

# DOWNLOAD PDF THE BIRTH OF THE NATION-STATE AND THE RISE OF HUMANISM

## Chapter 1 : 15 Things You Should Know About 'The Birth Of Venus' | Mental Floss

*A nation state (or nation-state), in the most specific sense, is a country where a distinct cultural or ethnic group (a "nation" or "people") inhabits a territory and has formed a state (often a sovereign state) that it predominantly governs.*

Prior to the 1500s, in Europe, the nation-state as we know it did not exist. Back then, most people did not consider themselves part of a nation; they rarely left their village and knew little of the larger world. If anything, people were more likely to identify themselves with their region or local lord. At the same time, the rulers of states frequently had little control over their countries. Instead, local feudal lords had a great deal of power, and kings often had to depend on the goodwill of their subordinates to rule. Laws and practices varied a great deal from one part of the country to another. The timeline on page 65 explains some key events that led to the rise of the nation-state. In the early modern era, a number of monarchs began to consolidate power by weakening the feudal nobles and allying themselves with the emerging commercial classes. This difficult process sometimes required violence. The consolidation of power also took a long time. Kings and queens worked to bring all the people of their territories under unified rule. Not surprisingly, then, the birth of the nation-state also saw the first rumblings of nationalism, as monarchs encouraged their subjects to feel loyalty toward the newly established nations. The modern, integrated nation-state became clearly established in most of Europe during the nineteenth century. Russia is a great example of consolidation of power by monarchs. Throughout most of the medieval era, what became Russia was a minor principality centered on the city of Moscow. Over the course of a few hundred years, the rulers of Moscow took over more land, eventually expanding to cover much of what is now Russia. This expansion came through a mix of diplomacy and war. When Ivan IV—also known as Ivan the Terrible—came of age and assumed the throne in 1547, he was crowned the first czar. He proceeded to devastate the nobility by means of a secret police and gained the loyalty of commercial classes by giving them positions in a new state bureaucracy. These actions led to the deaths of thousands. The Catholic Church and the Rise of the Nation-State Newly emerging nation-states in the sixteenth and seventeenth centuries had a complex relationship with the predominant transnational power of the time, the Catholic Church. At times, partial nation-states were useful tools for the Catholic Church. On several occasions, for example, France and Spain intervened in Italy at the invitation of the Pope. But some monarchs wanted control over their national churches in order to get absolute power. This break with the Catholic Church gave the English something to rally around, thus encouraging them to develop loyalty toward the English nation-state. At the same time, some devout Catholics in England refused to convert; their displeasure ultimately led to repression and civil war. Despite a brutal war, the Catholics were unable to overturn Protestantism. The treaty that ended the war, called the Peace of Westphalia, decreed that the sovereign ruler of a state had power over all elements of both the nation and the state, including religion. Thus, the modern idea of a sovereign state was born. Centralization Centralization, or the process by which law- and policymaking become centrally located, helped spur the development of nation-states. Final power rested with the central government, which made the laws and practices more uniform across the country. A single centralized authority, rather than many diverse local authorities, allowed nation-states to quickly develop their economies. Merchants could trade throughout the nation without worrying about local taxes and regulations. Also, the nation-state was much stronger militarily than the feudal state. Rulers were able to create national armies, which were not dependent on the nobility. The armies could receive consistent training so that all units could work well together. In many cases, the newly emerging nation-states dominated the older forms of political organization. In the eighteenth century, nobles held most of the power in Poland. The monarch was very weak. As a result, Poland could not defeat its powerful neighbors Austria, Prussia, and Russia. These three centralized nation-states partitioned Poland on three different occasions—1772, 1793, and 1795—eventually eliminating Poland until 1918, when a new Republic of Poland formed. The Importance of Napoleon Napoleon Bonaparte was a key figure in the development of the nation-state. Amid the chaos of the French Revolution

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in the late eighteenth century, most remaining medieval and feudal laws were overturned and a truly national law code was established. Similarly, a national military was created. In many places, the people rallied together as a nation in order to defeat Napoleon.

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## Chapter 2 : The demise of the nation state | News | The Guardian

*A nation-state is a ruling organization which consists of a group of people that maintain a national identity, occupy a bounded territory, and possess their own government. Countries like France, Japan, and the United States are examples of modern nation-states.*

Contact Author Introduction In modern times, there are many forms of government. Just in the United States, consider the many forms of government: However, the major political actors on the world stage today are the many nation-states that are a modern creation. Source The Beginning of the Nation-State Today, the nation-states are the most powerful political actors in the world. A nation-state is a ruling organization which consists of a group of people that maintain a national identity, occupy a bounded territory, and possess their own government. Countries like France, Japan, and the United States are examples of modern nation-states. The modern nation-state system began in Western Europe and would eventually encompass the globe. Today there are about nation-states and these states comprise the major political actors on the world stage. The nation-state system came about in medieval Western Europe as a result of the waning political dominance held by the feudal lords and the Catholic Church. As for the Reformation, it proposed that men need not get to heaven through the Church. Each believer was a priest before God. So now, both the road to knowledge and to heaven need not go through Rome. The Protestant Reformation would also work to bring about a state transformation throughout Europe: The Protestant Reformation helped shatter the religious unity of Europe, and it was linked with the emergence of nation-states with their own boundaries, legislatures, jurisdiction and therefore laws. It was a time of growing national consciousness. Vernaculars began to be used in universities, replacing Latin. There was a development of interest in national rather than Roman-based law. In Europe, legal nationalism eventually took the form of written national law codes. A major stress on feudalism came as a result of a rising bourgeoisie middle class in Europe. After the Crusades, the crusaders began to return to the west, bringing with them stories of the wealth in the east and bringing some of that wealth with them. This desire for wealth led to the development of improved trade routes between the east and west. As a result of the increased trade, towns began to develop as centers of commerce. Over time, some of these towns demanded independence or at least semi-independence from their feudal masters. Sometimes the leaders of the towns would revolt against their feudal overlords; at others times, they might buy their independence from their lord who was always in need of money. Some serfs, seeing these towns as havens of freedom, would leave their manor and flee to the towns where they could become freemen after a time. After awhile, the lord of the manor had to convince his serfs to stay on at the manor and allow them to farm their land as tenants. The flight of the serfs, coupled with the rising wealth among the new merchant classes participating in the emerging commercial society had the effect of bringing an end to feudal domination in western Europe and giving impetus to centralized national power. Land had been the source of wealth and status under feudalism, but that system was yielding to a rising commercial class that found its wealth in trade and money. Slowly, the feudal manors were losing their political dominance to trade and accumulation of money. Mobile capital was a resource for a new type of emerging state. In Western Europe, territory began to consolidate as the merchant classes desired powerful rulers that could protect them and their wares as they traveled from one destination to the next. Increasingly, people were no longer bound to their ruler by an oath; rather they were citizens of cities and towns that had certain privileges and rights because of their attachment to that city. Since the towns were sources of wealth, they were prime candidates for taxation by powerful rulers in exchange for protection. Over time, these rulers could consolidate more and more land under their control. But not only was feudalism stressed by the rising commercial society, it also stood in the way of commerce. Since there were so many of these petty fiefdoms, the merchants desired fewer of these domains which gave rise to the desire for a more consolidated Europe with fewer rulers, but greater protection for the merchants. The cover of Thomas Hobbes book "Leviathan" The close up of the book cover reveals that the

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links in the armor of the prince are little people, symbolizing that the sovereign is based on the people. If the nation-state system has a birthday, it would have to be , the year of the Treaty of Westphalia , which effectively brought an end to the Thirty Years War . As a resolution to the war, the Treaty of Westphalia allowed the German princes to decide the official religion of their domain be that religion Catholic, Calvinist, or Lutheran. More important throughout Europe, Westphalia signaled the beginning of state sovereignty that each of these kings would be the sole sovereign in his domain. Sovereignty is that power of which there is no higher appeal. Such was the effort of the English political philosopher Thomas Hobbes . In his work *Leviathan* Hobbes lays the foundation for a ruler that is not under God, but is the absolute ruler in his domain. On the day of his birth, said Hobbes, "my mother gave birth to twins, myself and fear. Today, sovereignty is a central concept that nation-states claim for themselves. However, democratic states tend not to say that the ruler is sovereign. Sovereignty might be resident either in the legislature as in the United Kingdom or in the people as in the United States. The Growth of the Nation-States By the time the United States ratified the Constitution in , there were only about twenty nation-states in the world. However, that was soon to change as the nineteenth century approached with a series of independence movements against colonial powers like Spain and France that spurred the creation of new states. The years following World War I saw a large number of new nation-states and a corresponding decline in world empires such as the Ottoman and Austro-Hungarian empires. However, even after World War II, only about half of the modern states were in place. New anti-colonial movements led to the creation of more states after World War II. During , there were about ninety new states created. Coupled with the collapse of the Soviet Union and the emergence of a series of republics, the world had about nation-states by the turn of the millennium. It had been thought that with the creation of international organizations like the United Nations and regional states like the European Union, the nation-state system would collapse just as did the feudal order from which the Westphalian system sprang. However, this has not happened. The nation-states still remain the most powerful political players on the international stage. In the Name of the Law. ISI Books, , A Comparative Introduction, 2nd ed. Worth Publishers, , 9.

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## Chapter 3 : The Role of the Nation-State in Globalization | Investopedia

*The Birth of the Modern Nation State. In earlier centuries, it was the norm for kings to rule and kingdoms to reign supreme. The modern day concept of the nation state is a relatively new phenomenon when one considers the arc of history.*

Formally equivalent to the older nations with which they now shared the stage, they were in reality very different entities, and they could not be expected to deliver comparable benefits to their citizens. Those dictators could never have held such incoherent states together without tremendous reinforcement from outside, which was what sealed the lid on the pressure cooker. The post-imperial ethos was hospitable to dictators, of course: But the cold war vastly expanded the resources available to brutal regimes for defending themselves against revolution and secession. The two superpowers funded the escalation of post-colonial conflicts to stupefying levels of fatality: And what the superpowers wanted out of all this destruction was a network of firmly installed clients able to defeat all internal rivals. The breakup of the superpower system, however, has led to the implosion of state authority across large groups of economically and politically impoverished countries – and the resulting eruptions are not contained at all. Over the past 20 years, the slow, post-cold-war rot in Africa and the Middle East has been exuberantly exploited by these kinds of forces – whose position, since there are more countries set to go the way of Yemen, South Sudan, Syria and Somalia, is flush with opportunity. Their adherents have lost the enchantment for the old slogans of nation-building. Their political technology is charismatic religion, and the future they seek is inspired by the ancient golden empires that existed before the invention of nations. Militant religious groups in Africa and the Middle East are less engaged in the old project of seizing the state apparatus; instead, they cut holes and tunnels in state authority, and so assemble transnational networks of tax collection, trade routes and military supply lines. Such a network currently extends from Mauritania in the west to Yemen in the east, and from Kenya and Somalia in the south to Algeria and Syria in the north. This eats away the old political architecture from the inside, making several nation states such as Mali and the Central African Republic essentially non-functional, which in turn creates further opportunities for consolidation and expansion. Several ethnic groups, meanwhile – such as the Kurds and the Tuareg – which were left without a homeland after decolonisation, and stranded as persecuted minorities ever since, have also exploited the rifts in state authority to assemble the beginnings of transnational territories. For many decades, it was content to see large areas of the world suffer under terrifying parodies of well-established Western states; it cannot complain that those areas now display little loyalty to the nation-state idea. Especially since they have also borne the most traumatic consequences of climate change, a phenomenon for which they were least responsible and least equipped to withstand. The strategic calculation of new militant groups in that region is in many ways quite accurate: The situation requires new ideas of political organisation and global economic redistribution. Barbed wire and harder borders will certainly not suffice to keep such human disasters at bay. Let us turn to the nature of the nation-state system itself. The international order as we know it is not so old. How were human beings to live securely in their new nations, after all, if nations themselves were not subject to any law? Without such constraints, their disproportionate power produced exactly what one would expect: The end of the cold war did nothing to change American behaviour: Just as illegitimate government within a nation cannot persist for long without opposition, the illegitimate international order we have lived with for so many decades is quickly exhausting the assent it once enjoyed. In many areas of the world today, there is no remaining illusion that this system can offer a viable future. All that remains is exit. Some are staking everything on a western passport, which, since the supreme value of western life is still enshrined in the system, is the one guarantee of meaningful constitutional protection. But such passports are difficult to get. That leaves the other kind of exit, which is to take up arms against the state system itself. The appeal of Isis for its converts was its claim to erase from the Middle East the catastrophe of the post-imperial century. The era of national self-determination has

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turned out to be an era of international lawlessness, which has crippled the legitimacy of the nation state system. The true extent of our insecurity will be revealed as the relative power of the US further declines, and it can no longer do anything to control the chaos it helped create. The three elements of the crisis described here will only worsen. First, the existential breakdown of rich countries during the assault on national political power by global forces. Second, the volatility of the poorest countries and regions, now that the departure of cold war-era strongmen has revealed their true fragility. So we are obliged to re-examine its ageing political foundations if we do not wish to see our global system pushed to ever more extreme forms of collapse.

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## Chapter 4 : The Rise of Corporations – Global Issues

*The second, and perhaps most profound reason for the decline of the Church, was the rise of the market economy. As money began to be amassed through trade, the power of the Church declined even more.*

Complexity[ edit ] The relationship between a nation in the ethnic sense and a state can be complex. The presence of a state can encourage ethnogenesis , and a group with a pre-existing ethnic identity can influence the drawing of territorial boundaries or to argue for political legitimacy. This definition of a "nation-state" is not universally accepted. Connor, who gave the term " ethnonationalism " wide currency, also discusses the tendency to confuse nation and state and the treatment of all states as if nation states. In *Globalization and Belonging*, Sheila L. Crouche discusses "The Definitional Dilemma". Nation The origins and early history of nation states are disputed. A major theoretical question is: For others, the nation existed first, then nationalist movements arose for sovereignty , and the nation state was created to meet that demand. Some " modernization theories " of nationalism see it as a product of government policies to unify and modernize an already existing state. Most theories see the nation state as a 19th-century European phenomenon, facilitated by developments such as state-mandated education, mass literacy and mass media. Hobsbawm considers that the state made the French nation, not French nationalism, which emerged at the end of the 19th century, the time of the Dreyfus Affair. The French state promoted the replacement of various regional dialects and languages by a centralised French language. In both cases, the territory was previously divided among other states, some of them very small. In these cases, the nationalist sentiment and the nationalist movement clearly precede the unification of the German and Italian nation states. However, "state-driven" national unifications, such as in France, England or China, are more likely to flourish in multiethnic societies, producing a traditional national heritage of civic nations, or territory-based nationalities. They argue that the paradigmatic case of Ernest Renan is an idealisation and it should be interpreted within the German tradition and not in opposition to it. For example, they argue that the arguments used by Renan at the conference *What is a nation?* This alleged civic conception of the nation would be determined only by the case of the loss gives Alsace and Lorraine in the Franco-Prussian War. The Westphalian system did not create the nation state, but the nation state meets the criteria for its component states by assuming that there is no disputed territory. The increasing emphasis during the 19th century on the ethnic and racial origins of the nation, led to a redefinition of the nation state in these terms. Minorities were not considered part of the people Volk , and were consequently denied to have an authentic or legitimate role in such a state. In Germany, neither Jews nor the Roma were considered part of the people and were specifically targeted for persecution. German nationality law defined "German" on the basis of German ancestry, excluding all non-Germans from the people. Non-state actors, such as international corporations and non-governmental organizations , are widely seen as eroding the economic and political power of nation states, potentially leading to their eventual disappearance. The multi-ethnic empire was an absolute monarchy ruled by a king, emperor or sultan. The population belonged to many ethnic groups, and they spoke many languages. The empire was dominated by one ethnic group, and their language was usually the language of public administration. The ruling dynasty was usually, but not always, from that group. This type of state is not specifically European: Some of the smaller European states were not so ethnically diverse, but were also dynastic states, ruled by a royal house. Their territory could expand by royal intermarriage or merge with another state when the dynasty merged. In some parts of Europe, notably Germany , very small territorial units existed. They were recognised by their neighbours as independent, and had their own government and laws. Some were ruled by princes or other hereditary rulers, some were governed by bishops or abbots. Because they were so small, however, they had no separate language or culture: In some cases these states were simply overthrown by nationalist uprisings in the 19th century. Liberal ideas of free trade played a role in German unification, which was preceded by a customs union , the Zollverein. A few of the smaller states survived: Vatican City is a special case. All of the larger

Papal States save the Vatican itself were occupied and absorbed by Italy by The resulting Roman Question was resolved with the rise of the modern state under the Lateran treaties between Italy and the Holy See. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. October Learn how and when to remove this template message "Legitimate states that govern effectively and dynamic industrial economies are widely regarded today as the defining characteristics of a modern nation-state. For a start, they have a different attitude to their territory when compared with dynastic monarchies: They have a different type of border , in principle defined only by the area of settlement of the national group, although many nation states also sought natural borders rivers, mountain ranges. They are constantly changing in population size and power because of the limited restrictions of their borders. The most noticeable characteristic is the degree to which nation states use the state as an instrument of national unity, in economic, social and cultural life. The nation state promoted economic unity, by abolishing internal customs and tolls. In Germany, that process, the creation of the Zollverein , preceded formal national unity. Nation states typically have a policy to create and maintain a national transportation infrastructure, facilitating trade and travel. In 19th-century Europe, the expansion of the rail transport networks was at first largely a matter for private railway companies, but gradually came under control of the national governments. The French rail network, with its main lines radiating from Paris to all corners of France, is often seen as a reflection of the centralised French nation state, which directed its construction. Nation states continue to build, for instance, specifically national motorway networks. Specifically transnational infrastructure programmes, such as the Trans-European Networks , are a recent innovation. The nation states typically had a more centralised and uniform public administration than its imperial predecessors: The internal diversity of the Ottoman Empire , for instance, was very great. After the 19th-century triumph of the nation state in Europe, regional identity was subordinate to national identity, in regions such as Alsace-Lorraine , Catalonia , Brittany and Corsica. In many cases, the regional administration was also subordinated to central national government. This process was partially reversed from the s onward, with the introduction of various forms of regional autonomy , in formerly centralised states such as France. The most obvious impact of the nation state, as compared to its non-national predecessors, is the creation of a uniform national culture , through state policy. The model of the nation state implies that its population constitutes a nation , united by a common descent, a common language and many forms of shared culture. When the implied unity was absent, the nation state often tried to create it. It promoted a uniform national language, through language policy. The creation of national systems of compulsory primary education and a relatively uniform curriculum in secondary schools, was the most effective instrument in the spread of the national languages. The schools also taught the national history, often in a propagandistic and mythologised version , and especially during conflicts some nation states still teach this kind of history. Language prohibitions were sometimes used to accelerate the adoption of national languages and the decline of minority languages see examples: In some cases, these policies triggered bitter conflicts and further ethnic separatism. But where it worked, the cultural uniformity and homogeneity of the population increased. Conversely, the cultural divergence at the border became sharper: To enforce that model, both sides have divergent language policy and educational systems. Monoethnicity This section possibly contains original research. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. May Learn how and when to remove this template message In some cases, the geographic boundaries of an ethnic population and a political state largely coincide. In these cases, there is little immigration or emigration , few members of ethnic minorities, and few members of the "home" ethnicity living in other countries. The vast majority of the population is ethnically Albanian at about Therefore, Bangladeshi society is to a great extent linguistically and culturally homogeneous, with very small populations of foreign expatriates and workers, although there is a substantial number of Bengali workers living abroad. The government also recognizes 55 ethnic minorities , including Turks, Tibetans, Mongols and others. Modern Egyptian identity is closely tied to the geography of Egypt and its long history ; its development over the

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centuries saw overlapping or conflicting ideologies. Though today an Arab people, that aspect constitutes for Egyptians a cultural dimension of their identity, not a necessary attribute of or prop for their national political being. Today most Egyptians see themselves, their history, culture and language the Egyptian variant of Arabic as specifically Egyptian and at the same time as part of the Arab world. Defined as a nation state in its constitution ,[ citation needed ] up until the period of Soviet incorporation, Estonia was historically a very homogenous state with Although the inhabitants are ethnically related to other Scandinavian groups, the national culture and language are found only in Iceland. There are no cross-border minorities as the nearest land is too far away: Ainu , an ethnic minority people from Japan between and early s. Japan is also traditionally seen as an example of a nation state and also the largest of the nation states, with population in excess of million. Modern Lebanese identity is closely tied to the geography of Lebanon and its history. Although they are now an Arab people and ethnically homogeneous, its identity oversees overlapping or conflicting ideologies between its Phoenician heritage and Arab heritage. While many Lebanese regard themselves as Arab, some Lebanese Christians, especially the Maronites, regard themselves, their history, and their culture as Phoenician and not Arab, while still other Lebanese regard themselves as both. The vast majority of the population is ethnically Maltese at about The vast majority of the population is ethnically Mongol at about North and South Korea are among the most ethnically and linguistically homogeneous in the world. Particularly in reclusive North Korea, there are very few ethnic minority groups and expatriate foreigners. Several Polynesian countries such as Tonga , Samoa , Tuvalu , etc. Although surrounded by other lands and people, the Portuguese nation has occupied the same territory since the romanization or latinization of the native population during the Roman era. The modern Portuguese nation is a very old amalgam of formerly distinct historical populations that passed through and settled in the territory of modern Portugal:

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## Chapter 5 : FC The rise of the nation state during the Renaissance - The Flow of History

*The Catholic Church and the Rise of the Nation-State Newly emerging nation-states in the sixteenth and seventeenth centuries had a complex relationship with the predominant transnational power of the time, the Catholic Church.*

Charles Henry Parkhurst defended the film from charges of racism. In New York there were Klan-themed balls, and in Chicago that Halloween, thousands of college students dressed in robes for a massive Klan-themed party. Here were the sinister men the South scorned and the noble men the South revered. And through it all the Klan rode. All around me people sighed and shivered, and now and then shouted or wept, in their intensity. Griffith made a film in , called *Intolerance* , partly in response to the criticism that *The Birth of a Nation* received. It was the first sequel in film history. Despite its success in the foreign market, the film was not a success among American audiences, [71] and is now a lost film. The film remains controversial due to its interpretation of American history. University of Houston historian Steven Mintz summarizes its message as follows: Reconstruction was a disaster, blacks could never be integrated into white society as equals, and the violent actions of the Ku Klux Klan were justified to reestablish honest government. The first overt mentioning of the war is the scene in which Abraham Lincoln signs the call for the first 75, volunteers. However, the first aggression in the Civil War, made when the Confederate troops fired on Fort Sumter in , is not mentioned in the film. This reflects the so-called Dunning School of historiography. With the war, however, both families are split apart, and their losses culminate in the end of the war with the defense of white supremacy. One of the intertitles clearly sums up the message of unity: In his book *The Tragic Era: Rape was the foul daughter of Reconstruction!* Today, the Dunning School position is largely seen as a product of anti-black racism of the early 20th century, by which many Americans held that black Americans were unequal as citizens. Coulter in *The South During Reconstruction*, which again treated *The Birth of a Nation* as historically correct, and painted a vivid picture of "black beasts" running amok, encouraged by alcohol-sodden, corrupt and vengeful black Republican politicians. Veteran film reviewer Roger Ebert wrote: Thaddeus Stevens of Pennsylvania , Rep. Stevens did not have the family members described and did not move to South Carolina during Reconstruction. He died in Washington, D. The assassination of Lincoln leads to the effective transition between the war and reconstruction, both of which are represented by the two acts of the film. In response, the Southern-dominated Democratic Party and its affiliated white militias had used extensive terrorism, intimidation and outright assassinations to suppress African-American leaders and voting in the s and to regain power. According to the film historian Kevin Brownlow , the film was "astounding in its time" and initiated "so many advances in film-making technique that it was rendered obsolete within a few years". Film critic Roger Ebert writes: Certainly *The Birth of a Nation* presents a challenge for modern audiences. Unaccustomed to silent films and uninterested in film history, they find it quaint and not to their taste. Those evolved enough to understand what they are looking at find the early and wartime scenes brilliant, but cringe during the postwar and Reconstruction scenes, which are racist in the ham-handed way of an old minstrel show or a vile comic pamphlet. Despite its controversial story, the film has been praised by film critics such as Ebert, who said: To understand how it does so is to learn a great deal about film, and even something about evil. The worst thing about *The Birth of a Nation* is how good it is. The merits of its grand and enduring aesthetic make it impossible to ignore and, despite its disgusting content, also make it hard not to love. More than anyone elseâ€™ more than all others combinedâ€™ he invented the film art. He brought it to fruition in *The Birth of a Nation*. The Civil War scenes, which consume only 30 minutes of the extravaganza, emphasize not the national glory but the human cost of combat. Griffith introduced the use of dramatic close-ups, tracking shots, and other expressive camera movements; parallel action sequences, crosscutting, and other editing techniques". He added that "the fact that *The Birth of a Nation* remains respected and studied to this day-despite its subject matter-reveals its lasting importance. The added titles read: We do not fear censorship, for we have no wish to offend with improprieties or obscenities, but we do demand, as a right, the

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liberty to show the dark side of wrong, that we may illuminate the bright side of virtue – the same liberty that is conceded to the art of the written word – that art to which we owe the Bible and the works of Shakespeare and If in this work we have conveyed to the mind the ravages of war to the end that war may be held in abhorrence, this effort will not have been in vain.

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## Chapter 6 : Nation-state | politics | calendrierdelascience.com

*The Birth of a Nation (originally called The Clansman) is a American silent epic drama film directed and co-produced by D. W. Griffith and starring Lillian Gish. The screenplay is adapted from the novel and play The Clansman, both by Thomas Dixon Jr., as well as Dixon's novel The Leopard's Spots.*

Nathan Starnes In the 19th century Europe was divided into many different nation states. The ideologies of these different nation states were changing into a new kind of political ideology called nationalism. Countries that were forming out of this political ideology such as Germany and Italy formed by uniting smaller states with common "national identities". Others such as Greece, Poland, and Bulgaria were formed by winning their independence. As nationalism swept past Eastern Europe, Hapsburg and Ottoman rule started to decline. The Crimean War gave hope to states such as Romania which were controlled by the Ottomans. Romanian nationalists fought the Ottomans in hope to gain their independence. New nationalist states were the result of many wars that broke out thought Europe. A Land League formed that appealed to Irish nationalism and aimed at more rights for tenant farmers and reduced evictions. The Land League boycotted peasants who moved onto lands where tenant farmers had been evicted, trying to force the new tenant to leave and deny the landlord new rent. This created violence and became known as the Land War. Eventually Ireland gained its independence and became its own nation. In March the Russians and Turks signed an agreement: Britain and Habsburg Austria disliked the treaty -- Austria because they believed that it encouraged Slav nationalism. These are among the reasons that nation states have spread rapidly throughout Europe in the late 18th and early 19th centuries. The following link is an interactive political map. Note the changes in political boundaries over the course of the period of French nationalism, as well as the industrial revolution. Nate Barton Similar to nationalism, the French Revolution was a major component in the spread of nation states across Europe. The French Revolution represents the violent approach to the formation of nation states, but there are other processes through which nation states are created. Many island nations such as Japan and Great Britain naturally became nation states because of their easily defined physical borders. The spread of nation states was directly impacted by the spread of popular nationalism. It was through this notion of national pride that different states began to function with increased unity and strength. Rather than borders being defined merely by physical barriers, nation states began to draw lines of distinction based on people. This allowed for the better allocation of resources and increased motivation for trade, conquest, and defense. Similarly, a national military was created. Powered by Create your own unique website with customizable templates.

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## Chapter 7 : The development of nation states - AP World Class Weebly

*The nation state became the universal template for human political organisation only after the first world war, when a new principle - "national self-determination," as US President Woodrow.*

The Rise of Corporate Influence The Rise of the Corporation Corporations, as we tend to think of them, have been around for a few centuries, the earliest of which were chartered around the sixteenth century in places like England, Holland etc. Technically speaking, a corporation is what Robbins describes as a social invention of the state Robbins: That is, a state grants a corporate charter, permitting private financial resources being used for public purposes. As Arrighi points out, this initial creation of private finance and merchants, etc was to aid in the expansion of a state to which it belonged, and as Arrighi and Smith detail, served to expand colonial and imperial interests to start with, as well as help in war efforts between empires. A corporate charter however, was limited in its risks, to just the amount that was invested. A right not accorded to individuals. Even Abraham Lincoln recognized this: I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. President Abraham Lincoln, Nov. The Lincoln Encyclopedia , Archer H. Shaw Macmillan, , NY Adam Smith, in his famous book the Wealth of Nations , the bible of capitalism, was also critical of some aspects of corporate activity. He saw corporations as working to evade the laws of the market, trying to interfere with prices and controlling trade etc. Back to top The Rights of the Corporation As corporations did manage to increase their wealth and therefore political power, laws that initially tried to manage them were further relaxed. Yet, it was claiming of a corporation to be an individual in the United States in the s, and claiming the same rights as a person that helped to provide for large expansion of corporate capitalism: Relying on the Fourteenth Amendment, added to the Constitution in to protect the rights of freed slaves, the Court ruled that a private corporation is a natural person under the U. Constitution, and consequently has the same rights and protection extended to persons by the Bill of Rights, including the right to free speech. Thus corporations were given the same rights to influence the government in their own interests as were extended to individual citizens, paving the way for corporations to use their wealth to dominate public thought and discourse. The debates in the United States in the s over campaign finance reform, in which corporate bodies can donate millions of dollars to political candidates stem from this ruling although rarely if ever is that mentioned. Thus, corporations, as persons, were free to lobby legislatures, use the mass media, establish educational institutions such as many business schools founded by corporate leaders in the early twentieth century, found charitable organizations to convince the public of their lofty intent, and in general construct an image that they believed would be in their best interests. All of this in the interest of free speech. This influence also led to cultural and economic ideologies known by numerous names such as neoliberal, libertarian economics, market capitalism, market liberalism etc. Some of the guiding principles of this ideology, as Robbins continues, included: Sustained economic growth as the way to human progress Free markets without government would be the most efficient and socially optimal allocation of resources Economic globalization would be beneficial to everyone Privatization removes inefficiencies of public sector Governments should mainly function to provide the infrastructure to advance the rule of law with respect to property rights and contracts. However, the assumptions behind these principles are questionable as much as the principles themselves. The Rise of Corporate Influence From this right of the corporation, how has it affected the rights of others? Corporations in and of themselves may not be a bad thing. They can be engines of positive change. But, especially when they become excessively large, and concentrated in terms of ownership of an industry and in wealth, they can also be engines for negative change, as seems to have happened. There is of course, the common concern about the drive for profit as the end goal sometimes contradicting the social good, even though it is claimed that the invisible hand ensures the drive for profit is also good for society. Sometimes this has surely been the case. But other times, it has not. There is much recognized and unrecognized corporate influence in our lives. Indeed, much of western culture and

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increasingly, around the world, consumerism is expanding. Influence on general populations via advertising and control and influence in the mainstream media. Influence on public policy and over governments, as hinted to above. This can range from financing large parts of elections, to creating corporate-funded think tanks and citizen groups, to support from very influential political bodies such as the Trilateral Commission, the Council on Foreign Relations and the Bilderberg group, etc. Influence on international institutions, such as the World Trade Organization, as well as international economic and political agreements. Thom Hartmann, a writer and reporter, describes at length how corporations co-opted the use of human rights, in his book *Unequal Protection*: It details the ruling also mentioned above on this page. With kind permission, a table contrasting implications before and after that ruling is reproduced here, from a summary page on the web site for the book: *After the Corporate Theft of Human Rights Rights and Privileges Only humans were endowed by their creator with certain inalienable rights and those human rights included the right to free speech, the right to privacy, the right to silence in the face of accusation, and the right to live free of discrimination or slavery. While to this day unions, churches, governments, and small unincorporated businesses do not have human rights but only privileges humans give them, corporations alone have moved into the category with humans as claiming rights instead of just privileges. Politics In many states, it was a felony for corporations to give money to politicians, political parties, or try to influence elections: Corporations claimed the human right of free speech, expanded that to mean the unlimited right to put corporate money into politics, and have thus taken control of our major political parties and politicians Business States and local communities had laws to protect and nurture entrepreneurs and local businesses, and to keep out companies that had been convicted of crimes. Multi-state corporations claimed such laws were discrimination under the 14th Amendment passed to free the slaves and got such laws struck down; local communities can no longer stop a predatory corporation. War Government, elected by and for We, The People, made decisions about how armies would be equipped and, based on the will of the general populace, if and when we would go to war. Prior to WWII there were no permanent military manufacturing companies of significant size. It now lobbies government to buy its products and use them in wars around the world. Regulation Corporations had to submit to the scrutiny of the representatives of We, The People, our elected government. Corporations lobbied states to change corporate charter laws to eliminate public good provisions from charters, to allow multiple purposes, and to exist forever. Corporations claim the human right to economic activity free of regulatory restraint, and the still-banned-for-humans right to own others of their own kind. Hartmann actually goes further saying that the ruling never happened: He simply wrote the words into the headnote of the decision. The words contradict what the court actually said. There is, in fact, in the US National Archives a note by the Supreme Court Chief Justice of the time explicitly informing the reporter that the court had not ruled on corporate personhood in the Santa Clara case. Of course, the influence of various groups and entities is nothing new. But today, the increasing size and wealth of corporations point to more concentration of wealth and of political and economic power and influence than before. Indeed, today as mentioned above, of the largest economies in the world, 51 are corporations; only 49 are countries based on a comparison of corporate sales and country GDPs. Adam Smith, often regarded as the father of modern capitalism, wrote the influential famous book, *The Wealth of Nations* in This book exposed the mercantile and monopoly capitalism of the preceding centuries as unjust and unfair, and proposed a free market system. Smith is worth quoting at length: Our merchants and master-manufacturers complain much of the bad effects of high wages in raising the price, and thereby lessening the sale of their good both at home and abroad. They say nothing concerning the bad effects of high profits. They are silent with regard to the pernicious effects of their own gains. They complain only of those of other people. Merchants and master manufacturers are As during their whole lives they are engaged in plans and projects, they have frequently more acuteness of understanding than the greater part of country gentlemen. As their thoughts, however, are commonly exercised rather about the interest of their own particular branch of business, than about that of the society, their judgment, even when given with the greatest candour which it has not been upon every occasion is much more to be depended upon with regard to the former of those two*

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objects than with regard to the latter. Their superiority over the country gentleman is not so much in their knowledge of the public interest, as in their having a better knowledge of their own interest than he has of his. It is by this superior knowledge of their own interest that they have frequently imposed upon his generosity, and persuaded him to give up both his own interest and that of the public, from a very simple but honest conviction that their interest, and not his, was the interest of the public. The interest of the dealers, however, in any particular branch of trade or manufactures, is always in some respects different from, and even opposite to, that of the public. To widen the market and to narrow the competition, is always the interest of the dealers. To widen the market may frequently be agreeable enough to the interest of the public; but to narrow the competition must always be against it, and can serve only to enable the dealers, by raising their profits above what they naturally would be, to levy, for their own benefit, an absurd tax upon the rest of their fellow-citizens. The proposal of any new law or regulation of commerce which comes from this order ought always to be listened to with great precaution, and ought never to be adopted till after having been long and carefully examined, not only with the most scrupulous, but with the most suspicious attention. It comes from an order of men whose interest is never exactly the same with that of the public, who have generally an interest to deceive and even to oppress the public, and who accordingly have, upon many occasions, both deceived and oppressed it. Due to the immense size of this topic, do be sure to check back for updates!

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## Chapter 8 : Nation state - Wikipedia

*The Birth of a Nation* was released on 8 February. A century later it's regarded as a landmark in cinema history - and terribly bigoted. Tom Brook reports.

By Tom Brook 6 February One hundred years after it was made *The Birth of a Nation* still has the power to both enthrall and appall. The film is as confounding as ever, both brilliant and repugnant. Groundbreaking in its use of innovative cinematic techniques, it remains tainted by its brazen racism. *The Birth of a Nation* was the creation of DW Griffith, who had tried his hand as an actor and playwright but whose real genius lay in film-making. Nothing on its scale had even been attempted before. It was the epic story of the relationship between two American families, one Union, the other Confederate, at the time of the Civil War and the Reconstruction that followed. The film ran for more than three hours and employed according to a New York Times report from the time 18, people and 3, horses. By it had been watched by more than five million people. It was the first blockbuster. It made history by becoming the first film ever to be screened at the White House. But it was revolutionary for another reason: View image of *The Birth of a Nation* established the template for future Hollywood battle scenes Credit: Epoch Producing Corporation The use of night photography, panoramic long shots, montage and parallel editing all worked extremely well, as did the war scenes involving legions of extras. Many classic battles in modern cinema from *Braveheart* to *The Lord of the Rings* are said to have drawn from the battle sequences in *The Birth of a Nation*. There would be no extended movie narrative without Griffith. This played deeply into the [pervasive] fear of miscegenation. Rex Features Whatever role DW Griffith may have played in bringing a racist film to the screen, the root of much of the bigotry can be located in his source material, a racist text called *The Clansman*, written by Thomas Dixon Jr. McEwan sees the underlying story as deeply flawed. So we have these two images cut together and in some sense the suspense that creates is the main impact of the film. It was beautifully shot, breaking new ground with its use of cinematography and music, but was major Nazi propaganda. Like *The Birth of a Nation*, it too has provoked considerable debate. Many of the attempts to ban the film failed because sex and morality, not racism, were seen as the most pressing problems in cinema at the time – and Griffith and his cohorts had an army of lawyers to fight off efforts to censor his picture. A product of its time Nowadays few people want to see it banned, particularly in academia. In fact many scholars think it most definitely should be seen. Censoring it would make it more underground. It shows the birth of a nation in a land where racism was rife.

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## Chapter 9 : SparkNotes: Nations and States: The Rise of the Nation-State

*The Rise of the Nation-State across the World, to Andreas Wimmera and Yuval Feinsteina Abstract Why did the nation-state proliferate across the world over the past years, replacing.*

Origin and meaning of the term humanism The ideal of humanitas The history of the term humanism is complex but enlightening. It was first employed as humanismus by 19th-century German scholars to designate the Renaissance emphasis on Classical studies in education. These studies were pursued and endorsed by educators known, as early as the late 15th century, as umanisti—that is, professors or students of Classical literature. The word umanisti derives from the studia humanitatis, a course of Classical studies that, in the early 15th century, consisted of grammar, poetry, rhetoric, history, and moral philosophy. The studia humanitatis were held to be the equivalent of the Greek paideia. Renaissance humanism in all its forms defined itself in its straining toward this ideal. No discussion of humanism, therefore, can have validity without an understanding of humanitas. Humanitas meant the development of human virtue, in all its forms, to its fullest extent. The term thus implied not only such qualities as are associated with the modern word humanity—understanding, benevolence, compassion, mercy—but also such more assertive characteristics as fortitude, judgment, prudence, eloquence, and even love of honour. Consequently, the possessor of humanitas could not be merely a sedentary and isolated philosopher or man of letters but was of necessity a participant in active life. Just as action without insight was held to be aimless and barbaric, insight without action was rejected as barren and imperfect. Humanitas called for a fine balance of action and contemplation, a balance born not of compromise but of complementarity. The goal of such fulfilled and balanced virtue was political, in the broadest sense of the word. The purview of Renaissance humanism included not only the education of the young but also the guidance of adults including rulers via philosophical poetry and strategic rhetoric. It included not only realistic social criticism but also utopian hypotheses, not only painstaking reassessments of history but also bold reshapings of the future. Humanism had an evangelical dimension: The wellspring of humanitas was Classical literature. Greek and Roman thought, available in a flood of rediscovered or newly translated manuscripts, provided humanism with much of its basic structure and method. For Renaissance humanists, there was nothing dated or outworn about the writings of Aristotle, Cicero, or Livy. Compared with the typical productions of medieval Christianity, these pagan works had a fresh, radical, almost avant-garde tonality. Indeed, recovering the classics was to humanism tantamount to recovering reality. Classical philosophy, rhetoric, and history were seen as models of proper method—efforts to come to terms, systematically and without preconceptions of any kind, with perceived experience. Moreover, Classical thought considered ethics qua ethics, politics qua politics: Classical virtue, in examples of which the literature abounded, was not an abstract essence but a quality that could be tested in the forum or on the battlefield. Finally, Classical literature was rich in eloquence. In particular, humanists considered Cicero to be the pattern of refined and copious discourse, as well as the model of eloquence combined with wise statesmanship. In eloquence humanists found far more than an exclusively aesthetic quality. As an effective means of moving leaders or fellow citizens toward one political course or another, eloquence was akin to pure power. Humanists cultivated rhetoric, consequently, as the medium through which all other virtues could be communicated and fulfilled. Detail of a Roman copy 2nd century bce of a Greek alabaster portrait bust of Aristotle, c. Other uses It is small wonder that a term as broadly allusive as humanism should be subject to a wide variety of applications. Of these excepting the historical movement described above there are three basic types: Accepting the notion that Renaissance humanism was simply a return to the Classics, some historians and philologists have reasoned that Classical revivals occurring anywhere in history should be called humanistic. Augustine, Alcuin, and the scholars of 12th-century Chartres have thus been referred to as humanists. In this sense the term can also be used self-consciously, as in the New Humanism movement in literary criticism led by Irving Babbitt and Paul Elmer More in the early 20th century. The word humanities,

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which like the word *umanisti* derived from the Latin *studia humanitatis*, is often used to designate the nonscientific scholarly disciplines: Thus, it is customary to refer to scholars in these fields as humanists and to their activities as humanistic. Humanism and related terms are frequently applied to modern doctrines and techniques that are based on the centrality of human experience. In the 20th century the pragmatic humanism of Ferdinand C. Schiller, the Christian humanism of Jacques Maritain, and the movement known as secular humanism, though differing from each other significantly in content, all showed this anthropocentric emphasis. Not only is such a large assortment of definitions confusing, but the definitions themselves are often redundant or impertinent. To say that professors in the many disciplines known as the humanities are humanists is to compound vagueness with vagueness, for these disciplines have long since ceased to have or even aspire to a common rationale. The definition of humanism as anthropocentricity or human-centredness has a firmer claim to correctness. For obvious reasons, however, it is confusing to apply this word to Classical literature.

Basic principles and attitudes Underlying the early expressions of humanism were principles and attitudes that gave the movement a unique character and would shape its future development. Classicism Early humanists returned to the classics less with nostalgia or awe than with a sense of deep familiarity, an impression of having been brought newly into contact with expressions of an intrinsic and permanent human reality. Evenings I return home and enter my study; and at its entrance I take off my everyday clothes, full of mud and dust, and don royal and courtly garments; decorously reattired, I enter into the ancient sessions of ancient men. Received amicably by them, I partake of such food as is mine only and for which I was born. There, without shame, I speak with them and ask them about the reason for their actions; and they in their humanity respond to me. It is a direct translation of the Latin *humanitas*. Machiavelli implies that he shared with the ancients a sovereign wisdom of human affairs. He also describes that theory of reading as an active, and even aggressive, pursuit that was common among humanists. Possessing a text and understanding its words were not enough; analytic ability and a questioning attitude were necessary before a reader could truly enter the councils of the great. These councils, moreover, were not merely serious and ennobling; they held secrets available only to the astute, secrets the knowledge of which could transform life from a chaotic miscellany into a crucially heroic experience. Classical thought offered insight into the heart of things. In addition, the classics suggested methods by which, once known, human reality could be transformed from an accident of history into an artifact of will. Antiquity was rich in examples—actual or poetic—of epic action, victorious eloquence, and applied understanding. Carefully studied and well employed, Classical rhetoric could implement enlightened policy, while Classical poetics could carry enlightenment into the very souls of men. In a manner that might seem paradoxical to more-modern minds, humanists associated Classicism with the future. Realism Early humanists shared in large part a realism that rejected traditional assumptions and aimed instead at the objective analysis of perceived experience. To humanism is owed the rise of modern social science, which emerged not as an academic discipline but rather as a practical instrument of social self-inquiry. Humanists avidly read history, taught it to their young, and, perhaps most important, wrote it themselves. They were confident that proper historical method, by extending across time their grasp of human reality, would enhance their active role in the present. For Machiavelli, who avowed to treat of men as they were and not as they ought to be, history would become the basis of a new political science. Similarly, direct experience took precedence over traditional wisdom. I, for my part, know no greater pleasure than listening to an old man of uncommon prudence speaking of public and political matters that he has not learnt from books of philosophers but from experience and action; for the latter are the only genuine methods of learning anything. Renaissance realism also involved the unblinking examination of human uncertainty, folly, and immorality. But it was typical of humanism that this moral criticism did not, conversely, postulate an ideal of absolute purity. Humanists asserted the dignity of normal earthly activities and even endorsed the pursuit of fame and the acquisition of wealth. The realism of the humanists was, finally, brought to bear on the Roman Catholic Church, which they called into question not as a theological structure but as a political institution. Here as elsewhere, however, the intention was neither radical nor destructive. Humanism did not aim to

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remake humanity but rather aimed to reform social order through an understanding of what was basically and inalienably human. Critical scrutiny and concern with detail Humanistic realism bespoke a comprehensively critical attitude. Indeed, the productions of early humanism constituted a manifesto of independence, at least in the secular world, from all preconceptions and all inherited programs. The same critical self-reliance shown by Salutati in his textual emendations and Boccaccio in his interpretations of myth was evident in almost the whole range of humanistic endeavour. It was cognate with a new specificity, a profound concern with the precise details of perceived phenomena, that took hold across the arts and the literary and historical disciplines and would have profound effects on the rise of modern science. The increasing prominence of mathematics as an artistic principle and academic discipline was a testament to this development. The emergence of the individual and the idea of human dignity These attitudes took shape in concord with a sense of personal autonomy that first was evident in Petrarch and later came to characterize humanism as a whole. An intelligence capable of critical scrutiny and self-inquiry was by definition a free intelligence; the intellectual virtue that could analyze experience was an integral part of that more extensive virtue that could, according to many humanists, go far in conquering fortune. The emergence of Renaissance individualism was not without its darker aspects. Petrarch and Alberti were alert to the sense of estrangement that accompanies intellectual and moral autonomy, while Machiavelli would depict, in *The Prince*, a grim world in which the individual must exploit the weakness of the crowd or fall victim to its indignities. But happy or sad, the experience of the individual had taken on a heroic tone. Parallel with individualism arose, as a favourite humanistic theme, the idea of human dignity. Humanity, Pico asserted, had been assigned no fixed character or limit by God but instead was free to seek its own level and create its own future. No dignity, not even divinity itself, was forbidden to human aspiration. It rather suggests the straining toward absolutes that would characterize major elements of later humanism. Active virtue The emphasis on virtuous action as the goal of learning was a founding principle of humanism and though sometimes sharply challenged continued to exert a strong influence throughout the course of the movement. Salutati, the learned chancellor of Florence whose words could batter cities, represented in word and deed the humanistic ideal of an armed wisdom, that combination of philosophical understanding and powerful rhetoric that alone could effect virtuous policy and reconcile the rival claims of action and contemplation. As I have said, happiness cannot be gained without good works and just and righteous deeds. Those are most virtuous, perhaps, that cannot be pursued without strength and nobility. We must give ourselves to manly effort, then, and follow the noblest pursuits. Matteo Palmieri wrote that the true merit of virtue lies in effective action, and effective action is impossible without the faculties that are necessary for it. He who has nothing to give cannot be generous. And he who loves solitude can be neither just, nor strong, nor experienced in those things that are of importance in government and in the affairs of the majority. Later humanism would broaden and diversify the theme of active virtue. Machiavelli saw action not only as the goal of virtue but also via historical understanding of great deeds of the past as the basis for wisdom. Castiglione, in his highly influential *Il libro del cortegiano*; *The Book of the Courtier*, developed in his ideal courtier a psychological model for active virtue, stressing moral awareness as a key element in just action. Rabelais used the idea of active virtue as the basis for anticlerical satire. In his profusely humanistic *Gargantua and Pantagruel* 1534, he has the active hero Friar John save a monastery from enemy attack while the monks sit uselessly in the church choir, chanting meaningless Latin syllables.