**Reformation**

The Reformation, or, more fully, the Protestant Reformation, was a schism in Western Christianity initiated by Martin Luther and continued by John Calvin, Huldrych Zwingli, and other Protestant Reformers in 16th-century Europe. It is usually considered to have started with the publication of the Ninety-five Theses by Martin Luther in 1517 and lasted until the end of the Thirty Years' War in 1648.

Although there had been earlier attempts to reform the Catholic Church – such as those of Jan Hus, Peter Waldo, John Wycliffe, and Girolamo Savonarola – Luther is widely acknowledged to have started the Reformation with the Ninety-five Theses. Luther began by criticising the sale of indulgences, insisting that the Pope had no authority over purgatory and that the Catholic doctrine of the merits of the saints had no foundation in the Bible. The Protestant Reformation incorporated doctrinal changes such as a complete reliance on Scripture as the only source of proper belief (sola scriptura) and the belief that faith in Jesus, and not good works, is the only way to obtain God's pardon for sin (sola fide). The core motivation behind these changes was theological, though many other factors played a part, including the rise of nationalism, the Western Schism that eroded loyalty to the Papacy, the perceived corruption of the Roman Curia, the impact of humanism, and the new learning of the Renaissance that questioned much traditional thought.

The initial movement within Germany diversified, and other reformers arose independently of Luther. The spread of Gutenberg's printing press provided the means for the rapid dissemination of religious materials in the vernacular. The largest groups were the Lutherans and Calvinists. Lutheran churches were founded in Germany, the Baltic and Scandinavia, and Reformed ones in Switzerland, Hungary, France, the Netherlands and Scotland. The movement influenced the Church of England after 1547, under Edward VI and Elizabeth I, although the English Reformation had begun under Henry VIII in the early 1530s.

Reformation movements throughout continental Europe known as the Radical Reformation gave rise to the Anabaptist, Moravian and other Pietistic movements. Radical Reformers, besides forming communities outside state sanction, often employed more extreme doctrinal change, such as the rejection of the tenets of the councils of Nicaea and Chalcedon.

**Causes of the first world war**

The factors that explain the outbreak of the First World War are varied. These are the main ones:

- the new international expansionist policy undertaken by the German Emperor Wilhelm II in 1890;

- the change in the power balance between economic powers, with Britain frightened before the German industrial might and the naval rearmament, which was initiated by the government of Berlin;

- conflicts between colonial powers in Africa and Asia;

- territorial rivalry between France and Germany for the regions of Alsace and Lorraine;

- rivalry between Russia and Austria-Hungary for the hegemony in the Balkans;

- non-European countries like the U.S. and Japan rising to the rank of world powers.

In 1890 the new emperor of Germany, Wilhelm II, began an international policy that sought to turn his country into a world power. The Weltpolitik ("world politics") Germany was seen as a threat by the other powers and destabilized the international situation. In addition to the new German policy, there were other changes that radically altered the world as it journeyed from the nineteenth to twentieth century. They are as follows.

1. The second industrial revolution, which began in 1870, shifted the balance of economic might between the powers. The increasingly powerful Germany challenged British hegemony. This challenge was particularly seen in two areas: increasing competition of the German economy and the acceleration of the German naval rearmament

2. As we saw earlier, the extension of the colonial empires exacerbated the struggle for territory, markets, prestige and power between the European industrial powers.

In this context, territorial rivalries between the European powers intensified. Two particularly serious clashes took place: a) the Franco-German rivalry, unavoidable since the annexation of Alsace-Lorraine by Germany in 1870; b) the rivalry between Russia and Austria-Hungary for hegemony in the Balkans increased by the increasing weakness of Turkey and Slavic (Serb mainly) nationalism encouraged by Russia and directed against the Habsburgs in Vienna;

c) psychological rivalry between peoples, encouraged by nationalist propaganda campaigns. Hatred of the neighbor was more the norm than the exception;

Finally, two non-European powers, the US and Japan, joined the group in the world hegemonic powers.

**League of Nations**

The League of Nations was an intergovernmental organisation founded on 10 January 1920 as a result of the Paris Peace Conference that ended the First World War. It was the first international organisation whose principal mission was to maintain world peace. Its primary goals, as stated in its Covenant, included preventing wars through collective security and disarmament and settling international disputes through negotiation and arbitration. Other issues in this and related treaties included labour conditions, just treatment of native inhabitants, human and drug trafficking, the arms trade, global health, prisoners of war, and protection of minorities in Europe. At its greatest extent from 28 September 1934 to 23 February 1935, it had 58 members.

The diplomatic philosophy behind the League represented a fundamental shift from the preceding hundred years. The League lacked its own armed force and depended on the victorious Great Powers of World War I (France, the UK, Italy and Japan were the permanent members of the executive Council) to enforce its resolutions, keep to its economic sanctions, or provide an army when needed. The Great Powers were often reluctant to do so. Sanctions could hurt League members, so they were reluctant to comply with them.

After some notable successes and some early failures in the 1920s, the League ultimately proved incapable of preventing aggression by the Axis powers in the 1930s. The credibility of the organization was weakened by the fact that the United States never officially joined the League and the Soviet Union joined late and only briefly. Germany withdrew from the League, as did Japan, Italy, Spain and others. The onset of the Second World War showed that the League had failed its primary purpose, which was to prevent any future world war. The League lasted for 26 years; the United Nations (UN) replaced it after the end of the Second World War and inherited several agencies and organisations founded by the League.

Of the League's 42 founding members, 23 (24 counting Free France) remained members until it was dissolved in 1946. In the founding year, six other states joined, only two of which remained members throughout the League's existence. An additional 15 countries joined later. The largest number of member states was 58, between 28 September 1934 (when Ecuador joined) and 23 February 1935 (when Paraguay withdrew).

**HISTORICAL ANTHROPOLOGY**

The expression “historical anthropology” appeared in France around 1970, under the influence of the history called “of the Annales”. Thus in 1974 the review Annales published a special number entitled For an Anthropological History, and in 1978 it devoted a number to the Historical Anthropology of Andean Societies. However, the discovery by historians of the works of ethnologists on “traditional societies” is much earlier. Marc Bloch and Lucien Febvre had not been unaware of it, but this attention increased when, after the Second World War, an important theoretical revival of ethnology occurred, particularly under the influence of Claude Lévi-Strauss. This favoured a rereading of pioneers like Marcel Mauss. AngloSaxon anthropology, or social anthropology, was equally important (E. Evans-Pritchard), as was the ethnology of traditional French societies (Arnold Van Gennep, Louis Dumont). More than just a discipline – the definition of it given in 1986 by André Burguière: “A history of attitudes and habits”, is too restricted –, historical anthropology is the desire to combine the acquired knowledge, the research fields and the methods of anthropology with the historical approach. This encounter is fertile in the study of \*kinship systems, which for ethnologists is the key to their discipline: the fundamental role of the system of kinship relations in medieval society has already been brought out (G. Duby, D. Barthélemy, P. Guichard, A. Guerreau-Jalabert, S. D. White). Likewise, the contribution of anthropology is essential in the history of the body: physical and biological history, but also the study of “body techniques” (Marcel Mauss, 1936), which fit into social systems of meaning and communication, as into the relationship of medieval people with their own bodies and those of others. Likewise, for the anthropologist, identifying systems of representation is an essential work. A history of these systems has been instituted under the label “history of mentalities”. To the analysis of a “folk” culture, experienced in the rural world as in the aristocracy (J. Le Goff, J.- C. Schmitt), has been added research on complex symbolic wholes, like \*heraldry or colours (M. Pastoureau). Political history (in which politics and the sacred overlap) would in turn, in the footsteps of Marc Bloch (Les Rois thaumaturges, 1924), also benefit from the contributions of anthropology.

**The second World War**

World War II (often abbreviated to WWII or WW2), also known as the Second World War, was a global war that lasted from 1939 to 1945, although related conflicts began earlier. The vast majority of the world's countries – including all of the great powers – eventually formed two opposing military alliances: the Allies and the Axis. It was the most global war in history; it directly involved more than 100 million people from over 30 countries. In a state of total war, the major participants threw their entire economic, industrial, and scientific capabilities behind the war effort, blurring the distinction between civilian and military resources. World War II was the deadliest conflict in human history, marked by 50 to 85 million fatalities, most of which were civilians in the Soviet Union and China. It included massacres, the genocide of the Holocaust, strategic bombing, premeditated death from starvation and disease, biological and chemical warfare, and the only use of nuclear weapons in war.

The Empire of Japan aimed to dominate Asia and the Pacific and was already at war with the Republic of China in 1937, but the world war is generally said to have begun on 1 September 1939, the day of the invasion of Poland by Nazi Germany and the subsequent declarations of war on Germany by France and the United Kingdom. From late 1939 to early 1941, in a series of campaigns and treaties, Germany conquered or controlled much of continental Europe, and formed the Axis alliance with Italy and Japan. Under the Molotov–Ribbentrop Pact of August 1939, Germany and the Soviet Union partitioned and annexed territories of their European neighbours, Poland, Finland, Romania and the Baltic states. The war continued primarily between the European Axis powers and the coalition of the United Kingdom and the British Commonwealth, with campaigns including the North Africa and East Africa campaigns, the aerial Battle of Britain, the Blitz bombing campaign, and the Balkan Campaign, as well as the long-running Battle of the Atlantic. On 22 June 1941, the European Axis powers launched an invasion of the Soviet Union, opening the largest land theatre of war in history, which trapped the major part of the Axis military forces into a war of attrition. In December 1941, Japan attacked the United States and European colonies in the Pacific Ocean, and quickly conquered much of the Western Pacific.

**Modern history**

Modern history, the modern period or the modern era, is the linear, global, historiographical approach to the time frame after post-classical history. This view stands in contrast to the "organic," or non-linear, view of history first put forward by the renowned philosopher and historian, Oswald Spengler, early in the 20th century. Modern history can be further broken down into periods.

*The early modern period* began approximately in the early 16th century; notable historical milestones included the European Renaissance, the Age of Discovery, and the Protestant Reformation.

*The late modern period* began approximately in the mid-18th century; notable historical milestones included the French Revolution, the American Revolution, the Industrial Revolution, the Great Divergence, and the Russian Revolution. It took all of human history up to 1804 for the world's population to reach 1 billion; the next billion came just over a century later, in 1927.

*Contemporary history* is the span of historic events from approximately 1945 that are immediately relevant to the present time.

*Significant developments*

The modern period has been a period of significant development in the fields of science, politics, warfare, and technology. It has also been an age of discovery and globalization. During this time, the European powers and later their colonies, began a political, economic, and cultural colonization of the rest of the world.

By the late 19th and 20th centuries, modernist art, politics, science and culture has come to dominate not only Western Europe and North America, but almost every civilized area on the globe, including movements thought of as opposed to the west and globalization. The modern era is closely associated with the development of individualism, capitalism, urbanization and a belief in the possibilities of technological and political progress.

Wars and other perceived problems of this era, many of which come from the effects of rapid change, and the connected loss of strength of traditional religious and ethical norms, have led to many reactions against modern development. Optimism and belief in constant progress has been most recently criticized by postmodernism while the dominance of Western Europe and Anglo-America over other continents has been criticized by postcolonial theory.

**Great Depression**

The Great Depression was a severe worldwide economic depression that took place mostly during the 1930s, beginning in the United States. The timing of the Great Depression varied across nations; in most countries it started in 1929 and lasted until the late-1930s. It was the longest, deepest, and most widespread depression of the 20th century. In the 21st century, the Great Depression is commonly used as an example of how far the world's economy can decline.

The Great Depression started in the United States after a major fall in stock prices that began around September 4, 1929, and became worldwide news with the stock market crash of October 29, 1929 (known as Black Tuesday). Between 1929 and 1932, worldwide gross domestic product (GDP) fell by an estimated 15%. By comparison, worldwide GDP fell by less than 1% from 2008 to 2009 during the Great Recession. Some economies started to recover by the mid-1930s. However, in many countries, the negative effects of the Great Depression lasted until the beginning of World War II.

The Great Depression had devastating effects in countries both rich and poor. Personal income, tax revenue, profits and prices dropped, while international trade plunged by more than 50%. Unemployment in the U.S. rose to 25% and in some countries rose as high as 33%.

Cities around the world were hit hard, especially those dependent on heavy industry. Construction was virtually halted in many countries. Farming communities and rural areas suffered as crop prices fell by about 60%. Facing plummeting demand with few alternative sources of jobs, areas dependent on primary sector industries such as mining and logging suffered the most.

In most countries of the world, recovery from the Great Depression began in 1933. In the U.S., recovery began in early 1933, but the U.S. did not return to 1929 GNP for over a decade and still had an unemployment rate of about 15% in 1940, albeit down from the high of 25% in 1933.

There is no consensus among economists regarding the motive force for the U.S. economic expansion that continued through most of the Roosevelt years (and the 1937 recession that interrupted it). The common view among most economists is that Roosevelt's New Deal policies either caused or accelerated the recovery, although his policies were never aggressive enough to bring the economy completely out of recession.

**History**

*History* is the study of the past as it is described in written documents. Events occurring before written record are considered prehistory. It is an umbrella term that relates to past events as well as the memory, discovery, collection, organization, presentation, and interpretation of information about these events. Scholars who write about history are called historians.

History can also refer to the academic discipline which uses a narrative to examine and analyse a sequence of past events, and objectively determine the patterns of cause and effect that determine them. Historians sometimes debate the nature of history and its usefulness by discussing the study of the discipline as an end in itself and as a way of providing "perspective" on the problems of the present.

Stories common to a particular culture, but not supported by external sources (such as the tales surrounding King Arthur), are usually classified as cultural heritage or legends, because they do not show the "disinterested investigation" required of the discipline of history. Herodotus, a 5th-century BC Greek historian is considered within the Western tradition to be the "father of history", and, along with his contemporary Thucydides, helped form the foundations for the modern study of human history. Their works continue to be read today, and the gap between the culture-focused Herodotus and the military-focused Thucydides remains a point of contention or approach in modern historical writing. In East Asia, a state chronicle, the Spring and Autumn Annals was known to be compiled from as early as 722 BC although only 2nd-century BC texts survived.

Ancient influences have helped spawn variant interpretations of the nature of history which have evolved over the centuries and continue to change today. The modern study of history is wide-ranging, and includes the study of specific regions and the study of certain topical or thematical elements of historical investigation. Often history is taught as part of primary and secondary education, and the academic study of history is a major discipline in university studies.

Historians write in the context of their own time, and with due regard to the current dominant ideas of how to interpret the past, and sometimes write to provide lessons for their own society. In the words of Benedetto Croce, "All history is contemporary history".

**Feudalism**

Feudalism was a combination of legal and military customs in medieval Europe that flourished between the 9th and 15th centuries. Broadly defined, it was a way of structuring society around relationships derived from the holding of land in exchange for service or labour. Although derived from the Latin word feodum or feudum (fief), then in use, the term feudalism and the system it describes were not conceived of as a formal political system by the people living in the Middle Ages. In its classic definition, by François-Louis Ganshof (1944), feudalism describes a set of reciprocal legal and military obligations among the warrior nobility revolving around the three key concepts of lords, vassals and fiefs.

A broader definition of feudalism, as described by Marc Bloch (1939), includes not only the obligations of the warrior nobility but also those of all three estates of the realm: the nobility, the clergy, and the peasantry bound by manorialism; this is sometimes referred to as a "feudal society". Since the publication of Elizabeth A. R. Brown's "The Tyranny of a Construct" (1974) and Susan Reynolds's Fiefs and Vassals (1994), there has been ongoing inconclusive discussion among medieval historians as to whether feudalism is a useful construct for understanding medieval society.

The classic version of feudalism describes a set of reciprocal legal and military obligations among the warrior nobility, revolving around the three key concepts of lords, vassals and fiefs. A lord was in broad terms a noble who held land, a vassal was a person who was granted possession of the land by the lord, and the land was known as a fief. In exchange for the use of the fief and the protection of the lord, the vassal would provide some sort of service to the lord. There were many varieties of feudal land tenure, consisting of military and non-military service. The obligations and corresponding rights between lord and vassal concerning the fief form the basis of the feudal relationship.

*Feudal society*

he phrase "feudal society" as defined by Marc Bloch offers a wider definition than Ganshof's and includes within the feudal structure not only the warrior aristocracy bound by vassalage, but also the peasantry bound by manorialism, and the estates of the Church. Thus the feudal order embraces society from top to bottom, though the "powerful and well-differentiated social group of the urban classes" came to occupy a distinct position to some extent outside the classical feudal hierarchy.

**East-West Schism (1054)**

The East-West Schism, also called the Great Schism and the Schism of 1054, was the break of communion between what are now the Roman Catholic Church and Eastern Orthodox churches, which has lasted since the 11th century.

A succession of ecclesiastical differences and theological disputes between the Greek East and Latin West pre-dated the formal rupture that occurred in 1054, Prominent among these were the issues of the source of the Holy Spirit, whether leavened or unleavened bread should be used in the Eucharist, the Bishop of Rome's claim to universal jurisdiction, and the place of the See of Constantinople in relation to the Pentarchy.

In 1053, the first step was taken in the process which led to formal schism: the Greek churches in southern Italy were forced either to close or to conform to Latin practices. In retaliation, the Ecumenical Patriarch of Constantinople Michael I Cerularius ordered the closure of all Latin churches in Constantinople. In 1054, the papal legate sent by Leo IX travelled to Constantinople for purposes that included refusing to Cerularius the title of "Ecumenical Patriarch" and insisting that he recognize the Pope's claim to be the head of all the churches. The main purpose of the papal legation was to seek help from the Byzantine Emperor in view of the Norman conquest of southern Italy and to deal with recent attacks by Leo of Ohrid against the use of unleavened bread and other Western customs, attacks that had the support of Cerularius. This was only the first act in a centuries-long process that eventually became a complete schism.

The validity of the Western legates' act is doubtful, since pope Leo had died and Cerularius' excommunication applied only to the legates personally. Still, the Church split along doctrinal, theological, linguistic, political, and geographical lines, and the fundamental breach has never been healed, with each side sometimes accusing the other of having fallen into heresy and of having initiated the division. The Crusades, the Massacre of the Latins in 1182, the West's retaliation in the Sacking of Thessalonica in 1185, the capture and Siege of Constantinople in 1204, and the imposition of Latin patriarchs made reconciliation more difficult. Establishing Latin hierarchies in the Crusader states meant that there were two rival claimants to each of the patriarchal sees of Antioch, Constantinople, and Jerusalem, making the existence of schism clear. Several attempts at reconciliation did not bear fruit.