

Common Core Lesson Plan

Topic: Absolutism and Enlightenment

Title: Historical Figures and Events

Overview: This lesson is designed for students to examine the positive and negative impact historical figures had on society. Students will determine what events lead to a change in society.

Resources (primary resource documents, artifacts, material needs, etc.)

- PowerPoint
- Historical Evaluation Graphic Organizers (2)
- Poem by Moses Mendelssohn
- Concept Maps (3)
- Article about the English Civil War
- Article about the Glorious Revolution
- Sequencing Handout
- Path to Enlightenment Chart and Teaching Guide
- WebQuest
- Voice Thread
- Capzles

Common Core Standards

- WHST – 1, 2, 4-10
- RH – 1, 2, 4-10

Essential Standards

- Compare and contrast the positive and negative impacts of social and political systems on various societies. (7.C&G.1.1, 7.C&G.1.4)
- Connect how authority and power influence the government in societies (7.C&G.1.1, 7.C&G.1.4)
- Explain how leadership influences the social, economic and political interest of a society. (7.C&G.1.1, 7.C&G.1.4)
- Deduce how ideals influence and help form political thought (7.C&G.1.1, 7.C&G.1.4)
- Interpret the role of citizens and their responsibilities toward their government (7.C&G.1.1, 7.C&G.1.4)
- Evaluate how changes in society and government lead to conflict (7.C&G.1.1, 7.C&G.1.4)
- Analyze how cultural values influence the ways that citizens and governments interact. (7.C&G.1.1, 7.C&G.1.4)

Background Information

- Students will focus on the following essential questions:
- What are the positive and negative impacts of leadership on the social economic and political systems in a society?
- How does leadership influence the social, economic and political interest of a society?
- How have ideas influence political thought?
- How does government authority and power vary in societies?

Instructional Sequence (before, during, and after instruction)

Step 1

Students will use the power point to analyze the images of the Enlightenment Period. While examining the power point students will describe, analyze and judge the images and their impact on the enlightenment period. Students will also create their own illustration of the Enlightenment period.

Step 2

Students will examine the lives of historical figures during the Age of Enlightenment and Absolutism known for contributing to the political, social and economic parts of society in their own unique way.

Step 3

Students will complete a historical evaluation graphic organizer that examines the historical figures from their meeting of the minds quest contributions to society. They will also examine their positive and negative impact on society. Students will create a voice thread on their historical figure.

Step 4

Students will read the poem written by Moses Mendelssohn (1729-1786), while reading the lyrics to the song annotate the document by:

- Circle 2 interesting words
- Make one personal connection
- Make one connection to another culture we have studied this year.
- Underlining a line that exemplifies the theme

Step 5

Students will work in groups to complete the concept maps on the Path to Enlightenment. Students will examine the different ideas concerning the Path to Enlightenment and each member of the group will complete a concept map for their path.

Step 6

Students will teach the other members of their group about their path while their group members take notes on the presentation made by their group members. Students will pick two of the paths and complete a Venn Diagram comparing two of the paths to enlightenment.

Step 7

Students will read and annotate the article about the Glorious Revolution and then complete its time to sequence the events of the Glorious Revolution.



Step 8




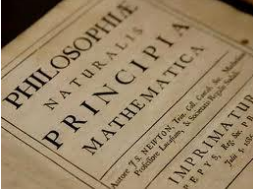
Students will work in groups examining the English Civil Wars. Students will take notes on their portion of the notes and then work with their group to create a capzles. <http://www.capzles.com/>

Step 9

Students will complete a compare and contrast of the English Civil War to the Glorious Revolution.

Analyzing Images of the Enlightenment

Cartoon	Describe Explain what you see: objects, people, words. dates, numbers.	Analyze What message is the artist trying to convey? How do you know?	Judge Do you agree or disagree with the image's message? Why?
 <p>Model</p>			
 <p>Practice</p>			
 <p>1</p>			
 <p>2</p>			
 <p>3</p>			
 <p>4</p>			

 <p>5</p>			
 <p>6</p>			
 <p>7</p>			
 <p>8</p>			

Independent Practice

Create your own visual image of the Enlightenment Period based on your opinion about the images you have just seen. Draw your visual interpretation below.

Meeting of the Minds: Historical Figures



Your Objective: Examine the lives of Historical Figures during the Age of Enlightenment and Absolutism known for contributing to the political, social and economic parts of society in their own unique way.

The Process:

1. Choose **ONE** historical figures to research.
2. Conduct a web search about them using the websites listed below under their name.
3. Answer the Historical Figure Questions/Responses Sheet in complete sentences from the *Historical Figures perspective*.
4. Complete a Historical Analysis of your Historical Figure
5. Create a Voice Thread of your Historical Figure

Ivan the Terrible

1. [Ivan the Terrible-BIO](#)
2. [Ivan the Terrible- Wikipedia](#)

Charles I

1. [Charles I-BBC](#)
2. [Charles I -Wikipedia](#)
3. [Charles I- Britannia](#)

Peter the Great

1. [Peter the Great- BIO](#)
2. [Peter the Great- Wikipedia](#)

Charles II

1. [Charles II Wikipedia](#)
2. [Charles II- BBC](#)
3. [Charles II Biography](#)

Phillip II

1. [Philip II of Spain- Wikipedia](#)
2. [Philip II- Britannica](#)

Oliver Cromwell

1. [Oliver Cromwell-BBC](#)
2. [Oliver Cromwell- Wikipedia](#)
3. [Oliver Cromwell- Britannica](#)

Louis XIV

1. [Louis XIV-BBC](#)
2. [Louis XIV- Britannica](#)

Historical Figure Analysis

Historical Figure	Time period
Explain the positive or negative impact they had on society	
Contribution to Society:	
Influences: What influenced his/her work?	Conflicts: Identify conflicts this historical figure encountered
Compare this Historical to another historical figure in society: (How they are alike and how are they different, why did you choose to compare these historical figures)	

Name: _____

Date: _____ Pd. _____

Students will read the poem written by Moses Mendelssohn (1729-1786), which proudly portrays his stuttering problem as a personal trait, like his physical impairment. His heavy tongue, like that of Demosthenes and of his namesake, the biblical Moses, is a trait that comes with greatness

While reading the lyrics to the song annotate the document by:

- Circle 2 interesting words
- Make one personal connection
- Make one connection to another culture we have studied this year.
- Underlining a line that exemplifies the theme

Great you call Demosthenes,
Stuttering orator of Greece;
Hunchbacked Aesop you deem wise;--
In your circle I surmise
I am doubly wise and great.
What in each was separate
You in me united find--
Hump and heavy tongue combined

(Bobrick, 1994, p. 78).

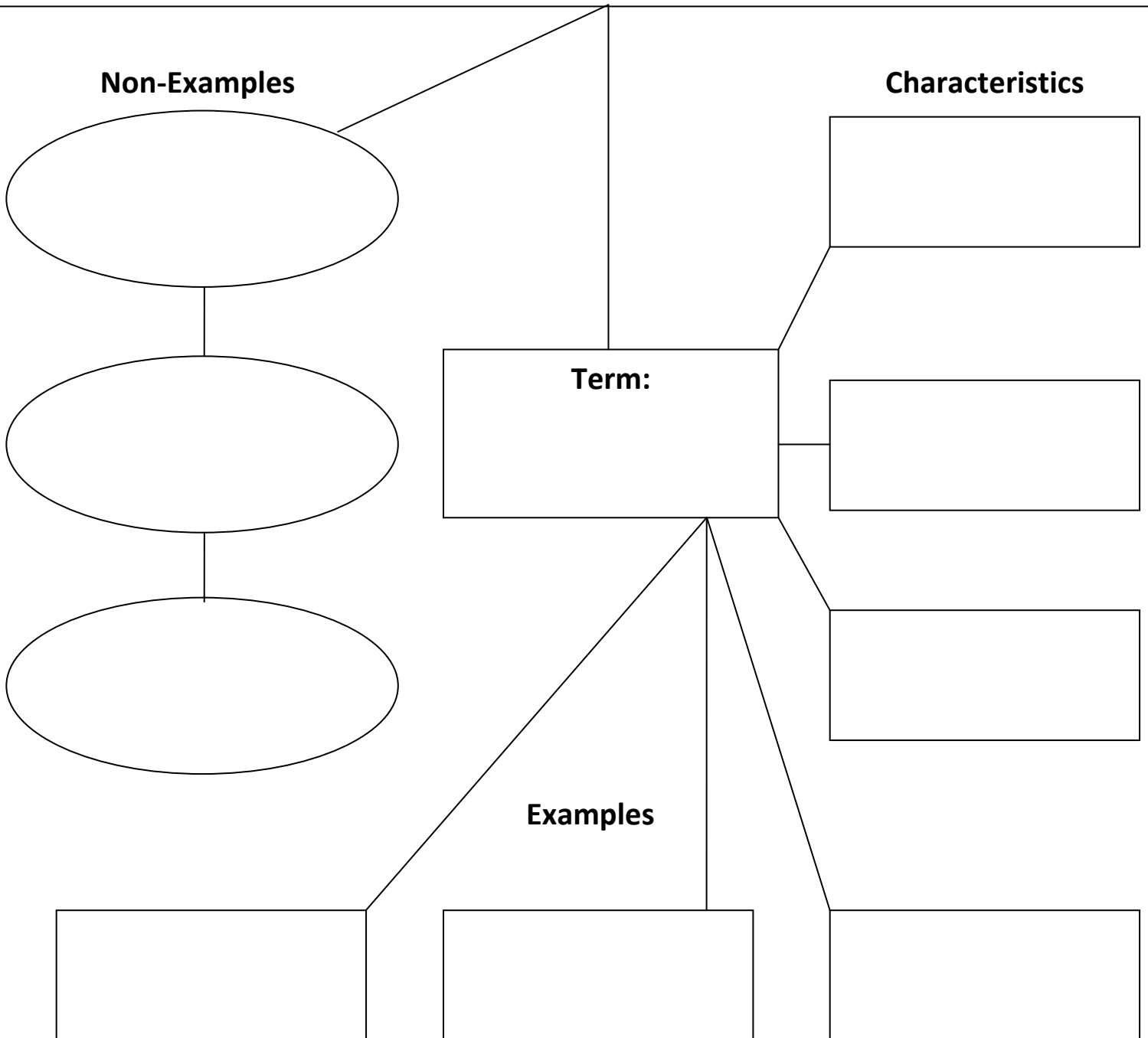
Respond to the Questions Below:

- How was this reflection of Enlightened thinking?
- What did “Moral Treatment” have to do with Enlightened thinking?

Concept Definition Map

CONCEPT: The Path to Royal Absolutism- The Renaissance and Early 17th Century

Briefly Explain the Concept:



The Path to Royal Absolutism:

The Renaissance and Early 17th Century

(end of the 15th -- first half of the 17th centuries)

The political and cultural history of France from 1498 to 1661, that is, from Louis XII's accession to the throne to Louis XIV's personal assumption of power, can be divided into three major phases. The first, up to the death of Henry II in 1559, looked to Italy as a land ripe for conquest and as an inspiration for France's own Renaissance.

The second period (1562-1598) saw the realm convulsed by eight civil wars--the Wars of Religion--as France grappled with the Protestant Reformation. The Reformation was both a theological dispute about the proper understanding and practice of Christianity and a political controversy about the legal status of the new Reformation churches. In France, the conflict took on a further political dimension when members of the high nobility attempted to take advantage of the chaos to wrest power from the king. Factions tore each other apart. The weakened monarchy had to reconquer Paris (1594) and drive the Spanish from the kingdom (1597). Henry IV finally reestablished the monarchy's legitimacy when he legally recognized French Protestants and gave them freedom of worship.

Henry IV's conversion to Catholicism in 1594 inaugurated a new era and a new dynasty of French kings, the Bourbons. Through a governance as militaristic and absolutist as that of any of his predecessors, Henry censored writers and preachers in the name of public peace. Ironically, he would be assassinated in 1610 (after nineteen unsuccessful attempts on his life), falling victim to the very violence and religious passions he sought to quell.

During the half-century that followed, Cardinal Richelieu (b. 1585-d. 1642) orchestrated the royal government's reconquest of domestic control. The monarchy reinforced its monitoring of printing, totally strangling the emerging press. The French language itself became an object of government concern through the newly created *Académie Française*, a fitting example of Richelieu's overall program of state control over politics and culture. Once the last rebellion of the feudal nobility was suppressed, the framework and mechanisms of absolute monarchy were in place, needing only the arrival of Louis XIV to complete the scene.

The Path to Royal Absolutism:

The Renaissance and Early 17th Century

(end of the 15th -- first half of the 17th centuries)

What are the three phases of the political and cultural history of France?

The political and cultural history of France from 1498 to 1661, that is, from Louis XII's accession to the throne to Louis XIV's personal assumption of power, can be divided into three major phases. The first, up to the death of Henry II in 1559, looked to Italy as a land ripe for conquest and as an inspiration for France's own Renaissance.

What was the primary dispute of the Protestant Reformation?

The second period (1562-1598) saw the realm convulsed by eight civil wars--the Wars of Religion--as France grappled with the Protestant Reformation. The Reformation was both a theological dispute about the proper understanding and practice of Christianity and a political controversy about the legal status of the new Reformation churches. In France, the conflict took on a further political dimension when members of the high nobility attempted to take advantage of the chaos to wrest power from the king. Factions tore each other apart. The weakened monarchy had to reconquer Paris (1594) and drive the Spanish from the kingdom (1597). Henry IV finally reestablished the monarchy's legitimacy when he legally recognized French Protestants and gave them freedom of worship.

How did the high nobility take advantage of the French Reformation?

What did the monarchy' do to try and regain control?

Henry IV's conversion to Catholicism in 1594 inaugurated a new era and a new dynasty of French kings, the Bourbons. Through a governance as militaristic and absolutist as that of any of his predecessors, Henry censored writers and preachers in the name of public peace. Ironically, he would be assassinated in 1610 (after nineteen unsuccessful attempts on his life), falling victim to the very violence and religious passions he sought to quell.

How did Henry IV conversion to the Catholic faith change French society?

During the half-century that followed, Cardinal Richelieu (b. 1585-d. 1642) orchestrated the royal government's reconquest of domestic control. The monarchy reinforced its monitoring of printing, totally strangling the emerging press. The French language itself became an object of government concern through the newly created *Académie Française*, a fitting example of Richelieu's overall program of state control over politics and culture. Once the last rebellion of the feudal nobility was suppressed, the framework and mechanisms of absolute monarchy were in place, needing only the arrival of Louis XIV to complete the scene.

What changes did Cardinal Richelieu implement?

The Path to Royal Absolutism:

The Renaissance and Early 17th Century

(end of the 15th -- first half of the 17th centuries)

What are the three phases of the political and cultural history of France?

The political and cultural history of France from 1498 to 1661, that is, from Louis XII's accession to the throne to Louis XIV's personal assumption of power, can be divided into three major phases. The first, up to the death of Henry II in 1559, looked to Italy as a land ripe for conquest and as an inspiration for France's own Renaissance.

What was the primary dispute of the Protestant Reformation?

The second period (1562-1598) saw the realm convulsed by eight civil wars--the Wars of Religion--as France grappled with the Protestant Reformation. **The Reformation was both a theological dispute about the proper understanding and practice of Christianity and a political controversy about the legal status of the new Reformation churches.** In France,

How did the high nobility take advantage of the French Reformation?

the conflict took on a further political dimension when members of the high nobility attempted to take advantage of the chaos to wrest power from the king. Factions tore each other apart. The weakened monarchy had to reconquer Paris (1594) and drive the Spanish from the kingdom (1597). Henry IV finally reestablished the monarchy's legitimacy when he legally recognized French Protestants and gave them freedom of worship.

What did the monarchy' do to try and regain control?

Henry IV's conversion to Catholicism in 1594 inaugurated a new era and a new dynasty of French kings, the Bourbons. Through a governance as militaristic and absolutist as that of any of his predecessors, Henry censored writers and preachers in the name of public peace. Ironically, he would be assassinated in 1610 (after nineteen unsuccessful attempts on his life), falling victim to the very violence and religious passions he sought to quell.

How did Henry IV conversion to the Catholic faith change French society?

During the half-century that followed, Cardinal Richelieu (b. 1585-d. 1642) orchestrated the royal government's reconquest of domestic control. The monarchy reinforced its monitoring of printing, totally strangling the emerging press. The French language itself became an object of government concern through the newly created *Académie Française*, a fitting example of Richelieu's overall program of state control over politics and culture. Once the last rebellion of the feudal nobility was suppressed, the framework and mechanisms of absolute monarchy were in place, needing only the arrival of Louis XIV to complete the scene.

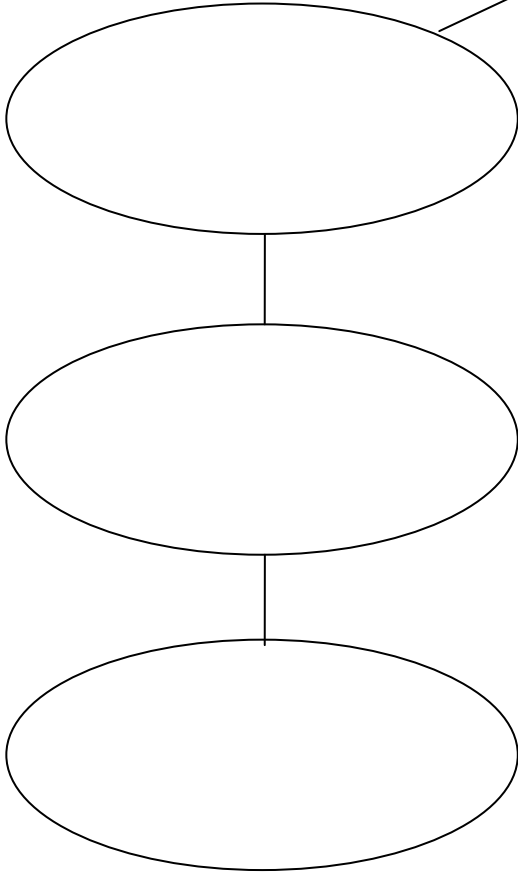
What changes did Cardinal Richelieu implement?

Concept Definition Map

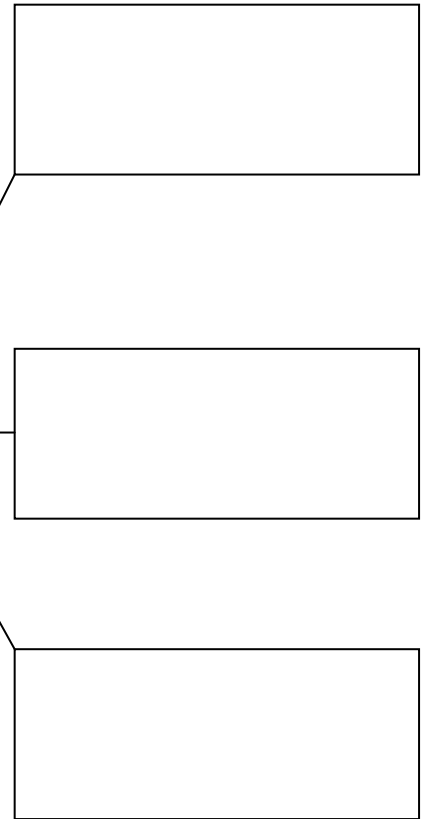
CONCEPT: The Rise and Fall of the Absolute Monarchy (second half of the 17th -- end of the 18th centuries)

Briefly Explain the Concept:

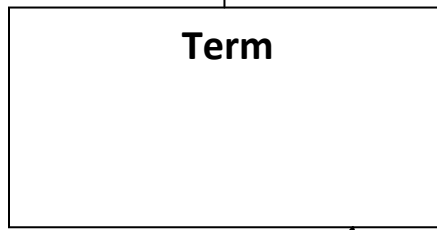
Non-Examples



Characteristics



Term



Examples



The Rise and Fall of the Absolute Monarchy: (second half of the 17th -- end of the 18th centuries)

International recognition of French creativity in the arts, literature, and science formed an integral part of Louis XIV's strategy to dominate European culture. Recognizing that political power lay in cultural superiority, and assisted by his minister, Colbert (Controller General of the Finances, 1662-1683), Louis XIV (1643-1715) initiated an all-encompassing cultural program designed to glorify the monarchy in his person. Fueled by state patronage, this cultural initiative channeled the creative forces of French elite culture into academies, luxury goods, industries, technology, engineering projects, and imperial expansion.

State control of culture reached unprecedented heights under Louis XIV, the Sun King (*le Roi Soleil*). Newly created academies in the arts and sciences generated heroic representations of the king that reinforced the royal religion. Increasing censorship targeted "scandalous" texts (for example, pornography) and political writings incompatible with absolute monarchy. Systematic purchases of treasures from ancient and modern cultures the world over enhanced the regime's prestige. The need to reign supreme in cultural matters also spawned French Classicism, the crowning cultural achievement of France's golden age under Louis XIV. As the Sun King's reign passed into its twilight years, some judged the social stability and routine he had created as oppressive to the individual spirit. A "counter-cultural" revolution under his successors, Louis XV (1715-1774) and Louis XVI (1774-1793), unleashed Enlightenment ideas and values which tore away at the theatrical and courtly foundations that Richelieu and Louis XIV had given the state. The cultural vitality of the realm shifted decisively from the royal court at Versailles to Paris. The increased role of the press, of reports of scientific and commercial activities, of exploration and discoveries, as well as the weekly meetings of academies and salons energized literary, artistic, and artisan circles. The writer -- whether a novelist, a scientist, or a philosopher describing a new and better society -- became the guiding light of a culture that was enthusiastic about itself, eager for change, and increasingly beyond the control of royal censorship. In personal, cultural, and political identity, the writer evolved from a royal servant to an independent moral authority. The increasingly emancipated condition and subversive potential of authors reached their climax during the French Revolution (1789-1799) when the printed word played a mighty role in bringing down the *Ancien Régime*.

The Rise and Fall of the Absolute Monarchy: (second half of the 17th -- end of the 18th centuries)

What strategy did Louis XIV use to dominate European culture?

What was the motive of the cultural program?

Identify the impact of the State controlled cultural program?

Describe the counter-cultural revolutions.

International recognition of French creativity in the arts, literature, and science formed an integral part of Louis XIV's strategy to dominate European culture. Recognizing that political power lay in cultural superiority, and assisted by his minister, Colbert (Controller General of the Finances, 1662-1683), Louis XIV (1643-1715) initiated an all-encompassing cultural program designed to glorify the monarchy in his person. Fueled by state patronage, this cultural initiative channeled the creative forces of French elite culture into academies, luxury goods, industries, technology, engineering projects, and imperial expansion.

State control of culture reached unprecedented heights under Louis XIV, the Sun King (*le Roi Soleil*). Newly created academies in the arts and sciences generated heroic representations of the king that reinforced the royal religion. Increasing censorship targeted "scandalous" texts (for example, pornography) and political writings incompatible with absolute monarchy. Systematic purchases of treasures from ancient and modern cultures the world over enhanced the regime's prestige. The need to reign supreme in cultural matters also spawned French Classicism, the crowning cultural achievement of France's golden age under Louis XIV. As the Sun King's reign passed into its twilight years, some judged the social stability and routine he had created as oppressive to the individual spirit. A "counter-cultural" revolution under his successors, Louis XV (1715-1774) and Louis XVI (1774-1793), unleashed Enlightenment ideas and values which tore away at the theatrical and courtly foundations that Richelieu and Louis XIV had given the state. The cultural vitality of the realm shifted decisively from the royal court at Versailles to Paris. The increased role of the press, of reports of scientific and commercial activities, of exploration and discoveries, as well as the weekly meetings of academies and salons energized literary, artistic, and artisan circles. The writer -- whether a novelist, a scientist, or a philosopher describing a new and better society -- became the guiding light of a culture that was enthusiastic about itself, eager for change, and increasingly beyond the control of royal censorship. In personal, cultural, and political identity, the writer evolved from a royal servant to an independent moral authority. The increasingly emancipated condition and subversive potential of authors reached their climax during the French Revolution (1789-1799) when the printed word played a mighty role in bringing down the *Ancien Régime*.

The Rise and Fall of the Absolute Monarchy: (second half of the 17th -- end of the 18th centuries)

What strategy did Louis XIV use to dominate European culture?

What was the motive of the cultural program?

Identify the impact of the State controlled cultural program?

Describe the counter-cultural revolutions.

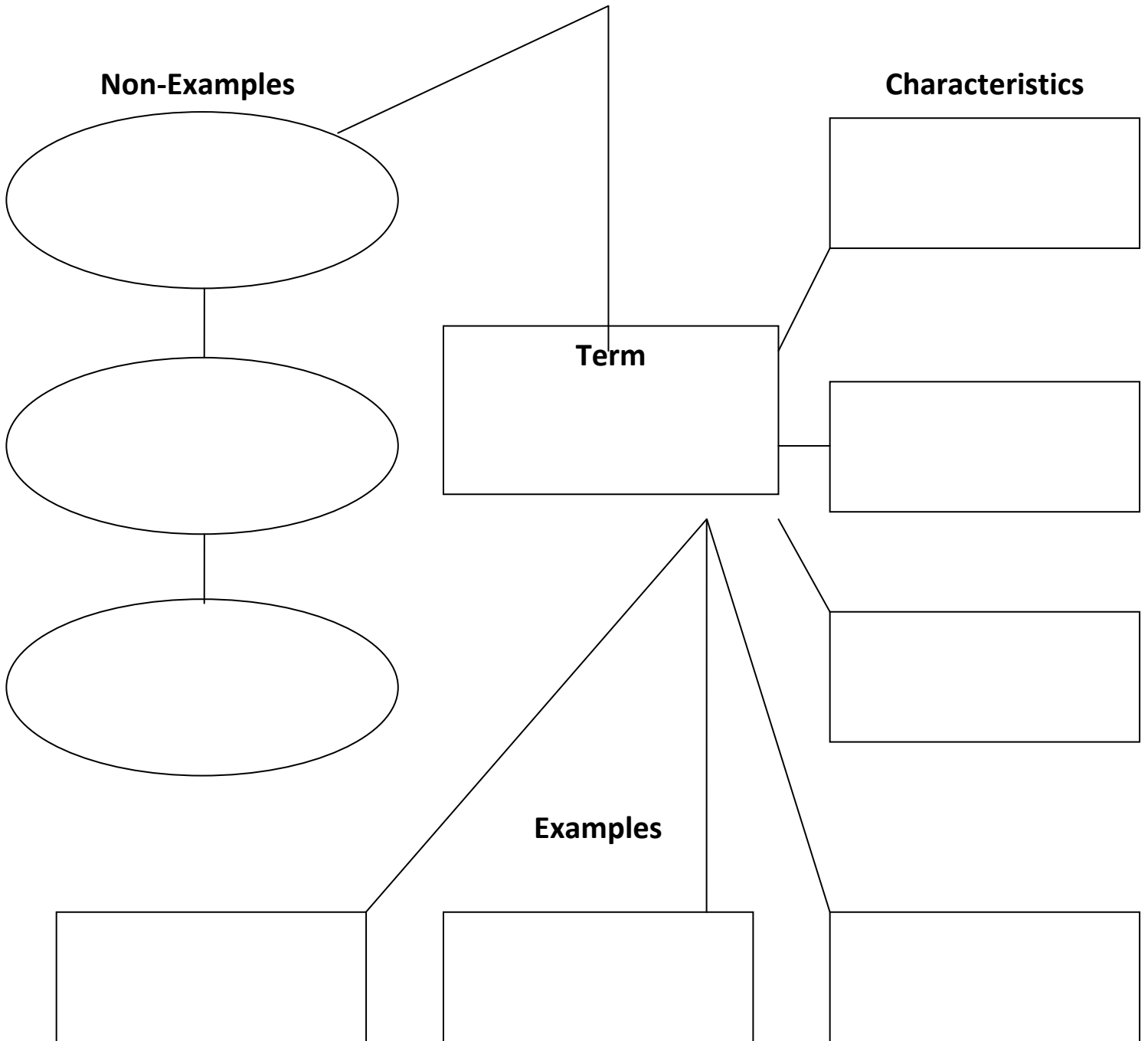
International recognition of French creativity in the arts, literature, and science formed an integral part of Louis XIV's strategy to dominate European culture. Recognizing that political power lay in cultural superiority, and assisted by his minister, Colbert (Controller General of the Finances, 1662-1683), Louis XIV (1643-1715) initiated an all-encompassing cultural program designed to glorify the monarchy in his person. Fueled by state patronage, this cultural initiative channeled the creative forces of French elite culture into academies, luxury goods, industries, technology, engineering projects, and imperial expansion.

State control of culture reached unprecedented heights under Louis XIV, the Sun King (*le Roi Soleil*). Newly created academies in the arts and sciences generated heroic representations of the king that reinforced the royal religion. Increasing censorship targeted "scandalous" texts (for example, pornography) and political writings incompatible with absolute monarchy. Systematic purchases of treasures from ancient and modern cultures the world over enhanced the regime's prestige. The need to reign supreme in cultural matters also spawned French Classicism, the crowning cultural achievement of France's golden age under Louis XIV. As the Sun King's reign passed into its twilight years, some judged the social stability and routine he had created as oppressive to the individual spirit. A "counter-cultural" revolution under his successors, Louis XV (1715-1774) and Louis XVI (1774-1793), unleashed Enlightenment ideas and values which tore away at the theatrical and courtly foundations that Richelieu and Louis XIV had given the state. The cultural vitality of the realm shifted decisively from the royal court at Versailles to Paris. The increased role of the press, of reports of scientific and commercial activities, of exploration and discoveries, as well as the weekly meetings of academies and salons energized literary, artistic, and artisan circles. The writer -- whether a novelist, a scientist, or a philosopher describing a new and better society -- became the guiding light of a culture that was enthusiastic about itself, eager for change, and increasingly beyond the control of royal censorship. In personal, cultural, and political identity, the writer evolved from a royal servant to an independent moral authority. The increasingly emancipated condition and subversive potential of authors reached their climax during the French Revolution (1789-1799) when the printed word played a mighty role in bringing down the *Ancien Régime*.

Concept Definition Map

CONCEPT: Monarchs and Monasteries- Knowledge and Power in Medieval France

Briefly Explain the Concept:



Monarchs and Monasteries: Knowledge and Power in Medieval France

(late 8th -- late 15th centuries)

By the mid-eighth century when the Carolingian family deposed the Merovingian dynasty, the king was more than a warlord, he was also a religious figure, the Christian leader of his subjects, the new chosen people. From the start, his dual role spawned a potent mix of religion, politics, and culture.

Carolingian kings actively supported the study of religious texts which prepared monks, the "soldiers of Christ," to lead their people to salvation. Their courts served as important centers for book collection, book production, and the dissemination of antique culture throughout the West. However, it was abbeys and monasteries that played the leading cultural role in the Carolingian kingdoms for it was in their *scriptoria* that manuscripts were produced and studied. Among the most famous were those at Saint-Denis, Corbie, and Cluny.

The monastery of Saint-Denis' wealth and connections with Italy made it one of the wellsprings of the Carolingian renaissance. It also became the royal abbey and royal mausoleum, guarding the regalia and the oriflamme, a crimson banner which accompanied the kings to battle. Monks at the monastery of Corbie not only collected and copied books but made their own contributions to the literature of theology, biography, and polemic. In the eighth century, Corbie's scribes helped perfect the clear script type known as the Carolingian minuscule. The abbey of Cluny played a critical role in the monastic reform movement begun in the tenth century, forming the hub of a network of European monasteries where prayer, viewed as the remedy for sinfulness, took on ever increasing importance.

During the twelfth and thirteenth centuries, French power, culture and authority began to pass from rural monastic centers to cities and the royal court. Paris became the artistic and commercial hub of the kingdom, as well as its administrative and judicial center. From the mid-thirteenth century through the sixteenth century, the "religion of royalty" summarized by the motto "one king, one faith" (*un roi, une foi*) reigned supreme in France. Royal religion was disseminated through ceremonies and symbols preserved in manuscripts and in the artifacts the kings commissioned.

Each royal ceremony was carefully staged and orchestrated to impress those who witnessed it. The central ritual of the monarchy was the installation ceremony at Rheims during which the king was anointed with holy oil believed to endow him with the ability to heal a variety of diseases. Other occasions, like royal marriages and ceremonies marking the king's entry into a city, reinforced his authority which was symbolized by his regalia: the ring, the spurs, the sword, the crown, the scepter, and the hand of justice. Early on, French kings understood that they could derive great power and prestige from the written word, particularly when it was embellished by magnificent illuminations. The potent impact of these images, symbols, and texts on the people of France is evidenced by the fury with which opponents of the monarchy and Catholicism--the Huguenots in the sixteenth century, the Revolutionaries in the eighteenth--sought to destroy them, as if they believed they could eradicate the power of church and monarch by eliminating the material traces and representations of their authority.

Monarchs and Monasteries: Knowledge and Power in Medieval France

(late 8th -- late 15th centuries)

What was the major role of the King?

By the mid-eighth century when the Carolingian family deposed the Merovingian dynasty, the king was more than a warlord, he was also a religious figure, the Christian leader of his subjects, the new chosen people. From the start, his dual role spawned a potent mix of religion, politics, and culture.

What were the courts most known for?

Carolingian kings actively supported the study of religious texts which prepared monks, the "soldiers of Christ," to lead their people to salvation. Their courts served as important centers for book collection, book production, and the dissemination of antique culture throughout the West. However, it was abbeys and monasteries that played the leading cultural role in the Carolingian kingdoms for it was in their *scriptoria* that manuscripts were produced and studied. Among the most famous were those at Saint-Denis, Corbie, and Cluny.

What impact did the monasteries and abbey play in society?

The monastery of Saint-Denis' wealth and connections with Italy made it one of the wellsprings of the Carolingian renaissance. It also became the royal abbey and royal mausoleum, guarding the regalia and the oriflamme, a crimson banner which accompanied the kings to battle. Monks at the monastery of Corbie not only collected and copied books but made their own contributions to the literature of theology, biography, and polemic. In the eighth century, Corbie's scribes helped perfect the clear script type known as the Carolingian minuscule. The abbey of Cluny played a critical role in the monastic reform movement begun in the tenth century, forming the hub of a network of European monasteries where prayer, viewed as the remedy for sinfulness, took on ever increasing importance.

How did French society change in the 12th and 13th centuries?

During the twelfth and thirteenth centuries, French power, culture and authority began to pass from rural monastic centers to cities and the royal court. Paris became the artistic and commercial hub of the kingdom, as well as its administrative and judicial center. From the mid-thirteenth century through the sixteenth century, the "religion of royalty" summarized by the motto "one king, one faith" (*un roi, une foi*) reigned supreme in France. Royal religion was disseminated through ceremonies and symbols preserved in manuscripts and in the artifacts the kings commissioned.

Describe the royal ceremony?

Each royal ceremony was carefully staged and orchestrated to impress those who witnessed it. The central ritual of the monarchy was the installation ceremony at Rheims during which the king was anointed with holy oil believed to endow him with the ability to heal a variety of diseases. Other occasions, like royal marriages and ceremonies marking the king's entry into a city, reinforced his authority which was symbolized by his regalia: the ring, the spurs, the sword, the crown, the scepter, and the hand of justice. Early on, French kings understood that they could derive great power and prestige from the written word, particularly when it was embellished by magnificent illuminations. The potent impact of these images, symbols, and texts on the people of France is evidenced by the fury with which opponents of the monarchy and Catholicism--the Huguenots in the sixteenth century, the Revolutionaries in the eighteenth--sought to destroy them, as if they believed they could eradicate the power of church and monarch by eliminating the material traces and representations of their authority.

Monarchs and Monasteries: Knowledge and Power in Medieval France

(late 8th -- late 15th centuries)

What was the major role of the King?

By the mid-eighth century when the Carolingian family deposed the Merovingian dynasty, the king was more than a warlord, he was also a religious figure, the Christian leader of his subjects, the new chosen people. From the start, his dual role spawned a potent mix of religion, politics, and culture.

What were the courts most known for?

Carolingian kings actively supported the study of religious texts which prepared monks, the "soldiers of Christ," to lead their people to salvation. Their courts served as important centers for book collection, book production, and the dissemination of antique culture throughout the West. However, it was abbeys and monasteries that played the leading cultural role in the Carolingian kingdoms for it was in their *scriptoria* that manuscripts were produced and studied. Among the most famous were those at Saint-Denis, Corbie, and Cluny.

How did the monasteries and abbey change in society?

The monastery of Saint-Denis' wealth and connections with Italy made it one of the wellsprings of the Carolingian renaissance. It also became the royal abbey and royal mausoleum, guarding the regalia and the oriflamme, a crimson banner which accompanied the kings to battle. Monks at the monastery of Corbie not only collected and copied books but made their own contributions to the literature of theology, biography, and polemic. In the eighth century, Corbie's scribes helped perfect the clear script type known as the Carolingian minuscule. The abbey of Cluny played a critical role in the monastic reform movement begun in the tenth century, forming the hub of a network of European monasteries where prayer, viewed as the remedy for sinfulness, took on ever increasing importance.

How did French society change in the 12th and 13th centuries?

During the twelfth and thirteenth centuries, French power, culture and authority began to pass from rural monastic centers to cities and the royal court. Paris became the artistic and commercial hub of the kingdom, as well as its administrative and judicial center. From the mid-thirteenth century through the sixteenth century, the "religion of royalty" summarized by the motto "one king, one faith" (*un roi, une foi*) reigned supreme in France. Royal religion was disseminated through ceremonies and symbols preserved in manuscripts and in the artifacts the kings commissioned.

Describe the royal ceremony?

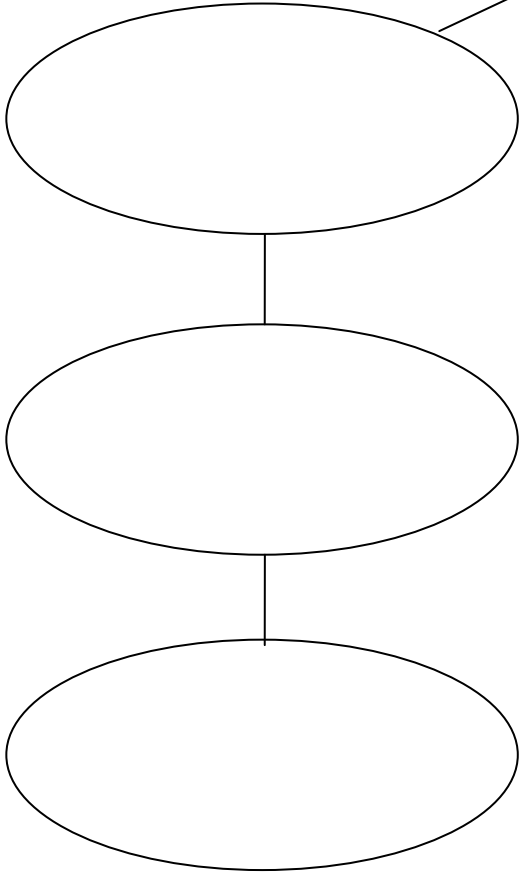
Each royal ceremony was carefully staged and orchestrated to impress those who witnessed it. The central ritual of the monarchy was the installation ceremony at Rheims during which the king was anointed with holy oil believed to endow him with the ability to heal a variety of diseases. Other occasions, like royal marriages and ceremonies marking the king's entry into a city, reinforced his authority which was symbolized by his regalia: the ring, the spurs, the sword, the crown, the scepter, and the hand of justice. Early on, French kings understood that they could derive great power and prestige from the written word, particularly when it was embellished by magnificent illuminations. The potent impact of these images, symbols, and texts on the people of France is evidenced by the fury with which opponents of the monarchy and Catholicism--the Huguenots in the sixteenth century, the Revolutionaries in the eighteenth--sought to destroy them, as if they believed they could eradicate the power of church and monarch by eliminating the material traces and representations of their authority.

Concept Definition Map

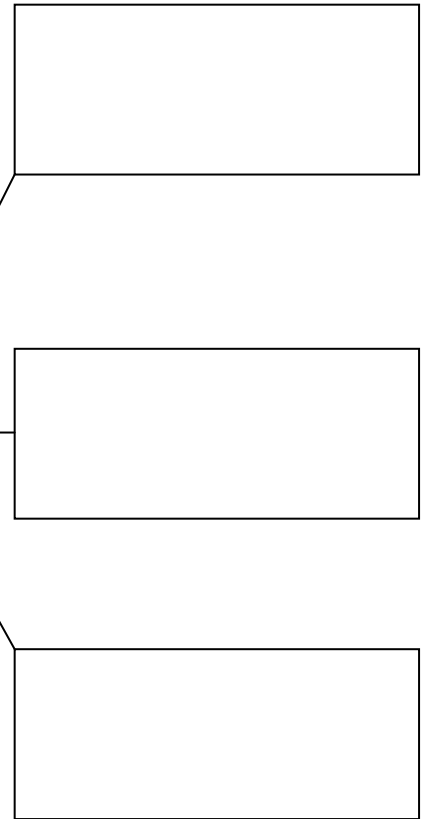
CONCEPT: From Empire to Democracy: The Independence of Culture (1799 to present)

Briefly Explain the Concept:

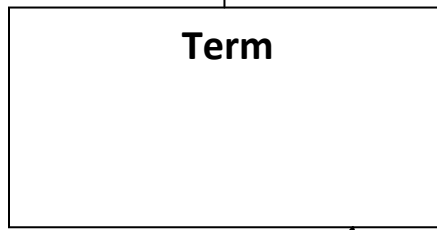
Non-Examples



Characteristics



Term



Examples



From Empire to Democracy: The Independence of Culture (1799 to present)

France and the United States are rightly considered the birth places of modern democracy. But while Americans have enjoyed the political and institutional stability of the "one and indivisible Republic" for over 200 years, the French since 1789 have experienced a succession of short-lived regimes: a *Directoire*, a consulate, two empires, two monarchies, and five republics, as well as the Vichy regime during World War II. In France, as one President of the Fifth Republic has noted, political crises tend to lead to institutional crises which threaten the regime itself. In such moments, the French have thrice heeded the call of charismatic and prestigious leaders (Napoleon I, Napoleon III, and Marshall Pétain) whose temperaments and politics paid short shrift to democracy. But twice they have turned to General Charles de Gaulle, who led the French Resistance against the Nazis and, in 1958, founded France's current regime, the Fifth Republic. To date, it has proven a robust, prosperous and stable democracy.

The United States has not faced the threat of military invasion since the early nineteenth century. France, on the other hand, was overrun by foreign armies in 1814-1815 and later fought three major wars on her soil over seventy-five years (the Franco-Prussian War of 1870 and the two World Wars). Nor have the French been spared civil strife, including revolutions (1830, 1848), civil wars (1871, 1940-45), bitter wars of decolonization in Indochina and Algeria after World War II, and paralyzing nationwide strikes in 1968.

Such cataclysms have inflicted incalculable human and material losses. But they have also provided an inviting canvas of events and ideas for the creative brush strokes of poets, playwrights, novelists, painters, caricaturists, and statesmen -- possible proof that the great artists of the modern era are motivated more by upheaval and injustice than by tranquil prosperity. The result: a remarkably rich and diverse culture, inspired by Enlightenment values and independent as never before from those who hold the reins of power.

Equally impressive has been the ultimate triumph of the revolutionary ideals of 1789: Liberty, Equality, Fraternity. That victory owes much to the French men and women who have defended freedom and democracy against domestic and foreign foes alike, often at the peril of their lives. Many of the items in this final section of *Creating French Culture* bear witness to their courage in the face of censorship and worse, and to their unwavering commitment to principles which Americans, too, have always cherished.

From Empire to Democracy: The Independence of Culture (1799 to present)

Describe the difference between the French and American democracy?

France and the United States are rightly considered the birth places of modern democracy. But while Americans have enjoyed the political and institutional stability of the "one and indivisible Republic" for over 200 years, the French since 1789 have experienced a succession of short-lived regimes: a *Directoire*, a consulate, two empires, two monarchies, and five republics, as well as the Vichy regime during World War II. In France, as one President of the Fifth Republic has noted, political crises tend to lead to institutional crises which threaten the regime itself. In such moments, the French have thrice heeded the call of charismatic and prestigious leaders (Napoleon I, Napoleon III, and Marshall Pétain) whose temperaments and politics paid short shrift to democracy. But twice they have turned to General Charles de Gaulle, who led the French Resistance against the Nazis and, in 1958, founded France's current regime, the Fifth Republic. To date, it has proven a robust, prosperous and stable democracy.

The United States has not faced the threat of military invasion since the early nineteenth century. France, on the other hand, was overrun by foreign armies in 1814-1815 and later fought three major wars on her soil over seventy-five years (the Franco-Prussian War of 1870 and the two World Wars). Nor have the French been spared civil strife, including revolutions (1830, 1848), civil wars (1871, 1940-45), bitter wars of decolonization in Indochina and Algeria after World War II, and paralyzing nationwide strikes in 1968.

Such cataclysms have inflicted incalculable human and material losses. But they have also provided an inviting canvas of events and ideas for the creative brush strokes of poets, playwrights, novelists, painters, caricaturists, and statesmen -- possible proof that the great artists of the modern era are motivated more by upheaval and injustice than by tranquil prosperity. The result: a remarkably rich and diverse culture, inspired by Enlightenment values and independent as never before from those who hold the reins of power.

Equally impressive has been the ultimate triumph of the revolutionary ideals of 1789: Liberty, Equality, Fraternity. That victory owes much to the French men and women who have defended freedom and democracy against domestic and foreign foes alike, often at the peril of their lives. Many of the items in this final section of *Creating French Culture* bear witness to their courage in the face of censorship and worse, and to their unwavering commitment to principles which Americans, too, have always cherished.

From Empire to Democracy: The Independence of Culture (1799 to present)

Describe the difference between the French and American democracy?

France and the United States are rightly considered the birth places of modern democracy. But while Americans have enjoyed the political and institutional stability of the "one and indivisible Republic" for over 200 years, the French since 1789 have experienced a succession of short-lived regimes: a *Directoire*, a consulate, two empires, two monarchies, and five republics, as well as the Vichy regime during World War II. In France, as one President of the Fifth Republic has noted, political crises tend to lead to institutional crises which threaten the regime itself. In such moments, the French have thrice heeded the call of charismatic and prestigious leaders (Napoleon I, Napoleon III, and Marshall Pétain) whose temperaments and politics paid short shrift to democracy. But twice they have turned to General Charles de Gaulle, who led the French Resistance against the Nazis and, in 1958, founded France's current regime, the Fifth Republic. To date, it has proven a robust, prosperous and stable democracy.

The United States has not faced the threat of military invasion since the early nineteenth century. France, on the other hand, was overrun by foreign armies in 1814-1815 and later fought three major wars on her soil over seventy-five years (the Franco-Prussian War of 1870 and the two World Wars). Nor have the French been spared civil strife, including revolutions (1830, 1848), civil wars (1871, 1940-45), bitter wars of decolonization in Indochina and Algeria after World War II, and paralyzing nationwide strikes in 1968.

Such cataclysms have inflicted incalculable human and material losses. But they have also provided an inviting canvas of events and ideas for the creative brush strokes of poets, playwrights, novelists, painters, caricaturists, and statesmen -- possible proof that the great artists of the modern era are motivated more by upheaval and injustice than by tranquil prosperity. The result: a remarkably rich and diverse culture, inspired by Enlightenment values and independent as never before from those who hold the reins of power.

Equally impressive has been the ultimate triumph of the revolutionary ideals of 1789: Liberty, Equality, Fraternity. That victory owes much to the French men and women who have defended freedom and democracy against domestic and foreign foes alike, often at the peril of their lives. Many of the items in this final section of *Creating French Culture* bear witness to their courage in the face of censorship and worse, and to their unwavering commitment to principles which Americans, too, have always cherished.

Path to Enlightenment Teaching Guide

The topic I am responsible for teaching is...

The main idea of my article is...

Facts, examples, details, and/or statistics that support the main idea are...

I think the five most important pieces of information that my “students” need to know are...

I believe this is the most important information because...

Path to Enlightenment Group Chart

Element of Enlightenment	Characteristics	Importance to the Society
<p>The Path to Royal Absolutism:</p> <p>The Renaissance and Early 17th Century</p>		
<p>Monarchs and Monasteries:</p> <p>Knowledge and Power in Medieval France</p>		
<p>The Rise and Fall of the Absolute Monarchy:</p> <p><i>Grand Siècle</i> and Enlightenment</p>		
<p>From Empire to Democracy:</p> <p>The Independence of Culture</p>		



IT'S YOUR TURN TO SEQUENCE

Identify the events and the date it occurred

--	--	--

--	--	--

--	--	--

--	--	--

The Glorious Revolution

<http://www.britannica.com/EBchecked/topic/547105/Glorious-Revolution>



Glorious Revolution, also called Revolution of 1688, or Bloodless Revolution, in English history, the events of 1688–89 that resulted in the deposition of James II and the accession of his daughter Mary II and her husband, William III, prince of Orange and stadholder of the Netherlands.

After the accession of James II in 1685, his overt Roman Catholicism alienated the majority of the population. In 1687 he issued a Declaration of Indulgence, suspending the penal laws against dissenters and recusants, and in April 1688 ordered that a second Declaration of Indulgence be read from every pulpit on two successive Sundays. William Sancroft, the archbishop of Canterbury, and six other bishops petitioned him against this and were prosecuted for seditious libel. Their acquittal almost coincided with the birth of a son to James's Roman Catholic queen, Mary of Modena (June). This event promised an indefinite continuance of his policy and brought discontent to a head. Seven eminent Englishmen, including one bishop and six prominent politicians of both Whig and Tory persuasions, wrote inviting William of Orange to come over with an army to redress the nation's grievances.

William was both James's nephew and his son-in-law, and, until the birth of James's son, his wife, Mary, was heir apparent. William's chief concern was to check the overgrowth of French power in Europe, and he welcomed England's aid. Thus, having been in close touch with the leading English malcontents for more than a year, he accepted their invitation. Landing at Brixham on Tor Bay (November 5), he advanced slowly on London, as support fell away from James II. James's daughter Anne and his best general, John Churchill, were among the deserters to William's camp; thereupon James fled to France.

William was now asked to carry on the government and summon a Parliament. When this Convention Parliament met (January 22, 1689), it agreed, after some debate, to treat James's flight as an abdication and to offer the Crown, with an accompanying Declaration of Right, to William and Mary jointly. Both gift and conditions were accepted. Thereupon the convention turned itself into a proper Parliament and large parts of the Declaration into a Bill of Rights. This bill gave the succession to Mary's sister, Anne, in default of issue to Mary; barred Roman Catholics from the throne; abolished the Crown's power to suspend laws; condemned the power of dispensing with laws "as it hath been exercised and used of late"; and declared a standing army illegal in time of peace.

The settlement marked a considerable triumph for Whig views. If no Roman Catholic could be king, then no kingship could be unconditional. The adoption of the exclusionist solution lent support to John Locke's contention that government was in the nature of a social contract between the king and his people represented in parliament. The revolution permanently established Parliament as the ruling power of England.

English Civil Wars

- 1. English Civil Wars**, also called Great Rebellion, (1642–51), fighting that took place in the British Isles between supporters of the monarchy of Charles I (and his son and successor, Charles II) and opposing groups in each of Charles’s kingdoms, including Parliamentarians in England, Covenanters in Scotland, and Confederates in Ireland. The civil wars are traditionally considered to have begun in England in August 1642, when Charles I raised an army against the wishes of Parliament, ostensibly to deal with a rebellion in Ireland. But the period of conflict actually began earlier in Scotland, with the Bishops’ Wars of 1639–40, and in Ireland, with the Ulster rebellion of 1641. Throughout the 1640s, war between king and Parliament ravaged England, but it also struck all of the kingdoms held by the House of Stuart—and, in addition to war between the various British and Irish dominions, there was civil war within each of the Stuart states. For this reason the English Civil Wars might more properly be called the British Civil Wars or the Wars of the Three Kingdoms. The wars finally ended in 1651 with the flight of Charles II to France and, with him, the hopes of the British monarchy.
- 2. Personal Rule and the seeds of rebellion (1629–40)** Compared to the chaos unleashed by the Thirty Years’ War (1618–48) on the European continent, the British Isles under Charles I enjoyed relative peace and economic prosperity during the 1630s. However, by the later 1630s, Charles’s regime had become unpopular across a broad front throughout his kingdoms. During the period of his so-called Personal Rule (1629–40), known by his enemies as the “Eleven Year Tyranny” because he had dissolved Parliament and ruled by decree, Charles had resorted to dubious fiscal expedients, most notably “ship money,” an annual levy for the reform of the navy that in 1635 was extended from English ports to inland towns. This inclusion of inland towns was construed as a new tax without parliamentary authorization. When combined with ecclesiastical reforms undertaken by Charles’s close adviser William Laud, the archbishop of Canterbury, and with the conspicuous role assumed in these reforms by Henrietta Maria, Charles’s Catholic queen, and her courtiers, many in England became alarmed. Nevertheless, despite grumblings, there is little doubt that had Charles managed to rule his other dominions as he controlled England, his peaceful reign might have been extended indefinitely. Scotland and Ireland proved his undoing. In 1633 Thomas Wentworth became lord deputy of Ireland and set out to govern that country without regard for any interest but that of the crown. His thorough policies aimed to make Ireland financially self-sufficient; to enforce religious conformity with the Church of England as defined by Laud, Wentworth’s close friend and ally; to “civilize” the Irish; and to extend royal control throughout Ireland by establishing British plantations and challenging Irish titles to land. Wentworth’s actions alienated both the Protestant and the Catholic ruling elites in Ireland. In much the same way, Charles’s willingness to tamper with Scottish land titles unnerved landowners there. However, it was Charles’s attempt in 1637 to introduce a modified version of the English Book of Common Prayer that provoked a wave of riots in Scotland, beginning at the Church of St. Giles in Edinburgh. A National Covenant calling for immediate withdrawal of the prayer book was speedily drawn up on Feb. 28, 1638. Despite its moderate tone and conservative format, the National Covenant was a radical manifesto against the Personal Rule of Charles I that justified a revolt against the interfering sovereign.
- 3. The Bishops’ Wars and the return of Parliament (1640–42)** The turn of events in Scotland horrified Charles, who determined to bring the rebellious Scots to heel. However, the Covenanters, as the Scottish rebels became known, quickly overwhelmed the poorly trained English army, forcing the king to sign a peace treaty at Berwick (June 18, 1639). Though the Covenanters had won the first Bishops’ War, Charles refused to concede victory and called an English parliament, seeing it as the only way to raise money quickly. Parliament assembled in April 1640, but it lasted only three weeks (and hence became known as the Short Parliament). The House of Commons was willing to vote the huge sums that the king needed to finance his war against the Scots, but not until their grievances—some dating back more than a decade—had been redressed. Furious, Charles precipitately dissolved the Short Parliament. As a

result, it was an untrained, ill-armed, and poorly paid force that trailed north to fight the Scots in the second Bishops' War. On Aug. 20, 1640, the Covenanters invaded England for the second time, and in a spectacular military campaign they took Newcastle following the Battle of Newburn (August 28). Demoralized and humiliated, the king had no alternative but to negotiate and, at the insistence of the Scots, to recall parliament. A new parliament (the Long Parliament), which no one dreamed would sit for the next 20 years, assembled at Westminster on Nov. 3, 1640, and immediately called for the impeachment of Wentworth, who by now was the Earl of Strafford. The lengthy trial at Westminster, ending with Strafford's execution on May 12, 1641, was orchestrated by Protestants and Catholics from Ireland, by Scottish Covenanters, and by the king's English opponents, especially the leader of Commons, John Pym—effectively highlighting the importance of the connections between all the Stuart kingdoms at this critical junction. To some extent, the removal of Strafford's draconian hand facilitated the outbreak in October 1641 of the Ulster uprising in Ireland. This rebellion derived, on the one hand, from long-term social, religious, and economic causes (namely tenurial insecurity, economic instability, indebtedness, and a desire to have the Roman Catholic Church restored to its pre-Reformation position) and, on the other hand, from short-term political factors that triggered the outbreak of violence. Inevitably, bloodshed and unnecessary cruelty accompanied the insurrection, which quickly engulfed the island and took the form of a popular rising, pitting Catholic natives against Protestant newcomers. The extent of the “massacre” of Protestants was exaggerated, especially in England where the wildest rumours were readily believed. Perhaps 4,000 settlers lost their lives—a tragedy to be sure, but a far cry from the figure of 154,000 the Irish government suggested had been butchered. Much more common was the plundering and pillaging of Protestant property and the theft of livestock. These human and material losses were replicated on the Catholic side as the Protestants retaliated. The Irish insurrection immediately precipitated a political crisis in England, as Charles and his Westminster Parliament argued over which of them should control the army to be raised to quell the Irish insurgents. Had Charles accepted the list of grievances presented to him by Parliament in the Grand Remonstrance of December 1641 and somehow reconciled their differences, the revolt in Ireland almost certainly would have been quashed with relative ease. Instead, Charles mobilized for war on his own, raising his standard at Nottingham in August 1642. The Wars of the Three Kingdoms had begun in earnest. This also marked the onset of the first English Civil War fought between forces loyal to Charles I and those who served Parliament. After a period of phony war late in 1642, the basic shape of the English Civil War was of Royalist advance in 1643 and then steady Parliamentary attrition and expansion.

- 4. The first English Civil War (1642–46)** The first major battle fought on English soil—the Battle of Edgehill (October 1642)—quickly demonstrated that a clear advantage was enjoyed by neither the Royalists (also known as the Cavaliers) nor the Parliamentarians (also known as the Roundheads for their short-cropped hair, in contrast to the long hair and wigs associated with the Cavaliers). Although recruiting, equipping, and supplying their armies initially proved problematic for both sides, by the end of 1642 each had armies of between 60,000 and 70,000 men in the field. However, sieges and skirmishes—rather than pitched battles—dominated the military landscape in England during the first Civil War, as local garrisons, determined to destroy the economic basis of their opponents while preserving their own resources, scrambled for territory. Charles, with his headquarters in Oxford, enjoyed support in the north and west of England, in Wales, and (after 1643) in Ireland. Parliament controlled the much wealthier areas in the south and east of England together with most of the key ports and, critically, London, the financial capital of the kingdom. In order to win the war, Charles needed to capture London, and this was something that he consistently failed to do. Yet Charles prevented the Parliamentarians from smashing his main field army. The result was an effective military stalemate until the triumph of the Roundheads at the Battle of Marston Moor (July 2, 1644). This decisive victory deprived the king of two field armies and, equally important, paved the way for the reform of the parliamentary armies with the creation of the New Model Army, completed in April 1645. Thus, by 1645 Parliament had created a centralized standing army, with central funding and central direction. The

New Model Army now moved against the Royalist forces. Their closely fought victory at the Battle of Naseby (June 14, 1645) proved the turning point in parliamentary fortunes and marked the beginning of a string of stunning successes—Langport (July 10), Rowton Heath (September 24), and Annan Moor (October 21)—that eventually forced the king to surrender to the Scots at Newark on May 5, 1646. It is doubtful whether Parliament could have won the first English Civil War without Scottish intervention. Royalist successes in England in the spring and early summer of 1643, combined with the prospect of aid from Ireland for the king, prompted the Scottish Covenanters to sign a political, military, and religious alliance—the Solemn League and Covenant (Sept. 25, 1643)—with the English Parliamentarians. Desperate to protect their revolution at home, the Covenanters insisted upon the establishment of Presbyterianism in England and in return agreed to send an army of 21,000 men to serve there. These troops played a critical role at Marston Moor, with the covenanting general, David Leslie, briefly replacing a wounded Oliver Cromwell in the midst of the action. For his part, Charles looked to Ireland for support. However, the Irish troops that finally arrived in Wales after a cease-fire was concluded with the confederates in September 1643 never equaled the Scottish presence, while the king's willingness to secure aid from Catholic Ireland sullied his reputation in England.

- 5. Conflicts in Scotland and Ireland** The presence of a large number of Scottish troops in England should not detract from the fact that Scots experienced their own domestic conflict after 1638. In Scotland loyalty to the Covenant, the king, and the House of Argyll resulted in a lengthy and, at times, bloody civil war that began in February 1639, when the Covenanters seized Inverness, and ended with the surrender of Dunnottar castle, near Aberdeen, in May 1652. Initially, the Scottish Royalists under the command of James Graham, earl of Montrose, won a string of victories at Tippermuir (Sept. 1, 1644), Aberdeen (September 13), Inverlochy (Feb. 2, 1645), Auldearn (May 9), Alford (July 2), and Kilsyth (August 15) before being decisively routed by the Covenanters at Philiphaugh (September 13). Like Scotland, Ireland fought its own civil war (also known as the Confederate Wars). Between 1642 and 1649, the Irish Confederates, with their capital at Kilkenny, directed the Catholic war effort, while James Butler, earl of Ormonde, commanded the king's Protestant armies. In September 1643, the two sides concluded a cease-fire, but they failed to negotiate a lasting political and religious settlement acceptable to all parties.
- 6. Second and third English Civil Wars (1648–51)** While the Scottish Covenanters had made a significant contribution to Parliament's victory in the first English Civil War, during the second (1648) and third English Civil Wars (1650–51) they supported the king. On Dec. 26, 1647, Charles signed an agreement—known as the Engagement—with a number of leading Covenanters. In return for the establishment of Presbyterianism in England for a period of three years, the Scots promised to join forces with the English Royalists and restore the king to his throne. Early in July 1648, a Scottish force invaded England, but the parliamentary army routed it at the Battle of Preston (August 17). The execution of Charles I in January 1649 merely served to galvanize Scottish (and Irish) support for the king's son, Charles II, who was crowned king of the Scots at Scone, near Perth, on Jan. 1, 1651. Ultimately, the defeat of a combined force of Irish Royalists and Confederates at the hands of English Parliamentarians after August 1649 prevented the Irishmen from serving alongside their Scottish and English allies in the third English Civil War. As it was, this war was largely fought on Scottish soil, Oliver Cromwell and his New Model Army having invaded Scotland in July 1650. Despite being routed at the Battle of Dunbar (Sept. 3, 1650), which Cromwell regarded as “one of the most signal mercies God hath done for England and His people,” the Scots managed to raise another army that made a spectacular dash into England. This wild attempt to capture London came to nothing. Cromwell's resounding victory at Worcester (Sept. 3, 1651) and Charles II's subsequent flight to France not only gave Cromwell control over England but also effectively ended the wars of—and the wars in—the three kingdoms.

7. **Cost and legacy** While it is notoriously difficult to determine the number of casualties in any war, it has been estimated that the conflict in England and Wales claimed about 85,000 lives in combat, with a further 127,000 noncombat deaths (including some 40,000 civilians). The fighting in Scotland and Ireland, where the populations were roughly a fifth of that of England, was more brutal still. As many as 15,000 civilians perished in Scotland, and a further 137,000 Irish civilians may well have died as a result of the wars there. In all nearly 200,000 people, or roughly 2.5 percent of the civilian population, lost their lives directly or indirectly as a result of the Wars of the Three Kingdoms during this decade, making the Civil Wars arguably the bloodiest conflict in the history of the British Isles. These were the last civil wars ever fought on English—but not Scottish or Irish—soil, and they have bequeathed a lasting legacy. Ever since this period, the peoples of the three kingdoms have had a profound distrust of standing armies, while ideas first mooted during the 1640s, particularly about religious toleration and limitations on power, have survived to this day.

<http://www.britannica.com/EBchecked/topic/187936/English-Civil-Wars>