of two basic theses:

Cohen's interpretation of Marx's statement that productive forces have a universal propensity to grow does not imply that productive forces always develop or that they never decrease. Their growth may be momentarily halted, but since humans have a logical interest in improving their abilities to regulate their interactions with external nature in order to meet their desires, the historical trend is strongly in favor of ongoing development of these talents. In general, the relevance of studying history stems from its capacity to explain the present. According to John Bellamy Foster, historical materialism is important in explaining history from a scientific perspective by using the scientific method, as opposed to belief-system theories such as creationism and intelligent design, which do not base their beliefs on verifiable facts and hypotheses [7], [8].

## **Production Modes**

Marx defined five major types of production: primitive communism, slave society, feudalism, capitalism, and communism. People connect with nature and production in diverse ways at each step of production. Any excess from such output was allocated in a variety of ways. Marx proposed that humanity began in primitive communist societies, which were followed by ancient societies such as Rome and Greece, which were based on a ruling class of citizens and a class of slaves, feudalism, which was based on nobles and serfs, and capitalism, which is based on the capitalist class (bourgeoisie) and the working class (proletariat). Marx says in his vision of a future communist society that classes would no longer exist, and so exploitation of one class by another would be ended.

### **Primitive Communism**

According to historical materialists, hunter-gatherer cultures, sometimes known as primordial communist societies, were constructed in such a way that economic and political forces were intertwined. In general, societies lacked a state, property, money, and social strata. Because of their restricted methods of production (hunting and gathering), each person could only create enough to maintain himself, hence there was no excess to exploit. At this point, a slave would just be another mouth to feed. Because of this, they are communist in social relations while being primitive in productive powers.

### **An Ancient Manner of Producing**

Slave societies, the old method of production, arose when productive forces increased, namely owing to agriculture and the resulting plenty, which led to the abolition of nomadic civilization. Slave societies were distinguished by the use of slavery and minor private property; production for consumption was the predominant mode of production. Historical materialists see slave society as a first-class society comprised of citizens and slaves. Agriculture surplus was awarded to residents, who exploited the slaves who labored in the fields.

### **Feudal Production Mode**

The feudal mode of production sprang from slave society (for example, in Europe after the fall of the Roman Empire), coinciding with the advancement of productive forces. Class relations in feudal society were characterized by entrenched aristocracy and serfdom. Simple commodity manufacturing was available via artists and merchants. This commercial class would expand and ultimately become the bourgeoisie. However, the majority of manufacturing was still for use.

### **Capitalist Production Mode**

When the emerging bourgeoisie became substantial enough to cause a change in the productive forces, the capitalist mode of production emerged. The bourgeoisie's main mode of production was commodities, i.e. they created with the intention of trading their goods. As commodity production increased, the old feudal systems clashed with the new capitalist ones; feudalism was subsequently abandoned as capitalism evolved. The bourgeoisie's power grew until commodity production was completely generalized. The medieval industrial system, in which closed guilds

monopolized industrial output, could no longer meet the expanding demands of the emerging markets. It was replaced by the manufacturing system. The industrial middle class drove the guild-masters to one side; division of labor amongst corporate guilds faded in the face of division of labor in each individual workshop.

The advent of the bourgeoisie brought with it the conceptions of nation-states and nationalism. Marx contended that capitalism effectively separated economic and political forces. Marx saw the state as a symbol of this separation it existed to handle the tremendous conflicts of interest that occurred in capitalist society between the proletariat and the bourgeoisie. Marx recognized that countries developed at the dawn of capitalism on the basis of economic community, territory, language, certain psychological qualities, and traditions of daily life and culture. Marx and Engels emphasized in *The Communist Manifesto* that the formation of nation-states was the consequence of class struggle, especially the capitalist class's efforts to overturn the institutions of the prior ruling class. Countries were not the dominant political form prior to capitalism. Vladimir Lenin had a similar perspective on nation-states.

There were two opposing trends in the creation of countries under capitalism. One of them was the mobilization of national life and national movements against oppressors. The other was expressed in the expansion of links among nations, the breaking down of barriers between them, the establishment of a unified economy and a world market (globalization); the first is a characteristic of lower-stage capitalism, and the second a more advanced form, furthering the unity of the international proletariat. As a result, the countryside became more dependent on metropolitan cities. Following that, the new capitalist mode of production started to spread into other countries that had not yet evolved a capitalist system (for example, the rush for Africa). National distinctions and hostility between peoples are fading by the day, thanks to the rise of the bourgeoisie, freedom of trade, the global market, homogeneity in the manner of production and the associated living circumstances [9], [10].

The proletariat's ascendancy will accelerate their extinction. One of the first criteria for proletarian liberation is united action, at least among the main civilized nations. The exploitation of one man by another will be stopped in the same way that the exploitation of one country by another will be stopped. The animosity of one country to another will fade in proportion to the disappearance of conflict between classes inside the nation. The bourgeoisie and proletariat become the two basic classes under capitalism. Class conflict between these two classes was now common. With the rise of capitalism, productive forces were allowed to thrive, resulting in the European industrial revolution. Regardless, the productive forces ultimately reach a threshold where they can no longer grow, resulting in the same collapse as at the end of feudalism:

Modern bourgeois society, with its production, trade, and property relations, a society that has conjured up such massive means of production and exchange, is like the sorcerer who is no longer able to control the forces of the netherworld summoned by his spells. The productive forces at society's disposal no longer tend to further the development of bourgeois property conditions; on the contrary, they have become too powerful for these conditions, by which they are fettered, and as soon as they overcome these fetters, they bring disorder into bourgeois society as a whole, endangering the existence of bourgeois property.

## **Communist Production Mode**

As Marx stated in *The Communist Manifesto*, the bourgeoisie has "forged the weapons that bring death to itself; it has also called into existence the men who will wield those weapons the modern working class the proletarians." Historical materialists now believe that the modern proletariat are the new revolutionary class in relation to the bourgeoisie, just as the bourgeoisie was the revolutionary class in relation to the nobility under feudalism. The time of revolutionary transformation of one into the other exists between capitalism and communist societies. This corresponds to a political transition era in which the state may be nothing more than the revolutionary dictatorship of the proletariat.

Within the co-operative society based on common ownership of the means of production, producers do not exchange their products; similarly, the labor employed on the products appears here as the value of these products, as a material quality possessed by them, because, unlike in capitalist society, individual labor now exists directly as a component part of total labor, rather than indirectly as a component part of total labor. The word "proceeds of labor," which is likewise unacceptable nowadays due to its vagueness, thereby loses any meaning. What we have here is a communist society, not as it has developed on its own foundations, but as it emerges from capitalist society; which is thus stamped with the birthmarks of the old society from whose womb it emerges in every respect, economically, morally, and intellectually.

As a result, after deductions, the individual producer gets from society precisely what he provides to it. He has contributed his own quantity of work to it. For example, the social working day is made up of the aggregate of individual hours of work; the individual labor time of the individual producer is the portion of the social working day that he contributes to, his participation in it. He obtains a certificate from society stating that he has provided such-and-such an amount of work after subtracting his labor for the common finances, and with this certificate, he pulls the same amount of labor cost from the communal stock of means of consumption. He gets back the same amount of work that he has provided to society in one form.

According to Marx, the lower stage of communist society is analogous to the lower stage of capitalist society, i.e. the transition from feudalism to capitalism, in that both societies are "stamped with the birthmarks of the old society from whose womb it emerges." The character of this society is a point of contention among communists. Some Marxist-Leninists, like Joseph Stalin, Fidel Castro, and others, think that the lower level of communism has its own method of production, which they refer to as socialist rather than communist. Other communists argue that the lower stage of communism is just that; a communist mode of production, without commodities or money, stamped with the birthmarks of capitalism.

## **Communism at a Higher Level**

According to Marx, the higher stage of communist society is a free association of producers that has successfully negated all traces of capitalism, including the concepts of states, nationality, sexism, families, alienation, social classes, money, property, commodities, the bourgeoisie, the proletariat, division of labor, cities and countryside, class struggle, religion, ideology, and markets. It is the antithesis of capitalism. Only in a higher stage of communist society, after the



individual's enslaving subordination to the division of labor, and thus the antithesis between mental and physical labor, has vanished; after labor has become not only a means of life but life's prime want; after the productive forces have also increased with the all-around development of the individual, and all the springs of co-operative wealth flow more abundantly can the narrow horizon of bourgeois be lifted.

## DISCUSSION

The Preface to the French version of *Das Kapital*. Marx emphasized that "there is no royal road to science, and only those who do not dread the fatiguing climb of its steep paths have a chance of gaining its luminous summits." After abandoning abstract philosophical inquiry in his adolescence, Marx himself resisted presenting any generalities or universal truths about human existence or human history for the remainder of his life. Marx was careful to emphasize that he was just presenting a guideline for historical investigation, not a substantial "theory of history" or "grand philosophy of history," much alone a "master-key to history." Engels was irritated by academics who tried to cram their rudimentary historical knowledge into a huge theoretical theory that would explain "everything" about history as soon as possible. He felt that historical materialism and the idea of modes of production were being utilized to avoid studying history.

Engels' book *Herr Eugen Dühring's Revolution in Science*, produced with Marx's consent and supervision and commonly referred to as the *Anti-Dühring*, was the first detailed and systematic presentation of the materialist interpretation of history to be published. One of the polemics was to mock philosophers' facile "world schematism" in inventing the newest knowledge from behind their writing desks. In 1877, at the end of his life, Marx addressed a letter to the publisher of the Russian newspaper *Otchestvennye Zapisky*, which included the following disclaimer:

Russia will not succeed until she first converts a large proportion of her peasants into proletarians; and once in the bosom of the capitalist government, she will be subjected to its pitiless rules like other profane peoples. That's all there is to it. But my critic is not satisfied. He feels compelled to transform my historical sketch of the emergence of capitalism in Western Europe into a historic-philosophic theory of the march general imposed by fate on every people, regardless of the historical circumstances in which it finds itself, in order to eventually arrive at the form of economy that will ensure, alongside the greatest expansion of the productive powers of social labor, the most complete development of man. But I ask his forgiveness.

Marx goes on to show how the same elements may create quite different consequences in various historical settings, making fast and simple generalizations impossible. To demonstrate how seriously Marx took research when he died, his estate held many cubic meters of Russian statistical papers. Because Marx and Engels saw historical processes as law-governed processes, the potential future pathways of historical development were greatly constrained and conditioned by what had come before. In retrospect, historical processes may be understood to have occurred by necessity in some ways and not others, and to some degree, the most probable future versions could be described based on thorough examination of the existing facts.

There is just one additional issue missing, which Marx and I both failed to emphasize adequately in our books and for which we are all equally responsible. That is, we all placed, and

were obligated to lay, a primary focus on the derivation of political, legal, and other ideological concepts, as well as actions deriving via the channel of these notions, from fundamental economic realities. But, for the sake of the content, we ignored the formal side the manner and means by which these conceptions, etc., come about. This has provided our opponents with a happy chance for misconceptions, as Paul Barth is a prime example. In *The Poverty of Historicism and Conjectures and Refutations*, philosopher of science Karl Popper criticized such claims of historical materialism's explanatory power or valid application, arguing that it could explain or explain away any fact brought before it, making it unfalsifiable and thus pseudoscientific. Leszek Koakowski made similar ideas in *Main Currents of Marxism*.

Walter Benjamin compares historical materialism to the Turk, an 18th-century contraption marketed as a mechanical automaton capable of defeating expert chess players but concealing a human who operated the mechanism, in his 1940 article *Theses on the Philosophy of History*. Despite Marx's claims to scientific objectivity, Benjamin argued that historical materialism was essentially quasi-religious. "Like the Turk," Benjamin wrote, "the puppet called 'historical materialism' is always supposed to win, and it can do so with no further ado against any opponent, so long as it employs the services of theology, which as everyone knows is small and ugly and must be kept out of sight."

According to Neven Sesardic, historical materialism is a greatly overblown assertion. According to Sesardic, many Marxists recognized that the social, cultural, and intellectual superstructure of society was not under the authority of the base but had some degree of autonomy. It was also obvious that superstructure phenomena may influence a portion of the economic foundation. Thus, Sesardic contends that Marxists shifted from claiming economic base domination to a situation in which the base sometimes dictates the superstructure and the superstructure sometimes determines the base, which Sesardic contends undermines their whole argument. This is because, according to Sesardic, the new claim is so harmless that no one would contradict it, but the previous claim was highly radical, positing economic domination. Marxists, according to Sesardic, should have abandoned historical materialism when its powerful form became unworkable, but instead sought to dilute it down until it became a minor assertion.

Three years after Marx's death, in a foreword to his essay *Ludwig Feuerbach and the End of Classical German Philosophy*, Engels asserted confidently that "the Marxist world outlook has found representatives far beyond the boundaries of Germany and Europe and in all the literary languages of the world." Indeed, in the years following Marx and Engels' deaths, "historical materialism" was identified as a distinct philosophical doctrine and was subsequently elaborated. Despite the fact that many of Marx's earlier publications on historical materialism, like as *The German Ideology*, remained unpublished until the 1930s, this happened.

Economic anthropologist and sociologist Karl Polanyi's substantive ethnographic method is comparable to historical materialism. In *The Great Transformation*, Polanyi asserts that both the formal and substantive definitions of economics hold true under capitalism, but that the formal definition falls short when analyzing the economic behavior of pr. G. is one of the most prominent modern explorations of historical materialism. The school of Analytical Marxism was founded by A. Cohen's *Karl Marx's Theory of History: A Defense*. Cohen presents a

sophisticated technological-determinist reading of Marx in which "history is fundamentally the growth of human productive power, and forms of society rise and fall in proportion to how they enable or impede that growth." Jürgen Habermas feels that historical materialism "needs revision in many ways," particularly since it has disregarded the importance of communicative activity. According to Göran Therborn, the technique of historical materialism should be applied to both historical materialism as an intellectual tradition and the history of Marxism itself.

Paul Hirst and Barry Hindess developed a structural Marxist version of historical materialism in the early 1980s. Regulation theory, particularly the work of Michel Aglietta, depends heavily on historical materialism. Following the fall of the Soviet Union in the early 1990s, most Marxist theory was considered as out of date. Ellen Meiksins Wood, a historian, made a major effort to "renew" historical materialism in 1995, writing, "There is something off about the assumption that the collapse of Communism represents a terminal crisis for Marxism. One might think, among other things, that in a period of capitalist triumphalism, there is more scope than ever for the pursuit of Marxism's principal project, the critique of capitalism."

The kernel of historical materialism was an insistence on the historicity and specificity of capitalism, as well as a denial that its laws were universal laws of history. This emphasis on the specificity of capitalism, as a moment with historical origins as well as an end, with a systemic logic specific to it, encourages a truly historical sense lacking in classical political economy and conventional ideas of progress, and this had potentially fruitful implications for the hiatus. Wood suggested, using Marx's Theses on Feuerbach, that historical materialism should be regarded as "a theoretical foundation for interpreting the world in order to change it."

## CONCLUSION

According to Marx's Historical Materialism thesis, all things, whether alive or inanimate, are always changing. The pace of change is regulated by dialectical rules. According to Marx, new advancements in society's productive powers came into conflict with existing production relations. The fundamental assumption of historical materialism is that the growth of productive forces is the ultimate source of human progress. This is a crucial conclusion since it is the only way to arrive at a scientific understanding of history. The first stage, known as barbarism by Marx and Engels, was characterized by very low development of the means of production, the manufacturing of stone tools, and a hunter-gatherer way of life. According to bourgeois materialism, thoughts are products of the brain, of the structure and composition of the brain substance, and, finally, of the dynamics of the brain's atoms. According to historical materialism, man's thoughts are shaped by his social surroundings.

## REFERENCES

- [1] G. Robinson, 'The Nimbleness of Neoliberalism in Queerness and EDI policy', *Alberta Acad. Rev.*, 2021, doi: 10.29173/aar127.
- [2] R. Lewis, 'Science, philosophy and human behavior in the Soviet Union', *Int. Aff.*, 1988, doi: 10.2307/2621901.
- [3] J. Siebert, 'The greening of uneven and combined development: IR, capitalism and the

- global ecological crisis', *Cambridge Rev. Int. Aff.*, 2021, doi: 10.1080/09557571.2020.1823943.
- [4] J. Hughes, 'Analytical Marxism and Ecology: A Reply to Paul Burkett', *Hist. Mater.*, 2002, doi: 10.1163/156920601760039212.
- [5] N. M. Diah, D. Mahboob, H. Associate, S. Mustari, and N. S. Ramli, 'An Overview of the Anthropological Theories', *Int. J. Humanit. Soc. Sci.*, 2014.
- [6] J. Bolthouse, 'Rethinking capital's relations to nature: From the production of nature thesis to world-ecological synthesis', *Japanese J. Hum. Geogr.*, 2014, doi: 10.4200/jjhg.66.6\_580.
- [7] J. Enever, 'Global language policies Moving English up the educational escalator', *Language Teaching for Young Learners*. 2020. doi: 10.1075/ltyl.19021.ene.
- [8] K. Wrońska, 'Philosophical Pedagogy in the Service of Ideology in the Times of the Polish People's Republic', *Hist. Scholast.*, 2021, doi: 10.15240/tul/006/2021-1-010.
- [9] P. Blackledge, 'Symposium on ellen meiksins wood's empire of capital: Editorial introduction', *Historical Materialism*. 2007. doi: 10.1163/156920607X225861.
- [10] S. Bauriedl, N. Marquardt, C. Schurr, and A. Vogelpohl, 'Celebrating 30 years of feminist geographies in the German-speaking countries Germany, Switzerland\* and Austria', *Gender, Place Cult.*, 2019, doi: 10.1080/0966369X.2018.1563524.

## CHAPTER 5

### **A BRIEF INTRODUCTION TO HUMAN HISTORY AND PREHISTORY**

---

Prof. Rishikesh Mishra, Professor  
 School of Education, Jaipur National University, Jaipur, India  
 Email Id: [rishikeshmishra@jnujaipur.ac.in](mailto:rishikeshmishra@jnujaipur.ac.in)

#### **ABSTRACT:**

Scholars describe prehistory as events that happened in a civilization or community before the development of written records. In a specific culture or civilization, history refers to the period after the advent of written records. The term "Prehistoric Age" refers to the period before writing and progress. It is divided into five periods: the Paleolithic, Mesolithic, Neolithic, Chalcolithic, and Iron Age.

#### **KEYWORDS:**

Copper Age, Bronze Age, Stone Tools, Stone Age, Written Records.

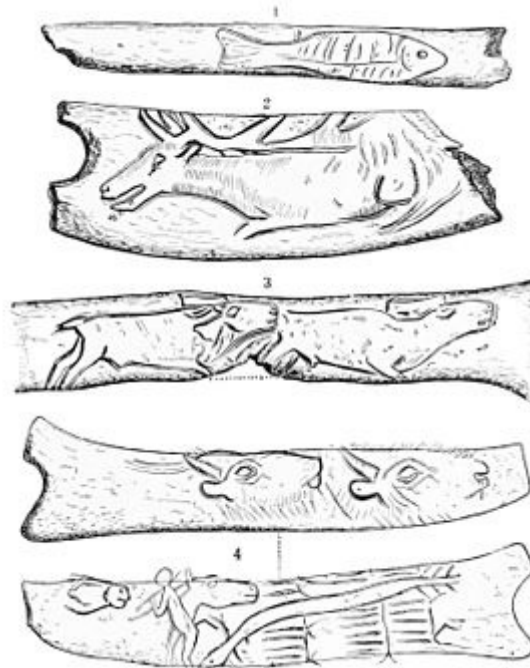
#### **INTRODUCTION**

Prehistory, often known as pre-literary history, is the period of human history that spans the time from the earliest known usage of stone tools by hominins. The advent of writing systems 3.3 million years ago marked the beginning of recorded history. The usage of symbols, signs, and pictures begins among humans relatively early, although the oldest recognized writing systems arise about c. It was 5000 years ago. Writing systems took thousands of years to proliferate, with writing reaching practically every society by the nineteenth century. As a result, the end of prehistoric occurred at quite different dates in various regions, and the word is less often employed when addressing communities in which prehistory ended very recently.

Sumer in Mesopotamia, the Indus Valley Civilization, and ancient Egypt were the first civilizations to establish their own scripts and retain historical records in the early Bronze Age, with their neighbors soon following. The succeeding Iron Age saw the end of most other civilizations' prehistory (Figure 1). The three-age division of prehistory into Stone Age, Bronze Age, and Iron Age is still used in much of Eurasia and North Africa, but it is not widely used in Oceania, Australasia, much of Sub-Saharan Africa, and parts of the Americas, where the working of hard metals arrived abruptly from contact with Eurasian cultures. With a few exceptions among pre-Columbian civilizations in the Americas, these places did not establish extensive writing systems prior to the arrival of Eurasians, hence their prehistory extends into very recent eras; for example, 1788 is often regarded as the end of Australia's past.

The time when a civilization is written about by others but has not created its own writing system is commonly referred to as the culture's protohistoric. There are no written records from human prehistory, which we can only learn about from tangible archaeological and anthropological data, such as prehistoric materials and human bones. These were first comprehended via the collecting of folklore and comparison with pre-literate civilizations witnessed in current times. Dating is a

critical step in comprehending prehistoric data, and accurate dating methods have progressively improved since the eighteenth century.



**Figure 1:Diagram showing the Delineations on antler fragments.**

Additional evidence has emerged through the reconstruction of old spoken languages. Forensic chemical analysis to identify the usage and origin of objects, as well as genetic study of bones to establish kinship and physical traits of ancient peoples, are more modern procedures. Massive stone pillars at Göbekli Tepe in southeast Turkey, constructed 11,000 years ago for religious purpose by early Neolithic humans. An early drawing of an adult and a kid from ancient times creating a stone tool. A nineteenth-century illustration of early humanity in the woods [1], [2].

### **Beginning and conclusion**

The beginning of prehistory may be traced back to the beginning of the Universe, the Earth, or the time when life appeared on Earth, but it is more commonly associated with the appearance of human-like beings on Earth. The end of prehistory is typically defined as the advent of the contemporary written historical record. As a result, both dates vary greatly from place to region. Prehistory, for example, cannot begin before the year c. The earliest indications of human existence were discovered 1.3 million years ago; however, Africa and Asia include sites dating back as far as c. 2.5 and 1.8 million years ago, respectively. The termination date changes depending on when relevant documents become a usable academic resource. In Egypt, for example, prehistory is generally accepted to have ended around 3100 BCE, whereas in New Guinea, the end of the prehistoric era is set much more recently, in the 1870s, when the Russian anthropologist Nikolai Miklukho-Maklai spent several years living among native peoples and wrote a comprehensive treatise about their way of life. In Europe, the relatively well-documented classical cultures of Ancient Greece and Ancient Rome were surrounded by cultures with little or

no writing, including the Celts and, to a lesser extent, the Etruscans, and historians must decide how much weight to give to the often highly prejudiced accounts of these protohistoric cultures in Greek and Roman literature [3], [4].

### Time Intervals

Historians often utilize the three-age method to divide up human prehistory in Eurasia, but pre-human time period academics typically use the well-defined geologic record and its internationally defined strata basis within the geologic time scale. The three-age system divides human prehistory into three time periods, each named after its dominant tool-making technology: Stone Age, Bronze Age, and Iron Age. In some areas, there is also a transition period between Stone Age and Bronze Age, known as the Chalcolithic or Copper Age (Figure2).



**Figure 2: An early sketch image: Diagram showing the image of the early sketch types.**

### The Origins of the Phrase

The concept of "prehistory" arose during the Enlightenment via the work of antiquarians who used the word "primitive" to characterize cultures that existed prior to written records. The term "prehistory" first appeared in English in the *Foreign Quarterly Review* in 1836. The geologic time scale and the three-age system for human prehistory were systematized in the late nineteenth century by British, German, and Scandinavian anthropologists, archeologists, and antiquarians.

### Methods of Investigation

Archaeology a branch of anthropology is the primary source of knowledge for prehistory, although some scientists are starting to include data from the natural and social sciences. Archaeologists and physical anthropologists are the primary researchers into human prehistory, using excavation, geologic and geographic surveys, and other scientific analyses to reveal and interpret the nature and behavior of pre-literate and non-literate peoples. Human population geneticists and historical linguists are also contributing valuable insight. Cultural anthropologists help provide context for societal interactions, through which objects of human origin pass. Human prehistory varies from history not just in time, but also in its emphasis on the actions of

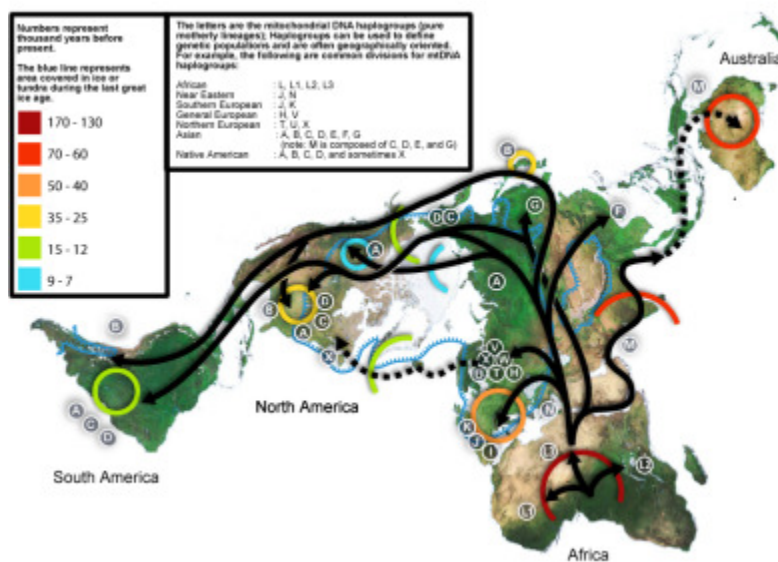
archaeological civilizations rather than identified states or individuals. Prehistory is anonymous because it is limited to material processes, remnants, and artifacts rather than written records. As a result, prehistoric reference names like "Neanderthal" or "Iron Age" are contemporary labels with frequently contested meanings.

## The Stone Age

The notion of a "Stone Age" is helpful in most archaeology across the globe, while in the Americas it is known by various names and starts with a lithic stage, or occasionally Paleo-Indian. The following sub-divisions are used for Eurasia, although not consistently over the whole region.

## Paleolithic

The term "Palaeolithic" refers to the "Old Stone Age" and starts with the first usage of stone tools. The Paleolithic is the Stone Age's first phase (Figure.3). It dates back to the first known usage of stone tools by hominins about c. To the end of the Pleistocene c. 3.3 million years ago. 11,650 years ago (before the present).



**Figure 3: Map of early human migrations: Proposed map of early human migrations based on mitochondrial population genetics, with dates millennia before the present.**

The Lower Palaeolithic Era begins with the earliest stone tools dated to around 3.3 million years ago at the Lomekwi site in Kenya. These tools predate the genus *Homo* and were most likely used by *Kenyanthropus*. Evidence of early hominin control of fire during the Lower Palaeolithic Era is uncertain and has at best limited scholarly support. The most commonly held belief is that *H. erectus*, often known as *H. Ergaster* set fire to a place near Bnot Ya'akov Bridge in Israel between 790,000 and 690,000 years ago. Early people were able to prepare food, give warmth, and have a light source at night thanks to the usage of fire. Early *Homo sapiens* appeared 300,000 years ago, ushering in the Middle Palaeolithic period. During the Middle Palaeolithic, anatomic alterations suggesting current linguistic capability appear. The Middle Palaeolithic Era also saw



the first definite evidence of human use of fire. Charred bone and wood from Zambia have been dated to 61,000 years ago. The Middle Paleolithic is notable for its methodical burial of the dead, music, early art, and the use of more complex multi-part tools.

Humans lived as nomadic hunter-gatherers during the Palaeolithic period. Hunter-gatherer cultures were often small and egalitarian, while hunter-gatherer civilizations with ample resources or superior food-storage skills sometimes evolved sedentary lives with complex social structures such as chiefdom and social hierarchy. Long-distance links, such as Indigenous Australian "highways" known as songlines, may have been formed.

## **Mesolithic**

### **Canoe Dugout**

The Mesolithic, also known as the Middle Stone Age (from the Greek *mesos*, 'middle,' and *lithos*, 'stone,' was a phase of human technological progress that occurred between the Palaeolithic and Neolithic periods. The Mesolithic era started with glacial retreat at the end of the Pleistocene epoch, about 10,000 years ago, and concluded with the development of agriculture, the timing of which varied by geographic area. Agriculture was well established in certain locations, such as the Near East, before the end of the Pleistocene, and the Mesolithic period there is brief and poorly defined. The term "Epipalaeolithic" is often used in locations with little glacial effect.

Regions that suffered higher environmental consequences after the last ice age ended had a millennia-long Mesolithic period. Northern European cultures were able to thrive on abundant food supplies provided by the marshlands created by the warmer climate. Such circumstances resulted in diverse human behaviors, such as the Maglemosian and Azilian civilizations, which have been preserved in the material record. These circumstances also delayed the arrival of the Neolithic period in northern Europe until as late as 4000 BCE (6,000 BP).

This period's relics are few and far between, typically restricted to middens. The earliest evidence of deforestation have been discovered in wooded places, however this would not begin in earnest until the Neolithic, when more land was required for cultivation. Most Mesolithic tools are little composite flint tools called microliths and microburins. Some sites have discovered fishing equipment, stone adzes, and timber artifacts like as boats and bows. These technologies initially appear in Africa, connected with Azilian societies, before moving to Europe through Northern Africa's Ibero-Maurusian culture and the Levant's Kebaran culture. Independent discovery, on the other hand, is not ruled out [5], [6].

## **Neolithic**

A variety of Neolithic artifacts, including bracelets, axe heads, chisels, and polishing tools - Neolithic stone objects are polished by definition and, except for specialist pieces, are not chipped. The term "Neolithic" refers to the "New Stone Age" that began about 10,200 BCE in certain regions of the Middle East but ended between 4,500 and 2,000 BCE in other parts of the globe. Although there were several species of humans during the Paleolithic, only *Homo sapiens* remained by the Neolithic. This was a period of technological and social developments that

established most of the basic elements of historical cultures, such as crop and animal domestication, permanent settlements, and early chiefdoms. The "Neolithic Revolution" began the period with the introduction of farming. It came to an end when metal tools became common (during the Copper Age, Bronze Age, or, in certain geographical areas, the Iron Age) (Figure.4). The term Neolithic is widely used in the Old World, since its application to civilizations in the Americas and Oceania that did not completely develop metal-working technology causes complications.



**Figure 4: Neolithic antiquities: Bracelets, axe heads, chisels, and polishing tools are among the Neolithic antiquities on display.**

Early Neolithic farming was restricted to a few number of species, both wild and domesticated, such as einkorn wheat, millet, and spelt, as well as the rearing of dogs, sheep, and goats. It comprised domesticated cattle and pigs, the emergence of continuously or seasonally occupied communities, and the use of pottery by about 6,900-6,400 BCE. The Neolithic era witnessed the birth of early settlements, agriculture, animal domestication, tools, and the first documented instances of conflict.

Settlements grew more permanent, with some having circular mudbrick dwellings with a single room. Settlements may have a stone wall around them to keep domesticated animals in and warring tribes out. Later villages had rectangular mud-brick buildings with single or several rooms for the household. Burial discoveries point to an ancestor worship with preserved skulls of the deceased. The Vine civilization may have invented the first writing system. The megalithic temple complexes of gentian are renowned for their massive constructions. Although some late Eurasian Neolithic societies formed complex stratified chiefdoms or even states, states in Eurasia emerged only with the rise of metallurgy, and most Neolithic societies overall were relatively simple and egalitarian. Wool fabric and linen may have been accessible during the late Neolithic, as shown by the discovery of perforated stones that (depending on size) may have acted as spindle whorls or loom weights.

### **Chalcolithic**

The "Chalcolithic", "Eneolithic", or "Copper Age" in Old World archaeology refers to a transitional time in which early copper metallurgy arose with widespread usage of stone tools. Some weapons and tools were manufactured of copper during this time period. This time was still mostly Neolithic in nature (Figure.5). It is a Bronze Age period before it was known that adding tin to copper produced tougher bronze. The Neolithic to Bronze Age transition was

initially designated as the Copper Age. However, because of the usage of metals, the Copper Age is classified as part of the Bronze Age rather than the Stone Age.



**Figure 5: Copper Age fortified city: Diagram showing the depiction of a Copper Age fortified city.**

An archaeological site in Serbia offers the earliest properly dated evidence of high-temperature copper production dating back 7,500 years. The June 2010 discovery extends the known record of copper smelting by about 800 years, implying that copper smelting was invented independently in separate parts of Asia and Europe at the time, rather than spreading from a single source. Timna Valley has evidence of copper mining dating back 9,000 to 7,000 years. In archaeological stone tool assemblages from the Middle East, the shift from Neolithic to Chalcolithic is marked by a decrease in high quality raw material acquisition and usage. North Africa and the Nile Valley imported Near Eastern iron technology and followed the Near Eastern path of Bronze Age and Iron Age development. However, across most of Africa, the Iron and Bronze Ages coexisted.

### **The Bronze Age**

The Bronze Age is the first time in which certain cultures brought prehistory to an end by introducing written records. Only those locations and civilizations that adopted or established a method of maintaining written records during later eras are regarded to be part of prehistory. In some ways, the creation of writing coincided with the start of the Bronze Age. People began making texts such as written descriptions of events and administrative records soon after the invention of writing.

The name Bronze Age refers to an era in human cultural evolution when the most sophisticated metalworking comprised methods for smelting copper and tin from naturally occurring ore outcroppings and then combining them to produce bronze. Arsenic was a prevalent contaminant in these naturally occurring ores. Copper and tin ores are scarce, as shown by the absence of tin bronzes in Western Asia prior to 3000 BCE. The Bronze Age is one of the three ages of prehistoric cultures. In various parts of the globe, this system is based on the Neolithic.

While copper is a common mineral, tin resources are uncommon in the Old World and had to be traded or moved long distances from the few mines, encouraging the development of broad trading networks. The precious new material was employed for weaponry in numerous locations as widely apart as China and England, but was supposedly unavailable for agricultural equipment

for a long time. From Chinese ceremonial bronzes and Indian copper hoards to European hordes of unused axe-heads, much of it seems to have been hoarded and occasionally dumped in excessive amounts by social elites. By the end of the Bronze Age, huge, literate governments known as empires had emerged in Egypt, China, Anatolia (the Hittites), and Mesopotamia.

### **The Iron Age**

For all civilizations that introduced written records during the Bronze Age, the Iron Age is not part of prehistory. Most of the civilizations that survived did so during the Iron Age, frequently via invasion by empires that expanded during this time. For example, in much of Europe, the invasion of the Roman Empire implies that the word "Iron Age" is replaced by "Roman", "Gallo-Roman", and other similar titles following the conquest.

The Iron Age in archaeology refers to the development of ferrous metallurgy. Because the use of iron corresponded with other developments in certain historical societies, such as more complex agricultural techniques, religious beliefs, and creative forms, the archaeological Iron Age corresponds with the "Axial Age" in the history of philosophy. Although iron ore is widespread, the metalworking skills required to utilize iron are considerably different from those required to use the metal used before, therefore iron was slow to spread and was mostly used for weapons for a long time, while bronze remained popular for tools and art.

### **The chronology**

All dates are approximations and conjectures based on study in anthropology, archaeology, genetics, geology, or languages. They are all susceptible to change as a result of new discoveries or better computations. BCE is for "Before Common Era." BP stands for "Before Present (1950)."

### **Paleolithic**

#### **Paleolithic Period**

Early stone tools date back to 3.3 million years ago. 2.8 million years ago, the genus *Homo* first emerges. 600,000 years ago - Hunting and gathering. Early people control fire 400,000 years ago. 300,000 years ago, anatomically modern humans (*Homo sapiens sapiens*) arrive in Africa, with one of their distinguishing features being a lack of considerable body hair in comparison to other primates. Mousterian (Neanderthal) civilization in Europe between 300,000 and 30,000 years ago. *Homo sapiens* leave Africa as a single population 80,000-50,000 years ago. Over the following millennia, descendants of this population travel to southern India, the Malay islands, Australia, Japan, China, Siberia, Alaska, and the northern coast of North America [7], [8].

#### **Upper Paleolithic Period**

Beginnings of Châtelperronian civilization in France, 45,000 BP / 43,000 BCE. 40,000 BP / 38,000 BCE - Indigenous Australians establish the first human settlement in the southern half of the Australian continent (containing the future locations of Sydney, Perth, and Melbourne. 32,000 BP / 30,000 BCE - Aurignacian civilization begins, as shown by the cave paintings ("parietal art") of Chauvet Cave in France. 30,500 BP / 28,500 BCE - Colonists from Asia or

Australia settle in New Guinea. 30,000 BCE / 28,000 BCE - Humans kill and butcher a herd of reindeer in what is now France's Vezere Valley. Gravettian era in Europe, 28,000-20,000 years ago. Harpoons, needles, and saws were developed.

### **Last Glacial Maximum (LGM)**

26,500 years ago. Following that, the ice melts and the glaciers recede (Late Glacial Maximum). During this time, humans return to Western Europe and make their first foray into North America from Eastern Siberia. 26,000 years ago / 24,000 years ago. People all across the globe utilize fibers to construct baby carriers, garments, bags, baskets, and nets. 25,000 BP / 23,000 BCE - A village of houses made of rocks and mammoth bones is established near what is now Doln Vstonice in Moravia, Czech Republic. Archaeologists have discovered the earliest human permanent habitation. 23,000 BP / 21,000 BCE - Plants are grown on a small scale at Ohalo II, a hunter-gatherer sedentary settlement on the shores of the Sea of Galilee in Israel. Wisent was fashioned in clay deep within the cave now known as Le Tuc d'Audoubert in the French Pyrenees near what is now the Spanish border. The Humid Period started in North Africa at 14,800 BP / 12,800 BCE. The area that would ultimately become the Sahara is rainy and productive, with many aquifers. sedentary hunter-gatherers who may have grown Rye in the Levant (Eastern Mediterranean) between 12,500 and 9,500 BCE.

### **Neolithic**

9,400-9,200 BCE - Parthenocarpic (and hence infertile) figs are grown at the early Neolithic settlement Gilgal I (in the Jordan Valley, 13 kilometers north of Jericho). The discovery predates the domestication of wheat, barley, and legumes and may therefore be the oldest known example of agriculture. During the pre-pottery Neolithic A (PPNA) era, circles of T-shaped stone pillars were built at Göbekli Tepe in Turkey's Southeastern Anatolia Region. Structures at the site that have yet to be explored are believed to date back to the epipaleolithic. 8,000 BC / 7000 BCE - Barley and wheat agriculture began in northern Mesopotamia, currently northern Iraq. They are initially used for beer, gruel, and soup, eventually for bread. The planting stick is used in early agriculture at this time, but it is replaced by a primitive plow in subsequent centuries. Around this time, a round stone tower, now preserved at about 8.5 meters high and 8.5 meters in diameter, is built in Jericho [9], [10].

### **Chalcolithic**

Sumer sees the appearance of pictographic proto-writing, known as proto-cuneiform, about 3,700 BCE, and records begin to be preserved. Many scholars believe that the early Mesopotamian writing which was still pictographic proto-writing at the time was a tool for record-keeping with minimal link to spoken language. 3,300 BCE - This is the approximate date of death of "tzi the Iceman," who was discovered encased in ice in the tztal Alps in 1991. A copper-bladed axe, a typical technology of the time, was discovered alongside the body. Stonehenge building started about 3,000 BCE. It began as a circular ditch and bank with 56 wooden posts in its original incarnation. 3,000 BCE. The Yamnaya spreads across Europe and Asia from the Pontic-Caspian steppe. These migrations are supposed to have dispersed Yamnaya Steppe pastoralist heritage and Indo-European languages over most of Eurasia.

## DISCUSSION

Periodization is the act or study of dividing the past into definite, quantifiable, and named blocks of time for the purpose of study or analysis in history. This is often done to better comprehend present and past processes, as well as the causation that may have connected those occurrences. Periodization's may be useful for segmenting time since occurrences inside the period may have roughly comparable properties. However, pinpointing the specific beginning and conclusion of any 'period' is often arbitrary, since it has varied across time and history. Periodization systems are more or less arbitrary, but they give a framework to help us comprehend them. Labels for periods are constantly questioned and revised, yet once established, period "brands" are so handy that many are difficult to alter.

The practice of separating history into ages or eras dates back to the Sumerian period, when writing was invented. The Sumerian King List, which dates from the second millennium BC and is not regarded historically accurate in most portions, is "periodized" into dynastic regnal periods. The traditional categorization of history into Golden Ages, Silver Ages, Bronze Ages, Heroic Ages, and Iron Ages dates back to Hesiod in the eighth to seventh centuries BC. Saint Paul's theological division of history into three centuries was a popular Biblical periodization system in the Middle centuries: the first before the age of Moses (under nature); the second under Mosaic law (under law); and the third in the age of Christ (under grace). The Six Ages of the World, published by the early 5th century AD, was likely the most commonly debated periodization system of the Middle Ages, with each age being a thousand years counting from Adam to the present, with the current time in the Middle Ages being the sixth and last age.

Periodization blocks may overlap, clash, or contradict one another. Some have a cultural meaning (the "Gilded Age"), while others allude to significant historical events (the "Interwar period"), and still others are designated by decimal numbering systems ('the 1960s,' 'the 17th century'). Other eras are called after prominent people (the 'Napoleonic Era,' 'Victorian Era,' and 'Porfiriato'). Some of these applications will be regionally specific as well. This is particularly true with periodizing names drawn from people or governing dynasties, such as the Jacksonian Era in the United States, the Meiji Era in Japan, or the Merovingian Period in France.

Cultural terminology may also be restricted in their use. Thus, outside of the Western world of Europe and European-influenced countries, the idea of the "Romantic period" is mostly worthless. Similarly, although 'the 1960s' is theoretically relevant to anyplace in the globe according to Common Era numbering, it has a distinct set of cultural implications in various nations. As a result, it may be conceivable to assert that "the 1960s never happened in Spain." This would imply that in Spain's orthodox Roman Catholic culture and under Francisco Franco's dictatorial administration, the sexual revolution, counterculture, youth revolt, and so on did not emerge during that decade. According to historian Arthur Marwick, "the 1960s" started in the late 1950s and finished in the early 1970s. This was due to the fact that the cultural and economic elements that characterize the time included more than the coincidental occurrence of a 10-year block starting with the number 6. The 'long 1960s' refers to this prolonged use. Other historians have used names like "the long 19th century" (1789-1914) to reconcile arbitrary decimal chronology with important cultural and social stages. Eric Hobsbawm has also

advocated for what he terms "the short twentieth century," which spans the period from World War I to the conclusion of the Cold War.

Periodizing phrases often have negative or positive meanings that influence their use. This includes Victorian, which often connotes sexual repression and economic strife. Other designations, like as Renaissance, have overwhelmingly positive connotations. As a consequence, the meaning of these phrases may occasionally become ambiguous. Thus, the English Renaissance is sometimes used to refer to an era that is almost equivalent to the Elizabethan era or reign of Elizabeth I, and it starts around 200 years later than the Italian Renaissance. The Carolingian Renaissance, on the other hand, is claimed to have happened under the reign of the Frankish monarch Charlemagne and his immediate successors. The American Renaissance of the 1820s-1860s, referring mostly to literature, and the Harlem Renaissance of the 1920s, referring primarily to literature but also to music and the visual arts, are two more instances that did not represent a "rebirth" in the sense of revival.

Petrarch proposed the concept of a European "Dark Age," which subsequently developed into the three-part periodization of Western history: Ancient, Post-classical, and Modern. The notion of a 'rebirth' of Classical Latin learning is attributed to the Italian poet Petrarch (1304-1374), the founder of Renaissance Humanism, although it has been in use since Petrarch's time. The term Renaissance is most often used to refer to the cultural changes that occurred in Italy, culminating in the High Renaissance approximately 1500-1530. This notion is most prevalent in the visual arts and the works of Michelangelo, Raphael, and Leonardo da Vinci.

Secondarily, it is used to various arts, although its utility in describing a period in economic, social, and political history is debatable. Many professional historians today consider the historical eras known as the Renaissance and Reformation to be the beginning of the Early Modern Period, which lasted considerably longer. The courses taught and publications produced are gradually changing to match the shift in period nomenclature, which reflects distinctions between social and cultural history. The new name reflects a bigger geographical scope and a greater emphasis on the links between Europe and the rest of the globe.

Petrarch is also credited with coining the phrase "Middle Ages." He was comparing his time to the Ancient or Classical worlds, viewing it as a moment of rebirth after a gloomy interim era, the Middle Ages. The notion that the Middle Ages were a transitional time between two other large-scale periodizing notions, Ancient and Modern, continues. It is classified into three periods: the Early, High, and Late Middle Ages. Because of the difficulties in using it neutrally, the phrase "Dark Ages" is no longer often used among contemporary historians, but some authors have sought to maintain it while removing its negative connotations. In colloquial usage, the phrase "Middle Ages," and particularly the adjective medieval, may have a negative ring, although this does not carry over into academic language. Other phrases, such as Gothic architecture, which refers to a style characteristic of the High Middle Ages, have shed their negative connotations and acquired new meanings through time.

Both the Gothic and the Baroque styles were called after following artistic eras in which the previous style was disliked. The term "Gothic" was apparently coined as a derogatory epithet for

all things Northern European and so barbaric by Giorgio Vasari. He developed the word "Gothic" to characterize what he deemed unpleasant (especially architecture). The term baroque, which is derived from comparable phrases in Portuguese, Spanish, and French, literally refers to a crooked or deformed pearl. It was originally used outside of the realm of jewelry manufacturing in the early 18th century as a critique of over-complicated and harsh music. Later, the phrase was used to architecture and art. The Baroque period was initially labeled as such in the nineteenth century, and it is widely assumed to have started about 1600 across all media. Music historians consider the era to have ended in 1750, with the death of J. S. Bach, although art historians believe it ended far earlier in most areas.

The common way for periodization of the far ancient past in archeology is to depend on changes in material culture and technology, such as the Stone Age, Bronze Age, and Iron Age, and their sub-divisions based on distinct forms of material remnants. Despite recent advances in radiocarbon dating and other scientific approaches for providing exact dates for many locations or artifacts, these long-established procedures are likely to stay in use. In many situations, neighboring civilizations who have writing have left some history of societies that have not, which might be utilized. The system was further subdivided, including John Lubbock's 1865 split of the Stone Age into Paleolithic, Mesolithic, and Neolithic eras.

Some events or brief periods of transition have such a profound impact on the civilizations they influence that they create a natural break in history. These are often distinguished by the widespread usage of both pre- and post-event terminology, such as pre-Reformation and post-Reformation, or pre-colonial and post-colonial. Both pre-war and post-war are still recognized to relate to World War II, but the terms will need to be changed at some time in the future to make that obvious.

## CONCLUSION

The prehistory depicts the lifestyle and environment of humans who lived 3.3 million years ago. People employed symbols, markings, and pictures to express themselves throughout this time period. Only in the eighteenth century did people begin to develop writing systems and human civilization. Prehistory is divided into three major periods depending on the development of technology and the materials used: Stone, Bronze, and Iron. The Stone Age is divided into three phases: Paleolithic, Mesolithic, and Neolithic. It is distinguished by more sophisticated hunter-gathering, fishing, and early kinds of agriculture. This period is distinguished by farming, animal domestication, established populations, and the birth of significant ancient civilizations (e.g., Sumerian, Egyptian). Portable art and massive structures take center stage.

## REFERENCES

- [1] A. Muhajir, S. Anwar, and P. Sumantri, "Jaringan Kereta Api sebagai Sarana Transportasi Pendukung Industri Perkebunan di Sumatera Timur: Peranan Deli Maatschappij dan Deli Spoorweg Maatschappij, 1881-1940", *Waris. J. Hist. Cult. Herit.*, 2020, doi: 10.34007/warisan.v1i1.162.



- [2] L. Labibatussolihah, “Pemanfaatan Pengalaman Sejarawan untuk Meningkatkan Keterampilan Peserta Didik dalam Penelitian Sejarah”, *Hist. J. Pendidik dan Peneliti Sej.*, 2019, doi: 10.17509/historia.v3i1.19525.
- [3] A. S. Goudie, “The integration of Human and Physical Geography revisited”, *Can. Geogr.*, 2017, doi: 10.1111/cag.12315.
- [4] A. Lemke, “Submerged prehistory and anthropological archaeology: Do underwater studies contribute to theory?”, *J. Isl. Coast. Archaeol.*, 2021, doi: 10.1080/15564894.2020.1782540.
- [5] N. G. Jablonski, “The evolution of human skin pigmentation involved the interactions of genetic, environmental, and cultural variables”, *Pigment Cell and Melanoma Research*. 2021. doi: 10.1111/pcmr.12976.
- [6] D. Narvaez, “Revitalizing human virtue by restoring organic morality\*”, *J. Moral Educ.*, 2016, doi: 10.1080/03057240.2016.1167029.
- [7] J. Hansford *et al.*, “Early holocene human presence in Madagascar evidenced by exploitation of avian megafauna”, *Sci. Adv.*, 2018, doi: 10.1126/sciadv.aat6925.
- [8] W. J. Burroughs, *Climate change in prehistory*. 2005. doi: 10.1017/CBO9780511535826.
- [9] J. R. H. Kaplan, “‘Unravelling Babel’: Mary LeCron Foster on the origins of language”, *BJHS Themes*, 2021, doi: 10.1017/bjt.2021.4.
- [10] V. Romano, G. Catalano, G. Bazan, F. Calì, en L. Sineo, “Archaeogenetics and landscape dynamics in sicily during the holocene: A review”, *Sustainability (Switzerland)*. 2021. doi: 10.3390/su13179469.

## CHAPTER 6

### A BRIEF OVERVIEW OF THE WORLD POLITICAL HISTORY

---

Dr. S. Krishnan, Associate Professor  
Seedling School of Law & Governance, Jaipur National University, Jaipur, India  
Email Id: [s.krishnan@jnujaipur.ac.in](mailto:s.krishnan@jnujaipur.ac.in)

#### ABSTRACT:

Political history is the account and examination of political events, ideas, movements, government institutions, voters, parties, and leaders. It is closely connected to other historical subjects such as diplomatic history, constitutional history, social history, people's history, and public history. Global politics, often known as global politics, refers to both the discipline and the area that investigates the globe's political and economic tendencies. The many processes of political globalization in connection to issues of social power are at the heart of that area.

#### KEYWORDS:

Cold War, City States, Civil War, Political History, Soviet Union.

#### INTRODUCTION

Political history is a narrative and review of political events, ideas, movements, organs of government, voters, parties, and leaders. Political history is the study of how power is organized and exercised in big civilizations. The growth of rival sub disciplines, notably social and cultural history, led to a reduction in the dominance of "traditional" political history, which tended to concentrate on the actions of political elites, beginning around the 1960s. Between 1975 and 1995, the number of history teachers in American colleges who identified with social history increased from 31% to 41%, while the proportion of political historians decreased from 40% to 30% [1], [2].

#### World Political History

The political history of the globe is the history of the numerous political entities produced by the human race during the course of their existence, as well as the manner in which these governments determine their boundaries. Political systems have evolved throughout time, from simple self-government and monarchy to the complex democratic and totalitarian systems that exist today. Parallel to this, political entities have evolved from loosely defined frontier-type limits to the current national definite bounds.

#### Prehistoric Period

Humans' primate predecessors already have social and political abilities. The oldest forms of human social organization were families living in band societies as hunter-gatherers. Human civilizations began to move to tribal forms of organization with the discovery of agriculture about the same period (7,000-8,000 BCE) in diverse areas of the globe. There is evidence of diplomacy between tribes, but also of endemic warfare. This might be due to cattle or crop theft, abduction of women, or resource and prestige rivalry. Christian Jürgensen Thomsen pioneered

the three-age method of prehistoric periodization in Scandinavia in the 1830s. By the 1860s, it had gained acceptance as a useful division of the "earliest history of mankind" in general and was being used in Assyriology. The now-standard periodization in the archaeology of the Ancient Near East was devised in the 1920s and 1930s (Figure.1).

### Ancient History

The early distribution of political power was determined by the availability of fresh water, fertile soil, and temperate climate of different locations. These were all necessary for the development of highly organized societies. The locations of these early societies were near, or benefiting from, the edges of tectonic plates. the Indus Valley Civilization was located next to the Himalayas (which were created by tectonic pressures) and the Indus and Ganges rivers, which deposit sediment from the mountains to produce fertile land. A similar dynamic existed in Mesopotamia, where the Tigris and Euphrates did the same with the Zagros Mountains. Ancient Egypt was helped by the Nile depositing sediments from the East African highlands of its origins, while the Yellow River and Yangtze acted in the same way for Ancient China. Eurasia was advantaged in the development of agriculture by the natural occurrence of domesticable wild grass species and the east-west orientation of the landmass, allowing for the easy spread of domesticated crops. A similar advantage was given to it by half of the world's large mammal species living there, which could be domesticated [3], [4].



**Figure 1: Ancient near east map: Diagram showing the map of the ancient near east.**

The development of agriculture allowed higher populations, with the newly dense and settled societies becoming hierarchical, with inequalities in wealth and freedom. As the cooling and drying of the climate by 3800 BCE caused drought in Mesopotamia, village farmers began co-operating and started creating larger settlements with irrigation systems. This new water infrastructure in turn required centralized administration with complex social organization. The first cities and systems of greater social organization emerged in Mesopotamia, followed within a few centuries by ones at the Indus and Yellow River Valleys. In the cities, the workforce could specialize as the whole population did not have to work for food production, while stored food allowed for large armies to create empires. The first empires were those of Ancient Egypt and Mesopotamia. Smaller kingdoms existed in North China Plain, Indo-Gangetic

Plain, Central Asia, Anatolia, Eastern Mediterranean, and Central America, while the rest of humanity continued to live in small tribes [5], [6].

### **The Mediterranean and the Middle East**

The first states of sorts were those of early dynastic Sumer and early dynastic Egypt, which arose from the Uruk period and Predynastic Egypt respectively at approximately 3000 BCE. Early dynastic Egypt was based around the Nile River in the north-east of Africa, the kingdom's boundaries being based around the Nile and stretching to areas where oases existed.

Upper and Lower Egypt were unified around 3150 BCE by Pharaoh Menes. This process of consolidation was driven by the crowding of migrants from the expanding Sahara in the Nile Delta. Nevertheless, political competition continued within the country between centers of power such as Memphis and Thebes. The prevailing north-east trade winds made it easier to sail up the river, thereby helping the unification of the state.

The geopolitical environment of the Egyptians had them surrounded by Nubia in the smaller southern oases of the Nile unreachable by boat, as well as by Libyan warlords operating from the oases around modern-day Benghazi, and finally by raiders across the Sinai and the sea. The country was well defended by natural barriers formed by the Sahara on both sides, though this also limited its ability to expand into a larger empire, mostly remaining a regional power along the Nile. The lack of timber also made it too expensive to build a large navy for power projection across the Mediterranean or Red Seas.

### **Mesopotamian Supremacy**

Mesopotamia is located between the great rivers Tigris and Euphrates, and the Akkadian Empire was the first political force in the area, beginning approximately 2300 BCE. They were preceded by Sumer, and were subsequently followed by Babylon and Assyria. They faced rivalry from kingdoms such as Mitanni, Urartu, Elam, and Medes in the hilly highlands to the north, strategically positioned above the Mesopotamian plains. The Mesopotamians also innovated in government by creating the first laws [7], [8].

A dry climate in the Iron Age caused turmoil as movements of people put pressure on the existing states resulting in the Late Bronze Age collapse, with Cimmerians, Arameans, Dorians, and the Sea Peoples migrating among others. Babylon never recovered following the death of Hammurabi in 1699 BCE. Following this, Assyria grew in power under Adad-nirari II. By the late ninth century BCE, the Assyrian Empire controlled almost all of Mesopotamia and much of the Levant and Anatolia. Meanwhile, Egypt was weakened, eventually breaking apart after the death of Osorkon II until 710 BCE.

In 853, the Assyrians fought and won a battle against a coalition of Babylon, Egypt, Persia, Israel, Aram, and ten other nations, with over 60,000 troops taking part according to contemporary sources. However, the empire was weakened by internal struggles for power, and was plunged into a decade of turmoil beginning with a plague in 763 BCE. Following revolts by cities and lesser kingdoms against the empire, a coup d'état was staged in 745 by Tiglath-Pileser III. He raised the army from 44,000 to 72,000, followed by his successor Sennacherib who raised

it to 208,000, and finally by Ashurbanipal who raised an army of over 300,000. This allowed the empire to spread over Cyprus, the entire Levant, Phrygia, Urartu, Cimmerians, Persia, Medes, Elam, and Babylon.

### **Persian Supremacy**

By 650, Assyria had begun to decline as a severe drought hit the Middle East and an alliance was formed against them. Eventually, they were replaced as the region's main power by the Median empire following the Battle of Carchemish and the Battle of the Eclipse. The Medians served as the launching pad for the rise of the Persian Empire. As the population of Ancient Greece grew, they began colonizing the Mediterranean region. This encouraged trade, which in turn caused political changes in the city-states, such as the overthrow of old elites in Corinth in 657 and Athens in 632. There were also many wars between the cities, such as the Messenian Wars the Lelantine War (710-650), and the First Sacred War (595-585). The Macedonian King Philip II (350-336) conquered much of Greece. In 338, he formed the League of Corinth to liberate Greeks in Asia Minor from the Persians, with 10,000 troops invading in 336. After his murder, his son Alexander the Great took command and crossed the Dardanelles in 334. After conquering Asia Minor, Alexander invaded Levant, Egypt, and Mesopotamia, defeating the Persians under

### **Roman Domination**

The Roman Republic became dominant in the Mediterranean Basin in the 3rd century BC after defeating the Samnites, Gauls, and Etruscans for control of the Italian Peninsula. In 264, it challenged its main rival Carthage to a fight for Sicily, launching the Punic Wars. A truce was signed in 241, with Rome gaining Corsica and Sardinia in addition to Sicily. Rome had several internal crises and instabilities. In 133, Tiberius Gracchus was killed alongside hundreds of supporters after trying to redistribute public land to the poor under the lex agraria. The Social War was caused by neighboring cities trying to secure themselves the benefits of Roman citizenship. In 82, general Sulla captured power violently, ending the Roman Republic and becoming a dictator. Following his death new power struggles emerged, and in Caesar's Civil War, Julius Caesar and Pompey fought over the empire, with the former winning. After the assassination of Julius Caesar in 44, a second civil war broke out between his potential heirs, Mark Antony and Augustus, the latter gaining the new title of Roman emperor. This then led to the Pax Romana, a long period of peace in the Roman Empire. The quarrels between the Ptolemaic Kingdom, the Seleucid Empire, the Parthian Empire, and the Kingdom of Pontus in the Near East allowed the Romans to expand up to the Euphrates. During Augustus' reign the Rhine, Danube, and the Sahara became the other borders of the empire. The population reached about 60 million.

Political unrest in Rome increased. Emperor Caligula (37-41) was murdered by the Praetorian Guard to replace him with Claudius (41-53), while his successor Nero (54-68) was rumored to have burned Rome down. The average reign from his death to Philip the Arab (244-249) was six years. Nevertheless, external expansion continued, with Trajan (98-117) invading Dacia, Parthia, and Arabia. Its only formidable enemy was the Parthian

Empire. Migrating peoples started exerting pressure on the borders of the empire in the Migration Period.

The drying climate of Central Asia forced the Huns to move, and in 370 they crossed Don and soon after the Danube, forcing the Goths on the move, which in turn caused other Germanic tribes to overrun Roman borders. In 293, Diocletian (284-305) appointed three rulers for different parts of the empire. It was formally divided in 395 by Theodosius I (379-395) into the Western Roman and Byzantine Empires. In 406 the northern border of the former was overrun by the Alemanni, Vandals and Suebi. In 408 the Visigoths invaded Italy and then sacked Rome in 410. The final collapse of the Western Empire came in 476 with the deposal of Romulus Augustulus (475-476).

### Indian Subcontinent

By 2500 BCE, the Indus Valley civilization had established around the Indus River and was situated in modern-day India, Pakistan, and Afghanistan. After its cities Mohenjo-Daro and Harappa were abandoned in 1900 BCE, no governmental authority is known to have succeeded them. States originally emerged in the 12th century BCE with the establishment of the Kuru Kingdom, the first state-level governance on the Indian subcontinent. The Mahajan padas emerged in the sixth century BCE, out of sixteen such states, four strong ones emerged: Kosala, Magadha, Vatsa, and Avanti, with Magadha dominating the rest by the mid-fifth century.



**Figure 2: Diagram showing the map of the Qin dynasty.**

The Magadha then transformed into the Nanda Empire under Mahanama Nanda (345-321), extending from the Gangetic plains to the Hindu Kush and the Deccan Plateau. After Ashoka's death, the empire began to decline, with Kashmir in the north, Shunga and Satavahana in the center, and Kalinga and Pandya in the south becoming independent. In this power vacuum, the Yuezhi were able to establish the new Kushan Empire in 30 CE. Following the downfall of the

Kushan Empire, Chandragupta I (320-335) founded the Gupta Empire, which in sixty years. The Yellow River enabled the rise of states such as Wei and Qi in the North China Plain. This area was first unified by the Shang dynasty around 1600 BCE, and replaced by the Zhou dynasty in the Battle of Muye in 1046 BCE, with reportedly millions taking part in the fighting. The victors were however hit by internal unrest soon after.

Beginning in the eighth century BCE China fell into a state of anarchy for five centuries during the Spring and Autumn (771-476) and Warring States periods (476-221). During the latter period, the Jin dynasty split into the Wei, Zhao and Han states, while the rest of the North China Plain was composed of the Chu, Qin, Qi and Yan states, while the Zhou remained in the center with largely ceremonial power. While the Zhao had an advantage at first, the Qin ended up defeating them in 260 with about half a million soldiers fighting on each side at the Battle of Changping.

The other states tried to form an alliance against the Qin but were defeated. In 221, the Qin dynasty was established with a population of about 40 million, with a capital of 350,000 in Linzi (Figure.2). Under the leadership of Qin Shi Huang, the dynasty-initiated reforms such as establishing territorial administrative units, infrastructure projects (including the Great Wall of China) and uniform Chinese characters. However, after his death and burial with the Terracotta Army, the empire started falling apart when the Chu and Han started fighting over a power vacuum left by a weak heir, with the Han dynasty rising to power in 204 BCE.

Under the Han, China's population increased to 50 million, with 400,000 in the capital Chang'an, and territorial expansion to Korea, Vietnam, and Tien Shan. Expeditions were also sent against the Xiongnu and to secure the Hexi Corridor, the Nanyue kingdom was annexed, and Hainan and Taiwan were conquered. The Chinese pressure on the Xiongnu forced them west, leading to the exodus of the Yu. The Olmecs were the first major Indigenous American civilization, with several lesser ones like as the Chavn culture amid mostly hunter-gatherers.

### **Post-Classical Period**

The East African coast contained a string of trading cities linked to kingdoms in the interior. By the 13th and 14th centuries, the Ethiopian Empire dominated the Horn of Africa. South from it were the Swahili cities of Mogadishu, Mombasa, Zanzibar, Kilwa, and Sofala. By the 14th century, Kilwa had conquered most of the others. It also engaged in campaigns against Great Zimbabwe. The Tiwanaku Polity is situated in the southern Lake Titicaca Basin in western Bolivia. Chimor was the political organization of the Chim civilization that governed the northern coast of Peru starting about 850 and ending around 1470. Its influence stretched into present-day Peru and Chile. Chimor was the most populous kingdom in the Late Intermediate era, with 1,000 kilometers (620 miles) of coastline. The Aymara kingdoms, in turn, were a set of native polities that existed in the Late Intermediate Period, after the collapse of the Tiwanaku Empire, with societies situated in the Qullaw. They were created between 1150 and 1477, before the kingdoms were destroyed by the Inca Empire's military assault.

Beginning approximately 250 AD, the Maya civilization established several city-states connected by a sophisticated commerce network. The towns of Tikal and Calakmul were major

competitors in the Maya Lowlands. The central Mexican metropolis of Teotihuacan also intervened in Maya dynasty politics during this time period. In the 9th century, the central Maya area saw severe governmental breakdown, culminating in internecine violence, city abandonment, and a population movement northward. The Postclassic era witnessed the emergence of Chichen Itza in the north and the aggressive Kiche kingdom's advance in the Guatemalan Highlands. The Spanish Empire colonized Mesoamerica in the 16th century, and a long series of wars resulted in the fall of Nojpetén, the final Maya city, in 1697.

Mexico-Tenochtitlan, Tetzaco, and Tlacopan. from the winning groups of a civil war waged between Azcapotzalco and its former dependent regions. From 1428 to 1521, these three city-states governed the region in and around the Valley of Mexico, until they were conquered by a combined army of Spanish conquistadores and local allies commanded by Hernán Cortés. Despite the empire's initial conception as an alliance of three self-governing city-states, Tenochtitlan quickly became militarily dominant. By the time the Spanish arrived in 1519, the Alliance's lands were effectively ruled from Tenochtitlan, with the other alliance partners taking secondary roles. Tarascan was Mesoamerica's second-largest state at the time. It was created in the early 14th century.

When China entered the Sui Dynasty, the government changed and expanded its borders as the many separate bureaucracies unified under one banner. When Li Yuan took control of China in 626, the Chinese borders had expanded from eastern China, up north into the Tang Empire. The Tang Empire fell apart in 907 and split into ten regional kingdoms and five dynasties with vague borders. The Mongol Empire arose from the union of many nomadic tribes in the Mongol heartland under the leadership of Genghis Khan (c. 1162-1227), who was declared king of the Mongols by a council in 1206. The empire grew rapidly under his rule and that of his descendants, who sent invading armies in every direction. In an enforced Pax Mongolica, the vast transcontinental empire connected the East with the West, the Pacific to the Mediterranean, allowing the dissemination and exchange of trade, technologies, commodities, and ideologies across Eurasia. The Mongol invasion halted China's economic development for over 150 years, decisively changing the

As the grandsons of Genghis Khan argued about whether the royal line should continue from his son and first heir gedei or from one of his other sons, such as Tolui, Chagatai, or Jochi, the kingdom started to disintegrate. After a deadly cleansing of gedeid and Chagataid groups, the Toluids triumphed, but disagreements among Tolui's descendants persisted. After Möngke Khan died in 1259, rival kurultai councils simultaneously elected different successors, the brothers Ariq Böke and Kublai Khan, who fought each other in the Toluid Civil War (1260-1264) and dealt with challenges from the descendants of other sons of Genghis. The Mongol Empire had fragmented into four separate khanates or empires by the time of Kublai's death in 1294, each pursuing its own distinct interests and objectives: the Golden Horde khanate in the northwest, the Chagatai Khanate in Central Asia, the Ilkhanate in the southwest, and the Yuan dynasty in the east, based in modern-day Beijing.

The three western khanates temporarily recognized the nominal suzerainty of the Yuan dynasty in 1304, but the Han Chinese Ming dynasty took seized the Mongol capital in 1368. The Yuan's



Genghisid emperors returned to their Mongolian heartland and established the Northern Yuan kingdom. The Ming dynasty had the world's largest army, with nearly a million soldiers. It was thus able to conduct military campaigns in Manchuria, Inner Mongolia, Yunnan, and Vietnam. Naval voyages were also sent, with the Ming treasure voyages reaching Africa. These also intervened militarily in Java, Sumatra, and Sri Lanka. By the end of the 15th century, the Golden Horde had split into warring khanates and was destroyed and driven out of Russia by the Grand Duchy of Moscow in 1480, while the Chagatai Khanate persisted until 1687 in various forms.

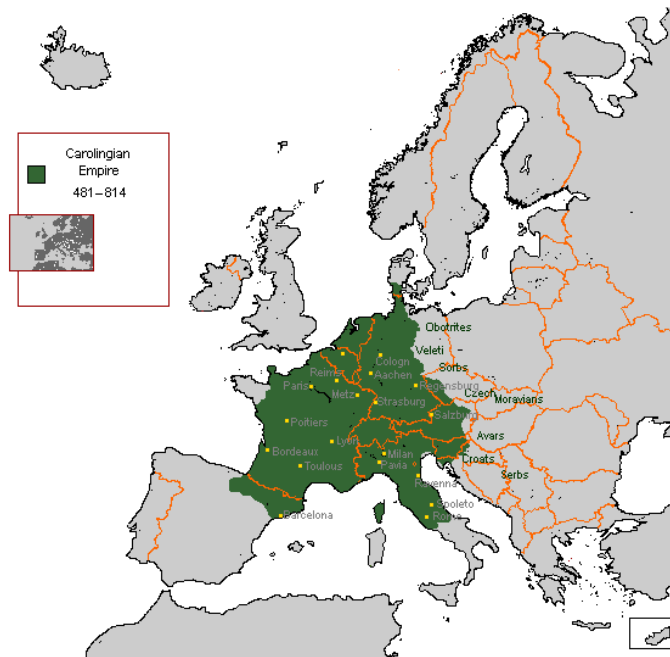
The Byzantine-Sasanian Wars of 572-591 and 602-628 had the consequence of a century of practically constant fighting, crippling both empires. When Kavadh II died just a few months after ascending to the throne, the Sasanian Empire was thrown into years of dynastic uncertainty and civil conflict. The Sasanians were further weakened by economic decline, heavy taxation from Khosrau II's campaigns, religious unrest, and the growing power of provincial landholders. The Byzantine Empire was also severely weakened, with its financial reserves depleted by the war and the Balkans now largely in the hands of the Slavs.

The Quraysh ruled the city of Mecca, and expelled their member Muhammad from it to the city of Medina in 622, from where he began spreading his new religion, Islam. In 631 Muhammad marched with 10,000 to Mecca and conquered it before dying the next year. His successors united most of Arabia in the Ridda wars (632-633) and then started the Muslim conquests of the Levant (634-641), Egypt (639-642) and Persia (633-651), the latter ending the Sasanian empire. In less than a decade after his death, the Islamic Rashidun Caliphate extended its reach from Atlas Mountains in the west to the Hindu Kush in the east. However, the First Fitna led to its replacement by the Umayyad Caliphate in 661, moving the centre of power to Damascus. At its height, the Umayyads ruled a third of the world's population. In 750, the Abbasid Caliphate replaced the Umayyads in the Abbasid Revolution.

In 762, they moved the capital to Baghdad. The Emirate of Córdoba remained under Umayyad rule, while in 788 the Idrisid dynasty broke away in Morocco. The Fatimid Caliphate started taking over North Africa from 909 onwards, and the Buyid dynasty broke away in Persia and later Mesopotamia starting in the 930's. Around 800 CE, the Carolingian Empire was ruled by Charlemagne, with contemporary boundaries in orange. The Umayyad conquest of Hispania began in 711, and in 717 they crossed the Pyrenees into the European Plain. They were met by the Merovingian dynasty, which had been established by Clovis I (481-511), which was in decline, leading Charles Martel to seize power and defeat the invasion force at the Battle of Tours in 732. His son Pepin the Short established the Carolingian dynasty.

During the Viking Age (793-1066 AD), Norsemen known as Vikings engaged in large-scale raiding, colonizing, conquest, and trading throughout Europe, including North America. Voyaging by sea from their homelands in Denmark, Norway, and Sweden, the Norse people settled in the British Isles, Ireland, the Faroe Islands, Iceland, Greenland, Normandy, the Baltic coast, and along the Dnieper and Volga trade routes. They also made a short stop in Newfoundland, becoming the first Europeans to arrive in North America. In Europe, the Vikings established various kingdoms and earldoms, including the Kingdom of the Isles (Súreyjar), Orkney (Norreyjar), York (Jórvík) and the Danelaw (Danalg), Dublin (Dyflin), Normandy, and Kievan

Rus' (Gararki). During the Viking Age, the Norse homelands were also consolidated into bigger kingdoms, and the short-lived North Sea Empire covered significant swaths of Scandinavia and Britain. Carolingian Empire at the Council of Clermont in 1095, Pope Urban II declared the First Crusade. He advocated for military aid to Byzantine Emperor Alexios I against the Seljuk Turks, as well as an armed pilgrimage to Jerusalem. The public reaction in Western Europe was positive across all socioeconomic levels. Volunteers made a public commitment to join the campaign. Historians are currently debating their objectives, which included the hope of mass ascension into Heaven at Jerusalem, fulfilling feudal responsibilities, prospects for notoriety, and economic and political benefit. Following initial triumphs, four Crusader governments were founded in the Near East: the County of Edessa, the Principality of Antioch, the Kingdom of Jerusalem, and the County of Tripoli. The crusader presence persisted in the area in some form until 1291, when the city of Acre fell, resulting in the swift fall of all remaining holdings in the Levant. There were no further crusades to reclaim the Holy Land after this.



**Figure 3: Diagramme showing the Carolingian Empire.**

Following the end of the Carolingian Empire, the largest polities in Western Europe were the Holy Roman Empire, the Byzantine Empire, Kingdom of France, and the Kingdom of England. The Catholic Church also wielded tremendous power (Figure.3). In Eastern Europe, the Mongol invasion of Europe killed half the population 1237 to 1241. The resulting power vacuum helped the Teutonic Order, while the Kingdom of Poland and the Kingdom of Hungary became the main Catholic realms. Further east, the Kievan Rus' continued to prosper. The main power to the south meanwhile was the Byzantine Empire. However, by 1180, the Republic of Venice had changed the balance of maritime power in the Mediterranean. In the Greater Middle East, power was divided between the Seljuk Empire, the Fatimid Caliphate, the Buyid dynasty, and the Ghaznavids. No Islamic power was able to hold Egypt, the Levant,

Mesopotamia, and Persia at the same time again. In 1258, the Mongol Siege of Baghdad pushed the Islamic world into disarray [9], [10].

Osman I (1200-1323) established the Seljuk dynasty, which led to the Ottoman Empire. In 1345, the Ottomans crossed the Dardanelles into Europe, conquering Thessaloniki in 1387 and advancing to Kosovo by 1389. The Fall of Constantinople occurred in 1453, effectively ending the Byzantine Empire and effectively the Roman Empire, which dated back to 27 BC and lasted nearly 1,500 years. The invasion of Constantinople and the collapse of the Byzantine Empire was a pivotal event in the Late Middle Ages, marking the end of the Medieval era.

### **Indian Subcontinent**

The struggle in Indian politics was between the Buddhist Pala Empire, the Hindu Gurjara-Pratihara dynasty, the Jainist Rashtrakuta dynasty, and the Islamic caliphate. The Pala Empire rose around 750 in Bengal under Gopala I, while the Rashtrakutas emerged around the same time in the Deccan Plateau and the southern coast under Dantidurga. The Pratiharas first united the Indo-G

The Chola dynasty arose as one of Asia's strongest trading powers before invading Sri Lanka at the end of the 900's. In 1025, they attacked rival commercial kingdom of Srivijaya in Southeast Asia. Their enemies in India included an alliance of Pandyan princes and the Chalukya dynasty. However, the Ghurid dynasty invaded the northern.

### **The early Modern Period**

Beginning with Christopher Columbus' landing in the Caribbean in 1492 and establishing control over additional area for nearly three centuries, the Spanish Empire would spread throughout the Caribbean Islands, half of South America, the majority of Central America, and most of North America. Much lesser Spanish armies vanquished the main civilizations of the American continents. The Aztec Empire, led by Moctezuma II, had 200,000 troops but was defeated by just over 600 conquistadors. Meanwhile, the Inca Empire, led by Atahualpa, had 60,000 soldiers but was defeated by 168 Spaniards. In both cases, the Spanish used deception to capture the heads of state.

Following Juan de Grijalva's previous trip to Yucatán in 1518, Spanish conqueror Hernán Cortés launched an expedition (entrada) to Mexico. Cortés and his entourage sailed sail for Mexico two years later, in 1519. Cortés formed alliances with vassal city-states (altepetl) of the Aztec Empire as well as its political enemies, especially the Tlaxcaltecs and Tetzcoans, a former participant in the Aztec Triple Alliance. Other city-states joined, including Cempoala and Huejotzingo, as well as polities surrounding Lake Texcoco, the Valley of Mexico's interior lake system. The Spanish campaign against the Aztec Empire ended on 13 August 1521, when a coalition army of Spanish soldiers and local Tlaxcalan warriors headed by Cortés and Xicotencatl the Younger seized the emperor Cuauhtémoc and Tenochtitlan, the Aztec Empire's capital. The fall of Tenochtitlan symbolizes the beginning of Spanish dominance in central Mexico, and their capital of Mexico City was built atop the remains of Tenochtitlan.

In the 1532 Battle of Cajamarca, 168 Spanish troops led by conqueror Francisco Pizarro, his brothers, and indigenous allies captured the Sapa Inca Atahualpa after years of preceding exploration and military skirmishing. It was the opening stage in a protracted battle that resulted in Spanish victory in 1572 and colonization of the area as the Viceroyalty of Peru. The Muisca were conquered by the Spaniards between 1537 and 1540. Meanwhile, the Calchaqu Wars were a series of military battles fought between the Diaguita Confederation and the Spanish Empire between 1560 and 1667. After many early Spanish victories in the Arauco War against the Mapuche, the Battle of Curalaba in 1598 and the subsequent destruction of the Seven Cities marked a turning point in the war, resulting in the establishment of a clear border between the Spanish domains and the independent Mapuche land.

## Asia

The Ottoman, Safavid, and Mughal empires were gunpowder empires that thrived from the 16th through the 18th centuries (Figure. 4). These three empires had among of the strongest and most stable economies of the early modern era, which led to economic development and increased patronage of culture, while their political and legal systems were solidified with growing centralisation. The empires saw huge increases in per capita wealth and population, as well as a steady pace of technical advancement. They extended from Central Europe and North Africa in the west to modern Bangladesh and Myanmar in the east.



**Figure 4: Gunpowder empires: Diagram showing the map of the Gunpowder empires.**

The Ottomans defeated the Safavids in the Battle of Chaldiran (1514) under Sultan Selim I (1512-1520). Under his successor, Suleiman the Magnificent (1520-1566), the Ottoman Empire reached the pinnacle of its power and prosperity, as well as the highest development of its government, social, and economic systems. Already controlling the Balkans, it was able to invade Hungary and win in the Battle of Mohács some of them were eventually subsumed into the Ottoman Empire, while others were given varied degrees of autonomy over the course of centuries.

However, the Ottomans started to suffer several difficulties. The failure to conquer the Safavid Empire forced it to keep forces in the east, while Russian Empire expansion put pressure on

Black Sea territories. Meanwhile, Western powers began to overtake their maritime capabilities, with the Battle of Lepanto being a turning point. In 1683, the Battle of Vienna halted an Ottoman invasion again, with the Christian Holy League driving the Empire back into the Balkans. The Ottoman Empire remained the most powerful force in the Mediterranean and the Middle East.

From 1501 until 1722, the Safavid dynasty-controlled Persia (with a short restoration from 1729 to 1736). With more than 50 million inhabitants, it ruled from the Black Sea to the Hindu Kush. Originating from Caucasian warriors known as the Qizilbash, they conquered Armenia in 1501, most of Persia by 1504, parts of Uzbekistan in 1511, and unsuccessfully fighting over the Caucasus and Mesopotamia until 1555. However, Baghdad was recaptured in 1623. The Empire was eventually defeated by and The Mughal Empire was a South Asian empire that spanned from the western outskirts of the Indus basin, northern Afghanistan in the northwest, and Kashmir in the north, to the highlands of present-day Assam and Bangladesh in the east, and the uplands of the Deccan plateau in South India. In 1505, Central Asian invaders entered the Indo-Gangetic Plain and established the Empire under Akbar (1556-1605).

### **East Asia**

While the Portuguese Empire was initially successfully kept out, Japanese pirates began to attack the coast, forcing cooperation with the Portuguese, who established a trading settlement at Macau in 1554. Northern Mongol and Jurchen people formed a coalition to invade the country, reaching Beijing in 1550. In 1592, the Japanese invaded Korea, while rebellions emerged in China.

### **Europe**

When Charles II of Spain died in 1700, he named Phillip of Anjou, Louis XIV's grandson, as his successor. The British were not pleased with Charles' choice, believing that he would seize the chance to ally with France and Spain and seek to take over Europe. In 1702 Britain created the Grand Alliance with Holland, Austria, and the majority of German powers and declared war on Spain. The War of the Spanish Succession lasted 11 years and concluded with the Treaty of Utrecht in 1714. Less than 50 years later, in 1740, war broke out again, prompted by King Frederick the Great of Prussia's invasion of Silesia, part of Austria. Maria Theresa was backed by the British Empire, the Dutch Republic, and the Kingdom of Hungary. These and other governments fought in the War of the Austrian Succession for the following eight years, until a peace was negotiated enabling Prussia to preserve Silesia. The Seven Years' War started when Theresa broke with Britain and united with France and Russia. Britain won the war in 1763, seizing Canada and area east of the Mississippi. Prussia also retained Silesia. In the 18th century, Dutch navigator Abel Tasman was commissioned to explore the Southern Hemisphere; during his voyages, Tasman discovered the island of Van Diemen's Land, later named Tasmania, the Australian coast, and New Zealand in 1644. Captain James Cook was commissioned in 1768 to observe a solar eclipse in Tahiti and sailed into Stingray Harbor on Australia's east coast.

The Atlantic Revolutions were a revolutionary surge that occurred in the late 18th and early 19th centuries. It happened both in the Americas and in Europe. Following the Age of Enlightenment, views critical of absolutist monarchs proliferated, resulting in the growth of liberalism. The

earliest of these was the Corsican Revolution (1755-1769), which resulted in the first modern constitution and female suffrage, influenced by Jean-Jacques Rousseau's ideas. During the American Revolution (1765-1783), the British Empire's American colonies rose up against taxation without representation and asserted that all men are created equal. Other revolutions included the Geneva Revolution of 1782, Revolt of Dutch Patriots (1785), Liège Revolution (1789-1795), Brabant Revolution (1790), Haitian Revolution (1791-1804), Batavian Revolution (1795), Slave revolt in Curaçao (1795), Fédon's rebellion (1796), Scottish Rebellion (1797), Irish Rebellion (1798), Helvetic Revolution (1798), and Altamuran Revolution (1799), 1811 German Coast uprising (1811), and the Norwegian War of Independence (1814). Smaller upheavals occurred in Switzerland, Russia, and Brazil. Each country's revolutions were aware of the others and, to some extent, were influenced by or mimicked them.

The French Revolutionary Wars were a series of large-scale military confrontations stemming from the French Revolution that lasted from 1792 until 1802. They put France against the United Kingdom, the Holy Roman Empire, Prussia, Russia, and a number of other kingdoms. They are classified into two periods: the First Coalition War (1792-97) and the Second Coalition War (1798-1802). Initially restricted to Europe, the war ultimately expanded to a worldwide scale. After a decade of relentless fighting and aggressive diplomacy, France had captured regions in Europe such as the Italian Peninsula, the Low Countries, and the Rhineland, as well as Louisiana in North America. The French victory in these battles insured that revolutionary concept expanded over most of Europe.

The Coup of 18 Brumaire installed General Napoleon Bonaparte as First Consul of France, thereby ending the French Revolution, according to most historians. The Napoleonic Wars (1803-1815) were a series of important confrontations that pitted the French Empire and its allies, commanded by Napoleon I, against a shifting coalition of European states. It resulted in a short era of French dominance over the majority of continental Europe. The conflicts sprang from unsolved issues related with the French Revolution and the fighting that afterwards. The wars are sometimes divided into five conflicts, each named after the coalition that opposed Napoleon: the Third Coalition (1805), the Fourth (1806-07), the Fifth (1809), the Sixth (1813-14), and the Seventh (1815). The Peninsular War with France, which resulted from Napoleonic occupation of Spain, caused Spanish Creoles in Spanish America to doubt their allegiance to Spain, igniting independence movements that culminated in various Spanish American wars of independence (1808-33), which were fought primarily between opposing groups of colonists and only secondarily against Spanish forces. During Portugal's French occupation, the Portuguese monarchs migrated to Brazil. After the royal court departed to Lisbon, the prince regent, Pedro, stayed in Brazil and crowned himself Emperor of the newly independent Brazilian Empire in 1822.

The Carbonari revolution in Italy, the Trienio Liberal in Spain, the Liberal Revolution of 1820 in the Kingdom of Portugal, the Greek War of Independence, and the Decembrist insurrection in the Russian Empire all occurred during the 1820s. Following this, the 1830 Revolutions included the Belgian Revolution in the United Kingdom of the Netherlands, the July Revolution in France,

the November Uprising in the Congress of Poland, and the Ustertag in Switzerland. In turn, the Revolutions of 1848 were the most sweeping revolutionary upheaval in European history. The March Revolution, French Revolution, German revolutions, Italian state revolutions, Greater Poland uprising, March Unrest, Austrian Empire revolutions, Praiera revolt, Luxembourg revolution, Moldavian Revolution, Wallachian Revolution, Chartism, and the Young Ireland rebellion were among them.

### **Great Power Rivalry**

The 1848 upheavals accelerated the Italian unification process, which had been sparked by rebellions in the 1820s and 1830s against the conclusion of the Congress of Vienna. It was completed in 1871, when the Papal States were captured and Rome was officially designated as the capital of the Kingdom of Italy. Following the Franco-Prussian War of 1870-71, Prussia, led by Otto von Bismarck, united almost all German states (except the Austrian Empire, Luxembourg, and Liechtenstein) into a new German Empire. Bismarck's new empire grew to become the most powerful state in Continental Europe until 1914. Meanwhile, Britain had entered an age of "splendid isolation," avoiding the entanglements that had led to the Crimean War in 1854-1856. It focused on domestic economic growth and political reform, as well as expanding its vast foreign holdings, the British Empire, while retaining by far the world's greatest Navy to safeguard its island home and many overseas colonies.

The Berlin Conference of 1884, which governed European colonization and commerce in Africa, is often regarded as the start of the African Scramble. There were significant political rivalry among European empires in the final quarter of the nineteenth century, resulting to the partitioning of the African continent without wars between European states. Europeans controlled around 10% of the African continent as late as the 1870s, with all of their possessions centered along the coastlines. The most significant possessions were Portugal's Angola and Mozambique, Great Britain's Cape Colony, and France's Algeria. Only Ethiopia and Liberia remained independent of European rule by 1914, with the latter having significant ties to the United States. The United States intervened in the Cuban War of Independence during the Spanish-American War of 1898, allowing it to emerge as the dominant force in the Caribbean region and ultimately in the purchase of Spain's Pacific colonies by the United States. It also resulted in the United States' participation in the Philippine Revolution and, subsequently, the Philippine-American War. The Banana Wars were a series of conflicts in Central America and the Caribbean that consisted of military occupation, police action, and intervention by the United States following the end of the Spanish-American War in 1898, after which the United States proceeded to conduct military interventions in Cuba, Panama, Nicaragua, Mexico, Haiti, and the Dominican Republic.

## **DISCUSSION**

### **World Wars**

During World War I, Europe was divided into two major opposing alliances: the Allied Powers, which included the United Kingdom of Great Britain and Ireland, the United States, France, the Russian Empire, Italy, Japan, Portugal, and the numerous aforementioned Balkan states such as

the Kingdom of Serbia and Montenegro, and the Central Powers, which included the German Empire, the Austro-Hungarian Empire, the Ottoman Empire, and Bulgaria. Despite the fact that Serbia was beaten in the Serbian Campaign of 1915, and Romania joined the Allied countries in 1916 only to be defeated in 1917, none of the major countries were vanquished until 1918. The Russian Empire was replaced by the Provisional Government following the 1917 February Revolution in Russia, but continuing discontent with the cost of the war led to the October Revolution, the formation of the Soviet Socialist Republic, and the signing of the Treaty of Brest-Litovsk by the new government in March 1918, effectively ending Russia's involvement in the war. The Central Powers left one by one: Bulgaria (September 29), the Ottoman Empire (October 31), and the Austro-Hungarian Empire (November 3). With its allies vanquished, a revolution at home, and a military unwilling to fight, Kaiser Wilhelm abdicated on November 9, 1918, and Germany signed an armistice on November 11, 1918, thus ending the war.

Following the war, the division of the Ottoman Empire resulted in the dominance of the Middle East by Western countries like as Britain and France, as well as the formation of the modern Arab world and the Republic of Turkey. The French Mandate for Syria and Lebanon was awarded by the League of Nations, the British Mandate for Mesopotamia (later Iraq), and the British Mandate for Palestine, which was subsequently partitioned into Mandatory Palestine and the Emirate of Transjordan (1921-1946). The Ottoman Empire's Arabian Peninsula territories became the Kingdom of Hejaz, which the Sultanate of Nejd (now Saudi Arabia) was permitted to acquire, and the Mutawakkilite Kingdom of Yemen. The Empire's holdings on the Persian Gulf's western coastlines were either seized by Saudi Arabia (al-Ahsa and Qatif) or remained British protectorates (Kuwait, Bahrain, and Qatar) and formed the Arab States of the Persian Gulf.

Political unrest and revolts erupted throughout the globe in response to the triumph of the Russian Revolution and the chaos caused by the aftermath of globe War I. In war-torn Imperial Russia, the liberal February Revolution deposed the throne. Following a period of unrest, the Bolsheviks took power during the October Revolution. In response to the emerging Soviet Union, anticommunist forces from a wide range of ideological factions fought the Bolsheviks, most notably the counter-revolutionary White movement and peasant Green armies, the various nationalist movements in Ukraine after the Russian Revolution and other would-be new states such as those in Soviet Transcaucasia and Soviet Central Asia, the anarchist-inspired Third Russian Revolution, and the Tambov Rebellion. In the Soviet-led Comintern, the Bolsheviks attempted to organize this new wave of revolution.

The Great Depression's economic hardships triggered a worldwide wave of social discontent. It aided the growth of the National Socialist German Workers' Party in Germany, resulting in the fall of the Weimar Republic and the foundation of the fascist state, Nazi Germany, led by Adolf Hitler. Fascist movements increased in prominence across Europe. Gyula Gömbös, a Hungarian fascist, became Prime Minister of Hungary in 1932 and sought to establish his Party of National Unity across the nation. After 1933, the fascist Iron Guard movement in Romania grew in popularity, obtaining participation in the Romanian government, and an Iron Guard member killed Romanian Prime Minister Ion Duca. France suffered the largest internal political turbulence since the Dreyfus Affair during the 6 February 1934 crisis, when the fascist Francist



Movement and numerous far-right groups rioted en masse in Paris against the French government, culminating in massive political bloodshed.

## **Second World War**

World War II is widely seen as having started on September 1, 1939, when Nazi Germany, led by Adolf Hitler, invaded Poland. On the 3rd, the United Kingdom and France declared war on Germany. Germany and the Soviet Union had partitioned Poland and defined their "spheres of influence" throughout Finland, Romania, and the Baltic nations by the August 1939 Molotov-Ribbentrop Pact. From late 1939 to early 1941, Germany captured or controlled most of continental Europe via a series of conflicts and treaties, forming the Axis alliance with Italy and Japan (along with other nations later on). Following the start of battles in North and East Africa, as well as the fall of France in mid-1940, the war was principally fought between the European Axis countries and the British Empire, with conflict in the Balkans, the aerial Battle of Britain, the Blitz of the UK, and the Battle of the Atlantic. On June 22, 1941, Germany led the European Axis forces in an invasion of the Soviet Union, launching the Eastern Front, the biggest land theatre of war in history, and trapping the Axis countries, most notably the German Wehrmacht, in an attritional battle.

By 1937, Japan, which sought to control Asia and the Pacific, was at war with the Republic of China. Japan launched near-simultaneous offensives against Southeast Asia and the Central Pacific in December 1941, including an attack on the US fleet at Pearl Harbor, forcing the US to declare war on Japan; the European Axis powers declared war on the US in solidarity. Japan quickly took most of the western Pacific, but its gains were stopped in 1942 after losing the vital Battle of Midway; subsequently, Germany and Italy were beaten in North Africa and the Soviet Union at the Battle of Stalingrad. Key failures in 1943 robbed the Axis forces their initiative and pushed them into strategic retreat on all fronts, including a succession of German defeats on the Eastern Front, Allied invasions of Sicily and the Italian peninsula, and Allied offensives in the Pacific. The Western Allies attacked German-occupied France in 1944, while the Soviet Union restored its territorial losses and shifted its attention to Germany and her allies. Japan experienced setbacks in mainland Asia between 1944 and 1945, while the Allies damaged the Japanese Navy and took important western Pacific islands.

The liberation of German-occupied regions, as well as the invasion of Germany by the Western Allies and the Soviet Union, culminated in the fall of Berlin to Soviet soldiers, Hitler's death, and the German unconditional capitulation on May 8, 1945. Following the Allies' Potsdam Declaration on July 26, 1945, and Japan's rejection to surrender on its conditions, the United States detonated the first atomic bombs on the Japanese cities of Hiroshima on August 6, 1945, and Nagasaki on August 9, 1945. Faced with an impending invasion of the Japanese archipelago, the possibility of additional atomic bombings, and the Soviet entry into the war against Japan and its invasion of Manchuria, Japan declared its intention to surrender on 15 August 1945, then signed the surrender document on 2 September 1945, ensuring the Allies' total victory in Asia. World War II altered the world's political alignment and socioeconomic structure. The United Nations (UN) was founded to promote international cooperation and conflict prevention, and the victorious major powers—China, France, the Soviet Union, the United Kingdom, and the

United States—became permanent members of its Security Council. The Soviet Union and the United States emerged as competing superpowers, launching the almost half-century-long Cold War. Following European destruction, the major powers' authority diminished, resulting in the decolonization of Africa and Asia. Most nations with harmed sectors began to recover and expand their economies. Political integration, particularly in Europe, started as an attempt to avert future wars, put an end to pre-war animosities, and build a feeling of one identity.

### **The Cold War**

The Cold War was a period of geopolitical tension between the United States and the Soviet Union, as well as their respective allies, the Western Bloc and the Eastern Bloc, that began following World War II. The Western Bloc was led by the United States as well as the other First World nations of the Western Bloc that were generally liberal democratic but tied to a network of authoritarian states, the majority of which were their former colonies. The US government backed right-wing governments and upheavals across the globe, while the Soviet government backed communist parties and revolutions. As virtually all colonial governments gained independence between 1945 and 1960, they became Third World battlegrounds throughout the Cold War.

The first phase of the Cold War started soon after World War II ended in 1945. In anticipation of a Soviet invasion, the United States and its allies formed the NATO military alliance in 1949, naming its worldwide campaign against Soviet influence containment. In reaction to NATO, the Soviet Union established the Warsaw Pact in 1955. The 1948-1949 Berlin Blockade, the 1927-1949 Chinese Civil War, the 1950-1953 Korean War, the 1956 Hungarian Revolution, the 1956 Suez Crisis, the Berlin Crisis of 1961, and the 1962 Cuban Missile Crisis were all major crises during this period. The United republics and the Soviet Union battled for influence in Latin America, the Middle East, and Africa and Asia's decolonizing republics.

### **The Third World and Detente**

Following the Cuban Missile Crisis, a new phase started, with the Sino-Soviet divide complicating ties inside the Communist realm, while France, a Western Bloc power, began to seek more autonomy of action. The Soviet Union invaded Czechoslovakia to put down the 1968 Prague Spring, while the United States was torn apart by the civil rights movement and resistance to the Vietnam War. In the 1960s and 1970s, a worldwide peace movement grew among individuals all over the globe. Protests against nuclear weapons testing and for nuclear disarmament took occurred, as did major anti-war demonstrations. By the 1970s, both sides had begun to make provisions for peace and security, ushering in an era of détente marked by the Strategic Arms Limitation Talks and the United States' establishment of ties with the People's Republic of China as a strategic counterbalance to the Soviet Union. Throughout the second half of the 1970s, a number of self-proclaimed Marxist governments emerged throughout the Third World, including Angola, Mozambique, Ethiopia, Cambodia, Afghanistan, and Nicaragua.

## **The Cold War is Over**

Détente was broken towards the end of the decade with the start of the Soviet-Afghan War in 1979. Another era of high tension occurred in the early 1980s. The US strengthened diplomatic, military, and economic pressures on the Soviet Union, which was already experiencing economic stagnation. In the mid-1980s, Mikhail Gorbachev, the new Soviet leader, implemented the liberalizing reforms of glasnost and perestroika, as well as ending Soviet participation in Afghanistan. Pressures for national autonomy developed in Eastern Europe, and Gorbachev refused to defend their regimes militarily any more.

With the exception of Romania and Afghanistan, the breakdown of the Iron Curtain after the Pan-European Picnic and a peaceful wave of uprisings destroyed nearly all communist regimes in the Eastern Bloc in 1989. Following an attempted coup attempt in August 1991, the Communist Party of the Soviet Union lost power of the Soviet Union and was outlawed. This, in turn, resulted in the Soviet Union's official disintegration in December 1991, the proclamation of independence of its component republics, and the fall of communist regimes across much of Africa and Asia. The United States remained the world's only superpower.

## **Post-Cold War Period**

Following the disintegration of the Soviet Union, various post-Soviet conflicts erupted throughout its former territory. In the First Nagorno-Karabakh War (1988-1994), Transnistria War (1990-1992), South Ossetia War (1991-1992), War in Abkhazia (1992-1993), and the First Chechen War (1994-1996), secessionist organizations fought against their new host countries. Civil wars erupted inside the new republics of Georgia (1991-1993), Tajikistan (1992-1997), and Russia in 1993. Czechoslovakia disintegrated peacefully in 1993, but Yugoslavia's disintegration, which began in 1990, resulted in the decade's violent inter-ethnic Yugoslav Wars.

Many Third Way politicians developed after the worldwide fight between true socialism and market democracy ended. In the United States, 42nd President Bill Clinton, who served from 1993 to 2001, was a leading proponent of this. In the United Kingdom, Third Way social-democratic proponent Tony Blair claimed that the socialism he advocated was different from traditional conceptions of socialism, saying: "My kind of socialism is a set of values based around notions of social justice. Socialism as a rigid form of economic determinism has ended, and rightly."

Following German reunification, European integration was pushed further by German Chancellor Helmut Kohl and French President François Mitterrand. The Maastricht Treaty entered into force on November 1, 1993, establishing the European Union with its pillar system, formalizing European Political Cooperation as the Common Foreign and Security Policy, and adding the new area of Justice and Home Affairs. On January 1, 1994, the European Economic Area (EEA) entered into force, allowing European Free Trade Association (EFTA) members Norway and Iceland to enter the Single European Market (created the previous year) with the Schengen Agreement went into force on March 26, 1995.

The Rwandan genocide happened between 7 April and 15 July 1994, during the Rwandan Civil War. Members of the Tutsi minority ethnic group, as well as some moderate Hutu and Twa, were slaughtered by armed militias during this 100-day period. The most frequently recognized academic estimates range from 500,000 to 662,000 Tutsi deaths. The genocide had long-term and far-reaching consequences. The Rwandan government, commanded by the RPF, launched an invasion into Zaire (now the Democratic Republic of the Congo), home to exiled officials of the old Rwandan government and many Hutu refugees, sparking the First Congo War and murdering an estimated 200,000 people. The Second Congo War started in August 1998, only a year after the First Congo War, and covered many of the same themes, with nine African nations and around twenty-five armed groups engaged.

Under Jiang Zemin's leadership, China experienced significant economic growth, saw the return of Hong Kong from the United Kingdom in 1997 and Macau from Portugal in 1999, and improved its relations with the rest of the world, all while the Communist Party maintained tight control over the state. However, during the Third Taiwan Strait Crisis, the People's Republic of China conducted a series of missile tests in the waters surrounding Taiwan from 21 July 1995 to 23 March 1996, prompting the United States government to respond by staging the largest display of American military might in Asia since the Vietnam War, while on May 7, 1999, during NATO bombing of Yugoslavia, U.S. guided bombs hit the People's Republic of China embassy in the Belgrade district of New Beijing.

Atal Bihari Vajpayee, a co-founder of the Bharatiya Janata Party and a member of the Hindu nationalist Rashtriya Swayamsevak Sangh, became the first Indian prime minister to serve a complete term who was not a member of the Indian National Congress. During his tenure, Pakistan detonated five nuclear devices during operation Chagai-I on 28 May 1998, just weeks after India's second nuclear test (Operation Shakti), becoming the world's seventh country to successfully develop and test nuclear weapons. The 1999 Pakistani coup d'état was a bloodless coup led by General Pervez Musharraf, who deposed the democratically elected Prime Minister Nawaz Sharif on October 12, 1999.

Following Al-Qaeda's September 11, 2001 attacks, an American-led operation in Afghanistan resulted in the collapse of the Taliban regime in Afghanistan, after the nation had harbored the terrorists behind it. However, the ensuing Taliban insurgency was not quelled by the US occupation of the nation. During the Iraqi war, the 2003 invasion of Iraq by a US-led coalition ousted Saddam Hussein's administration, but the conflict persisted as an insurgency arose to fight the occupying troops and the post-invasion Iraqi government. Since the beginning of the War on Terror, the US has also conducted a series of military strikes on al-Qaeda militants in Yemen. The insurgency in Khyber Pakhtunkhwa began in 2004, when tensions rooted in the Pakistan Army's search for al-Qaeda fighters in the Waziristan area escalated into armed resistance, with Pakistan's actions presented as its contribution to the War on Terror.

During the Second Chechen War and the North Caucasus Insurgency, Russia also waged its own, primarily domestic, counter-terrorism operation. During his first term as president, Vladimir Putin saw the Russian economy grow by an average of 7% per year, while Russia also experienced democratic backsliding and a shift to authoritarianism, characterized by endemic

corruption. Putin became the second-longest serving contemporary European president after his close ally Alexander Lukashenko of Belarus. Color revolutions against local elites occurred in several post-communist republics, notably the Federal Republic of Yugoslavia's Bulldozer Revolution (2000), Georgia's Rose Revolution (2003), Ukraine's Orange Revolution (2004), and Kyrgyzstan's Tulip Revolution (2005). The Russo-Georgian War occurred in August 2008, after a period of deteriorating ties between the two nations.

In the 2000s, there was an active movement toward furthering the European Union's consolidation, with the introduction of symbols and institutions typically reserved for sovereign states, such as citizenship, a common currency (used by 19 out of 27 members), a flag, an anthem, and a motto (*In Varietate Concordia*, "United in Diversity"). An effort was made in 2004 to adopt a European Constitution, but it was not approved; instead, the Treaty of Lisbon was signed in 2007 to salvage some of the improvements envisioned in the constitution. The European Union (EU) had its biggest expansion in terms of area, number of states, and population on May 1, 2004, with the simultaneous admissions of Cyprus, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Slovakia, and Slovenia. Seven of them were former Eastern Bloc countries. Bulgaria and Romania joined the EU as part of the same phase of expansion in 2007.

From 2004 until 2012, China's supreme leader was Hu Jintao, and the first Communist Party leader from a generation younger than the republic's founders. He and his colleague Premier Wen Jiabao presided over almost a decade of constant economic growth and development, cementing China's position as a major international power. Hu wanted to construct a "Harmonious Socialist Society" via the Scientific Outlook on Development, which aimed to increase domestic socioeconomic equality. Under his leadership, the government also clamped down on social unrest, ethnic minority rallies, and dissident personalities, leading to a number of contentious events like as the turmoil in Tibet and the passage of the Anti-Secession Law. Hu pushed for "China's peaceful development" in foreign policy, embracing soft power in international relations and a corporate approach to diplomacy. During Hu's presidency, China's influence in Africa, Latin America, and other emerging areas grew.

In Latin America, the Pink tide was a political wave and perception of a shift away from the neoliberal economic model in Latin American democracies around the beginning of the twenty-first century. The philosophy of such regimes has been variably defined as post-neoliberalism or 21st-century socialism. Hugo Chávez of Venezuela, Néstor Kirchner of Argentina, Rafael Correa of Ecuador, Evo Morales of Bolivia, and Luiz Inácio Lula da Silva of Brazil have all advocated for this type of socialism. Following its Bolivarian Revolution, Venezuela attempted to export its Bolivarianism ideology to other countries in the region, establishing and seating regional organizations such as ALBA, the Community of Latin American and Caribbean States, and Petrocaribe. Some pink tide administrations have been described as "anti-American" and populist, and, in the case of Venezuela and Nicaragua, dictatorial.

The Arab Spring was a wave of anti-government demonstrations, revolutions, and armed rebellions that swept the Arab world in the early 2010s. It began in response to corruption and economic stagnation, and was influenced by the Tunisian Revolution. From Tunisia, protests

spread to five other countries: Libya, Egypt, Yemen, Syria, and Bahrain, where either the ruler was deposed (Zine El Abidine Ben Ali, Muammar Gaddafi, Hosni Mubarak, and Ali Abdullah Saleh) or major uprisings and social violence occurred, including riots, civil wars, or insurgencies. Street protests were also held in Morocco, Iraq, Algeria, Lebanon, Jordan, Kuwait, Oman, and Sudan. By mid-2012, the first wave of revolutions and protests had receded, as many Arab Spring rallies were greeted with violent reactions by authorities, as well as pro-government militias, counter-demonstrators, and soldiers. The following large-scale conflicts occurred: the Syrian Civil War; the rise of ISIL, insurgency in Iraq, and the subsequent civil war; the Egyptian Crisis, coup, and subsequent unrest and insurgency; the Libyan Civil War; and the Yemeni Crisis and subsequent civil war. Some referred to the succeeding conflicts as the Arab Winter.

The management of the European debt crisis resulted in the early demise of many European national administrations and impacted the outcome of several elections. Following the early Greek legislative election in 2012, in which PASOK's popularity fell from 42.5% in 2010 to as low as 7% in some polls, the term Personification was coined to describe the decline of Centre-left social-democratic political parties in European and other Western countries during the 2010s, often accompanied by the rise of nationalist, left-wing, and right-wing populist alternatives. The 2017 French presidential election resulted in a major change in French politics, with far-right Marine Le Pen and political newcomer Emmanuel Macron facing off instead of the reigning parties of The Republicans and Socialists.

On 22 February 2014, Ukrainian President Viktor Yanukovich was deposed as a result of the Euromaidan and the Dignity Revolution, which erupted in response to his decision to reject the European Union-Ukraine Association Agreement in favor of closer ties with Russia and the Eurasian Economic Union. Ukraine's eastern and southern regions erupted in pro-Russian protests shortly after Yanukovich's fall and deportation to Russia. On the same day, unmarked Russian forces went into Ukraine's Crimea and seized control of vital sites and infrastructure, including the Crimean Parliament, annexing the area. In April 2014, Russian separatists in eastern Ukraine declared the Donetsk People's Republic (in Ukraine's Donetsk Oblast) and the Luhansk People's Republic (in Ukraine's Luhansk Oblast), with direct Russian military involvement in the ensuing War in Donbas against Ukraine.

In the United Kingdom, Conservative Prime Minister David Cameron vowed to call a referendum if his administration was re-elected as part of a campaign commitment to attract support from Euro-sceptics. In 2016, his administration launched a referendum on continuing EU membership, in which people voted to leave the EU with 51.9 percent of the vote. This resulted in his resignation, his replacement by Theresa May, and four years of talks with the EU on the terms of exit and future ties, which were concluded under a Boris Johnson administration, with Conservative Party government power maintaining throughout. Donald Trump, the Republican candidate, defeated Democratic rival Hillary Clinton in the 2016 United States presidential election. His political views have been labeled populist, protectionist, isolationist, and nationalist.

Neo-nationalism has also expanded effectively throughout Asia. Chinese Communist Party general secretary Xi Jinping's concept of "Chinese Dream" has been described as an expression

of new nationalism. It takes pride in the historic Chinese civilization, embracing the teachings of Confucius and other ancient Chinese sages, and thus rejecting Party chairman Mao Zedong's anti-Confucius campaign. Indian Prime Minister Narendra Modi took office in 2014 as a member of the Rashtriya Swayamseva.

### CONCLUSION

In conclusion, although there are certain distinctions between political science and history, the two disciplines' intimate connection cannot be ignored; both topics complement and aid each other. In reality, all branches of social science are interrelated, and none can be isolated from the others. Its mission is to advance human knowledge of the forms and nature of political activity, as well as to provide theoretical tools for analyzing politically significant occurrences. The discipline is concerned with conventional aspects of public national life, including as democracy, legislatures, politicians, elections, and governance.

### REFERENCES

- [1] M. Mazurek, "Measuring development: An intellectual and political history of Ludwik Landau's scale of world inequality", *Contemp. Eur. Hist.*, 2019, doi: 10.1017/S0960777318000504.
- [2] J. W. Moore, "The Capitalocene Part II: accumulation by appropriation and the centrality of unpaid work/energy", *J. Peasant Stud.*, 2018, doi: 10.1080/03066150.2016.1272587.
- [3] J. C. Plantin en A. Punathambekar, "Digital media infrastructures: pipes, platforms, and politics", *Media, Cult. Soc.*, 2019, doi: 10.1177/0163443718818376.
- [4] P. N. Stearns, *Globalization in world history*. 2019. doi: 10.4324/9780429299032.
- [5] Muhammad Asif Amjad, Nabila Asghar, en Hafeez-ur-Rehman, "Historical Aspect of Inflation in Pre and Post Covid-19 Pandemic in Pakistan", *Perenn. J. Hist.*, 2021, doi: 10.52700/pjh.v2i2.80.
- [6] D. Das, "Hyderabad: Visioning, restructuring and making of a high-tech city", *Cities*, 2015, doi: 10.1016/j.cities.2014.11.008.
- [7] L. A. Smales, "The role of political uncertainty in Australian financial markets", *Account. Financ.*, 2016, doi: 10.1111/acfi.12107.
- [8] A. Drumond, "Political Thought and History: Essays on Theory and Method", *Leviathan (São Paulo)*, 2014, doi: 10.11606/issn.2237-4485.lev.2014.132350.
- [9] D. Hawes, "Mass housing: modern architecture and state power: a global history", *J. Contemp. Eur. Stud.*, 2021, doi: 10.1080/14782804.2021.1911150.
- [10] H. Bhorat, K. Naidoo, en D. Yu, "Trade unions in an emerging economy: The case of South Africa", *Econstor*, 2014.

## CHAPTER 7

### A BRIEF OVERVIEW OF INDIA'S MILITARY HISTORY

---

Dr. S. Krishnan, Associate Professor

Seedling School of Law & Governance, Jaipur National University, Jaipur, India

Email Id: [s.krishnan@jnujaipur.ac.in](mailto:s.krishnan@jnujaipur.ac.in)

#### ABSTRACT:

The Army of India was formed under the British Raj in the nineteenth century by combining the troops of the former presidency and placing them under the control of the Crown. Both World Wars were fought by the British Indian Army. Following India's independence in 1947, the armed forces took over the military of British India. Stringer Lawrence is regarded as the "Father of the Indian Army." In 1748, he traveled to India to head the East India Company's armies, holding the rank of major and a reputation as a skilled soldier.

#### KEYWORDS:

Civil War, Military History, Military Historians, Middle Ages, United States.

#### INTRODUCTION

The infantry were the world's earliest military troops. The military culture was a significant aspect of past civilizations, as seen by this warrior figurine, c.480 BC, Staatliche Antikensammlungen. Military history is the study of armed conflict throughout human history, as well as its influence on civilizations, cultures, and economies, as well as the subsequent changes in local and international interactions. Professional historians often concentrate on military matters that had a significant influence on the societies involved, as well as the aftermath of hostilities, while amateur historians and hobbyists frequently focus on combat specifics, equipment, and uniforms in use. The reasons of conflict, the social and cultural underpinnings, military doctrine on both sides, logistics, leadership, technology, strategy, and tactics deployed, and how they developed through time are all important areas of military history research. Just war theory, on the other hand, investigates the moral elements of conflict and aims to build a system of military ethics in order to better restrict the negative realities generated by war [1], [2].

Military history has been studied at academies and service schools as an applied field because the military command seeks to avoid repeating past mistakes and improve upon current performance by instilling in commanders the ability to perceive historical parallels during a battle in order to capitalize on lessons learned from the past. When training military history instructors the Combat Studies Institute stress's themes and context in reference to present and future warfare, under the slogan "Past is Prologue."

The discipline of military history is dynamic, changing with the subject area as well as the societies and organizations that use it. The dynamic nature of military history is largely related to the rapidity of change in military forces, and the art and science of managing them, as well as the frenetic pace of technological development that occurred during the Industrial Revolution, and



more recently. The Revolution in Military Affairs (RMA) is a modern notion that aims to explain how rising technologies, such as gunpowder, have transformed combat. It emphasizes the brief bursts of rapid change that are followed by periods of relative stability.

### **Popular Military History Vs Scholarly Military History**

Military history is an orphan in terms of the history profession in major nations, despite its immense appeal with the general public. According to William H. McNeill: This subfield of our subject thrives in an intellectual enclave. The 144 books in question are divided into two categories: popular works authored by journalists and men of letters outside academic circles, and professional work almost usually produced inside the military system. Military history education at colleges is still severely lacking. Indeed, one of the weirdest biases of the profession is a lack of interest in and scorn for military history [3], [4].

In recent decades, university-level military history classes have remained popular; often, they employ films to humanize the war experience. Eugene P. A. Scleh, a history professor at the University of Maine, has investigated the benefits and drawbacks of teaching "Modern War and Its Images" exclusively via films. Students ranked documentaries higher than dramas. However, military historians are disappointed by their low place in major history schools.

### **Military History Historiography**

Historiography is the study of history as a discipline and approach, or the study of a specific subject. In this example, military history to accurately assess wars using all available sources. As a result, military history is periodised, resulting in overlapping borders of research and analysis in which depictions of battles by commanders may be untrustworthy owing to the tendency to downplay loss and emphasize triumph. Military historians employ Historiographical analysis to provide an impartial, current assessment of documents. Jeremy Black, a military historian, outlined the problems that 21st-century military historians face as a result of their predecessors' legacies: Eurocentricity, a technological bias, a focus on leading military powers and dominant military systems, the separation of land from sea and, more recently, air conflicts, a focus on state-to-state conflict, and a lack of focus on political "tasking" in how forces are used.

If these challenges were not enough for military historians, the lack of records, either destroyed or never recorded for its value as a military secret, may prevent some salient facts from being reported at all; scholars, for example, still do not know the exact nature of Greek fire. For example, researching Operation Enduring Freedom and Operation Iraqi Freedom has provided historians with particular obstacles owing to documents that were destroyed to safeguard confidential military information, among other reasons. Historians assemble together war histories using their understanding of government control and military structure, as well as a focused and methodical research strategy. Despite these limitations, wars are among of the most researched and comprehensive times in human history. Military historians often compare the structure, tactical and strategic concepts, leadership, and national support of various countries' military [5], [6]. In the early 1980s, historian Jeffrey Kimball investigated the impact of a historian's political stance on current events on interpretative dispute over the origins of twentieth-century wars. He polled the ideological inclinations of 109 active diplomatic historians

and 54 active military historians in the United States. He discovers a modest correlation between their contemporary political opinions and their historiographical judgments. In most instances, a distinct viewpoint on the left-right spectrum towards capitalism was evident. All groups agreed that "historically, Americans have tended to view questions of their national security in terms of such extremes as good vs. evil." Though the Socialists were divided, the other groups agreed that "miscalculation and/or misunderstanding of the situation" had led to U.S. interventionism. Diplomatic historians are 7 percent Socialist, 19 percent Other, 53% Liberal, 11% None, and 10% Conservative, whereas military historians are 0% Socialist, 8% Other, 35% Liberal, 18% None, and 40% Conservative.

### **Online Resources**

People interested in military history from all periods and subtopics are increasingly turning to the Internet for many more resources than are typically available in nearby libraries. Since 1993, one of the most popular sites, with over 4000 members (subscriptions are free), has been H-WAR, sponsored by the H-Net network based at Michigan State University. Military museums specialize in military histories; they are often organized from a national point of view, where a museum in a particular country will have displays organized around conflicts in which that country has taken part. They typically take a broad view of warfare's role in the nation's history. They typically include displays of weapons and other military equipment, uniforms, wartime propaganda, and exhibits on civilian life during wartime, and decorations, among others.

A military museum may be dedicated to a particular or area, such as the Imperial War Museum Duxford for military aircraft, Deutsches Panzermuseum for tanks, the Lange Max Museum for the Western Front (World War I), the International Spy Museum for espionage, The National World War I Museum for World War I, the "D-Day Paratroopers Historical Center" (Normandy) for WWII airborne, or more generalist, such as the Canadian War Museum or the Musée de l'Armée. For the Italian alpine wall one can find the most popular museum of bunkers in the small museum n8bunker at Olang / Kronplatz in the head of the dolomites of South Tyrol. The U.S. Army and the state National Guards operate 98 military history museums across the United States and three abroad.

Curators debate whether the goal of providing diverse representations of war, in terms of positive and negative aspects of warfare, is met. War is rarely presented as a good thing, but soldiers are heavily praised. David Lowenthal has observed that in today's museums, "nothing seems too horrifying to commemorate," yet, as Andrew Whitmarsh notes, "museums frequently portray a sanitised version of warfare."

### **Historians of the Past**

The documentation of military history begins with the confrontation between Sumer (current Iraq) and Elam (current Iran) around 2700 BC near modern Basra. Other prominent records in military history include the Trojan War in Homer's Iliad (though its historicity has been challenged), The Histories by Herodotus (484 BC - 425 BC), who is often referred to as the "father of history." Commentarii de Bello Gallico and Commentarii de Bello Civili, both written by the Roman Julius Caesar (100 BC - 44 BC), provide for a comparative perspective to wars.

## Evolution of Technology

Joshua and David, Hector and Achilles would recognize the combat that our soldiers and Marines have waged in the alleys of Somalia and Iraq. The uniforms evolve, bronze gives way to titanium, arrows may be replaced by laser-guided bombs, but the heart of the matter remains killing your enemies until any survivors surrender and do your will. New weapon development has the ability to radically change the face of war, the cost of battle, the preparations, and the training of troops and commanders. As a general rule, if your opponent possesses a potentially war-winning weapon, you must either equal it or neutralize it.

## The Ancient Age

Chariots first appeared around 2000 BC and were an effective, fast weapon; while one man controlled the maneuvering of the chariot, a second Bowman could shoot arrows at enemy soldiers; these became critical to the maintenance of several governments, including the New Egyptian Kingdom and the Shang dynasty, as well as the nation states of the early to middle Zhou dynasty. The following military unit types and technologies were created in the ancient world.

The infantry became the core of military action for settled agrarian civilizations. The infantry began as opposing armed groups of soldiers beneath commanders. The Greeks and early Romans used rigid, heavily armed phalanxes. The Macedonians and Hellenistic states would adopt phalanx formations with sarissa pikemen. The Romans would later adopt more flexible maniples from their neighbors, which made them extremely successful in the field of battle. Archers had an important role in the armies of many ancient civilizations, including the Persians, Scythians, Egyptians, Nubians, Indians, Koreans, Chinese, and Japanese.

Cavalry became an important tool. In the Sicilian Expedition, led by Athens in an attempt to subdue Syracuse, the well-trained Syracusan cavalry became crucial to the Syracusans' success. Macedonian Alexander the Great effectively deployed his cavalry forces to secure victories. The importance of the cavalry would be repeated in battles such as the Battle of Cannae of the Second Punic War and the Battle of Carrhae of the Roman-Persian Wars.

There were also horse archers, who could shoot while riding a horse - the Parthians, Scythians, Mongols, and other various steppe people were especially fearsome with this tactic. By the 3rd-4th century AD, heavily armored cavalry had become widely adopted by the Parthians, Sasanians, Byzantines, Eastern Han dynasty and Three Kingdoms, and others. The use of chariots in battle was pioneered by the early Indo-Iranians, and the scythed chariot was subsequently devised in India and quickly adopted by the Persians.

War elephants were sometimes used for fighting in ancient warfare; they were first used in India and later adopted by the Persians; they were also used in the Battle of the Hydaspes River and by Hannibal in the Second Punic War against the Romans. Chandragupta Maurya's gift of 500 elephants to Seleucus I Nicator was one of the most important military transactions of the ancient world. Early navies used sailing ships without cannons; often the goal was to ram the enemy ships and cause them to sink. There was human oar power, often using slaves, built up to

ramming speed. Galleys were used by the Cretans in the third millennium BC, and the Greeks later advanced these ships.

The first known naval combat was fought in 1210 BC between Suppiluliuma II, King of the Hittites, and Cyprus, which was vanquished, and the fleet grew more important throughout the Greco-Persian Wars. Triremes was engaged in more complex sea-land operations, and Themistocles helped to assemble a larger Greek fleet of 310 ships, which beat the Persians at the Battle of Salamis, thereby ending the Persian invasion of Greece.

The war between Carthage and Rome in the First Punic War began with Carthage having an advantage due to their naval experience. A Roman fleet was built in 261 BC, with the addition of the corvus that allowed Roman soldiers to board enemy ships. The bridge proved effective at the Battle of Mylae, resulting in a Roman victory. The Vikings invented the Drakkar, a ship propelled by oars with a dragon decorating the prow, in the eighth century AD; the Song Dynasty invented ships with watertight bulkhead compartments in the 12th century AD; and the Han Dynasty invented rudders and sculled oars for their warships in the 2nd century BC.

Fortifications play an important role in warfare. Early hill-forts were used to protect inhabitants in the Iron Age. They were primitive forts surrounded by ditches filled with water. Forts were then built out of mud bricks, stones, wood, and other available materials. Romans used rectangular fortresses built out of wood and stone.

### **Middle-ages**

Bows and arrows were frequently used by combatants. Egyptians shot arrows from chariots effectively. The crossbow was developed around 500 BC in China and was heavily used in the Middle Ages. The English/Welsh longbow from the 12th century also became important in the Middle Ages, helping to give the English a large early advantage in the Hundred Years' War, even though the English were eventually defeated. Organizational innovations that resulted in improved training and intercommunication enabled the notion of combined weapons, permitting the employment of infantry, cavalry, and artillery in a coordinated manner.

The bayonet is named after Bayonne, France, where it was first manufactured in the 16th century. It is often used in infantry charges to fight in hand-to-hand combat. General Jean Martinet introduced the bayonet to the French army. They were heavily used in the American Civil War, and continued to be used in modern wars such as the Iraq Invasion. Balloons were first used in warfare at the end of the 18th century, with the first balloon traveling over 5 miles (8 km) in Paris in 1783. Previously, military scouts could only see from high points on the ground, or from the mast of a ship; now they could be high in the sky, signaling to troops on the ground, making it much more difficult for troop movements to go unnoticed.

Tipu Sultan of the Kingdom of Mysore successfully used iron-cased artillery rockets against the British during the Anglo-Mysore Wars at the end of the 18th century. Rockets were generally inaccurate at the time, but William Hale was able to develop a better rocket in 1844, which no longer required the rocket stick and had a higher accuracy. The first repeating rifle was designed in 1860 by a company bought out by Winchester, which made new and improved versions.

Springfield rifles arrived in the mid-19th century as well. Machine guns arrived in the late 19th century, and automatic rifles and light machine guns arrived at the beginning of the 20th century. The self-propelled torpedo was invented in the late nineteenth century, and the HNoMS *Rap* was the world's first torpedo boat.

### **Early Artillery and Guns**

The fire lance, the predecessor of the gun, was invented in China between the tenth and eleventh centuries, with the barrel made of bamboo shoots at first, then metal. According to Joseph Needham, "all the long preparations and tentative experiments were made in China, and everything came to Islam and the West fully fledged, whether it was the fire lance or the explosive bomb, the rocket or the metal-barreled handgun and bombard." An illustration of a "pot-shaped gun" found in the Holkham Hall Milemete manuscript dated 1326 shows the earliest appearance of firearms in European history, with an arrow set in the pot-shaped gun pointing directly at a structure. Archaeological evidence of such "gun arrows" were discovered in Eltz Castle, "dated by relation to a historical event (a feud with the Archbishop of Trier in 1331-36 leading to a siege), seem to

According to Peter Fraser Purton, the Loshult gun, discovered in 1861, was made of bronze and measured 11.8 inches in length. A replica of the Loshult was created, using similar gunpowder compounds with modern materials, to determine the effectiveness of the weapon. The Gunpowder Research Group, who designed the recreation, discovered that the Loshult could fire at high elevations. Written works from the Imperial Library of Paris' Cabinet des Titres have discovered evidence of canons in France in 1338, with canons being used on-board ships at Rouen at the time. "an iron Fire-arm, which was provided with forty-eight bolts, made of iron and freather; also one pound of saltpetre and half a pound of sulphur to make the powder propel arrows." Outside of the artifacts recovered, researchers have been unable to determine the sizes of these cannons and others. Sir Henry Brackenbury was able to surmise the approximate size of these cannons by comparing receipts for both the firearms and the corresponding amounts of gunpowder purchased. The receipts show a transaction for "25 Livres for 5 canons." Brackenbury was able to deduce, when comparing the costs of the cannons and

Philip the Bold (1363–1404) is credited with establishing the most effective artillery power in Europe in the late fourteenth century, effectively creating the Burgundian estate. Philip's development of a large artillery army made the small country a reputable force against larger empires such as England and France. Large artillery was a major factor in the fall of Constantinople at the hands of Mehmed the Conqueror (1432-1481). Having resigned his position as ruler due to youth and inexperience in 1446, Mehmed moved to the Ottoman capital of Manisa. After his uncle, Murad II died in 1451, Mehmed once again became Sultan and turned his attention to claiming the Byzantine capital, Constantinople.

This military evolution was also taking place in Japan during the sixteenth century, with changes such as universal adoption of firearms, tactical developments for effective use, logistical restructuring within the military itself, and "the emergence of centralized and political and institutional relationships indicative of the early modern order." Tactically, beginning with Oda

Nobunaga, the technique known as "volleying" or countermarch drills were implemented. Volley fire is an organized implementation of firearms in which infantry are structured in ranks, with the ranks alternating between loading and firing positions, allowing for more consistent rates of fire and preventing enemies from taking over a position while members reload.

### **Modern Technologies**

At the start of the World Wars, various nations developed weapons that surprised their adversaries, necessitating the need to learn from this and change how to combat them. Flame throwers were first used in the First World War. The French were the first to introduce the armored car in 1902. The British produced the first armored troop carrier in 1918. Many early tanks were proof of concept but impractical until further development. The Wright Brothers made the first controlled, powered, heavier-than-air flight on December 17, 1903; it went 39 meters (120 ft). The first helicopter flew in 1907, but it wasn't practical for use. Aviation became important in World War I, with several aces earning fame. In 1911, an aircraft took off from a warship for the first time, but landings on a cruiser were difficult. This led to the development of an aircraft carrier with a decent unobstructed flight.

Chemical warfare exploded into the public consciousness during World War I, but it may have been used in earlier wars without as much human attention. The Germans used gas-filled shells at the Battle of Bolimov on January 3, 1915, but these were not lethal. In April 1915, the Germans developed a highly lethal chlorine gas, and used it to moderate effect at the Second Battle of Ypres. The value of the aircraft carrier was demonstrated in battles between the United States and Japan, such as the Battle of Midway. Radar was independently invented by the Allies and Axis powers, using radio waves to detect objects. Molotov cocktails were invented by General Franco in the Spanish Civil War, directing the Nationalists to use them against Soviet tanks in the assault on Toledo. During the Cold War, the major powers engaged in a nuclear arms race. In the space race, both nations attempted to launch humans into space the moon. Other technological advances centered on intelligence like the spy satellite and missiles ballistic missiles, cruise missiles. A nuclear submarine was invented in 1955. This meant submarines no longer had to surface as frequently and could run more quietly.

### **DISCUSSION**

Many of what we know about ancient history is the history of militaries: their conquests, movements, and technological innovations. Kingdoms and empires, the central units of control in the ancient world, could only be maintained through military force, and there were relatively few areas that could support large communities due to limited agricultural ability, so fighting was common. Weapons and armor, which were designed to be durable, tended to last longer than other artifacts, and thus a large proportion of surviving artifacts recovered fall into this category as they are more likely to survive. Weapons and armor were also mass-produced on a large scale, making them quite plentiful throughout history, and thus more likely to be found in archaeological digs. Such objects were also seen as symbols of riches or virtue, and were therefore likely to be found in graves and monuments to notable soldiers; and writing, when it existed, was often employed by monarchs to brag of military conquests or wins. Major battles and

conquests constituted major events that many would have considered worthy of recording, either in an epic such as the Homeric writings pertaining to the Trojan War, or even in personal writings. Indeed, the earliest stories center on warfare, as war was both a common and dramatic aspect of life; witnessing a major battle involving many thousands of soldiers would be quite a surprise. After defeating the Macedonians and Seleucids, Alexander the Great invaded Northwestern India and defeated King Porus in the Battle of the Hydaspes River. The same region was soon re-conquered by Chandragupta Maurya, who also went on to conquer the Nanda Empire and unify Northern India. Most of Southern Asia was unified under his grandson Ashoka the Great after the Kalinga War, though the empire collapsed not long after his reign.

The Shang and Zhou dynasties had risen and fallen in China, resulting in a Warring States period in which several states continued to fight over territory. Philosopher-strategists such as Confucius and Sun Tzu wrote various manuscripts on ancient warfare (as well as international diplomacy). Mozi (Micius) and his Mohist followers invented various siege weapons and siegecraft during the Warring States period, including the Cloud Ladder (a four-wheeled, extendable ramp) to scale fortified walls during a siege of an enemy city. The warring states were first unified by Qin Shi Huang after a series of military conquests, creating the first empire in China.

His empire was succeeded by the Han dynasty, which expanded into Central Asia, Northern China/Manchuria, Southern China, and present-day Korea and Vietnam. The Han clashed with settled people such as the Wiman Joseon and proto-Vietnamese Nanyue, as well as the Xiongnu (Huns), Yuezhi, and other steppe civilizations. Lifelike soldier sculptures from the Terracotta Army, unearthed in modern Xi'an and intended to defend the First Qin Emperor's Mausoleum in the third century BC. After defeating and driving the Xiongnu west, the Han Dynasty collapsed into an era of civil war and continuous warfare during the Three Kingdoms period in the 3rd century AD, securing the city-states along the silk route that continued into the Parthian Empire.

The Achaemenid Persian Empire was founded by Cyrus the Great after conquering the Median Empire, Neo-Babylonian Empire, Lydia, and Asia Minor, and his successor Cambyses went on to conquer the Egyptian Empire, much of Central Asia, and parts of Greece, India, and Libya before falling to Alexander the Great after defeating Darius III. The Greeks successfully stopped two Persian invasions, the first at the Battle of Marathon, where the Persians were led by Darius the Great, and the second at the Battle of Salamis, a naval battle where the Greek ships were deployed by orders of Themistocles and the Persians were led by Xerxes I, and the land engagement of the Battle of Plataea. The Peloponnesian War erupted between the two Greek powers of Athens and Sparta, and Athens built a long wall to protect its inhabitants, but the wall aided in the spread of a plague that killed about 30,000 Athenians, including Pericles, and the Athenian navy was decisively defeated by Lysander at the Battle of Aegospotami. The Macedonians, led by Philip II of Macedon and Alexander the Great, invaded Persia and won numerous significant battles, establishing Macedonia as a prominent force; nevertheless, the empire swiftly broke apart after Alexander's death at a young age [7].

Meanwhile, Rome was gaining power as a result of a rebellion against the Etruscans. During the three Punic Wars, the Romans defeated the neighboring power of Carthage. The First Punic War

centered on naval warfare. The Second Punic War began with Hannibal's invasion of Italy by crossing the Alps, and he famously won the encirclement at the Battle of Cannae. However, after Scipio invaded Carthage, Hannibal was defeated. After defeating Carthage, the Romans went on to become the dominant power in the Mediterranean, successfully campaigning in Greece (Aemilius Paulus' decisive victory over Macedonia at the Battle of Pydna), the Middle East (Lucius Licinius Lucullus, Gnaeus Pompeius Magnus), Gaul (Gaius Julius Caesar), and defeating several Germanic tribes (Gaius Marius, Germanicus).

The Roman triumvir Marcus Licinius Crassus launched an offensive against the Parthian Empire in the east in 54 BC, and in a decisive battle at Carrhae, the Romans were defeated and the golden Aquilae (legionary battle standards) were taken as trophies to Ctesiphon, one of the worst defeats suffered by the Roman Republic in its entire history. While dealing successfully with foreign opponents, Rome experienced numerous civil wars, most notably the power struggles of Roman generals such as Marius and Sulla at the end of the Republic; Caesar was also notable for his role in the civil war against the other member of the Triumvirate (Pompey) and the Roman Senate.

Octavian and Mark Anthony, Caesar's successors, also fought a civil war with Caesar's assassins (Senators Brutus, Cassius, etc.). Octavian and Mark Anthony eventually fought another civil war between themselves to determine the sole ruler of Rome, and Octavian emerged victorious, and Rome was transformed into an empire with a huge standing army of professional soldiers. The Romans had stretched to the Atlantic Ocean in the west and Mesopotamia in the east, and ruled Northern Africa and Central Europe up to the Black Sea by the time of Marcus Aurelius; nevertheless, Aurelius represented the end of the Five Good Emperors, and Rome swiftly fell into decline. The Huns, Goths, and other barbaric groups invaded Rome, which continued to suffer from inflation and other internal strife. Despite the efforts of Diocletian, Constantine I, and Theodosius I, western Rome collapsed and was conquered in 476, but the Byzantine Empire prospered [8], [9].

The Hundred Years' War culminated with the Battle of Crécy between the English and the French. When stirrups were first used in the Dark Ages, militaries were forever changed; this invention, combined with technological, cultural, and social developments, forced a dramatic transformation in the character of warfare from antiquity, changing military tactics and the role of cavalry and artillery. Similar patterns of combat occurred in other regions of the globe; for example, in China from the 5th century, armies transitioned from massed infantry to cavalry-based forces, mimicking steppe nomads; while the Middle East and North Africa utilized similar, if often more sophisticated, technology than Europe.

Many people believe that medieval combat continued until the nineteenth century in Japan, and that governments like the Kingdom of Sennar and the Fulani Empire used Medieval tactics and weaponry long after they had been displaced in Europe. During the Medieval era, feudalism was firmly established, and there were numerous landowners in Europe, who often held castles to safeguard their area. While their attempts to invade Europe via the Balkans were defeated by Byzantium and Bulgaria, the Arabs expanded to the Iberian Peninsula in the west and the Indus Valley in the east, and the Abassids took control of the Arab Empire, though the Umayyads



retained control of Islamic Spain. The Franks under Charles Martel stopped a Muslim invasion at the Battle of Tours, and the Abassids defeated the Tang Chinese army at the Battle of Talas, but were later defeated by the Seljuk Turks and the Mongols centuries later, until the Arab Empire ended with the Battle of Baghdad in 1258. In China, the Sui dynasty had risen and conquered the Chen Dynasty of the south, and they invaded Vietnam (northern Vietnam had been under Chinese control since the Han dynasty), fighting the troops of Champa, who had cavalry mounted on elephants. After decades of economic turmoil and a failed invasion of Korea, the Sui dynasty collapsed, and was followed by the Tang dynasty, who fought with various Turk.

The Mongols, led by Genghis Khan, Gedei Khan, Möngke Khan, and Kublai Khan, conquered most of Eurasia, including China, Persia, Turkestan, and Russia. However, after Kublai Khan took power and established the Yuan dynasty, the empire's divisions ceased to cooperate with one another, and the Mongol Empire was only nominally united. Prior to European discovery, oral histories, legends, and whakapapa in New Zealand included many stories of battles and wars, and Mori warriors were held in high regard. One group of Polynesians migrated to the Chatham Islands, where they developed the largely pacifist Moriori culture, which left the Moriori unable to defend themselves when the islands were invaded by mainland Mori in the 1830s. They massacred the Moriori and enslaved the survivors. Warrior culture also developed in the isolated Hawaiian Islands, where chiefs and alii were constantly fighting for power. After a series of battles, the Hawaiian Islands were united for the first time under a single ruler, Kamehameha I.

Following the development of gunpowder weapons in Song dynasty China, the technology later spread west to the Ottoman Empire, from where it spread to the Safavid Empire of Persia and the Mughal Empire of India. The arquebus was later adopted by European armies during the Italian Wars of the early 16th century. All of this put an end to armored cavalry's dominance on the battlefield, while the concurrent decline of the feudal system and the absorption of medieval city-states into larger states allowed the creation of professional standing armies to replace the feudal levies and mercenaries that had been the standard military component of the Middle Ages. During the 18th and 19th centuries, all military arms and services underwent significant changes, including a more mobile field artillery, a shift from battalion infantry drill in close order to open order formations, a shift in emphasis from the use of bayonets to the rifle, which replaced the musket, and the virtual replacement of all types of cavalry with universal dragoons, or mounted infantry.

The Military Revolution is a conceptual schema for explaining the transformation of European military strategy, tactics and technology in the early modern period. The argument is that dramatic advances in technology, government finance, and public administration transformed and modernized European armies, tactics, and logistics. Since warfare was so central to the European state, the transformation had a major impact on modernizing government bureaucracies, taxation, and the national economy. The concept was introduced by Michael Roberts in the 1950s as he focused on Sweden 1560–1660. Roberts emphasized the introduction of muskets that could not be aimed at small targets, but could be very effective when fired in volleys by three ranks of infantry soldiers, with one firing while the other two ranks reloaded. All

three ranks march forward to demolish the enemy. The infantry now had the firepower that had been reserved to the artillery, and had mobility that could rapidly advance in the battlefield, which the artillery lacked. The infantry thereby surpassed the artillery in tactical maneuvering on the battlefield [10].

Roberts linked these advances with larger historical consequences, arguing that innovations in tactics, drill and doctrine by the Dutch and Swedes 1560–1660 led to a need for more and better trained troops and thus for permanent forces (standing armies). Armies grew much larger and more expensive. These changes in turn had major political consequences in the level of administrative support and the supply of money, men and provisions, producing new financial demands and the creation of new governmental institutions. "Thus, argued Roberts, the modern art of war made possible and necessary the creation of the modern state". In the 1990s the concept was modified and extended by Geoffrey Parker, who argued that developments in fortification and siege warfare caused the revolution. The concept of a military revolution based upon technology has given way to models based more on a slow evolution in which technology plays a minor role to organization, command and control, logistics and in general non-material improvements. The revolutionary nature of these changes was only visible after a long evolution that handed Europe a predominant place in warfare, a place that the industrial revolution would confirm. The notion of a military revolution in the sixteenth and seventeenth centuries has been met with skepticism by historians, with noted military historians Michael Duffy and Jeremy Black vehemently criticizing it as misleading, overstated, and simple.

As weapons, particularly small arms, became easier to use, countries began to abandon a complete reliance on professional soldiers in favor of conscription, and technological advances became increasingly important; while previous armies had usually had similar weapons, the industrial age saw encounters such as the Battle of Sadowa, in which possession of a more advanced technology played a decisive role in the outcome. Total war was used in industrial warfare, with the goal of preventing the opposing nation from engaging in war; Napoleon was the innovator. Examples include William Tecumseh Sherman's "March to the Sea" and Philip Sheridan's burning of the Shenandoah Valley during the American Civil War. On the largest scale, total warfare was strategic bombing of enemy cities and industrial factories during World War II. Since the 1940s, major war preparation has been based on technological arms races involving all types of new weapons systems, such as nuclear and biological, as well as computerized control systems, and the opening of new venues, such as the Space Race involving the United States, the Soviet Union, and, more recently, China.

While tanks were present in the First World War and the Second World War, armored warfare technology came to a head with the start of the Cold War, and many of the technologies commonly seen on main battle tanks today, such as composite armor, high caliber cannons, and advanced targeting systems, were developed during this time. The absence of wars between major powers—indeed, the near absence of any traditional wars between established countries—has been a distinguishing feature since 1945, with the major exceptions being the Indo-Pakistani War of 1971, the Iran-Iraq War 1980-1988, and the Gulf War of 1990-1991. Instead, actual fighting has largely been a matter of civil wars and insurgencies.

## CONCLUSION

Military history gives context for "why" activities are being undertaken, a grasp of what military leaders have previously succeeded and failed at, and information to permit the demarcation of causality and related events. Surviving commanders and men both transferred the lessons learnt through trial and error from the ancient battlefields onto later fights, aiming to outperform their next opponent by avoiding repeating their previous errors and improving their tactics and skills. It has the world's second-biggest standing army as well as the world's largest army. The Supreme Commander of the Indian Army is the President of India, and it is led by the Chief of Army Staff (COAS), a four-star general. The Indian Army's two battalions have been awarded the "Nations in Conflict" peacekeeping medal.

## REFERENCES

- [1] P. Daniel, "A Military history of India and South Asia: from the East India Company to the nuclear era", *Choice Rev. Online*, 2009, doi: 10.5860/choice.46-5777.
- [2] G. S. Batabyal, *Politico-military strategy of the Bangladesh liberation war, 1971*. 2020. doi: 10.4324/9780429317644.
- [3] M. R. G S, "Nuclear Safety in India":, *Jindal J. Int. Aff.*, 2016, doi: 10.54945/jjia.v4i1.55.
- [4] O. Stuenkel en O. Stuenkel, "India's Foreign Policy: Retrospect and Prospect" by Sumit Ganguly (ed.)", *Meridiano 47 - J. Glob. Stud.*, 2011.
- [5] E. F. Irschick, *A History of the New India: Past and Present*. 2018. doi: 10.4324/9781315693385.
- [6] M. S. Pardesi, "Southeast Asia in Indian Foreign Policy: Positioning India as a Major Power in Asia", in *India's Foreign Policy: Retrospect and Prospect*, 2011.
- [7] S. P. Cohen, "Approaching India's Military and Security Policy, with a Detour through Disaster Studies", *India Rev.*, 2008, doi: 10.1080/14736480802547881.
- [8] C. S. Sundaram, "The Indian National Army towards a balanced and critical appraisal", *Economic and Political Weekly*. 2015.
- [9] N. Srivastava, "Prospects for Russia-India Relations in the Indian Ocean Region", *Marit. Aff.*, 2017, doi: 10.1080/09733159.2017.1326566.
- [10] M. S. Pardesi, "Explaining the asymmetry in the Sino-Indian Strategic Rivalry", *Aust. J. Int. Aff.*, 2021, doi: 10.1080/10357718.2021.1893267.

## CHAPTER 8

### RELIGION HISTORY; HUMAN RELIGIOUS SENTIMENTS, BELIEFS AND IDEAS

---

Dr. S. Krishnan, Associate Professor  
Seedling School of Law & Governance, Jaipur National University, Jaipur, India  
Email Id: [s.krishnan@jnujaipur.ac.in](mailto:s.krishnan@jnujaipur.ac.in)

#### ABSTRACT:

Hindus believe that Hinduism one of the world's major religions, with around one billion adherents is the world's oldest religion, with entire scripture writings stretching back 3,000 years. Judaism, Christianity, and Islam all originated in Southwest Asia. Today, these three faiths continue to recruit followers and have an impact on global affairs. Hinduism may be traced back to the Indus River Valley on the Indian subcontinent and the people who lived there. Hinduism is one of the oldest faiths, with evidence of its history stretching back 4,000 years. Buddhism arose as a result of Hinduism and the old Indian social order.

#### KEYWORDS:

Birth Rates, Center Survey, Fastest Growing, Muslim Population, Religious Conversion.

#### INTRODUCTION

The recorded record of human religious sentiments, beliefs, and ideas is referred to as religion history. This era of religious history began about 5,200 years ago with the creation of writing. Religious prehistory is the study of religious ideas that existed prior to the introduction of written records. A religion timeline may also be used to investigate comparative religious chronology. Writing had a significant role in standardizing religious writings independent of time or place, as well as in making prayer and divine laws simpler to memorize. A minor portion of the Bible is made up of oral passages passed down over the generations. Some archaeologists believe that the apparently intentional burial of early Homo sapiens and Neanderthals as early as 300,000 years ago proves that religious ideas already existed, but this is entirely conjectural. Symbolic objects from Middle Stone Age sites in Africa are also seen to be suggestive of religious concepts, according to some. However, the interpretation of early paleolithic artifacts in terms of how they connect to religious notions is still debatable. The data from more recent eras is less contentious. Scientists consider a number of Upper Paleolithic (50,000-13,000 BCE) objects as embodying religious notions. Some Upper Paleolithic relics associated with religious ideas include the lion man, Venus figurines, and Sungir's complex ceremonial burial [1], [2].

Researchers developed many ideas on the origin of religion in the nineteenth century, refuting prior claims of a Christianity-like urreligion. Animism was stressed by early theorists such as Edward Burnett Tylor (1832-1917) and Herbert Spencer (1820-1903), whereas archaeologist John Lubbock (1834-1913) used the word "fetishism." Meanwhile, religious scholar Max Müller (1823-1900) proposed that religion originated in hedonism, and folklorist Wilhelm Mannhardt (1831-1880) proposed that religion originated in "naturalism" - by which he meant mythological

explanations for natural events. All of these theories have been widely criticized since then, and there is no broad consensus regarding the origin of religion.

The earliest possible religious site found anywhere is Pre-pottery Neolithic A (PPNA) Göbekli Tepe, which features rings of constructed huge T-shaped stone pillars, the world's oldest known megaliths adorned with abstract, puzzling pictograms and carved-animal reliefs. The site, near the origins of wild wheat, was constructed before the so-called Neolithic Revolution, or the birth of agriculture and animal husbandry approximately 9000 BCE. However, the creation of Göbekli Tepe reveals a sophisticated order not previously connected with Paleolithic, PPNA, or PPNB cultures. The site, which was abandoned during the time of the earliest agricultural civilizations, is currently being excavated and examined, which may offer insight on the relevance it had, if any, for the religions of previous, foraging tribes, as well as the overall history of religions [3], [4].

### **Axial Age**

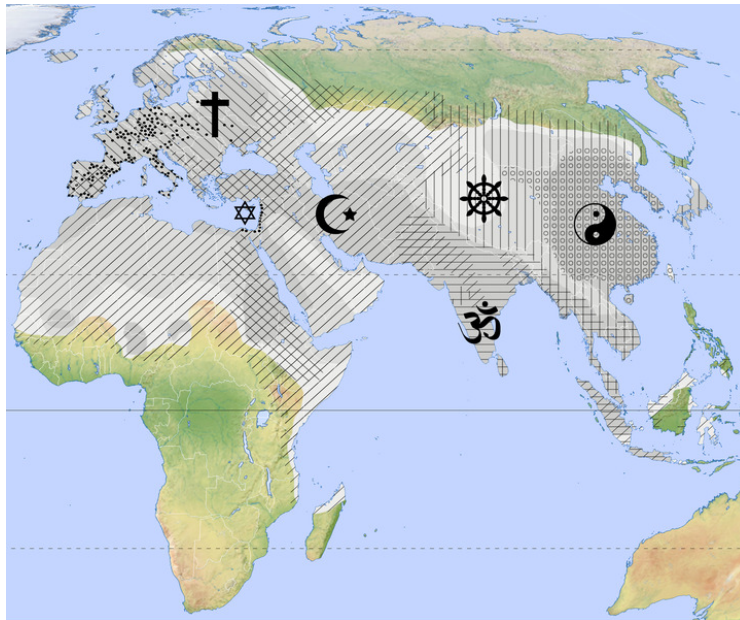
The time from 900 to 200 BCE has been referred to as the "axial age" by certain historians, a phrase created by German-Swiss philosopher Karl Jaspers. According to Jaspers, "the spiritual foundations of humanity were laid simultaneously and independently... And these are the foundations upon which humanity still subsists today." Intellectual historian Peter Watson summarized this period as the foundation time for many of humanity's most influential philosophical traditions, including monotheism in Persia and Canaan, Platonism in Greece, Buddhism and Jainism in India, and Confucianism and Taoism in China. These concepts would become institutionalized through time - see Asoka's involvement in the development of Buddhism, or the importance of Neoplatonic philosophy in the founding of Christianity. The historical origins of Jainism in India may be traced back to the 9th century BCE, with the advent of Parshvanatha and his nonviolent philosophy.

### **Middle Ages**

Muslims clashed with Zoroastrians during the Muslim conquest of Persia (633-654); Christians fought Muslims during the Arab-Byzantine wars (7th to 11th centuries), the Crusades (1095 onward), the Reconquista (718-1492), the Ottoman wars in Europe (13th century onward), and the Inquisition; Shamanism clashed with Buddhists, Taoists, Muslims, and Christians during the Mongol invasions. Many medieval religious organizations, including the Cathars and associated movements in the West, Jews in Spain, the Bhakti movement in India, and Sufism in Islam, continued to stress mysticism (Figure.1). Monotheism and similar mysticisms developed into distinct forms in Christian Christology and Islamic Tawhid. With Adi Shankara's teaching, Hindu monotheist concepts of Brahman also achieved their classical form [5], [6].

According to 21st-century studies, Islam is the world's fastest-growing major religion in terms of percentage and worldwide spread. A comprehensive religious forecast for 2050 by the Pew Research Center predicts that the global Muslim population will grow at a faster rate than the Christian population - primarily due to Muslims' average younger age and higher fertility rate. Counting the number of religious converts may be challenging. Although some national censuses inquire about people's religion, they do not ask whether they have converted to their current

faith. Furthermore, legal and societal ramifications make conversion difficult in several nations. Individuals in certain Muslim nations, for example, may face the death penalty if they publicly abandon Islam.



**Figure 1: Medieval world religions: Diagram showing the regions of the medieval world religions.**

Statistical data on conversion to and from Islam are scarce. According to a Pew Research study published in 2011, what little information is available may suggest that religious conversion has no net impact on the Muslim population, as the number of people who convert to Islam is roughly equal to those who leave Islam. Some faiths zealously proselytize (for example, Christianity and Islam), whilst others (for example, Judaism and Sikhism) do not usually promote conversions into their ranks. Some religions flourish enormously at initially, only to have their fervor diminish (as in the case of Zoroastrianism). Persecution, entrenched competitor faiths (such as established religions), and religious market saturation may all influence the expansion of a religion [5], [6].

### **Religious group expansion**

Buddhism is founded on the teachings of Siddhartha Gautama, often known as the Buddha, who was born in modern-day Nepal and lived and taught in India around the fifth century BC. The bulk of Buddhists reside in Asia, while numbers in Europe and North America surpass one million. According to religious demography academics, there are between 488 million, 495 million, and 535 million Buddhists worldwide. According to Johnson and Grim, Buddhism grew from 138 million adherents in 1910, with 137 million in Asia, to 495 million in 2010, with 487 million in Asia. They claim that Buddhism grew at a rapid annual rate in Pakistan, Saudi Arabia, Lebanon, and several Western European countries between 1910 and 2010. More recently, the countries with the highest growth rates are Qatar, the United Arab Emirates, and some African countries. According to the Australian Bureau of Statistics, Buddhism was the fastest-growing

spiritual tradition in Australia in terms of percentage gain, with a growth rate of 79.1% from 1996 to 2001.

According to a religious survey conducted in China in 2010, the number of people practicing some form of Chinese folk religion is close to 950 million (70% of the Chinese), of which 173 million (13%) practice some form of Taoist-defined folk faith. In addition, 12 million people have passed some formal initiation into Taoism, or adhere to the official Chinese Taoist Association. This rise reverses the dramatic fall of Chinese traditional religion in the twentieth century. Furthermore, Chinese religion has expanded around the globe as a result of Chinese population emigration, with 672,000 believers in Canada as of 2010. According to University of Helsinki professors Miikka Ruokanen and Paulos Huang, the resuscitation of traditional religion in China is quicker and greater than the expansion of other faiths in the nation, such as Buddhism and Christianity.

Folk religion has started to revive during the 1980s, as society has gradually opened up. The speed and scale of its development, particularly in rural areas, are much faster and larger than those of Buddhism and Christianity in Zhejiang province, where Christianity is more established than elsewhere, temples of folk religion are usually twenty or even a hundred times as numerous as Christian church buildings. Chinese people seldom use the word "religion" to describe their common religious rituals, and they also do not employ the phrase "believe in" gods or truths. Instead, they participate in religious practices that presume a wide range of gods and spirits, as well as their effectiveness in interfering in this world. The Chinese folk religion is a "diffused religion" rather than a "institutional religion." It is a meaning system of social solidarity and identification that extends from familial networks to the community, the state, and the economy and helps to integrate Chinese culture [7], [8].

### **Christianity**

According to a 2011 Pew Research Center survey, there are 2.2 billion Christians around the world in 2010, up from about 600 million in 1910. And according to a 2012 Pew Research Center survey, within the next four decades, Christians will remain the world's largest religion; if current trends continue, by 2050 the number of Christians will reach 3 billion (or 31.4%). According to a 2017 Pew Research Center survey, by 2060 Christians will remain the world's largest religion; and the number of Christians will reach 3.05 billion (or 31.8%).

According to scholar Mark Juergensmeyer of University of California, Berkeley, the global Christian population increased at an average annual rate of 2.3%, while Roman Catholicism is growing by 1.3% annually, Protestantism is growing by 3.3% annually, and Evangelicalism and Pentecostalism is growing by 7% annually. According to the Carnegie Endowment for International Peace, Christianity (1.38%) is one of the six fastest-growing religions in the world, with high birth rates and conversions in the global South were being cited as the major reasons of the Christian population growth. The Christian population is anticipated to surpass 3 billion by 2050. Christians have 2.7 children per woman, which is more above the replacement level (2.1). The birth rate is expected to be the most important factor in the growth of Christianity. According to a Pew Research Center study, by 2050, the absolute number of

Christians is expected to more than double, from 517 million to 1.1 billion in Sub Saharan Africa, from 531 million to 665 million in Latin America and the Caribbean, from 287 million to 381 million in Asia, and from 266 million to 287 million in North America.

Europe was the home for the world's largest Christian population for the past 1,000 years, since 2015 Christians in Africa and Latin America respectively surpass Europe Christian population because of the high fertility rate there. In 2018 a new data from the Gordon Theological Seminary shows that, for the first time ever, more number of Christians live in Africa than on any other single continent. "The results show Africa on top with 631 million Christian residents, Latin America in 2nd place with 601 million Christians, and Europe in 3rd place with 571 million Christians". In 2017 Christianity added nearly 50 million people due to factors such as birth rate and religious conversion. According to a 2017 Pew Research Center survey, between 2010 and 2015 "an estimated 223 million babies were born to Christian mothers and roughly 107 million Christians died, meaning that the natural increase in the Christian population – i.e., the number of births minus the number of deaths – was 116 million over this period".

Christianity is still the largest religion in Western Europe, according to a 2018 study by the Pew Research Center, 71.0% of the Western European population identified themselves as Christians, however, most of them are non-practicing and non-church-attending. According to the same study, a large majority of those who raised as Christians (83%) in Western Europe, still identified themselves as Christians today. On the other hand, Central and Eastern European countries did not experience a decline in the percentage of Christians, as the proportion of Christians in these countries have mostly been stable or even increasing. Christianity is still the largest religion in Central and Eastern Europe, according to a 2017 study by the Pew Research Center, the share of adults who identify themselves as Eastern Orthodox in Russia, Ukraine and Bulgaria has been significantly increased between 1991 and 2015. According to scholar Barry John Tolmay of University of Pretoria there are increasing signs of a Christian revival in Romania, Slovakia and Bulgaria.

According to 2005 research presented at an American Political Science Association convention, the majority of Christianity's expansion has happened in non-Western nations. The paper concludes that the Pentecostalism movement is the fastest-growing religion worldwide. Protestantism is growing primarily as a result of historic missionary activity and the recently high fertility rate in Africa, and primarily due to conversion in China. Pentecostalism continues to grow in Latin America, "both by conversion and by high birth rates," according to scholar Paul Freston of Wilfrid Laurier University.

## **DISCUSSION**

Religious conversions are projected to have a "modest impact on changes in the religious groups including Christian population" between 2010 and 2050 and may negatively affect the growth of Christian population and its share of the world's populations "slightly". According to the same study Christianity is expected to lose a net of 66 million adherents (40 million converts versus 106 million apostate) mostly to religiously unaffiliated category between 2010 and 2050, it is



also expected that Christianity may have the largest net loss in terms of religious conversion. However, these forecasts lack reliable data on religious conversion in China, but according to media reports and expert assessments, it is possible that the rapid growth of Christianity in China may maintain, or even increase, the current numerical advantage of Christianity as the largest religion in the world. This scenario (Chinese scenario) is based primarily on sensitivity tests. Large increases in the developing world (around 23,000 per day) have been accompanied by substantial declines in the developed world, mainly in Western Europe and North America. By 2050, Christianity is expected to remain the majority religion in the United States (66.4%, down from 78.3% in 2010), and the number of Christians in absolute numbers is expected to grow from 243 million to 262 million [9], [10].

According to the Pew Research Center, Christianity is declining in the United States while non-Christian faiths are growing. The 2014 Religious Landscape Study finds a large majority (87.6%) of those who were raised as Christians in the United States still identify as such, while the rest who no longer identify as Christians mostly identify as religiously unaffiliated, and the number of those leaving Christianity in the United States is greater than the number of converts; however, the number of those convert to evangelical Christianity in the United States is greater than the number of those leaving that faith. While on the other hand, in 2017, scholars Landon Schnabel and Sean Bock at Harvard University and Indiana University argued that while "Mainline Protestant" churches has declined in the United States since the late 1980s, but many of them do not leave Christianity, but rather convert to another Christian denomination, in particularly to evangelicalism. Schnabel and Bock argued also that evangelicalism and Conservative Christianity has persisted and expanded in the United States. And according to Eric Kaufmann from Harvard University and University of London, Christian fundamentalism is expanding in the United States.

According to study published by the missionary statistician and professor David B. Barrett of Columbia University, and professor of global Christianity, historian George Thomas Kurian, and both are work on World Christian Encyclopedia, approximately 2.7 million converting to Christianity annually from another religion, World Christian Encyclopedia also cited that Christianity ranks at first place in net gains through religious conversion.[246] On the other hand, demographer Conrad Hackett of Pew Research Center stated that the World Christian Encyclopedia gives a higher estimate for percent Christian when compared to other cross-national data sets. While according to the book *The Oxford Handbook of Religious Conversion*, which written by professor of the Christian mission, Charles E. Farhadian, and professor of psychology, Lewis Rambo, in mid-2005 approximately 15.5 million converted to Christianity from another religion, while approximately 11.7 million left Christianity, most of them becoming irreligious, resulting in a net gain of 3.8 million.

Hinduism is the third largest religion in the world. Hindus made up about 17% of the world's population in 2010. According to Pew Research Center 99% of Hindus lived in the Indo-Pacific region in 2010. According to Pew Forum, Hindus are anticipated to continue to be concentrated primarily in the Indo-Pacific region in 2050. Hinduism is the largest religion in the countries of India, Nepal, Mauritius and Guyana. Approximately 90% of the world's Hindus live in

India. 79.8% of India's population is Hindu, accounting for about 90% of Hindus worldwide. Hinduism's 10-year growth rate is estimated at 15% (based on the period 1991 to 2001), corresponding to a yearly growth close to 2%. According to a 2017 Pew Research Center survey, between 2010 and 2015 "an estimated 109 million babies were born to Hindu mothers and roughly 42 million Hindus died, meaning that the natural increase in the Hindus population – i.e., the number of births minus the number of deaths was 67 million over this period".

According to the Carnegie Endowment for International Peace, Hinduism (1.52% of the world's population) is one of the six fastest-growing faiths, with high birth rates in India identified as one of the key causes for Hindu population increase. Hinduism is a developing religion in nations such as Ghana, Russia, and the United States. According to the 2011 census, Hinduism has become Australia's fastest-growing religion since 2006, thanks to migration from India and Fiji. According to Arvind Sharma, Hinduism "is typically quite comfortable with multiple religious participation, multiple religious affiliations, and even multiple religious identities." However, some Hindu groups are known for running religious conversion, which has been dubbed Ghar Wapsi. According to proponents of Hindutva, such as Sangh Parivar, the process is dubbed "reconversion."

Islam is the fastest-growing religion in the world. In 1990, 1.1 billion people were Muslims, while in 2010, 1.6 billion people were Muslims. According to the Carnegie Endowment for International Peace, as of 2007 estimated that the fastest-growing religion of the world to be Islam (1.84%), high birth rates in as the reason for the growths. According to the BBC, a comprehensive American study concluded in 2009 that the number of Muslims worldwide stood at about 23% of the world's population with 60% of the world's Muslims living in Asia. According to the same study "globally, Muslims have the highest fertility rate, an average of 3.1 children per woman – well above replacement level (2.1)", and "in all major regions where there is a sizable Muslim population, Muslim fertility exceeds non-Muslim fertility". From 1990 to 2010, the global Muslim population increased at an average annual rate of 2.2%. By 2030 Muslims are projected to represent about 26.4% of the global population out of a total of 7.9 billion people Islam is expected to be the world's largest religion by the year 2050. According to a 2019 study by the Pew Research Center; "around the globe, Muslims have higher fertility rates than Christians on average. The poor educational attainment of Muslim women is a potential cause; demographers discover that better educational attainment among women is linked to lower birth rates."

In contrast, the Pew Forum discovered in 2010 that "statistical data for Muslim conversions is scarce, and according to their little available information, there is no significant net gain or loss of Muslims due to religious conversion." It also stated that "the number of people who embrace Islam and the number of those who leave Islam are roughly equal, so this report excludes religious conversion as a direct factor from the projection of Muslim population growth." People changing religions will likely have no effect on the growth of the Muslim population, because the number of people who convert to Islam is roughly similar to the number of people who leave Islam. The research also demonstrates that the decline in Muslim birth rates reduced the pace of increase from 1990 to 2010. It is attributed to a decrease in birth rates in several Muslim-

majority nations. Despite the decline, Muslims continue to have the highest birth rate among the world's major religious groups. According to the Carnegie Endowment for International Peace, the World Christian Database as of 2007 lists Islam as the world's fastest-growing religion. According to a 2007 Center for Strategic and International Studies (CSIS) report, some Muslim population projections are overestimated because they assume that all descendants of Muslims will become Muslims.

According to a 2017 Pew Research Center survey, "an estimated 213 million babies were born to Muslim mothers and roughly 61 million Muslims died, meaning that the natural increase in the Muslim population - i.e., the number of births minus the number of deaths - was 152 million over this period", with small net gains through religious conversion into Islam (420,000). According to a 2017 Pew Research Center poll, Muslims will continue to be the world's second biggest religion by 2060, and if present trends continue, the number of Muslims would reach 2.9 billion (or 31.1%).

It was reported in 2013 that around 5,000 British people convert to Islam every year, with most of them being women. According to an earlier 2001 census, surveys found that there was an increase of 60,000 conversions to Islam in the United Kingdom. Many converts to Islam said that they suffered from hostility from their families after converting. According to a report by CNN, "Islam has drawn converts from all walks of life, most notably African-Americans". Studies estimated about 30,000 converting to Islam annually in the United States. According to The New York Times, an estimated 25% of American Muslims are converts, these converts are mostly African American. According to The Huffington Post, "observers estimate that as many as 20,000 Americans convert to Islam annually." most of them are women and African-Americans. Experts say that conversions to Islam have doubled in the past 25 years in France, among the six million Muslims in France, about 100,000 are converts. On the other hand, according to Pew Research, the number of American converts to Islam is roughly equal to the number of American Muslims who leave Islam and this is unlike other religions in the United States where the number of those who leave these religions is greater than the number of those who convert to it, and most people who leave Islam become unaffiliated, according to same study ex-Muslims were more likely to be Christians compare to ex-Hindus or ex-Jews.

Resurgent Islam is one of the most active religious movements in the modern world. According to the Vatican's 2008 yearbook of statistics, Islam now outnumbered Roman Catholics internationally for the first time. It stated that "Islam has overtaken Roman Catholicism as the world's largest single religious denomination," and that "it is true that while Muslim families, as is well known, continue to have a lot of children, Christian families, on the other hand, tend to have fewer and fewer." According to Foreign Policy, high birth rates were cited as the reason for Muslim population growth. High fertility is a major driver of projected Muslim population growth around the world and in specific regions. Between 2010 and 2015, with the exception of the Middle East and North Africa, Muslim fertility was higher than the rate for the region as a whole. While Muslim birth rates are expected to decline, they will remain above replacement level and higher fertility than the world's overall by 2050. Based on statistics from 49 Muslim-majority nations and territories, he discovered that the birth rate of Muslims fell by 41% from

1975 and 1980 to 2005-10, while the world population fell by 33% over the same era. It further reported that 22 Muslim nations had a 50% decrease while Iran, Oman, the United Arab Emirates, Algeria, Bangladesh, Tunisia, Libya, Albania, Qatar, and Kuwait experienced a 60% decrease.

According to the religious forecast for 2050 by Pew Research Center, between 2010 and 2050 modest net gains through religious conversion are expected for Muslims (3 million) and most of the net gains through religious conversion for Muslims found in Sub Saharan Africa (2.9 million). The study also reveals that, due to young age & relatively high fertility rate among Muslims by 2050 there will be near parity between Muslims (2.8 billion, or 30% of the population) and Christians (2.9 billion, or 31%), possibly for the first time in history. While both religions will grow but Muslim population will exceed the Christian population and by 2100, Muslim population (35%) will be 1% more than the Christian population (34%). By the end of 2100 Muslims are expected to outnumber Christians. According to the same study, Muslims population growth is twice of world's overall population growth due to young age and relatively high fertility rate and as a result Muslims are projected to rise to 30% (2050) of the world's population from 23% (2010).

While the total fertility rate of Muslims in North America is 2.7 children per woman from 2010 to 2015, this is significantly higher than the regional average (2.0) and the replacement level (2.1). Europe's Muslim population also has higher fertility (2.1) than other religious groups in the region, which is significantly higher than the regional average (1.6). A new Population Reference Bureau study by demographers Charles Westoff and Tomas Frejka suggests that the fertility gap between Muslims and other religious groups

There are little statistics on how many individuals abandon Islam in Muslim-majority nations. The main reason for this is the social and legal ramifications of leaving Islam in many Muslim majority countries, including the death penalty for apostasy. On the other hand, the increasingly large ex-Muslim communities in the Western world that adhere to no religion have been well documented. Quantitative research is lacking, but he believes the European trend mirrors the American: data from the General Social Survey in the United States show that 32 percent of those raised Muslim no longer embrace Islam in adulthood, and 18 percent hold no religious identification. Many Muslims who leave Islam face social rejection or imprisonment and sometimes murder or other penalties. According to Harvard University professor Robert D. Putnam, there is increasing numbers of Americans who are leaving their faith and becoming unaffiliated and the average Iranian American is slightly less religious than the average American. According to Public Affairs Alliance of Iranian Americans, the number of Iranian Americans Muslims decreased from 42% in 2008 to 31% in 2012 according to a telephone survey around the Los Angeles region. A June 2020 online survey found a much smaller percentage of Iranians stating they believe in Islam, with half of those surveyed indicating they had lost their religious faith. The poll, conducted by the Netherlands-based GAMAAN (Group for Analyzing and Measuring Attitudes in Iran), using online polling to provide greater anonymity for respondents, surveyed 50,000 Iranians and found 32% identified as Shia, 5% as Sunni and 3% as Sufi Muslim. A survey conducted by Pew Research Center in 2017 found

that conversion has a negative impact on the growth of the Muslim population in Europe, with roughly 160,000 more people leaving Islam than converting into Islam between 2010 and 2016.

In 2010, Asia was home to (62%) of the world's Muslims, with the Middle East and North Africa accounting for 20%, Sub Saharan Africa accounting for 16%, and Europe accounting for 2%. By 2050, Asia will be home to (52.8%) of the world's Muslims, with Sub Saharan Africa accounting for 24.3%, the Middle East and North Africa accounting for 20%, and Europe accounting for 2%. According to a Pew Research report, Muslim populations will increase in absolute numbers around the globe between 2010 and 2050. The Asian-Pacific region's Muslim population is predicted to reach about 1.5 billion by 2050, up from around 1 billion in 2010. Muslims are estimated to expand from over 300 million in 2010 to more than 550 million by 2050 in the Middle East-North Africa area. Furthermore, the Muslim population in Sub-Saharan Africa is expected to more than double from about 250 million in 2010 to approximately 670 million in 2050. Due to young age and a relatively high fertility rate, the absolute number of Muslims is expected to increase in regions with smaller Muslim populations, such as Europe and North America. In Europe, the Muslim population will nearly double (from 5.9% to 10.2%). In North America, it will grow 1% to 2%. By 2050, the Muslim population in Latin America and the Caribbean will remain at 0.1%.

In Israel, the total growth rate of Jews is 1.7% per year. In contrast, the diaspora nations have low Jewish birth rates, an increasingly older age composition, and a negative balance of persons leaving Judaism vs those entering. There is also a trend of Orthodox movements reaching out to secular Jews in order to give them a stronger Jewish identity so that there is less chance of intermarriage. As a result of the efforts of these and other Jewish groups over the past 25 years, there has been a trend for secular Jews to become more religiously observant, though the demographic implications of the trend are unknown.

Interreligious marriage rates vary greatly: in the United States, it is just under 50%, in the United Kingdom, around 53%, in France, around 30%, and in Australia and Mexico, as low as 10%. The core Jewish population reached a record high of 17 million (0.8% of the world population) in 1939. Because of the Holocaust, the population had been reduced to 11 million by the end of 1945. The population grew again to around 13 million by the 1970s, but has since recorded near-zero growth until around 2005 due to low fertility rates and assimilation. This rise is mostly due to the fast expansion of the Haredi and certain Orthodox sectors, which are becoming a larger share of the Jewish population. According to a 2010 Pew Research Center survey, religious conversion will have little impact on the Jewish population between 2010 and 2050; Jews are expected to lose 0.3 million adherents between 2010 and 2050. According to a 2017 Pew Research Center survey, the number of Jews worldwide is expected to rise from 14.2 million in 2015 to 16.3 million in 2060.

There were approximately 8 million Bahá's in the world as of around 2020. In 2013, two demographers wrote, "The Baha'i Faith is the only religion to have grown faster in every United Nations region over the past 100 years than the general population; Baha'i was thus the fastest-growing religion between 1910 and 2010, growing at least twice as fast as the population of almost every UN region." Sub-Saharan Africa (29.9%) and South Asia (26.8%) had the highest

percentage of the total global Bahá'í population, followed by Southeast Asia (12.7%) and Latin America (12.2%). North America (7.6%) and the Middle East/North Africa (6.2%) have smaller populations, while Europe (2.0%), Australasia (1.6%), and Northeast Asia (0.9%) have the lowest. According to the American Religious Identification Survey, nonreligious groups increased the most in absolute numbers from 14.3 million (8.4% of the population) to 29.4 million (14.1% of the population) in the United States between 1990 and 2001. According to a 2012 study by the Pew Forum on Religion & Public Life, "the number of Americans who do not identify with any religion continues to grow at a rapid pace. One-fifth of the U.S. public.

Other nations, like Australia, Canada, and Mexico, have seen a similar tendency. According to statistics in Canada, the number of "Nones" increased by about 60% between 1985 and 2004. In Australia, census data from the Australian Bureau of Statistics show that "no religion" gained the most absolute numbers over the 15 years from 1991 to 2006, from 2,948,888 (18.2% of the population that answered the question) to 3,706,555. According to a Pew Research Center religious forecast for 2050, the percentage of the world's population that is unaffiliated or nonreligious is expected to fall from 16% in 2010 to 13% in 2050. The decline is largely due to advanced age (median age of 34) and low fertility among unaffiliated or nonreligious people (1.7 children per woman in the 2010-2015 period). According to sociology professor Phil Zuckerman's worldwide research on atheism, global atheism may be declining owing to irreligious nations having the lowest birth rates in the globe and religious countries having higher birth rates in general.

According to the Pew Forum on Religion and Public Life, by 2050, the religiously unaffiliated are expected to account for 27% of North America's total population (up from 17.1% in 2010), and 23% of Europe's total population (up from 18% in 2010). The religiously unaffiliated are concentrated primarily in Asia-Pacific, where 76% resided in 2010, and is expected to be 68% by 2050. Europe's percentage of the worldwide unaffiliated population is expected to rise from 12% in 2010 to 13% by 2050. According to the Pew Research Center, religious conversion may have a modest impact on the religiously unaffiliated population between 2010 and 2050; religiously unaffiliated are expected to gain 61 million adherents between 2010 and 2050. Between 2010 and 2050, the highest net migration is predicted to be into the religiously unaffiliated group.

Sikhism was created in the 15th century by Guru Nanak in the Punjab area of eastern Pakistan and northwest India. Today, India has the largest Sikh population, with 1.8% of its population, or approximately 35 million people, identifying as Sikh. Within India, the majority of Sikhs live in the state of Punjab. Outside of India, the largest Sikh communities are in the core Anglosphere, with around 1 million in Canada (2.1% Sikh), 800k in the United States (1.2% Sikh), and 400k in the United Kingdom.

According to Dillon Research Center (2021), the worldwide Sikh population grows by 740,633 people every year (2.1% per year, based on 2021 numbers); this figure includes births, deaths, and conversions. The anticipated global Sikh population in 2021 will be more than 34 million, rising to 54 million by 2050. It is expected to grow to 70 million by 2100, based on an annual growth rate of 1.8% and an addition of at least 800,000 followers. By 2050, according to Grew

research center, based on the growth rate of the current Sikh population between, India will have 33,129,086 Sikhs, more than any other country, including the Western world.

Zarathustra founded Zoroastrianism in the early Persian Empire in the 6th century BCE. It served as the state religion of the ancient Iranian empires for more than a millennium, from around 600 BCE to 650 CE, but declined from the 7th century onwards following the Muslim conquest of Persia of 633-654. Zoroastrianism declined as forced conversion increased with the rise of Islam. The world's biggest Zoroastrian community, known as Parsis, lives in India. According to the 2011 Census of India, there are 57,264 Parsis in India. According to the National Commission for Minorities, there are a "variety of causes that are responsible for this steady decline in the population of the community," the most significant of which are childlessness and migration. The Parsis will thereafter be referred to as a 'tribe' rather than a 'community.' Migration accounts for one-fifth of the population decrease. A slower birthrate than death rate accounts for the remainder: as of 2001, Parsis over the age of 60 made up 31% of the community. Only 4.7% of the Parsi community is under the age of six, resulting in 7 births per 1,000 people per year. Concerns have been voiced in recent years about the Parsi community's fast dropping population in India.

Kurds have recently converted from Islam to Zoroastrianism in Kurdistan for a variety of reasons, including a feeling of national and/or ethnic identity or recent clashes with extremist Muslims, which have been met with enthusiasm by Zoroastrians worldwide. The number of Kurdish Zoroastrians, as well as non-ethnic converts, has been estimated differently. According to the Zoroastrian Representative of the Kurdistan Regional Government in Iraq, as many as 14,000 people in Iraqi Kurdistan have recently converted to Zoroastrianism, with community leaders repeating this and speculating that even more Zoroastrians in the region are practicing their faith secretly. Statistics on religious adherence are difficult to collect and often inconsistent; statistics on religious adherence change are much more challenging, requiring many surveys separated by many years using the same data collection criteria. This has only happened in a few instances, and only for certain nations, such as the American religion Identification Survey in the United States or census data from Australia.

## CONCLUSION

Although the precise date when humans first became religious is uncertain, research in evolutionary archaeology has found solid evidence of religious-cum-ritualistic activity dating back to the Middle Paleolithic epoch (45-200 thousand years ago). The day commemorates the unity of the world's main religions. It may surprise you to learn that the globe has over 4,000 recognized faiths. Churches, congregations, religious organizations, tribes, cultures, and movements make up these faiths. While there are many historical academics, sages, and instructors in Hinduism, the religion as a whole has no historical founder, no individual comparable to Jesus, the Buddha, Abraham, or Muhammad. As a result, there is no definitive date of origin for Hinduism. According to many experts, Hinduism is the world's oldest religion, with origins and rituals stretching back more than 4,000 years.

## REFERENCES

- [1] B. Simpson, 'Impossible gifts: Bodies, buddhism and bioethics in contemporary Sri Lanka', *J. R. Anthropol. Inst.*, 2004, doi: 10.1111/j.1467-9655.2004.00214.x.
- [2] N. Lustyantje, 'Morality In Cultural Elements In Fairytale And Its Implication In Learning French As Foreign Language', *IJLECR - Int. J. Lang. Educ. Cult. Rev.*, 2015, doi: 10.21009/ijlecr.011.01.
- [3] P. J. Richerson and R. Boyd, 'The role of evolved predispositions in cultural evolution. Or, Human Sociobiology meets Pascal's Wager', *Ethol. Sociobiol.*, 1989, doi: 10.1016/0162-3095(89)90019-8.
- [4] P. J. Richerson and R. Boyd, 'The role of evolved predispositions in cultural evolution', *Ethol. Sociobiol.*, 1989, doi: 10.1016/0162-3095(89)90019-8.
- [5] P. Smith, 'Codes and conflict - Toward a theory of war as ritual', *Theory Soc.*, 1991, doi: 10.1007/BF00160735.
- [6] S. Ross, 'General introduction: Reflections on Judaism and emotion', *Judaism and Emotion: Texts, Performance, Experience*. 2013.
- [7] C. E. Nolte, "'A magical theatre of strength and beauty": The 1912 Slet in Prague', *Austrian Studies*. 2017. doi: 10.5699/austrianstudies.25.2017.0136.
- [8] P. Hayden, 'Sentimentality and Human Rights: Critical Remarks on Rorty', *Philos. Contemp. World*, 1999.
- [9] K. Barber, 'How man makes God in West Africa: Yoruba attitudes towards the Orisa ', *Africa (Lond)*., 1981, doi: 10.2307/1159606.
- [10] A. Shaov, R. Khunagov, S. Lyausheva, and V. Nekhai, 'Transformation of ethnoconfessional ideas of the adyghe of the northern caucasus within the adygag'e code as the foundation of ethnic harmony', *Cent. Asia Caucasus*, 2016.



## CHAPTER 9

### A BRIEF DISCUSSION OF THE SOCIAL HISTORY

---

Amisha Srivastava, Assistant Professor  
 Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India  
 Email Id: amishas.soth@sanskriti.edu.in

#### ABSTRACT:

Social History offers papers that describe and analyze how social behaviors, attitudes, roles, formations and structures, and social and moral control processes work. Social History is a publication for academics and anybody interested in the study of social change. Ibn Khaldun is known as the "Father of Social History." A Social History of India is a methodical and impartial examination of society from the Aryan invasion. It delves into the past to discern between myths and reality about the genesis and evolution of social order and religion, and it evaluates the many schools.

#### KEYWORDS:

American History, Economic History, Political History, Social History, Working Class.

#### INTRODUCTION

Social history, often known as the new social history, is a branch of history that examines the lived experience of the past. It was a significant growing area among researchers in its "golden age" in the 1960s and 1970s, and it is still highly represented in history departments in the United Kingdom, Canada, France, Germany, and the United States. In the two decades from 1975 to 1995, the proportion of history professors in American universities identifying with social history increased from 31% to 41%, while the proportion of political historians decreased from 40% to 30%. In the history departments of British and Irish universities in 2014, of the 3410 faculty members reporting, 878 (26%) identified with social history, followed by 841 (25%).

Prior to 1960, social history included a wide range of themes that were not covered in the dominant historiography of political, military, diplomatic, and constitutional history. It was a jumbled mess with no core theme, and it often featured "social" political movements like Populism that were outside the elite system. Political history, intellectual history, and the history of great persons were contrasted with social history. The English historian G. M. Trevelyan saw it as the link between economic and political history, stating that "without social history, economic history is barren and political history unintelligible. While the field has been criticized for being "history without the people," it has also been defended for being "history with the people put back in [1], [2].

#### A new social history movement has emerged.

The "new social history" movement burst onto the scene in the 1960s, emerging in the United Kingdom and swiftly became one of the main types of historiography there, as well as in the

United States and Canada. It was extremely well structured, relied on advancements within the French Annales School, dominated French history, and impacted much of Europe and Latin America. Jürgen Kocka defines "social history" in two ways. At its most basic, it was a subset of historiography that concentrated on social structures and processes. In that way, it differed from political or economic history. The second connotation was wider, and it was known as *Gesellschaftsgeschichte* in German. From a social-historical standpoint, it is the history of a complete civilization.

In the 1960s and 1970s, "social history" captivated a new generation of historians. It became a major notion of historiographic revisionism, as well as a rallying point for its supporters. It signified many things at once. It prioritized the study of specific phenomena including classes and movements, urbanization and industrialization, family and education, labor and leisure, mobility, inequality, conflicts, and revolutions [3]. It emphasized structures and processes above individuals and events. It prioritized analytical techniques closer to the social sciences over conventional historical hermeneutic methods. Social historians often sympathized with the causes (as they perceived them) of the underdog, popular movements, or the working class. As a powerful revisionist alternative to the more established approaches of historiography, which typically dominated the reconstruction of politics and ideas, the history of events, and hermeneutic methodologies, social history was both required and rejected [4].

Around that time, The New Social History arrived at UCLA, and I was schooled as a quantitative social science historian. I discovered that "literary" evidence and the histories that might be created from it were intrinsically elitist and untrustworthy. Our relatives, the Annalists, spoke of discarding heroes and events in favor of rebuilding the more essential and permanent "background" of history. Only quantitative sources could be used to create such a history. The end outcome would be a "History from the Bottom Up" that would eventually absorb conventional history and, in some way, contribute to making the world a better place. Much of this was performed with mad-scientist zeal. According to one well-known quantifier, anybody who does not understand statistics at least through multiple regression should not work in a history department.

My own adviser said he wanted history to be "a predictive social science," but I never got that far. The democratic inclusivity of the new social history drew me in as much as its method and clarity. I wanted to chronicle the history of ordinary people, to contextualize them within the societal institutions and long-term trends that impacted their lives while also resurrecting what they said and did. In the late 1960s, quantitative social history seemed to be the finest approach. The Social Science History Association was founded in 1976 to bring together social historians from many disciplines. It is still active and publishes *Social Science History* quarterly. Gender relations, race in American history, the history of personal relationships, consumerism, sexuality, and the social history of politics, crime and punishment, and the history of the senses are among the topics covered by the *Journal of Social History*, which has been edited since 1967 by Peter Stearns. Most of the main historical publications also provide coverage [5], [6].

## Subfields

The introduction of sophisticated quantitative and demographic methods, often using individual data from the census and local registers of births, marriages, deaths, and taxes, as well as theoretical models from sociology such as social mobility, revolutionized the study of ordinary people's lives in the 1960s. H-DEMOG is a daily email discussion group that covers a wide range of topics in the field. The study of population history and demographic dynamics using census or other statistical data is known as historical demography. It developed become an important specialization within social history, with significant ties to the wider area of demography, such as the study of the Demographic Transition.

## African-American History

Black history, sometimes known as African-American history, is the study of African Americans and Africans in American history. Carter G. Woodson created the Association for the Study of African American Life and History in 1915, and it now has 2500 members and publishes the *Journal of African American History*, previously the *Journal of Negro History*. Every February since 1926, it has supported Black History Month.

## Ethnic History

Ethnic history is particularly significant in the United States and Canada, where large encyclopedias helped establish the topic. Critical ethnic studies, comparative ethnic studies, critical race studies, Asian-American studies, and Latino/a or Chicano/ studies are common methods. Chicano/Chicana studies have grown in importance in recent years as the Hispanic community has grown to become the biggest minority in the United States. The Immigration and Ethnic History Society, which has 829 members, was founded in 1976 and produces a magazine for libraries [7]. The American Conference for Irish Studies, formed in 1960, has 1,700 members and publishes on occasion but not on a regular basis. The American Italian Historical Association, formed in 1966, has 400 members but no journal. The American Jewish Historical organization, formed in 1892, is the oldest ethnic organization; it has 3,300 members and publishes *American Jewish History*. The Polish American Historical Association was created in 1942, and it produces a newsletter as well as *Polish American Studies*, an interdisciplinary, peer-reviewed academic magazine, twice a year [8].

## History of Labor

Labor history is concerned with labor unions and worker social history. For example, the Study Group on International Labor and Working-Class History was founded in 1971 and has a membership of 1000 people. It publishes *International Labor and Working-Class History*. H-LABOR is a daily email-based discussion group that was founded in 1993 and reaches over a thousand scholars and advanced students. The Labor and Working-Class History Association was founded in 1988 and publishes *Labor: Studies in Working-Class History*.

Kirk (2010) examines labor historiography in the United Kingdom from the founding of the Society for the Study of Labour History in 1960. He claims that labor history has been mostly pragmatic, eclectic, and empirical, and that it has played an important role in historiographical

debates such as history from below, institutionalism versus social history of labor, class, populism, gender, language, postmodernism, and the turn to politics. Kirk refutes claims that the discipline is deteriorating, instead emphasizing its invention, change, and rejuvenation. Kirk also notices a shift toward conservative insularity and academicism. He advocates for a more extensive and critical engagement with the kinds of comparative, transnational, and global concerns that are becoming increasingly popular among labor historians elsewhere, as well as a revival of public and political interest in the topics. Meanwhile, Navickas examines recent scholarship on collective action histories, environment and human ecology, and gender issues, with a focus on work by James Epstein, Malcolm Chase, and Peter Jones.

### **Women's History**

Women's history exploded into prominence in the 1970s and is now well represented in every geographical topic; increasingly, it includes gender history. Social history employs the approach of women's history to understand the experiences of ordinary women, rather than "Great Women," in the past. Early studies of social history were criticized by feminist women's historians for being too focused on the masculine experience.

### **Gender History**

Gender history examines the evolving categories, discourses, and experiences of femininity and masculinity. Gender history gained prominence after Joan W. Scott conceptualized it in her 1986 article "Gender: A Useful Category of Historical Analysis." Many social historians use Scott's concept of "perceived differences" to study how gender relations have unfolded and continue to unfold in the past. Many social historians are also gender historians who explore how discourses intersect with daily lives, in line with the cultural approach.

### **The Family's History**

The history of the family emerged as a distinct field in the 1970s, with close ties to anthropology and sociology. This trend was especially noticeable in the United States and Canada. It emphasizes demographic patterns and public policy, but is distinct from genealogy, though it frequently draws on the same primary sources, such as censuses and family records. Louise A. Tilly and Joan W. Scott conducted the famous pioneering research *Women, Work, and Family* (1978). With its wide interpretative framework and attention on the varied elements affecting women's status in the home and economy in France and England, it opened new ground. In its analysis of women's wage labor, the study considered the interaction of production, or traditional labor, and reproduction, the work of caring for children and families, and thus helped to bring together labor and family history. Much work has been done on the dichotomy in women's lives between the private sphere and the public. An *Encyclopedia of the Social History of the American Family*.

### **Education History**

For much of the twentieth century, the dominant American historiography, as exemplified by Stanford's Ellwood Patterson Cubberley, emphasized the rise of American education as a powerful force for literacy, democracy, and equal opportunity, as well as a solid foundation for

higher education and advanced research institutions. It was a tale of enlightenment and modernity triumphing against ignorance, cost-cutting, and limited traditionalism, in which parents attempted to restrict their children's intellectual access to the broader world. The heroes were teachers devoted to the public good, reformers with a broad vision, and popular backing from the civic-minded society. The textbooks encourage pupils to become public school teachers, fulfilling their own civic mission.

Most histories of education in recent years have dealt with institutions or have concentrated on the idea's histories of prominent reformers, but a new social history has lately arisen, focusing on who the students were in terms of socioeconomic background and social mobility. In the United States, attention has often been drawn to minority and ethnic pupils. In the United Kingdom, Raftery et al. examine the history of social change and education in Ireland, Scotland, and Wales, with a focus on nineteenth-century schooling. In the nineteenth century, they built different teaching systems that reflected not just their ties with England, but also major contemporaneous economic and social development. This article aims to provide the groundwork for comparative study by identifying research that has addressed this time, providing short analytical reflections on select significant works, analyzing advances in educational history, and highlighting research gaps [9], [10].

## DISCUSSION

Historians have recently examined the relationship between schooling and urban growth by studying educational institutions as agents in class formation, relating urban schooling to changes in city shape, linking urbanization with social reform movements, and examining the material conditions affecting child life and the relationship between schools and other agencies that socialize the young. The most economically minded historians have attempted to link education to changes in labor quality, productivity and economic growth, and rates of return on investment in education. Claudia Goldin and Lawrence F. Katz's *The Race between Education and Technology*, on the social and economic history of twentieth-century American schooling, is a major recent exemplar.

The "new urban history" originated in the 1950s in the United Kingdom and the 1960s in the United States. It studied the "city as process" and, often using quantitative methods, learned more about the inarticulate masses in cities, as opposed to mayors and elites. It was a seminal, landmark book that sparked interest in quantitative methods, census sources, "bottom-up" history, and the measurement of upward social mobility by different ethnic groups in the 1960s and 1970s. There were no broad social history theories produced to explain urban growth. Urban geography and sociology have been important, as has a concern for workers (rather than labor union leaders), families, ethnic groupings, racial segregation, and women's roles. Historians increasingly see competing groups inside cities as "agents" who determine the course of urbanization. The subfield has thrived in Australia, where most people live in cities.

Agricultural history is concerned with the economic and technical elements, while rural history is concerned with the social component. Burchardt assesses the condition of contemporary English rural history and finds a "orthodox" school focusing on agricultural economic history. This

historiography has made significant progress in quantifying and explaining the output and productivity achievements of English farming since the "agricultural revolution. The orthodox school's celebratory style was challenged by a dissident tradition emphasizing the social costs of agricultural progress, particularly enclosure, which drove poor tenant farmers off the land. Recently, a new school of thought affiliated with the journal *Rural History* has deviated from this agricultural development narrative, developing a broader social history. In respect to these three traditions, Alun Howkins' work has been essential in contemporary history. Howkins, like his forefathers, is restricted by an increasingly antiquated association of the countryside with agriculture. Geographers and sociologists have developed a concept of a "post-productivist" countryside, dominated by consumption and representation, which may have something to offer historians in addition to the well-established historiography of the "rural idyll." Most rural history has focused on the American South, which was overwhelmingly rural until the 1950s, but there is a "new rural history" of the North as well. Farmers retained preindustrial capitalist ideals stressing family and community rather than becoming agricultural capitalists. Rural areas maintained population stability; kinship ties determined rural immigrant settlement and community structures; and the defeminization of farm work encouraged the rural version of the "women's sphere." These findings contrast sharply with those found in both old frontier and new urban history.

In the United Kingdom, social history is connected with the work of E.P. Thompson, specifically, especially his books *The Making of the English Working Class* and *Whigs and Hunters: The Origins of the Black Act*. It emerged after WWII, explicitly opposed to conventional history's concentration on "great men," which it countered with "History from Below". Thus, in the United Kingdom, social history has frequently had a strong political impetus, and can be sharply contrasted with traditional history's (partial) documentation of the exploits of the powerful, within limited diplomatic and political spheres, and its reliance on archival sources and methods (see historical method and archive), which exclude the voices of less powerful groups within society. In order to get a fuller understanding of the past, social history has employed a far broader variety of sources and methodologies than conventional history and source critique. Methods have often included quantitative data analysis and, more crucially, oral history, which provides a chance to gain opinions and experiences of individuals in society that are unlikely to be captured inside archives. Eric Hobsbawm was a significant UK social historian who created substantial social histories of the UK as well as writing on the theory and politics of UK social history. Eric Hobsbawm and EP Thompson both contributed to the groundbreaking *History Workshop Journal*.

During the 1950s and 1960s, social history emerged within West German historiography as a replacement for the discredited national history of National Socialism. Since its inception in the 1960s, the German brand of "history of society" - *Gesellschaftsgeschichte* - has been noted for its application of sociological and political modernization ideas to German history. Hans-Ulrich Wehler (1931-2014) and his Bielefeld School presented modernization theory as a way to transform "traditional" German history, that is, national political history centered on a few "great men," into an integrated and comparative history of German society encompassing societal

structures outside of politics. Wehler relied on Max Weber's modernization theory, as well as ideas from Karl Marx, Otto Hintze, Gustav Schmoller, Werner Sombart, and Thorstein Veblen.

In the 1970s and early 1980s, German social historians headed by Wehler and Jürgen Kocka at the "Bielefeld school" dominated Germany by using both modernization ideas and social scientific methodology. However, beginning in the 1980s, proponents of the "cultural turn" began to attack them for failing to include culture in the history of society, for limiting politics to society, and for reducing humans to institutions. Society historians reversed the orthodox perspectives they critiqued (similar to Marx's inversion of Hegel). As a consequence, the difficulties associated with the critiqued viewpoints were not rectified, but rather flipped on their heads. The conventional emphasis on persons was replaced by a modern emphasis on structures, the traditional emphasis on culture was replaced by a modern emphasis on structures, and traditional emphatic understanding was replaced by modern causal explanation.

Most events in Africa's general social history during the twentieth century pertain to the colonial period, with the exception of Ethiopia and Liberia, which were never colonized. Resistance, independence, rebuilding, self-rule, and the process of contemporary politics, including the foundation of the African Union, are major processes in the continent. Post-colonial milestones towards stability, economic prosperity, and unification have been made with continual advancements. Natural phenomena and their subsequent economic effects have been more pronounced in countries such as Ethiopia, followed by ethnic-based social crises and violence in the twenty-first century—which led to mass migration of youth and skilled workers. Political and economic stability in relation to international donor group measures such as sanctions and subsequent responses from various nationals to such measures, as well as Pan-Africanism, are other dimensions of Africa.

While the study of elites and political institutions has created a large body of knowledge, the effect of social historians since 1960 has switched the attention to ordinary people's politics, particularly voters and collective movements. Political historians reacted by developing the "new political history," which focuses on political cultures. Some scholars have recently used a cultural approach to political history. Some political historians complain that social historians are likely to place too much emphasis on class, gender, and race dimensions, reflecting a leftist political agenda that assumes outsiders in politics are more interesting than actual decision-makers. In the 1960s, social history, with its socialist political roots, tried to relate state power to common experience. By the 1970s, however, social historians had increasingly excluded analyses of state power from their focus. Recently, social historians have engaged with political history through studies of the relationships between state formation, power, and everyday life using the theoretical tools of cultural hegemony and governmentality.

## CONCLUSION

Historical context, rather than state concerns, this branch of history focuses on social structures and the interactions of various groups in society. While the range of documents available is vast, social historians have most often and exhaustively mined tax rolls and censuses; criminal, civil, and ecclesiastical court cases; notarial records, particularly wills; parish registers; property

accounts; guild and union records; and police files. First, social history focuses on broad groups of people in the past rather than simply elites or influential individuals. Social classes, gender, race and ethnic group, and age are all common categories. Three major classical theories of social and historical change emerged: social evolutionism, the social cycle theory, and Marxist historical materialism.

## REFERENCES

- [1] S. S. Kavanagh, C. Monte-Sano, A. Reisman, B. Fogo, S. McGrew, en P. Cipparone, “Teaching content in practice: Investigating rehearsals of social studies discussions”, *Teach. Teach. Educ.*, 2019, doi: 10.1016/j.tate.2019.06.017.
- [2] Joachim Hans, T. Voth, M. Leunig, en Engstrom, “Discussion Papers in Economic and Social History”, *Nat. or Nurtur. Explain. English Wheat Yields Agric. Revolut. Time Work Eighteenth-Century London*, 1995.
- [3] M. Moussaïd, A. N. Campero, en A. Almaatouq, “Dynamical networks of influence in small group discussions”, *PLoS One*, 2018, doi: 10.1371/journal.pone.0190541.
- [4] J. Cohen-Silver, N. Laher, S. Freeman, N. Mistry, en M. Sgro, “Family FIRST, an interactive Risk Screening Tool for Families in a School-Based Pediatric Clinic”, *Clin. Pediatr. (Phila.)*, 2017, doi: 10.1177/0009922816657152.
- [5] Y. An, “A History of Instructional Media, Instructional Design, and Theories”, *Int. J. Technol. Educ.*, 2020, doi: 10.46328/ijte.35.
- [6] T. Koonce, Z. Moore, en G. B. Dallaghan, “Medical students learning to take a complete military history”, *Fam. Med.*, 2021, doi: 10.22454/FAMMED.2021.201979.
- [7] V. Bound Alberti, Fay and Hoyle, “For Peer Review For Modeling R”, *J. Hist. Med. Allied Sci.*, 2020.
- [8] L. B. de Pinho, L. P. Kantorski, en A. M. B. Hernández, “Critical discourse analysis - New possibilities for scientific research in the mental health area”, *Rev. Lat. Am. Enfermagem*, 2009, doi: 10.1590/s0104-11692009000100020.
- [9] C. A. Melton, O. A. Olusanya, N. Ammar, en A. Shaban-Nejad, “Public sentiment analysis and topic modeling regarding COVID-19 vaccines on the Reddit social media platform: A call to action for strengthening vaccine confidence”, *J. Infect. Public Health*, 2021, doi: 10.1016/j.jiph.2021.08.010.
- [10] S. D. Easton, J. Kong, M. C. Gregas, C. Shen, en K. Shafer, “Child sexual abuse and depression in late life for men: A population-based, longitudinal analysis”, *Journals Gerontol. - Ser. B Psychol. Sci. Soc. Sci.*, 2019, doi: 10.1093/geronb/gbx114.



## CHAPTER 10

### DEMOGRAPHIC HISTORY; THE RECONSTRUCTION OF THE PAST HUMAN POPULATION

---

Dr. Madhukar mishra, Assistant Professor  
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India  
Email Id:madhukar.mgmt@sanskriti.edu.in

#### ABSTRACT:

Historical demography has contributed significantly to the advancement of demography. Historical demography helps us obtain a better understanding of demographic patterns in modern cultures and the future by enhancing our knowledge of demographic behavior and population changes in the past. Age, race, ethnicity, gender, marital status, income, education, and occupation are some examples of demographic information. With survey questions, you may quickly and efficiently gather this sort of information.

#### KEYWORDS:

Demographic History, Family Reconstitution, Global Population, Historical Demographers, Seventeenth Century.

#### INTRODUCTION

Demographic history is the reconstruction of the historical human population. There are significant gaps in our record of demographic history due to the paucity of population data before to the 1950s. Estimates, models, and extrapolations must suffice for historical demographers. Population by continent as a proportion of global population (1750-2005) graph.

#### The World's Historical Population

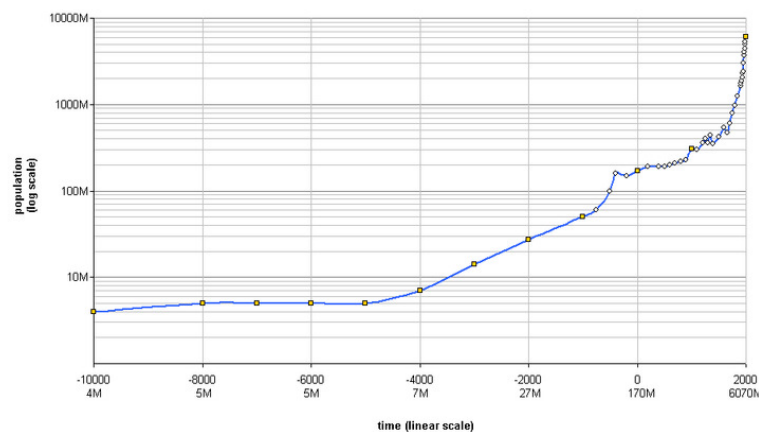
Colin McEvedy and Richard Jones used gorilla and chimp population densities of 1/km<sup>2</sup> and 3-4/km<sup>2</sup>, respectively, to estimate the ancestral population of anatomically modern humans, then assumed that as *Homo erectus* moved up the food chain, they lost an order of magnitude in density. *Homo erectus* might have numbered roughly 1.7 million individuals in a habitat of 68 million km<sup>2</sup> ("the Old World south of latitude 50° north, minus Australia"). After being supplanted by *Homo sapiens* and expanding into the new global and de-glaciated area, the global population approached four million individuals by 10,000 BC. McEvedy and Jones propose that our predecessors' food-gathering forebears reached their limit after occupying the maximum accessible range, with continued population increase necessitating food-producing activities [1], [2].

Around 5000 BC, the first population "upswing" occurred. The global population increased by 50% in the fifth millennium BC, and then by 100% per millennium until 1000 BC, reaching 50 million people. Growth rate peaked after the beginning of the Iron Age, with a 500-year doubling period. However, development slowed between 500 BC and 1 AD, then stopped about 200 AD (Figure.1). This "primary cycle" was limited to Europe, North Africa, and mainland Asia at the

time. From roughly 900 AD, McEvedy and Jones suggest a parallel, "medieval cycle" driven by feudal Europe and Song China.

The global population expanded slowly from 500 to 900, then skyrocketed between 900 and 1300, when the population doubled. The Black Death, which moved from Asia to Europe, caused a population decline in the 14th century. This was followed by a 300-year era of slow development. From the early modern era, 1500-1800, John F. Richards calculated the following global populations. 400-500 million people in the globe. 500-600 million people in the globe. 600-700 million people live in the globe now. 850-950 million people in the globe in 1800.

The global population began a phase of rapid increase in the 18th century. In the second part of the nineteenth century, Europe's population grew at a pace of ten thousand people each year. During the twentieth century, European population growth slowed and was surpassed by a significant acceleration in growth rates on other continents, which reached 21 per thousand per year in the final 50 years of the millennium. Between 1900 and 2000, the world's population expanded by 277%, doubling from 1.5 billion to 6 billion. The European component climbed by 124%, while the remaining components increased by 349%.



**Figure 1: Population of the world: Diagram showing the overview of the world population from 10,000BC to 2000AD.**

In 1500, there were about 100 million Indians. Under the Mughal Empire, the population increased to 160 million in 1700 and 185 million in 1800. For its time, Mughal India had a relatively high degree of urbanization, with 15% of its inhabitants residing in urban centers, which was more than the proportion of the urban population in contemporaneous Europe at the time and higher than that of British India in the nineteenth century. According to the 1881 census, the population of the British Raj reached 255 million [3], [4].

Since 1881, studies of India's population have focused on total population, birth and death rates, growth rates, geographic distribution, literacy, the rural-urban divide, cities of a million people, and the three cities with populations of more than eight million people: Delhi, Greater Mumbai (Bombay), and Kolkata (Calcutta). Mortality rates declined between 1920 and 1945, owing mostly to biological vaccination. Rising earnings and better living circumstances, increased

nutrition, a safer and cleaner environment, and better government health regulations and medical services were other contributors.

Congestion and overcrowding are exacerbated in urban and industrial locations by... tight sites, high land prices, and the worker's need to reside near his workplace. Houses in the busiest areas are constructed close together, eave to eave, and usually back to back. Indeed, space is so scarce that twisting paths are the only way to get to the residences instead of streets and highways. Sanitation neglect is often shown by mounds of rotting rubbish and pools of sewage, while the lack of latrines contributes to general air and soil pollution.

## China

China has the oldest bureaucratic records of any government. Chinese imperial exams, for example, may be traced back to 165 AD. Angus Maddison, a British economist, approximated Asia's previous populations using a rigorous review of China's bureaucratic records and the country's past GDP. China had a population of around 100 million people in the 15th century (Table.1). China witnessed rapid population growth under the Ming (1368-1644) and Qing (1644-1911) periods. Between 1749 and 1811, the population almost doubled, from 177 million to 358 million. Agriculture advancements in China make feeding such a rising population feasible. However, by 1815, rising rice costs forced landless families to prioritize feeding male newborns, resulting in a rise in infant female mortality [5], [6]. Due to their better economic resources, middle-class families did the reverse, and their baby female death rate decreased. The growing cost of rice also had an impact on adult demographics, with adult male death rates increasing faster than adult female mortality rates. China's population growth continues throughout the twenty-first century. The nation was still grappling with the difficult problem of feeding its ever-expanding population. With the establishment of China's one-child policy in 1979, severe reform was implemented.

**Table 1: Population of Asia: Table summarized the data of the population of the Asia.**

Year	1	1000	1500	1600	1700	1820
China	59.6	59.0	103.0	160.0	138.0	381.0
India	75.0	75.0	110.0	135.0	165.0	209.0
Japan	3.0	7.5	15.4	18.5	27.0	31.0
Korea	1.6	3.9	8.0	10.0	12.2	13.8

Indonesia	2.8	5.2	10.7	11.7	13.1	17.9
Indochina	1.1	2.2	4.5	5.0	5.9	8.9
Other East Asia	5.9	9.8	14.4	16.9	19.8	23.6
Iran	4.0	4.5	4.0	5.0	5.0	6.6
Turkey	6.1	7.3	6.3	7.9	8.4	10.1
Other West Asia	15.1	8.5	7.5	8.5	7.4	8.5
Total Asia	174.2	182.9	283.8	378.5	401.8	710.4

## DISCUSSION

It is common to distinguish historical demography from demographic or population history. Strictly defined, historical demography is the application of a variety of traditional demographic approaches to data sets from the past that are sufficiently accurate for study. Such data sets might be vital records or censuses, although most of the time, especially if compiled in the nineteenth century, they would not have been developed for the goal of demographic research. Among the many documented sources utilized by historical demographers, parish registers, militia or tax lists, testamentary records, and genealogies have been the most significant [7].

Demographic history, although subsuming historical demography as a discipline of study, is broader in scope, concerned with chronicling the influence of demographic processes on society and economy as well as quantifying and accounting for demographic change per se. For example, demographic historians would be more interested in investigating the consequences of massive demographic losses, such as the effects of plague outbreaks in mid-fourteenth century Europe on the later medieval economy and values, or the consequences of the introduction of Old-World diseases into the Americas on New World civilizations. Historical demographers would be more interested in addressing the technical issues of measuring and evaluating the accuracy of estimates of the ensuing mortalities connected with such catastrophic incidents or phases [8].

While the above definitional distinctions may seem apparent, the differences between the techniques and their practitioners might be relatively subdued in practice. However, this

examination will not include a review of the history of demographic thinking or approaches that have formed another set of historical concerns for demographic practice. Most of the influential pioneering demographers since the seventeenth century, such as John Graunt, William Petty, Richard Cantillon, Johann Süssmilch, Adolphe Quételet, William Farr, Jacques Bertillon, Wilhelm Lexis, and Alfred Lotka, were interested in developing technical means to better understand the demography of their own times rather than developing a set of procedures for the study of specific demographic pasts. However, it will be crucial to examine how historical demography got incorporated into the social sciences in general, as well as why a self-conscious historical demography formed in the quarter-century after World War II.

Historical demography gained official recognition initially in France, at the Institute National d'Études Démographiques (INED), where Louis Henry began study on current fertility and fecundity following World War II. He was hampered in his investigations because, by the mid-twentieth century, the states that collected the most reliable vital statistics had populations that controlled their fertility, whereas those that had "natural fertility" did not have well-organized and accurate systems of vital registration. As a result, he was captivated to documents from Europe's distant past.

First, Henry used genealogical data from the Genevan bourgeoisie from the sixteenth to the seventeenth centuries to discover, among other things, that these families were already employing some type of birth control by the late seventeenth century. Following that, in 1958, he made a genuinely groundbreaking step by reconstructing the lives of the individual families who lived in the Normandy parish of Curial in the eighteenth-century using events documented in the parish register. The technique he developed became known as family reconstitution, and it established a method for using data sets accumulated in the parochial registers of the Christian Church to calculate detailed and accurate measures of fertility, mortality, and natality for the centuries preceding state-based systems of census taking and vital registration for the first time.

Prior to Henry's breakthrough, historical demography had no clear way of assessing demographic stocks and flows, which were required for the computation of crude and age-specific rates in the absence of censuses and vital registration. Henry's reconstitution approach enabled the development of a set of guidelines for determining the length of time that a certain family may be considered under observation. The approach was immediately adopted and improved for use on English parish records dating back to the late 1530s. The first of these English studies on the Devon parish of Colyton was finished in 1966 by E. A. Wrigley, an economic historian and geographer at Cambridge University. The results of this research drew a lot of interest since it seemed that the parishioners of Colyton were restricting their fertility inside marriage in the late seventeenth century and lowering general fertility by considerably boosting female marriage ages [9], [10].

Using parish registries, a considerable number of reconstitution studies from different European nations were undertaken during the next three decades. France and England continue to have the greatest national samples, but there are considerable totals from Germany and an increasing number from Spain and Scandinavia. One recurring issue in these research is the examination of marital fertility. Even though the societies in consideration all exhibited "natural fertility"

features (i.e., no propensity toward parity dependent control or "stopping" behavior), levels of marital fertility varied significantly. In the seventeenth century, for example, spousal fertility in Belgian Flanders was 40% greater than in England, despite the fact that the two areas are just a few miles apart across the English Channel. Similarly, spousal fertility in Bavaria was over 50% greater than in East Friesland in the eighteenth and nineteenth centuries. Family reconstitution enabled a comparison of the intervals between marriage and first birth with those between first and second birth, and a comparison of inter-birth intervals following the birth of infants who died within the first year of life with those following births that survived at least through the first year of life with those following births that survived at least through the first year of life.

Family reconstitution also allowed for a closer examination of John Hajnal's fundamental research on the peculiarity of European marriage patterns. In the early stages of historical demography's emergence as a distinct sub-discipline, the 1965 paper drew attention to a marriage pattern characterized by late female marriage and a high proportion of women remaining permanently single, based primarily on evidence from nineteenth-century northern and western European censuses. This trend does not seem to exist in any other significant geographical area. Marriage ages could be calculated by linking individuals from their baptism to their first marriage, demonstrating that Hajnal's geography of marriage had a deeper chronological presence and was detectable at least from the early seventeenth century and had not emerged as a result of social and economic changes downstream from or associated with rapid urbanization and industrialization after 1750.

Family reconstitution revealed a wealth of knowledge on European people throughout the pre-statistical period. However, it was a strategy that had several drawbacks. It took a long time to complete and requires exceptionally well-maintained parish registries to get accurate findings. As a result, even in relatively well-researched settings such as England, fewer than 40 parishes out of 10,000 have been investigated demographically using this method; in France, a major project using family reconstitution overseen by Henry was based on a sample of only one percent of 40,000 French rural parishes. The rules of family reconstitution cause the majority of demographic data to accumulate around individuals who do not migrate, raising the possibility that the results are biased toward the immobile, especially in societies with high rates of movement among parishes, such as England. This error also implies that the demographic features of highly mobile metropolitan populations have received significantly less attention than those of rural and small-town settings. The most fundamental obstacle, however, stems from the fact that family reconstitution makes it impossible to calculate aggregate metrics such as crude birth and death rates, reproduction indices, or natural growth. In the 1970s and 1980s, the Cambridge Group for the History of Population and Social Structure focused on finding a solution to this challenge.

## CONCLUSION

Demography needs theoretical underpinnings. It does not need theory as a goal in and of itself, nor does it require significant theories to provide the data on events and states that constitute the foundation of a science whose mission it is to characterize populations and population dynamics. Demographics include any statistical component that influences population growth or decrease,

but five characteristics are especially important: population size, density, age structure, fecundity (birth rates), mortality (death rates), and sex ratio. Demography's scope also includes population distribution, qualitative features of demographic data, family planning, population policy, population growth, demographic aspects of housing, and the demographic aspects of saving and investing.

## REFERENCES

- [1] A. Eriksson *et al.*, “Late Pleistocene climate change and the global expansion of anatomically modern humans”, *Proc. Natl. Acad. Sci. U. S. A.*, 2012, doi: 10.1073/pnas.1209494109.
- [2] A. Modi *et al.*, “Combined metagenomic and archaeobotanical analyses on human dental calculus: A cross-section of lifestyle conditions in a Copper Age population of central Italy”, *Quat. Int.*, 2021, doi: 10.1016/j.quaint.2021.12.003.
- [3] G. Grupe en H. H. Krüger, “Feeding ecology of the stone and pine marten revealed by element analysis of their skeletons”, *Sci. Total Environ.*, 1990, doi: 10.1016/0048-9697(90)90195-Z.
- [4] R. J. DiNapoli, E. R. Crema, C. P. Lipo, T. M. Rieth, en T. L. Hunt, “Approximate Bayesian Computation of radiocarbon and paleoenvironmental record shows population resilience on Rapa Nui (Easter Island)”, *Nat. Commun.*, 2021, doi: 10.1038/s41467-021-24252-z.
- [5] G. Barrientos en W. B. Masse, “The Archaeology of Cosmic Impact: Lessons from Two Mid-Holocene Argentine Case Studies”, *J. Archaeol. Method Theory*, 2014, doi: 10.1007/s10816-012-9149-0.
- [6] F. A. Karakostis en K. Harvati, “New horizons in reconstructing past human behavior: Introducing the ‘Tübingen University Validated Entheses-based Reconstruction of Activity’ method”, *Evolutionary Anthropology*. 2021. doi: 10.1002/evan.21892.
- [7] A. Lalis *et al.*, “Phylogeography and demographic history of Shaw’s Jird (*Meriones shawii* complex) in North Africa”, *Biol. J. Linn. Soc.*, 2016, doi: 10.1111/bij.12725.
- [8] M. Levine en W. Taylor, “The Upside of Down: Disaster and the Imagination 50 Years On”, *M/C J.*, 2013, doi: 10.5204/mcj.586.
- [9] C. Çakırlar, F. J. Koolstra, en S. Ikram, “Tracking turtles in the past: zooarchaeological evidence for human-turtle interactions in the ancient Eastern Mediterranean”, *Antiquity*, 2021, doi: 10.15184/aqy.2020.95.
- [10] L. B. Scheinfeldt, S. Soi, en S. A. Tishkoff, “Working toward a synthesis of archaeological, linguistic, and genetic data for inferring African population history”, *Proceedings of the National Academy of Sciences of the United States of America*. 2010. doi: 10.1073/pnas.1002563107.

## CHAPTER 11

### A BRIEF OVERVIEW OF THE CHILDHOOD HISTORY

---

Manoj Sharma, Assistant Professor  
 Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India  
 Email Id:manoj.soth@sanskriti.edu.in

#### ABSTRACT:

Because history is so broad, understanding about many aspects of our past helps us become more developed, well-versed people. The tales that characterize our history educate us about pleasure and pain, from inspirational and uplifting to heartbreaking and immoral; as a result, children will learn to discriminate between good and evil. The "golden age" of childhood has been described as middle childhood. During this time, children are generally healthy. Growth rates stall, and youngsters begin to gain 5-7 pounds of weight and 2 inches of height every year. As their torsos lengthen, many youngsters begin to thin down.

#### KEYWORDS:

Childhood History, Child Rearing, Early Modern, Nuclear Family, Twentieth Century.

#### INTRODUCTION

Since the extremely influential book *Centuries of Childhood*, published in 1960 by French historian Philippe Ariès, the history of childhood has been a subject of study in social history. He contended that the idea of "childhood" was invented by contemporary civilization. Ariès investigated artworks, gravestones, furniture, and school records. He discovered that until the 17th century, children were shown as little adults. Other researchers have stressed how child upbringing in the medieval and early modern periods was neither inattentive, neglectful, nor violent. According to historian Stephen Wilson, real child-rearing techniques constituted reasonable conduct in the setting of pre-industrial poverty and high infant mortality (with a third or more of the newborns dying). He cites intense parental care during illness and sadness at death, parental sacrifices to enhance child welfare, and a widespread cult of infancy in religious practice [1], [2].

Historians formerly considered that conventional households in the preindustrial period consisted of the extended family, with grandparents, parents, children, and sometimes additional relatives all living together and dominated by an aged patriarch. There were cases of this in the Balkans, as well as in aristocratic households. However, in Western Europe, the normal structure was the simpler nuclear family of a husband, wife, and their offspring (and sometimes a servant, who might be a relative). Children were often sent out as slaves to relatives in need of assistance. There was a paradigm of separate phases of life in medieval Europe that defined when childhood started and ended. A new baby was a significant occasion. Nobles quickly began to consider marriage arrangements that would benefit the family. Birthdays were minor celebrations since the children celebrated the feast day of the saints after whom they were named. Both church law



and common law considered children to be equal to adults in certain ways but different in others [3], [4].

Until the nineteenth century, the great majority of children's education was solely the responsibility of their families. During the Middle Ages, large cathedrals ran schooling programs for small groups of adolescent males with the goal of producing priests. Universities began to sprout up to teach surgeons, attorneys, government officials, and (most notably) priests. Around 1100, the first universities appeared: the University of Bologna in 1088, the University of Paris in 1150, and the University of Oxford in 1167. Students as young as 13 joined and remained for 6 to 12 years.

### **Periods of the early modern period**

During the Elizabethan era in England, the transmission of social norms was a family affair, and children were taught the basic etiquette of proper manners and respecting others. Some boys attended grammar school, usually taught by the local priest. During the 1600s, a shift in philosophical and social attitudes toward children and the notion of "childhood" began in Europe. The English philosopher John Locke was extremely significant in establishing this new approach toward infants, particularly with reference to his notion of the *tabula rasa*, which he promoted in his 1690 *An Essay Concerning Human Understanding*. *Tabula rasa* was the belief in Locke's philosophy that the (human) mind is born with a "blank slate" without rules for processing data, and that data are added and rules for processing are established purely by one's sensory experiences. A consequence of this belief was that the kid's mind was born blank, and it was the parents' responsibility to instill the youngster with right ideas. Locke himself emphasized the importance of providing children with "easy pleasant books" to develop their minds rather than forcing them: "children may be cozened into a knowledge of the letters; be taught to read, without perceiving it to be anything but a sport, and play themselves into that which others are whipped for [5], [6].

During the early age of capitalism, the growth of a sizable commercial middle class, primarily in the Protestant nations of Holland and England, gave birth to a new family philosophy centered on child rearing. Puritanism emphasized the significance of individual salvation as well as care for children's spiritual well-being. It was commonly acknowledged that children had rights on their own behalf. This includes impoverished children's rights to food, community participation, education, and job training. The destitute Relief Acts of Elizabethan England assigned duty for caring for all destitute children in the region to each parish.

### **Early Modern English Childhood**

Throughout the Early Modern Period, children was divided into many stages: adolescence, working and family jobs, education, sexual connections, and marriage. However, the ages used to define these various stages of growth were arbitrary. Each individual passed through these phases throughout their lives, regardless of the age designations of each developmental stage. This study will concentrate on the phases of infancy in early modern England, especially the mid-sixteenth to mid-seventeenth centuries.

Adolescence was a brief stage in a child's life. Many historians doubt the abrupt shift into adulthood. Philippe Aries conducted a study on childhood and argued that adolescence was almost unknown in theory and practice, stating that once a child reached the age of six or seven, they would enter the adult world. Other historians have argued that "adolescence - the blossoming or lustful age could begin at the age of 9 but also at 14; you could span the years between 14, or 18, and up to 25, 28, or simply until marriage." As a result, historians disagree on this arbitrary interpretation. Regardless, despite age variations, there are certain broad categories that are rather all-encompassing.

A widely held notion among theorists portrays human inclinations as essentially immoral beginning in adolescence, particularly in newborns, children, and youth. This is related to the thought of the Greek physician, Galen. Galenic physiology held that humans went through four distinct ages, each governed by a different humour. "Small infants were dominated by the blood humour; mature persons were governed by the black choler; and old age by the phlegm. Youth was governed by the red choler, which was also associated with hotness and dryness, with the summer season, and with fire [6], [7].

This anger and rashness associated with childhood adolescents culminated in a religious association with sin. As a result, as part of the Catholic role in parenthood, parents were responsible for providing their children with "constant and diligent nurturing, strict discipline, and a proper education," without which their children would be tempted to do wrong. Furthermore, about half of children died before the age of ten, so parents required strict discipline and avoided using too much affection, which only increased the children's respect for their parents. Regardless of how these negative theories correlated with adolescence, these behaviors were sometimes acceptable because the general consensus was that these behaviors would eventually disappear with time, so not all associations with adolescence were unfavorable. It was important, however, that parents' guide their children through these difficult stages of adolescence to ensure complete elimination of these tendencies. Children were expected to help with family work from a very young age; these children were also expected to continue helping the family until they were able or willing to leave the house. As they grew, children were given more physically demanding or harder jobs; additionally, boys and girls had different tasks growing up that normally fit within tasks they would have to perform later in life.

Children did have year-round jobs within the household, such as "fetching water and gathering sticks for fuel, going on errands, assisting mothers in milking, preparing food, cleaning, washing, and mending." These tasks varied depending on the region each family lived in; rural families taught children how to spin and card, and some girls were educated in stocking-knitting, hand-knitting, and lacemaking. Younger children helped with harrowing, scaring birds away from corn, pulling weeds, gathering fruits, and spreading dung for food. During the winter, children still assisted their parents by "threshing, stacking sheaves, cleaning the barn, and, in places and soils that required it in the winter, ploughing as well [7], [8]. Children learned the importance and value of working by assisting in familial chores; not only was this essential to development, but it also provided funds for poor families. From the sixteenth century to the first half of the seventeenth century, the population of England doubled, reaching 5 million. As the population

grew, so did poverty; children were more vulnerable to poverty, which explains why working was so important; if children were not helping the family, the family would suffer. There were differences in jobs based on gender. One account recalls that their sister was taught to read, knit, do needle work, and spin. Not only that, but young girls also assisted in housework with washing, marketing, and preparing food. From this, one can infer that these jobs were typically given to women as this correlated with tasks they would be performing later in life.

In England, men had societal advantages that included a stable education for the majority of their early life because they lived in a patriarchal society, whereas women were typically educated in more remedial tasks that would assist them in being homemakers or having basic jobs. For men, their education primarily consisted of preparing them for future careers in diverse fields. Professions associated with “higher learning, the church, law, medicine, business and crafts, military service, the Navy and husbandry,” were deemed appropriate for men. The number of schools greatly increased in the seventeenth century, providing more access for elementary and higher education. These were typically boarding schools, but there were women scattered around the country that taught basic reading and literacy to families who could not send their sons far away. Because of the easy access to schooling, many men were educated and able to obtain higher-level jobs. Liberal educational programs in England intended to prepare “gentlemen for Parliament, the pulpit, and the bar; for the management of private estates and public works for the professions and scholarship.” Because of the abundant opportunities, men rose to positions of power, whether it be in the household or politics.

Marriage followed courtship and was extremely important in early modern society, with some historians believing that it was one of the most important processes in obtaining adulthood. It “involved the formation of a separate household which performed a multiplicity of social and economic roles - it was a locus of male authority and rule, and a unit of procreation, consumption, and production.” Even though the patriarchal structure of marriage was important, there were limitations. There were many social expectations, particularly for women, regarding marriage, and the expectations of sexual habits surrounding married women resulted in certain attitudes to form around female youth. In early modern England, childhood had multiple stages, each of which had specific characteristics that were followed by jobs or responsibilities for family members. Women and men had similar characteristics in adolescence, but as they grew older, both split ways to take on their gender-specific roles, implementing the idea of a patriarchal society.

### **The Age of Enlightenment**

Reynolds highlighted the inherent elegance of children in his paintings during the Age of Innocence, about 1785/8. During the Enlightenment and the Romantic period that followed, the modern notion of childhood with its own autonomy and goals began to emerge. Jean Jacques Rousseau formulated the romantic attitude toward children in his famous 1762 novel *Emile: or, On Education*, building on the ideas of John Locke and other 17th-century thinkers, Rousseau described childhood as a brief period of sanctuary before people face the perils and hardships of adulthood.”

The idea of childhood as a locus of divinity and innocence is expanded upon further in William Wordsworth's "Ode: Intimations of Immortality from Recollections of Early Childhood," the imagery of which he "fashioned from a complex mix of pastoral aesthetics, pantheistic views of divinity, and an idea of spiritual purity based on an Endemic notion of pastoral innocence infused with Neoplatonic notions of reincarnation." These new attitudes can be seen in the dramatic increase in artistic depictions of children at the time; instead of depicting children as small versions of adults typically engaged in 'adult' tasks, they were increasingly shown as physically and emotionally distinct and were frequently used as an allegory for innocence. Sir Joshua Reynolds' vast portraits of children vividly demonstrates the more enlightened ideas regarding young children; his 1788 painting *The Age of Purity*, stresses the purity and natural elegance of the posing kid and quickly became a popular favorite. Building on Locke's theory that all minds begin as blank slates, the eighteenth century saw a marked increase in easier-to-read children's textbooks, as well as publications such as poems, stories, novellas, and games aimed at the impressionable minds of young learners, which promoted reading, writing, and drawing as central forms of self-formation for children [9], [10]. During this period, children's education became more common and institutionalized in order to supply the church and state with functionaries to serve as their future administrators. Philanthropists established small local schools where poor children learned to read and write, while the sons and daughters of the noble and bourgeois elites were given separate educations at the grammar school and university.

### **Legal rights of children**

With the onset of industrialization in England, a growing divergence between high-minded romantic ideals of childhood and the reality of the growing magnitude of child exploitation in the workplace became increasingly apparent. Although child labor was common in pre-industrial times, children would generally help their parents with farming or cottage crafts, but by the late 18th century, children were specially employed at factories and mines, as chimerae, and as chimerae, children were specially employed at factories and mines, and as chimerae.

As the century wore on, the contradiction between the conditions on the ground for children of the poor and the middle-class notion of childhood as a time of innocence led to the first campaigns for the imposition of legal protection for children. Reformers attacked child labor from the 1830s onward, bolstered by the horrific descriptions of London street life by Charles Dickens. The campaign that led to the Factory Acts was spearheaded by rich philanthropists of the era, especially Lord Shaftesbury, who introduced Bills in Parliament to mitigate the exploitation of children at the workplace. In 1833 he introduced the Ten Hours Act 1833 into the Commons, which provided that children working in the cotton and woolen industries must be aged nine or above; no person under the age of eighteen was to work more than ten hours a day or eight hours on a Saturday; and no one under twenty-five was to work nights. Legal interventions throughout the century increased the level of childhood protection, despite the prevalence of the Victorian *laissez-faire* attitude toward government interference. In 1856, the law permitted child labour past age 9 for 60 hours per week. In 1901, the permissible child labor age was raised to 12.

## **Modern Childhood**

The modern attitude to children emerged by the late 19th century; the Victorian middle and upper classes emphasized the role of the family and the sanctity of the child – an attitude that has remained dominant in Western societies ever since. This can be seen in the emergence of the new genre of children's literature. Instead of the didactic nature of children's books of a previous age, authors began to write humorous, child-oriented books, more attuned to the child's imagination. Tom Brown's School Days by Thomas Hughes appeared in 1857, and is considered as the founding book in the school story tradition. Lewis Carroll's fantasy Alice's Adventures in Wonderland, published in 1865 in England, signaled the change in writing style for children to an imaginative and empathetic one. Regarded as the first "English masterpiece written for children" and as a founding book in the development of fantasy literature, its publication opened the "First Golden Age" of children's literature in Britain and Europe that continued until the early 1900s.

## **Compulsory Education**

The market economy of the nineteenth century enabled the concept of childhood as a time of fun and happiness, with factory-made dolls and doll houses delighting the girls and organized sports and activities for the boys. Sir Robert Baden-Powell founded the Boy Scouts in 1908, which provided young boys with outdoor activities aimed at developing character, citizenship, and personal fitness qualities. The nature of childhood on the American frontier is disputed. Historians Katherine Harris and Elliott West argue that rural upbringing allowed children to break free from urban hierarchies of age and gender, promoted family interdependence, and in the end produced children who were more self-reliant, mobile, adaptable, and receptive.

## **Creativity**

In mid-20th century America, there was intense interest in using institutions to support the innate creativity of children. It helped reshape children's play, the design of suburban homes, schools, parks, and museums. Producers of children's television programming worked to spark creativity. Educational toys designed to teach skills or develop abilities proliferated. For schools there was a new emphasis on arts as well as science in the curriculum. The emphasis was reversed in the 1980s, as public policy emphasized test scores, school principals downplayed anything that was not being scored on standardized tests. After 2000 some children became mesmerized by their cell phones, often checking their text messages or Facebook page. Checking Facebook and responding to text messages is a form of participatory culture. Participatory culture is engaging with media and developing one's voice and identity. By doing so, children are able to develop their voices and identities in a space separate from adults (Henry Jenkins). According to the Convention on the Rights of the Child (UNCRC), children have the right to participate online with matters concerning them. They also have the right to give their opinions about certain matters, and these opinions should be heard by adults. Engaging in the digital environments gives children the access to worldwide issues, and also gives them the ability to decide what parts of their lives they want to keep private, and what parts they want to make public.

## **World outside of the West**

The modern concept of childhood was copied by non-Western societies as they modernized, with Japan at the forefront. Meiji era leaders decided that the nation-state had the primary role in mobilizing individuals - and children - in service of the state, and the Western-style school was introduced as the agent to achieve that goal. By the 1890s, schools were generating new sensibilities regarding childhood.

## **Historians and Childhood History**

According to professional historians who now occupy that field, children and childhood were long ignored in professional history writing. For example, historians Elliott West and Paula Petrik wrote that "adults receive virtually all of the attention of those telling the stories of past societies while boys and girls, if mentioned at all, appear usually as passive and peripheral creatures, pliant parties to forces beyond their control or amusing figures playing at the edges of society." The history of childhood has become a subfield of social history in its own right in the twentieth century, with an expressed commitment to bring young, often marginalized, people into historical narratives. Practitioners argue that history is less accurate if it does not take young people's presence into account, and that despite often being less powerful than adults, children can act with historical agency themselves.

## **DISCUSSION**

Children's history, in particular, is said to have a "source problem" because children have not left behind the same types of written historical records as adults. Some historians promote the idea that drawings by historical children can be used as historical sources to help understand more about the experiences and opinions of young people in the past. Historian Jack Hodgson argues that although drawings often have a degree of ambiguity owing to the need to be legible, drawings can be used as historical sources to help understand more

Aries saw a shift in attitudes toward children in the seventeenth century, when artists began depicting children as persons. The only kid painting throughout the Middle Ages was Jesus, who was shown as a rigid and childlike newborn. According to Aries, the seventeenth century was a crucial turning point in European history in terms of attitudes toward children, as well as the beginning of modern childhood, which began to resemble twentieth-century childhood. Aries established a dark mythology in the historical community and in the minds of the general public with his unfavorable judgment about children in the past [11].

## **The Legend of the Black Man**

During the 1970s, a wave of academics looked at childhood in ways different than Ariès's, yet they all arrived to the same overall result. They both agreed that childhood was a contemporary phenomenon, but they disagreed significantly on how it was discovered. In their attempt to locate compassion for children in the past, researchers explored and poked the terrain of child abandonment, family arrangements, romantic love between parents, and economic, social, and demographic aspects. Lloyd deMause determined in his 1974 *History of Childhood* that love for children did not exist in antiquity, since child abandoning was frequent among the impoverished

until the fourth century b.ce. He also saw a panorama of child abuse and cruelty that lasted till the very contemporary day.

According to Canadian historian Edward Shorter, the fundamental components of contemporary childhood were romantic love, economic freedom, and the nuclear family. Romantic love between spouses was required before parents could love their children. Around 1750, this requirement was satisfied when marriages were no longer organized for economic reasons. As a consequence, parents grew more worried about their children. The emergence of capitalism and the start of the Industrial Revolution allowed young men to find employment outside the family farm or company and become monetarily independent of their families, resulting in free choice in marriage. Individualism enabled couples to establish their own nuclear families, consisting only of parents and children, and providing a safe haven for children from the adult world, where parents could devote their time and energy to their children without the influence of extended family and neighbors.

According to the English historian Lawrence Stone, the nuclear family adoring its offspring has a longer evolutionary history. Stone observes a shift in the organization of English families from an open lineage household one with three or more generations and open to neighbors and distant kin--to the closed, domesticated nuclear family between 1450 and 1800. This was simply two generations, parents and children, with the parents lavishing love on their offspring. The closed, domesticated nuclear family arose concurrently with what Stone refers to as "affective individualism," which allowed for personal choice in marriage partners and resulted in a growing affection for members of the nuclear family (including a recognition of each's uniqueness), particularly children. Stone discovered that the free market economy (and subsequent Industrial Revolution) and other social factors, such as the ability of more people to leave rural communities, where they had previously been dependent on family and neighbors, and move to cities, where they were economically independent, and marry a partner of their choice, were important stimulants for the closed, domesticated nuclear family.

Stone adds that the eighteenth century saw a demographic shift in addition to economic and social issues. Mortality rates, particularly among youngsters, have begun to fall. This was a significant component since it allowed parents to feel more affectionate toward their children. Previously, the emotional load of childhood loss was thought to be a cause for parents to be cold and aloof from their children. The French historian Elisabeth Baiter expanded on Shorter and Stone's economic and sociological analysis in her 1981 book *The Myth of Motherhood*, concluding that the Industrial Revolution resulted in a separation of realms and roles between dads and mothers. Men migrated to the public sphere of the employment in early nineteenth-century bourgeois society, whilst women retired to the home and committed their time to becoming mothers and homemakers. In France, the mother no longer had to labor outside the home and could breast-feed her children instead of sending them to wet nurses in the countryside, which dark tale historians saw as proof of apathy. Baiter's bourgeois mother was able to pay more attention to her children and shield them from the outer world. This idealized picture of motherhood--and childhood--is often connected with the Romantic era, which lasted from the 1830s through the 1840s. Simon Schema (1987) uncovered a childhood paradise that

existed in the Dutch Republic during the seventeenth century among the middling class. According to iconographic interpretation and medical and pedagogical advice books, Dutch women of this era breastfed their children personally, showered them with love and care, gave them toys, and offered a decent education within their financial means. Childhood, according to these historians, was created gradually between 1600 and 1850.

### **The Legend of White**

The discussion over childhood took a new direction in the 1980s. Historians focused on new sources and produced disparate findings. The English historian Alan Macfarlane provided demographic evidence demonstrating greater consistency in household make-up and emotional engagement in family members over a five-hundred-year period than the significant shifts observed by Stone in his 1986 *Marriage and Love in England: Modes of Reproduction*. Macfarlane traced the origins of the English nuclear family back to the middle Ages, arguing that, according to Stone, the market economy and Industrial Revolution were the product of individualism and personal choice in marriage rather than stimulants for them.

### **Linda Pollock's Forgotten Children:**

*Parent-Child Relations from 1500 to 1900*, published in 1983, and her 1987 *A Lasting Relationship: Parents and Their Children through Three Centuries*, published in 1987, dealt further blow to the view of childhood as a recent phenomenon. Based on diaries and letters, she concluded that parental devotion and concern were constant features from the late middle Ages to the nineteenth century. Economic reasons such as scheduled marriages and demographic issues like as high mortality rates, according to Pollock, had less impact on attachment in parent-child relationships than black legend historians assumed. When their children were unwell, their parents showed enormous concern and utilized all means at their disposal to treat them. However, the difficulty with sources like personal records is that they only provide insight into the upper strata of society. Because the majority of Europeans could not read or write in the early modern era, historians are forced to hypothesize.

The issue of antiquity and the middle Ages was reopened by this new information emphasizing continuity in the early modern era. Historians have been creative in their interpretations despite having less materials to explore. John Boswell revisited child abandonment in late antiquity in his 1988 book *The Kindness of Strangers*, arguing that the practice of leaving infants at the threshold of a monastery was not an act of indifference or lack of care, as Lloyd de Mause had determined. It was mainly done by the destitute in the hope that their babies would grow up in the safety of a monastery or be discovered and cared for by loving strangers. Shulamith Shahar investigated medical treatises in her 1990 book *Childhood in the Middle Ages* and discovered that parents were very worried about their children's health. Parental protection and care started during pregnancy, when mothers adopted dietary measures. Shahar, like Macfarlane and Pollock, reached good findings about childhood; their emphasis on continuity in childhood history was crucial for the debate's creation of a revisionist school, or white legend.



## Dark Gray

The argument between historians of white and black legends seemed to be stuck in the early 1990s, since neither side was able to establish a broad conclusion embracing childhood in urban and rural settings, across all economic and social strata, and across all religious groups. After historians began exploring particular child-rearing techniques, analyzing smaller social groups, undertaking more longitudinal research, and experimenting with novel interpretations, the stalemate began to break. In 1998, Louis Haas published *The Renaissance Man and His Children: Childbirth and Early Childhood in Florence, 1300-1600*, a study of early child care through medical treatises and personal papers. In the case of the employment of wet nurses, Haas' research might show historians like Badinter accurate. Florentine parents did send their newborns to wet nurses in the nearby Tuscan countryside, but the personal records Haas reviewed revealed that parents were not apathetic regarding their offspring. On the contrary, wet nurses were often employed when moms were unable to produce milk. Furthermore, milk from wet nurses in the countryside was thought to be healthier than milk from city moms. Living in the country was supposed to improve the quality of a woman's milk and so be beneficial for her child's health. Florentine fathers' letters demonstrated their love for their children and active engagement in their upbringing. During the seventeenth and eighteenth centuries, similar findings were made in the Dutch Republic. Benjamin Roberts studied child-rearing techniques in the correspondence of urban elite families through four generations in his 1998 book *Through the Keyhole: Dutch Child-Rearing techniques in the Seventeenth and Eighteenth Centuries*. The author was able to discern continuity and change within families by evaluating the physical, cognitive, emotional, and moral components of schooling and comparing them to medical and moral treatises. The most major shift happened in the education of youngsters. Over the period of two centuries, parents changed school types and wanted various curriculum for their children, but physical care, moral education, and compassion for children remained constant from generation to generation.

Ilana Krausman Ben-Amos released the groundbreaking *Early Modern Adolescence and Youth* in 1994, and Paul Griffiths wrote *Youth and Authority in Early Modern England* in 1996. Krausman Ben-Amos and Griffiths demonstrated that Ariès was erroneous regarding the nonexistence of adolescent previous to the nineteenth century by researching youth via personal papers and legal records, but they also acknowledged that some of Ariès' findings were not baseless. Early modern teenagers worked and lived outside the nuclear family and were given greater freedom than they are now; yet, they maintained that putting children out into the world at a young age was not a sign of apathy and could be seen as a means to educate and prepare them for maturity.

The absence of compassion for children in the middle Ages and early modern era was the most contentious of Ariès's claims. However, Ariès' argument regarding the absence of love in child education is valid. Prior to the late nineteenth century, when school attendance became required and child labor was outlawed, educational opportunities were primarily aimed at a tiny segment of the population. Since 1960, the history of childhood has expanded in a variety of areas as new studies illuminate the various dimensions of infancy. Ariès' map is being expanded by new

studies on the establishment of gender, personal identity, and sexuality. Historians may draw more solid findings and make fewer broad assertions by investigating smaller, homogeneous populations with comparable economic, social, religious, and geographic backgrounds. Childhood history is neither black nor white, but rather somewhere in the middle--perhaps light gray.

### **Beyond Ariès, Childhood History**

The great majority of European childhood historians who have followed in Ariès' footsteps have focused on times before 1900. Surprisingly, the century dubbed the Century of the Child by Swedish educator Ellen Key has received much less attention. A few historians extended their research to include the 1930s, but the years following 1945 were mostly occupied by sociologists until relatively recently. As a result, historians examining the history of twentieth-century European children have gained a better understanding of the emergence of modernity as well as welfare states. The twentieth century is seen as playing a unique role in the understanding and molding of contemporary childhood. New disciplines, particularly child psychology, augmented previous medical understanding about children throughout the interwar years, and with the growth of the welfare state, this information has been communicated to parents via infant-care programs, visiting nurses, and popular literature on child raising. The rapid demographic changes of the twentieth century lower infant mortality, lower fertility, and, particularly after World War II, rising divorce rates and a growing number of mothers working in the paid labor market and away from home have prompted historians to investigate changes in the roles of mothers and fathers, as well as the development of the day-care system.

The twentieth century, according to British historian Eric Hobsbawm, was the "Age of Extremes," with more people died in conflicts than any previous century. It is hardly unexpected, therefore, that war has become an important topic in the study of children. These studies look at state and interstate programs for orphaned or destitute children after World War I, as well as "war children" born in occupied territories to native mothers and German fathers, or children born out of wedlock in Germany during the Nazi regime and placed in so-called Lebensborn homes. Others deal with Holocaust children or children born in Germany after the surrender but fathered by American soldiers--the so-called Afro-German offspring.

With inspiration from childhood sociology, in which children are viewed as social actors in their own right, British historian Harry Hendrick has emphasized the issue of the lack of children's voices in childhood history. Because children live in an oral culture, written sources are scarce--and, despite its name, the history of childhood tends to deal with adults' perceptions of children much more than with children's actual experienced existence. This realization is not new to European historians of infancy. The British historian Ludmilla Jordanova made headlines in 1989 when she said that there is no such thing as "an authentic voice of children," implying that history is the outcome of the historian asking questions rather than prior children speaking in their own right. This did not stop historians from attempting to hear the voices of children. Around 1900, the British labor historian Anna Davin used memoirs extensively in her book *growing Up Poor in London*, with the specific goal of giving children a voice in history. Letters to foster parents or caregivers at children's homes are another good source of children's voices.

## CONCLUSION

The study of children's cognitive, emotional, social, physical, and behavioral development across time is known as child development theory. Theories aid in our understanding of how children grow and learn. They are utilized to forecast future behavior and influence our instructional techniques. These traits include physical, intellectual, emotional, and social aspects. Although they are four distinct categories, they are all intertwined, since improvement in one quality often leads to growth in another.

## REFERENCES

- [1] N. Eilers, "Critical Disability Studies and 'Inclusive' Early Childhood Education: The Ongoing Divide", *J. Disabil. Stud. Educ.*, 2020, doi: 10.1163/25888803-00101004.
- [2] S. F. Thomsen, "Atopic Dermatitis: Natural History, Diagnosis, and Treatment", *ISRN Allergy*, 2014, doi: 10.1155/2014/354250.
- [3] J. Kaufman, M. Temple-Smith, en L. Sanci, "Urinary tract infections in children: An overview of diagnosis and management", *BMJ Paediatrics Open*. 2019. doi: 10.1136/bmjpo-2019-000487.
- [4] J. Fritz, A. M. de Graaff, H. Caisley, A. L. van Harmelen, en P. O. Wilkinson, "A Systematic Review of Amenable Resilience Factors That Moderate and/or Mediate the Relationship Between Childhood Adversity and Mental Health in Young People", *Frontiers in Psychiatry*. 2018. doi: 10.3389/fpsy.2018.00230.
- [5] B. Wasti, S. K. Liu, en X. D. Xiang, "Role of Epigenetics in the Pathogenesis, Treatment, Prediction, and Cellular Transformation of Asthma", *Mediators of Inflammation*. 2021. doi: 10.1155/2021/9412929.
- [6] J. Blackburn en M. Parnes, "Tics, tremors and other movement disorders in childhood", *Curr. Probl. Pediatr. Adolesc. Health Care*, 2021, doi: 10.1016/j.cppeds.2021.100983.
- [7] J. E. Bronteng, I. R. Berson, en M. J. Berson, "Public perception of early childhood language policy in Ghana: an exploratory study", *Early Years*, 2019, doi: 10.1080/09575146.2019.1631759.
- [8] A. Rath en R. Weintraub, "Overview of Cardiomyopathies in Childhood", *Frontiers in Pediatrics*. 2021. doi: 10.3389/fped.2021.708732.
- [9] D. J. Grace en A. Ku'ulei Serna, "Early childhood education and care for Native Hawaiian children in Hawai'i: A brief history", *Early Child Dev. Care*, 2013, doi: 10.1080/03004430.2012.673487.
- [10] J. West, "National Longitudinal Studies of Kindergarten Children: Historical Context and Ongoing Contributions", *AERA Open*, 2017, doi: 10.1177/2332858417701684.
- [11] T. A. Rajasekera en T. L. Gur, "Maternal Exposure to Adversity: Impact on the Microbiota-Gut-Brain Axis, Inflammation and Offspring Psychiatric Outcomes", *Mod. Trends Psychiatry*, 2021, doi: 10.1159/000510415.

## CHAPTER 12

### A STUDY INTO THE HISTORY OF EDUCATION

Piyush Kumar Jha, Assistant Professor  
 Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India  
 Email Id: piyush@sanskriti.edu.in

#### ABSTRACT:

Education is the subject concerned with techniques of teaching and learning in schools or school-like settings, as opposed to numerous nonformal and informal socializing approaches. Initially, education was available to everybody and regarded as one of the means to obtain Moksha, or enlightenment. As time passed, education was provided on the basis of varna and the corresponding tasks that one had to undertake as a member of a certain caste owing to a decentralized social system.

#### KEYWORDS:

Ancient India, Century BC, Education System, Monastic School, Private School.

#### INTRODUCTION

The history of education may be traced back to the earliest written documents discovered in ancient civilizations. Almost every country has been studied historically. Perhaps the first regular school was established in Egypt's Middle Kingdom under the auspices of Kheti, Mentuhotep II's treasurer. The early logographic method of cuneiform writing took many years to perfect in Mesopotamia. As a result, only a small number of people were engaged as scribes to be instructed in its reading and writing. Only royal children and sons of the wealthy, as well as professionals like scribes, doctors, and temple officials, were educated. The majority of boys were either taught their father's profession or indentured to acquire a craft. Girls remained at home with their moms to acquire housekeeping and culinary skills, as well as to care for the younger children [1], [2].

Later, when syllabic writing became more widely used, more Mesopotamian people became literate. Later in Babylonian times, there were libraries in most towns and temples; an old Sumerian proverb stated that "he who would excel in the school of the scribes must rise with the dawn." There arose a whole social class of scribes, mostly employed in agriculture, but some as personal secretaries or lawyers. For students' use, dictionaries, grammars, and interlinear translations were prepared, as well as commentary on earlier literature and explanations of difficult terms and phrases. Massive text archives were unearthed from the archaeological surroundings of Old Babylonian scribal schools known as edubas (2000-1600 BCE), which were used to spread literacy. The Epic of Gilgamesh, a Mesopotamian epic poem, is one of the first known works of literary fiction. The first Sumerian versions of the epic date from the Third Dynasty of Ur (2150-2000 BC).

The Neo-Assyrian Empire's monarch, Ashurbanipal (685 - c. 627 BC), was proud of his scribal education. His adolescent intellectual interests included oil divination, mathematics, reading, and writing, in addition to horseback, hunting, chariotry, soldierliness, handicraft, and regal etiquette.

During his reign, he amassed a library at Nineveh that had cuneiform manuscripts from all across Mesopotamia, particularly Babylonia, and was the first systematically organized library in the ancient Middle East and which still exists in part today.

The Torah in ancient Israel included mandates to read, learn, teach, and write the Torah, necessitating literacy and study. The high priest ordered the establishment of schools in 64 AD. The emphasis was on developing strong memory abilities as well as understanding and oral repetition. See History of education in ancient Israel and Judah for further information on the topics taught. Although females were not given official education in the yeshivah, they were obliged to know a major portion of the subject matter in order to be prepared to manage the house after marriage and to teach the children before the age of seven. Despite this educational system, it appears that many children did not learn to read and write, as it has been estimated that "at least ninety percent of the Jewish population of Roman Palestine [in the first centuries AD] could merely write their own name or could not write and read at all", or that the literacy rate was around 3%.

In the Islamic civilization that spread all the way from China to Spain between the 7th and 19th centuries, Muslims began schooling in Medina, which is now a city in Saudi Arabia, in 622. At first, schooling was in mosques (masjid in Arabic), but then schools became separate in schools next to mosques. The Islamiyah School was the first distinct school. It was constructed in Baghdad around 1066. Children began attending school at the age of six, with free tuition. The Quran advises Muslims to educate themselves. As a result, education and schooling arose in early Muslim cultures. Furthermore, Muslims possessed one of history's earliest institutions, Al-Qarawiyyin University in Fez, Morocco. It was first elected in 859 as a mosque [3], [4].

### **Indian Subcontinent Education History**

Education was primarily delivered in ancient India via the Vedic and Buddhist education systems. Sanskrit was the language of instruction in the Vedic education system. Pali was the language of instruction in Buddhist schools. A youngster in the Vedic system began his education between the ages of 8 and 12, but a child in the Buddhist system began his education at the age of eight. The primary goal of education in ancient India was to shape a person's character, learn the skill of self-control, raise social consciousness, and preserve and advance traditional culture.

### **Vedic Education**

Education was delivered and handed down verbally rather than in writing in ancient India. The initial phase in education was Shrivana (hearing), which is the learning of knowledge via listening to the Shrutis. The second is Manana (reflection), in which pupils ponder, evaluate, and draw conclusions. The third step is Nididhysana, in which students apply their knowledge in real life situations. During the Vedic era, from 1500 BC to 600 BC, most education was based on the Veda (pre-Hindu hymns, formulae, and incantations sung or chanted by priests) and later Hindu writings and scriptures. According to the Vedas, the primary goal of education is emancipation. Vedic education included proper pronunciation and recitation of the Veda, the rules of sacrifice, grammar and derivation, composition, versification and meter, understanding of natural secrets,

reasoning including logic, the sciences, and the skills required for an occupation. Herbal treatments are mentioned in the Veda for a variety of illnesses or disorders, including fever, cough, baldness, snake bite, and others.

Women's education was given a high priority in ancient India. Women received instruction in dancing, singing, and housekeeping. The Sadyodwahas class of women were educated till they married. The Brahmavadini class of women never married and spent their whole lives educating themselves. Women were taught portions of the Vedas that comprised poetry and religious music essential for rites. Ghosha, Gargi, Indrani, and other notable women academics of ancient India are listed here. The earliest Upanishads, which are part of Hindu texts, originate from circa 500 BC. The Upanishads are regarded as "wisdom teachings" because they delve into the true meaning of sacrifice. These books promoted an exploratory learning approach in which instructors and students worked together to find the truth. Reasoning and inquiry were employed as teaching strategies. Nothing was designated as the ultimate solution.

The Gurukula educational system supported ancient Hindu residential institutions of study, which were often the teacher's home or a monastery. The instructor (Guru) and the student (iya) were regarded equal under the Gurukul system, even if they were from different social classes. Education was free, but students from well-off families had to pay "Gurudakshina," a voluntary donation after finishing their studies. Gurudakshina is a kind of reverence shown by pupils to their Guru. It is a means for the pupils to recognise, appreciate, and honor their Guru, whom they see as their spiritual mentor. The teacher taught Religion, Scriptures, Philosophy, Literature, Warfare, Statecraft, Medicine, Astrology, and History at the Gurukulas. The corpus of Sanskrit literature includes a rich tradition of poetry and drama, as well as technical scientific, philosophical, and generally Hindu religious texts, though many central texts of Buddhism and Jainism have also been composed in Sanskrit.

Two epic poems were taught to ancient Indians. The Mahabharata, which may date back to the eighth century BC, explores human aims (purpose, pleasure, responsibility, and liberation), aiming to explain the individual's connection to society and the world (the essence of the 'Self'), and the workings of karma. The Ramayana, the other epic poem, is shorter, despite having 24,000 lines. It is believed to have been composed between 400 BC and 200 AD. The epic delves on subjects such as human existence and the idea of dharma (performing one's duty).

### **Buddhist Education**

It is a Buddhist canon that includes a set of rules and regulations that regulate the Buddhist community that lives in the Monastery. The Vinaya Pitaka specifically instructs Buddhist monks (Sanga) on how to maintain discipline while dealing with people and environment. The collection of regulations assures that Buddhist monks do not hurt people, animals, nature, or the environment. Nalanda was another prominent scholarly center in the fifth century CE. Nalanda was a well-known Buddhist monastery in the kingdom of Magadha. Scholars and students from Tibet, China, Korea, and Central Asia came to Nalanda to learn. Vikramashila was one of the greatest Buddhist monasteries established during the eighth and ninth century [5].

According to mythology, the earliest schools were built by the kings Yao and Shun (about 24th-23rd century BC). The earliest educational system was established during the Xia dynasty (2076-1600 BC). During the Xia dynasty, the government created schools to teach nobles about ceremonies, literature, and archery (all of which were essential to ancient Chinese aristocracy). Normal people accepted crude schooling throughout the Shang period (1600 BC to 1046 BC). Children of aristocrats were educated at government schools at the time. Normal folks went to private schools. Government schools were always constructed in cities, whereas private schools were constructed in rural regions. Students at government schools were taught about rituals, literature, politics, music, arts, and archery. Students at private schools were taught farmwork and handwork.

During the Zhou dynasty (1045-256 BC), the capital city had five national schools: Pi Yong (an imperial school in a central location) and four additional schools for aristocracy and nobles, including Shang Xiang. The Six Arts were primarily taught in the schools: rituals, music, archery, chartering, calligraphy, and mathematics. Boys learnt ceremonial arts (music and dancing) at the age of twelve, and archery and chariot driving when they were older, according to the Book of Rites. Girls learnt ceremony, proper demeanor, silk manufacturing, and weaving [6]–[10].

The beginnings of local Chinese philosophy also emerged during the Zhou period. Confucius (551-479 BC), the founder of Confucianism, was a Chinese philosopher who had a significant influence on subsequent generations of Chinese as well as the curriculum of the Chinese educational system for most of the next 2000 years. Later, during the Qin dynasty (246-207 BC), a hierarchy of officials was established to give central authority over the empire's outlying provinces. Literacy and understanding of the expanding corpus of philosophy were necessary to join this hierarchy: "the content of the educational process was designed not to engender functionally specific skills but rather to produce morally enlightened and cultivated generalists."

During the Han dynasty (206-221 AD), boys were considered ready to begin learning fundamental abilities in reading, writing, and mathematics at the age of seven. In 124 BC, Emperor Wudi created the Imperial Academy, the curriculum of which was the Five Classics of Confucius. By the end of the Han dynasty (220 AD), the institution had recruited over 30,000 pupils, all of whom were males aged fourteen to seventeen. However, education was a luxury during this time period. During China's Three Kingdoms (220-280 AD) and Northern and Southern dynasties (420-589 AD), the nine-rank system was a civil service nomination system. In theory, local government officials were tasked with identifying exceptional applicants and then dividing them into nine categories based on their ability. In actuality, only the wealthy and powerful would be chosen. During the Sui dynasty (581-618 AD), the imperial examination system for civil service finally supplanted the Nine Rank System.

### **Greece and Rome**

Except in Sparta, most education in ancient Greece's city-states was private. For example, in Athens throughout the 5th and 4th centuries BC, the state had no role in education apart from two years of military training. Anyone could operate a school and select the curriculum. Parents

could choose a school that offered the subjects they wanted their children to learn for a monthly fee they could afford. Most parents, even the poor, sent their sons to school for at least a few years, and if they could afford it, from around the age of seven to fourteen, learning gymnastics (including athletics, sport, and wrestling), music (including poetry, drama, and history), and literacy. The alphabet was taught to the youngest kids at writing school via singing, followed by replicating the forms of letters with a stylus on a waxed wooden tablet.

After some education, the boys of impoverished or middle-class households often learned a craft via apprenticeship, whether with their father or another tradesman. via 350 BC, it was customary for students in Athens schools to also study other arts like as drawing, painting, and sculpting. The wealthiest students continued their education by studying with sophists, from whom they could learn subjects such as rhetoric, mathematics, geography, natural history, politics, and logic. The Lyceum (the so-called Peripatetic school founded by Aristotle of Stageira) and the Platonic Academy (founded by Plato of Athens) were two of Athens' greatest schools of higher education. Paideia is another name for the rich ancient Greeks' schooling system. Greek was the major language of science under the succeeding Roman Empire. Advanced scientific research and education were mostly conducted on the Hellenistic side of the Roman Empire, in Greek .

## DISCUSSION

Sparta's education system was radically different, meant to produce soldiers with full obedience, bravery, and physical perfection. Boys were kidnapped from their families at the age of seven and placed in school dormitories or military barracks. They were taught athletics, endurance, and combat, among other things, under strict discipline. The majority of the populace was illiterate. By the middle of the fourth century BC the earliest schools in Ancient Rome had emerged, preoccupied with the fundamental socialization and rudimentary teaching of young Roman children. Literacy rates in the 3rd century BC were estimated to be around 1% to 2%. There are few primary sources or accounts of the Roman educational process until the 2nd century BC, when there was a proliferation of private schools in Rome.

Formal schools were established, which served paying students (there is very little in the way of free public education as we know it) normally, both boys and girls were educated, though not necessarily together. The Roman education system that developed arranged schools in tiers, much like the one that predominates in the modern world. Quintilian, the educator, recognized the importance of beginning education as early as possible, noting that "memory... not only exists even in small children, but is especially retentive at that age." A Roman student would progress through schools in the same way that a student today might progress through elementary school, middle school, high school, and finally college. Progression was based on aptitude rather than age, with a strong focus on a student's ingenium or inborn "gift" for learning and a less explicit emphasis on a student's capacity to finance a high-level education. Only the Roman aristocracy would want a full formal education. A craftsman or farmer would expect to learn the majority of his abilities on the job. In Rome, higher education was more of a prestige symbol than a practical issue.



In the middle Ages, the term "school" referred to a range of educational groups, including municipal, church, and monastic schools. Students attending town schools in the late medieval era were typically between the ages of seven and fourteen. Boys in such schools were taught everything from the foundations of reading (alphabet, syllables, short prayers, and proverbs) to more complex Latin. These schools may have also taught basic mathematics, letter writing, and other business-related skills. Various levels of teaching were often held in the same schoolroom. During the Early Middle Ages, the Roman Catholic Church's monasteries were centers of education and literacy, preserving the Church's selection from Latin learning and the art of writing. Many medieval universities were run for hundreds of years prior to their formal establishment as Christian monastic schools, in which monks taught classes, and later as cathedral schools; evidence of these immediate forerunners of the later university dates back to the early 6th century in many places.

The first medieval institutions generally considered to be universities were established in Italy, France, and England in the late 11th and 12th centuries for the study of arts, law, medicine, and theology. These universities evolved from much older Christian cathedral schools and monastic schools, and it is difficult to define the date when they became true universities, although the lists of *studia generalia* for higher education in Europe held by the Vatican provide some guidance.

Students in the eleventh century were very proud of their professor. They were unconcerned about informing people where or how they acquired their schooling. Even today, when researchers refer to schools with unique ideologies, they utilize group names rather than geographical location to identify the school. The Meludinenses were those who studied under Robert of Melun. These students studied in Paris, not Melun, and were given the group name of their instructor. Citizens in the twelfth century were eager to gain the uncommon and challenging talents that masters could supply.

The Carolingian Renaissance was a blossoming of literature, art, and architecture during the reign of Charlemagne, King of the Franks from 768 to 814 AD, whose dominion unified much of Western Europe for the first time since the Romans. With his enormous conquests bringing him into touch with the culture and learning of other nations, Charlemagne substantially boosted the availability of monastic schools and scriptoria (book-copying centers) in Francia. Carolingian scholars transcribed and preserved the majority of the extant works of classical Latin.

Charlemagne was a serious scholar, promoting the liberal arts at court, ordering that his children and grandchildren be educated, and even studying himself under the tutelage of Paul the Deacon, from whom he learned grammar, Alcuin, from whom he studied rhetoric, dialect, and astronomy (he was especially interested in the movements of the stars), and Einhard, who assisted him in his studies of arithmetic. The English monk Alcuin was invited to Charlemagne's court at Aachen, bringing with him the precise classical Latin education available in Northumbria's monasteries.

The return of this Latin proficiency to the kingdom of the Franks is regarded as an important step in the development of mediaeval Latin. The chancery of Charlemagne used a sort of script known now as Carolingian minuscule, which provided a standard writing style that permitted communication throughout much of Europe. The Ottonian Renaissance coincided with the

establishment of the Saxon monarchy in Germany after the collapse of the Carolingian monarchy. In a 797 capitulary, Charlemagne also sought to provide free primary education for youth via parish priests. The capitulary states, "that the priests establish schools in every town and village, and if any of the faithful wish to entrust their children to them to learn letters, that they refuse not to accept them but with all charity teach them... and let them exact no price from the children for their teaching nor receive anything from them save what parents may offer voluntarily and from affection".

Cathedral schools and monasteries remained important throughout the middle Ages; at the Third Lateran Council in 1179, the Church mandated that priests provide free education to their flocks, and the Scholastic Movement of the 12th and 13th centuries spread through the monasteries. However, universities, which came out of monasticism, started to be created in major European towns in the 11th century, and they ceased to be the only providers of instruction. Literacy became more widely accessible, and important improvements were made in painting, sculpture, music, and architecture. By command of Malcolm Canmore and his Queen, Margaret, Dunfermline Abbey in Scotland erected and created the first high school in the United Kingdom, Dunfermline High School, in 1120. This emphasized the monastic influence and educational achievements achieved in Scotland's historic capital.

The early Chinese state relied on educated, literate officials to run the kingdom. For the first time, an examination system for a category of local talents was formally introduced in 605 AD, under the Sui dynasty. The merit-based imperial examination system for assessing and choosing officials gave birth to institutions that taught Chinese classic literature and lasted 1,300 years, until it was abandoned in 1911 in favor of Western education techniques at the end of the Qing dynasty. From the mid-12th century onwards, the Four Books served as the basic introduction to Confucianism for imperial civil service exams.

In theory, any male adult in China, regardless of money or social background, might become a high-ranking government official by passing the imperial examination, however members of the merchant class were prohibited during several dynasties. In practice, since preparing for the test was time-consuming and expensive (if tutors were employed), the majority of the applicants were from the numerically tiny but comparatively rich land-owning elite. However, there are several instances in Chinese history of people rising from low social rank to political prominence via achievement in imperial examinations. Some emperors scrapped imperial exams and simply sold government positions, which promoted corruption and morale. Prior to 1040-1050 AD, prefectural schools were neglected by the state and left to the mercy of wealthy patrons who provided private funds. The chancellor of China at the time, Fan Zhongyan, issued an edict that would have used a combination of government funding and private financing to restore and rebuild all prefectural schools that had fallen into disuse and abandonment.

### **Hindu Education**

Education in India was delivered orally even throughout the middle Ages. Individuals were supplied with free education. It was seen to be holy and dignified to do so. The governing monarch did not give finances for education, but it was the Hindu community that contributed to

the preservation of Hindu education. The universities, which were centers of Hindu learning, were established in areas where academics lived. These locations also become pilgrimage sites. As a result, an increasing number of pilgrims supported these institutions.

### **Islamic Education**

The expansion of Islamic education increased when Muslims took control of India. The primary goals of Islamic education were information acquisition, the promotion of Islam and Islamic social principles, the preservation and expansion of Muslim culture, and so on. Education was primarily provided through Maqtabs, Madrassahas, and Mosques. Their schooling was mainly paid for by nobles or landlords. The teaching was delivered verbally, and the youngsters memorized a few lines from the Quran. In the 18th century, there was a school for every temple, mosque, or hamlet in most parts of India. Subjects taught included reading, writing, arithmetic, theology, law, astronomy, metaphysics, ethics, medical science, and religion. Students from diverse socioeconomic backgrounds attended the schools.

### **The Nineteenth Century**

Most of Western, Central, and Eastern Europe started to offer primary education in reading, writing, and arithmetic in the late nineteenth century, partially because politicians thought that education was necessary for orderly political activity. As more people learned to read and write, they discovered that most secondary education was only available to those who could pay it. After establishing elementary education, the major powers were forced to focus more on secondary education by the time of World War I.

### **Japan's Educational History**

Under the Tokugawa period (1600-1867), Japan separated itself from the rest of the world in 1600. Few regular people were literate around 1600. Learning had spread by the end of the era. Tokugawa education left a significant legacy: a more educated society, a meritocratic worldview, and a focus on discipline and effective performance. Traditional Samurai education for elites emphasized morals and martial techniques.

The Confucian classics were memorized, and reading and reciting them were standard study techniques. Calligraphy and arithmetic were also learned. Commoners' education was mainly practical, covering the three Rs, calligraphy, and abacus usage. Much of this instruction took place at temple schools, which were drawn from older Buddhist institutions. By 1867, these schools were no longer religious organizations, nor were they primarily housed in temples. By the conclusion of the Tokugawa era, there were over 11,000 such schools, with 750,000 students enrolled. Reading from numerous textbooks, memorization, abacus, and continuously duplicating Chinese characters and Japanese writing were all used as teaching tools. By the 1860s, 40-50% of Japanese males and 15% of Japanese girls had some kind of outside education. These rates were comparable to major European nations at the time (with the exception of Germany, which had compulsory schooling). This foundation would facilitate Japan's rapid transition from feudal society to modern nation that paid close attention to Western science, technology, and educational methods under subsequent Meiji leadership.

## Meiji Reforms

After 1868, reformers accelerated Japan's modernization by establishing a public education system akin to that of Western Europe. Missions like as the Iwakura mission were sent overseas to investigate the educational systems of prominent Western nations. They returned with concepts such as decentralization, local school boards, and teacher autonomy. Despite substantial public opposition, notably against school fees, attendance in elementary schools increased from 40 to 50 percent of the school-age population in the 1870s to more than 90 percent by 1900.

As part of Japan's connection with the West around 1850, a contemporary understanding of childhood arose. Leaders of the Meiji period believed that the nation-state should play the major role in mobilizing people including children in service to the state. The Western-style school became the vehicle for achieving that purpose. Schools were developing new sensibilities about children by the 1890s. After 1890, Japan had a slew of reformers, child specialists, magazine editors, and well-educated moms who bought into the new sensibility. They taught the upper middle class a concept of childhood that included children having their own area where they could read children's literature, play with educational toys, and, most importantly, dedicate a significant amount of time to schoolwork. These views spread quickly among all socioeconomic classes.

After 1870, Confucianism-based school textbooks were supplanted by westernized materials. By the 1890s, however, a backlash had taken hold, and a more authoritarian approach was adopted. Traditional Confucian and Shinto values, particularly those involving the hierarchical structure of human interactions, service to the new state, the pursuit of study, and morality, were emphasized once again. These ideas, reflected in the 1890 Imperial Rescript on Education, dominated Japanese education until 1945, when they were widely rejected [7], [11].

## India

In the 18th century, education was widely available for aristocratic young men, with schools in almost every section of the nation. Reading, writing, arithmetic, theology, law, astronomy, metaphysics, ethics, medical science, and religion were among the disciplines covered. The current system of education, with its western style and content, was introduced and founded by the British during the British Raj, following recommendations by Lord Macaulay, who advocated for the teaching of English in schools and the formation of a class of Anglicized Indian interpreters. In the late nineteenth and early twentieth century, public education expenditures differed substantially across regions, with the western and southern provinces spending three to four times as much as the eastern provinces. Much of the inter-regional disparity was attributable to historical variations in land taxes, which were the primary source of income.

After discovering that just 20% of India's youngsters attended school, Lord Curzon, the Viceroy from 1899 to 1905, made mass education a top goal. His initiatives focused on literacy instruction and academic system reformation. They emphasized ungraded curriculum, updated texts, and novel assessment mechanisms. Curzon's ideas for technical education established the groundwork for subsequent administrations to build on.

The provision for education in New Zealand started with the provincial government, missionary Christian churches, and private schooling. In 1877, the first act of parliament for education was approved, with the goal of establishing a standard for basic education. From the age of six until the age of sixteen, children were required to attend school. Compulsory schooling was adopted in Australia in the 1870s, although it proved difficult to enforce. People struggled to pay their school fees. Furthermore, instructors believed that they were underpaid for their work.

### **Imperial Russia and the Soviet Union**

According to the 1897 census, literate persons made up 28 percent of the population in Imperial Russia. There was a robust network of universities for the upper class, but less so for the rest of the population. In 1919, Vladimir Lenin said that the Soviet government's main goal was to eradicate illiteracy. A universal obligatory education system was developed. Millions of adults who were illiterate were enrolled in special literacy classes. To instruct, youth organizations (Komsomol members and Young Pioneers) were used. In 1926, 56.6 percent of the population was literate. According to census statistics from 1937, the literacy rate for males was 86% and 65% for women, for a total literacy rate of 75%.

The First Five-Year Plan coincided with the Soviet Union's fastest development of elementary education in its history. The motive for this fast expansion of basic education may be traced back to Stalin's need to ensure that everyone have the skills and temperament required to contribute to the state's industrialization and international dominance ambitions. Indeed, according to Paglayan, one of the things that most shocked US officials during their education missions to the USSR was "the extent to which the Nation is committed to education as a means of national advancement." In the Soviet Union, education is seen as one of the primary resources and approaches for attaining social, economic, cultural, and scientific goals in the national interest. Soviet schools are therefore saddled with enormous duties, and they get full assistance"

The strategy of "indigenization" (*korenizatsiya*) was a significant part of the early literacy and education program. This program, which effectively lasted from the mid-1920s until the late 1930s, encouraged the creation and use of non-Russian languages in government, the media, and education. It was intended to counteract previous Russification methods, but it also had the practical purpose of ensuring native-language education as the fastest way to raise educational standards of future generations. By the 1930s, a vast network of so-called "national schools" had been constructed, and enrollments continued to expand throughout the Soviet period. Language policy evolved over time, perhaps most notably with the government mandating Russian as a required subject of study in all non-Russian schools in 1938, and then, particularly beginning in the late 1950s, a growing conversion of non-Russian schools to Russian as the main medium of instruction.

In order to modernize Turkey, Mustafa Kemal Atatürk (1881-1938) pushed dramatic educational changes in the 1920s and 1930s. He began by separating governmental and religious concerns. The cornerstone of this endeavour was education. There were three major educational groupings of institutions in 1923. *Medreses* centered on Arabic, the Qur'an, and memorization were the most popular institutions. The second kind of institution was the *Tanzimat* period reforming

schools known as *idadî* and *sultanî*. The last category includes universities and minority schools in foreign languages that employed cutting-edge teaching approaches to educate their students. Atatürk changed classical Islamic education for a vigorously promoted reconstruction of educational institutions. He linked educational reform to the liberation of the nation from dogma, which he believed was more important than the Turkish War of Independence.

## CONCLUSION

History is the study of change through time that encompasses all elements of human civilization. History includes political, social, economic, scientific, technical, medical, cultural, intellectual, religious, and military advancements. "History of Educational Thought" is a subfield of "Ideas History." Its topic matter is mostly a historical assessment of key educational theorists' systems of thinking, which are largely restricted (for us in Europe) to those of Western Europe and America. Education attempts to shape youngsters into responsible citizens. Responsible people use their knowledge and abilities to benefit themselves and others. They contribute to the advancement of the human species in areas like as equality, fairness, and peace.

## REFERENCES

- [1] I. Dussel en K. Priem, "The visual in histories of education: A reappraisal", *Paedagog. Hist.*, 2017, doi: 10.1080/00309230.2017.1392582.
- [2] M. Manzon, "Comparative education histories: a postscript", *Comp. Educ.*, 2018, doi: 10.1080/03050068.2018.1420511.
- [3] M. Gleason, "Metaphor, materiality, and method: The central role of embodiment in the history of education", *Paedagog. Hist.*, 2018, doi: 10.1080/00309230.2017.1355328.
- [4] M. Ferraz-Lorenzo en C. Machado-Trujillo, "Educational transfer, modernization and development: The transnational approach in history of education studies", *Foro de Educacion*. 2020. doi: 10.14516/FDE.852.
- [5] M. A. T. De Oliveira, "Education of senses and sensibilities: Between the trend and the possibility of research renovation in history of education", *Historia da Educacao*. 2018. doi: 10.1590/2236-3459/76625.
- [6] I. W. P. Utami, Mashuri, en U. Nafi'ah, "A Model of Microteaching Lesson Study Implementation in the Prospective History Teacher Education", *J. Educ. Pract.*, 2016.
- [7] N. Reyniers, P. Verstraete, S. Van Ruyskensvelde, en G. Kelchtermans, "Let us entertain you: An exploratory study on the beliefs and practices of teaching history of education in the twenty-first century", *Paedagog. Hist.*, 2018, doi: 10.1080/00309230.2018.1515234.
- [8] T. Honorato en A. C. B. Nery, "History of Education and Covid-19: The crisis of the school according to african (Akanbi, Chisholm), american (Boto, Civera, Cunha, Kinne, Rocha, Romano, Rousmaniere, Southwell, Souza, Taborda, Veiga, Vidal) and european (Depaepe, Escolano, Magalhães, Nóvoa) researchers", *Acta Sci. - Educ.*, 2020, doi: 10.4025/actascieduc.v42i1.54998.

- [9] A. Burgos-Risco en M. José Martínez-Ruiz, “The memory of the hands. Making a documentary of history of education”, *Arte, Individuo y Soc.*, 2019, doi: 10.5209/ARIS.60164.
- [10] S. Van Ruyskensvelde, “Towards a history of e-ducation? Exploring the possibilities of digital humanities for the history of education”, *Paedagog. Hist.*, 2014, doi: 10.1080/00309230.2014.955511.
- [11] A. Milligan, L. Gibson, en C. L. Peck, “Enriching Ethical Judgments in History Education”, *Theory Res. Soc. Educ.*, 2018, doi: 10.1080/00933104.2017.1389665.

## CHAPTER 13

### A BRIEF OVERVIEW OF THE FAMILY'S HISTORY

---

Mohit Ranjan Rastogi, Assistant Professor  
 Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India  
 Email Id: mohit.soth@sanskriti.edu.in

#### ABSTRACT:

A record of family members' ties as well as their medical histories. This encompasses both current and previous ailments. A family history may reveal a trend of certain illnesses running through a family. Although you cannot alter your genetic makeup, understanding your family history may help you lower your chance of having health issues. Family members have the same DNA as well as the same environment, lifestyle, and behaviors. Discovering your forebears, honoring family rituals, embracing your culture, and knowing your origins may help you see how wonderful and special you are. It may also increase your feeling of self-worth and belonging.

#### KEYWORDS:

Co Residence, Ecological Economics, Family System, History Family, Nuclear Family.

#### INTRODUCTION

The history of the family is a branch of social history concerned with the sociocultural evolution of kinship groups from prehistoric to modern times. The family plays a universal and fundamental role in all societies. Family history research crosses disciplines and cultures, aiming to understand the structure and function of the family from various perspectives. For example, sociological, ecological, or economic perspectives are used to examine the interrelationships between individuals, their relatives, and historical time. Family history research has revealed that family systems are adaptable, culturally diverse, and adaptive to ecological and economic conditions [1], [2].

#### Family Definition

Co-residence and kinship structure are both significant in the evolution of the family notion. A co-residential group that constitutes a household may share broad survival objectives and a dwelling, but it may not meet the diverse and often unclear qualifications for the definition of a family. The history of the family arose as a distinct branch of history in the 1970s, with tight linkages to anthropology and sociology. This tendency was particularly apparent in the United States and Canada. It is distinct from genealogy, but it often employs the same primary sources, such as censuses and family records. In 1978, a significant pioneering study called *Women, Work, and Family* was published. With their wide interpretative framework and attention on the varied elements affecting women's status in the family and economy in France and England, the writers, Louise A. Tilly and Joan W. Scott, opened new ground. It considered the interaction of production and reproduction in an analysis of women's wage labor and thus helped to bring



together labor and family history. Much work has been done on the dichotomy in women's lives between the private sphere and the public.

### **Childhood History**

Early family historians used Darwin's biological theory of evolution to explain the evolution of family systems. Lewis H. Morgan, an American anthropologist, published *Ancient Society* in 1877, based on his theory of the three stages of human progress, from savagery to barbarism to civilization. Morgan's book was the "inspiration for Friedrich Engels' book", *The Origin of the Family, Private Property, and the State*, published in 1884. This theory's popularity remained practically unrivaled until the 1980s, when alternative sociological theories, notably structural functionalism, gained prominence. The book *Centuries of Childhood* by Philippe Ariès, published in France in 1960, had a significant impact on the revival of the field of family history studies. Ariès used demographic data analysis to conclude that the concept of childhood emerged in modern nuclear families [3], [4].

### **Methodology of Research**

Scholars have been working to standardize data collection procedures since the early twentieth century. *Polish Peasant in Europe and America* (1918), by Thomas and Florian Znaniecki, was influential in establishing the precedence of systematic longitudinal data analysis. Gathering church files, court records, letters, architectural and archeological evidence, art and iconography, and food and material culture increased the objectivity and reproducibility of family reconstruction studies.

### **Origin Family**

The beginning of family history is set in creation myths in most cultures around the world. In *Works and Days*, the ancient Greek poet Hesiod describes the epic destruction of four previous Ages of Man. The utopia that was the Golden Age was eventually replaced by the current Iron Age; a time when gods made man live in "hopeless misery and toil." Hesiod's second poem *Theogony*, described the Greek gods'

The Judeo-Christian heritage derives from the Book of Genesis in the Bible. God created the first man and woman, who gave birth to all mankind. The Bible displays a patriarchal mindset and often alludes to polygamy. To be allowed into the priesthood in ancient times, men had to show their lineage from the family of the prophet Moses. Roman families included everyone within a household under the authoritarian role of the father, the *pater familias*; this included grown children and household slaves. Children born outside of marriage, from common and legal concubine, could not inherit the father's property or name; instead, they belong to their mothers' social group and family.

Most ancient cultures, such as Assyria, Egypt, and China, kept records of successors in ruling dynasties to legitimize their power as divine in origin. Both the Inca king and the Egyptian Pharaoh claimed that they were direct descendants of the Sun God, and until the British Civil War, monarchs in England were considered second only to God and as God's representative on earth. Many tribes utilized different symbols to record their lineage. Totem poles are indigenous

to the Pacific Northwest. The pole's symbolic depiction dates back to their ancestors' history and family identity, as well as being linked to the spiritual realm.

European nobility had long and well-documented kinship relationships, with some dating back to the Middle Ages. In 1538, King Henry VIII of England mandated that churches begin the record-keeping practice that quickly spread throughout Europe. Britain's Domesday Book, dating back to 1086, is one of the oldest European genealogy records. In ancient and medieval periods, one's ancestors' history secured religious and secular prominence. Christian culture places a strong focus on the family. Throughout the Middle Ages, two unique family forms formed in Christian Europe. Most marriages in Southern and Eastern Europe took place between two people who had lived with their parents for a long time. The male was normally in his late thirties, while the girl was usually still an adolescent. Their household would have many generations, which demographers refer to as a "complex" household.

In contrast, places in Northwestern Europe gave birth to a distinctive family structure for the time period. The man and lady were usually about the same age and would marry while they were in their early twenties. Following their wedding, the pair would establish their own autonomous home (dubbed a "nuclear" family arrangement). This resulted in a decreased birthrate as well as increased economic stability for the new marriage. This also acted as a check on Europe's growing population. Many women in this area at the time would never marry. Historically, extended families were the primary family unit in Catholic culture and nations. In 1632, Virginia became the first state in the New World to enact a civil law requiring the recording of christenings, marriages, and burials. Family historians have made extensive use of genealogical data collected by descendant's organizations such as the National Society of Old Plymouth Colony Descendants, The Society of Mayflower Descendants, Daughters of the American Revolution, National Society Sons of the American Revolution, and Society.

## DISCUSSION

### Household Evolution

Many sociologists used to believe that the nuclear family was the product of industrialization, but evidence highlighted by historian Peter Laslett suggests that the causality is reversed and that industrialization was so effective in North-western Europe specifically because the pre-existence of the nuclear family fostered its development. Pre-industrial Europe's family types were divided into two categories: the "simple household system" (the nuclear family) and the "joint family system" (the extended family). A simple household system featured a relatively late age of marriage for both men and women, as well as the establishment of a separate household after the marriage, or nonlocality[5], [6] .

A joint family household system was distinguished by earlier marriage for women, co-residence with the husband's family, and many households consisted of unrelated servants and apprentices residing for years and belonging to the family at the time. Because of shorter life expectancy and high mortality rates in the pre-industrialized world, much of the structure of a family depended on the average age of female marriage. In the basic home structure, late marriages gave little time for three-generation families to establish. Early marriages, on the other hand, allowed for

the formation of multi-generational families under the joint family home structure. Food production, landholding, inheritance control, reproduction, socialization, and education were all tasks of the pre-industrial family. External positions permitted engagement in religion and politics. Social status was also inextricably linked to one's family. Furthermore, in the absence of government institutions, the family was the only resource for dealing with sickness and aging. As a result of the industrial revolution and new work and living conditions, families changed, transferring responsibility for food production and the education and welfare of its aging and sick members to public institutions. Post-industrial families became more private, nuclear, domestic, and based on the emotional bonding between husband and wife.

According to Judith Stacy in 1990, "we are living, I believe, through a transitional and contested period of family history, a period 'after' the modern family order." There are more than 110 million single people in the United States as of 2019. More over half of the adult population in the United States is single, up from 22% in 1950. Jeremy Greenwood, an economics professor at the University of Pennsylvania, has investigated how technological advancement has altered the family. In particular, he discusses how technological advancement has resulted in more married women working, a decline in fertility, an increase in the number of single households, social change, longer lifespans, and an increase in the fraction of life spent in retirement.

The records of those groupings containing parents and their off-spring, as well as all others linked to them by blood or marriage and claiming descend from a common ancestor, are referred to as family history. In Britain, where property and titles conferring status and privilege were and are inherited through blood relationships, accurate documentation is critical. Tracing ancestors and establishing proof of relationship has always been practical for the wealthy and privileged, and especially for the sovereign. Throughout the 15th century, before, during, and after the Wars of the Roses, proof concerning familial links was an important aspect of any claimant to the throne of England's case [7], [8].

The earl marshal and, in Scotland, Lyon King-of-arms had long kept records of the nobility and royal families. However, in 1484, the College of Arms was established as a permanent organization composed of heralds tasked with examining ancestry and proving indisputable claims to titles and property. Knowledge of the family tree was as essential at lower levels of society, among the gentry and lesser proprietors. Property rights recognition ensured social standing and acceptability. Thus, after the mid-17th century civil conflicts. During the ensuing turmoil and changes in land ownership, both the nobility and the gentry backed the printing of comprehensive histories of counties in England and Wales, which contained family histories, typically illustrated with coats of arms, homes, and estates.

In a formal sense, the layout of these volumes was geographical, but information concerning status, land ownership, and authority to function as magistrates and designate clergy to benefices was given prominent attention. These county histories concentrated on the county's richer citizens, providing little information about other social classes. This trend was repeated by Scottish historians, except that they highlighted the function of Highland clan leaders, notably those who received peerages. With the rise of popular education, increased resources, including more free time, and easier access to documentary evidence, interest in family history grew

prevalent, especially from the 1950s. Tracing family history has become a popular hobby, not to establish title and property rights, but to recognize the value of family and heritage at all socioeconomic levels.

By 1960, county record offices had been created in every county in England and Wales, making parish records, old wills, and, where available, family documents easily accessible. Another source has been the census enumerators' books, which can only be examined 100 years after they were collected and include information on family makeup and relationships. Social historians employed family history research to provide light on previous patterns of social and geographical mobility. This approach to history, along with public interest in family history, shows that we are on the verge of a scenario in which the ordinary people are as well recorded as the wealthy and privileged of prior times.

The majority of youngsters in Ancient Egypt did not attend school. Boys, on the other hand, learnt farming or other skills from their dads. Their moms taught them sewing, cooking, and other skills. Girls from wealthy households were sometimes schooled at home. When a father died, his property was passed on to his sons. The eldest son received a double portion. Only if there were no boys could daughters inherit property. If males inherited an estate, they were required to support the family's ladies.

When a kid was born in Greece, it was not considered a person until it was five days old, when a special ceremony was conducted and the newborn became a member of the family. By law, parents had the right to leave newborn newborns to die of exposure. Strangers would sometimes adopt abandoned newborns. However, in that circumstance, the infant was sold as a slave. Girls married when they were approximately 15 years old. Marriages were often planned. Women, on the other hand, may divorce their spouses.

Women were kept away from males in a rich Greek household. They were often limited to the house's rear or top level. In a wealthy family, the woman was expected to administer the household and, in many cases, handle the money. Rich ladies, on the other hand, would generally remain at home and send slaves to conduct their shopping. Of course, poor women had no option. They may also be required to assist their husbands with agricultural labour. Even wealthy women were required to spin and weave fabric and sew clothing.

Divorce was legal in Rome for both men and women. Women in Rome were permitted to possess and inherit property, and some even operated companies. However, most women were preoccupied with caring for children and doing household activities such as spinning wool for the family. Saxon women were able to own and inherit property, as well as establish contracts, throughout the Middle Ages. Most Saxon women, however, had to work just as hard as the men, spinning and weaving, preparing food and drink, and doing other duties.

Women worked hard in the Middle Ages. They cooked and cleaned as well as spun wool. Women cleaned clothes, cooked bread, milked cows, fed animals, brewed beer, gathered firewood, and cared for children. Noble children saw very little of their parents. Nurses attended after them while they were quite small. They were taken to live with another aristocratic family when they were approximately 7 years old. Boys were made pages and had to serve lords and

women. They learnt to fight as well. At the age of 14, a youngster becomes a squire, and at the age of 21, he becomes a knight. Girls learnt the skills required to operate a home.

Young men and women in upper-class households did not usually chose their own marriage partners. Their marriage was planned by their parents. Children from impoverished households had greater freedom in who they married, but by the age of 7 or 8, they had to start assisting their parents by performing modest duties like scaring away birds while crops were sowed or helping to weave wool. Children were expected to contribute to the family's income as soon as they were able. In the 17th century, both boys and girls from wealthy households attended a kind of infant school known as a petty school. Only males, however, attended grammar school. Tutors taught upper-class ladies and sometimes guys. Middle-class daughters may be instructed by their moms [9], [10].

Many municipalities established boarding schools for females throughout the 17th century. Girls were taught writing, singing, and needlework at these schools. It was deemed more vital for ladies to acquire 'accomplishments' than to study academic topics. Poor children, as is customary, did not attend school. They were required to accomplish various duties at the age of 6 or 7, such as frightening birds away from freshly sowed seeds. When they weren't working, they could still play the same activities that children had done for millennia. Most women were housewives in the 16th and 17th centuries, and they were kept quite busy. Most men could not operate a farm or a company without the assistance of their wives. In those days, most rural homes were essentially self-sufficient. A Tudor woman aided by servants if she had any had to bake her family's bread and brew their beer water was unsafe to drink.

She was also in charge of curing bacon, salting meat, and producing pickles, jellies, and preserves important in the days before fridges and freezers. In the countryside, the housewife often prepared the family candles and soap. The Tudor woman spun wool and linen as well. A farmer's wife was also responsible for milking cows, feeding animals, and growing herbs and vegetables. She raised bees on a regular basis. She also carried merchandise to market to sell. On top of that, she had to cook, do the laundry, and clean the home. The housewife was also expected to know a little bit about medicine and be able to treat her family's diseases. If she was unable, they would seek the advice of a wise lady. A doctor was only available to the rich. Britain's textile industry flourished in the early nineteenth century. Children who worked in textile mills, on the other hand, were often required to work 12 hour days. However, beginning in 1833 (when the first effective ordinance was issued), the government increasingly limited the number of hours that children may labor in industries.

Married working-class women commonly worked in the nineteenth century because many families were so destitute that they required her money as well as her husband's. Many ladies finished clothes or shoes at home. Others manufactured their own boxes or lace at home. Families were substantially bigger in the nineteenth century than they are now. This was due in part to increased neonatal mortality. People had a lot of kids and recognized that not all of them would live. Churches sponsored schools for underprivileged children in the early nineteenth century. They were given concessions by the government beginning in 1833. There were dame schools as well. They were managed by women who provided basic reading, writing, and

arithmetic instruction. Many dame schools, however, were really childminding services. Education was not taken over by the state until 1870. The Forster Education Act mandated that schools be made available to all children.

Working-class women in the nineteenth century faced a continuous cycle of hard labor and drudgery. They began working as soon as they were old enough. Many women worked as domestic maids or laundresses, while others worked in industries or on farms. Many women worked at home completing shirts or shoes in the nineteenth century. Married working-class women often worked since many families were so destitute that they required both her and her husband's incomes. During the twentieth century, most children's lives significantly improved. They grew considerably healthier, well nourished, and dressed. They also had a higher level of education. Teachers were permitted to beat children until the late twentieth century. In the early 1970s, most elementary schools phased out corporal punishment. In 1987, the cane was banned in state secondary schools. In 1999, it was eventually banned in private schools.

In the United Kingdom, the Family Law Reform Act of 1987 granted children born without marriage the same legal rights as children born inside marriage. Except during wartime, most married women did not work outside the house in the mid-twentieth century. However, it became usual for them to do so - at least part-time - in the 1950s and 1960s. New home technologies makes it easy for women to labor for pay. Housework was so time-consuming before the twentieth century that married women did not have time to work. The economy was changing at the same time. Manufacturing declined in importance, but service sectors expanded to provide more options for women. As a result, the family is evolving.

## CONCLUSION

The collection of relatives that make up a family is referred to as family structure. This variable's classification takes into account the existence or absence of legally married spouses or common law partners, children, and, in the case of economic families, additional relatives. Family Organization The amount, nature, and timing of changes to Family Structure may be characterized as history. It takes into account: marital relationship changes, whether the change includes death, divorce, or remarriage, and the child's age when the first change happened. Although you cannot alter your genetic make-up, understanding your family history may help you lower your chance of having health issues. Family members have the same DNA as well as the same environment, lifestyle, and behaviors.

## REFERENCES

- [1] C. Jung, N. Fischer, M. Fritzenwanger, H. Thude, D. Barz, en H. R. Figulla, "Social and behavioural aspects and their consequences in obese teenagers - Importance of family's history", *Nutr. Hosp.*, 2009, doi: 10.3305/nh.2009.24.6.4554.
- [2] L. Caggiari, M. Fornasari, M. De Zorzi, R. Cannizzaro, A. Steffan, en V. De Re, "Family's history based on the CDH1 germline variant (C.360delG) and a suspected hereditary gastric cancer form", *Int. J. Mol. Sci.*, 2020, doi: 10.3390/ijms21144904.

- [3] L. Boesen, "The family's history on DVD", *Sygeplejersken / Danish J. Nurs.*, 2007.
- [4] R. G. Moyle, M. J. Andersen, C. H. Oliveros, F. D. Steinheimer, en S. Reddy, "Phylogeny and biogeography of the core babblers (aves: Timaliidae)", *Syst. Biol.*, 2012, doi: 10.1093/sysbio/sys027.
- [5] K. McCreynolds en S. Lewis, "Genetic counseling for hereditary cancer: A primer for NPs", *Nurse Pract.*, 2017, doi: 10.1097/01.NPR.0000520422.06782.65.
- [6] S. Lieberman, "Missing", *Emot. Sp. Soc.*, 2016, doi: 10.1016/j.emospa.2015.09.008.
- [7] K. Belmonte en S. Opatow, "Archivists on archives and social justice", *Qual. Psychol.*, 2017, doi: 10.1037/qap0000055.
- [8] A. Dragojlovic, "Affective geographies: Intergenerational hauntings, bodily affectivity and multiracial subjectivities oa", *Subjectivity*, 2015, doi: 10.1057/sub.2015.15.
- [9] I. Maryati, N. F. Astuti, T. Solehati, en U. Padjadjaran, "The perception of women with postpartum depression history toward family's supports", *JMCRH*, 2018.
- [10] M. Vänskä *et al.*, "Paternal mental health trajectory classes and early fathering experiences", *Int. J. Behav. Dev.*, 2017, doi: 10.1177/0165025416654301.

## CHAPTER 14

### **RURAL HISTORY; THE HISTORY OF SOCIETIES IN RURAL REGIONS**

Amisha Srivastava, Assistant Professor  
 Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India  
 Email Id: amishas.soith@sanskriti.edu.in

#### **ABSTRACT:**

A rural region is an open stretch of land with few dwellings or other structures and few inhabitants. The population density in rural regions is quite low. A city or urban region is home to a large number of people. Their residences and companies are fairly near to one another. Rural sociology studies how individuals and groups in rural areas are socially, culturally, politically, and economically structured. It has its own set of institutional linkages, as well as a separate body of knowledge, distinctive research methodologies, recognized commitments and discourses. Rural sociology emphasizes the necessity of boosting the amount and quality of output via extensive research of village issues and observation. As a consequence, the level of life rises.

#### **KEYWORDS:**

Cultural History, History Societies, Social History, Social Political, Social Mobility.

### **INTRODUCTION**

Rural history is a branch of historiography that studies the history of societies in rural regions. At its start, the field was founded on agricultural economic history. It has grown more impacted by social history since the 1980s, diverging from the economic and technical foci of "agricultural history." It may be thought of as a complement to urban history. There are many academic periodicals and learned organizations dedicated to promoting rural history [1], [2] .

#### **History**

In the 1980s, rural history emerged as a distinct discipline from agricultural history, inspired by the French Annales school, which advocated integrating economic, social, and political history. Initially focused primarily on the social history of rural life, rural history later became increasingly interested in cultural history. The European Rural History Organisation (ERHO) promotes the study of rural history throughout Europe.

#### **National Research**

Burchardt assesses the situation of English rural history, focusing on a "orthodox" school concerned primarily with agricultural economic history. Since the agricultural revolution, conventional historians have made "impressive progress" in estimating and explaining the development of production and productivity. A dissident tradition posed a challenge, focusing on the severe social consequences of agricultural growth, particularly enclosure. A new school of thought emerged in the late twentieth century, affiliated with the magazine Rural History. It is led by Alun Howkins and connects rural Britain to a broader social history. Burchardt advocates



for a new countryside history that focuses on the cultural and representational factors that impacted twentieth-century rural life.

### **United States**

Most rural history in the United States has concentrated on the South, which was primarily rural until the 1950s, although there is a "new rural history" of the North as well. Farmers retained preindustrial capitalist ideals stressing family and community rather than becoming agricultural capitalists. Rural areas-maintained population stability; kinship ties determined rural immigrant settlement and community structures; and the defeminization of farm work encouraged the rural version of the "women's sphere." These findings contrast sharply with those found in both old frontier and new urban history. Modernization arrived in the twentieth century with the introduction of mechanization, the Model T, and the agricultural agent—along with radio [3], [4].

### **France**

Rural history has been a prominent specialization of French researchers since the 1920s, due in large part to the Annales School's important role. Its publication *Annales* focuses on the integration of historical patterns discovered in social, economic, and cultural history, statistics, medical reports, family studies, and even psychoanalysis. Urban history is the study of the historical character of cities and towns, as well as the process of urbanization. The method is often interdisciplinary, spanning subjects such as social history, architectural history, urban sociology, urban geography, business history, and archaeology. For twentieth-century historians, urbanization and industrialization were attractive issues, frequently linked to an implicit concept of modernization or the change of rural traditional civilizations.

The history of urbanization focuses on the processes that occur throughout time when existing people concentrate in urban areas, as well as the social, political, cultural, and economic surroundings of cities. Most urban studies concentrate on the "metropolis," a big or particularly significant city. Small cities, villages, or (until recently) suburbs get much less attention. Small cities, on the other hand, are considerably simpler to manage for social historians since census data may be used to cover or sample the whole population. Many of the most influential monographs in the United States from the 1920s to the 1990s began as one of the 140 PhD dissertations at Harvard University directed by Arthur Schlesinger, Sr. (1888-1965) or Oscar Handlin (1915-2011). The field grew rapidly after 1970, prompting one prominent scholar, Stephan Thernstrom, to observe that urban history "apparently deals with cities, or with city-dwellers, or with events that transpired in cities, with attitudes [5], [6].

### **United Kingdom**

The historiography of Victorian towns and cities began to flourish in Britain in the 1960s. Much attention was initially focused on the Victorian city, with topics ranging from demography, public health, the working-class, and local culture. In recent decades, topics such as class, capitalism, and social structure gave way to studies of the cultural history of urban life, as well as the study of groups such as women, prostitutes, migrants from rural areas, and immigrants.

Historians have usually always concentrated on London, although they have also explored medieval minor towns and cities, as well as the urbanization that accompanied the industrial revolution. Provincial cities such as Birmingham, Glasgow, Leeds, Liverpool, and Manchester increased in size and became regional capitals in the second half of the nineteenth century. They were all conurbations with smaller cities and suburbs included in their catchment region. Today's available academic texts are fairly extensive.

Urban biography is a narrative history of a city that often reaches a broad audience. Politics, demographics, business, high culture, popular culture, housing, neighborhoods, and ethnic groupings are among the elements included in urban biographies. It addresses municipal governance as well as physical development, expansion, and decline. Historians sometimes concentrate on the biggest and most powerful city usually the national capital which geographers refer to as a "primate city."

Historians have established city typologies that emphasize geographical location and economic specialization. Carl Bridenbaugh was a pioneer in historiography in the United States. Other historians have covered the port cities up and down the East Coast, Gulf Coast, and West Coast, as well as river ports along the Ohio, Mississippi, and Missouri rivers. New England was the birthplace of industrialization, and numerous tiny towns have academic histories. The railroad cities of the West, from Chicago to Kansas City to Wichita to Denver, have received excellent treatment. In *The Urbanization of America, 1860-1915* (1963) and *The Emergence of Metropolitan America, 1915-1966* (1968), Blake McKelvey presents an encyclopedic survey of the activities of large cities.

### **Large-Format Reference Works**

Peter Clark of the University of Leicester's Urban History Center was the general editor (and Cambridge University Press was the publisher) of a huge history of British cities and towns that ran 2800 pages in 75 chapters written by 90 researchers. The chapters are not biographies of individual cities, but rather economic, social, or political themes that cities shared. Barry Haynes of Leicester University's Centre for Urban History compiled two highly influential, authoritative, and comprehensive compendia of European urban history in 1990 and 1991, which were published by Leicester University. These volumes contributed significantly to the bibliography of urban history study and writing in both Eastern and Western Europe. The National Endowment for the Humanities has sponsored large historical encyclopedias for many states and several cities, most notably the *Encyclopedia of Chicago* and *The Encyclopedia of New York City*. They followed the model of an earlier encyclopedia of Cleveland and relished the details about neighborhoods, people, organizations, and events, without impoverishing the reader [7], [8].

### **Suburbs**

The history of certain suburbs is a new subgenre. Historians have focused on specific places, typically focusing on the origins of the suburb in relation to the central city, the pattern of growth, different functions (such as residential or industrial), local politics, as well as racial exclusion and gender roles. Many people thought that early-twentieth-century suburbs were

enclaves for middle-class whites, a culturally influential but stereotyped notion. Many suburbs are built on a diverse population of working-class and minority citizens, many of whom embrace the American Dream of achieving social mobility via property ownership. According to Sies, it is necessary to investigate how the term "suburb" is defined, as well as the distinction made between cities and suburbs, geography, economic circumstances, and the interaction of numerous factors that move research beyond acceptance of stereotyping and its influence on scholarly assumptions.

### **New Urban History**

The "new urban history" arose in the 1960s as a branch of social history trying to comprehend the "city as process" and, using quantitative approaches, to learn more about the cities' inarticulate people, as opposed to mayors and elites. Much emphasis is placed on individual behavior and how the mixing of classes and ethnic groups occurred within a certain metropolis. When it comes to following a sample of persons over ten or twenty years, smaller cities are far simpler to manage. Social and political changes, class formation, and racial/ethnic tensions are common themes. A major early study was Stephan Thernstrom's *Poverty and Progress: Social Mobility in a Nineteenth Century City*, which used census records to study Newburyport, Massachusetts, from 1850 to 1880. It was a pioneering, landmark work that stimulated interest in quantitative methodologies, census data, "bottom-up" history, and the assessment of upward social mobility by diverse ethnic groups in the 1960s and 1970s.

There were no broad social history theories produced to explain urban growth. Urban geography and sociology have been important, as has a concern for workers (rather than labor union leaders), families, ethnic groupings, racial segregation, and women's roles. Historians increasingly see competing groups inside cities as "agents" who determine the course of urbanization. The sub-field has thrived in Australia, where most people live in cities. Rather than being strictly geographically segmented, spatial patterns and notions of place depict the power struggles of numerous social groups, including gender, class, race, and ethnic identity. Individual cities' different identities are given by the spatial patterns of residential and commercial districts, which, when combined with the social characteristics associated with the patterns, form a more comprehensive picture of how those cities grew, impacting the lives of its residents[9], [10].

Since the 1980s, substantial study has been conducted on Ottoman Empire cities, with regular record-keeping and centralized archives facilitating work on Aleppo, Damascus, Byblos, Sidon, Jericho, Hama, Nablus, and Jerusalem. Historians have investigated the social bases of political factionalism, the histories of elites and commoners, different family structures and gender roles, marginalized groups such as prostitutes and slaves, and relationships between Muslims, Christians, and Jews. There is an increasing focus on African cities, as well as South Asia. In China, Maoist philosophy favored peasant uprisings as the fundamental force in Chinese history, resulting in a disregard of urban history until the 1980s. Academics were therefore permitted to argue that peasant revolts were often conservative rather than revolutionary, and that China's modernizers of the 1870s accomplished substantial gains, even if they were capitalists.

A more recent trend that gives alternative methods of "reading" cities is the study of distinct city cultures and the role of cities in influencing national culture. Carl E. Schorske's *Fin-de-Siecle Vienna: Politics and Culture* is an example of this class. Some of this method is based on postmodern philosophy, notably Clifford Geertz's cultural anthropology. Alan Mayne's *The Imagined Slum: Newspaper Representation in Three Cities, 1870-1914* is one example of a study of how slums were depicted in newspapers in Sydney, San Francisco, and Birmingham. The narratives featured dramatic life tales but ignored the agendas and animosities of municipal authorities, property owners, inhabitants, and local businesspeople. As a consequence, the genuine inner-city social systems were not revealed. Nonetheless, the middle class embraced the image of and proceeded to act on social constructs, resulting in reformers' demands for slum clearance and urban regeneration. As Rosen and Tarrow point out, environmental history has made great strides since the 1970s, but its focus has been primarily on rural areas, resulting in a neglect of urban issues such as air pollution, sewage, clean water and the concentration of large numbers of horses. Historians are beginning to integrate urban history and environmental history.

### **Literature and philosophy**

The city has long been regarded as one of the most potent symbols of human capacities and nature in literature. As the largest and most enduring creation of human imagination and hands, as well as the largest and most sustained site of human association and interaction, the city has been regarded as a marker of what humans are and what they do. This meaning has nearly always been tinged with ambiguity. Cities arose as sites of extraordinary but also paradoxical significance in ancient stories, epics, and utopias. In Western civilizations, the histories of Troy, Babel, Sodom, Babylon, and Rome were seen as symbols of human strength, knowledge, creativity, and vision, as well as human arrogance, depravity, and fated disaster. Images of the new metropolis accentuated this ambivalence even further. Great modern cities like as London, Paris, Berlin, and New York have been depicted as places of opportunity and hazard, power and impotence, vibrancy and decay, creativity and bewilderment, and so on. This conflicting face of the city has surfaced in Western thinking so often that it suggests a fundamental psychological and cultural worry about human civilization, an anxiety about humanity's relationship to their constructed environment and about "humanity" itself. This is particularly true of the "modern" metropolis, which is riddled with human fabrication and moral ambiguity.

### **DISCUSSION**

A rural region is an open stretch of land with few dwellings or other structures and few inhabitants. The population density in rural regions is quite low. A city or urban region is home to a large number of people. Their residences and companies are fairly near to one another. There are fewer people in rural areas, and their houses and businesses are set far apart. In most rural places, agriculture is the principal industry. The majority of people live or work on farms or ranches. Rural regions surround hamlets, villages, towns, and other minor communities.

Because of the lack of people and structures, wildlife is more common in rural regions than in cities. In fact, since inhabitants may observe and interact with the nation's unique animals, rural regions are sometimes referred to as "the country." Rural regions have a higher population

density than metropolitan areas across the globe. However, this is fast changing. Urbanization is taking place all around the planet. The United Nations projects that Asia's urban population will grow by over two billion by 2050. People are flocking to cities for a variety of reasons, including agricultural technology, industrial technology, and the desire to improve their economic conditions. Agricultural technology has reduced the need for farm employees. Because of advances in transportation, equipment, fertilizer, and genetically engineered crops, fewer farmworkers are needed to collect more food. Because of the diminished need for agricultural labor, many farmworkers are flocking to cities in search of work.

Many vocations that are specific to cities have been developed by industrial technologies. Developing nations often have resource-based economies, which means that the majority of people get their livelihood from agriculture, wood, mining, or other natural resource extraction. These natural resources are often found in rural locations. As emerging nations increase their use of industrial technology, they often migrate to a service-based economy. Service-based economies rely on industrial technology to provide completed products and services to people both inside and beyond national borders.

In India, for example, many people do agriculture in rural regions. However, as the Indian economy grows, more people are migrating to cities like Bangalore to work in the technology sector. Instead of supplying raw materials (metals) for computer chips to countries such as the United States, Indian firms now produce the chips themselves. Universities, hospitals, and regional governments are often concentrated in metropolitan regions. Many people from rural areas come to cities to take advantage of economic possibilities. The expense of living in cities is often substantially greater than it is in rural regions. Renting a place, buying food, and using public transit all cost extra. As a result, earnings in cities are often higher. Another reason individuals leave rural regions is to find better jobs. Rural regions in the United States cover over 98 percent of the nation yet house just 25 percent of the inhabitants. In Ethiopia, a developing nation where agricultural opportunities are plentiful, 87 percent of the population lives in rural regions.

## CONCLUSION

Education may assist rural areas by producing more productive employees, boosting their total revenue. Education improves a person's capacity to successfully and effectively manage a group of people by providing them with greater knowledge, confidence, skills, and experience. Furthermore, it will aid in the reduction of migration from rural regions to cities of employment and the creation of new chances. Some of the reasons why rural education is critical to India's progress are as follows: Agriculture is one of India's most significant industries. Rural development is the process of enhancing people's quality of life and economic well-being in rural regions, which are generally remote and sparsely inhabited. Traditionally, rural development has focused on the exploitation of land-intensive natural resources such as agriculture and forestry.

## REFERENCES

- [1] E. Gosling, K. Bojarska, R. Gula, en R. Kuehn, “Recent arrivals or established tenants? History of wolf presence influences attitudes toward the carnivore”, *Wildl. Soc. Bull.*, 2019, doi: 10.1002/wsb.1027.
- [2] Y. C. Lee, H. J. Jung, en K. H. Kim, “Analysis of the characteristics of stone signposts in Korean rural landscapes”, *Sustain.*, 2018, doi: 10.3390/su10093137.
- [3] M. Umar en W. Ahmed, “The Role of Microfinance on Poverty Alleviation and Its Impacts on People and Society: Evidence From the Grameen Bank”, *J. Poverty, Investment Dev.*, 2017.
- [4] J. E. Jones, “Landscapes of the Islamic World: Archaeology, History, and Ethnography”, *Ethnoarchaeology*, 2020, doi: 10.1080/19442890.2020.1723236.
- [5] H. Lv, W. Wang, X. He, L. Xiao, W. Zhou, en B. Zhang, “Quantifying tree and soil carbon stocks in a temperate urban forest in northeast China”, *Forests*, 2016, doi: 10.3390/f7090200.
- [6] F. Hedefalk, L. Quaranta, en T. Bengtsson, “Unequal lands: Soil type, nutrition, and child mortality in southern Sweden, 1850-1914”, *Demogr. Res.*, 2017, doi: 10.4054/DemRes.2017.36.36.
- [7] B. H. (Brian) Min en R. S. Brower, “Social equity in the Asia-Pacific region: Conceptualizations and realities”, *J. Public Aff. Educ.*, 2020, doi: 10.1080/15236803.2019.1667472.
- [8] I. Ebela, I. Zīle, N. Muciņa, D. Ražuka-Ebela, en I. Rumba-Rozenfelde, “Territorial differences in infant mortality in Latvia in the first decade of the third millennium”, *Cent. Eur. J. Public Health*, 2015, doi: 10.21101/cejph.a3993.
- [9] E. Schiefelbein *et al.*, “Hepatitis C virus and other risk factors in hepatocellular carcinoma”, *Acta Virol.*, 2012, doi: 10.4149/av\_2012\_03\_235.
- [10] S. A. Reijneveld, R. Veenstra, A. F. de Winter, F. C. Verhulst, J. Ormel, en G. de Meer, “Area Deprivation Affects Behavioral Problems of Young Adolescents in Mixed Urban and Rural Areas: The TRAILS Study”, *J. Adolesc. Heal.*, 2010, doi: 10.1016/j.jadohealth.2009.06.004.

## CHAPTER 15

### LABOR HISTORY; THE HISTORY OF THE WORKING CLASSES AND THE LABOR MOVEMENT

---

Manoj Sharma, Assistant Professor,  
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,  
Email Id:manoj.s.both@sanskriti.edu.in

#### ABSTRACT:

The labor movement began in Europe during the late 18th and early 19th centuries, when agricultural and cottage industry jobs vanished and were replaced as mechanization and industrialization moved employment to more industrial areas such as factory towns, resulting in an influx of low-wage workers. The labor movement only until the establishment of the American Federation of Labor in 1886 as a national federation of unions representing skilled workers did the labor movement become a true force to be reckoned with and take on more of the form we see today.

#### KEYWORDS:

Labor History, Labor Movement, Labor Historians, Labor Force, Social History.

#### INTRODUCTION

Labor history is a sub-discipline of social history that focuses on the history of the working classes and the labor movement. Labor historians may be concerned with problems of gender, color, ethnicity, and other elements outside from class, but their primary concentration is on urban or industrial cultures, which separates them from rural historians. Labor historians are primarily concerned in industrial relations and forms of labor protest (strikes, lock-outs), the growth of mass politics (particularly the advent of socialism), and the social and cultural history of the industrial working classes [1], [2].

In the second part of the nineteenth century, several Western nations saw the rise of a self-conscious working-class political movement. While early labor historians were attracted to protest movements like Luddism and Chartism, the emphasis of labor history was often on institutions, most notably labor unions and political parties. This institutional method was advocated by Sidney and Beatrice Webb. The Webbs' and other discipline pioneers' work was defined by optimism about the labor movement's ability to accomplish profound social change, as well as a propensity to consider its growth as a process of gradual, inevitable, and inexorable advancement. Early work in the topic, as two current labor historians have highlighted, was "designed to service and celebrate the Labour movement."

#### Influence of Marxism

Labor history was reinterpreted and broadened in emphasis by a number of historians from the 1950s through the 1970s, the most renowned and important of whom were E. Eric Hobsbawm and P. Thompson. The impetus came from contemporary left-wing politics in the United

Kingdom and the United States, and it reached boiling point. A more orthodox liberal historian, Kenneth O. Morgan, describes the dynamic.

The fury of the debate was due more to contemporary politics, the unions' winter of discontent, and the development of a hard-left militant movement within academic history and the Labour Party. The new history was often highly Marxist, which led into the *New Left Review*, a notable publication like *Past and Present*, the Society of Labour History, and the work of a huge number of younger researchers involved in the area via the work of bright evangelists like Raphael Samuel. Non-scholars such as Tony Benn joined in. Marxism's new impact on Labour studies spread to the study of history as a whole.

In many ways, this was extremely beneficial: it encouraged the study of the dynamics of social history rather than a narrow formal institutional view of labor and the history of the Labour Party; it sought to place the experience of working people within a broader technical and ideological context; it encouraged a more adventurous range of sources, so-called 'history from below,' and rescued them from what Thompson memorably referred to as the 'condescension of posterity'; and it brought together. However, the Marxist or occasionally Trotskyist focus in Labour studies was sometimes doctrinaire and intolerant of non-Marxist criticism; it was also frequently incorrect, misrepresenting the data within a restricted doctrinal framework. I felt obligated to assist in its rescue. But it wasn't always enjoyable. I remember speaking at a history conference in Cardiff... when, for the first time in my life, I was exposed to an illogical sequence of very personal insults, centering on my accent, my being at Oxford, and the allegedly conservative inclinations of my empiricist colleagues.

Thompson and Hobsbawm were Marxists who were critical of the current British labor movement. They were interested in approaching history "from below" and investigating the agency and activity of workers in the workplace, protest movements, and social and cultural activities. Thompson's major paper *The Making of the English Working Class* was especially helpful in establishing a new agenda for labor historians and establishing the relevance of labor studies in general for social history. In the 1950s and 1960s, historians started to pay substantial attention to previously underserved groups, such as women and non-Caucasian ethnic groups. Some historians frame their gender and racial studies within a class analysis, such as C. L. R. James, a Marxist who wrote about blacks' experiences during the Haitian Revolution. Others questioned whether class was a more essential social category than gender or race, citing racism, sexism, and other instances of working-class division and oppression.

Labor history remains concentrated on two core sets of interests: institutional histories of workers' organizations and Marxist historians' "history from below" method. Despite the influence of Marxists, many labor historians rejected the revolutionary possibilities implied in Thompson, Hobsbawm, and others' work. In the 1980s, the significance of class as a historical social connection and explanatory notion was extensively questioned. Some renowned labor historians abandoned Marxism in favor of a postmodernist approach, stressing the role of language and questioning whether classes could be properly defined without a "language of class." Other historians underlined the historic labor movement's shortcomings and moderation,



stating that social evolution had been marked more by compromise, acceptance of the social order, and cross-class cooperation than by confrontation and radical upheaval.

Labor history is predominantly taught in history departments in the United States, with some representation in labor unions. The research focuses on the institutional history of labor unions as well as the social history of workers [3]. In recent years, there has been a focus on historically marginalized groups, including blacks, women, Hispanics, and Asians. The Study Group on International Labor and Working-Class History was founded in 1971 and has a membership of 1000 people. It publishes *International Labor and Working-Class History*. H-LABOR is a daily email-based discussion group that was founded in 1993 and reaches over a thousand scholars and advanced students. The Labor and Working-Class History Association was founded in 1988 and publishes *Labor: Studies in Working-Class History of the Americas* [4].

Kirk examines labor historiography in the United Kingdom from the establishment of the Society for the Study of Labour History in 1960. He claims that labor history has been mostly pragmatic, eclectic, and empirical, and that it has played an important role in historiographical debates such as history from below, institutionalism versus social history of labor, class, populism, gender, language, postmodernism, and the turn to politics. Kirk refutes claims that the discipline is deteriorating, instead emphasizing its invention, change, and rejuvenation. Kirk also notices a shift toward conservative insularity and academicism. He advocates for a more extensive and critical engagement with the kinds of comparative, transnational, and global concerns that are becoming increasingly popular among labor historians elsewhere, as well as a revival of public and political interest in the topics. Meanwhile, Navickas examines recent scholarship on collective action histories, environment and human ecology, and gender issues, with a focus on work by James Epstein, Malcolm Chase, and Peter Jones. There was little interest in the history of the white, masculine working-class. Instead, the 'cultural shift' urged historians to investigate wartime gender, ethnicity, citizenship, and national identity constructs.

### **History of Business**

New labor history is a subfield of labor history that focuses on the historical experiences of workers, women, and minorities. Social history has a strong impact on it. Prior to the 1960s, the majority of labor historians across the globe concentrated on the history of labor unions. Labor economists at the University of Wisconsin, for example, dominated the academic subject of labor history in the United States. Their study centered on the evolution of markets, trade unions, and political ideologies. In the 1950s, British and other European historians created the area of social history in order to remedy structuralism imbalances in the study of history. Social historians wanted not only to broaden the scope of history, but also to concentrate it on the experiences of ordinary people rather than institutions or elites [5], [6].

## **DISCUSSION**

Social historians in the United Kingdom, such as E.P. Thompson, in particular, had an enormous influence on American labor historians. Labor historians on both the right and left of the American political spectrum struggled to explain the late-nineteenth-century growth of labor, and social history provided at least a novel way to tackling the puzzle. At the same time as American

organized labor started to wane, social history began to take root. Social history, according to left-leaning labor historians, offered a fresh approach to rejuvenate the American labor movement by diverting attention away from conservative leaders and organizations, as well as a way for academics to interact with workers themselves. According to others, the new labor history shifted the field away from Marxist theoretical perspectives that understood trade union activities in terms of elites, classes, and institutions.

Critics of the "new labor history" in Europe and America claim that historians are increasingly ignoring institutions and elites. They contend that labor leaders and unions develop as well as reflect workers' aspirations and ideals. They also argue that the "new labor history" has a propensity to disregard bigger cultural trends and movements, as well as technical innovations that work on a more systemic level than the individual. Many young labor historians, particularly in the United States, are proposing a new synthesis of "old" and "new" labor history [6], [7].

Labor studies at the University of Virginia are an interdisciplinary area that draws together many various types of research, ranging from slavery histories to environmental history. Labor historians recognize that studying individuals who work, what they do, and what that job entails provides unique insight into the past. Labor historians regard work as a defining force in global and US history, combining the techniques of social and cultural history with histories of business and capital. Our study is also informed by an interest in the politics of geography, consumerism, and working conditions. Work and working circumstances reflect how power and value function in a society that extends well beyond the factory floor. As a result, our labor researchers investigate how working circumstances and working lives are constructed in relation to gender, sexuality, race, and citizenship in workplaces as different as Chilean woods and the University of Virginia grounds. The history of labor at UVA is particularly strong in the history of the American South. Slavery, racism, and civil rights have all had a tremendous impact on the history of labor and its circumstances in the United States, and our research and teaching reflect this [8], [9].

Labor historians at UVA are deeply committed to exploring the cultural and physical worlds inhabited by workers, whether in the United States or other parts of the world, in collaboration with disciplines such as American and Latin American Studies, as well as the Carter G Woodson Institute for African-American and African Studies. Despite this development, data shows that many women continue to fall short of their aspirations. Although the wage disparity between men and women has narrowed in recent years, it remains large; women continue to be underrepresented in many sectors and professions; and far too many women struggle to balance work and family responsibilities. Barriers to equal opportunity and workplace regulations and practices that do not promote a fair work-life balance have inhibited further growth. If these barriers remain, we will waste the potential of many of our people and experience a significant loss to our economy's productive capacity at a time when population aging and slow productivity growth are already impacting on economic development.

Most women in the United States did not work outside the house in the early twentieth century, and those who did were mostly young and unmarried. At the time, barely 20% of all women were "gainful workers," as the Census Bureau classified labor force involvement outside the

house, and only 5% of married women were. Of fact, these numbers understate married women's contributions to the economy beyond housekeeping and childrearing, because women's employment in the home often included work in family enterprises and home production of commodities for sale, such as agricultural products. Furthermore, aggregate data obfuscate the disparities in women's experiences based on race. African American women were about twice as likely as white women to be in the labor force at the time, owing to the fact that they were more likely to stay in the work force after marriage.

The fact that many women ceased employment after marriage reflected cultural norms, the type of available labor, and legal constraints. Those young women who did work had few options in terms of profession. Most women had minimal schooling, and those who did worked as piece laborers in industries or as domestic servants, which were unpleasant and frequently dangerous employment. Educated women were in short supply. Fewer than 2% of all 18- to 24-year-olds were enrolled in a higher education institution, and just one-third of them were female. These women were not required to do physical work, but their options were also limited [10].

Despite widespread prejudice against women, particularly married women, working outside the home and the limited opportunities available to them, women entered the labor force in greater numbers during this period, with participation rates for single women reaching nearly 50% by 1930 and nearly 12% for married women. This increase implies that, although the incentive—and, in many circumstances, the imperative—for women to leave the labor force after marriage when they could depend on their husband's income persisted, attitudes were shifting. Indeed, these years coincided with the so-called first wave of the women's movement, in which women banded together to advocate for change on a variety of social issues, including suffrage and temperance, culminating in the ratification of the 19th Amendment guaranteeing women the right to vote in 1920.

Between the 1930s and the mid-1970s, women's economic involvement increased, due mostly to an increase in labor among married women. By 1970, fifty percent of unmarried women and forty percent of married women were working. This increase was caused by a number of things. First, with the introduction of mass high school education, graduation rates increased significantly. Simultaneously, new technology contributed to a rise in demand for clerical professionals, which were increasingly filled by women. Furthermore, since these professions were cleaner and safer, the stigma associated with working for a married woman faded. While there were still marital hurdles that kept women out of the work field, these official restrictions were progressively abolished after World War II.

From 1930 to 1970, there was an increase in possibilities for highly educated women. However, most women were still expected to have brief careers at the time, and women were still primarily considered as secondary earners whose husbands' jobs came first. As time passed, perceptions about women working and their career opportunities shifted. As women acquired professional experience, they realized that they could manage work and family life. A new two-income family paradigm has arisen. Some women started college and graduate school with the intention of working, regardless of whether they wanted to marry and have children. By the 1970s, a tremendous shift in women's working life had begun. Many women did not anticipate spending

as much of their adult life working as they did in the years after World War II. In contrast, young women in the 1970s more commonly expected to spend a significant portion of their lives in the labor force, and they prepared for it by increasing their educational attainment and enrolling in courses and college majors that better prepared them for careers rather than just jobs.

Other societal developments contributed to these shifts in attitudes and expectations. The Pregnancy Discrimination Act of 1978 and the identification of sexual harassment in the workplace strengthened worker safeguards. Birth control became more widely available, giving married couples more control over the size of their families and young women the chance to postpone marriage and arrange children around their educational and employment goals. In 1974, women obtained the opportunity to apply for credit in their own name without a male co-signer for the first time.

By the early 1990s, the labor force participation rate of prime working-age women—those aged 25 to 54—had risen to just over 74%, compared to nearly 93% for prime working-age males. By that time, the proportion of women entering conventional sectors like as teaching, nursing, social work, and clerical labor had decreased, and more women were becoming physicians, lawyers, managers, and professors. Women's incomes started to narrow dramatically as they gained their education and entered sectors and vocations formerly controlled by males. We have gained significant gains as a nation from the increased involvement of women in the economy. However, data shows that hurdles to women's continuous advancement exist.

The participation percentage for prime working-age women peaked in the late 1990s and is now about 76%. Of course, women, especially those with lower levels of education, have been impacted by the same economic pressures that have been reducing male involvement, such as technological development and globalization. Women's involvement, on the other hand, has plateaued at a level much below that of prime working-age males, which remains at about 89 percent. While some married women choose not to work, the magnitude of this discrepancy should prompt us to consider how structural issues, such as a lack of equal opportunity and difficulties with work and family, are impeding women's growth.

According to recent study, although women are now entering professional institutions in approximately equal numbers as men, they are still far less likely to reach the upper echelons of their professions. The wage disparity between men and women has reduced significantly, but growth has halted recently, and women working full-time earn around 17% less than males on average each week. Even when we compare men and women in the same or comparable jobs who seem to have almost equivalent backgrounds and experience, there is often a 10% disparity. As a result, we cannot rule out the possibility that women face gender-related barriers, such as open discrimination, attitudes that limit women's performance in the workplace, and a lack of mentors.

According to recent study, although women are now entering professional institutions in approximately equal numbers as men, they are still far less likely to reach the upper echelons of their professions. Even in my own subject of economics, women account for around one-third of Ph.D. graduates, a figure that has not changed in the last two decades. This failure to advance up

the professional ladder seems to explain why the income gap is greatest for those at the top of the earnings distribution. One of the key reasons these highly educated women are unable to reach the pinnacles of their professions and receive equal pay is because top employment in industries such as law and business demand longer workweeks and punish taking time off. This would disproportionately affect women, who continue to undertake the majority of household and child-rearing obligations. However, after a woman has children, it might be difficult for her to match the expectations of these industries. The fact that these professions demand such long hours undoubtedly prevents some women and men from pursuing these career paths. Technology advancements have enabled increased work-sharing and schedule flexibility, and there are more chances in this area. Economic models also imply that, although it may be difficult for anyone in business to transition to a shorter-hours model, if numerous enterprises alter their approach, they and their employees may all benefit.

Of course, most women do not work in industries that need such long hours or incur such harsh penalties for taking time off. However, the difficulties of combining job and family life is a prevalent issue. Indeed, a recent tendency in many industries is to demand total scheduling freedom, which might result in too few hours of work for people with family obligations and can make organizing childcare problematic. Reforms that encourage employers to give some consistency in schedules, cross-train people to handle multiple activities, or impose a minimum guaranteed amount of hours in return for flexibility might enhance the lives of such workers. Another issue is that daycare is only affordable for around half of all households in most states. Only 5% of employees with incomes in the lowest quadrant of the pay distribution have employment that provide paid family leave. Many women are forced to choose between caring for a sick family member and retaining their careers as a result of this predicament.

This prospect should influence our thinking about policies that make it simpler for men and women to balance family and work goals. Improving access to inexpensive and high-quality daycare, for example, seems to meet the description since it has been proved to encourage full-time work. Recently, there seems to be considerable movement in favor of providing families with paid leave during delivery. The experience in Europe encourages choosing policies that are not just focused on delivery but may be utilized to satisfy a range of health and caregiving needs.

## CONCLUSION

The United States has a variety of long-term economic concerns, including population aging and sluggish productivity growth. According to one recent research, raising the female participation rate to that of males would increase our GDP by 5%. Continued improvement would benefit our workplaces, families, and women themselves. However, a number of issues seem to be impeding women's advancement, including the challenge women now face in balancing their employment with other elements of their life, such as caring. When searching for answers, we should examine changes to work conditions and regulations that benefit all employees, not just women. Pursuing such a plan would be consistent with the tale of increased female labor-force participation, which has benefited not just their individual well-being but also the welfare and prosperity of our society as a whole.

## REFERENCES

- [1] J. Haydu en M. Savage, “The Dynamics of Working-Class Politics: The Labour Movement in Preston, 1880-1940.”, *Contemp. Sociol.*, 1989, doi: 10.2307/2073828.
- [2] G. Pérez-Alvarez, “Estrategias y experiencias del movimiento obrero en una región de la Patagonia argentina: el noreste de Chubut 1983-1990”, *Izquierdas*, 2019, doi: 10.4067/s0718-50492019000100230.
- [3] M. Visser, M. Gesthuizen, G. Kraaykamp, en M. H. J. Wolbers, “Labor market vulnerability of older workers in the Netherlands and its impact on downward mobility and reduction of working hours”, *Work. Aging Retire.*, 2018, doi: 10.1093/workar/wax017.
- [4] M. van der Linden, “Labor History”, in *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, 2015. doi: 10.1016/B978-0-08-097086-8.62120-7.
- [5] J. Schmidt, “The German labour movement, 1830s–1840s: early efforts at political transnationalism”, *J. Ethn. Migr. Stud.*, 2020, doi: 10.1080/1369183X.2018.1554283.
- [6] D. Leeworthy, “Partisan players: sport, working-class culture, and the labour movement in South Wales 1920–1939”, *Labor Hist.*, 2014, doi: 10.1080/0023656X.2014.961754.
- [7] P. Fontes en L. R. Corrêa, “Labor and Dictatorship in Brazil: A Historiographical Review”, *International Labor and Working-Class History*. 2018. doi: 10.1017/S0147547917000229.
- [8] E. Hakoniemi, “Usko sivistykseen - Työväen Sivistysliiton perustamisvaiheen sivistyskäsitteet”, *Työväentutkimus Vuosik.*, 2020, doi: 10.37456/tvt.83664.
- [9] J. L. Polasky en D. Kalb, “Expanding Class: Power and Everyday Politics in Industrial Communities, the Netherlands, 1850-1950”, *Am. Hist. Rev.*, 1999, doi: 10.2307/2651157.
- [10] C. Welch, “Globalization and the Transformation of Work in Rural Brazil: Agribusiness, Rural Labor Unions, and Peasant Mobilization”, *Int. Labor Work. Hist.*, 2006, doi: 10.1017/S0147547906000159.

## CHAPTER 16

### HISTORY OF LESBIAN, GAY, BISEXUAL AND TRANSGENDER

---

Sahil Rohatgi, Assistant Professor

Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India

Email Id:sahilr.soth@sanskriti.edu.in

#### ABSTRACT:

Gender identity difficulties also known as "gender dysphoria" refer to a person's ideas and emotions that the gender given to them at birth does not correspond to their intended gender or genders. This often leads to discomfort and challenges with their identity. Aggression, dominance, reliance, and tenderness are all examples of social behavior. Mannerism and behavior style, as well as bodily gestures and other nonverbal behaviors, are classified as masculine or feminine. Social ties, including friend gender and persons they choose to copy.

#### KEYWORDS:

Court Case, Death Penalty, Homosexual Culture, Modern Gay, United States.

#### INTRODUCTION

The history of lesbian, gay, bisexual, and transgender (LGBT) peoples and cultures across the globe may be traced back to the earliest known occurrences of same-sex love and sexuality in ancient civilizations. What has survived after centuries of persecution, resulting in shame, repression, and secret, has only recently been sought and integrated into more mainstream historical narratives. The annual celebration of LGBT History Month started in the United States in 1994, and it has now spread to other nations. This commemoration focuses on the history of the people, LGBT rights, and associated civil rights struggles. In the United States, it is observed in October, including National Coming out Day on October 11.

In the United Kingdom, it has been observed in February since 2005, coinciding with the 2003 repeal of Section 28, which prohibited local authorities from "promoting" homosexuality. A celebrated achievement in LGBT history occurred when Queen Beatrix signed a law making the Netherlands the first country to legalize same-sex marriage [1], [2]. Male homosexuality has been recognized in China from ancient times and has been referenced in several works of Chinese literature. Confucianism, as a social and political ideology, placed minimal emphasis on sexuality, whether gay or heterosexual. In contrast, the role of women in Chinese history is given minimal positive emphasis, with traces of lesbianism being notably few. Still, there are mentions of lesbians in various historical books. Homosexuality is said to have been widespread throughout the Song, Ming, and Qing dynasties [3], [4].

There are several examples in Chinese literature about males participating in gay relationships. The historian Han Fei recorded an anecdote in the relationship of Mi Zixia and Duke Ling of Wei in which Mizi Xia shared an especially delicious peach with his lover in the story of the leftover peach, set during the spring and Autumn Era, in which Mizi Xia shared an especially delicious peach with his lover. The story of the cut sleeve recorded Emperor Ai of Han sharing.

With the rise of the Tang dynasty, China became increasingly influenced by the sexual morals of foreigners from Western and Central Asia, and female companions began to replace male companions in terms of power and familial standings. The Song dynasty was the last to include a chapter on male emperor companions in official documents. During the Ming Dynasty, it is said that the Zhengde Emperor had a homosexual relationship with a Muslim leader named Sayyid Husain. In later Ming Dynasty, homosexuality began to be referred to as the "southern custom" due to the fact that Fujian was the site of a unique system of male marriages, attested to by the scholar-bureaucrat Shen Defu and the writer Li Yu, and mythologized by in the folk tale, The Leveret Spirit.

The Qing dynasty enacted China's first legislation prohibiting consensual, non-monetized homosexuality. However, the punishment specified, which included a month in prison and 100 heavy blows, was actually the lightest punishment available in the Qing legal system. In *Dream of the Red Chamber*, written during the Qing Dynasty, instances of same-sex affection and sexual interactions described appear as familiar to modern observers as equivalent stories of heterosexual romances during the same period. The Self-Strengthening Movement brought homophobia to China, along with Western science and philosophy.

### **The Renaissance**

The Renaissance saw intense oppression of homosexual relationships by the Roman Catholic Church. Homosexual activity radically passes from being completely legal in most of Europe to incurring the death penalty in most European states. In France, first-offending sodomites lost their testicles, second offenders lost their penis, and third offenders were burned. Women caught in same-sex acts would be mutilated and executed as well. Thomas Aquinas argued that sodomy was second only to murder in the ranking of sins. The church used every means at its disposal to fight what it considered to be the "corruption of sodomy". Men were fined or jailed; boys were flogged. The harshest punishments, such as burning at the stake, were usually reserved for crimes committed against the very young, or by violence. The Spanish Inquisition begins in 1480, sodomites were stoned, castrated, and burned. Between 1540 and 1700, more than 1,600 people were prosecuted for sodomy. In 1532 the Holy Roman Empire made sodomy punishable by death. The following year King Henry VIII passed the Buggery Act 1533 making all male-male sexual activity punishable by death [5], [6].

### **Florentine Homophobia**

Florence had a homosexual subculture, which included age-structured relationships. In 1432, the city established Gli Ufficiali di Notte (The Officers of the Night) to root out the practice of sodomy, and from that year until 1502, the number of men charged with sodomy numbered more than 17,000, with 3,000 convicted, including heterosexual sodomy. The Germans adopted the term *Florenzer* to refer to a "sodomite." The association of foreignness with homosexuality gradually became a cornerstone of homophobic rhetoric throughout Europe, and it was used in a calumnious perspective. For example, the French would call "homosexuality" the "Italian vice" in the 16th and 17th centuries, the "English vice" in the 18th century, the *moeurs orientales*.



During the 1870s and 1880s, degeneracy became a widely accepted theory for homosexuality. It spoke to the late 19th century eugenic and Social Darwinist theories. Benedict Augustin Morel is considered the father of degeneracy theory. His theories posit that physical, intellectual, and moral abnormalities result from disease, urban over-population, malnutrition, alcohol, and other failures of his contemporary society. The development of psychology's inquisition into homosexuality resulted in an important shift in the terminology of homosexuality. "Contrary sexual feeling," as Westphal's phrased it, and the word "homosexual" itself made their way into Western lexicons. Homosexuality had a name aside from the ambiguous term "sodomy" and the elusive "abomination."

### **Changes in Historical Science**

To this day, historians debate the topic of Frederick the Great's Sexuality, which basically centers on the taboo of whether the narrative of one of the greatest combat heroes in human history can be psychologically dismantled. Following the codification of anti-sodomy laws with the Buggery Act of 1533, homosexual sex and relationships were heavily criminalized. Although section 61 of the Offences against the Person Act 1861 abolished the death penalty for homosexuality, male homosexual acts remained illegal and punishable by imprisonment [7], [8]. Lesbian relationships, on the other hand, were frequently overlooked, and legal codes that targeted homosexuality often did not cover sapphic love. In one Scottish court case, a judge deemed sexual relationships between two women imaginary. Only in cases where women broke gender roles and crossed into masculinity were they punished with public whippings and banishment, far less severe than their gay male counterparts.

The scandal in British society and subsequent court case from 1895 to 1896 were highly discussed not only in Europe, but also in America, although newspapers like the New York Times concentrated on the question of blackmail, only alluding to the homosexual aspects as having "a curious meaning," in the first publication on April 4, 1895. In Britain, the view of homosexuality as the mark of a deviant mind was not limited to the psychiatric wards of hospitals but also the courts. An extremely famous case was that of Alan Turing, a British mathematician and theoretician. During WWII, Turing worked at Bletchley Park and was one of the major architects of the Colossus computer, designed to break the Enigma codes of the Nazi war machine. For the success of this, he was made an Officer of the Order of the British Empire in 1945.

In spite of all his brilliance and the services rendered to his country, Turing was also openly homosexual and in the early 1950s this fact came to the attention of the British government when he was arrested under section 11 of an 1885 statute on "gross indecency". At the time there was great fear that Turing's sexuality could be exploited by Soviet spies, and so he was sentenced to choosing between jail and injections of synthetic estrogen. The choice of the latter led him to massive depression and dying at the age of 41 after biting into an allegedly poisoned apple. Although it is popularly believed that Turing committed suicide, his death was also consistent with accidental poisoning. It is estimated that an additional 50–75,000 men were persecuted under this law, with only partial repeal taking place in 1967 and the final measure of it in 2003.

Prior to the Third Reich, Berlin was a liberal city with many gay bars, nightclubs, and cabarets, as well as drag bars where tourists straight and gay could enjoy female impersonation acts. In his book *Mein Kampf*, Hitler decried cultural degeneration, prostitution, and syphilis, blaming at least some of the phenomena on Jews. Under Nazi Germany's rule, approximately 50,000 men were sentenced because of their homosexuality, and thousands of them died in concentration camps. Gay men were viewed as "inferior" and "animalistic." Conditions for gay men in the camps were especially harsh; they faced not only persecution from German soldiers, but also other prisoners, and many gay men were reported to die of beatings.

## DISCUSSION

After World War II, West Germany inherited Paragraph 175, which remained in effect until 1969. The first kiss between two men on German television was shown in Rosa von Praunheim's film *It Is Not the Homosexual Who Is Perverse, But the Society in Which He Lives*, which marked the beginning of the German modern gay liberation movement. In 1993, the final parts of Paragraph 175 were deleted, and Germany enacted an equal age of consent. Before the American Civil War and the massive population growth of Post-Civil War America, the majority of the American population was rural. Homosexuality remained an unseen and taboo concept in society, and the term "homosexuality" was not coined until 1868 in a letter to Karl Heinrich Ulrichs by German-Hungarian Karoly Maria Kertbeny.

The mainstream interpretation of Leviticus, Romans, and the destruction of Sodom and Gomorrah provided justification for the harsh penalties faced by those accused of "sodomy." Most of the laws surrounding homosexuality in the colonies were derived from English laws of "buggery," and the punishment in all American colonies was death; the penalty for attempted sodomy both homosexuality and bestiality was prison, whipping, banishment, or fines. Pennsylvania was the first state to repeal the death penalty for "sodomy" in 1786, and all of the other colonies followed suit within a generation except North and South Carolina, which repealed after the Civil War[9]. Along with the removal of the death penalty during this generation, legal language shifted away from that of damnation to more dispassionate terms like "unmentionable" or "abominable" acts. A survey of sodomy law enforcement during the nineteenth century found that a significant minority of cases did not specify the gender of the "victim" or accused, with most cases argued as non-consensual or rape. The first prosecution for consensual sex between people of the same gender occurred in 1880, in response to increasing visibility of alternative genders, gender bending, and homosexuality [10].

Male homosexuality gained its first social foothold in the nineteenth century not through sexuality or homoerotic, but through an idealized conception of the wholesome and loving male friendship, or as contemporary author Theodore Winthrop writes in *Cecil Dreeme*, "a friendship I deemed more precious than the love of women." This ideal came from and was enforced by male-centric institutions such as boy's boarding schools, all-male colleges, the military, and the front. New York, as America's largest city, saw the beginnings of a homosexual subculture concomitantly growing with the population (doubling from 1800-20 and again by 1840 to a population of 300,000). Continuing the theme of loving male friendship, the American poet Walt

Whitman arrived in New York in 1841. He was immediately drawn to young working-class men found in certain parks, public baths, the docks, and some bars.

By this time, society was slowly becoming aware of the homosexual subculture. In an 1898 lecture in Massachusetts, a doctor gave a lecture on this development in modern cities. With a population around three million at the turn of the 20th century, New York's queer subculture had a strong sense of self-definition and began redefining itself on its own terms. "Middle class queer," "fairies," were among the terminology of the underground world of the Lower East Side. But with this growing public presence, backlash occurred. The YMCA, who ironically promoted a similar image to that of the Whitman's praise of male brotherhood and athletic prowess, took a chief place in the purity campaigns of the epoch. Anthony Comstock, a salesman and leader of YMCA in Connecticut and later head of his own New York Society for the Suppression of Vice successfully pressed Congress and many state legislatures to pass strict censorship laws. Ironically, the YMCA became a site of homosexual conduct. In 1912, a scandal hit Oregon where more than 50 men, many prominent in the community, were arrested for homosexual activity. In reaction to this scandal conflicting with public campaigns, YMCA leadership began to look the other way on this conduct.

The 1920s heralded a new era of social acceptance of minorities and homosexuals, at least in heavily urbanized areas, as reflected in many of the films of the decade that openly made references to homosexuality. Even popular songs poked fun at the new social acceptance of homosexuality, one of which was titled "Masculine Women, Feminine Men." Homosexuals were accepted at a level not seen again until the 1970s, and gay clubs, commonly known as "pansy clubs," were openly operated until the early 1930s. The relative liberalism of the decade is demonstrated by the fact that actor William Haines, who was regularly named in newspapers and magazines as the number-one male box-office draw, openly lived in a gay relationship with his lover, Jimmie Shields.

By 1935, the United States had become conservative once more, with Victorian values and morals, which had been widely ridiculed during the 1920s, becoming fashionable once more. Life was harsh for homosexuals during this period, as they were forced to hide their behavior and identity in order to avoid ridicule and even imprisonment. Many laws were passed against homosexuals during this period, and it was declared to be a mental illness. By the 1930s, both fruit and fruitcake, as well as numerous other words, were widely perceived as not only negative but also to mean male homosexual, though probably not universally. LGBT people were widely diagnosed as diseased with the potential for cure, and thus were regularly "treated" with castration, lobotomies, pubic nerve surgery, and electroshock treatment.

As the US entered World War II in 1941, women were provided opportunities to volunteer for their country and almost 250,000 women served in the armed forces, mostly in the Women's Army Corps (WAC), two-thirds of whom were single and under the age of twenty-five. Women were recruited with posters showing muscular, short-haired women wearing tight-fitting tailored uniforms. Many lesbians joined the WAC to meet other women and to do men's work. Few were rejected for lesbianism, and found that being strong or having masculine appearance

characteristics associated with homosexual women aided in the work as mechanics and motor vehicle operators.

A popular Fleischmann's Yeast advertisement showed a WAC riding a motorcycle with the heading this is no time to be frail. Some recruits appeared at their inductions wearing men's clothing and their hair slicked back in the classic butch style of out lesbians of the time. Post-war many women including lesbians declined opportunities to return to traditional gender roles and helped redefine societal expectations that fed the women's movement, Civil Rights Movement and gay liberation movement. The war effort greatly shifted American culture and by extension representations in entertainment of both the nuclear family and LGBT people. In mostly same sex quarters service members were more easily able to express their interests and find willing partners of all sexualities. From 1942 through 1947, conscientious objectors deployed to psychiatric institutions in the United States as part of Civilian Public Service uncovered injustices across the psychiatric care system and were essential in changes in the 1940s and 1950s.

The Lavender Scare was an early example of institutionalized homophobia, resulting from a moral panic over the employment of homosexuals in the government, particularly the State Department, with the idea that homosexuals were especially vulnerable to communist blackmail and thus posed a security risk. However, moral issues were also present, with homosexuals being accused of lacking moral fiber and emotional stability. Although the Stonewall riots on June 28, 1969, are widely regarded as the beginning of the modern gay liberation movement, a number of demonstrations and actions took place prior to that date, often organized by local homophile organizations but sometimes spontaneously, addressing issues ranging from anti-gay discrimination in employment and public accommodations to the exclusion of homosexuals from the United States military to police harassment to the telecommunications industry.

In the autumn of 1959, the police force of New York City's Wagner administration began closing down the city's gay bars, which had numbered almost two dozen in Manhattan at the beginning of the year. This crackdown was largely the result of a sustained campaign by the right-wing NY Mirror newspaper columnist Lee Mortimer. Existing gay bars were quickly closed and new ones lasted only a short time. The election of John Lindsay in 1965 signaled a major shift in city politics, and a new attitude toward sexual mores began changing the social atmosphere of New York. On April 21, 1966, Dick Leitsch, Craig Rodwell president and vice president respectively of the New York Mattachine Society and Mattachine activist John Timmons staged the Sip-In at Julius' Bar on West 10th Street in Greenwich Village. This resulted in the anti-gay accommodation rules of the NY State Liquor Authority being overturned in subsequent court actions. These SLA provisions declared that it was illegal for homosexuals to congregate and be served alcoholic beverages in bars. An example of when these laws had been upheld is in 1940 when Gloria's, a bar that had been closed for such violations, fought the case in court and lost.

Prior to this change in the law, the business of running a gay bar had to involve paying bribes to the police and Mafia. As soon as the law was altered, the SLA ceased closing legally licensed gay bars and such bars could no longer be prosecuted for serving gays and lesbians. Mattachine pressed this advantage very quickly and Mayor Lindsay was confronted with the issue of police

entrapment in gay bars, resulting in this practice being stopped. On the heels of this victory, the mayor cooperated in getting questions about homosexuality removed from NYC hiring practices. The police and fire departments resisted the new policy, however, and refused to cooperate. The result of these changes in the law, combined with the open social- and sexual-attitudes of the late Sixties, led to the increased visibility of gay life in New York. Several licensed gay bars were in operation in Greenwich Village and the Upper West Side, as well as illegal, unlicensed places serving alcohol, such as the Stonewall Inn and the Snakepit, both in Greenwich Village.

The Stonewall riots were a series of violent conflicts between gay men, drag queens, transsexuals, and lesbians against a police officer raid in New York City. The first night of rioting began on Friday, June 27, 1969, at about 1:20 am, when police raided the Stonewall Inn, a gay bar operating without a state license in Greenwich Village. Stonewall is considered a turning point for the modern gay rights movement worldwide. Newspaper coverage of the events was minor in the city, since, in the Sixties, huge marches and mass rioting had become commonplace and the Stonewall disturbances were relatively small.

It was the commemorative march one year later, organized by the impetus of Craig Rodwell, owner of the Oscar Wilde Memorial Bookshop, which drew 5,000 marchers up New York City's Sixth Avenue that drew nationwide publicity and put the Stonewall events on the historical map and led to the modern-day pride marches. A new period of liberalism in the late 1960s began a new era of more social acceptance for homosexuality which lasted until the late 1970s. In the 1970s, the popularity of disco music and its culture in many ways made society more accepting of gays and lesbians. On June 27, 2019, the National LGBTQ Wall of Honor was inaugurated at the Stonewall Inn, as part of the Stonewall National Monument.

The 1980s in LGBT history were notable by the introduction of HIV, which was popularly attributed to homosexual males during the early stages of the pandemic. In the 1980s, a renewed conservative movement spawned a new anti-gay movement in the United States, particularly with the help of the Religious Right (particularly Evangelicals), but by the late part of the decade, the general public began to show more sympathy and even tolerance for gays as the toll for AIDS-related deaths continued to rise, including heterosexuals as well as cultural icons such as Rock Hudson and Liberace, who both died from the condition.

A 1991 Wall Street Journal survey found that homosexuals were three times more likely than average Americans to be college graduates, three times more likely to hold professional or managerial positions, and had average salaries \$30,000 higher than the norm. The first US state to decriminalize sodomy was Illinois in 1961. Another state would follow (Connecticut) in 1969, but the majority of the country was decriminalized by the 1970s and 1980s, with the 14 states that did not repeal these laws until 2003 being forced to do so by the landmark United States Supreme Court case *Lawrence v. Texas*.

## CONCLUSION

Pre- and post-natal hormone levels, as well as genetic composition, are biological variables that may impact gender identification. Ideas about gender roles imparted through family, authoritative figures, mass media, and other significant persons in a child's upbringing are

examples of social variables. Gender identity refers to each person's internal and unique experience with gender. It is a person's perception of being a woman, a man, both, neither, or somewhere in between. Gender identification may be the same as or different from the sex given at birth. Gender socialization is the process of educating people how to act in accordance with their gender's societal expectations, often known as gender roles. Gender socialization entails the transmission of gender stereotypes. Gender stereotypes are actions and attitudes that are associated with males or girls.

## REFERENCES

- [1] A. J. Laurie, "Introduction: A history of 'Lesbian history'", *Journal of Lesbian Studies*. 2009. doi: 10.1080/10894160903048015.
- [2] B. J. Morris, "History of Lesbian, Gay, Bisexual and Transgender Social Movements", *Am. Psychol. Assoc.*, 2019.
- [3] H. Spandler en S. Carr, "A history of lesbian politics and the psy professions", *Fem. Psychol.*, 2021, doi: 10.1177/0959353520969297.
- [4] J. Welker, "Toward a history of 'lesbian history' in Japan", *Cult. Theory Crit.*, 2017, doi: 10.1080/14735784.2017.1282830.
- [5] N. Hewa, "Information Activism: A Queer History of Lesbian Media Technologies.", *Can. J. Commun.*, 2021, doi: 10.22230/cjc.2021v46n2a3985.
- [6] M. Vicinus, "The history of lesbian history", *Feminist Studies*. 2012. doi: 10.1353/fem.2012.0043.
- [7] L. Millward, "The place of geography in lesbian history", *Hist. Compass*, 2019, doi: 10.1111/hic3.12580.
- [8] J. M. Marrazzo en K. Stine, "Reproductive health history of lesbians: Implications for care", *Am. J. Obstet. Gynecol.*, 2004, doi: 10.1016/j.ajog.2003.12.001.
- [9] A. Atkins, "'Your Paper Saved Seattle': E. W. Scripps and the Star's Role in the General Strike of 1919", *Journal. Hist.*, 2019, doi: 10.1080/00947679.2019.1603054.
- [10] S. Parfitt, "Constructing the Global History of the Knights of Labor", *Labor*, 2017, doi: 10.1215/15476715-3718398.

## CHAPTER 17

### ROLE OF WOMEN IN HISTORY

---

Dr. Anubhav Sony, Associate Professor  
 Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India  
 Email Id: [anubhavs.some@sanskriti.edu.in](mailto:anubhavs.some@sanskriti.edu.in)

#### ABSTRACT:

Mary, the mother of Jesus, is revered by both Christians and Muslims as the most renowned woman in history. Many feminists consider Lilith to be the first autonomous woman created, not just the first woman. In the creation narrative, Eve refuses to submit to Adam and quits the garden, despite the consequences. Women have always been healers and caregivers, serving as pharmacists, nurses, midwives, abortionists, counselors, doctors, and 'wise women,' as well as witches. Women were studying, teaching, and practicing medicine as early as 4000 BC.

#### KEYWORDS:

Black Women, Gender History, Middle Eastern, Women Right, Women History.

#### INTRODUCTION

Women's history is the study of the role of women in history and the techniques used to accomplish so. It encompasses the study of the evolution of women's rights throughout recorded history, personal accomplishments throughout time, the evaluation of individual and groups of women of historical importance, and the impact of historical events on women [1]. The belief that more traditional records of history have minimized or ignored the contributions of women to various fields and the impact that historical events had on women as a whole is inherent in the study of women's history; in this regard, women's history is frequently a form of historical revisionism, seeking to challenge or expand the traditional historical consensus [2].

The primary hubs of research have been the United States and the United Kingdom, where second-wave feminist historians motivated by innovative methodologies espoused by social history have led the way. As women's liberation activists, debating and dissecting the oppression and injustices they faced as women, they thought it was important to understand about their foremothers' lives yet found virtually little study in print (Figure.1). History was written mostly by males and on men's public activities, particularly in Africa war, politics, diplomacy, and administration. Women were mostly ignored and, when they were acknowledged, were represented in traditional sex roles such as spouses, mothers, daughters, and mistresses. The study of history is value-laden in terms of what is judged historically "worthy." Other parts of this field of research include the inequalities in women's lives induced by race, economic position, social standing, and several other societal factors [3], [4].

Women's history has developed through time, from early feminist movements seeking to recover women's lost tales to more contemporary academics attempting to incorporate women's experiences and viewpoints into mainstream historical narratives. Gender studies, women's studies, and feminist theory are all multidisciplinary subjects that have embraced women's

history. The suffrage movement, which fought for women's right to vote; the feminist movement of the 1960s and 1970s, which raised awareness of issues such as reproductive rights and workplace discrimination; and the #Me-too movement, which has raised awareness of the prevalence of sexual harassment and assault. Political leaders such as Cleopatra, Joan of Arc, and Indira Gandhi; writers such as Jane Austen, Virginia Woolf, and Toni Morrison; activists such as Harriet Tubman, Susan B. Anthony, and Malala Yousafzai; and scientists such as Marie Curie, Rosalind Franklin, and Ada Lovelace are examples of notable women throughout history [5], [6].

Changes occurred in the nineteenth and twentieth centuries; for example, the right of women to equal pay is now incorporated in legislation. Traditionally, women ruled the family, bore and raised the children, worked as nurses, mothers, wives, neighbors, friends, and teachers, and were nurses, moms, spouses, neighbors, friends, and teachers. During times of war, women were recruited into the labor force to do tasks that had previously been reserved for males. Following the wars, they were always unable to find work in industry and were forced to return to domestic and service roles.



**Figure 1: Diagram showing the women in family in the history.**

Scottish women's history in the late nineteenth and early twentieth centuries was not completely formed as a topic of study until the 1980s. Furthermore, the majority of studies on women before 1700 has been published before 1980. Several studies have adopted a biographical approach, while other work has relied on findings from previous studies to investigate subjects such as job, family, religion, criminality, and representations of women. Women's voices are also being discovered by scholars in their letters, diaries, poems, and court documents. Because of the field's late inception, much recent study has been recuperative, although insights from gender history, both in other countries and in Scottish history after 1700, are increasingly being utilized to frame the issues that are posed. Future research should contribute to both a reassessment of present narratives of Scottish history and a greater understanding of the complexities of women's history in late medieval and early modern Britain and Europe. Prior to 1990, studies on women and gender relationships in general were uncommon in Ireland; they are now prevalent, with over 3000 books and papers in print [7], [8].

### **Women in the French Revolution**

French historians have chosen an unusual approach: there has been substantial work in women's and gender history despite the absence of university-level women's and gender studies programs or departments. However, methodologies utilized by other academics in the study of broad-based



social histories have also been used to the topic of women's history. The high degree of study and publishing in women's and gender history is attributable to French society's strong interest. The expansion in international studies with the founding of the European Union, and more French researchers pursuing posts outside Europe, are altering the systemic prejudice in academia against the topic of gender history in France.

### **German Women's History**

Prior to the nineteenth century, young women were subject to their fathers' economic and disciplinary power until they married and came under the supervision of their husbands. A big dowry was required for a lady to ensure a good marriage. Daughters of wealthy households got their dowry from their families, whilst poorer women needed to labor in order to save their salaries in order to better their chances of marrying. Women possessed property rights over their dowries and inheritances under German law, which was a major advantage since high mortality rates resulted in repeated marriages. Prior to 1789, most women were limited to society's private realm, the house. Men, even Enlightenment fans, felt that women were naturally meant to be primarily spouses and mothers during the Age of Reason. There was a widespread idea among the educated classes that women needed to be well-educated in order to be intellectual and acceptable interlocutors for their husbands. Lower-class women, on the other hand, were expected to be economically active in order to assist their husband's make ends meet.

Women of all socioeconomic strata were politically and socially disenfranchised in the newly formed German state. The social respectability rule kept upper-class and bourgeois women at home. They were seen as social and economic inferiors to their husbands. Unmarried women were mocked, and those who want to escape social degradation may work as unpaid housekeepers living with family; the most capable could serve as governesses or become nuns.

As the pace of industrial growth was uncertain between 1871 and 1890, a significant number of middle-class families became impoverished, and women were forced to earn money in secret by sewing or embroidery to contribute to the family income. In 1865, the Allgemeiner Deutscher Frauenverein was founded as an umbrella organization for women's associations, demanding rights to education, employment, and political participation. Three decades later, the Bund Deutscher Frauenverbände supplanted the ADF and barred the former group's proletarian movement from membership. The two movements had opposing ideas on women's roles in society and, as a result, had opposing objectives. The bourgeoisie made significant advances to women's access to education and jobs. In contrast, the proletariat movement emerged as a branch of the Social Democratic Party. Women advocated for equal pay and treatment as manufacturing occupations became accessible to them. German women obtained the ability to join political parties in 1908, and the right to vote was extended to them in 1918. Women's liberation in Germany would be contested in the coming years.

Historians have given special attention to Nazi Germany's attempts to undo the political and social advances won by women prior to 1933, particularly in the comparatively liberal Weimar Republic. The role of women in Nazi Germany differed depending on the circumstances. The Nazis believed that women should be submissive to men, avoid careers, devote themselves to

childbearing and child-rearing, and be helpmates to the traditional dominant fathers in the traditional family. However, prior to 1933, women played important roles in the Nazi organization and were given some autonomy to mobilize other women. Following Hitler's ascension to power in 1933, revolutionary women were replaced by bureaucratic women who promoted feminine values, marriage, and motherhood.

As Germany prepared for war, a considerable number of women were absorbed into the public sector, and with industries needed to be fully mobilized by 1943, all women were forced to register with the employment office. Hundreds of thousands of women served in the military as medics and support staff, and another hundred thousand in the Luftwaffe, mostly operating anti-aircraft systems. Wages for women remained uneven, and women were prohibited positions of leadership or control. During the Holocaust, almost two million women were slaughtered. Women were considered as agents of fecundity in Nazi philosophy. As a result, it designated the Jewish woman as an element to be eradicated in order to prevent the emergence of future generations. For these reasons, the Nazis considered women to be priority candidates for elimination during the Holocaust.

### **Asia and the Pacific**

Women as visible participants in the revolution, employment as vehicles for women's emancipation, Confucianism and the cultural notion of family as causes of women's subjugation are all topics covered in published literature. While rural marriage customs like bride price and dowry have remained largely same in form, their purpose has shifted. This reflects the loss of the extended family and the increase in women's autonomy in the marriage transaction. Gender has provided a harvest of new information in English- and Chinese-language publications in contemporary studies in China.

The book illuminates the lives of Chinese women from ancient times before to the Zhou Dynasty through the Republic of China. The book is divided into parts based on Chinese dynasties. The sections are arranged into portions to present various issues such as marriage, medieval ethical standards, education for women, virtues, positions, the notion of chastity, foot-binding, and the current Chinese women's rights movement. Inspired by the anti-traditional ideas of the New Culture Movement, the author worked hard to expose and condemn the injustice and oppression in Chinese culture, institutions, and society that victimize women. According to the book, women's situation have improved little until contemporary China. The author notes in the book's Preface: "Because women in China are always subject to abuse, the history of women is, naturally, the history of abuse of women in China." The rationale was given by the author: the book seeks to demonstrate how the notion of women being inferior to males develops; how maltreatment to women becomes more severe through time; and how the suffering on women's backs changes as history changes. The author wishes to promote women's freedom by exposing women's political and social oppression [9], [10].

Until the late twentieth century, Japanese women's history was considered insignificant by historians. Before 1945, the topic hardly existed, and even after 1945, many academic historians were hesitant to embrace women's history as a component of Japanese history. The social and

political context of the 1980s, which was friendly to women in many respects, provided chances for Japanese women's history while also bringing the topic wider academic acknowledgment. In the 1980s, exciting and creative study on Japanese women's history started. Much of this has been done not just by academic women's historians, but also by freelance writers, journalists, and amateur historians, who are less constrained by standard historical techniques and expectations. The study of Japanese women's history is now considered one of the traditional themes.

### **Middle East**

Middle Eastern women's history is still in its early stages, although it is rapidly increasing. Scholarship first appeared in the 1930s and 1940s, and then expanded in the 1980s. Scholarship on the Middle East before the 1800s has been hampered by the scarcity of direct records of women's lives during the ancient and medieval periods. Because the vast majority of historical information has come from male authors and is primarily focused on men, accounts and data authored by and centered on women are rare. Much of what has been synthesized has come from art, court records, religious doctrine, and other mentions. *Women in the Ancient Near East* by Marten Sol, published in 1999, provides a detailed survey of women's life in ancient Babylonia and Mesopotamia. Dress, marriage, slavery, sexual autonomy, employment, and religious involvement are among the topics covered. Amira El-Azhary Sonbol's *Beyond the Exotic: Women's Histories in Islamic Societies* brings together twenty-four historians' essays on sources that can be used to fill gaps in conventional historical narratives. Among the pieces, assessments of women's legal positions, artistic patronage, and religious engagement by area stand out.

### **The Modern Middle East**

The information available on women dating after the 1800s is much more robust, and this has led to better-developed histories of multiple Middle Eastern peoples. Similarly to scholarship of the ancient and medieval Middle East, many researchers have drawn from the later Ottoman Empire, this time to discuss the lives and roles of women during the 19th and early 20th centuries. Judith E. Tucker, in *Women in the Middle East and North Africa: Restoring Women to History*, emphasizes the ways in which changes in the geopolitical and economic landscapes of the 19th century influenced women's lives and roles in Middle Eastern society. At the same time, she also argues that there is not a clear divide between the way societies were structured before and after modernization began to creep over the world.

It is also important, according to Tucker, that scholars keep in mind the differing rates of influence other countries and global dynamics exerted according to region and time period in the Middle East, over the course of the 19th and 20th centuries. Throughout history, the Middle East has been a big area with different nations and communities, and researchers have conducted study on a broad range of distinct peoples and locations, both pre-modern and contemporary. For example, *Women in Middle Eastern History: Shifting Boundaries of Sex and Gender* covers research that ranges from women's agency in Mamluk Egypt and in the 19th century Ottoman Empire to Islamic societies' adaptations to intersex people to demonstrate the flexibility of Middle Eastern societies.

In addition, *Gender, Religion, and Change in the Middle East* compiles research on various phenomena in the mid-20th century, including: women's integration into student bodies at the American University of Beirut; women's organization of social welfare services in Egypt; the relationship between the Israeli-Palestinian conflict and Israeli women's roles and rights in the military and society; and Muslim women's organization of *sofre*, or women-only "ceremonial votive meals," dedicated to Shiite saints. In *Palestinian Women's Activism: Nationalism, Secularism, Islamism, IslahJad* relays the developments and conflicts associated with women's movements in Palestine from the 1930s to early 2000's, placing particular emphasis on the relationship between Islamic and secularist groups of women activists.

### **Orientalism**

Orientalism, or the tendency of western groups to view civilizations in Africa and Asia as backwards, exotic, and underdeveloped, is a central concern in the development of Middle Eastern studies. Keddie and Anne Chamberlain describe this approach to the so-called "Orient" as being heavily entangled with western interpretations of Middle Eastern women's roles in their families and societies. Multiple authors, including Chamberlain, criticize approaches to Middle Eastern gender relations that rely on narratives of female oppression and victimization, as well as perhaps over-confidence in Western feminist thought. In her book *The Veil in the Looking Glass: A History of Women's Seclusion in the Middle East*, Chamberlain offers an alternative interpretation of women's empowerment in Middle Eastern countries.

### **Western Feminism's Applicability**

Several authors connect discussions of orientalism to the issue of translating Western feminist discourses to women's historiography in the Middle East. Meriwether writes that, while the discipline is gaining traction in countries such as the United States, Middle Eastern women's history is not as robust in the countries it is concerned with. She contends that Western concepts of feminism are based on cultural norms that do not always correspond with those of other nations, and that the drive for much of the work that has happened in Western countries does not properly transfer into the academic environment of the Middle East. She also contends that in Middle Eastern locales, the complicated linkages between gender, colonialism, and class and ethnic relations produce quite different conditions for the creation of women's histories than those of feminism in the west.

### **Women in Africa**

Numerous brief studies on women's history in African states have published. Several surveys have arisen that place Sub-Sahara Africa in the framework of women's history. Numerous studies have been conducted for particular nations and locations, such as Nigeria and Lesotho. Prior to the colonial period, organizations and cultures on the African continent were matriarchal. The woman carried herself and showed herself as equal, if not superior, to the male. Leading the continent to thrive and prosper. By adopting and enforcing patriarchal beliefs and practices to replace the matriarchy that had contributed in the raising of the African continent, European invaders changed the region's trajectory.

## DISCUSSION

Lauren Webber, a feminist artist, works with indigenous textiles and materials at Zimbabwe's First Floor Art Gallery to uncover and exhibit the continent's long history of female supremacy. Apart from individual women working mostly on their own, the United Daughters of the Confederacy (UDC) led the first organized systematic attempts to construct women's history in the early twentieth century. While male historians focused on battlefields and generals, it coordinated efforts throughout the South to recount the narrative of the women on the Confederate home front. Female involvement, initiative, and leadership were highlighted by the ladies. When all the men went to war, the women assumed leadership, acquired ersatz and replacement meals, regained their old traditional spinning wheel skills when manufactured fabric became unavailable, and handled all agricultural or plantation activities. They risked danger without the customary male protectors. Historian Jacquelyn Dowd Hall contends that the UDC was a significant booster of women's history.

UDC officials were adamant on asserting women's cultural authority over nearly every depiction of the region's history. They accomplished this by advocating for state archives and museums, national historic sites, and historic roadways; documenting genealogies; interviewing former soldiers; writing history textbooks; and constructing monuments, which have now triumphantly relocated from graves into town centers. More than a half-century before women's history and public history became fields of inquiry and action, the UDC worked with other women's organizations to etch women's achievements into the historical record and to bring history to the people, from the nursery and the fireside to the schoolhouse and the public square. The work of female historians was ignored by the male-dominated history profession until the 1960s, when the first breakthroughs occurred. Gerda Lerner offered the first regular college course in women's history in 1963. The field of women's history exploded dramatically after 1970, coinciding with the growth of the new social history and the acceptance of women into graduate programs in history departments. Gerda Lerner developed the Master of Arts Program in Women's History at Sarah Lawrence College in 1972, making it the first American graduate degree in the discipline. Another significant breakthrough was the inclusion of women in the history of race and slavery. Deborah Gray White's 'Aren't I a Woman?' was a trailblazing effort. *Female Slaves in the Plantation South*, which helped to open up discussion of race, slavery, abolitionism, and feminism, as well as resistance, power, and activism, and themes of violence, sexualities, and the body. Speaking about the absence of black women in historical narratives, she says, "Black people have an oral tradition sustained by nearly 300 years of illiteracy in America." There has been an increase in women within archival repositories, indicating that people are discovering it is a more important area of study. Although the word "women" is the eighth most commonly used word in abstracts of all historical articles in North America, it is only the twenty-third most commonly used word in abstracts of historical articles in other regions. Furthermore, "gender" appears about twice as frequently in American history abstracts as it does in abstracts covering the rest of the world.

## **Pre-revolution**

Few women wielded official authority in France during the Ancient Régime; certain queens did, as did the heads of Catholic convents. The works of philosopher Jean Jacques Rousseau proposed a political agenda for reform of the ancient régime in the Enlightenment, based on a reform of domestic mores. Rousseau's view of the relationship between the private and public worlds is more consistent than that of current sociology. Rousseau maintained that women's home roles are a structural need for a "modern" society. Salic law forbade women from ruling; but, the provisions for a regency, when the monarch was too young to govern himself, placed the queen in the center of authority. The queen could oversee the transfer of power from one monarch to another from her late husband to her young son while also ensuring the dynasty's continuance.

## **Women's Rights**

Women's rights relate to women's social and human rights. The abolitionist campaigns in the United States heightened public awareness of women's rights, although the history of feminism predates the 18th century. The arrival of the reformist era in the nineteenth century meant that such invisible minority or disenfranchised majorities would find a spark and a microcosm in such new reformist movements. The early writings on the so-called "woman question" critiqued women's oppressive roles without necessarily stating that women were disadvantaged or that males were to blame.

The Feminism movement in the United Kingdom started in the nineteenth century and continues to this day. In her 1949 thesis *The Second Sex*, Simone de Beauvoir provided a thorough examination of women's subjugation. It became a core text of modern feminism. In the late 1960s and early 1970s, feminist movements such as the one in the United States significantly improved the status of women in the Western world. One catalyst for the revolution was the invention of the birth control pill in 1960, which provided women with convenient and dependable contraception for family planning.

## **Capitalism**

Women's historians have contested the influence of capitalism on women's status. On the pessimistic side, Alice Clark stated that when capitalism emerged in 17th century England, it had a detrimental impact on women's status since they lost much of their economic significance. Clark contends that women were involved in many elements of industry and agriculture in 16th-century England. Women had an important part in administering farms, as well as several trades and landed estates, and the household was a fundamental unit of production. Their productive economic responsibilities provided women with some economic equality with their husbands. Clark, on the other hand, contends that as capitalism evolved in the 17th century, there was an increasing division of labor, with the husband pursuing paid labor employment outside the home and the woman consigned to unpaid domestic chores. Middle-class and females were obliged to stay at home and supervise servants; lower-class women were forced to work in low-wage employment. In a more positive reading, Ivy Pinchbeck believes that capitalism produced the circumstances for women's emancipation. Tilly and Scott must stress the continuity and position

of women, identifying three periods in European history. In the preindustrial age, most manufacturing was for domestic use, and women provided the majority of family requirements. The second stage was the "family wage economy" of early industrialization, in which the whole family was dependent on the aggregate salaries of its members, including the husband, wife, and older children. The third or current stage is the "family consumer economy," in which the family is the site of consumption and women work in significant numbers in retail and clerical occupations to fund growing consumption levels.

### **Girls' Education**

Educational ambitions were rising and becoming more institutionalized in order to furnish the church and state with officials to serve as their future administrators. Girls were educated as well, but not to acquire political power. Girls were unsuitable for leadership posts and were often thought to be less intelligent than their brothers. France had many small local schools where working-class children - both boys and girls - learned to read, the better "to know, love, and serve God." The sons and daughters of the noble and bourgeois elites were given gender-specific educations: boys were sent to upper school, perhaps a university, while their sisters - if they were lucky enough to leave the house - were sent to board at a convent with a vague curriculum. The Enlightenment attacked this concept, but no viable alternative for female education was proposed. Only via home schooling were intelligent women developed, generally for the express purpose of stunning their salons.

### **Ages of Marriage**

Women's marriage ages may be used to gauge where they stand in society. Women's marital ages may have an impact on economic growth, in part because women who married later have more possibilities to gain human capital. Women's marriage ages have been growing globally on average. Mexico, China, Egypt, and Russia, on the other hand, have seen a lesser growth in this measure of female empowerment than, say, Japan. Since ancient times, the social construction of sexual behavior its taboos, regulation, and social and political consequences has had a tremendous influence on women all over the globe. Women have used abortion since ancient times in the absence of reliable methods of limiting reproduction; many civilizations have also practiced infanticide to secure the survival of older offspring. It is uncertain how often the ethics of abortion (induced abortion) were considered in civilizations throughout history. Some countries started to decriminalize abortion in the later part of the twentieth century. As various sectors of society have differing social and religious notions about its significance, this contentious issue has provoked passionate discussion and, in some instances, bloodshed.

Throughout history, women have been subjected to a variety of painful sexual situations and have been discriminated against in many ways. In addition to women being sexually abused by soldiers in combat, the Japanese military enslaved local women and girls as comfort women in military brothels in Japanese-occupied nations during World War II. Throughout history, Black Women have been disproportionately afflicted by hyper-sexualization, body policing, and sexual assault. During slavery, Black women were utilized as both human tools and sexual devices for their white slave-masters. Such constraints pervade American culture even after enslavement and

the Jim Crow period. As a way of survival in a culture that devalues their whole experience as a Black woman, Black women have been conditioned to remain quiet about their sexual assault experiences. This derives from the origins of slavery, when Black women were both dehumanized by society and classified as sexual and worthy of sexual assault.

### **Clothing**

Clothing's social components have centered on customs pertaining to various types of clothing innately suited to certain gender roles. At various times, both women's and men's styles have drawn emphasis to one or more areas of the body. Wearing skirts and pants, in particular, has given birth to frequent idioms conveying inferred constraints in usage and disapproval of infringing conduct. The wearing of pants by Persian males, for example, was commonly seen as an indication of an effeminate mentality by ancient Greeks. Women's dress in Victorian fashion was utilized to exert power and attract attention. Reactions to French fashion's lavish confections prompted different requests for reform on the basis of both beauty (Artistic and Aesthetic dress) and health (dress reform, particularly for undergarments and lingerie). Although women's pants did not become trendy until the late twentieth century, ladies were wearing men's trousers (appropriately adjusted) for outdoor labor a century earlier. André Courage's popularized long trousers for women as a fashion item in the 1960s, ushering in the age of the pantsuit and designer jeans, as well as the slow dissolving of laws against girls and women wearing trousers in schools, the office, and fine restaurants. Corsets have long been utilized in fashion as well as for physical alteration, such as waistline reduction. Corsets came in a variety of forms and varieties, based on its intended usage, the corset maker's style, and the trends of the time.

The social standing of women during the Victoria Era is often cited as an example of the startling disparity between the nation's power and wealth and what many see as its dreadful socioeconomic circumstances. Victorian morality was riddled with inconsistencies. A slew of social movements aimed at promoting public morality coexisted with a class structure that both enabled and enforced severe living circumstances on many people, particularly women. The external image of dignity and control was cherished throughout this time, yet the normal "vices" such as prostitution remained. The bathing machine was invented and prospered throughout the Victorian period. It was a gadget designed to enable people to wade in the water at beaches without infringing on Victorian beliefs of modesty about having "limbs" exposed. The bathing machine was part of the sea-bathing protocol that was strictly imposed on ladies rather than males.

### **Roaring Twenties**

The Roaring Twenties refers to Western society and culture in the 1920s. In the United States, Canada, and Western Europe, it was a time of prolonged economic success with a distinct cultural edge, especially in big cities. In the 1920s, many major countries, including the United States, Canada, and Great Britain, expanded women's voting rights in representative and direct democracies around the world, including the United States, Canada, Great Britain, and most major European countries, as well as India. By expanding the number of votes accessible, this affected numerous administrations and elections. Politicians reacted by focusing more on matters



important to women, such as pacifism, public health, education, and child welfare. Women voted similarly to males, with the exception that they were more pacifistic.

The 1920s saw a fashion revolution. The new lady smoked, drank, and voted. She donned make-up, had short hair, and partied. She smoked a cigarette on occasion. She was renowned for being effervescent and risk-taking; she was a flapper. As more women accepted employment, they became more autonomous and freer. With their quest for freedom and independence came a shift in dress, favoring a more comfortable design with a waistline that was just above the hips and loose, rather than the Victorian style with a corset and a tight waistline.

### **Great Depression**

With widespread unemployment among males, poverty, and the need to assist family members in much worse condition, the demands on women in the contemporary world were intense during the Great Depression. The major function was that of a homemaker. Without a consistent source of family income, dealing with food, clothes, and medical care became considerably more difficult. Birth rates declined worldwide as people postponed having children until they could financially support them. In Canada, half of Roman Catholic women disregarded Church teachings and used contraception to postpone pregnancies.

Layoffs were less prevalent in white-collar occupations among the few women in the labor market, and they were more common in light industrial activities. However, there was a general desire to restrict families to one paid work, so that wives may lose employment if their husband was employed. Across the United Kingdom, married women were more likely to enter the labor field, competing for part-time jobs in particular. Women in rural and small-town regions increased their vegetable garden operations to incorporate as much food production as feasible. In the United States, agricultural groups funded programs to educate housewives how to maximize their gardens and grow chickens for meat and eggs. African American women quilt-makers expanded their operations, encouraged cooperation, and taught neophytes in American cities. Quilts were made for practical use from a variety of low-cost materials, and they improved social contact for women while also promoting camaraderie and personal pleasure.

Oral history recounts how women in a contemporary industrial metropolis dealt with financial and resource constraints. They often updated tactics that their moms utilized while they were growing up in low-income homes. Soups, beans, and noodles were utilized since they were inexpensive. They bought the cheapest pieces of meat, occasionally horse meat, and turned the Sunday roast into sandwiches and soups. They mended and patched garments, swapped outgrown stuff with neighbors, and made do with colder dwellings. New furnishings and appliances were put off until better times came. Many women worked outside the house or boarded, did laundry for trade or pay, and sewed for neighbors in return for anything they might contribute. Extended families utilized mutual assistance to assist cousins and in-laws, such as extra food, spare rooms, maintenance work, and monetary loans.

Official government policy in Japan was deflationary, the polar opposite of Keynesian expenditure. As a result, the government began a statewide campaign to encourage families to limit their consumption, with a concentration on spending by women. Under the 1936 Four-Year

Plan, the German government attempted to alter private home spending in order to attain German economic self-sufficiency. Economic self-sufficiency was required to prepare for and support the approaching war, therefore Nazi women's groups, other propaganda agencies, and the state all worked to mold such consumption. Using slogans that evoked traditional ideals of thrift and healthy life, groups, propaganda agencies, and authorities used slogans that evoked traditional values of thrift and healthy living. However, these attempts were only partially effective in modifying housewives' behavior.

## CONCLUSION

Women's rights movement, also known as women's liberation movement, diversified social movement focused mostly in the United States that sought equal rights and opportunities for women as well as more personal freedom in the 1960s and 1970s. It was contemporaneous with, and is acknowledged as part of, the "second wave" of feminism. They give care, support, and nurturing to their families and are critical to children's development. Women play an important role in community formation and often hold leadership positions in community groups. These rights include the freedom from violence, enslavement, and discrimination; the right to an education; the right to possess property; the right to vote; and the right to a fair and equitable salary. As the now-famous expression goes, "women's rights are human rights." That is to say, women have the right to all of these things.

## REFERENCES

- [1] C. V. Burek En B. Higgs, "The Role Of Women In The History And Development Of Geology: An Introduction", *Geological Society Special Publication*. 2007. Doi: 10.1144/Sp281.1.
- [2] D. V. Menyaylo, Y. N. Kirichenko, En A. A. Karpinskaya, "The Role Of A Woman In The History Of Internal Affairs Agencies", *Hist. State Law*, 2019, Doi: 10.18572/1812-3805-2019-9-46-50.
- [3] Z. I. Kolbaeva En A. Joldosheva, "The Role Of Women In History", *Bull. Osh State Univ.*, 2021, Doi: 10.52754/16947452\_2021\_1\_3\_235.
- [4] M. A. Martín-Gómez, R. García Agudo, En M. D. Arenas Jiménez, "The Role Of Women Throughout The History Of Nephrology", *Nefrologia*, 2019, Doi: 10.1016/J.Nefroe.2019.01.006.
- [5] A. Wulandari, "Presenting Women In Post-Independence Historiography: Building The Character Of State Defense Through The History", *J. Pertahanan Bela Negara*, 2020, Doi: 10.33172/Jpbh.V10i2.894.
- [6] M. I. Winkler En M. I. Reyes, "Historias De Mujeres En La Psicología Chilena: Contribuciones De Lola Hoffmann, Héliette Saint Jean Y Vera Kardonsky", *Psykhé*, 2015, Doi: 10.7764/Psykhe.24.1.658.
- [7] M. D. A. Karsten *Et Al.*, "The Role Of Pcos In Mental Health And Sexual Function In Women With Obesity And A History Of Infertility", *Hum. Reprod. Open*, 2021, Doi: 10.1093/Hropen/Hoab038.

- [8] S. Chusniyah En M. Y. Alimi, “Nyai Dadah : The Elasticity Of Gender Roles And Life History Of Pesantren Woman Leader”, *Komunitas Int. J. Indones. Soc. Cult.*, 2015, Doi: 10.15294/Komunitas.V7i1.3602.
- [9] H. Katcoff, A. S. Wenzlaff, En A. G. Schwartz, “Survival In Women With Nscl: The Role Of Reproductive History And Hormone Use”, *J. Thorac. Oncol.*, 2014, Doi: 10.1097/Jto.000000000000077.
- [10] A. Pamuk En K. Muç, “Women’s Gender Roles In History Textbooks In Turkey”, *Int. J. Psychol. Educ. Stud.*, 2021, Doi: 10.52380/Ijpes.2021.8.2.391.

## CHAPTER 18

### HUMAN HISTORY IS THE RECORD OF THE HUMAN PAST

---

Dr. Shravan Kumar Singh, Associate Professor  
 Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India  
 Email Id:shravanks.mgmt@sanskriti.edu.in

#### ABSTRACT:

The earliest human ancestors developed between five and seven million years ago, most likely when certain apelike animals in Africa learned to walk on two legs consistently. By 2.5 million years ago, they were flaking primitive stone tools. After two million years, some of them moved from Africa to Asia and Europe. While our predecessors have been alive for over six million years, the contemporary form of humans did not emerge until approximately 200,000 years ago. Civilization as we know it dates back just around 6,000 years, and industrialization really began in earnest in the 1800s.

#### KEYWORDS:

Axial Age, Early Modern, Modern Era, Million Years, Scientific Revolution.

#### INTRODUCTION

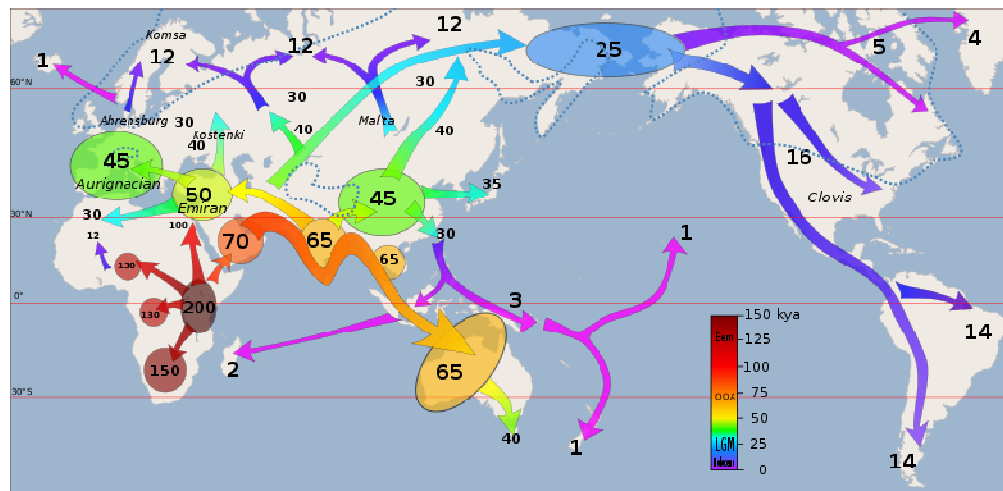
Human history is the tale of humanity's past. Human history has been researched via primary and secondary source materials since the creation of writing. Prehistory predates history throughout the Paleolithic (Old Stone Age) and most of the Neolithic (New Stone Age). The Mesolithic period separated the Paleolithic and Neolithic eras in Eurasia and North Africa. Around 10,000 BCE, the Agricultural Revolution started in the rich river valleys of the Near East: people began systematic husbandry of plants and animals, and most humans switched from a nomadic lifestyle to a settled one as farmers in permanent communities. Surpluses supported the growth of sophisticated non-agricultural vocations, division of labor, social stratification, including the creation of a leisured upper class, and urbanization as efficient grain husbandry improved. The increasing complexity of human cultures needed accounting and writing systems. True writing was first attested in Sumer towards the end of the fourth millennium BCE, and was quickly followed by other regions of the Near East [1], [2].

Hinduism emerged on the Indian subcontinent in the late Bronze Age, whereas Buddhism, Jainism, Taoism, and Zoroastrianism emerged during the Axial Age. Ancient history saw the rise and fall of empires as civilizations thrived. Following post-classical history (the "Middle Ages," around 500 to 1500 CE), saw the birth of Christianity, the Islamic Golden Age, and the Renaissance (approximately 1300 CE). The invention of movable-type printing in Europe in the 15th century boosted knowledge distribution, hastening the end of the middle Ages and finally allowing the Scientific Revolution. From 1500 to 1800 CE, the early modern era saw the Age of Discovery and the Age of Enlightenment. By the 18th century, the accumulation of knowledge and technology had reached a critical mass, resulting in the Industrial Revolution and the beginning of the late modern era, which began about 1800 CE and continues now [3], [4].

The preceding historical periodization antiquity, followed by the post-classical, early-modern, and late-modern eras is most applicable to European history. Up to the 18th century, historical timelines in China and India evolved differently. However, because to considerable international commerce and colonialism, the histories of most civilizations had become significantly entwined by that time. Human population expansion, agriculture, industry, trade, scientific knowledge, technology, communications, weapon destructiveness, and environmental degradation have all increased during the past quarter-millennium.

## Human Development

Humans evolved in Africa from other primates. Genetic measurements show that the ape lineage that led to *Homo sapiens* diverged from the lineage that led to chimps and bonobos, modern humans' closest living relatives, between 13 million and 5 million years ago. The term hominin refers to human ancestors who lived after the split with chimps and bonobos, and includes many species and at least two distinct genera: Auster Paleolithic period began 3.3 million years ago ushering in the Paleolithic epoch.



**Figure 1: Following the Southern Dispersal paradigm, this map depicts the peopling of the earth by early people during the Upper Paleolithic.**

The genus *Homo* evolved from *Australopithecus*. The earliest members of *Homo* share key characteristics with *Australopithecus*, but have larger brains and smaller teeth. The earliest *Homo* record is the 2.8-million-year-old specimen LD 350-1 from Ethiopia, and the earliest named species is *Homo habilis*, which evolved 2.3 million years ago. *Erectus* (the African variant is sometimes called *H. ergaster*) evolved by 2 million years ago and was the first hominin species to leave Africa and disperse across Eurasia (Figure.1). Humans began to use fire for heat and cooking as early as 1.5 million years ago, but certainly by 250,000 years ago. Beginning about 500,000 years ago, *Homo* diversified into several new species of archaic humans, including the European Neanderthals, the Siberian Denisovans, and the small *H. sapiens*. Human evolution was not a simple linear or branched progression, but involved interbreeding between related species. Genomic research has shown that hybridization between significantly diverged lineages was common in human evolution.

## Neolithic

Beginning around 10,000 BCE, the Neolithic Revolution marked the development of agriculture, which fundamentally changed the human lifestyle. Agriculture began independently in different parts of the globe, and included a diverse range of taxa, in at least 11 separate centers of origin. Cereal crop cultivation and animal domestication had occurred in Mesopotamia by at least 8500 BCE in the form of wheat, barley, sheep, and goats. The Yangtze River Valley in China domesticated rice around 8000 BCE; the Yellow River Valley may have cultivated millet by 7000 BCE. Pigs were the most important domesticated animal in early China. People in Africa's Sahara cultivated sorghum and several other crops between 8000 and 5000 BCE, while other agricultural centers arose in the Ethiopian Highlands and the West African rainforests. In the Indus River Valley, crops were cultivated by 7000 BCE and cattle were domesticated by 6500 BCE. In the Americas, squash was cultivated by at least 8500 BCE in South America, and domesticated arrowroot appeared in Central America by 7800 BCE. Potatoes were first cultivated in the Andes of South America, where the llama was also domesticated. It is likely that women played a central role in plant domestication throughout these developments [5].

There is no scholarly agreement on why the Neolithic Revolution occurred. For example, in some theories, agriculture was the result of an increase in population, which led people to seek out new food sources, whereas in others, agriculture was the cause of population growth as food supply improved. Other proposed factors include climate change, resource scarcity, and ideology. Cities were centers of trade, manufacturing, and political power. Cities developed a symbiotic relationship with their surrounding country-sides, absorbing agricultural products and providing manufactured goods and varying degrees of political control in return. Pastoral societies based on nomadic animal herding also developed, mostly in dry areas unsuitable for plant cultivation, such as the Centrum [6].

Around 6400 BCE, metalworking was used to create copper tools and ornaments. Gold and silver soon followed, primarily for use in ornaments. The need for metal ores stimulated trade, as many areas of early human settlement lacked the necessary ores. The first signs of bronze, an alloy of copper and tin, date to around 2500 BCE, but the alloy did not become widely used until much later. Neolithic societies typically worshiped ancestors, sacred places, or anthropomorphic deities. Entities such as the Sun, Moon, Earth, sky, and sea were frequently deified. The vast complex of Göbekli Tepe in Turkey, dated 9500-8000 BCE, is a spectacular example of a Neolithic religious or civic site. It may have been built by hunter-gatherers rather than a sedentary

## The Axial Age

The "Axial Age" saw the development of a set of transformative philosophical and religious ideas, mostly independently, in many different places from 800-200 BCE. Chinese Confucianism, Indian Buddhism and Jainism, and Jewish monotheism all developed during this period. Persian Zoroastrianism began earlier, perhaps around 1000 BCE, but was institutionalized by the Achaemenid state during the Axial Age. Ideas from the Axial Age had a

huge impact on future intellectual and religious history. Confucianism, along with Taoism and Legalism, was one of the three schools of thought that came to dominate Chinese thinking. The Confucian tradition, which would become particularly influential, looked for political morality not to the force of law but to the power and example of tradition. Confucianism would later spread to Korea and Japan. Buddhism arrived in China during the Han dynasty and spread widely, with 30,000 Buddhist temples in northern China alone.

### **Regional Hegemonies**

Between 500 BCE and 500 CE, a succession of unprecedented-in-size empires developed. With well-trained professional armies, unifying ideologies, and advanced bureaucracies, emperors could rule over large domains with populations in the tens of millions. The great empires relied on military annexation of territory and the formation of defended settlements to become agricultural centers. International commerce developed, most notably the enormous trading routes in the Mediterranean, the Indian Ocean marine trade web, and the Silk Road.

Successful regional empires were established in the Americas as early as 2500 BCE. In Mesoamerica, vast pre-Columbian societies were built, the most notable being the Zapotec civilization (700 BCE-1521 CE), and the Maya civilization, which reached its peak of development during the Mesoamerican classic period (c. 250-900 CE), but continued throughout the post-classic period. There were periods of rapid technological progress, such as the Hellenistic period in the Mediterranean region, during which hundreds of technologies were invented. There were also periods of technological decay, such as the Roman Empire's decline and fall and the ensuing early medieval period. Two of the most important innovations were the stirrup (Central Asia, 1st century CE) and paper (Central Asia, 1st century CE). The Chinese also learnt to produce silk and constructed vast architectural projects like the Great Wall of China and the Grand Canal. The Romans were also skilled builders, developing concrete and mastering the use of arches in architecture [7], [8].

### **Post-Classical History**

Though derived from the name of the era of "classical antiquity," the term "post-classical era" encompasses a broader geographic scope. The era is commonly dated from the 5th century fall of the Western Roman Empire, which fragmented into many separate kingdoms, some of which would later be confederated under the Holy Roman Empire. The Byzantine Empire lasted until the late medieval or post-classical era. The Medieval Warm Period in the northern hemisphere from the 10th to 13th centuries aided agriculture and led to population growth in parts of Europe and Asia. It was followed by the Little Ice Age, which, along with the plagues of the 14th century, put downward pressure on Eurasia's population. Some of the major inventions of the period were gunpowder, printing, and the compass, all of which originated in Asia.

The post-classical period includes the early Muslim conquests, the subsequent Islamic Golden Age, and the beginning and expansion of the Arab slave trade, followed by Mongol invasions of the Middle East, Central Asia, and Eastern Europe, and the establishment of the Ottoman Empire around 1280. South Asia saw the establishment of Islamic empires in India, followed by a series of middle kingdoms. The Mali and Songhai Empires emerged in West Africa. On Africa's

southeast coast, Arabic ports were created where gold, spices, and other goods were sold. This enabled Africa to join the Southeast Asia commerce system, putting it into touch with Asia; this, together with Muslim culture, resulted in Swahili culture [9], [10].

### **Southeast Asia's History**

The Southeast Asian polity of Funan, which originated in the second century CE, declined in the sixth century as Chinese trade routes shifted away from its ports. It was replaced by the Khmer Empire in 802 CE. The Khmers' capital city, Angkor, was the most extensive city in the world prior to the industrial age and contained Angkor Wat, the world's largest religious monument. The Pagan Kingdom rose to prominence in modern Myanmar beginning in the 9th century. Its collapse caused political fragmentation that ended with the rise of the Toungoo Empire in the 16th century. This time witnessed the introduction of Islam to modern-day Indonesia (starting in the 13th century) and the creation of Malay nations such as Brunei and Malacca. In the Philippines, various polities such as Tondo, Cebu, and Butuan were created.

### **Oceania's History**

The Tui Tonga Empire was created in Oceania in the 10th century CE and expanded between 1200 and 1500. Tongan culture, language, and hegemony spread widely throughout eastern Melanesia, Micronesia, and central Polynesia during this period, influencing east 'Uvea, Rotuma, Futuna, Samoa, and Niue, as well as specific islands and parts of Micronesia (Kiribati, Pohnpei, and miscellaneous outliers), Vanuatu, and New Caledonia. Around the same time, a powerful thalassocracy emerged in eastern Polynesia, centered on the sacred Taputapuatea marae, which drew eastern Polynesian colonists from as far away as Hawaii, New Zealand (Aotearoa), and the Tuamotu Islands for political, spiritual, and economic reasons, until the unexplained collapse of regular long-distance voyaging in the eastern Pacific a few centuries before European. There is evidence that Aboriginal Australians dealt with Makassan trepangers from Indonesia in Northern Australia prior to the advent of Europeans.

Indigenous written records from this time period are almost nonexistent, since it seems that all Pacific Islanders, with the probable exception of the Rapa Nui and their still un-deciphered Rongorongo script, had no writing systems of any type until European colonists introduced them. Some indigenous prehistories, on the other hand, may be calculated and academically recreated by careful, prudent investigation of native oral traditions, colonial ethnography, archaeology, physical anthropology, and linguistics research.

### **The Early Modern Era**

Martin Luther's Ninety-five Theses launched the Reformation in 1517. The "early modern period" was the time between the middle Ages and the Industrial Revolution, around 1500 to 1800. It was distinguished by the advent of science, as well as faster technical advancement, secularized civic politics, and the nation state. Capitalist economies first emerged in the northern Italian republics. The early modern era witnessed the growth and domination of mercantilist economic theory, as well as the collapse and final elimination of feudalism, serfdom, and the influence of the Catholic Church in most of Europe.



The Reformation, the disastrous Thirty Years' War, the Age of Discovery, European colonial expansion, the peak of European witch-hunting, the Scientific Revolution, and the Age of Enlightenment were all part of the early modern period. During the early modern period, Protestantism eventually became the majority faith throughout Northwestern Europe, England, and English-speaking America.

### **European Enlargement**

During this time, European powers grew to govern the vast majority of the globe. Despite the fact that the most developed sections of European classical civilization were more urbanized than any other location on the planet, European civilization had experienced a long period of steady decline and collapse. Europe was able to reclaim its supremacy throughout the early modern era; historians continue to dispute the reasons for this [11], [12]. The growth of maritime European empires in the 15th, 16th, and 17th centuries was defined by the Portuguese and Spanish Empires, followed by the French, English, and Dutch Empires. Globalization began a private corporate phenomenon in the 17th century, when chartered organizations such as the English East India Company (formed in 1600), sometimes referred to as the first international company, and the Dutch East India Company (founded in 1602) were created.

The Age of Discovery marked a significant shift in globalization since it was the first time that Eurasia and Africa participated in significant cultural, material, and biological contact with the New World. It began in the late 15th century, when the two Iberian Peninsula kingdoms - Portugal and Castile - sent the first exploratory voyages around the Cape of Good Hope and to the Americas, which Christopher Columbus "discovered" in 1492. Shortly before the turn of the 16th century, Portuguese began establishing factories from Africa to Asia and Brazil to deal with the trade of local products like slaves, gold, spices, and lumber, introducing an international business. Global integration continued with European colonization of the Americas, which initiated the Columbian exchange, the exchange of plants, animals, foods, human populations (including slaves), communicable diseases, and culture between the Eastern and Western Hemispheres. It was one of the most significant global events concerning ecology, agriculture, and culture in history.

### **Regional Advancements**

After conquering Constantinople in 1453, the Ottoman Empire quickly came to dominate the Middle East. Persia fell under the rule of the Safavids in 1501, who were succeeded by the Afshars in 1736, the Zands in 1751, and the Qajars in 1794. In North Africa, the Berbers remained in control of independent states until the 16th century. The Russian Empire started its invasion of the Caucasus around the turn of the nineteenth century.

### **Early Modern Europe**

The "rebirth" of classical culture in Europe, starting in the 14th century and lasting into the 16th, included the rediscovery of the ancient world's artistic, scientific, and technical accomplishments, as well as Europe's economic and social ascendancy. The Renaissance fostered an inquisitive culture that eventually gave rise to humanism and the Scientific

Revolution. This period, which saw social and political upheavals as well as revolutions in many intellectual pursuits, is also remembered for its artistic developments and the achievements of such polymaths as Leonardo da Vinci and Michelangelo, who inspired the term "Renaissance man."

In Russia, Ivan the Terrible was crowned as the first tsar of Russia in 1547, and by annexing the Turkic khanates in the east, transformed Russia into a regional power. Western European countries, while rapidly expanding through technological advancement and colonial conquest, competed economically and militarily in an almost constant state of war. Often, the wars had a religious component, such as Catholic versus Protestant (primarily in Western Europe) or Christian versus Muslim (primarily in Eastern Europe), though religious tolerance was encouraged in countries such as the Polish-Lithuanian Commonwealth, which had legally guaranteed it since the Warsaw Confederation in 1573. The Thirty Years' War, the War of the Spanish Succession, the Seven Years' War, and the French Revolutionary Wars are notable examples. Napoleon Bonaparte came to power in France in 1799, heralding the Napoleonic Wars of the early nineteenth century.

### **Africa's Sub-Saharan region**

Many civilizations in Africa declined during this time period, while others advanced. The Swahili Coast fell after falling under the control of the Portuguese Empire and, subsequently, the Omani Empire. In West Africa, the Songhai Empire fell to the Moroccans in 1591 when they invaded with firearms. In 1670, the Ashanti Empire came to prominence in what is now Ghana. During this time, the Kingdom of Kongo flourished as well.

The Mughal Empire started on the Indian subcontinent in 1526 and lasted for two centuries. Beginning in the northwest, the Mughal Empire would grow to govern the whole subcontinent by the late 17th century, save for the southernmost Indian provinces, which would stay independent. The Hindu Maratha Empire was founded on the west coast of India in 1674, gradually gaining territory from the Mughals over several decades, particularly during the Mughal-Maratha Wars (1680-1707). The Maratha Empire would fall under the control of the British East India Company in 1818, with all former Maratha and Mughal authority devolving to the British Raj in 1858.

### **Asia's Northeast**

In China, the Ming gave way in 1644 to the Qing, the last Chinese imperial dynasty to rule until 1912. Japan went through the Azuchi-Momoyama period (1568-1600), followed by the Edo period (1600-1868). The Korean Joseon dynasty (1392-1910) ruled throughout this period, successfully repelling Japanese and Chinese invasions in the 16th and 17th centuries. During this time, increased maritime commerce with Europe had a tremendous impact on China and Japan, notably via the Portuguese presence in Macau and Nagasaki. China and Japan, on the other hand, would subsequently follow isolationist policies aimed at eradicating Western influences.

## **DISCUSSION**

The Portuguese overthrew the Malacca Sultanate in present-day Malaysia and Indonesian Sumatra in 1511. The Portuguese held this important trading territory (and the valuable associated navigational strait) until it was overthrown by the Dutch in 1641. The Johor Sultanate, centered on the southern tip of the Malay Peninsula, became the dominant trading power in the region. Oceania's Pacific islands would also be influenced by European contact, beginning with Ferdinand Magellan's circumnavigation journey in 1521, when he arrived on the Marianas and other islands. Abel Tasman's expeditions (1642-1644) to present-day Australia, New Zealand, and neighboring islands were very important, as were Captain James Cook's voyages (1768-1779), which made the first known European contact with Hawaii. In 1788, Britain established its first colony in Australia.

Several European countries enthusiastically invaded the newly discovered continents of the Americas, displacing indigenous inhabitants and destroying the ancient civilizations of the Aztecs and Incas. Diseases introduced by Europeans devastated American societies, killing 60-90 million people and reducing the population by 90-95% by 1600. Spain, Portugal, Britain, and France all made extensive territorial claims and engaged in large-scale settlement, including the importation of large numbers of African slaves. The rest of South America, Mesoamerica, and southern North America were claimed by Spain. The Spanish mined and exported enormous amounts of silver from the Americas. This American silver boom, combined with an increase in Japanese silver mining, caused a surge in inflation known as the price revolution in the 16th and 17th centuries.

Britain colonized the east coast of North America, whereas France conquered the center portion. Russia made incursions into North America's northwest coast, establishing the first colony in present-day Alaska in 1784 and the outpost of Fort Ross in present-day California in 1812. In the Treaty of Fontainebleau in 1762, France secretly ceded most of its North American claims to Spain. Thirteen British colonies declared independence as the United States of America in 1776, which was ratified by the Treaty of Paris in 1783, effectively ending the American Revolutionary War. Napoleon reclaimed France's claims from Spain in 1800, but sold them to the United States in the Louisiana Purchase of 1803.

### **The Nineteenth Century**

The Scientific Revolution changed humanity's understanding of the world and was followed by the Industrial Revolution, a major transformation of the world's economies. The Scientific Revolution in the 17th century had little immediate effect on industrial technology; only in the second half of the 19th century did scientific advances begin to be applied substantially to practical invention. European empires lost territory in Latin America, which gained independence by the 1820s, but gained territory elsewhere. Britain gained control of the Indian subcontinent, Burma, and the Malay Peninsula; the French took Indochina; and the Dutch cemented their control over the Dutch East Indies. Russia conquered significant portions of pre-agricultural Siberia. Only Ethiopia and Liberia remained independent in the late nineteenth century. Within Europe, economic and military challenges created a system of nation states, and ethno-cultural groupings began to identify themselves as distinct nations with aspirations for

cultural and political autonomy. This nationalism would become important to peoples around the world in the twentieth century.

In response to the encroachment of European powers, several countries embarked on Western-style industrialization and political reform. The Meiji Restoration in Japan was successful and resulted in the establishment of a Japanese empire, whereas tanzimat reforms in the Ottoman Empire did little to slow Ottoman decline. China achieved some success with its Self-Strengthening Movement, but was devastated by the Taiping Rebellion, history's bloodiest rebellion. By the end of the century, the United States had grown to become the world's largest economy, with its own empire. During the Second Industrial Revolution, a new set of technological advances such as electrical power, the internal combustion engine, and assembly line manufacturing increased productivity once more. Meanwhile, industrial pollution and environmental damage, which had existed since the discovery of fire and the beginning of civilization, had increased.

### **The Twentieth Century**

The twentieth century began with Europe at the pinnacle of wealth and power, and much of the rest of the world under its direct colonial control or indirect dominance. Much of the rest of the world was influenced by heavily Europeanized nations: the United States and Japan. As the century progressed, however, the global system dominated by rival powers was subjected to severe strains, and eventually yielded to a more fluid structure of independent nation states. This change was accelerated by conflicts of unprecedented scale and carnage. World War I resulted in the demise of four empires: Austria-Hungary, the German Empire, the Ottoman Empire, and the Russian Empire, as well as the weakening of the United Kingdom and France. The Armenian, Assyrian, and Greek genocides were the deliberate devastation, mass murder, and deportation of Armenians, Assyrians, and Greeks in the Ottoman Empire during World War I, sponsored by the governing Committee of Union and Progress (CUP).

World War II had left two nations with primary influence over international affairs: the United States and the Soviet Union. Each was wary of the other and feared a worldwide expansion of the other's, respectively capitalism and communist, political-economic model. This resulted in the Cold War, a 45-year standoff and armaments race between the US and its allies on one side and the Soviet Union and its allies on the other. With the development of nuclear weapons during World War II, and their subsequent proliferation, all of humanity was put at risk of nuclear war between the two superpowers, as demonstrated by numerous incidents, most notably the October 1962 Cuban Missile Crisis. Because such war was deemed impractical, the superpowers instead waged proxy wars in non-nuclear-armed Third World countries. The colonies of the Belgian, British, Dutch, French, and other European empires in Asia and Africa gained formal independence in the early postwar decades. Most Western European and Central European countries gradually formed a political and economic community, the European Union, which expanded east to include former Soviet satellite states.

### **The Twenty-First Century**

Since the late 2000s, cellphones have become widespread, and the Internet has created major social shifts in commerce, politics, and people's personal lives. This decade has seen unprecedented economic globalization and integration, with higher danger to interconnected economies, as typified by the Great Recession of the late 2000s and early 2010s. The COVID-19 epidemic significantly interrupted global trade and created recessions in the worldwide economy in 2020. By 2021, more than six million people had perished from COVID-19. Humankind's negative effects on the Earth have increased as human populations and industrialization have increased. The increased demands on Earth's resources are contributing to environmental degradation, including mass extinctions of plant and animal species and climate change, which threatens humankind's long-term survival.

### CONCLUSION

Herodotus is known as the "Father of History." He is the principal source of authentic historical knowledge not just for Greece between 550 and 479 BCE, but also for most of western Asia and Egypt at the period. He is an entertaining storyteller with a great interest in the traditions of the people he describes. Humans initially originated in Africa, and most of human evolution took place there. Early human fossils dating from 6 to 2 million years ago were discovered completely in Africa. Most scientists now distinguish 15 to 20 distinct species of early humans. The Stone Age, Bronze Age, and Iron Age are the three eras in human history. They are a prehistoric periodization that coincides with historical eras in some locations.

### REFERENCES

- [1] E. A. Hensel, R. Vogelsang, T. Noack, en O. Bubbenzer, "Stratigraphy and Chronology of Sodicho Rockshelter – A New Sedimentological Record of Past Environmental Changes and Human Settlement Phases in Southwestern Ethiopia", *Front. Earth Sci.*, 2021, doi: 10.3389/feart.2020.611700.
- [2] "Human activities disturb lake-sediment records of past flood frequencies", *Past Glob. Chang. Mag.*, 2021, doi: 10.22498/pages.29.1.42.
- [3] T. Andermann, S. Faurby, S. T. Turvey, A. Antonelli, en D. Silvestro, "The past and future human impact on mammalian diversity", *Sci. Adv.*, 2020, doi: 10.1126/sciadv.abb2313.
- [4] D. S. Page, P. D. Boehm, G. S. Douglas, A. E. Bence, W. A. Burns, en P. J. Mankiewicz, "Pyrogenic polycyclic aromatic hydrocarbons in sediments record past human activity: A case study in Prince William Sound, Alaska", *Mar. Pollut. Bull.*, 1999, doi: 10.1016/S0025-326X(98)00142-8.
- [5] R. Costanza *et al.*, "Sustainability or collapse: What can we learn from integrating the history of humans and the rest of nature?", *Ambio*. 2007. doi: 10.1579/0044-7447(2007)36[522:SOCWCW]2.0.CO;2.
- [6] P. G. Harnik *et al.*, "Extinctions in ancient and modern seas", *Trends in Ecology and Evolution*. 2012. doi: 10.1016/j.tree.2012.07.010.

- [7] T. C. Rick en D. H. Sandweiss, “Archaeology, climate, and global change in the Age of Humans”, *Proceedings of the National Academy of Sciences of the United States of America*. 2020. doi: 10.1073/pnas.2003612117.
- [8] P. Conceição, “Human Development Report 2020: The Next Frontier Human Development and the Anthropocene”, *Донну*, 2020.
- [9] A. H. Cheung, R. S. Vachula, E. Clifton, S. Sandwick, en J. M. Russell, “Humans dominated biomass burning variations in Equatorial Asia over the past 200 years: Evidence from a lake sediment charcoal record”, *Quat. Sci. Rev.*, 2021, doi: 10.1016/j.quascirev.2020.106778.
- [10] N. Dubois *et al.*, “First human impacts and responses of aquatic systems: A review of palaeolimnological records from around the world”, *Anthropocene Review*. 2018. doi: 10.1177/2053019617740365.
- [11] C. L. Briddon *et al.*, “Diatoms in a sediment core from a flood pulse wetland in Malaysia record strong responses to human impacts and hydro-climate over the past 150 years”, *Geo Geogr. Environ.*, 2020, doi: 10.1002/GEO2.90.
- [12] A. Eriksson *et al.*, “Late Pleistocene climate change and the global expansion of anatomically modern humans”, *Proc. Natl. Acad. Sci. U. S. A.*, 2012, doi: 10.1073/pnas.1209494109.

## CHAPTER 19

### A BRIEF OVERVIEW OF THE CULTURAL AND DIPLOMATIC HISTORY

---

Dr. Ashok Kumar, Associate Professor,  
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,  
Email Id:alok.mgmt@sanskriti.edu.in

#### ABSTRACT:

Countries use cultural diplomacy to promote their cultural identity, therefore increasing the world's cultural variety and providing the path for collaboration and conversation. Thus, cultural diplomacy has its own goals, which are to promote and share one nation's culture with another country, as well as to present the greatest of visual art, performances, poetry, music, cinema, theater, literature, dance, and craft. Diplomats are those who exercise diplomacy. Diplomats work to benefit their own country, foster international collaboration, and keep the peace. A diplomatic mission is a group of diplomats from one nation who reside in another one. An embassy is a permanent diplomatic post.

#### KEYWORDS:

Cold War, Cultural History, Diplomatic Historians, German Historian, Foreign Policy.

#### INTRODUCTION

Diplomatic history is the study of the history of state-to-state interactions. Diplomatic history differs from international relations in that the former is concerned with one state's foreign policy, whilst the latter is concerned with interactions between two or more nations. Diplomatic history is primarily focused with the history of diplomacy, while international relations is more concerned with current events and developing a model to cast explanatory light on international politics. Thucydides was preoccupied with state relations in the fifth century BCE. However, the contemporary style of diplomatic history was established by Leopold von Ranke (1795-1886), the prominent German historian of the nineteenth century CE. Because of his concept of the "Primacy of Foreign Affairs", Ranke considered diplomatic history as the most significant kind of history to write, saying that foreign relations issues drive the internal growth of the state. Ranke's view of diplomatic history was based on the huge amount of official papers generated by contemporary Western nations as sources; he claimed that historians should analyze such materials objectively and neutrally [1], [2].

#### Scholars of the Twentieth Century

Work by famous diplomatic historians such as Charles Webster, Harold Temperley, Alfred Pribram, R.H. Lord, and B.E. Schmitt was particularly interested with events such as the Napoleonic Wars, the Congress of Vienna, and the roots of the Franco-German War. In 1910, the French government began to disclose all of the records connected to the war of 1870. In 1918, the Bolsheviks in Russia disclosed vital secret documents from the Allies.

Through the first half of the twentieth century, Ranke's concept of the supremacy of foreign policy, and hence a focus on diplomatic history, remained the dominant paradigm in historical writing. This emphasis, combined with the effects of the War Guilt Clause in the Treaty of Versailles (1919), which ended the First World War, resulted in a huge amount of historical writing on the subject of the origins of the 1914 war, with the involved governments printing huge, carefully edited collections of documents and numerous historians writing multi-volume histories of the war's origins. In general, the early works in this manner suit Ranke's focus on *Aussen-politik* pretty well. Diplomatic history has superseded constitutional history as the flagship of historical study, at the same time the most essential, accurate, and sophisticated of historical studies [3], [4].

She goes on to say that the pattern reversed after 1945, enabling political, intellectual, and social history to supplant diplomatic history. For the first half of the twentieth century, much diplomatic history focused on foreign-policymaking elites, with little regard for wider historical dynamics. A. were the most significant outliers to this rule. J. P. Taylor and William Medlicott in the United Kingdom, Pierre Renouvin in France, and William L. Langer in the United States all investigated economic and domestic political dynamics.

### **World War II Causes**

The *Gathering Storm*, the first book of Sir Winston Churchill's multi-volume *The Second World War*, established the structure and interpretation for much subsequent history. His assessment, repeating his own attitude before to the war, was that Adolf Hitler's crazy aspirations created World War II; Churchill condemned the timid and weak-willed British and French leaders who adopted appeasement in a vain attempt to avert the conflict. Churchill dismissed the notion that the alternative to appeasement was a war that Germany would win in 1938. A British historian named A. J. P. Taylor's 1961 book *The Origins of the Second globe War* contended that Hitler did not have a grand plan for conquering the globe. Instead, he was an average politician, an opportunistic leader grasping whatever opportunities for expansionism he could find[5], [6].

The fact that a global war broke out over Poland in 1939 was due to diplomatic miscalculation by all parties involved, rather than German aggression. British historians like D.C. Watt, Paul Kennedy, George Peden, and David Dilks claimed that appeasement was not an exception, but rather a longstanding British practice resulting from a variety of structural, economic, and military elements. Historians like Christopher Thorne and Harry Hinsley moved away from the prior emphasis on human leaders to analyze wider socioeconomic impacts like public opinion and smaller ones like intelligence on diplomatic relations. In recent years, arguments over the 1930s have raged on, but new perspectives, such as an examination of Britain's national character, have emerged.

### **Fischer's World War I debate**

At the same time, in 1961 when the German historian Fritz Fischer published *Griff nach der Weltmacht*, which established that Germany had caused the First World War led to the fierce "Fischer Controversy" that tore apart the West German historical profession. One result of Fischer's book was the rise in the *Primat der Innenpolitik* (Primacy of Domestic Politics)



approach. As a result of the rise of the Primat der Innenpolitik School, diplomatic historians increasingly started to pay attention to domestic politics.

In the 1970s, the conservative German historian Andreas Hillgruber, together with his close associate Klaus Hildebrand, was involved in a very acrimonious debate with the leftist German historian Hans-Ulrich Wehler over the merits of the Primat der Aussenpolitik ("primacy of foreign politics") and Primat der Innenpolitik ("primacy of domestic politics") schools. Hillgruber and Hildebrand made a case for the traditional Primat der Aussenpolitik approach to diplomatic history with the stress on examining the records of the relevant foreign ministry and studies of the foreign policy decision-making elite. Wehler, who favored the Primat der Innenpolitik approach, for his part contended that diplomatic history should be treated as a sub-branch of social history, calling for theoretically-based research, and argued that the real focus should be on the study of the society in question. Moreover, under the influence of the Primat der Innenpolitik approach, diplomatic historians in the 1960s, 70s and 80s start to borrow models from the social sciences [7], [8].

### **Mason-Overy argument on Internal Nazi Germany Pressures**

A notable example of the Primat der Innenpolitik approach was the claim by the British Marxist historian Timothy Mason who claimed that the launch of World War II in 1939 was best understood as a "barbaric variant of social imperialism". Mason argued that "Nazi Germany was always bent at some time upon a major war of expansion". However, Mason argued that the timing of such a war was determined by domestic political pressures, especially as relating to a failing economy, and had nothing to do with what Hitler wanted. In Mason's view in the period between 1936 and 1941, it was the state of the German economy, and not Hitler's "will" or "intentions" that was the most important determinate on German decision-making on foreign policy. Mason argued that the Nazi leaders were deeply haunted by the November Revolution of 1918, and was most unwilling to see any fall in working class living standards out of the fear that it might provoke another November Revolution [9], [10].

According to Mason, by 1939, the "overheating" of the German economy caused by rearmament, the failure of various rearmament plans produced by the shortages of skilled workers, industrial unrest caused by the breakdown of German social policies, and the sharp drop in living standards for the German working class forced Hitler into going to war at a time and place not of his choosing. Mason contended that when faced with the deep socio-economic crisis the Nazi leadership had decided to embark upon a ruthless "smash and grab" foreign policy of seizing territory in Eastern Europe which could be pitilessly plundered to support living standards in Germany. Mason's theory of a "Flight into war" being imposed on Hitler generated much controversy, and in the 1980s he conducted a series of debates with economic historian Richard Overy over this matter. Overy claimed that Hitler's decision to invade Poland was not the consequence of fundamental economic concerns, but rather of Hitler's desire for a localized conflict at that point in history. A major problem with the Mason thesis, according to Overy, was that it was based on the assumption that information about the Reich's economic problems was passed on to Hitler in a way that was unrecorded by the records. Overy argued that there was a significant difference between economic pressures inducted by the problems of the

Four Year Plan, and economic motives to seize raw materials, industry, and foreign reserves of neighboring states as a way of accelerating the Four Year Plan.

### **Relations between Japan and the United States**

Furthermore, since World War II was a worldwide conflict, diplomatic historians began to concentrate on Japanese-American ties in order to explain why Japan invaded the United States in 1941. This, in turn, led diplomatic historians to abandon the previous Euro-centric approach in favor of a more global approach. The rise to prominence of such diplomatic historians as the Japanese historian Chihiro Hosoya, the British historian Ian Nish, and the American historian Akira Iriye was a sign of the changing times, as it was the first time that Asian specialists became noted diplomatic historians.

### **Revisionism and the Vietnam War**

The Cold War and decolonization accelerated the trend toward a more global diplomatic history. The Vietnam War gave rise to a revisionist school of thought in the United States, prompting many American historians, including Gabriel Kolko and William Appleman Williams, to reject traditional diplomatic history in favor of a *Primat der Innenpolitik* approach, which saw a widespread examination of the influence of American domestic politics, as well as various social, economic, and cultural forces, on foreign-policy making. In general, American Cold War revisionists focused on American foreign policy decisions about the beginning of the Cold War in the 1940s and how the US got engaged in Vietnam in the 1960s. Beginning in the 1960s, a ferocious debate raged within Cold War historiography between supporters of the "orthodox" school, which saw the Cold War as a case of Soviet aggression, such as Vojtech Mastny, and supporters of the "revisionist" school, which saw the Cold War as a case of American aggression. Recently, a third school of thought known as "neo-orthodoxy," led by American historian John Lewis Gaddis, has developed, contending that although the United States has some blame for the Cold War, the Soviet Union bears the lion's share.

### **Recent Developments**

Diplomatic history fell out of favor in Europe during the late Cold War. However, with the fall of communism in 1989-91, there has been a rebirth in the history of diplomacy, spearheaded particularly by early modern period historians. The new method varies from prior viewpoints in that it incorporates perspectives from political science, sociology, mental history, and cultural history. Since the 1980s, diplomatic history has been increasingly important to and integrated with the mainstream of the academic history profession in the United States. It has been in the forefront of internationalizing American history studies. Because it investigates the interplay of domestic and international influences, the area has grown in importance for the study of culture and identity, as well as the research of political ideas as they apply to foreign affairs. Other new approaches, such as Orientalism and globalism, as well as gender and racial history, have had significant influences. The history of human rights has also become important. Despite all of these innovations, the core endeavor of diplomatic history remains the study of the state interacting with other states, which is also a key to its broadening appeal, because considerations of America's superpower status are essential to understanding the world. In the early 1980s,

historian Jeffrey Kimball conducted a study of 109 active diplomatic historians and 54 active military historians in the United States.

## DISCUSSION

Diplomatic history fell out of favor in Europe during the late Cold War. Since the fall of communism, there has been a rebirth in the history of diplomacy, spearheaded particularly by early modern historians. The new method varies from prior viewpoints in that it incorporates perspectives from political science, sociology, mental history, and cultural history. Since 1980, diplomatic history has been increasingly important to and integrated with the mainstream of the historiographic profession in the United States, having been at the vanguard of the globalization of American historical studies. The study of US foreign relations, as a discipline that investigates the intersection of domestic and international factors, has grown in importance for its analysis of both the study of culture and identity and the research of political ideologies. Diplomatic history was often at the bleeding edge of historical inquiry, influenced particularly by studies of Orientalism and globalism, gender studies, racism, and questions of national identity. Despite such developments, the study of the state remains the fundamental enterprise of diplomatic history, which is also a key to its increasing appeal, since questions of US state power are crucial to comprehending the world worldwide.

Cultural history examines popular cultural traditions and cultural interpretations of historical experience by combining anthropological and historical techniques. It investigates historical records and narrative descriptions, including a culture's continuum of events (occurring in succession and leading from the past through the present and even into the future). Cultural history is the recording and interpretation of historical events involving humans through the social, cultural, and political environment of or pertaining to the arts and manners that a group prefers. Jacob Burckhardt (1818-1897) was instrumental in establishing cultural history as a study. Cultural history is the study and interpretation of the record of human civilizations by identifying the numerous unique ways of life developed by a group of people under investigation. Cultural history is the accumulation of historical cultural activities, such as ceremonial, class in customs, and connection with places.

Many contemporary cultural historians believe it is a novel technique, however nineteenth-century historians such as the Swiss Renaissance historian Jacob Burckhardt alluded to it. Cultural history methods intersect with the French movements of *histoire des mentalités* and so-called new history, and it is intimately related with the area of American studies in the United States. Cultural history, as originally conceived and practiced by Burckhardt in relation to the Italian Renaissance in the nineteenth century, was oriented to the study of a particular historical period in its entirety, with regard not only to its painting, sculpture, and architecture, but also to the economic basis underpinning society, and to the social institutions of its daily life.

The emphasis is frequently on phenomena shared by non-elite groups in a society, such as: carnival, festival, and public rituals; performance traditions of tale, epic, and other verbal forms; cultural evolutions in human relations (ideas, sciences, arts, techniques); and cultural expressions of social movements such as nationalism. Cultural history also investigates major historical ideas

such as power, ideology, class, culture, cultural identity, attitude, race, perception, and innovative historical approaches such as body narrative. Many studies look at traditional culture's adaptations to mass media (television, radio, newspapers, magazines, posters, etc.), from print to cinema, and now to the Internet (capitalist culture). Its contemporary methods are influenced by art history, *Annales*, the Marxist school, microhistory, and new cultural history.

### **The French Revolution and Historiography**

The "revisionist" history of the French Revolution, which dates back to François Furet's immensely influential 1978 article *Interpreting the French Revolution*, is one area where new-style cultural history is often cited as virtually a paradigm. The "revisionist interpretation" is sometimes defined as replacing the purportedly prevalent, allegedly Marxist, "social interpretation" of the Revolution, which locates the reasons of the Revolution in class dynamics. The revisionist approach has emphasized "political culture" more. In recent decades, historians of the Revolution have examined the importance and position of cultural issues such as gender, ritual, and ideology in the setting of pre-revolutionary French political culture via Huberman's definition of the public sphere.

Cultural studies is a prominent academic field among a wide range of experts. It analyzes cultural phenomena in many countries by combining political economics, geography, sociology, social theory, literary theory, film/video studies, cultural anthropology, philosophy, and art history/criticism. Researchers in cultural studies often focus on how a given occurrence connects to issues of ideology, country, ethnicity, socioeconomic class, and/or gender. Richard Hoggart created the phrase in 1964, when he formed the Birmingham Centre for Contemporary Cultural Studies. It has subsequently been closely connected with Stuart Hall, who took over as Director after Hoggart. The BBC has produced and aired a variety of educational television programs on various elements of human cultural history, including *Civilization* in 1969, *The Ascent of Man* in 1973, *The Triumph of the West* in 1985, and Andrew Marr's *History of the World* in 2012.

## **CONCLUSION**

Cultural history brings a bygone era and location to life. Cultural historians, like intellectual historians, investigate beliefs and ideas in this quest. They examine the ideas of the less privileged and less educated in addition to the works of intellectual elites. There are also other instances of histories of cultural developments such as music, art, literature, and ideas that may be considered cultural history broadly defined. For example, Jacob Burckhardt's *Civilization of the Renaissance in Italy* is widely regarded as a seminal book in contemporary art history. Cultural diplomacy includes the exchange of ideas, values, customs, and other elements of culture or identity. These exchanges contribute to the strengthening of links with other nations and, as a result, to the advancement of social and cultural cooperation. Movies, painting, theater, ballet, and music are examples of activities. Fairs, events, technology, hobbies, sporting events, and other exhibitions may assist to promote American norms, etiquette, and popular culture.

## REFERENCES

- [1] D. Reynolds, “International History, the Cultural Turn and the Diplomatic Twitch”, *Cult. Soc. Hist.*, 2006, doi: 10.1191/1478003806cs053xx.
- [2] D. Carrió-Invernizzi, “A new diplomatic history and the networks of spanish diplomacy in the Baroque Era”, *International History Review*. 2014. doi: 10.1080/07075332.2013.852120.
- [3] L. Clerc, “Review Essay::A Renewal of Diplomatic History or the Continuation of Old Trends?Selected Readings from the French-speaking Field of International History”, *Diplomatica*, 2019, doi: 10.1163/25891774-00102008.
- [4] R. Wurtz, “The Yellow Flag: Quarantine and the British Mediterranean World, 1780–1860”, *Emerg. Infect. Dis.*, 2021, doi: 10.3201/eid2708.210997.
- [5] P. G. Harnik *et al.*, “Extinctions in ancient and modern seas”, *Trends in Ecology and Evolution*. 2012. doi: 10.1016/j.tree.2012.07.010.
- [6] M. Dong, Z. Luo, Q. Jiang, X. Xing, Q. Zhang, en Y. Sun, “The rapid increases in microplastics in urban lake sediments”, *Sci. Rep.*, 2020, doi: 10.1038/s41598-020-57933-8.
- [7] W. Fowler, “En defensa de la biografía: Hacia una ‘historia total’. Un llamado a la nueva generación de historiadores del siglo XIX mexicano”, *Secuencia*, 2018, doi: 10.18234/secuencia.v0i100.1572.
- [8] A. Mestyan, “A Muslim Dualism? Inter-Imperial History and Austria-Hungary in Ottoman Thought, 1867-1921”, *Contemporary European History*. 2021. doi: 10.1017/S0960777321000291.
- [9] D. V. Mazarchuk, “New diplomatic history: formation, research directions and perspectives”, *Proc. Natl. Acad. Sci. Belarus, Humanit. Ser.*, 2021, doi: 10.29235/2524-2369-2021-66-3-283-292.
- [10] S. Kevany, “Global Health Diplomacy, ‘san Francisco Values,’ and HIV/AIDS: From the Local to the Global”, *Annals of Global Health*. 2015. doi: 10.1016/j.aogh.2015.12.004.

## CHAPTER 20

### ECONOMIC AND COMMERCIAL HISTORY

Dr. Brijesh kumar Agarwal, Associate Professor,  
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,  
Email Id:brijesh.mgmt@sanskriti.edu.in

#### ABSTRACT:

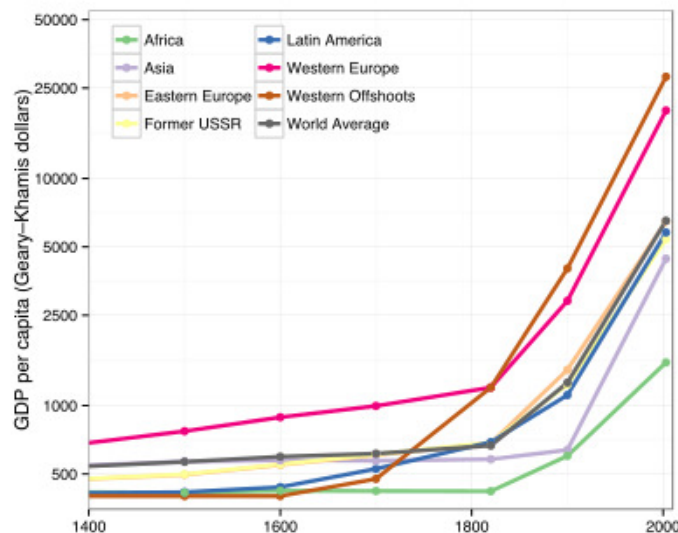
Economic and business history is the study of long-term economic, industrial, and organizational development utilizing theoretical and empirical techniques from other areas of economics and related social sciences. Economic history is simply the study of the economic characteristics of previous civilizations; the history of the economic utilization of resources such as land, labor, and capital; or the assessment of past economic performance.

#### KEYWORDS:

American Business, Business History, Economic Historians, Latin American, Memorial Prize, Nobel Memorial.

#### INTRODUCTION

Economic history is the study of history using economic methodological techniques or with a focus on economic issues. Historical approaches, statistical tools, and the application of economic theory to historical conditions and institutions are used in the research [1], [2]. The field may include a broad range of themes, such as equality, money, technology, labor, and business. It focuses on historicizing the economy as a dynamic phenomenon and attempts to give insights into how it is built and constructed [3].



**Figure 1: World GDP per capita, 1400-2003: Diagram showing the overview of the World GDP per capita, 1400-2003.**

Economic historians emphasize understanding the historical environment in which big economic events occur by using both quantitative data and qualitative sources. They often concentrate on the institutional dynamics of production, labor, and capital systems, as well as the influence of the economy on society, culture, and language. Scholars in the subject may approach their analysis from several schools of economic theory, including mainstream economics, Austrian economics, Marxian economics, the Chicago school of economics, and Keynesian economics [4].

Economic history is divided into various sub-disciplines. Financial and commercial history, which intersect with fields of social history such as demography and labor history, use historical approaches often. Economists utilize quantitative (econometric) approaches in the sub-discipline known as New Economic History or cliometric. Historians analyze economic historical topics and processes from a historical perspective in the history of capitalism [5], [6].

### **The Discipline's Early History**

In his study of the Industrial Revolution, Arnold Toynbee made the case for combining economics and history, saying, "I believe economics today is much too dissociated from history. Smith and Malthus had historical minds. However, Ricardo - who set the pattern of modern textbooks - had an entirely unhistorical mind." To begin with, it enhanced economic comprehension (Figure.1). "When we study abstract propositions in relation to historical facts, we see them in a new light; propositions become more vivid and true." Meanwhile, studying history with economics makes history more understandable. Economics teaches us to search for the correct information while reading history and helps us understand issues like adding enclosures, equipment, or new currencies. Economics teaches thorough deductive thinking as well. "The habits of mind it instills are even more valuable than the principles knowledge it provides; without these habits, the mass of their materials can overwhelm students of historical facts [7], [8]."

The historical school of economic history was founded in late-nineteenth-century Germany by researchers at a number of institutions, headed by Gustav von Schmoller. It contended that there were no universal truths in history, highlighting the need of historical context in the absence of quantitative analysis. For the majority of the twentieth century, this historical method dominated German and French academia. Other economists in the historical school of thought included Max Weber and Joseph Schumpeter, who believed that rigorous investigation of human acts, cultural norms, historical context, and mathematical backing was essential for historical analysis. William Ashley (University of Oxford) popularized the concept, which dominated British economic history for most of the twentieth century. George Unwin of the University of Manchester was Britain's first professor in the subject. Meanwhile, the Annals School impacted economic history in France from the early twentieth century to the present. It has a global impact via its publication *Annales. History, Social Sciences*.

Treating economic history as a distinct academic field has long been a source of contention. During the interwar period, academics at the London School of Economics and the University of Cambridge had frequent disagreements on the separation of economics and economic history.

Cambridge economists felt that pure economics included an element of economic history and that the two were inextricably linked. Those at the LSE argued that economic history deserved its own courses, research focus, and academic chair that were distinct from orthodox economics. During the early stages of the subject's development, the LSE perspective of distinguishing economic history from economics prevailed. Many universities in the United Kingdom established autonomous economic history programs based on the LSE model. Indeed, the Economic History Society was founded at LSE in 1926, and the University of Cambridge afterwards developed its own economic history curriculum [9], [10].

Following the cliometric revolution of the 1960s, the study of economic history was mainly incorporated into other branches of economics in the United States. To many, it became considered as a type of applied economics rather than a stand-alone science. The systematic application of economic theory and econometric tools to the study of economic history is referred to as cliometrics, also known as the New Economic History. The word was invented by Jonathan R. T. Hughes and Stanley Reiter and relates to Clio, the Greek mythological muse of history and epic poetry. Douglass North is a well-known cliometric economic historian who argued that it is the task of economic history to elucidate the historical dimensions of economies over time. Cliometricians argue that their approach is necessary because the application of theory is critical in writing solid economic history, whereas historians generally oppose this view, warning against the risk of generating anachronisms.

Early cliometric was a kind of alternative history. However, counterfactualism was not its distinguishing feature; it combined neoclassical economics with quantitative methods to explain human choices based on constraints. Some argue that cliometric had its heyday in the 1960s and 1970s and is now neglected by economists and historians. Economic history is a unique topic of study, not a subset of economics. Long before cliometric, economic history was an academic field. Its practitioners were economists and historians interested in economic history... The new economic history, or cliometric, codified economic history in the same way that mathematical models and statistics were injected into the rest of economics [11], [12].

The link between economic history, economics, and history has long been a source of contention, and modern disputes repeat those of early contributors. Economic historians have long divided economic history—the study of how economic phenomena developed in the past—from historical economics, which tests the generality of economic theory using historical events. In his 1990 book *Historical Economics: Art or Science*. US economic historian Charles P. Kindleberger articulated this perspective. Economic historian Robert Skidelsky argued that economic theory frequently employs ahistorical models and methodologies that ignore historical context. Yale University economist Irving Fisher wrote on the relationship between economics and economic history in 1933 in his "Debt-Deflation Theory of Great Depressions":

There are two approaches to studying dis-equilibrium. We may analyze an actual historical event of extreme dis-equilibrium, like as the 1873 panic, or we can study any component tendency, such as deflation, and uncover its general laws, relationships to, and combinations with, other tendencies. The former is concerned with occurrences or facts, whereas the latter is concerned with trends. The former is largely concerned with economic history, whereas the latter is



concerned with economic science. Both types of research are appropriate and necessary. Each assists the other. The 1873 panic can only be understood in light of the many trends involved deflation and others and deflation can only be understood in light of numerous historical manifestations 1873 and others.

### **Economic history's scope and emphasis today**

Over the last three decades, the UK has seen the widespread closure of separate economic history departments and programs, with the discipline being integrated into either history or economics departments. Only the LSE maintains a separate economic history department as well as a stand-alone undergraduate and graduate program in economic history. The great majority of economic historians entering the British higher education system now are trained at Cambridge, Glasgow, LSE, Oxford, Queen's, and Warwick, but as part of economics or history degrees. Meanwhile, no university in the United States has ever offered a degree program in economic history. However, economic history is still a special area component of major PhD programs in economics, such as those at the University of California, Berkeley, Harvard University, Northwestern University, Princeton University, the University of Chicago, and Yale University.

Despite the gloomy outlook of many of its practitioners on the condition of the subject, economic history remains an active area of social scientific investigation. Indeed, there has been a resurgence of interest in economic history since 2000, possibly due to research conducted at universities in continental Europe rather than the UK and the US. The total number of economic historians in the world is estimated to be 10,400, with Japan and China, as well as the UK and the US, ranking highest in terms of numbers. However, several less developed nations, such as Senegal, Brazil, and Vietnam, are not adequately connected into the global economic history community.

The persistent interest in large policy-relevant topics about the history of economic growth and development is driving some of the growth in economic history. According to MIT economist Peter Temin, development economics is inextricably linked with economic history because it investigates the growth of economies with various technologies, innovations, and institutions. For years, economists and historians have sought to understand why some economies have grown faster than others. Walt Whitman Rostow's *The Stages of Economic Growth: A Non-Communist Manifesto*, for example, detailed how advanced countries evolve after overcoming certain obstacles and progressing to the next stage of development. Alexander Gerschenkron, another economic historian, compounded this idea with studies on how non-Western economies grow, as detailed in *Economic Backwardness in Historical Perspective: A Book of Essays*. *Why Nations Fail: The Origins of Power, Prosperity, and Poverty* by Daron Acemoglu and James A. Robinson pioneered a new discipline called persistence studies, stressing the path-dependent phases of development. Other important publications on the subject are Kenneth Pomeranz's *The Great Divergence: China, Europe, and the Making of the Modern World Economy* and David S. Landes' *The Wealth and Poverty of Nations: Why Some Are So Rich and Others So Poor*.

Scholars have lately grown increasingly interested in an area known as new economic history in recent decades, particularly following the global financial crisis of 2007-2008. Scholars have

shifted away from narrowly quantitative studies and toward institutional, social, and cultural history affecting the evolution of economies. The emphasis of these studies is frequently on "persistence," as past events are linked to present outcomes. Columbia University economist Charles Calomiris argued that this new field demonstrated "how historical (path-dependent) processes governed changes in institutions and markets."

In contrast, economists in various specialities have begun to write a new kind of economic history that uses past data to analyze the present. The release of Thomas Piketty's *Capital in the Twenty-First Century* was a significant advance in this genre. Since the 18th century, the book has chronicled the development in wealth and income inequality, saying that great concentrations of money contribute to social and economic instability. Piketty has pushed for a worldwide progressive wealth tax scheme to address increasing inequality. The book was named a *New York Times* best seller and won various accolades. After *Piketty: The Agenda for Economics and Inequality*, edited by Heather Boushey, J. Bradford DeLong, and Marshall Steinbaum, *Pocket Piketty*, edited by Jesper Roine, and *Anti-Piketty: Capital for the Twenty-First Century*, edited by Jean-Philippe Delsol, Nicolas Lecaussin, and Emmanuel Martin. One economist said that Piketty's book was "Nobel-Prize worthy," noting that it has revolutionized the worldwide debate on how economic historians examine inequality. It has also inspired new dialogues in public policy fields.

Aside from the mainstream of economic history, there is a parallel growth in the area inspired by Karl Marx and Marxian economics. Marx employed historical analysis to explain the function of class and class as a major concern in history. He argued with "classical" economics, such as Adam Smith and David Ricardo (a word he invented). Marx's impact in economic history, in turn, has been to criticize the results of neoclassical economists. Marxist analysis also tackles economic determinism, the assumption that economic linkages are the basis of political and social structures. Marx abstracted the concept of a "capitalist mode of production" as a way of identifying the transition from feudalism to capitalism. This has influenced some scholars, such as Maurice Dobb, to argue that feudalism declined due to peasants' struggles for freedom and the growing inefficiency of feudalism as a system of production. In turn, in what was later dubbed the Brenner debate, Paul Sweezy, a Marxian economist [13], [14].

### **Capitalism's History**

Since about the year 2000, a new topic in US history departments has formed, dubbed "history of capitalism" by its participants. Many issues typically linked with economic history are covered, such as insurance, banking, and regulation, the political component of business, and the effect of capitalism on the middle classes, the poor, women, and minorities. The area has concentrated on the role of slavery in the emergence of the US economy in the nineteenth century. The field draws on existing business history research, but has sought to make it more relevant to the concerns of history departments in the United States, including by having limited or no discussion of individual business enterprises. Historians of capitalism have countered these critiques, citing issues with economic history. According to Jonathan Levy, a history professor at the University of Chicago, "modern economic history began with industrialization and urbanization, and even then, environmental considerations were secondary, if not nonexistent."

Scholars have criticized the history of capitalism for failing to focus on systems of production, circulation, and distribution. Others have criticized its lack of social scientific methods and ideological biases. The journal's mission statement is to bring together "historians and social scientists interested in the material and intellectual aspects of modern economic life."

### **Academic journals and organizations**

The *Economic History Review*, created in 1927 as the principal magazine of the Economic History Society, was the first journal specialized in the topic of economic history. Professor Sir William Ashley, the first Professor of Economic History in the English-speaking world, characterized the growing topic of economic history in the inaugural journal. The discipline stood alongside long-standing studies such as political history, religious history, and military history as one that focused on people's relationships with 'visible occurring'. Economics is basically, and until specifically enlarged, the history of real human conduct with regard to the material foundation of existence,' he said. To adopt an ancient formula, the apparent events concerning "the production, distribution, and consumption of wealth" compose our sufficiently broad scope.

Later, as a way of expanding the discipline in the United States, the Economic History Association established another academic journal, *The Journal of Economic History*, in 1941. The first president of the Economic History Association, Edwin F. Gay, described the goal of economic history as providing new perspectives in the economics and history disciplines: 'An adequate equipment with two skills, that of the historian and the economist, is not easily acquired, but the *Business History Review*, *European Review of Economic History*, *Enterprise and Society*, and *Financial History Review* are among these multidisciplinary periodicals. The International Economic History Association, which has nearly 50 member organizations, recognizes the following major academic organizations dedicated to the study of economic history: the Business History Conference, the Economic History Association, the Economic History Society, the European Association of Business Historians, and the International Social History Association.

## **DISCUSSION**

Several economists have received Nobel Prizes for their contributions to economic history or contributions to economics that are widely used in economic history. In 1971, Simon Kuznets was awarded the Nobel Memorial Prize in Economic Sciences ("the Nobel Memorial Prize") for "his empirically founded interpretation of economic growth, which has led to new and deeper insight into the economic and social structure and process of development." John Hicks, whose early work focused on economic history, was awarded the Nobel Memorial Prize in 1972 for his contributions to general equilibrium theory and welfare theory. In 1979, Arthur Lewis was awarded the Nobel Memorial Prize for his contributions to economic growth via historical context. Milton Friedman was awarded the Nobel Memorial Prize in 1976 for "his contributions to consumption analysis, monetary history, and theory, as well as his demonstration of the complexities of stabilization policy." In 1993, Robert Fogel and Douglass North were awarded the Nobel Memorial Prize for "renewing research in economic history by applying economic

theory and quantitative methods to explain economic and institutional change." Merton Miller, who began his academic career at the LSE teaching economic history, shared the Nobel Memorial Prize in 1990 with Harry Markowitz and William F. Sharpe.

Business history is a branch of history that studies the history of businesses, business techniques, government regulation, and the influence of business on society. It also contains profiles of particular companies, executives, and entrepreneurs. It is connected to economic history. It differs from "company history," which refers to official histories supported by the corporation itself. It is now recognized that the desire to own property is the primary distinction between the Savage and the Enlightened; that aggregations of money in the hands of individuals are an inestimable blessing to Society, for without them there could be no public improvements or private enterprises, railroads or steamships or telegraphs; no cities, the leisure class, schools, colleges, literature, art - in short, no civilization. The one individual to whom the society owes the most is not the capitalist mentioned in the menu, but the man who saves and invests so that his property reproduces and multiplies itself rather than being devoured.

Alfred D. Chandler Jr. (1918-2007) of the Harvard Business School was the most prominent academic after 1960. Chandler published several innovative monographs, essays, and reviews during the course of his sixty-year career. Despite being intensely focused on just a few parts of the study, Chandler was able to construct and develop a completely new universe of business history. *The Managerial Revolution in American Business* was Chandler's magnum opus. His first two chapters examined typical owner-operated small company activities in trade and industry, including the biggest, slave farms in the South. He subsequently shifted his attention to the new mass distribution business activities made feasible by the train system, such as jobbers, department shops, and mail order. A brief examination examines mass innovation in mass manufacturing. By 1900, the convergence of mass distribution and mass production had resulted in many mergers and the formation of massive industrial enterprises. Chandler's management was much more than just the CEO; it was the whole system of tactics, including middle management and the corporate structures of the largest businesses, Standard Oil, General Electric, US Steel, and DuPont. Chandler believed that when the rail network was built, contemporary large-scale enterprises formed to take advantage of the national markets and productive methods available. He discovered that they succeeded due to better production, cheaper costs, and bigger profits. Because the corporations required to coordinate the increasingly complicated and interconnected system, they established the "managerial class" in America. The capacity to attain efficiency via coordination, rather than anti-competitive monopolistic avarice by robber barons, explains contemporary American industry's high levels of concentration.

Chandler's work was largely ignored in history departments, but it had a significant impact in business, economics, and sociology departments. Prior to Chandler's research, sociologists, for example, assumed there were no differences between governmental, corporate, and nonprofit organizations. Chandler's emphasis on businesses clearly established that distinctions existed, and this theory has influenced organizational sociologists' work since the 1970s. It also motivated sociologists to investigate and critique Chandler's work more closely, uncovering

instances in which Chandler assumed American corporations acted for reasons of efficiency when they actually operated in a context of politics or conflict.

Lamoreaux et al. provide a fresh synthesis of American corporate history from the nineteenth to the twentieth century. Moving beyond the previously prevailing interpretation of Chandler's markets-versus-hierarchies paradigm, the authors emphasize the wide range of coordinating mechanisms in operation in the economy at any one moment. They illustrate how, as a consequence of shifting economic conditions, the relative benefits and drawbacks of these various processes have evolved in complicated and sometimes unanticipated ways, drawing on late-twentieth-century theoretical work in economics. One benefit of this viewpoint is that it avoids the teleology that has defined so much of the field's work. As a consequence, the writers can place the late-twentieth-century "New Economy" in a broader historical perspective without succumbing to the temptation to see it as a climactic stage in the process of economic progress. As a result, they give a particularly compelling illustration of the significance of corporate history to understanding national and international history.

A variety of publications discuss the evolution of business management as a profession. Rakesh Khurana's book *From Higher Aims to Hired Hands: The Social Transformation of American Business Schools and the Unmet Promise of Management as a Profession* recounts the origin and growth of American management as a profession and argues that its promise has gone unmet. The release of the Gordon-Howell report, *Higher Education for Business*, by economists Robert Aaron Gordon and James Edwin Howell, was a watershed moment. The report, funded by the Ford Foundation, made detailed recommendations for treating management as a science and improving the academic quality of business schools. That same year, Frank Cook Pierson published *The Education of American Businessmen: A Study of University-College Programs in Business Administration*.

Understanding the evolution of business history as a discipline with its own goals, ideas, and methodologies is often seen as a shift away from dominant themes of 'company biography' and toward more analytical 'comparative' approaches. This 'comparative' movement allowed practitioners to highlight the 'generalist' potential of their work. Questions about comparative company performance have grown commonplace, woven within the larger economic history of countries, regions, and communities. Alfred D. Chandler was widely credited with pioneering this change. Chandler's successors at Harvard Business School as Isidor Straus Professor of Business History emphasized the significance of comparative research and course development. *Creating Modern Capitalism* was released in 1995 by Thomas K. McCraw and contrasted the corporate histories of Britain, Germany, Japan, and the United States since the Industrial Revolution. It was used as the material for a first year MBA course at Harvard corporate School. Geoffrey Jones, McCraw's replacement as Isidor Straus Professor of Business History, followed a comparative research strategy as well. He published a comparative study of the history of globalization called *Multinationals and Global Capitalism*.

American historians working in French business history, led by Rondo Cameron, argued that most business enterprises in France were family-owned, small in scale, and conservatively managed. In contrast, French business historians emphasized the success of national economic

planning since the end of World War II, arguing that economic development in this period stemmed from various late-nineteenth-century phenomena: the corporation system, the joint-stock company, and the cooperative system. French academicians sponsor two magazines, *Enterprises et Histoire* and *Revue d'Histoire de la Siderurgie*, to elucidate the contributions of 19th-century businesses to French economic progress.

Barbero investigates the evolution of Latin American corporate history from the 1960s to 2007. Latin American business history began in the 1960s, but it was dominated until the 1980s by either highly political arguments about Latin American underdevelopment or biographies of Latin American entrepreneurs. Latin American business history has been a considerably more professionalized and integrated aspect of Latin American academics since the 1980s. It is less political and has expanded beyond entrepreneurial biography to include company and industry history. However, agricultural businesses and comparative histories across the various nations have received little attention from Latin American business historians. Most crucially, Latin American business historians must become far better informed in business history theory and methodology in order to go beyond just summarizing the region's economic history.

Numerous Latin American administrations embraced neoliberal policies in the 1980s. In Mexico, for example, neoliberalism established the foundation for state-private sector partnerships under presidents Carlos Salinas de Gortari and Ernesto Zedillo. The new policy, exemplified by the North American Free Trade Agreement, solidified a strategic alliance between the state and business. In Brazil, the key policy was privatization of nationalized industries, particularly steel, through the 'Programa Nacional de Desestatizço' in the early 1990s. Its goal was to develop a new industrial strategy through reorganizing industry and changing labor-business relations.

The Common Market of the South, or Mercosur, is a South American business deal formed in 1991 at the initiative of Argentina and Brazil. Mercosur's goal is to encourage free trade and the free movement of commodities, people, and currencies. Mercosur's functions have been revised and altered several times since its inception; it now consists of a customs union with unfettered intra-zone commerce and a common trade policy among member nations. Following the publishing of a series of prominent firm histories and the foundation of the journal *Business History* at the University of Liverpool in 1958, business history arose in the United Kingdom in the 1950s. The most significant of these early business histories was Charles Wilson's (historian) *History of Unilever*, published in two volumes in 1954. Other early studies included Coleman's work on Courtaulds and artificial fibers, Alford's work on Wills and the tobacco industry, and Barker's work on Pilkington's and glass manufacture.

These early studies were primarily conducted by economic historians interested in the role of leading firms in the development of the larger industry and thus went beyond mere corporate histories. Although some studies studied the successful industries of the industrial revolution and the roles of prominent entrepreneurs, academic discussion in British business history became more focused on economic deterioration in the 1970s. Economic historians believe that the loss of British competitive advantage after 1870 may be explained in part by entrepreneurial failure, driving more business history study into particular industries and corporate situations. The Lancashire cotton textile industry, which had been the main take-off sector in the industrial

revolution but had been hesitant to engage in following technological improvements, became a significant focus of discussion on this issue. For example, William Lazonick suggested that cotton textile entrepreneurs in the United Kingdom failed to establish bigger integrated facilities based on the American model, a result comparable to Chandler's synthesis of a number of comparative case studies.

Studies of British business leaders have emphasized how they fit into the class structure, particularly their relationship to the aristocracy and the desire to use their wealth to purchase landed estates and hereditary titles. Biography has been less important in British business history, but there are compilations. Other research centers followed, most notably at Glasgow and Reading, indicating a growing interest in the topic among Business and Management School faculty. Recent Business History editors, Geoffrey Jones, Charles Harvey, John Wilson, and Steven Toms, have promoted management strategy themes such as networks, family capitalism, corporate governance, human resource management, marketing and branding, and multi-national organizations in their international and mercantile contexts. Using these new themes, business historians have been able to examine and adjust Chandler's and others' prior judgments about the performance of the British economy.

## CONCLUSION

Adam Smith is referred to as the "Father of Economics" due to his beliefs on capitalism, free markets, and supply and demand. Economic historians are typically well situated to address comparable questions regarding contemporary global economic trends and crises because of their capacity to pose inquiries about complex economic, social, and political concerns and analyze patterns and results of historical events. Economic history is one method for testing theory; it is necessary for developing effective economic theory. As a result, economic history is required. As a result, academic economists must interact with our economic history in order to teach the next generation of economists. Commercial advantage is defined as "any benefit that arises as a result of the directors acting for the benefit of the company, which reflects positively on the company in the wider, commercial world."

## REFERENCES

- [1] M. Campbell-Kelly En D. D. Garcia-Swartz, "The History Of The Internet: The Missing Narratives", *J. Inf. Technol.*, 2013, Doi: 10.1057/Jit.2013.4.
- [2] P. D. Collopy, "Military Technology Pull And The Structure Of The Commercial Aircraft Industry", *Journal Of Aircraft*. 2004. Doi: 10.2514/1.2121.
- [3] R. Yousefvand, R. Lotfizad, En M. Khaksar, "Shoushtary Diba In Sassanid Era: Production, Application And Quality", *J. Hist. Cult. Art Res.*, 2018, Doi: 10.7596/Taksad.V7i2.1398.
- [4] D. D. Vidal, "The New Era Of Teaching: Using Video Games To Teach Macroeconomics", *J. High. Educ. Theory Pract.*, 2020, Doi: 10.33423/Jhetp.V20i13.3843.
- [5] S. Gössling, "Risks, Resilience, And Pathways To Sustainable Aviation: A Covid-19 Perspective", *J. Air Transp. Manag.*, 2020, Doi: 10.1016/J.Jairtraman.2020.101933.

- [6] F. M. Ihsan, R. Muhtadi, En M. Subhan, “Historiografi Kausa Legal Bunga (Riba) Di Indonesia”, *Ulumuna J. Stud. Keislam.*, 2021, Doi: 10.36420/Ju.V6i1.3955.
- [7] C. J. R. Alho, “The Value Of Biodiversity”, *Brazilian J. Biol.*, 2008, Doi: 10.1590/S1519-69842008000500018.
- [8] R. Bhui, M. Chudek, En J. Henrich, “Work Time And Market Integration In The Original Affluent Society”, *Proc. Natl. Acad. Sci. U. S. A.*, 2019, Doi: 10.1073/Pnas.1906196116.
- [9] C. L. Tam, “Branding Wakatobi: Marine Development And Legitimation By Science”, *Ecol. Soc.*, 2019, Doi: 10.5751/Es-11095-240323.
- [10] S. Junuthula, K. Uma, J. Shirisha, K. Uma Devi, En S. Suchiritha Devi Professor, “A Review On Self Help Groups-Financial Inclusion Programme And Its Impact In India”, *Int. J. Appl. Nat. Sci.*, 2018.
- [11] J. Nerenberg, “Regulating The Terminal Economy: Difference, Disruption, And Governance In A Papuan Commercial Hub”, *Mod. Asian Stud.*, 2019, Doi: 10.1017/S0026749x18000586.
- [12] G. B. Azamatova, M. I. Rodnov, En M. N. Farkhshatov, “Ufa - Cultural Center For Muslims Of The Russian Empire, Late 19th- Early 20thcenturies: Formation, Development, Heritage”, *Oriental Studies*. 2020. Doi: 10.22162/2619-0990-2020-51-5-1243-1255.
- [13] A. C. C. Paes De Faria, F. A. F. Ferreira, P. J. V. L. Dias, En A. Çipi, “A Constructivist Model Of Bank Branch Front-Office Employee Evaluation: An Fcm-Sd-Based Approach”, *Technol. Econ. Dev. Econ.*, 2020, Doi: 10.3846/Tede.2020.11883.
- [14] L. Mann En G. Iazzolino, “From Development State To Corporate Leviathan: Historicizing The Infrastructural Performativity Of Digital Platforms Within Kenyan Agriculture”, *Development And Change*. 2021. Doi: 10.1111/Dech.12671.



## CHAPTER 21

### HISTORY OF THE NATURAL ENVIRONMENT

---

Dr. Bal Krishan Sharma , Associate Professor

Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India

Email Id:balkrishna.somc@sanskriti.edu.in

#### ABSTRACT:

As environmental issues rose to the top of the global political agenda in the 1960s and 1970s, environmental history arose as a new discipline of study. Its major purpose is to demonstrate how environmental change and human activities are linked. Environmental historians study humans' co-determination of the natural environment from the distant past to the present. Environmental degradation, energy consumption, ecological interaction, co-evolution, resource scarcity, and changing perceptions of nature are all major research issues.

#### KEYWORDS:

Climate Change, Donald Worster, Environment History, Environment Historians, Natural Environment.

#### INTRODUCTION

The study of human interaction with the natural environment across time, emphasizing nature's active involvement in affecting human activities and vice versa. Environmental history emerged in the United States during the 1960s and 1970s environmental movement, and much of its impetus still stems from current global environmental concerns. The field was founded on conservation issues but has broadened in scope to include more general social and scientific history and may deal with cities, population, or sustainable development. Because all history takes place in the natural world, environmental history tends to concentrate on certain time scales, geographic locations, or major topics. It is also a very interdisciplinary discipline, drawing heavily on both the humanities and scientific science.

The topic of environmental history may be split into three major components. The first is nature itself and its evolution through time, which includes the physical influence of people on the Earth's land, water, atmosphere, and biosphere. The second category, how people utilize nature, covers the environmental effects of increased population, more efficient technology, and shifting production and consumption habits. Other key themes include the Neolithic Revolution's transition from nomadic hunter-gatherer communities to settled agriculture, the effects of colonial expansion and settlements, and the environmental and human consequences of the industrial and technological revolutions. Finally, environmental historians study how people think about nature - how attitudes, beliefs, and values influence interaction with nature, particularly through myths, religion, and science.

Roderick Nash released "Wilderness and the American Mind" in 1967, and it has since become a classic book of early environmental history. In a speech to the Organization of American Historians in 1969, Nash used the term "environmental history," though it is generally accepted

that the term was coined in 1972. Samuel P. Hays' 1959 book, *Conservation and the Gospel of Efficiency: The Progressive Conservation Movement, 1890-1920*, is now regarded as a founding document in the field of environmental history. Hays is Emeritus Professor of History at the University of Pittsburgh. Another important early work of environmental history is Alfred W. Crosby's *The Columbian Exchange*. J. has produced brief overviews of the historiography of environmental history. R. McNeill, Richard White, and J. Donald Hughes. In 2014, Oxford University Press released *The Oxford Handbook of Environmental History*, a collection of 25 articles.

There is no agreed-upon concept of environmental history. In general, environmental history is a history that attempts to explain why our environment is the way it is and how humanity has influenced its current state, as well as commenting on future problems and opportunities. Donald Worster's widely quoted 1988 definition states that environmental history is the "interaction between human cultures and the environment in the past." In 2001, J. Donald Hughes defined environmental history as the "study of human relationships through time with the natural communities of which they are a part in order to explain the processes of change that affect that relationship" and, in 2006, as "history that seeks understanding of human beings as they have lived, worked, and thought in relationship to the rest of nature through the changes brought about by time." R. McNeill described it as "the history of humankind's mutual relationships with the rest of nature."



**Figure 1: Diagram showing the overview of the Machu Picchu which was built in 1450 AD, at the height of the Inca Empire.**

Traditional historical analysis has evolved through time to include a far larger social, political, economic, and cultural examination in addition to the actions and effect of a few key persons.

Environmental history broadens the scope of conventional history even more. Donald Worster stated in 1988 that environmental history "attempts to make history more inclusive in its narratives" by examining the "role and place of nature in human life", and in 1993 that "Environmental history explores the ways in which the biophysical world has influenced the course of human history and the ways in which people have thought about and tried to transform their surroundings". Worster also questioned the discipline's scope, stating, "We study humans and nature; therefore, can anything human or natural be outside our enquiry?"

Environmental history is often considered a branch of history. However, some environmental historians argue that, while traditional history is the story of people and their institutions, "humans cannot place themselves outside the principles of nature (Figure.1)." In this sense, they argue that environmental history is a version of human history within a larger context, one less reliant on anthropocentrism. J. Donald Hughes responded to the criticism that environmental history is "light on theory" or lacks theoretical structure by viewing the subject through three "dimensions": nature and culture, history and science, and scale. This goes beyond Worster's recognition of three broad clusters of issues to be addressed by environmental historians, though both historians acknowledge that the emphasis of their categories may vary depending on the particular study [1].

These historical elements are expressed via a variety of topics. A more traditional historical approach examines the transformation of the world's ecology through themes such as the neolithic revolution's separation of man from nature, imperialism and colonial expansion, exploration, agricultural change, the effects of the industrial and technological revolution, and urban expansion [2]. More environmental concerns include human effect on forests, fire, climate change, and sustainability, among others. According to Paul Warde, "the increasingly sophisticated history of colonization and migration can take on an environmental aspect, tracing the pathways of ideas and species around the globe, and indeed is bringing about an increased use of such analogies and 'colonial' understandings of processes within European history." Richard Grove has detailed the importance of the colonial enterprise in Africa, the Caribbean, and the Indian Ocean [3], [4].

Although environmental history can cover billions of years of history across the entire Earth, it can also be concerned with local scales and brief time periods. Many environmental historians are interested in local, regional, and national histories. Some historians link their subject exclusively to the span of human history - "every time period in human history", while others include the period before human presence on Earth as a legitimate part of the discipline. Ian Simmons' *Environmental History of Great Britain* spans around 10,000 years. Natural and social events have different time scales: the causes of environmental change that go back in time may be dealt with socially within a very short period of time. Although environmental influences have always extended beyond specific geographic regions and cultures, during the twentieth and early twenty-first centuries, anthropogenic environmental change has taken on global proportions, most notably with climate change, but also as a result of settlement, disease spread, and globalization of world trade [5], [6].

## DISCUSSION

Environmental history questions date back to antiquity, including Hippocrates, the father of medicine, who asserted that different cultures and human temperaments could be related to the surroundings in which peoples lived in Airs, Waters, and Places. Scholars as diverse as Ibn Khaldun and Montesquieu found climate to be a key determinant of human behavior. In 1929, a group of French historians launched the magazine *Annales*, which was a predecessor of contemporary environmental history in many respects since it focused on the mutual worldwide impacts of the environment and human culture. This *Annales* School advocated the notion of the effect of the physical environment on civilizations to define the long-term events that form human history by shifting the attention away from political and intellectual history and toward agriculture, demography, and geography [7]. Emmanuel Le Roy Ladurie, an *Annales* School student, was the first to embrace environmental history in a more contemporary form in the 1950s. Lucien Febvre (1878-1956), one of the *Annales* School's most influential members, wrote *A Geographical Introduction to History* in 1922, which is now considered a classic in the field [8].

The most influential empirical and theoretical work in the subject has been done in the United States, where teaching programs first emerged and a generation of trained environmental historians is now active. This was in large part a reaction to how nature was portrayed in history at the time, which "portrayed the advance of culture and technology as releasing humans from dependence on the natural world and providing them with the means to manage it celebrated human mastery over other forms of life and the natural environment, and expected technological improvement and economic growth to accelerate". Environmental historians intended to develop a post-colonial perspective.

Environmental historians have drawn moral and political inspiration from American authors and activists such as Henry Thoreau, John Muir, Aldo Leopold, and Rachel Carson. Environmental history "frequently promoted a moral and political agenda, even as it steadily became a more scholarly enterprise." In the United States, Roderick Nash in "The State of Environmental History" and other works by frontier historians Frederick Jackson Turner, James Malin, and Walter Prescott Webb, who analyzed the process of settlement, attempted to define the field. A second generation of more specialized environmental historians, including Alfred Crosby, Samuel P. Hays, Donald Worster, William Cronon, Richard White, Carolyn Merchant, J. R. McNeill, Donald Hughes, and Chad Montrie in the United States and Paul Warde, Sverker Sorlin, Robert A. Lambert, T.C. Smout, and Peter Coates in Europe, expanded on their work. Although environmental history grew rapidly in the United States after 1970, it did not reach British Empire historians until the 1990s. Gregory Barton contends that the concept of environmentalism emerged from forestry studies, emphasizing the British imperial role in that research. He claims that the imperial forestry effort in India circa 1900 featured government reservations, improved fire-fighting technologies, and a focus on revenue-generating forest management. As a consequence, the conflict between romantic preservationists and laissez-faire businesses was lessened, yielding the compromise from which contemporary environmentalism arose [9], [10].

Several researchers, noted by James Beattie, have recently explored the Empire's environmental impact. Beinart and Hughes suggest that the discovery and commercial or scientific application of new plants was a major issue in the 18th and 19th centuries. The effective utilization of rivers via dams and irrigation projects was a costly but critical technique of increasing agricultural production. In search of more effective methods to use natural resources, the British transferred flora, wildlife, and commodities throughout the globe, causing ecological upheaval and severe environmental change in certain cases. Imperialism also encouraged more modern attitudes toward nature and subsidized botany and agricultural research. Scholars have examined the utility of the new concept of eco-cultural networks as a lens for examining interconnected, broad-ranging social and environmental processes through the lens of the British Empire.

The American Society for Environmental History was created in the United States in 1977, while the first institution dedicated especially to environmental history in Europe was established in 1991 at the University of St. Andrews in Scotland. Net Werk, a Dutch organization for the history of the environment and hygiene, was created in 1986 and produces four newsletters each year. Since 1995, the White Horse Press in Cambridge has published the journal *Environment and History*, which aims to bring scholars in the humanities and biological sciences closer together in constructing long and well-founded perspectives on contemporary environmental problems, and a similar publication, which is a combined Flemish-Dutch initiative dealing primarily with topics in the Netherlands and Belgium. Abstracts are available in English, French, and German in each issue. The Journal was transformed into an environmental history yearbook in 1999. In Canada, the Network in Canadian History and Environment promotes environmental history via multiple seminars and a major digital infrastructure, including a website and podcast.

Language barriers impede communication between European states. In April 1999, a summit in Germany was organized to address these issues and to coordinate environmental history throughout Europe. In 1999, the European Society for Environmental History was founded as a consequence of this gathering. ESEH hosted its first international conference at St. Andrews, Scotland, just two years after its inception. Around 120 researchers attended the conference, and 105 papers were delivered on a wide range of environmental history subjects. The conference demonstrated that environmental history is a viable and vibrant topic in Europe; since then, ESEH has grown to over 400 members and has attracted international conferences in 2003 and 2005. The University of Sterling created the Centre for Environmental History in 1999. Some European history departments are now offering introductory courses in environmental history, and postgraduate courses in environmental history have been established at the Universities of Nottingham, Stirling, and Dundee, as well as a *Graduierten Kolleg* at the University of Göttingen in Germany. In 2009, the Rachel Carson Center for Environment and Society (RCC), an international, interdisciplinary center for research and education, was established.

Environmental history takes pride in bridging the gap between the arts and natural sciences, yet the scales are still tipped in favor of science. A complete list of related issues would be enormous, and selecting those for particular notice would be challenging. However, historical geography, the history and philosophy of science, the history of technology, and climate science are regularly mentioned. On the biological side, there is ecology and historical ecology, but also

forestry and, particularly, forest history, archaeology, and anthropology. When the subject participates in environmental advocacy, it has many characteristics with environmentalism. Environmental history is finding supporters in the domains of ecology and environmental economics as a result of rising globalization and the influence of global commerce on resource distribution, worry about never-ending economic development, and the various human injustices. Engagement with social thought and the humanities is restricted, yet the beliefs and ideas that underlie human conduct cannot be disregarded. This has been cited as the basis for conventional historians' apparent lack of support.

There are many points of contention on the matter. These include debates about what subject matter is most appropriate; whether environmental advocacy can detract from scholarly objectivity; professional standards in a field where much outstanding work has been done by non-historians; the relative contribution of nature and humans in determining the passage of history; and the degree of connection with, and acceptance by, other disciplines, particularly mainstream history. According to Paul Warde, the sheer magnitude, complexity, and diversity of the environmental history endeavor need an analytical toolset that includes "a range of common issues and questions to push forward collectively" as well as a "core problem." He sees a lack of "human agency" in its texts and suggests that it be written more to act: as information for environmental scientists; incorporation of the concept of risk; a closer examination of what we mean by "environment"; confronting the ways in which environmental history is at odds with the humanities because it emphasizes the division between "materialist, and cultural or constructivist explanations for human behavior."

### **Global Sustainability**

Many environmental history themes inevitably examine the circumstances that produced today's environmental problems, a litany of themes that challenge global sustainability including: population, consumerism and materialism, climate change, waste disposal, deforestation and loss of wilderness, industrial agriculture, species extinction, depletion of natural resources, invasive organisms, and urban development. According to Richard Grove, "states will act to prevent environmental degradation only when their economic interests are threatened." It's unclear if environmental history should have a moral or political purpose. The strong emotions elicited by ecology, conservation, and sustainability may obstruct historical objectivity: polemical tracts and zealous advocacy can jeopardize objectivity and professionalism. Engagement with the political process undoubtedly has academic risks, but environmental engagement does not necessarily jeopardize accuracy and dedication to the historical method: environmental historians have a realistic expectation that their work will enlighten policymakers.

A new historiographical movement has emphasized inequality as a component of environmental history. Power imbalances in resources, industry, and politics have shifted the burden of industrial pollution to less powerful populations in both the geographic and social spheres. A critical examination of the traditional environmentalist movement from this historical perspective highlights the ways in which early advocates of environmentalism sought the aesthetic preservation of middle-class spaces and shielded their own communities from the worst effects.

Communities with less economic and social clout sometimes lack the resources to engage in environmental activism. Environmental history is increasingly emphasizing the ways in which the middle-class environmental movement fell short and left whole populations behind. Interdisciplinary study increasingly recognizes historical inequality as a prism through which to forecast future social dynamics in the environmental sector, especially in relation to climate change. The United Nations Department of Economic and Social Affairs warns that global warming will exacerbate environmental and other inequalities, particularly: "(a) increased exposure of disadvantaged groups to the adverse effects of climate change; (b) increased susceptibility to damage caused by climate change; and (c) decrease in their ability to cope and recover from the damage suffered."

### **Narratives of Declension**

Environmental history narratives tend to be "declensionist," that is, accounts of increasing decline as a result of human activity. In other words, "declensionist" history is a form of the "lost golden age" narrative that has appeared in human thought since ancient times. Under the charge of "presentism," it is sometimes claimed that environmental history is simply a reaction to contemporary problems, a "attempt to read late twentieth century developments and concerns back into past historical periods in which they were not operative, and certainly not conscious to human participants during those times." This is strongly related to the idea of culpability. In environmental debates, blame may always be assigned, but it is more constructive for the future to comprehend the values and imperatives of the time period under consideration, so that causes can be identified and the context explained.

### **Environmental Determinism**

According to some environmental historians, "the general conditions of the environment, the scale and arrangement of land and sea, the availability of resources, and the presence or absence of domestic able animals, as well as associated organisms and disease vectors, that make the development of human cultures possible and even predispose the direction of their development", and that "history is inevitably guided by forces that are not of human origin or subject to humiliation." Environmental determinism is the belief that the course of history has been shaped by environmental rather than cultural influences, while cultural determinism is the other extreme. The belief that human influence is so prevalent that the concept of pure nature has no meaning - that there is no way to relate to nature without culture - is an example of cultural determinism.

### **Methodology**

Donald Worster, Carolyn Merchant, William Cronon, and Ian Simmons have provided useful guidance on the process of doing environmental history. Worster's three core subject areas (the environment itself, human impacts on the environment, and human thought about the environment) are generally taken as a starting point for the student because they encompass many of the different skills required. The tools are those of both history and science, with a requirement for fluency in the language of natural science, particularly ecology. In fact,

methodologies and insights from a variety of physical and social sciences are required, with widespread agreement that environmental history is a multidisciplinary subject.

### CONCLUSION

Concerns in the late nineteenth century about the conservation of the countryside in Europe and the wilderness in the United States, as well as the health repercussions of pollution during the Industrial Revolution, sparked the modern environmental movement. The primary purpose of environmental history is to improve our knowledge of how people have been influenced by the natural environment in the past, as well as how they have altered that environment and with what consequences. The first dimension, in terms of the field's topic, is the culture-nature continuum. The second component is concerned with procedure and falls in between history and science. The third dimension is one of scale, with time and space serving as definition coordinates.

### REFERENCES

- [1] Ł. Kulikowski, E. Kulikowski, A. Matuszewski, en J. Kiepuski, "Hydrogels in the natural environment – history and technologies", *Inżynieria Ekol.*, 2018, doi: 10.12912/23920629/99171.
- [2] Y. Joye en A. van den Berg, "Is love for green in our genes? A critical analysis of evolutionary assumptions in restorative environments research", *Urban For. Urban Green.*, 2011, doi: 10.1016/j.ufug.2011.07.004.
- [3] C. C. Nielsen *et al.*, "Natural environments in the urban context and gut microbiota in infants", *Environ. Int.*, 2020, doi: 10.1016/j.envint.2020.105881.
- [4] D. Zhu, L. Zhong, en H. Yu, "Progress on relationship between natural environment and mental health in China", *Sustainability (Switzerland)*. 2021. doi: 10.3390/su13020991.
- [5] C. Gidlow *et al.*, "Development of the natural environment scoring tool (NEST)", *Urban For. Urban Green.*, 2018, doi: 10.1016/j.ufug.2017.12.007.
- [6] W. Yao, X. Zhang, en Q. Gong, "The effect of exposure to the natural environment on stress reduction: A meta-analysis", *Urban Forestry and Urban Greening*. 2021. doi: 10.1016/j.ufug.2020.126932.
- [7] E. Pribumi *et al.*, "Etnis Pribumi dan Sosialisme di Amerika Latin", *Paradig. J. Masal. Sos. Polit. dan Kebijak.*, 2018.
- [8] J. Canterbury en P. Johnsgard, "Wyoming's Ucross Ranch: Its Birds, History, and Natural Environment", *Zea Books*, 2019, doi: 10.32873/unl.dc.zea.1071.
- [9] A. Federici, "Enjoying natural environments safely: Sports, adventure, risk and safeguarding health", *J. Phys. Educ. Sport*, 2021, doi: 10.7752/jpes.2021.s1056.
- [10] M. Garrido-Cumbrera *et al.*, "Perceptions of Change in the Natural Environment produced by the First Wave of the COVID-19 Pandemic across Three European countries. Results from the GreenCOVID study", *Urban For. Urban Green.*, 2021, doi: 10.1016/j.ufug.2021.127260.



## CHAPTER 22

### INTELLECTUAL AND HUMAN THINKING HISTORY

---

Dr. Mohammad Nadeem, Associate Professor,  
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,  
Email Id:nadeem.mgmt@sanskriti.edu.in

#### ABSTRACT:

The term "intellectual history" refers to a broad spectrum of studies that deal with the articulation of ideas in the past. The thorough examination of written manifestations of thinking, particularly those constructed at a reasonably sophisticated or introspective level, has been at its heart. The emphasis of intellectual history has been on the circumstances of their proliferation and diffusion, rather than on the formal study of ideas, as in the history of ideas. It also takes into account not just theorists' or poets' officially expressed ideas, but also the feelings of everyday people. Philosophy, political theory, cultural history, and sociology are among them. A careful reconstruction of philosophical arguments as they have been documented in formal philosophical writings is often involved in intellectual history.

#### KEYWORDS:

Cultural History, Century BC, Global Intellectual, History Idea, Third Century.

#### INTRODUCTION

Intellectual history (also known as the history of ideas) is the study of the history of human cognition and intellectuals, or individuals who conceive, debate, write about, and are concerned with ideas. The intellectual historian studies ideas in two contexts as abstract propositions for critical application, and in concrete terms of culture, life, and history [1], [2]. The history of ideas emerged as a field of intellectual inquiry from the European disciplines of *Kulturgeschichte* (Cultural History) and *Geistesgeschichte* (Intellectual History), from which historians could develop a global intellectual history that shows the parallels and interrelationships in the history of critical thinking in every society. Similarly, the history of reading and the history of the book, about the material aspects of book production (design, manufacturing, etc.).

Intellectual history is concerned with the intelligentsia and the critical examination of ideas conveyed in writings created by intellectuals; this distinction distinguishes intellectual history from other kinds of cultural history that analyze visual and nonverbal forms of evidence. The notion of the intellectual as a political citizen of public society in the creation of knowledge stems from the nineteenth century and designates a man or woman who is professionally engaged in critical thinking that is pertinent to better society. Nonetheless, anybody who has written down his or her views might be the topic of an intellectual history [3], [4]. For example, Carlo Ginzburg's study of the 16th-century Italian miller Menocchio and his cosmology, *The Cheese and the Worms*, falls within the genre of intellectual history along with cultural history, the history of mentalities, and microhistory.

### The discipline's history

Intellectual history evolved from philosophy and cultural history as practiced since Voltaire (1694-1778) and Jacob Burckhardt (1818-1897). The eighteenth century's academic endeavors may be traced back to Francis Bacon's request for "a literary history" in *The Advancement of Learning* (1605). Because of the centrality of the Keynesian revolution, John Maynard Keynes (1883-1946) was both a historian of economic thought and the topic of research of historians of economic thought. The modern notion of intellectual history evolved in the early postwar era of the 1940s, in its previous form as "the history of ideas" under the leadership of Arthur Lovejoy, the creator of the *Journal of the History of Ideas*. Since then, Lovejoy's formulation of "unit-ideas" has been developed in various and divergent intellectual directions, such as contextualism, historically sensitive accounts of intellectual activity in the corresponding historical period, which investigative shift is reflected in the replacement of the term "history of ideas" with the term "intellectual history" [5], [6].

Reinhart Koselleck's *Begriffsgeschichte* is a relevant example of intellectual history in continental Europe. Since the late 1960s, historians at Cambridge, particularly John Dunn and Quentin Skinner, have studied European political thought in historical context, emphasizing the emergence and development of concepts such as the State and Freedom. Skinner is known for provocative, methodological essays that elevate the practice of intellectual history. In the United States, intellectual history includes fields such as the history of historical thought, associated with Anthony Grafton (Princeton University) and J.G.A. Pocock (Johns Hopkins University), as well as the history of political ideas. Drew University's PhD in History and Culture, which was founded in 2010, is one of the few graduate programs concentrating in intellectual history in the American and European settings. Despite the dominance of early modern intellectual historians (those covering the era from the Renaissance to the Age of Enlightenment), modern intellectual history has been tremendously active on both sides of the Atlantic, for example Louis Menand's *The Metaphysical Club: A Story of Ideas in America* (2001) and Martin Jay's *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-50* (1973).

### METHODOLOGY

The historian Arthur O. Lovejoy (1873-1962) originated the term "history of ideas" and pioneered its systematic study in the early twentieth century. Lovejoy's history of ideas found a "fertile cradle" at Johns Hopkins University, where he worked as a history professor from 1910 to 1939 and presided over the regular meetings of the History of Ideas Club for decades. Another outgrowth of his work is the *Journal of the History of Ideas*.

Aside from his students and colleagues working on related projects (such as René Wellek and Leo Spitzer, with whom Lovejoy had lengthy debates), scholars such as Isaiah Berlin, Michel Foucault, Christopher Hill, J. G. A. Pocock, and others have continued to work in a spirit similar to Lovejoy's. The first chapter of Lovejoy's book *The Great Chain of Being* (1936) provides a basic summary of his desired goal and scope for studying the history of ideas.

## **Unit-idea**

Lovejoy employed the unit-idea (concept) as the main unit of historical analysis in *The History of Ideas*. The unit-idea is the foundation of concept history; albeit relatively stable in and of itself, the unit-idea joins with other unit-ideas to form new patterns of meaning in the context of various historical periods. According to Lovejoy, the historian of ideas is responsible for finding unit-ideas and explaining their historical origin and growth into new conceptual forms and combinations. To extract the essential concept from a book of philosophy and from a philosophical movement, the methodology's investigation principles are assumptions, dialectical reasons, metaphysical pathos, and philosophical semantics. The methodological principles describe the overall philosophical trend in which the historian may discover the unit-concept, which is subsequently explored throughout the history of the specific thought.

Lovejoy's unit-idea technique was critiqued by British historian Quentin Skinner as a "reification of doctrines" with detrimental consequences. That the historian of ideas must be attentive to the cultural context of the texts and concepts under investigation. Skinner's historical technique is based on J.L. Austin's idea of speech actions. Austin. Scholars, in turn, attacked Skinner's historical approach for his tendency to reify social institutions and sociological notions in place of the historical players under investigation. The philosopher Andreas Dorschel stated that Skinner's restrictive approach to ideas, through verbal language, and notes that ideas can materialize in non-linguistic media and genres, such as music and architecture. The historian Dag Herbjørnsrud stated that "the Skinner perspective is in danger of shutting the door to comparative philosophy, and the search for common problems and solutions across borders and time [7], [8].

The historian Peter Gordon stated that, unlike Lovejoy's practice of the *History of Ideas*, the praxis of Intellectual History studies and deals with ideas in broad historical contexts. That, unlike historians of ideas and philosophers (*History of Philosophy*), intellectual historians "tend to be more relaxed about crossing the boundary between philosophical texts and non-philosophical contexts. The distinction between 'philosophy' and 'history' as an abstraction."

## **The approach of Foucault**

Michel Foucault rejected narrative, the historian's traditional mode of communication, because he saw it as a shallow treatment of facts, figures, and people over a long period, rather than deep research that demonstrates the interconnections among the facts, figures, and people of a specific period of history. First, the archaeology of knowledge defines historical periods via philosophical debates about cognition, representation, and themes. Second, the concept of discontinuity plays a significant role in historical sciences. Third, that discourse does not attempt to understand the historical moment in which the society and the people under investigation are inverted into one other. Fourth, truth is not the goal of history, but rather the discourse contained within history.

## **Global intellectual history**

Global intellectual history has gained greater attention in the twenty-first century. *Global Intellectual History* was released in 2013 by Samuel Moyn and Andrew Sartori. The Routledge magazine *Global Intellectual History* was founded in 2016. G. A. Pocock and John Dunn are two

contemporary advocates for a more global approach to intellectual history, as opposed to Eurocentrism. The history of human thinking encompasses the history of mankind and includes the history of philosophy, science, and political ideas. Intellectual history is the discipline that studies it. According to Merlin Donald, human thought progressed through three historic stages: episodic, mimetic, and mythic, before arriving at the current stage of theoretic thinking or culture. He claims that the final transition occurred with the invention of science in Ancient Greece. Prehistory is the period of human intellectual history before the development of writing. The Upper Paleolithic era yielded the first identified cultures, as evidenced by regional patterns in artifacts such as cave art, Venus figurines, and stone tools. The Aterian culture engaged in symbolically constituted material culture, producing some of the earliest African examples of personal ornamentation.

### **Religion's Origins**

The Natufian culture of the ancient Middle East produced zoomorphic art. The Khiamian culture that followed moved into depicting human beings, which Jacques Cauvin called a "revolution in symbols", becoming increasingly realistic. According to him, this led to the development of religion, with the Woman and the Bull as the first sacred figures. The belief in the sky god was a significant innovation in religious thought. The Aryans had a common god of the sky called Dyeus, and the Indian Dyaus, the Greek Zeus, and the Roman Jupiter were all further developments, with the Latin word for God being Deus. Such monarch gods are generally known as "sky father" deities, and the polarity between sky and earth is often depicted by pairing a "sky father" deity with a "earth mother" goddess (pairings of a sky mother with an earth father are less common). The queen of the gods is often a prominent sky goddess. Several sky goddesses were known as Queen of Heaven in ancient Egypt, Mesopotamia, and the Near East. Between 750 and 350 BCE, the globe saw significant intellectual advancement during the Axial Age. This included Confucius, Mozi, and others developing Chinese philosophy; the Upanishads and Gautama Buddha in Indian philosophy; Zoroaster in Ancient Persia; the Jewish prophets Elijah, Isaiah, Jeremiah, and Deutero-Isaiah in Palestine; and Ancient Greek philosophy and literature, all independently of each other.

The Hundred Schools of Thought were thinkers and schools of thought that thrived in Ancient China between the 6th century and 221 BCE, during a period of considerable cultural and intellectual progress in China. Even though this period was known in its earlier parts as the Spring and Autumn period and the Warring States period, it is also known as the Golden Age of Chinese philosophy because a wide range of thoughts and ideas were developed and discussed freely. The concepts and beliefs debated and polished throughout this time have had a major impact on lifestyles and social awareness in East Asian nations up to the current day. This era's intellectual culture was characterized by itinerant intellectuals, who were often engaged as counselors on the tactics of administration, war, and diplomacy by different state rulers. The emergence of the Qin Dynasty and the ensuing persecution of dissidents marked the end of this era. The Book of Han identifies 10 prominent schools, which are as follows:

The Legalists investigated administrative tactics, stressing a realistic accumulation of the riches and power of autocrat and state. They were often likened to Machiavelli and were fundamental

for the conventional Chinese bureaucratic empire. Taoism is a philosophy that stresses the Three Jewels of the Tao: compassion, moderation, and humility, whereas Taoist thinking typically focuses on nature, humanity's connection with the universe, health and longevity, and wu wei (activity through inaction). Many Taoist precepts and activities aim to achieve harmony with the Universe or its source (Tao).

Mozi thought that "everyone is equal before heaven" and that humanity should strive to resemble heaven by practicing collective love. His epistemology might be described as rudimentary materialist empiricism; he felt that human cognition should be based on perceptions - sensory experiences like as sight and hearing - rather than imagination or internal reasoning, which are dependent on the human ability for abstraction. Mozi promoted austerity, criticizing the Confucian focus on ceremony and music as excessive. Naturalism, also known as the School of Naturalists or the Yin-yang school, was founded by Zou Yan and combined the notions of yin and yang as well as the Five Elements. The Agrarians believed that Chinese society should be modeled after that of the early sage king Shen Nong, a folk hero who was portrayed in Chinese literature as "working in the fields, along with everyone else, and consulting with everyone else when any decision had to be reached." The Logicians, also known as the School of Names, were concerned with definition and logic. It is claimed to be similar to the work of the Ancient Greek sophists or dialecticians. Gongsun Longzi was the most famous Logician.

The School of Diplomacy, also known as the School of Vertical and Horizontal, emphasized political and diplomatic techniques, as well as debating and lobbying skills, rather than moral principles. This school's students excelled as orators, debaters, and tacticians. The Miscellaneous School, which included teachings from other schools; for example, Lü Buwei collaborated with experts from various schools to publish a book called *Lüshi Chunqiu*. This school attempted to combine the strengths of many schools while avoiding their apparent weaknesses. The School of "Minor-talks," which was not a distinct school of thought, but rather a philosophy composed of all the ideas spoken and generated by ordinary people on the street.

Sunzi and Sun Bin were significant leaders at the Military School, where they studied strategy and combat philosophy. This institution, however, was not one of the "Ten Schools" as described by Hanshu. Yangism was Yang Zhu's brand of ethical egoism. It was previously prevalent but faded out before the Han era. It impacted succeeding generations of Taoists because of its emphasis on individuality. The School of Medical Skills was a medical and health school. Scholars Bian Que and Qibo were well-known. Huangdi Neijing and Shanghan Lun are two of the oldest and most well-known Chinese medicinal writings.

The pre-Socratics were the first Greek philosophers who were mainly concerned with cosmology, ontology, and mathematics. They differed from "non-philosophers" in that they eschewed mythical explanations in favor of reasoned discourse. They included a variety of schools of thought. Thales of Miletus, regarded by Aristotle as the first philosopher, founded the Milesian school of philosophy, which held that all things arise from a single material substance, water. He was called the "first man of science," because he gave a naturalistic explanation of the cosmos and supported it with reasons. He was followed by Anaximander, who argued that the substratum or arche could not be water or any Anaximenes, in turn, believed that the arche was

air, however John Burnet contends that he meant a translucent mist, the aether. Despite their differing solutions, the Milesian school was unified in their search for the Physis of the world.

Pythagoreanism, which Pythagoras created, aimed to combine religious belief with reason. He is said to have been a disciple of Anaximander and to have absorbed the Ionians' cosmological concerns, such as the idea that the cosmos is made up of spheres, the importance of the infinite, and that air or aether is the arche of everything. Pythagoreanism also incorporated ascetic ideals, emphasizing purgation, metempsychosis, and, as a result, a respect for all animal life; The Ephesian school was founded on Heraclitus' ideas. In contrast to the Milesian school, which holds that one fixed element is the arche, Heraclitus taught that pantarhei, with fire being the closest element to this everlasting flux. All things come to pass in accordance with Logos, which must be considered as "plan" or "formula," and "the Logos is common." He also posited a unity of opposites, expressed through dialectic, which structured this flux, such that seeming opposites are in fact manifestations of a common substrate to good and evil itself. The Eleatics' founder Parmenides of Elea cast his philosophy against those who held "it is and is not the same, and all things travel in opposite directions," presumably referring to Heraclitus and those who followed him.

Whereas the doctrines of the Milesian school, in suggesting that the substratum could appear in a variety of different guises, implied that everything that exists is corpuscular, Parmenides argued that the first principle of being was one, indivisible, and unchanging. Being, he argued, by definition implies eternity, while only that which is can be thought; a thing which is, moreover, cannot be more or less, and so the rarefaction and condensation of the Milesians is impossible regarding Being; lastly, as movement requires that something exist apart from the thing moving (viz. the space into which it moves), the One or Being cannot move, since this would require that "space" both exist and not exist. While this doctrine is at odds with ordinary sensory experience, where things do indeed change and move, the Eleatic school followed Parmenides in denying that sense phenomena revealed the world as it actually was; instead, the only thing with Being was thought, or the question of whether something exists or not is one of whether it can be thought. In support of this, Parmenides' pupil Zeno of Elea attempted to prove that the concept of motion was absurd and as such motion did not exist. He also argued that the eventual growth of pluralism was incompatible with being. His arguments are known as Zeno's paradoxes.

The Pluralist school arose as a result of the power of Parmenides' logic, and some subsequent philosophers, such as Empedocles and Anaxagoras, abandoned the monism of the Milesians, Xenophanes, Heraclitus, and Parmenides, and adopted pluralism. They agreed with Parmenides that there is no coming into being or passing away, genesis or decay, and that things seem to come into existence and pass away because the components of which they are constituted assemble and disassemble while remaining constant. Leucippus expanded on this pluralist philosophy by proposing an ontological pluralism with a cosmogony centered on two basic elements: the vacuum and atoms. These, via their innate mobility, are traversing the vacuum and becoming actual material bodies. His beliefs were not generally known during Plato's time, but they were eventually integrated into the work of his disciple, Democritus, who established Atomic theory.

As a major occupation, the Sophists taught rhetoric. Prodicus, Gorgias, Hippocrates, and Thrasymachus figure in many conversations, sometimes expressly stating that although nature gives no ethical advice, the counsel provided by the rules is useless, or that nature encourages those who violate the laws. The Cynics were an austere philosophical movement that began with Antisthenes in the 4th century BC and lasted until the 5th century AD. They thought that one should live a Virtuous life in accordance with Nature. This included abandoning all normal ambitions for riches, power, health, or notoriety and living a life devoid of goods. Aristippus, a pupil of Socrates, created the Cyrenaics, a hedonist school of thought, in the fourth century BC. They believed that pleasure, particularly instant enjoyment, was the greatest good, and that humans could only know their own experiences, and that reality beyond that was unknown.

### DISCUSSION

Platonism is the label given to Plato's philosophy, which was preserved and expanded by his disciples. The essential idea was the notion of forms: transcendent, ideal prototypes of which daily things are imperfect replicas. The ultimate form was the Form of the Good, which might be understood by reason. The philosophers who upheld and refined Aristotle's ideas were known as the Peripatetic school. They called for a study of the world in order to comprehend the ultimate basis of things. The purpose of life was pleasure, which came through virtuous activities, which consisted of maintaining the medium between the two extremes of too much and too little.

The Megarian school was created by Euclides of Megara, one of Socrates' students. Its ethical precepts, which recognized a single good and were probably linked with the Eleatic notion of Unity, were taken from Socrates. Some of Euclides' successors advanced logic to the point that it established a distinct school known as the Dialectical school. Their contributions to modal logic, logical conditionals, and propositional logic aided the development of logic in antiquity. Phaedo of Elis created the Eretrian school. They, like the Megarians, seem to have believed in the uniqueness of "the Good," denying the multiplicity of virtue and any meaningful distinction between the Good and the True. They put all good in the mind, and in that acuteness of mind by which the truth is detected, according to Cicero. They rejected that truth could be derived by negative categorical statements, and would only accept positive ones, and only simple ones.

Academic skepticism, which held that knowledge was unattainable. Although ideas or thoughts are never genuine, there are degrees of truth-likeness, and hence degrees of belief, that enable one to act. The school was distinguished by its assaults on the Stoics and the Stoic doctrine that persuading impressions lead to actual understanding. Eclecticism was a philosophical system that embraced no one set of theories but instead chose the concepts that looked most plausible among existing philosophical views. Cicero was its most prominent supporter [9]–[11].

Epicureanism was created in the third century BC by Epicurus. It believed that the cosmos was controlled by chance, with no intervention from gods. It supported a modest existence and saw the absence of suffering as the highest joy. It was the principal opponent of Stoicism until both died out in the third century AD. Beginning in the late second century, Hellenistic Christianity attempted to integrate Christianity with Greek philosophy. Clement of Alexandria, for example,

strove to build a philosophical foundation for Christianity by drawing heavily on Platonism and the newly emergent Neoplatonism.

Hellenistic Judaism was an endeavor to develop the Jewish religious tradition within the Hellenistic culture and language. Philo of Alexandria was its main representation. Plotinism, a school of theological and mystical philosophy created by Plotinus in the third century AD and based on Plato and the other Platonists' ideas. The source of all things, the One or the Good, was the pinnacle of existence. The soul has the ability to raise itself via virtue and meditation in order to achieve unity with the One, which is the real purpose of human beings.

Neopythagoreanism was a school of thought that revived Pythagorean beliefs in the first and second century AD. It was an effort to bring a religious element into Greek philosophy, worshiping God by leading an austere life, avoiding physical pleasures and all sensual urges in order to cleanse the spirit. Pyrrhonism is a school of philosophical skepticism founded by Pyrrho in the third century BC and promoted by Aenesidemus in the first century BC. Its goal is ataraxia (mental calm), which is reached by epoché (judgment suspension) concerning non-evident topics (i.e., matters of belief). Zeno of Citium created Stoicism in the third century BC. It taught that the objective of life was to live in conformity with Nature, based on the ethical concepts of the Cynics. It promoted the cultivation of self-control and fortitude as a technique of conquering negative emotions.

Jain philosophy is the oldest Indian philosophy that totally separates the body (matter) from the spirit (consciousness). Jainism was founded by Mahavira, the final and 24th Tirthankara. Historians place the Mahavira in the 5th century BC, roughly contemporary with the Buddha, and hence the historical Parshvanatha, based on the c. The 250-year gap is dated to the 8th or 7th centuries BC. Jainism is a ramaic religion that rejects the authority of the Vedas. However, it shares essential principles with other Indian faiths, including as karma, ethical living, reincarnation, samsara, and moksha. Jainism emphasizes asceticism, ahimsa (nonviolence), and anekantavada (relativity of viewpoints) as means of spiritual liberation, ideas that influenced other Indian traditions. According to Jain philosophy, the universe (Sasra) is filled with his (violence). As a result, one should focus all of his efforts on achieving Ratnatraya, which includes Samyak Darshan, Samyak Gnana, and Samyak Chàritra, which are the three main requirements for emancipation.

Buddhist philosophy is a school of thinking that began with the teachings of Siddhartha Gautama, the Buddha (or "awakened one"). Buddhism is based on aspects of the ramaa movement, which arose in the first half of the first millennium BCE, but its foundations include innovative concepts that were not discovered or accepted by other Sramana sects. Many philosophical views shared by Buddhism and other Indian systems include belief in karma - a cause-and-effect relationship, samsara - ideas about cyclic afterlife and rebirth, dharma - ideas about ethics, duties, and values, impermanence of all material things and of the body, and the possibility of spiritual liberation (nirvana or moksha). A major departure from Hindu and Jain philosophy is the Buddhist rejection of



Makkhali Gosala founded the philosophy of jvika, which was a ramaa movement and a major rival of early Buddhism and Jainism. Jvikas were organized renunciates who formed discrete monastic communities prone to an ascetic and simple lifestyle. The jvika school is known for its Niyati doctrine of absolute determinism (fate), the premise that there is no free will, that everything that has happened, is happening, and will happen is entirely predetermined and a function of cosmic principles. jvikas considered the karma doctrine to be a fallacy. jvikas were atheists and rejected the authority of the Vedas. Charvaka or Lokyata was a Mauryan era philosophy of skepticism and materialism. They were harshly critical of other schools of thought at the time. Charvaka considered the Vedas to be tainted by the three flaws of untruth, self-contradiction, and tautology. They also faulted Buddhists and Jains, mocking the concepts of liberation, reincarnation, and the accumulation of merit or demerit through karma. They believed that the viewpoint of foregoing pleasure to avoid pain was "reasoning of fools."

Several academics have identified connections between Pythagoras' and Plato's philosophy and the Upanishads' philosophy, including their thoughts on sources of knowledge, the notion of justice, and the way to redemption, as well as Plato's allegory of the cave. Platonic psychology, with its divisions of reason, spirit, and hunger, is likewise similar to the three gunas of Samkhya philosophy. Various pathways for such knowledge transfer have been proposed, including Pythagoras journeying as far as India, Indian thinkers visiting Athens and meeting Socrates, Plato discovering the ideas while in exile in Syracuse, and knowledge being intermediated via Persia.

Other academics, however, including Arthur Berriedale Keith, J. Burnet, and A. According to R. Wadia, the two systems evolved separately. They observe that there is no historical evidence of the two schools' philosophers interacting, and they highlight substantial disparities in the two philosophical systems' stages of growth, direction, and aims. Plato's metaphysics, according to Wadia, were rooted in this life, and his primary goal was to develop an ideal state. In contrast, Upanishadic focus was on the individual, the self (atman, soul), self-knowledge, and the means of an individual's moksha (freedom, liberation in this life or after-life).

Zoroastrianism, founded on Zarathustra's (Zoroaster's) teachings, developed in Persia somewhere between 1700 and 1800 BCE. His knowledge formed the cornerstone of the religion Zoroastrianism, and generally affected the development of the Iranian branch of Indo-Iranian philosophy. Zarathustra was the first to address the issue of evil philosophically. He is also thought to be one of the first monotheists in religious history. He advocated an ethical philosophy that stressed the need of good thoughts, good words, and good act. Zoroaster's writings and Zoroastrianism had a considerable impact on Greek and Roman thought. Several ancient Greek and Latin authors, including Eudoxus of Cnidus and Pliny the Elder, lauded Zoroastrian philosophy as "the most famous and most useful. Plato learned Zoroastrian philosophy via Eudoxus and assimilated much of it into his own Platonic realism. However, Colotes accused Plato's *The Republic* of plagiarizing elements of Zoroaster's *On Nature*, such as the Myth of Er, in the 3rd century BC.

Manichaeism, which Mani created, was influential from North Africa in the west to China in the east. Its impact is felt discreetly in Western Christian thinking via Saint Augustine of Hippo, who

came to Christianity from Manichaeism, which he strongly condemned in his works, and whose writings are still read by Catholic, Protestant, and Orthodox theologians. Manichaeism's dualistic cosmology/theology was a fundamental premise, which it shared with Mazdakism, a philosophy developed by Mazdak. There were two initial principles of the cosmos, according to this dualism: Light, the good one, and Darkness, the bad one. These two had been combined by a cosmic accident, and man's mission in this life was to free the parts of himself that belonged to Light by good behavior. Mani considered the combination of good and evil as a cosmic tragedy, but Mazdak saw it as neutral, even positive. Mazdak was a Persian proto-socialist reformer who rose to prominence during the reign of the Sassanian monarch Kavadh I, claiming to be a prophet of God and instituting community property and social assistance programs. Mazdak's teaching may be seen as a call to social revolution in numerous ways, and has been referred to as early "communism" or proto-socialism.

Zurvanism is distinguished by the element of its First Principle, Time, which is referred to as "Zurvan" as a primordial creator. According to Zaehner, Zurvanism appears to have three schools of thought, all of which have classical Zurvanism as their foundation: Aesthetic Zurvanism, which was apparently not as popular as the materialistic kind, viewed Zurvan as undifferentiated Time, which divided into reason (a male principle) and concupiscence (a female principle) under the influence of desire. While Ormuzd, according to Zoroaster, created the cosmos with his thinking, materialist Zurvanism questioned the idea that anything could be formed out of nothing. Fatalistic Zurvanism arose from the idea of finite time, with the assumption that nothing could alter the material universe's predetermined trajectory, and that the route of the astral bodies of the 'heavenly sphere' represented this predetermined destiny. According to the Middle Persian text *Menog-i Khrad*, "Ohrmazd allotted happiness to man, but if man did not receive it, it was owing to the extortion of these planets."

Early Christianity is sometimes separated into three distinct branches, each with its own theology and traditions, all of which originated in the first century AD/CE. They include Jewish Christianity, Pauline Christianity, and Gnostic Christianity. All modern Christian denominations are said to be descended from the Jewish and Pauline Christianities, with Gnostic Christianity dying, or being hunted, out of existence after the early Christian era and remaining largely forgotten until discoveries in the late nineteenth and early twentieth centuries. Other ideas on the origins of Christianity exist as well. The Church of the East withdrew after the Christological conflict over Nestorianism in 431, causing the first substantial, long-lasting division in ancient Christianity.

Following the Council of Chalcedon in 451 over monophysitism, the Syriac and Coptic churches split, with the dissident churches forming today's Oriental Orthodox. The Armenian Apostolic Church, whose delegates could not attend the council, refused to adopt new dogmas and is today considered an Oriental Orthodox church. The East-West Schism (also known as the Great Schism or Schism of 1054) is a break in communion that has existed since the 11th century between the Catholic Church and the Eastern Orthodox Churches. The schism was the culmination of theological and political differences that had developed between Eastern and Western Christianity over the preceding centuries.

The Carolingian Renaissance, the first of three medieval renaissances, was a time of intellectual and cultural resurgence in the Carolingian Empire that lasted from the late eighth to the ninth centuries. It largely happened under the reigns of the Carolingian emperors Charlemagne and Louis the Pious. It was backed by Carolingian court academics, most notably Alcuin of York. For moral development, the Carolingian renaissance looked to the example of the Christian Roman Empire of the 4th century. There was a surge in literature, writing, the arts, architecture, jurisprudence, liturgical changes, and scripture studies throughout this time period. As manifestos, Charlemagne's *Admonitio generalis* and *Epistola de litteris colendis* were written. The effects of this cultural revival, however, were largely limited to a small group of court literati: "it had a spectacular effect on education and culture in Francia, a debatable effect on artistic endeavors, and an immeasurable effect on what mattered most to the Carolingians, the moral regeneration of society," John Contreni observes. One of the key endeavors was the development of a common curriculum for use in the newly established institutions. Alcuin led this effort and was responsible for writing textbooks, creating word lists, and establishing the trivium and quadrivium as the foundation for education. Art historian Kenneth Clark believes that the Carolingian Renaissance saved Western civilization by the skin of its teeth.

The 12th-century Renaissance was a time of great transition at the start of the High Middle Ages. It encompassed social, political, and economic changes, as well as an intellectual rejuvenation of Western Europe with deep philosophical and scientific origins. According to some historians, these shifts laid the way for subsequent successes such as the Italian Renaissance literary and artistic movement in the 15th century and the 17th century scientific discoveries. Increasing contact with the Islamic world in Spain and Sicily, as well as the Crusades and the Reconquista, as well as increasing interaction with Byzantium, enabled Europeans to seek out and translate the works of Hellenic and Islamic philosophers and scientists, particularly Aristotle. The growth of medieval universities enabled them to contribute considerably to the translation and dissemination of these writings, as well as to establish a new infrastructure required by scientific societies. The translation of texts from other cultures, particularly ancient Greek works, was an important aspect of both the Twelfth-Century Renaissance and the later Renaissance of the 15th century, the relevant difference being that Latin scholars of this earlier period focused almost entirely on translating and studying Greek and Arabic works of natural science, philosophy, and mathematics.

The Islamic world was at its cultural apex during the high medieval era, providing knowledge and ideas to Europe through Al-Andalus, Sicily, and the Crusader kingdoms in the Levant. Latin translations of Greek Classics and Arabic writings in astronomy, mathematics, science, and medicine were among them. The translation of Arabic philosophical texts into Latin "led to the transformation of almost all philosophical disciplines in the medieval Latin world," with Muslim philosophers having a particularly strong influence in natural philosophy, psychology, and metaphysics. Other contributions included technological and scientific innovations via the Silk Road, including Chinese inventions such as paper and gunpowder. Other parts of medieval European culture were also inspired by the Islamic world, thanks to unique breakthroughs produced during the Islamic Golden Age in sectors such as the arts, agriculture, alchemy, music, ceramics, and so on.

## CONCLUSION

Historians use history as an academic discipline to attempt to make sense of the past. Because history is about change, nothing has ever been "always" the same. Non-historians often romanticize the past and refer to the "good old days" when they feel that things were better in general than they are now. The emphasis of intellectual history has been on the circumstances of their proliferation and diffusion, rather than on the formal study of ideas, as in the history of ideas. It also takes into account not just theorists' or poets' officially expressed ideas, but also the feelings of everyday people. The major distinction between clever and intellectual people is that bright people can learn and grasp things fast and readily, while intellectual people can ponder and understand things, particularly difficult concepts. Our mental faculties are referred to by the terms intelligence and intelligent.

## REFERENCES

- [1] M. Tomasello, "Precís of a natural history of human thinking", *J. Soc. Ontol.*, 2016, doi: 10.1515/jso-2015-0041.
- [2] H. Moll, "Tension in the natural history of human thinking", *J. Soc. Ontol.*, 2016, doi: 10.1515/jso-2015-0043.
- [3] M. Esteban-Guitart, "A natural history of human thinking", *Anim. Behav.*, 2014, doi: 10.1016/j.anbehav.2014.03.028.
- [4] U. Peters, "Human thinking, shared intentionality, and egocentric biases", *Biology and Philosophy*. 2016. doi: 10.1007/s10539-015-9512-0.
- [5] M. Tamm en Z. B. Simon, "Historical thinking and the human: Introduction", *J. Philos. Hist.*, 2020, doi: 10.1163/18722636-12341451.
- [6] J. G. Allen, "Review of A natural history of human thinking.", *Psychiatry Interpers. Biol. Process.*, 2014.
- [7] P. Myasoed, "Psychology and epistemology", *Vopr. Psikhol.*, 2021, doi: 10.35774/pis2017.02.056.
- [8] J. Mensah, "Sustainable development: Meaning, history, principles, pillars, and implications for human action: Literature review", *Cogent Soc. Sci.*, 2019, doi: 10.1080/23311886.2019.1653531.
- [9] R. V. Chuntyzheva, "Natural-geographic factor in the historical process of the Adyghs", *Vestn. Majkopskogo Gos. Tehnol. Univ.*, 2020, doi: 10.47370/2078-1024-2020-12-4-65-72.
- [10] J. Jeevanandam, A. Barhoum, Y. S. Chan, A. Dufresne, en M. K. Danquah, "Review on nanoparticles and nanostructured materials: History, sources, toxicity and regulations", *Beilstein Journal of Nanotechnology*. 2018. doi: 10.3762/bjnano.9.98.
- [11] B. Billard, P. Vigne, en C. Braendle, "A Natural Mutational Event Uncovers a Life History Trade-Off via Hormonal Pleiotropy", *Curr. Biol.*, 2020, doi: 10.1016/j.cub.2020.08.004.

## CHAPTER 23

### A BRIEF OVERVIEW OF THE AMERICAN URBAN HISTORY

---

Dr. Bhanu Pratap Singh, Associate Professor,  
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,  
Email Id:bhanu.mgmt@sanskriti.edu.in

#### ABSTRACT:

Between 1870 and 1920, eleven million individuals moved from rural to urban regions, and the bulk of the twenty-five million immigrants who arrived in the United States over the same period settled in cities. For the first time in US history, more Americans resided in cities than in rural regions by 1920. The process through which rural settlements expand to establish cities, or urban centers, and, by extension, the growth and spread of such cities, is known as urbanization. For reasons that experts do not agree on, urbanization started in ancient Mesopotamia during the Uruk Period (4300-3100 BCE).

#### KEYWORDS:

American Revolution, New Orleans, New York, Urban History, York City.

#### INTRODUCTION

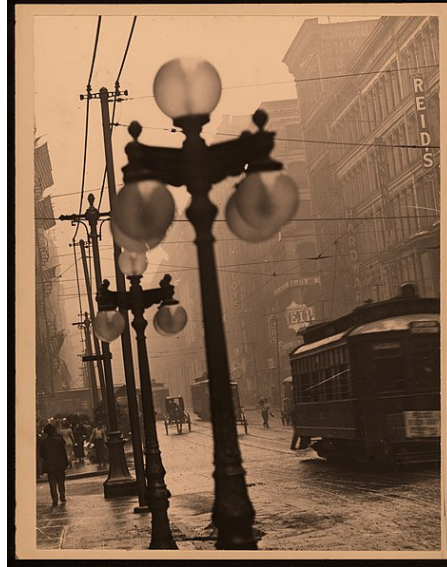
The study of cities in the United States is known as American urban history. Local historians have long written about their hometowns. Professional historians began comparative analysis of what cities have in common in the 1920s, led by Arthur Schlesinger, Sr. at Harvard, and began using theoretical models and scholarly biographies of specific cities. The United States has also had a long history of hostility to the city, as characterized for example by Thomas Jefferson's agrarianism and the Populist movement of the 1890s. North American urban history is blossoming at the turn of the century (Figure.1). The discipline has grown more transdisciplinary and intellectually stimulating in comparison to twenty-five years ago. Scholars are writing more sophisticated analyses that acknowledge the entire diversity of experiences for diverse metropolitan groups [1], [2].

#### Historiography

American urban history is a subfield of American history as well as the larger area of urban history. This branch of history investigates the historical evolution of cities and towns, as well as the process of urbanization. The method is often interdisciplinary, spanning subjects such as social history, architectural history, urban sociology, urban geography, business history, and even archaeology. For twentieth-century historians, urbanization and industrialization were attractive issues, frequently linked to an implicit concept of modernization or the change of rural traditional civilizations [2], [3].

Many influential monographs in the United States from the 1920s to the 1990s began as one of the 140 PhD dissertations at Harvard University directed by Arthur M. Schlesinger Sr. (1888-1965) or Oscar Handlin (1915-2011). Schlesinger and his students took a group approach to

history, sharply downplaying the role of individuals. Handlin added an emphasis on ethnic groupings (Germans, Irish, Jews, Italians, Hispanics, and so on) or class (working class or middle class). According to the Harvard model, the urban environment, including interactions with other groups, formed their history and collective orientation.



**Figure 1: St. Louis, Missouri, about 1900: Diagramme showing the image of the St. Louis, Missouri, about 1900.**

### **New Urban History**

The "new urban history" was a short-lived movement that drew a lot of attention in the 1960s, then faded away. It used statistical methods and innovative computer techniques to analyze manuscript census data, person by person, with a particular focus on the geographical and social mobility of random samples of residents. Numerous monographs were published, however interpreting the findings proved difficult. Historian Stephan Thernstrom, who spearheaded the new method, quickly disavowed it, claiming that it was neither innovative nor urban nor historical. Overall, urban history flourished fast in the 1970s and 1980s, fueled by a boom in interest in social history. However, the discipline has been aging since the 1990s, and it has become less appealing to younger academics.

### **Urban Impact Claims**

Historian Richard Wade outlined the statements made by historians about the significance of cities in American history. Cities, particularly those along the Ohio and Mississippi rivers, were focal centers for the West's rise. The cities, particularly Boston, were the breeding grounds for the American Revolution. Rivalry between cities, such as that between Baltimore and Philadelphia or Chicago and St. Louis, fostered economic innovation and expansion, particularly in the railroad industry. The cities encouraged entrepreneurship, particularly in export and import markets, banking and finance, and the emergence of the industrial system after 1812. After 1840, the rapidly expanding railroad system was largely aimed at connecting big cities, which in turn

became wholesale trading hubs. The railways enabled big towns like Atlanta, Chicago, Minneapolis, Denver, and San Francisco to control ever-larger swaths of territory [4]–[6].

The South's inability to create an urban infrastructure hampered it substantially during the Civil War, particularly because its border towns of Baltimore, Washington, Louisville, and St. Louis refused to join the Confederacy. Cities were incubators of democratic innovation, particularly in terms of establishing strong political organizations and machinery; they were also the primary foundation for reformers of such mechanisms. They were a haven for key immigrant groups, particularly the Irish and Jews. Cities were labor union strongholds in the nineteenth and twentieth centuries (but not in the twenty-first). According to historian Zane Miller, the awareness that the cultural relevance of the city extended well beyond art galleries and museums revitalized urban history in the mid-twentieth century. Historians began to emphasize "the importance of individual choices in the past and made the advocacy of lifestyle choices a hallmark of American civilization." It was the city's diversity, and the support it provided for diverse lifestyles, that set it apart from towns and rural areas [7]–[9].

### **Intellectuals opposed to the City**

The vast majority of American intellectuals has been antagonistic to the city, as Morton White proved in *The Intellectual vs the City: from Thomas Jefferson to Frank Lloyd Wright* (1962). The central premise is the Romantic belief that the pristine environment of rural America is morally better to the over civilized metropolis, which are natural homes for sharpshooters and criminals. American poets did not wax poetic about cities. On the contrary, they presented the city as a nasty site of economic inequity, crime, alcoholism, prostitution, and other immoralities. Urbanites were portrayed as clever, too competitive, artificial, and lacking in naturalness and kindness.

### **The Colonial Period and the American Revolution**

Historian Carl Bridenbaugh investigated five significant cities in depth: Boston, Newport, Rhode Island, New York City (population 18,000), Philadelphia (population 23,000), and Charles Town (Charlestown, South Carolina). He claims they expanded from little communities to play key leadership roles in fostering commerce, land speculation, immigration, and affluence, as well as transmitting Enlightenment ideals and innovative medical and technological practices. Furthermore, they promoted a consumer preference for English facilities, established a uniquely American educational system, and initiated mechanisms for caring for individuals in need.

According to Bridenbaugh, the cities were not exceptional by European standards, but they did exhibit some essentially American qualities. There was no nobility or established religion, and no major guilds had a lengthy heritage. Colonial administrations were much less strong and invasive than their European counterparts. They tried out innovative ways to generate cash, create infrastructure, and tackle urban issues. They were more democratic than European cities in the sense that a substantial proportion of males could vote and class divisions were less rigid. In comparison to Europe, printers (particularly newspaper editors) had a considerably bigger role in molding public opinion, and attorneys moved readily between politics and their profession. Bridenbaugh contends that by the mid-18th century, the cities were controlled by middle-class

businesses, professionals, and skilled craftsmen. He describes them as "sensible, shrewd, frugal, ostentatiously moral, generally honest," public-spirited, and upwardly mobile, and claims that their economic aspirations led to "democratic yearnings" for political power [10], [11].

Colonial powers constructed settlements of a few hundred people as administrative hubs, offering a governmental presence, commercial possibilities, and some transportation. Spanish towns such as Santa Fe, New Mexico, San Antonio, and Los Angeles, French towns such as New Orleans and Detroit, Dutch towns such as New Amsterdam (New York City), and Russian towns such as New Archangel (now Sitka) are examples. When their region was merged into the United States, these towns extended their administrative functions. Many historians have investigated the involvement of working-class individuals, including slaves, in the economics of colonial cities and the early Republic. Before the Civil War, the most prominent cities in the South were Charleston (Charles Town) and New Orleans. The colony of South Carolina was primarily settled by planters from the overcrowded sugar island colony of Barbados, who brought a large number of African slaves with them. As Charleston grew as a port for the shipment of rice and later cotton, so did the community's cultural and social opportunities. The city had a huge population of aristocratic merchants and wealthy planters.

The first theater in America was built in Charleston in 1736, but it was later replaced by the 19th-century Planter's Hotel, where wealthy planters stayed during Charleston's horse-racing season (now the Dock Street Theatre, known as one of the oldest active theaters built for stage performance in the United States). The Charleston Library Society was founded in 1748 by a group of wealthy Charlestonians who wanted to stay current on scientific and philosophical issues of the day; this group also assisted in the establishment of the College of Charleston in 1770, the oldest college in South Carolina, the oldest municipal college in the United States, and the 13th oldest college in the United States.

By 1775, Philadelphia had a population of 40,000, followed by New York (25,000), Boston (16,000), Charleston (12,000), and Newport (11,000), as well as Baltimore, Norfolk, and Providence, which had populations of 6000, 6000, and 4400, respectively. They, too, were seaports with a huge temporary population of sailors and visiting businesspeople on any given day. On the eve of the Revolution, 95 percent of Americans resided outside of towns, much to the chagrin of the British, who were able to conquer cities with their Royal Navy but lacked the troops to occupy and subjugate the countryside. Benjamin Carp analyzes the relevance of waterfront workers, pubs, churches, familial networks, and local politics in discussing the importance of cities in influencing the American Revolution.

Historian Gary B. Nash highlights the importance of the working class in northern ports, as well as their resentment of their superiors. He claims that a radical section of working-class artisans and skilled craftsmen gained control of Philadelphia about 1770 and pushed a radical Democratic form of governance throughout the revolution. They remained in power for a while by using their leadership of the local militia to spread their ideas to the working class and to maintain power until the businesses mounted a conservative counterrevolution [12], [13].



## The American Revolution

The cities played an important part in igniting the American Revolution, but they suffered greatly throughout the conflict, which lasted from 1775 until 1803. Because to the British Navy's blockade, they lost their primary function as oceanic ports. Furthermore, the British occupied the cities, particularly New York from 1776 to 1783, as well as Boston, Philadelphia, and Charleston for shorter periods of time. Cities were cut off from their hinterland commerce and overland contact under the occupation. When the British left in 1783, they took a huge number of affluent businessmen with them, who resumed their economic pursuits elsewhere in the British Empire.

The older cities reestablished their economic foundations. Salem, Massachusetts (which established a new trade route with China), New London, Connecticut, and, most notably, Baltimore, Maryland, were all growing cities. In 1791, the Washington government, led by Secretary of the Treasury Alexander Hamilton, established a national bank, and small banks started to grow in all communities. Merchant entrepreneurship thrived and was a significant economic engine in cities.

The cities' merchants and bankers were particularly sensitive to the previous Confederation system's flaws. When the time came in 1788 to ratify the considerably stronger new Constitution, all of the nation's cities, North and South, voted in favor, but the rural districts were split. Philadelphia served as the nation's capital until 1800, when it was relocated to Washington. Aside from the murderous Yellow Fever epidemic of 1793, which killed about 10% of the population, Philadelphia had a marvelous reputation as the "cleanest, best-governed, healthiest, and most elegant of American cities." Washington, built in a fever-ridden swamp with long hot miserable summers, lagged far behind Philadelphia, despite escaping yellow fever.

World peace lasted just a decade, as a two-decade war between Britain, France, and their allies erupted in 1793. The United States conducted business with both sides as the largest neutral commercial partner. France was enraged, and commerce was interrupted during the Quasi-War of 1798-99. Outraged by British impositions on American commercial ships and sailors, the Jefferson and Madison administrations waged economic warfare with Britain from 1807 to 1812, followed by full-scale combat from 1812 to 1815. As a consequence, the commercial interests suffered extra substantial harm.

However, not everything in urban history was bleak. Despite very limited European immigration, the fast growth of settlements to the West, as well as the Louisiana Purchase in 1803, opened up huge frontier regions. New Orleans and St. Louis entered the Union, while totally new cities were established in Pittsburgh, Cincinnati, Nashville, and other western towns. Historian Richard Wade has stressed the significance of new cities in the Westward development of agrarian settlement. They served as transit hubs as well as nodes for migration and funding of westward expansion. The newly opened territories had few roads but a fantastic river system with everything flowing downstream to New Orleans. After 1820, the steamboat made it feasible to transport goods imported from the Northeast and Europe upstream to new towns. With the completion of the Erie Canal, Buffalo became the starting point for the lake transportation system that built significant cities out of Cleveland, Detroit, and, notably, Chicago.

New York surpassed its rivals, reaching a population of 1,080,000 in 1860, compared to 566,000 in Philadelphia, 212,000 in Baltimore, 178,000 in Boston (289,000 including the Boston suburbs), and 169,000 in New Orleans. Historian Robert Albion identifies four aggressive moves by New York entrepreneurs and politicians that helped it jump to the top of American cities. It established an auction system to sell imported cargoes efficiently and quickly; it established a regular transatlantic packet service to England; it established a large-scale coastwise trade, particularly one that brought Southern cotton to New York for export to Europe; and it sponsored the Erie Canal, which opened a large new market in upstate New York and the Old Northwest.

The main competitors, Boston, Philadelphia, and Baltimore, tried to compete with the Erie Canal by opening their own networks of canals and railroads; they never caught up. The opening of the Erie Canal made Buffalo the jumping off point for the lake transportation system that made important cities out of Cleveland, Detroit, and especially Chicago. Instead, factories were mostly erected in towns and smaller cities, particularly in New England, near waterfalls or rapid rivers that could be harnessed to create power, or near coal sources, like in Pennsylvania.

### **National Leadership**

The financial, commercial, and cultural leadership of America (literature, arts, and media) were centered in three or four major cities. Political power was never centralized. It was split between Washington and the state capitals, and several states, including New York, Pennsylvania, Michigan, Illinois, Missouri, South Carolina, Louisiana, Texas, and California, purposefully relocated their state capitals away from their main cities.

Academic and scientific leadership in the United States was lacking until the late nineteenth century, when it started to concentrate in universities. Harvard (Boston), Columbia (New York), the University of Pennsylvania (Philadelphia), Johns Hopkins (Baltimore), and Chicago were among the main research universities in or near the major cities. Most, however, were in smaller towns or cities, such as Yale in New Haven, Connecticut; Cornell in Ithaca, New York; Princeton in Princeton, New Jersey; the University of Michigan in Ann Arbor; the University of Illinois in Urbana; the University of Wisconsin in Madison; the University of California in Berkeley; and Stanford in the village of Stanford, California.

### **Civil War**

Cities played an important role in the Civil War, supplying troops, funds, training camps, supplies, and media support for the Union war effort. Dissatisfaction with the 1863 draft legislation sparked riots in various towns and rural regions throughout the North. The draft riots in New York City from July 13 to July 16, 1863 were by far the most significant. Irish Catholic and other workers battled police, militia, and regular army forces until the Army deployed artillery to clear the streets. Initially centered on the conscription, the demonstrations swiftly devolved into violent assaults on blacks in New York City, with many people slain on the streets. A study of the tiny Michigan towns of Grand Rapids and Niles in 1861 reveals an incredible surge of nationalism, stirring up excitement for the war in all divisions of society, as well as all political, religious, ethnic, and occupational groupings. By 1862, however, deaths were growing, and the war was more focused on liberating the slaves as well as maintaining the Union.

Copperhead Democrats labeled the war a failure, and it became increasingly a partisan Republican endeavor.

Cities had a significantly less role in the predominantly rural Confederacy. When the war began in 1861, the Union took the main cities in slave states, including Washington, Baltimore, Wheeling, Louisville, and St. Louis. New Orleans, the biggest and most significant Confederate city, was taken in early 1862, and Nashville in 1863. All of these cities became into key logistical and strategic hubs for the Union armies. By the summer of 1861, all remaining ports had been blockaded, thereby stopping regular commercial travel and allowing only highly costly blockade runners to get through. The major surviving cities were Atlanta, the railroad hub that was devastated in 1864, and Richmond, the national capital that held out until the last end.

The general loss in food supply, exacerbated by an insufficient transportation infrastructure, resulted in severe shortages and high costs in Confederate cities. When the price of bacon reached a dollar per pound in 1864, destitute white women in Richmond, Atlanta, and other towns started to riot, breaking into stores and warehouses to take food. The ladies vented their rage at inept government relief measures, as well as speculators, businessmen, and landowners. As spouses and widows of soldiers, they were harmed by the insufficient assistance system. In 1860, the eleven Confederate states had 297 towns and cities with 835,000 inhabitants; of them, 162 with 681,000 people were held by Union troops at one time. Eleven cities, including Atlanta (with an 1860 population of 9,600), Charleston, Columbia, and Richmond (with prewar populations of 40,500, 8,100, and 37,900, respectively), were destroyed or seriously damaged by war activity; the eleven included 115,900 people in the 1860 census, or 14% of the urban South. The amount of persons living in the devastated towns (as of 1860) equaled little more than 1% of the Confederacy's total population.

### **Growth in the Late Nineteenth Century**

Streets were unpaved and covered with dirt or gravel when horses were used. They did, however, cause uneven wear, additional risks for walkers, and perilous potholes for bicycles and motor vehicles. In 1900, Manhattan alone had 130,000 horses moving streetcars, trucks, and carriages and leaving their waste. They were slow, and people had to duck and struggle their way through the congested streets. Small villages continued to use dirt and gravel, but bigger cities desired far nicer roadways and turned to wood or granite blocks.

In 1890, one-third of Chicago's 2000 kilometers of streets had been paved, mostly with wooden blocks that provided greater traction than dirt. Asphalt paving was a better compromise than brick surface. Washington constructed 400,000 square yards of asphalt pavement by 1882, using London and Paris as models, and served as a model for Buffalo, Philadelphia, and other cities. American cities had 30 million square yards of asphalt pavement by the end of the century, followed by brick building. Elevating street railroads in major cities boosted their speed and reduced their risks. Street-level trolleys transported passengers at 12 miles per hour for 5 cents per trip (with free transfers). They were the primary mode of transportation for middle-class shopping and office employees until they purchased vehicles after 1945 and traveled from more distant suburbs in privacy and comfort. The working class usually walked to adjacent workplaces

and shopped at modest neighborhood shops. Cities' roadways have become lanes for faster, bigger, and more hazardous automobiles; pedestrians beware. Underground subways were a solution, with Boston constructing one in the 1890s and New York following a decade later.

Most of the South had few cities of any size for miles around, and Texas was no exception. When railroads arrived in the 1880s, the cattle were moved out; cattle drives became short-distance operations. However, armed gangs often targeted passenger trains. Before 1870, Denver's economy was based on mining; it subsequently expanded its position in railways, wholesale commerce, and manufacturing, food processing, and serving the developing agricultural and ranching hinterland. Manufacturing production increased from \$600,000 to \$40 million between 1870 and 1890, while the population increased by a factor of 20 to 107,000. Denver has long drawn miners, laborers, prostitutes, and tourists. Saloons and gaming dens sprang out of nowhere. The city founders were proud of its beautiful theaters, particularly the Tabor Grand Opera House, which was erected in 1881.

By 1890, Denver had grown to be the 26th biggest city in America, and the fifth-largest west of the Mississippi River. During the boom years, the city drew billionaires and their mansions, as well as hustlers, destitution, and crime. Denver developed regional prominence for its variety of bawdy houses, ranging from the opulent quarters of famous madams to the wretched "cribs" only a few streets away. Business was brisk; tourists spent lavishly before departing. Authorities accepted bribes and turned a blind eye as long as madams conducted their business quietly and "crib girls" did not promote their availability too blatantly. Occasional cleanups and crackdowns fulfilled reform demands.

Butte, Montana, with its massive copper mountain, was the biggest, wealthiest, and rowdiest mining community on the frontier. It was an ethnic stronghold, with Irish Catholics controlling politics and the top positions at the dominant mining giant Anaconda Copper. In 1894, city boosters established a public library. According to Ring, the library was originally intended as a social control mechanism, "an antidote to the miners' proclivity for drinking, whoring, and gambling." It was also intended to promote middle-class values and persuade Easterners that Butte was a cultivated city. Appreciative crowds filled the large, upscale "Belasco" opera house for full-scale operas and top-name artists.

New technologies aided the rise of the skyscraper in Chicago and New York in the 1880s—it was a distinctive American form that was not extensively duplicated throughout the globe until the late twentieth century. The elevator and the steel beam were two important breakthroughs needed during construction. In the 1880s, the steel skeleton replaced the heavy brick walls that were confined to 15 or so floors in height. The skyscraper also required a complex internal structure to address the difficult issues of ventilation, steam heat, gas lighting (and later electricity), and plumbing. Urban housing included a wide range of styles, but the tenement house for the working class and the apartment building for the middle class received the most attention.

The apartment building arose first, when middle-class professionals, businesspeople, and white-collar employees recognized they didn't need and couldn't afford single-family houses of the sort

that towns' cheap land prices allowed. Boarding houses were unsuitable for a family, and hotel rooms were too pricey. There were numerous flats over stores and shops in minor cities, mainly inhabited by owners of small local enterprises. Residents paid rent and did not own their flats until the 20th century, when cooperatives in New York City and condos throughout the nation emerged after World War II; turnover was rampant, and there was seldom a feeling of local community.

Affluent renters realized that full-time employees handled upkeep and maintenance, as well as security, beginning with the Stuyvesant luxury apartment building in New York in 1869 and The Dakota in 1884. Between 1870 and 1920, Boston contractors built 16,000 "Triple-Deckers" with gas lights, elevators, excellent plumbing, central heating, and maintenance staff on call. They were contemporary, well-equipped structures with one spacious apartment on each level. Chicago built thousands of apartment buildings, with the upscale ones near the lake, where it was warmer in the winter and cooler in the summer.

Tenement dwellings for the working class, with significantly fewer features and conveniences. They were inexpensive and simple to construct, yet they took up almost the whole property. Five-story walk-ups were common, with four distinct flats on each level. There was little to no air movement or sunshine. Prior to the 1879 revisions, New York tenements lacked running water and indoor toilets. Until the late nineteenth century, garbage collection was irregular. Rents were low for those willing to put up with the dust, clutter, odors, and sounds; the only cheaper options were dismal basement rooms in ancient buildings. The majority of the tenements endured until the 1950s urban renewal movement.

The Mugwumps were reform-minded Republicans who acted at the national level in the 1870s and 1880s, particularly in 1884 when they split their ticket for Democrat Grover Cleveland. The "Goo Goos" were the local equivalent: middle-class reformers who sought "good government" regardless of party, focusing on urban sanitation, better schools, and lower trolley fares for middle-class commuters. They frequently formed short-lived citywide organizations, such as The Committee of 70 in New York, the Citizens' Reform Association in Philadelphia, the Citizens' Association of Chicago, and the Baltimore Reform League. They occasionally won citywide elections, but were rarely reelected. Party regulars mocked them for attempting to be independent of political party machines by forming nonpartisan tickets.

By the 1890s, when historians call "structural reformers" emerged, they were much more successful at reform, and marked the beginning of the Progressive era. They used national organizations, such as the National Municipal League, and focused on broader principles such as honesty, efficiency, economy, and centralized decision-making by experts. "Efficiency" was their watchword; they believed one of the problems with machines was that they wasted enormous amounts of energy. In the 1890s, social reformers, most notably Jane Addams, entered a large complex network of reformers based at Hull House in Chicago. They were less interested in civil service reform or revising the city charter, and instead concentrated on the needs of working-class housing, child labor, sanitation, and welfare. Protestant churches promoted their own group of reformers, mostly women activists demanding prohibition or sharp reductions in the harmful influence of alcohol. The prohibitionists gradually won over rural America, but they

were rarely successful in the larger cities, where they were fiercely opposed by large German and Irish elements. However, the Women's Christian Temperance Union became well organized in cities of all sizes, and taught middle-class women the techniques of organization, proselytizing, and propaganda. Many WCTU veterans graduated into the woman's suffrage movement. After studying late-nineteenth-century reform movements in New York, Philadelphia, St. Louis, San Francisco, and Chicago, historian David Tyack concludes that "what the structural reformers wanted to do, then, was to replace a rather mechanical form of public bureaucracy, which was permeated with 'illegitimate' officials."

### **Public Health and Sanitation**

In the nineteenth century, sanitary conditions were deplorable across metropolitan America. The worst conditions appeared in the largest cities, where human and horse waste accumulated on city streets, sewage systems were inadequate, and water supply was of questionable quality. Physicians took the lead in pointing out problems, but were divided on the causes. The previous notion of contagion held that germs propagated illness, but by the 1840s or 1850s, this hypothesis had fallen out of favor for two reasons. On the one hand, it predicted much too much—microscopes revealed so many different bacteria that there was no reason to correlate any of them with a specific illness. Before the 1880s, most experts believed in the "Miasma theory," which attributed disease spread to "bad air" caused by an abundance of dirt and animal waste.

It underlined the need of regular waste collection. However, by the 1880s, European discovery of the germ theory of illness had proven pivotal for the medical world, even though public belief had never shaken the old "bad air" hypothesis. Medical priority changed from healing the ill patient to preventing disease spread in the first place. It denoted a system of quarantines, hospitalization, clean water, and correct sewage disposal. Dr. Charles V. Chapin, director of public health in Providence, Rhode Island, was a persistent promoter for the germ theory of illness, which he consistently verified with laboratory research. Chapin clearly said that bacteria, not dirt, were the main culprits; that illnesses were not indiscriminately transferred by stinky air; and that disinfection was not a panacea. Because microorganisms were not implicated, he gave little attention to environmental or chemical risks in the air and water, as well as cigarette smoking. They did not become a significant focus of the public health movement until the 1960s. Building on the germ hypothesis, the second stage of public health drew in engineers to develop extensive water and sewage systems. Their knowledge was valued, and many became city administrators once the reform was implemented in the early twentieth century.

### **20th century**

Larger cities were the center of national interest from 1890 to 1930. Skyscrapers and tourism attractions were heavily promoted. Suburbs existed, but they were mostly bedroom communities for city dwellers. San Francisco ruled the West, Atlanta ruled the South, and Boston ruled New England. Chicago controlled the Midwest, while New York City ruled the whole country in terms of communications, commerce, finance, popular culture, and high culture. In 1920, New York City was home to more than one-fourth of the top 300 firms. During the Progressive Era, a coalition of middle-class reform-oriented voters, academic experts, and reformers opposed to the

political machines implemented a series of reforms in urban America aimed at reducing waste, inefficiency, and corruption through the use of scientific methods, compulsory education, and administrative innovations.

### **City Planning**

The Garden City movement originated in England and developed into the "Neighborhood Unit" model of development. As vehicles were initially introduced to city streets in the early 1900s, locals grew more worried about the number of pedestrians killed or maimed by car traffic. The Neighborhood Unit-style construction, first seen in Radburn, New Jersey, responded by orienting residences toward a shared public route rather than the roadway. The community is centered on a school, with the goal of providing children with a safe path to walk to school.

### **The Great Depression**

In the 1920s, urban America had rapid expansion and consistent prosperity. Large-scale immigration ceased in 1914 and was never completely restored, resulting in ethnic groups being settled and Americanized. Every element of the society supported the rapidly expanding high school system, and upward mobility was the norm. Following the October 1929 stock market collapse, the nation's euphoria abruptly turned negative, with both company investments and individual consumption being swamped by a developing pessimism that drove people to cut back and lower their expectations. The collapse of 80 to 90 percent of the private sector building industry caused the largest economic harm to cities. Cities and states began developing their own building initiatives as early as 1930, and they were a prominent part of the New Deal, although private construction did not return completely until after 1945. Many landlords lost their rental revenue, and many went bankrupt. Following construction, there was a general slowdown in heavy industry, particularly in the manufacture of durable items such as vehicles, machines, and refrigerators. The effect of unemployment was greater in the East and Midwest industrial regions, and lower in the South and West, which had less manufacturing. The appearance of Hoovervilles, which were ramshackle assemblages on empty lots of cardboard boxes, tents, and tiny frail wooden shelters created by homeless people, was one apparent result of the downturn. Residents begged for food or resorted to soup kitchens while living in shacks. The name was invented by Charles Michelson, the Democratic National Committee's publicity director, to refer sarcastically to President Herbert Hoover, whose policies he blamed for the slump.

## **DISCUSSION**

In the darkest days of 1932-33, unemployment reached 25%, although it was unevenly distributed. Women saw less employment loss than males, as did employees in nondurable sectors (such as food and textiles), services and sales, and government positions. The least qualified inner-city males had substantially higher unemployment rates, as did young individuals who were having difficulty finding their first work, and men over the age of 45 who, if they lost their job, were unlikely to find another since employers preferred younger men. During the Great Depression, millions were employed, but individuals with lower qualifications were never hired and slipped into a long-term jobless trap. The migration that brought millions of farmers and townspeople to the larger cities in the 1920s abruptly reversed itself, as unemployment made the

cities unappealing, and the network of kinfolk and more plentiful food supplies convinced many to return. However, tax revenues were plummeting, and towns and private relief organizations were completely overburdened; by 1931, men were unable to give substantial extra aid. They resorted to the lowest possible remedy, soup kitchens that served free meals to anybody who turned up. After 1933, new sales taxes and government infusions helped reduce the cities' budgetary crisis, but budgets did not completely recover until 1941.

Massive building projects were employed to attempt to jump start the economy and alleviate the unemployment issue through government initiatives initiated by Hoover and considerably extended by President Roosevelt's New Deal. The alphabet agencies ERA, CCC, FERA, WPA, and PWA developed and maintained public infrastructure in spectacular manner, but did little to promote private-sector recovery. FERA, CCC, and notably WPA were concerned with giving unskilled work to long-term jobless males. The Democrats won by landslides in 1932 and 1934, and by even larger margins in 1936; the Republican Party seemed doomed. The Democrats relied on Roosevelt's magnetic attraction to metropolitan America. Low-skilled ethnics, particularly Catholics, Jews, and blacks, were major groupings. In terms of beer, political recognition, labor union membership, and relief employment, the Democrats promised and delivered. The municipal machinery were stronger than ever, as they mobilized their precinct employees to assist families that need the greatest assistance in navigating the bureaucracy and getting on relief. In 1936, FDR received votes from almost every demographic, including taxpayers, small businesses, and the middle class.

However, once the 1937-38 recession undercut repeated pledges of recovery, Protestant middle-class voters swung dramatically against him. Local political machines have always been mainly concerned with controlling their wards and citywide elections; the lower the participation on Election Day, the simpler it was to manage the system. To win the presidency in 1936 and 1940, Roosevelt needed to carry the Electoral College, which meant he needed the greatest possible majority in the cities to outnumber the out-of-state vote. The machines came through for him. During the 1936 election, the 3.5 million voters on relief payrolls voted 82% of their votes for Roosevelt. FDR had 80% support from quickly developing, strong labor organizations, mostly headquartered in cities, as well as from Irish, Italian, and Jewish populations. In all, the nation's 106 cities with populations greater than 100,000 voted 70% for FDR in 1936, compared to 59% elsewhere. With the exception of his old adversary, Tammany Hall in Manhattan, Roosevelt worked extremely well with the great city machinery. He backed a convoluted combination centered on the nominal Republican Fiorello La Guardia and based on Jewish and Italian votes organized by trade organizations.

The Republicans staged an unexpected resurgence in 1938, and Roosevelt's attempts to cleanse the Democratic Party of his political opponents failed spectacularly. The conservative combination of Northern Republicans and Southern Democrats won control of Congress, outvoted the urban liberals, and entrusted the growth of New Deal ideals to President Franklin D. Roosevelt. Roosevelt survived in 1940 because of his support in the Deep South and in the cities. The cities over 100,000 in the North awarded Roosevelt 60% of their votes, while the remainder of the North preferred the Republican nominee Wendell Willkie 52%-48%. The cities' economy



recovered with the onset of full-scale war mobilization in the summer of 1940. Even before the attack on Pearl Harbor, Washington made massive investments in new factories and funded round-the-clock munitions production, ensuring a job for anyone who showed up at the factory gate. It had the largest influence on West Coast cities, particularly Los Angeles, San Diego, San Francisco, Portland, and Seattle.

Price Fishback, an economic historian, undertook an investigation of the influence of New Deal expenditure on improving health conditions in the 114 biggest cities from 1929 to 1937. They projected that every extra \$153,000 in relief expenditure (in 1935 money, or \$1.95 million in year 2000 dollars) resulted in one less baby deaths, one fewer suicides, and 2.4 fewer infectious illness fatalities. Many cities in the South and West had tremendous population increase during the start of the twenty-first century. This was a trend that began in the late twentieth century, when cities in the Sunbelt area saw rapid expansion. Texas, in particular, has undergone considerable expansion in the twenty-first century, with cities such as Austin, San Antonio, Dallas, Houston, and several of their suburbs consistently ranking among the fastest-growing cities in the country. Atlanta, Washington, Tampa, Orlando, Miami, Nashville, Charlotte, and Raleigh are among the other cities in the South that have had considerable population expansion in recent years. Western cities have also seen significant expansion, with places such as Seattle, Phoenix, Riverside, Denver, Portland, and Las Vegas witnessing a significant inflow of new people. Smaller communities in the South and West have also had significant population increase, including Charleston, Myrtle Beach, Savannah, Cape Coral, Sarasota, Ogden, Colorado Springs, Boise, and others.

There are exceptions in the Southern and Western states to this tendency of cities witnessing a big inflow of new people, with cities such as Los Angeles, Memphis, Albuquerque, and Birmingham showing modest population growth, particularly when compared to other adjacent locations. Some places in the South and West have even seen population declines, including Montgomery, Jackson, and sections of the San Francisco Bay Area such as Marin County. While the San Francisco area is still experiencing decent population growth, there are areas experiencing little to no growth and more residents leaving than any other U.S. city due to the high cost of living in the region. Cities in the Rust Belt, such as Detroit, Cleveland, St. Louis, Buffalo, Pittsburgh, and Chicago, have also experienced negative or stagnant population growth.

Many cities around the nation started developing new public transportation systems beginning in the late twentieth century and continuing into the twenty-first century. Following the abandonment of many public transit systems, such as streetcars, in cities beginning in the 1950s, the vehicle dominated America's urban transportation network. However, many cities, particularly in the twenty-first century, have begun to develop, repair, or extend public transit systems to assist battle issues such as traffic congestion and air pollution from all of the commuting automobiles.

Many cities, such as Phoenix's Valley Metro Rail and Charlotte's Lynx Blue Line, have installed new light rail systems. Other cities have significantly extended their current transit networks with additional lines, such as Los Angeles' Expo Line, which debuted in 2012. Modern streetcars have also recently been erected in cities throughout America, including the Atlanta Streetcar and the

Dallas Streetcar. Some cities, however, have restored their legacy streetcars for the twenty-first century, such as Tampa, which debuted the TECO Line Streetcar in 2002. A number of cities have also established new commuter rail systems, such as Orlando's Sunrail and Seattle's Sounder Commuter Rail. Overall, public transportation has been a major concern for American cities in the twenty-first century, and as a consequence, there has been a great deal of emphasis on creating or extending different public transit systems inside metropolitan regions.

### CONCLUSION

Western cities arose virtually overnight as Americans pushed west following the Civil War and into the twentieth century, increasing the rate of urbanization. Continued industrialization, immigration, and general population expansion boosted the number and size of cities in the United States. The rising population density and needs of urban areas worsen poor air and water quality, limited water supply, waste disposal issues, and excessive energy use. Strong city planning will be critical in dealing with these and other challenges as the world's metropolitan regions expand. Urban history is essential in this subject of study because it illustrates how cities evolved in the past. History has a huge influence on how cities will alter in the future.

### REFERENCES

- [1] M. C. Sies, "North American urban history: The everyday politics and spatial logics of metropolitan life", *Urban Hist. Rev.*, 2003, doi: 10.7202/1015740ar.
- [2] C. McShane, "The state of the art in North American urban history", *J. Urban Hist.*, 2006, doi: 10.1177/0096144205284159.
- [3] J. Van Harmelen, "Japanese Americans in Urban History", *J. Urban Hist.*, 2021, doi: 10.1177/0096144220944516.
- [4] Sam Bass Warner, "American urban form: a representative history", *Choice Rev. Online*, 2012, doi: 10.5860/choice.50-0487.
- [5] R. M. Morse, "A Prolegomenon to Latin American Urban History", *Hisp. Am. Hist. Rev.*, 1972, doi: 10.1215/00182168-52.3.359.
- [6] D. Armus en J. Lear, "The trajectory of Latin American urban history", *J. Urban Hist.*, 1998, doi: 10.1177/009614429802400301.
- [7] B. Dennis, C. Smith, en J. Smith, "Using technology, making history: A collaborative experiment in interdisciplinary teaching and scholarship", *Rethinking History*. 2004. doi: 10.1080/13642520410001683969.
- [8] T. J. Sugrue, "Revisiting the Second Ghetto", *J. Urban Hist.*, 2003, doi: 10.1177/0096144202250378.
- [9] J. Heathcott, "The city quietly remade: National programs and local agendas in the movement to clear the slums, 1942-1952", *J. Urban Hist.*, 2008, doi: 10.1177/0096144207308664.
- [10] Lisa Krissoff Boehm, "The American urban reader: history and theory", *Choice Rev. Online*, 2011, doi: 10.5860/choice.48-4652.

- [11] D. W. Hoover, "The Diverging Paths of American Urban History", *Am. Q.*, 1968, doi: 10.2307/2711194.
- [12] K. W. Goings en R. A. Mohl, "Toward a new African American Urban history", *J. Urban Hist.*, 1995, doi: 10.1177/009614429502100301.
- [13] E. K. Muller, "American Urban Form: A Representative History by Sam Bass Warner and Andrew H. Whittemore", *J. Reg. Sci.*, 2012, doi: 10.1111/jors.12006\_10.

## CHAPTER 24

### HISTORICAL IMMIGRATION TO THE UNITED KINGDOM

---

Dr. Mohd. Naseem Siddiqui, Associate Professor,  
 Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,  
 Email Id:naseem.mgmt@sanskriti.edu.in

#### ABSTRACT:

Every individual in the United Kingdom today is descended from immigrants. People have come here, settled, and intermingled since the earliest settlers some 25,000 years ago. Moving here has altered the individuals who have come here throughout our history, and they have changed Britain. The first step in your Immigration Compliance Checks is to complete the Immigration History Form. A group known as the Celts came in Britain about 650 BC. The Romans then attacked in 43 AD. Angles, Saxons, and Jutes from Germany and Denmark invaded after they departed in the 5th century. They eventually seized control of what is today England.

#### KEYWORDS:

Anglo Saxon, Ethnic Groups, Eat India, India Company, Immigration United.

#### INTRODUCTION

The flow of people, cultural and ethnic groups to the British Isles before to Irish independence in 1922 is referred to as historical immigration to the United Kingdom. The article Immigration to the United Kingdom since Irish Independence discusses immigration following Irish independence. Modern people originally arrived in Britain during the Palaeolithic age, although there was no historical record until the Roman conquest (1st century BC). With the fall of the Western Roman Empire, a considerable number of Germanic speakers from the continent came to the island's southern regions, becoming known as Anglo-Saxons and ultimately becoming England. Beginning about the end of the ninth century, Viking bands started to invade and establish [1], [2]. The Normans successfully acquired control of England in 1066, and there was some small-scale migration from France in the years that followed. Flemings and French Huguenots were among the other European immigration. Immigration from outside Europe started in the nineteenth century with migrations from British colonies. The entire foreign born population of the United Kingdom was 0.6% in 1851 and 1.5% in 1901, with many coming from Eastern Europe and Russia. DNA studies have been utilized to offer a direct record of how immigration affects the population.

#### Prehistoric Britain and Prehistoric Ireland

Julius Caesar commanded the first Roman invasion of Britain in 55 BC, and the second a year later in 54 BC. The Celtic tribe chiefs who agreed to pay tribute to Rome in exchange for Roman protection were among the Romans' most ardent allies. The Romans returned in AD 43, headed by Emperor Claudius, and established authority in the province of Britannia [3], [4]. Initially a repressive reign, the new leaders eventually established a tighter grip over their new domain, which at one time extended from the south coast of England to Wales and northwards as far as

southern Scotland. Many settlers were soldiers garrisoned on the mainland during the 367-year Roman rule of Britain. The aristocratic native Britons assimilated Roman culture and practices, such as the Latin language, via regular interaction with Rome and the rest of Romanized Europe through commerce and industry, but the masses in the countryside were scarcely influenced. Londinium, the Roman Empire's capital city, was an ethnically diverse city with inhabitants from across the Roman Empire, including natives of Britannia, continental Europe, the Middle East, and North Africa. There was also cultural diversity in other Roman-British towns, which were sustained by significant migration, both within Britannia and from other Roman territories, including North Africa, Roman Syria, the Eastern Mediterranean, and continental Europe [5], [6].

### **Irish immigration to the United Kingdom**

Irish pirates known as the Scotti began invading northwestern Britain from their stronghold in north-east Ireland in the fifth century. After the Romans left, they founded the kingdom of Dál Riata, which is approximately similar to Argyll. This migration is said to have been the manner through which the Primitive Irish were introduced into what is now Scotland. However, it has been proposed that the language may have already been spoken in this region for centuries, as part of a larger Goidelic language zone, and that there was little Irish settlement during this period. Similar proposals have been made for areas of western Wales where an Irish language presence is evident. Others have argued that the traditional narrative of significant migration, particularly in the case of Dál Riata, is likely correct.

### **Anglo-Saxons**

The Roman Empire recruited Germanic (Frankish) mercenaries in Gaul, and it is claimed that the first Germanic immigrants to Britain came at the request of the British governing classes towards the end of the Roman era. Though the (possibly mythological) arrival of Hengist and Horsa in Kent in 449 is typically seen as the beginning of the Anglo-Saxon migrations, archaeological evidence has shown that considerable settlement in East Anglia predates this by over a half-century. The key area of large-scale migration was southeastern Britain; in this region, place names of Celtic and Latin origin are extremely rare. Genetic and isotope evidence has demonstrated that the settlers included both men and women, many of whom were of low socioeconomic status, and that migration continued for an extended period, possibly more than two hundred years.

The traditional division of Anglo-Saxons into Angles, Saxons, and Jutes is first seen in Bede's *Historia ecclesiastica gentis Anglorum* in the Post-Roman period; however, historical and archaeological research has shown that a broader range of Germanic peoples from Frisia, Lower Saxony, Jutland, and possibly southern Sweden moved to Britain during this period. Scholars have emphasized that the acquisition of particular Anglian, Saxon, and Jutish identities resulted from a later era of ethno genesis. Following the settlement era, Anglo-Saxon elites and kingdoms emerged, which are typically known as the Heptarchy. Their origin has been attributed to a second era of Anglo-Saxon expansion, during which the kingdoms of Wessex, Mercia, and Northumbria all undertook conquests of British land. It is possible that these kingdoms harbored

a substantial number of Britons, notably on their western margins. This is proven by King Ine's late seventh century statutes, which established specific allowances for Britons living in Wessex.

### **Medieval**

According to the Anglo-Saxon Chronicle, the first Viking invasion on Britain occurred in 789, when Portland was invaded. A more detailed record occurs from 8 June 793, when foreign seamen pillaged Lindisfarne's monastery. These pirates, whose voyages lasted far into the ninth century, were eventually followed by armies and immigrants who established a new culture and tradition distinct from that of southern Britain's dominant Anglo-Saxon civilization. The Danelaw was constructed in the late 9th century as a consequence of the Treaty of Wedmore, which followed Alfred the Great's victory against the Viking Guthrum at the Battle of Ethandun. Danish rulers governed England from 1016 and 1042. After that, the Anglo-Saxons regained authority until 1066.

Despite being legally part of the Danelaw, counties like as Hertfordshire, Bedfordshire, and Essex do not seem to have had significant Danish settlement, which appears to have been more concentrated in Yorkshire, Lincolnshire, Nottinghamshire, and Leicestershire, as shown by toponymic evidence. The Scandinavians that settled along the Irish Sea coast were mostly of Norwegian ancestry, however many came via Ireland. The majority of the Vikings that arrived in northern Britain were also from Norway [7], [8]. Settlement was densest on the Shetland and Orkney Islands, as well as Caithness, where Norn, an Old Norse language, was historically spoken, but a Viking presence has also been detected in the Hebrides and the western Scottish Highlands.

### **DISCUSSION**

The Norman invasion of 1066 is often regarded as the last successful effort by a foreign army to gain control of the Kingdom of England by military occupation. According to the Normans, William the Conqueror was the lawful heir to the throne (as stated in the Bayeux Tapestry), and the invasion was necessary to safeguard this against Harold Godwinson's usurpation. William deposed the Anglo-Saxon ruling elite and installed his supporters in their stead. The majority of them came from Normandy, although a large number were of Breton origin. French artisans and merchants also migrated in England to take advantage of economic possibilities created by the conquest.

The new nobles kept tight relations with their homelands across the water in the years after the invasion until 1204, when Normandy was lost to France. This was achieved in part by gifting aristocracy estates in both kingdoms, providing an incentive on all levels to keep the union together. The infusion of Norman military and religious nobility altered the structure of England's ruling elite, resulting in the formation of an Anglo-Norman populace. At the invitation of King David I, several French nobles went north to Scotland, where they created many of the royal families that would dominate Scottish politics in the next decades. These families included the Balliols, the Bruces, and the FitzAlans. Despite being a dominant elite, the Normans were considerably outnumbered by their English and Scottish people. They were thought to account for just 2% of the population of England. During the late Middle Ages, there was a significant

Flemish migration to England, Wales, and Scotland. The name "Fleming" was used to refer to people from the Low Countries in general, rather than only Flanders.

Following floods in their low-lying homelands during Henry I's reign, the first wave of Flemings landed in England, eventually settling in Pembrokeshire, Wales. According to the Brut y Tywysogyon, the local people were forced out of the region, and the Flemish took their place. This area, where Flemish and English were spoken from an early age, became known as Little England beyond Wales. Many of the early Flemish immigrants in England were weavers who settled in bigger English towns and cities. In Scotland, Flemish incomers contributed to the booming wool trade in the country's southeast. The Romani people started as a nomadic population in the Punjab area of North India. They arrived in Western Europe by the 15th century, having reached Europe during the 8th and 10th centuries C.E. They were known as "Gypsies" because Europeans mistook them for Egyptians. This minority is divided into various groupings known as "tribes" or "nations." Roma spoke varieties of their common language, Romani, which is based on Sanskrit (India's classical language) and is related to other Indo-Aryan languages.

Roma have been recorded in the United Kingdom from the early 16th century. The Egyptians Act 1530 was enacted in reaction to the entrance in the 16th century of Romani Gypsies, known as "Egyptians" at the time, in Britain. Roma were first recorded in Scotland in 1505, and in England in 1513 or 1514. They began as travelers, mostly working as hawkers, basket weavers, craftspeople, blacksmiths, and other vocations, but also as hostlers, jockeys, horse merchants, and a variety of other jobs involving horses. The Huguenots, French Protestants fleeing persecution after the revocation of the Edict of Nantes, started to arrive in significant numbers in England about 1670, when King Charles II gave them refuge. Though many towns and cities in England served as destinations for Huguenot migrants, the largest number settled in the Spiral fields area of London, and, as former silk-weavers, brought new energy to this industry in the area and raised silk to an important fashion item in Britain. Since the East India Company (EIC) hired lascars to fill gaps in its crews aboard East Indiamen while on journeys in India, people from the Indian subcontinent have settled in the United Kingdom. Many were then denied return passage and were stranded in London. There were also several ayahs, domestic maids and nannies from aristocratic British families who followed their employers back to "Blighty" after their time in Asia ended [9], [10].

The amount of East Indian seamen working on English ships was so concerning at the time that the English attempted to limit their numbers with the Navigation Act of 1660, which limited the employment of foreign sailors to a quarter of the crew on returning East India Company ships. Baptism records in East Greenwich suggest that young Indians from the Malabar Coast were being recruited as servants by the end of the 17th century, and EIC records also suggest that captains retained Indo-Portuguese cooks from Goa from voyage to voyage. In 1797, thirteen were buried in the parish of St Nicholas at Deptford. By the mid-19th century, there were at least 40,000 Indian seamen, diplomats, scholars, soldiers, officials, tourists, business Lascars were a transient group that stayed in British ports in between voyages.

Beginning in the 17th century, the East India Company brought over thousands of South Asian scholars, lascars, and other workers (mostly Bengali and/or Muslim) to England, some of whom settled down and married local European wives due to a shortage of Asian women in the British Isles at the time. Naval chefs also arrived, many of them from what is now Bangladesh's Sylhet Division. Sake Dean Mahomed, a captain of the East India Company, was one of the most well-known 18th-century Bengali immigrants to Britain. He opened London's first Indian restaurant, the *Hindoostane Coffee House*, in 1810. He is also credited for introducing shampoo and therapeutic massage to Britain. By the 1930s, around 7 to 10 thousand Indians had moved permanently in Britain. Continuous migration from Ireland to Britain has occurred since before the Middle Ages, although the number of newcomers surged dramatically in the nineteenth century as a result of the Great Famine and the economic possibilities provided by the Industrial Revolution. The Irish community in west coast towns like Liverpool and Glasgow were especially important.

Following Britain's loss in the American War of Independence, over 1,100 Black Loyalist soldiers who had served on the losing side were brought to Britain, but the most of them ended up homeless on London's streets and were seen as a social burden. The Committee for the Relief of Black Poor People was established. They gave aid and assisted men in traveling abroad, some to what remained of British North America. In 1786, the committee supported an expedition to Sierra Leone of 280 black men, forty black women, and seventy white wives and girlfriends. The colony collapsed, and all but sixty of the migrants perished within two years. Throughout the nineteenth century, a small community of German immigrants grew in the United Kingdom, reaching 28,644 in 1861. Around half of this group lived in London, with smaller numbers in Manchester, Bradford, and elsewhere. The German immigrant population was the biggest until 1891, when it was surpassed by Russian Jews. There was a mix of classes and religious groups, and a thriving culture developed, with the expansion of middle and working-class clubs. Waiters and clerks were two of the most common occupations, and many of those who worked in these fields went on to become restaurant owners and business owners to a large extent. This community remained large until the First World War, when public anti-German sentiment became very strong and the government enacted a policy of forced internment and repatriation. The population reached 53,324 in 1911, but dropped to little over 20,000 following the war.

For many years, England has had tiny Jewish populations, subject to intermittent expulsions, but British Jews numbered less than 10,000 at the turn of the nineteenth century. After 1881, Russian Jews faced harsh persecution, and British Jews spearheaded fund-raising efforts to allow their Russian co-religionists to move to the United States. However, of the approximately 2,000,000 people who fled Russia by 1914, around 120,000 settled permanently in Britain. One of the biggest concentrations was in the same Spitalfields neighborhood where Huguenots had previously gathered. The Aliens Act of 1905 limited immigration and the Aliens Restriction Act of 1914 effectively prohibited it. In addition to the Russian Jews who settled permanently in the UK, an estimated 500,000 Eastern European Jews transmigrated through British ports between 1881 and 1924. The majority were bound for the United States, while others went to Canada, South Africa, Latin America, and the Antipodes.



The influence of numerous historical migrations on the population of the British Isles has been calculated using genetic analyses. The most recent research, based on data from ancient skeletons, suggests that the arrival of the Bell Beaker people around 2500 BC, and the influx of Anglo-Saxons following the Roman withdrawal, were the migration events that had the greatest impact on the genetic makeup of the current British population. DNA studies indicate that the biological impact of immigration on Britain from the Norman invasions until the twentieth century was minor; the local population's genetics were characterized by stability rather than change.

Modern genetic evidence based on Y chromosome analysis of men living in Britain, the Western Isles, Orkney, Shetland, Friesland, Denmark, North Germany, Ireland, Norway, and the Basque Country supports the presence of some indigenous component in all British regions. Although the Frisians were marginally closer to the indigenous samples, these investigations were unable to discriminate between Danish, Frisian, and German (Schleswig-Holstein) Y chromosomes. The largest concentrations of Germanic (Danish-Viking/Anglo-Saxon) Y chromosomes were found in Danelaw and Danish-Viking settlement regions, particularly York and Norfolk. Approximately 60% of Y chromosomes in these places are of Germanic ancestry.

This signifies that the component is entirely male. The level of Danish/Anglo-Saxon contribution to the overall gene pool of these places is also determined by female migration. If it is believed that few or no Germanic women arrived in these places, the Germanic contribution to the gene pool is reduced to 30%, and if more women did settle, the contribution may be as high as 60%. This suggests that the bulk of the population's maternal lines date back to the Palaeolithic and Mesolithic eras. The lines are identical across Britain, with Norse influence in the Northern and Western Isles of Scotland. Many of the other lines are assumed to have originated in the Iberian Peninsula, although there has been considerable input from Germanic places onto the east coast of England. Ethnic history is a subfield of social history concerned with ethnic groups and immigration. According to Barkan (2007), the field allows historians to use alternative models of interpretation, combine qualitative and quantitative data, apply sociological models to historical patterns, investigate macro-level policies and decisions in greater depth, and, most importantly, empathize with the ethnic groups under study.

Perin examines the historiography of Canadian ethnic history and discovers two distinct methods. One is more static, emphasizing how closely immigrant cultures resemble those of the Old World. This is a filiopietistic method. The alternative method has been inspired by modern labor, urban, and family history historiography. It regards the immigrant population as a uniquely North American phenomenon that must be integrated into the mainstream of Canadian society. McDonald identifies five major areas of interest for ethnic history scholarship in the United States: the origins and meaning of ethnicity, particularly whether it is inherited or invented; the origins of ethnic diversity (such as conquest, immigration, and involuntary migration); models of ethnic adaptation (particularly the Melting Pot, mosaic, salad bowl, and kaleidoscope metaphors); and ethnic incorporation into the social, economic, and political fabric of the receiving society. Many studies are conducted by examining the letters that immigrants addressed to family back home, typically contrasting the benefits and drawbacks of their new

life. Integrating ethnic history with other emerging historiographical trends, such as Atlantic history, labor history, or women's history, has been a key tendency.

The Immigration and Ethnic History Society, which has 829 members, was founded in 1965 and produces a magazine for libraries. The American Conference for Irish Studies, formed in 1960, has 1,700 members and publishes on occasion but not on a regular basis. The American Italian Historical Association, formed in 1966, has 400 members but no journal. The American Jewish Historical organization, formed in 1892, is the oldest ethnic organization; it has 3,300 members and publishes *American Jewish History*. The Polish American Historical Association was created in 1942 and publishes a newsletter as well as *Polish American Studies*, an interdisciplinary, peer-reviewed academic journal, twice a year.

### CONCLUSION

The "Immigration History" seeks to increase awareness of the United States as a "nation of immigrants" by giving an overview of significant legislation and events, classroom-ready teaching modules on chosen themes, and links to relevant readings and original sources. It is a story of a Bengali Muslim preacher, munshi, and Mughal Empire ambassador who came in 1765 with his servant Muhammad Muqim during King George III's reign, was the first Western educated Indian to go to Europe and dwell in Britain. The current net migration rate for the United Kingdom in 2021 is 2.240 per 1000 people, representing a 12.91% decrease from 2020. In 2021, the net migration rate in the United Kingdom was 2.572 per 1000 inhabitants, a 11.4% decrease from 2020. In 2021, the net migration rate in the United Kingdom was 2.903 per 1000 inhabitants, a 10.26% decrease from 2020.

### REFERENCES

- [1] K. Bianchini, "Identifying the Stateless in Statelessness Determination Procedures and Immigration Detention in the United Kingdom", *Int. J. Refug. Law*, 2020, doi: 10.1093/ijrl/eeaa036.
- [2] L. Nevěděl en M. Novotná, "Immigration into the United Kingdom", *Acta Univ. Agric. Silvic. Mendelianae Brun.*, 2015, doi: 10.11118/actaun201563030957.
- [3] W. Somerville en B. Cooper, "United Kingdom: Immigration to the United Kingdom", *Immigr. Worldw. Policies, Pract. trends BT - Immigr. Worldw. Policies, Pract. trends*, 2010.
- [4] D. Coleman en R. Rowthorn, "The economic effects of immigration into the United Kingdom", *Population and Development Review*. 2004. doi: 10.1111/j.1728-4457.2004.00034.x.
- [5] S.-J. Sarah Liu, "Framing immigration: a content analysis of newspapers in Hong Kong, Taiwan, the United Kingdom, and the United States", *Polit. Groups, Identities*, 2021, doi: 10.1080/21565503.2019.1674162.
- [6] E. V. Khakhalkina, "Brexit and Student Immigration to the United Kingdom: Points of Growth and Fissure", *Vestn. Tomsk. Gos. Univ. Filos. sotsiologiya, Politol.*, 2020, doi: 10.17223/1998863x/58/22.

- [7] T. Dzinamarira en G. Musuka, “Brain drain: An ever-present; significant challenge to the Zimbabwean public health sector”, *Public Heal. Pract.*, 2021, doi: 10.1016/j.puhip.2021.100086.
- [8] S. Anitha, “Legislating gender inequalities: The nature and patterns of domestic violence experienced by South Asian women with insecure immigration status in the United Kingdom”, *Violence Against Women*, 2011, doi: 10.1177/1077801211424571.
- [9] A. Tuckett, “Managing paper trails after Windrush: Migration, documents and bureaucracy”, *J. Leg. Anthropol.*, 2020.
- [10] R. Vallis en S. Inayatullah, “Policy metaphors: From the tuberculosis crusade to the obesity apocalypse”, *Futures*, 2016, doi: 10.1016/j.futures.2016.04.005.