



**AdusumilliGopalakrishnaiah& Sugarcane Growers
Siddhartha Degree College of Arts and Science**
Autonomous College :: Aided College of Govt. of AP
NAAC 'A' Grade College
Vuyyuru, Krishna (Dt).,Andhra Pradesh-521165

VALUE ADDED COURSE

TITLE: History of Revolutions

VAC CODE: HIS-HR-01

On 05-12-2022 to 30-01-2023

2022-23

Duration of the Course: 30DAYS

Organized By

Department of HISTORY



A.G. & S.G. Siddhartha Degree College of Arts & Science

Vuyyuru-521165, Krishna District, Andhra Pradesh

(Managed by: Siddhartha Academy of General & Technical Education, Vijayawada-10)

An Autonomous College in the Jurisdiction of Krishna University

Accredited by NAAC with "A" Grade

ISO 9001:2015 Certified Institution



DEPARTMENT OF HISTORY

2022-2023

Value Added Course

Title: History of Revolutions

Name of the Lecturer : T.Narasimha Rao

Class : I B.A.

Duration of the Course : 30 HOURS

VAC Code : HIS-HR-01

A.G. & S.G. Siddhartha Degree College of Arts & Science

Vuyyuru-521165, Krishna District, Andhra Pradesh

Value Added Course Student Enrolment Sheet

Class :I B.A

S. No	Roll No.	Name of the Student	Signature
1	2211001	Vankala Durga Prasad	V. Durga Prasad
2	2211002	Kodali Sree Lokesh	K. Sree Lokesh
3	2211003	Nalluri Ravali	N. Ravali
4	2211004	Bandela Sampath	B. Sampath
5	2211005	Landa Leela Manojkumar	L. Leela Manojkumar
6	2211006	Bandi Sivaleela	B. Sivaleela
7	2211007	Pandeti Naga Malleswari	P. Nagamalleswari
8	2211008	Vadapalli Harshavardhan	V. Harshavardhan
9	2211009	Maddu Akhil	M. Akhil
10	2211010	Gummadi Sukanya	G. Sukanya
11	2211011	Ampolu Bhargavi	A. Bhargavi
12	2211012	Gontupalli Chanakya Venkata Sai Ram	G. C. V. Sai
13	2211013	Mididodla Sireesha	M. Sireesha
14	2211014	Nerusu Gayatri	N. Gayatri
15	2211015	Veera Thirupathamma	V. Thirupathamma

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A.G. & S.G. Siddhartha Degree College of Arts & Science

Vuyyuru-521165, Krishna District, Andhra Pradesh

Value Added Course

Title: History of Revolutions

Objectives:

- 1. Comprehend the Causes of Revolutions:** To understand why revolutions occur, students should be able to identify the social, economic, political, and cultural factors that lead to revolutionary movements.
- 2. Analyze Revolutionary Ideologies:** Students should be able to analyze the ideologies and belief systems that often underpin revolutions. This includes understanding the role of political philosophies, such as liberalism, nationalism, socialism, and more.
- 3. Examine Key Revolutionary Figures and Movements:** Study important revolutionary figures and movements in depth, including their motivations, strategies, and contributions to the revolution.
- 4. Trace the Chronology of Revolutions:** Students should be able to construct a timeline of significant events during a revolution, identifying key turning points and their impact on the outcome.
- 5. Evaluate the Role of Social Movements and Mass Mobilization:** Understand the role of social movements, grassroots organizations, and mass mobilization in revolutionary processes. This includes the study of protests, uprisings, and the involvement of various societal groups.

Methodology :Teacher-Centeredmethod

Duration : 30 Hours

A.G. & S.G. Siddhartha Degree College of Arts & Science

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Value Added Course

Title: History of Revolutions

Date: 5-12-2022 to 30-1-2023

Date	Content	Module No.
5-12-22 to 10-12-22	Module 1: Introduction to Revolutions <ul style="list-style-type: none">• Defining Revolutions• Theoretical Approaches to Revolutions• The Role of Revolutions in Shaping History• Notable Historiographical Debates	I
12-12-22 to 23-12-22	Module 2: The Pre-Modern World <ul style="list-style-type: none">• Pre-modern revolutions, e.g., the English Civil War, Glorious Revolution, and the American Revolution• Causes and consequences of these revolutions• Key figures and ideologies	II
26-12-22 to 13-1-23	Module 3: The Age of Revolutions (Late 18th to Early 19th Century) <ul style="list-style-type: none">• The American Revolution• The French Revolution and its impact• Revolutions in Latin America• Analysis of Enlightenment ideas and their role	III
17-1-23 to 30-1-23	Module 4: Revolutions of the 19th Century <ul style="list-style-type: none">• The European Revolutions of 1848• The role of nationalism• Socialism and revolutionary movements• Analysis of industrialization's impact on revolutions	IV

Unit-I

In the fields of history and political science, a revolution is a radical change in the established order, usually the established government and social institutions. Typically, revolutions take the form of organized movements aimed at effecting change—economic change, technological change, political change, or social change. The people who start revolutions have determined the institutions currently in place in society have failed or no longer serve their intended purpose. Because the objective of revolutions is to upturn established order, the characteristics that define them reflect the circumstances of their birth.

Revolutions are born when the social climate in a country changes and the political system does not react in kind. People become discouraged by existing conditions, which alters their values and beliefs. Over the course of history, philosophers have held different views as to whether revolution is a natural occurrence in a changing society, or whether it indicates social decay. The Greek philosopher Aristotle linked revolution to a number of causes and conditions, but largely to the desire for equality and honor. Plato linked revolution to social decay. He believed that revolutions occur when institutions, such as the Church or the State, fail to instill in society a system of values and a code of ethics that prevent upheaval.

Throughout the Middle Ages, Europeans generally did what they could to prevent revolution and preserve the established order. The Church maintained the authority in medieval times, and it aimed to preserve stability in society at all costs. Sometime during the Renaissance, however, the concept of revolution began to change. People began to believe change was necessary for society to progress.

Between 1450 and 1750, philosophical and political ideas were changing rapidly throughout the world. The Renaissance, the Scientific Revolution, and the Protestant Reformation all took place during this time period, and people expanded their worldviews as they gained knowledge of new concepts and accepted new ideas. At this time in Europe, most countries had absolute monarchies, and people began to question the power of absolute governments. As their discontent grew, their questions turned to protests. A wave of revolutions took place in the 1700s, an era commonly known as the Age Enlightenment—revolutions in France, in Latin America, and in the

American colonies. In all these countries, the revolutions not only changed the political systems and replaced them with new ones, but they altered public belief and brought about sweeping changes in society as a whole.

The Pre-Modern World

Throughout history, human communities have become increasingly intertwined. Travelers, businessmen, priests, and pilgrims have traveled long distances for a variety of purposes since ancient times:

- For gaining knowledge
- To look out for more opportunities
- For religious and spiritual fulfillment
- To escape from ill-treatment

These individuals transported products, money values, talents, ideas, innovations, and even infections and sickness with them. In the early 3000 BC, bustling maritime commerce linked the Indus Valley civilization to modern-day West Asia. Cowries (the Hindi crowd or sea shells) were used as a form of currency all the way from the Maldives to China and East Africa for more than millennia. The long-term spread of disease-carrying germs may be traced as far back as the seventh century.

Pre-Modern World and Silk Road

In the pre-Modern era there are three things that will help us to understand the making of a global world is:

1. *Silk Route*
2. *Food Travels*
3. *Diseases and Trade*

Silk Routes Link the World

Silk route is defined as the route taken by traders to carry silk cargoes from china to the west. The Silk Routes are an excellent illustration of pre-modern trade across different areas of the world. The name silk road also refers to the prominence of westbound Chinese silk shipments over this route.

Important features of Silk Routes are,

- There are several more silk routes have been identified by the historian over land and by sea, knitting together vast regions of Asia which linked Asia with Europe and northern Africa, they are known to be existed since before the Christian era and thrived almost till the fifteenth century.
- Even Buddhist preachers, Christian missionaries, and Muslim preachers traveled along these routes. These routes proved to be a great source of trade and cultural links between distant parts of the world.
- This route connected Asia to the Mediterranean, passing through China, India, Persia, Arabia, Greece, and Italy. Due to a large amount of silk trading from the second century B.C. until the 14th century, A.D. was called as a **silk route**. This silk

route not only provide a link for importing and exporting goods but also became important for the export of art, literature, and philosophies between countries.

- Through these routes, they trade textiles and spices from India and Southeast in return for precious metals Gold, and silver which flowed from Europe to Asia.

Food Travels

- Food offers many examples of long-distance cultural exchange, Many traders and travelers introduce new crops to the market they travel to. In distant parts of the world, even ready foodstuffs might share common origins
 - For Example, spaghetti, and noodles. Noodles traveled west from china to become spaghetti or Arab traders took pasta to Sicily an island in Italy in the fifth century.
- Some of the trade foods like potatoes, soya, groundnuts, maize, tomatoes, sweet potatoes, etc these foods were unknown to our ancestors in India, five centuries ago. After Christopher Columbus found the enormous region that would later become the Americas, these cuisines were brought to Europe and Asia.
- After the introduction of potatoes in Europe, the poorer have begun to start eating better and live longer. Even the poorest peasants of Ireland depended upon potatoes. In the mid-1840s around 1 million people of Ireland have been starved to death when the Irish famine struck and many had migrated in search of work. This is also clear that the introduction of the new crop can lead to making a difference between death and life.

Conquest, Disease, and Trade

- In the sixteenth century, the pre-modern world shrank greatly after the European sailors found a sea route to Asia and also successfully crossed the western ocean to America. For centuries Indian ocean was the central trade point but after entry of Europeans helped to expand this trade towards Europe.
- After this discovery, America's vast lands and abundant crops and minerals began to transform trade and lives everywhere.
- Silver the precious metal found in Peru and Mexico has enhanced Europe's wealth and financed its trade with Asia. Many expeditions have started in search of **EL DORADO, the fabled city of gold in South America.**
- In the mid-sixteenth century, The Spanish and Portuguese were the first Europeans to conquer America. European conquest was done not because of their gun power. In fact, their superpower or super weapon was not a conventional military weapon at all. This conquest was possible through the deadly disease smallpox that they carried on their persons because of the low immunity of America's original inhabitants. It wiped out the whole community and proved to be a deadly killer even before reaching the European troops.
- Until the nineteenth century, there was food and hunger were common in Europe, and deadly diseases spread all over the city, therefore Europeans fled to America, and slaves captured in Africa were growing cotton and sugar for the European market.

- Until the 18th century, India and China were the richest countries and the main centers of world trade, but Indian colonization and China restricted overseas contacts as a result of these.

Unit-III

The age of revolution

During the decades of economic and social transformation, western Europe also experienced massive political change. The central event throughout much of the Continent was the French Revolution (1789–99) and its aftermath. This was followed by a concerted effort at political reaction and a renewed series of revolutions from 1820 through 1848.

Connections between political change and socioeconomic upheaval were real but complex. Economic grievances associated with early industrialization fed into later revolutions, particularly the outbursts in 1848, but the newest social classes were not prime bearers of the revolutionary message. Revolutions also resulted from new political ideas directed against the institutions and social arrangements of the preindustrial order. Their results facilitated further economic change, but this was not necessarily their intent. Political unrest must be seen as a discrete factor shaping a new Europe along with fundamental economic forces.

The French Revolution

Revolution exploded in France in the summer of 1789, after many decades of ideological ferment, political decline, and social unrest. Ideologically, thinkers of the Enlightenment urged that governments should promote the greatest good of all people, not the narrow interests of a particular elite. They were hostile to the political power of the Roman Catholic church as well as to the tax exemptions and landed power of the aristocracy. Their remedies were diverse, ranging from outright democracy to a more efficient monarchy, but they joined in insisting on greater religious and cultural freedom, some kind of parliamentary institution, and greater equality under the law. Enlightenment writings were widely disseminated, reaching many urban groups in France and elsewhere. The monarchy was in bad shape even aside from new attacks. Its finances were severely pressed, particularly after the wars of the mid-18th century and French involvement against Britain during the American Revolution. Efforts to reform the tax structure foundered against the opposition of the aristocracy. Finally, various groups in France were pressed by economic and social change. Aristocrats wanted new political rights against royal power. Middle-class people sought a political voice to match their commercial importance and a government more friendly to their interests. The peasant majority, pressed by population growth, sought access to the lands of the aristocracy and the church, an end to remaining manorial dues and services, and relief from taxation.

storming of the Bastille

These various discontents came to a head when King Louis XVI called the Estates-General in 1789 to consider new taxes. This body had not met since 1614, and its calling released all the pressures building during recent decades, exacerbated by economic hardships resulting from bad

harvests in 1787–88. Reform leaders, joined by some aristocrats and clergy, insisted that the Third Estate, representing elements of the urban middle class, be granted double the membership of the church and aristocratic estates and that the entire body of Estates-General vote as a unit—they insisted, in other words, on a new kind of parliament. The king yielded, and the new National Assembly began to plan a constitution. Riots in the summer of 1789 included a symbolic attack on the Bastille, a royal prison, and a series of risings in the countryside that forced repeal of the remnants of manorialism and a proclamation of equality under the laws. A Declaration of the Rights of Man and the Citizen trumpeted religious freedom and liberty of press and assembly, while reaffirming property rights. Church lands were seized, however, creating a rift between revolutionary and Roman Catholic sentiment. Guilds were outlawed (in 1791), as the revolution promoted middle-class beliefs in individual initiative and freedom for technological change. A 1791 constitution retained the monarchy but created a strong parliament, elected by about half of France's adult males—those with property.

This liberal phase of the French Revolution was followed, between 1792 and 1794, by a more radical period. Economic conditions deteriorated, prompting new urban riots. Roman Catholic and other groups rose in opposition to the revolution, resulting in forceful suppression and a corresponding growing insistence on loyalty to revolutionary principles. Monarchs in neighbouring countries—notably Britain, Austria, and Prussia—challenged the revolution and threatened invasion, which added foreign war to the unstable mix by 1792. Radical leaders, under the banners of the Jacobin party, took over the government, proclaiming a republic and executing the king and many other leaders of the old regime. Governmental centralization increased; the decimal system was introduced. Mass military conscription was organized for the first time in European history, with the argument that, now that the government belonged to the people, the people must serve it loyally. A new constitution proclaimed universal manhood suffrage, and reforms in education and other areas were widely discussed. The radical phase of the revolution brought increasing military success to revolutionary troops in effectively reorganized armies, which conquered parts of the Low Countries and Germany and carried revolutionary laws in their wake. The revolution was beginning to become a European phenomenon.

The Napoleonic era

greatest extent of Napoleon I's empire, 1812

Napoleon ruled for 15 years, closing out the quarter-century so dominated by the French Revolution. His own ambitions were to establish a solid dynasty within France and to create a French-dominated empire in Europe. To this end he moved steadily to consolidate his personal power, proclaiming himself emperor and sketching a new aristocracy. He was almost constantly at war, with Britain his most dogged opponent but Prussia and Austria also joining successive coalitions. Until 1812, his campaigns were usually successful. Although he frequently made errors in strategy—especially in the concentration of troops and the deployment of artillery—he was a master tactician, repeatedly snatching victory from initial defeat in the major battles. Napoleonic France directly annexed territories in the Low Countries and western Germany, applying revolutionary legislation in full. Satellite kingdoms were set up in other parts of Germany and Italy, in Spain, and in Poland. Only after 1810 did Napoleon clearly overreach

himself. His empire stirred enmity widely, and in conquered Spain an important guerrilla movement harassed his forces. Russia, briefly allied, turned hostile, and an 1812 invasion attempt failed miserably in the cold Russian winter. A new alliance formed among the other great powers in 1813. France fell to the invading forces of this coalition in 1814, and Napoleon was exiled. He returned dramatically, only to be defeated at Waterloo in 1815; his reign had finally ended.

Napoleon's regime produced three major accomplishments, aside from its many military episodes. First, it confirmed many revolutionary changes within France itself. Napoleon was a dictator, maintaining only a sham parliament and rigorously policing press and assembly. Though some key liberal principles were in fact ignored, equality under the law was for the most part enhanced through Napoleon's sweeping new law codes; hereditary privileges among adult males became a thing of the past. A strongly centralized government recruited bureaucrats according to their abilities. New educational institutions, under state control, provided access to bureaucratic and specialized technical training. Religious freedom survived, despite some conciliations of Roman Catholic opinion. Freedom of internal trade and encouragements to technical innovation allied the state with commercial growth. Sales of church land were confirmed, and rural France emerged as a nation of strongly independent peasant proprietors.

Napoleon's conquests cemented the spread of French revolutionary legislation to much of western Europe. The powers of the Roman Catholic church, guilds, and manorial aristocracy came under the gun. The old regime was dead in Belgium, western Germany, and northern Italy.

Finally, wider conquests permanently altered the European map. Napoleon's kingdoms consolidated scattered territories in Germany and Italy, and the welter of divided states was never restored. These developments, but also resentment at Napoleonic rule, sparked growing nationalism in these regions and also in Spain and Poland. Prussia and Russia, less touched by new ideologies, nevertheless introduced important political reforms as a means of strengthening the state to resist the Napoleonic war machine. Prussia expanded its school system and modified serfdom; it also began to recruit larger armies. Britain was less affected, protected by its powerful navy and an expanding industrial economy that ultimately helped wear Napoleon down; but, even in Britain, French revolutionary example spurred a new wave of democratic agitation.

In 1814–15 the victorious powers convened at the Congress of Vienna to try to put Europe back together, though there was no thought of literally restoring the world that had existed before 1789. Regional German and Italian states were confirmed as a buffer to any future French expansion. Prussia gained new territories in western Germany. Russia took over most of Poland (previously divided, in the late 18th century, until Napoleon's brief incursion). Britain acquired some former French, Spanish, and Dutch colonies (including South Africa). The Bourbon dynasty was restored to the French throne in the person of Louis XVIII, but revolutionary laws were not repealed, and a parliament, though based on very narrow suffrage, proclaimed a constitutional monarchy. The Treaty of Vienna disappointed nationalists, who had hoped for a new Germany and Italy, and it certainly daunted democrats and liberals. However, it was not reactionary, nor was it punitive as far as France was concerned. Overall, the treaty strove to

reestablish a balance of power in Europe and to emphasize a conservative political order tempered by concessions to new realities. The former was remarkably successful, preserving the peace for more than half a century, the latter effort less so.

The conservative reaction

Conservatism did dominate the European political agenda through the mid-1820s. Major governments, even in Britain, used police agents to ferret out agitators. The prestige of the Roman Catholic church soared in France and elsewhere. Europe's conservative leader was Prince von Metternich, chief minister of the Habsburg monarchy. Metternich realized the fragility of Habsburg rule, not only wedded to church and monarchy but also, as a polyglot combination of German, Hungarian, and Slavic peoples, vulnerable to any nationalist sentiment. He sedulously avoided significant change in his own lands and encouraged the international status quo as well. He sponsored congresses at several points through the early 1820s to discuss intervention against political unrest. He was particularly eager to promote conservatism in the German states and in Italy, where Austrian administration of northern provinces gave his regime a new stake.

Nevertheless, in 1820 revolutionary agitation broke out in fringe areas. Risings in several Italian states were put down. A rebellion in Spain was also suppressed, though only after several years, foreshadowing more than a century of recurrent political instability; the revolution also confirmed Spain's loss of most of its American colonies, which had first risen during the Napoleonic occupation. A Greek revolution against Ottoman control fared better, for Greek nationalists appealed to European sympathy for a Christian nation struggling against Muslim dominance. With French, British, and Russian backing, Greece finally won its independence in 1829.

Liberal agitation began to revive in Britain, France, and the Low Countries by the mid-1820s. Liberals wanted stronger parliaments and wider protection of individual rights. They also sought a vote for the propertied classes. They wanted commercial legislation that would favour business growth, which in Britain meant attacking Corn Law tariffs that protected landlord interests and kept food prices (and so wages) artificially high. Belgian liberals also had a nationalist grievance, for the Treaty of Vienna had placed their country under Dutch rule.

Liberal concerns fueled a new round of revolution in 1830, sparked by a new uprising in Paris. The French monarchy had tightened regulation of the press and of university professors, producing classic liberal issues. Artisans, eager for more political rights, also rose widely against economic hardship and the principles of the new commercial economy. This combination chased the Bourbon king, producing a new and slightly more liberal monarchy, an expanded middle-class voting system, and some transient protections for freedom of the press; the new regime also cut back the influence of the church. Revolution spread to some German and Italian states and also to Belgium, where after several years an independent nation with a liberal monarchy was proclaimed. Britain was spared outright revolution, but massive agitation forced a Reform Bill in 1832 that effectively enfranchised all middle-class males and set the framework for additional liberal legislation, including repeal of the Corn Laws and municipal government reform, during the next decade.

Europe was now divided between a liberal west and a conservative centre and east. Russia, indeed, seemed largely exempt from the political currents swirling in the rest of the continent, partly because of the absence of significant social and economic change. A revolt by some liberal-minded army officers in 1825 (the Decembrist revolt) was put down with ease, and a new tsar, Nicholas I, installed a more rigorous system of political police and censorship. Nationalist revolt in Poland, a part of the 1830 movement, was suppressed with great force. Russian diplomatic interests continued to follow largely traditional lines, with recurrent warfare with the Ottoman Empire in an effort to gain territory to the south. Only after 1850 did the Russian regime seriously rethink its adamantly conservative stance.

This pattern could not prevail elsewhere in Europe. Scandinavian governments moved toward increasing liberalism by expanding the power of parliaments, a development that was completed in the late 1840s; the Dutch monarchy did the same. Elsewhere, the next major step resulted once again from a series of revolutions in 1848, which proved to be western Europe's final revolutionary round.

The Revolutions of 1848

After adopting reforms in the 1830s and the early 1840s, Louis-Philippe of France rejected further change and thereby spurred new liberal agitation. Artisan concerns also had quickened, against their loss of status and shifts in work conditions following from rapid economic change; a major recession in 1846–47 added to popular unrest. Some socialist ideas spread among artisan leaders, who urged a regime in which workers could control their own small firms and labour in harmony and equality. A major propaganda campaign for wider suffrage and political reform brought police action in February 1848, which in turn prompted a classic street rising that chased the monarchy (never to return) and briefly established a republican regime based on universal manhood suffrage.

Revolt quickly spread to Austria, Prussia, Hungary, Bohemia, and various parts of Italy. These risings included most of the ingredients present in France, but also serious peasant grievances against manorial obligations and a strong nationalist current that sought national unification in Italy and Germany and Hungarian independence or Slavic autonomy in the Habsburg lands. New regimes were set up in many areas, while a national assembly convened in Frankfurt to discuss German unity.

The major rebellions were put down in 1849. Austrian revolutionaries were divided over nationalist issues, with German liberals opposed to minority nationalisms; this helped the Habsburg regime maintain control of its army and move against rebels in Bohemia, Italy, and Hungary (in the last case, aided by Russian troops). Parisian revolutionaries divided between those who sought only political change and artisans who wanted job protection and other gains from the state. In a bloody clash in June 1848, the artisans were put down and the republican regime moved steadily toward the right, ultimately electing a nephew of Napoleon I as president; he, in turn (true to family form), soon established a new empire, claiming the title Napoleon III. The Prussian monarch turned down a chance to head a liberal united Germany and instead used his army to chase the revolutionary governments, aided by divisions between liberals and working-class radicals (including the socialist Karl Marx, who had set up a newspaper in Cologne).

Despite the defeat of the revolutions, however, important changes resulted from the 1848 rising. Manorialism was permanently abolished throughout Germany and the Habsburg lands, giving peasants new rights. Democracy ruled in France, even under the new empire and despite considerable manipulation; universal manhood suffrage had been permanently installed. Prussia, again in conservative hands, nevertheless established a parliament, based on a limited vote, as a gesture to liberal opinion. The Habsburg monarchy installed a rationalized bureaucratic structure to replace localized landlord rule. A new generation of conservatives came to the fore—Metternich had been exiled by revolution—who were eager to compromise with and utilize new political forces rather than oppose them down the line. Finally, some new political currents had been sketched. Socialism, though wounded by the failure of the revolutions, was on Europe's political agenda, and some feminist agitation had surfaced in France and Germany. The stage was set for rapid political evolution after 1850, in a process that made literal revolution increasingly difficult.

The years between 1815 and 1850 had not seen major diplomatic activity on the part of most European powers, Russia excepted. Exhaustion after the Napoleonic Wars combined with a desire to use diplomacy as a weapon of internal politics. Britain continued to expand its colonial hold, most notably introducing more direct control over its empire in India. France and Britain, though still wary of each other, joined in resisting Russian gains in the Middle East. France also began to acquire new colonial holdings, notably by invading Algeria in 1829. Seeds were being planted for more rapid colonial expansion after mid-century, but the period remained, on the surface, rather quiet, in marked contrast to the ferment of revolution and reaction during the same decades.

The legacy of the French Revolution

To make the story of 19th-century culture start in the year of the French Revolution is at once convenient and accurate, even though nothing in history “starts” at a precise moment. For although the revolution itself had its beginnings in ideas and conditions preceding that date, it is clear that the events of 1789 brought together and crystallized a multitude of hopes, fears, and desires into something visible, potent, and irreversible. To say that in 1789 reform becomes revolt is to record a positive change, a genuine starting point. One who lived through the change, the duke de La Rochefoucauld-Liancourt, was even sharper in his vision when (as the story goes) he answered Louis XVI, who had asked whether the tumult outside was a revolt: “No, sire, it is a revolution.” In cultural history as in political, significance is properly said to reside in events; that is, in the acts of certain men or the appearance of certain works that not only embody the feelings of the hour but also prevent other acts or works from having importance or effect. To list some examples: the year 1790 saw the appearance of Goethe's *Faust, a Fragment*, of Burke's *Reflections on the Revolution in France*, of Blake's *Marriage of Heaven and Hell*, and of Kant's *Critique of Judgment*. In these works are found the Romanticist view of human destiny, of the state, of moral energy, and of aesthetics. The remainder of the decade goes on to show that it belongs to a new age; it gave the world Goya's “Caprichos” and the portrait of the Duchess de Alba, Beethoven's *Piano Sonata in C Minor (Pathétique)*, Hölderlin's *Hyperion*, the beginning of August Wilhelm von Schlegel and Ludwig Tieck's translation of Shakespeare into German, Schelling's *Nature Philosophy*, Herder's *Letters on the Progress of*

Mankind, Wordsworth and Coleridge's *Lyrical Ballads*, Schiller's *Wallenstein*, and Schleiermacher's *On Religion: Speeches to Its Cultured Despisers*. These are so many evidences of a new direction in thought and culture.

To say, then, that the cultural history of the later modern age—1789 to the present—begins with the French Revolution is to discuss that revolution's ideas rather than the details of its onward march during its first 10 years. These ideas are the recognition of individual rights, the sovereignty of the people, and the universal applicability of this pair of propositions. In politics the powerful combination of all three brings about a permanent state of affairs: "the revolution" as defined here has not yet stopped. It continues to move the minds of men, in the West and beyond. The revolution is "dynamic" because it does not simply change rulers or codes of law but also arouses a demand and a hope in every individual and every people. When the daily paper tells of another new nation born by breaking away, violently or not, from some other group, the revolutionary doctrine of the sovereignty of the people may be observed still at work after two centuries.

Cultural nationalism

The counterpart of this political idea in the 19th century is cultural nationalism. The phrase denotes the belief that each nation in Europe had from its earliest formation developed a culture of its own, with features as unique as its language, even though its language and culture might have near relatives over the frontier. Europe was thus seen as a bouquet of diverse flowers harmoniously bunched, rather than as a uniform upper-class civilization stretching from Paris to St. Petersburg, from London to Rome, and from Berlin to Lisbon—wherever "polite society" could be found, a society acknowledging the same artistic ideals, speaking French, and taking its lead from the French court and culture. In still other words, the revolutionary idea of the people as the source of power ended the idea of a cosmopolitan Europe.

The "uniform" conception presupposed a class or elite transcending boundaries; the "diverse" implied a number of distinct nations made up of citizens attached to their native soil and having an inborn and exclusive understanding of all that had been produced on it. In each nation it is the people as a whole, not just the educated class, that is deemed the creator and repository of culture; and that culture is not a conscious product fashioned by the court artists of the moment: it is the slow growth of centuries. This view of Europe explains one of the great intellectual forces of the postrevolutionary era—the passion for history. An emotion that may be called cultural populism replaced the devotion to a single horizontal, Europe-wide, and "sophisticated" civilization. These vertical national cultures were "popular" not only in their scope but also in their simplicity.

This new outlook, though propagated by the revolution, began as one of those subdued feelings mentioned earlier, as undercurrents beneath Enlightenment doctrine. In England and Germany especially, a taste developed for folk literature—the border ballads, the legends and love songs of the people, their dialects and superstitions. Educated gentlemen collected and published these materials; poets and storytellers imitated them. Horace Walpole in *The Castle of Otranto*, Macpherson in *Ossian*, Chatterton in his forgeries of early verse, and Goethe in his lyrics exploited this new vein of picturesque sentiment. A scholar such as Herder or a poet-dramatist such as Schiller drew lessons of moral, psychological, and philosophical import from

the wisdom found in the subculture of *das Volk*. The folk or people was not as yet very clearly defined, but the revolution would shortly take care of this omission.

In France, where the revolution occurred, the situation was somewhat different. There were no collectors of border ballads or exploiters of Gothic superstitions. France by 1789 had been for more than a century the cultural dictator of Europe, and it is clear that in England and Germany the search for native sources of art was stimulated by the desire to break the tyranny of the French language and literature. The rediscovery of Shakespeare, for example, was in part a move in the liberation from French classical tragedy and its rigid limitations of subject matter and form.

Simplicity and truth

Yet cultural nationalism was also the expression of a genuine desire for truth. This in turn implied the release of feelings that the confidence of the Enlightenment in the power of reason had tended to suppress. Two 18th-century figures tapped this fount of emotion, Samuel Richardson and Jean-Jacques Rousseau. The novels of Richardson, in which innocent girls are portrayed as withstanding the artful seductions of titled gentlemen, might be said to foreshadow in symbolic form the struggle between high cosmopolitan culture and the new popular simplicity. These novels were best-sellers in France, and Rousseau's *Nouvelle Héloïse* followed in their wake, as did the bourgeois dramas of Diderot, Beaumarchais's satirical comedies about the plebeian Figaro, and the peasant narratives of Restif de la Bretonne, to mention only the most striking exemplars of the new simplicity.

At the very centre of sophistication the simple life became a fad, the French court (including Marie-Antoinette) dressing up and playing at the rustic existence of milkmaids and shepherds. However silly the symptoms, the underlying passion was real. It was the periodic urge of complex civilizations to strip off the social mask and recover the happiness imagined as still dwelling among the humble. What was held up to admiration was honesty and sincerity, the strong and pure feelings of people unspoiled by court and city life. Literature therefore came to express an acute sensitivity to scenes of undeserved misfortune, of heroic self-sacrifice, of virtue unexpectedly rewarded—a sensitivity marked by tearfulness, actual or “literary.”

This surge of self-consciousness about sophisticated culture has often been confused with an idealization of primitive man and attributed to Rousseau. But contrary to common opinion, the so-called back-to-nature movement does not at all echo the noble-savage doctrine of the 17th century. Rousseau's attack on “civilization,” which evoked such a powerful response in the latent feelings of his contemporaries, goes with a characterization of the savage as stupid, coarse, and amoral. In Rousseau and his abettors, what is preached is the simple life. What nature and the natural really are remains to be found by trial and error—the fit methods and forms of religion, marriage, child rearing, hygiene, and daily work.

Populism

It is easy to see in these beliefs and sentiments (which often passed into sentimentality) additional materials for the populism that the revolution fostered. Revolution, to begin with, is also an urge to simplify. The revolutionary style was necessarily populist—Marat's newspaper was called *L'Ami du peuple* (“The Friend of the People”). The visible signs that a revolution had occurred included the wearing of natural hair instead of wigs and of common workmen's trousers instead of silk breeches, as well as the use of the title of *citoyen* instead of *Monsieur* or

any other term of rank. Now, equality coupled with sincerity and simplicity logically leads to fraternity, just as honest feeling coupled with devotion to the people leads to puritanism: a good and true citizen behaves like a moral man. He is, under the revolutionary principles, a responsible unit in the nation, a conscious particle of the will of the sovereign people, and as such his most compelling obligation is love of country—patriotism.

With this last word the circle of ideas making up the cultural ambient of the French Revolution might seem to be complete. However, in the effort to trace back and interweave the strands of feeling and opinion that make up populism, one must not overlook the first political axiom of revolutionary thought, which is the recognition of individual rights. Their source and extent is a subject for political theory. The recognition of the individual goes with the assertion that his freedom rests on natural law, a potent idea, as we know who have witnessed the vast extension of rights far beyond their first, political meaning. Here the concern is with their cultural role, which can be simply stated: individual rights generate individualism and magnify it. That *-ism* denotes both an attitude and a doctrine, which together amount to a passionate belief: every human being is an object of primary interest to himself and in himself; he is an end in himself, not a means to the welfare of class or state or to other group purposes. Further, the truly valuable part of each individual is his uniqueness, which he is entitled to develop to the utmost, free of oppression from the government or from his neighbours. That is why the state guarantees the citizen rights as against itself and other citizens. Again, this power accrues to him for himself because he is inherently important—not because he is son or father, peasant or overlord, member of a clan or a guild.

These ideas shift the emphasis of several thousand years of social beliefs and let loose innumerable consequences. Individualism lowers the value of tradition and puts a premium on originality; it leads to the now familiar “cult of the new”—in art, manners, technology, and social and political organization. True, the individual soul had long been held unique and precious by Christian theology, but Christian society had not extended the doctrine to every man’s mundane comings and goings. Nor were his practical rights and powers attached to him as a man but, rather, to his status. Now the human being as such was being officially considered self-contained and self-propelling; it was a new regime and its name was liberty.

Nature of the changes

The contents and implications of these powerful words—liberty, equality, and fraternity, individualism and populism, simplicity and naturalness—enable us to delineate the cultural situation of Europe at the dawn of the era under review. Yet these continuing ideas necessarily modified each other and in different times and countries were subject to still other influences.

For example, the active phase of the revolution in France—say, 1789 to 1804—was influenced by the classical education of most of its public men. They had been brought up on Roman history and the tales of Plutarch’s republican heroes, so that when catapulted into a republic of their own making, the symbols and myths of Rome were often their most natural means of expression. The eloquence of the successive national assemblies is full of Roman allusions. Later, when General Bonaparte let it be seen that he meant to rule France, he was denounced in the Chamber as a Caesar; when he succeeded, he took care to make himself

consul (a title of the ancient Roman Republic), flanked by two other consuls of lesser rank. The title was meant to show that no Caesar was in prospect.

In the fine arts this Roman symbolism facilitated a thorough change of taste and technique. The former “grand style” of painting had been derived from royal and aristocratic elegance, and its allusions to the ancient Classical past were gentle and distant, architectural and mythological. Now, under the leadership of the painter David, the great dramatic scenes of ancient history were portrayed in sharp, uncompromising outlines that struck the beholder as the utmost realism of the day.

Jacques-Louis David: Oath of the Horatii

In David’s *Death of Socrates* and *Oath of the Horatii* civic and military courage are the respective subjects; in his pencil sketches of the victims of the Terror as they were led to execution, reportorial realism dominates; and, in his designs for the setting of huge popular festivals, David, in collaboration with the musicians Méhul and Grétry, provided the first examples of an art in scale with the new populism: the courtly taste for intimate elegance and subtle manners gave way to the more striking, less polished large-scale feelings of a proud nation.

It must be added, however, that except for a few canvases and a few tunes (including the “Marseillaise”) the quality of French Revolutionary art was not on a par with its aspirations. Literature in particular showed the limitations under which revolutionary artists must work: political doctrine takes precedence over truth, and the broad effects required to move the masses encourage banality. There is no French poetry in this period except the odes of Chénier, whom the revolution promptly guillotined, as it did France’s greatest scientist, Lavoisier. The French stage was flourishing but not with plays that can still be read. The revolutionary playwrights only increased the dose of sentiment and melodrama that had characterized plays at the close of the old regime. The aim was to hold up priests and kings to execration and to portray examples of superhuman courage and virtue. Modern operagoers who know the plot of Beethoven’s *Fidelio* can judge from that sample what the French theatre of the revolutionary years thrived on. Others can imagine for themselves Molière’s *Misanthrope* rewritten so as to make Alceste a pure patriot and hero, undermined by the intrigues of the vile courtier Philinte.

It may seem odd that once the revolution was under way there should be such persistent indignation and protest against courtiers, priests, and kings and such fulsome homage paid to virtue and patriotism. What accounts for it is the difficulty of transforming culture overnight. People have to be persuaded out of old habits—and must keep on persuading themselves. Even politically, the revolution proceeded by phases and experienced regressions. Manners and customs themselves did not change uniformly, as one can see from portraits of Robespierre at the height of his power wearing a short wig and knee breeches, republican and Rousseauist though he was.

Unit -IV

- After the **Congress of Vienna**, liberal and nationalist ideas spread easily in the new European context. Uprisings were common, especially where there were also socioeconomic problems.
- The nineteenth century was the century of **industrialization, modernization, demographic explosion, new means of transportation and communication as well as of great transformations in other spheres.**
- It was the century of grandiose changes that the world had never seen before: **growing literacy, rapid urbanization, changes in political institutions, the rise of national identity, the rise of culture, fantastic discoveries in science, and a powerful change of lifestyles.** Such tremendous transformations naturally led to drastic social changes.

Revolutions of 1820's

- The **first in the series** of these revolutions took place in 1820 in **Spain**. In 1812 a liberal constitution had been agreed (The Cádiz Constitution), but after the **Congress of Vienna, King Ferdinand VII** ignored the Constitution. In 1820 there was a military uprising led by General Riego to restore the liberal ideas, and Ferdinand was obliged to accept the constitution. In 1823 the **Congress of Verona** sent French soldiers – ‘100,000 Sons of Saint Louis’, to restore Ferdinand’s authority, and defeat the rebels.
- Nevertheless, these liberal ideas spread quickly to **Portugal, Two Sicilies, Sardinia**, and to some **German states**, but in all these places the revolts were crushed by the army.
- In 1821, A **Greek revolution against Ottoman control** fared better, for Greek nationalists appealed to European sympathy **for a Christian nation struggling against Muslim dominance.** With French, British, and Russian backing, Greece finally won its independence in 1829. and **by 1832 Greece was recognised as a sovereign nation.**
- **Liberal agitation** began to revive in **Britain, France, and the Low Countries** by the **mid-1820s**. Liberals wanted **stronger parliaments** and wider protection of individual rights. They also sought a vote for the propertied classes. They wanted **commercial legislation** that would favour business growth, which in Britain meant attacking **Corn Law tariffs** that protected landlord interests and **kept food prices (and so wages) artificially high.**

Belgian liberals also had a nationalist grievance, for the **Treaty of Vienna** had placed their country under **Dutch rule**.

Revolutions of 1830's

- **Liberal concerns fueled a new round of revolution in 1830, sparked by a new uprising in Paris.** Called the '**July Revolution**', it deposed the ultraconservative Bourbon King Charles X and replaced him with a more liberal oriented king, **LouisPhillippe I**. Charles, who favoured absolutism, had tried to return to the Ancient Régime but the upper bourgeoisie and many influential liberals opposed him, encouraging the people to rise up against him. France became a constitutional monarchy.
- **Belgium:** The Kingdom of the Netherlands, established after the **Congress of Vienna**, included a southern part (now Belgium) which was Catholic and mainly Frenchspeaking. The north (now Holland) was Dutchspeaking and Protestant (Calvinist). In 1830 a rebellion began in **Brussels** which finally resulted in **Belgian independence (1831)**, with a new king, **Leopold Ist**, and a **liberal regime**.
- After the revolutions of **1820 and 1830, liberal governments spread throughout Europe**. Only Central Europe, the German and Italian states (except Savoy), and the empires of Russia, Austria and Turkey remained absolutist.
- **Europe** was now divided between a **liberal west and a conservative centre and east**. **Russia**, indeed, seemed largely **exempt** from the political currents swirling in the rest of the continent, partly because of the absence of significant social and economic change. A revolt by some liberal-minded army officers in 1825 (the **Decembrist revolt**) was put down with ease, and a new **tsar, Nicholas I**, installed a more rigorous system of political police and censorship. Nationalist revolt in Poland, a part of the 1830 movement, was suppressed with great force. Russian diplomatic interests continued to follow largely traditional lines, with recurrent warfare with the **Ottoman Empire** in an effort to gain territory to the south. Only after 1850 did the Russian regime seriously rethink its adamantly conservative stance.
- This pattern could not **prevail** elsewhere in Europe. **Scandinavian** governments moved toward increasing **liberalism by expanding the power of parliaments**, a development that was completed in the late 1840s; the **Dutch monarchy did the same**. Elsewhere, the **next major step** resulted once again from a series of **revolutions in 1848**, which proved to be western **Europe's final revolutionary round**.

Revolutions of 1848

- **1848** was a special year in European history because of a general outbreak of revolutions and uprisings. Historians call this year “**The Spring of Nations**”. Added to the factors of the previous revolutions, we could argue the following causes:
- Some of the previous revolutions began to take effect – for example **in France**.
- In the countries where **absolutism was still strong**, the bourgeoisie rose up against it. But in the countries that already had a **constitutional monarchy**, the radical politicians, usually **proletarian**, (called **democrats**), were looking for greater changes in their parliamentary governments (**for example, universal suffrage**).
- **Technological changes** were taking place in society through industrialisation, creating a new class, the proletariat.
- Technological changes were also responsible for a wider press, helping to spread ideas more quickly to a wider range of people in society.
- **Nationalism** was becoming stronger.
- **Socialism** appeared, growing more rapidly after **Marx and Engels** published the **Communist Manifesto** in **1848**.
- Another factor was the **crop failures in 1846** in Europe. The resulting economic crisis caused discontent among the peasants, and also in the new working classes.
- The **revolutions of 1848 took place** in most of the Western and Central European countries (**France, Austrian Empire, Kingdom of Hungary, Denmark, Sweden, Switzerland, Poland, Belgium, Ireland, some German states like Prussia, Saxony, Venice-Lombardy...**) and also parts of South America such as Brazil. Some of these uprisings had also nationalist components as in the **Italian and German territories**.
- **Important changes resulted from the 1848 rising**, which are mentioned in the following:
 - **Manorialism** was permanently **abolished** throughout **Germany** and the **Habsburg lands**, giving **peasants new rights**.
 - **Democracy** ruled in France, even under the new empire and despite considerable manipulation; **universal manhood suffrage had been permanently installed**.

- **Prussia**, again in **conservative hands**, nevertheless established a parliament, based on a limited vote, as a gesture to liberal opinion.
- The **Habsburg monarchy** installed a rationalized **bureaucratic structure** to replace **localized landlord rule**.
- Some **feminist agitation** had surfaced in **France and Germany**. The stage was set for rapid political evolution after 1850, in a process that made literal revolution increasingly difficult.

2211008

V. Harsha Vardhan

Value Added Course
Title: History of Revolutions

19
20

Test Exercise:

1. Which civilisation is the oldest in the world?

[B]

- A. Egyptian Civilization
- B. Mesopotamian Civilization
- C. Chinese Civilization
- D. Indus Valley Civilization

2. Egypt is also called what?

[A]

- A. Gift of Nile
- B. Gift of the World
- C. Gift of Sun
- D. Gift of Sphinx

3. The potter's wheel was first used in this civilisation.

[D]

- A. Harappan Civilization
- B. Chinese Civilization
- C. Indus Valley Civilization
- D. Mesopotamian Civilization

4. The first Olympic Games were held in?

[A]

- A. 776 BC
- B. 745 BC
- C. 779 BC
- D. 749 BC

5. Who is known as the father of History?

[C]

- A. Sophocles
- B. Homer
- C. Herodotus
- D. Aristophanes

6. The 'Age of Renaissance' started in the century?

[A]

- A. 16th Century
- B. 15th Century
- C. 14th Century
- D. 19th Century

7. When did the Reformation movement start?

[D]

- A. 1516

- B. 1518
- C. 1519
- D. 1517

8. What was the Reformation movement?

- A. It was a revolt against King Henry VIII.
- B. It was the rise of the Church's control over Rome.
- C. It was a revolt against the Pope and the letter of Indulgence.
- D. A movement to reform and rebirthing the art and literature of the 16th century.

{A} X

9. The Industrial Revolution started in?

- A. 1760
- B. 1764
- C. 1761
- D. 1762

{A}

10. Where did the Industrial Revolution first start?

- A. Great Britain.
- B. France.
- C. Rome.
- D. America.

{A}

11. Which year did Christopher Columbus discover America?

- A. 1490
- B. 1492
- C. 1491
- D. 1494

{B}

12. What is the Magna Carta or the Great Charter of 1215?

- A. It was the Charter to increase the power of the king.
- B. Foundation of ending the tax system in England.
- C. The foundation of Rights and Liberties of English people.
- D. It was the setting stone for the king to rule over the Pope.

{C}

13. The Reformation Movement was started by whom?

- A. King Henry VIII.
- B. Martin Luther.
- C. John Calvin.
- D. William Tyndale.

{B}

14. The American war of Independence was fought from ____ to ____.

- A. 1775 – 1784
- B. 1777 – 1783
- C. 1775 – 1783
- D. 1770 – 1780

{C}

15. What is the idea behind the Boston Tea Party?

{A}

- A. Protest against the tax imposed on tea.
- B. Protest against the British rulers in the American colonies.
- C. Protest against the ending of the taxation imposed by the Britishers.
- D. Protest against the difficult conditions of tea plantation workers.

16. When did Americans gain independence?

{D}

- A. 4th July 1773
- B. 4th July 1774
- C. 4th July 1771
- D. 4th July 1775

17. What is the duration of the French Revolution?

{B}

- A. 1788 – 1792
- B. 1789 – 1799
- C. 1789 – 1799
- D. 1781 – 1790

18. What was the slogan for the French Revolution?

{A}

- A. Liberty, Equality, Fraternity.
- B. Liberty, Equality, Reform.
- C. Liberty, Revolution, Equality.
- D. Revolution, Reform, Fraternity.

19. The Thirty Years' war was fought from _____ to _____.

{A}

- A. 1618 – 1648.
- B. 1620 – 1640.
- C. 1629 – 1649.
- D. 1619 – 1649.

20. Whose reign was the king during the French Revolution?

{A}

- A. Louis XVI.
- B. Louis XV.
- C. Napoleon.
- D. Louis XIV.

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Vuyyuru-521165, Krishna District, Andhra Pradesh

2211015

V. The^osupathamma

Value Added Course

Title: History of Revolutions

18
20

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KEY:

- 1. Answer. B – Mesopotamian Civilization.**
- 2. Answer. A – Gift of Nile.**
- 3. Answer. D – Mesopotamian Civilization.**
- 4. Answer. A – 776 BC.**
- 5. Answer. C – Herodotus.**
- 6. Answer. A – 16th Century**
- 7. Answer. D – 1517**
- 8. Answer. C – It was a revolt against the Pope and the letter of Indulgence.**
- 9. Answer. A – 1760**
- 10. Answer. A – Great Britain.**
- 11. Answer. B – 1492**
- 12. Answer. C – Foundation of Rights and Liberties of English People.**
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- 14. Answer. C. 1775 – 1783.**
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- 18. Answer. A. Liberty, Equality, Fraternity.**
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- 20. Answer. A. Louis XVI.**

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Department of HISTORY


Value Added Course Title: History of Revolutions

Marks List

Class: I B.A

S. No	Roll No.	Name of the Student	Marks
1	2211001	Vankala Durga Prasad	17
2	2211002	Kodali Sree Lokesh	18
3	2211003	Nalluri Ravali	16
4	2211004	Bandela Sampath	17
5	2211005	Landa Leela Manojkumar	18
6	2211006	Bandi Sivaleela	16
7	2211007	Pandeti Naga Malleswari	17
8	2211008	Vadapalli Harshavardhan	19
9	2211009	Maddu Akhil	15
10	2211010	Gummadi Sukanya	15
11	2211011	Ampolu Bhargavi	17
12	2211012	Gontupalli Chanakya Venkata Sai Ram	15
13	2211013	Mididodla Sireesha	18
14	2211014	Nerusu Gayatri	17
15	2211015	Veerla Thirupathamma	18


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V. Harsha Vardhan

Department of HISTORY

Value Added Course

Title: History of revolutions

Feed Back Form

1. Is the programme interested to you (Yes/No)
2. Have you attended all the session (Yes/No)
3. Is the content of the program is adequate (Yes/No)
4. Have the teacher covered the entire syllabus? (Yes/No)
5. Is the number of hours adequate? (Yes/No)
6. Do you have any suggestions for enhancing or reducing the number of weeks designed for the program? (Yes/No)
7. On the whole, is the program useful in terms of enriching your knowledge? (Yes/No)
8. Do you have any suggestions on the program? (Yes/No)

T. Narasimha Reddy

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V. Theerapathamma

Department of HISTORY

Value Added Course

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Feed Back Form

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| 1. Is the programme interested to you | (Yes/No) |
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Value Added Course - Attendance Register

Class / Section: I B.A

Year : 2022-23

Department : Historyn Paper: History of revolutions

Lecturer: T. Narasimha Rao

²
 5/12/22 6/12 7/12 8/12 9/12 12/12 13/12 14/12 15/12 16/12 19/12 20/12 21/12 22/12 27/12

Sl.No	Roll No	Student Name	Category																Total	
				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15		
1	2211001	V. Durga prasad	Be-D	P	P	P	P	A	A	P	P	P	P	P	P	P	P	P	P	13
2	2211002	K. Sree Lokesh	SE	P	P	A	P	P	P	P	P	A	P	P	P	P	A	P	P	12
3	2211003	N. Ravali	SC	P	P	P	P	A	P	P	P	P	P	P	P	P	P	P	P	14
4	2211004	B. Sampath	SC	P	P	P	P	P	A	A	P	P	P	P	P	P	P	P	P	13
5	2211005	L. Leela Manoj kumar	BC-D	P	P	P	P	P	P	P	P	A	A	P	P	P	P	A	P	12
6	2211006	B. Siva Leela	SC	P	P	P	P	P	P	P	P	P	A	P	P	P	P	P	P	14
7	2211007	P. Naga Malleswari	SC	P	P	P	A	A	P	P	P	P	P	P	P	P	P	P	P	13
8	2211008	V. Harsha Vardhan	SC	P	P	P	P	P	P	P	A	P	P	A	P	A	P	P	P	12
9	2211009	M. Akhil	SC	P	P	P	P	P	A	A	P	P	A	P	P	A	P	P	P	11
10	2211010	G. Sukanya	SC	P	P	P	P	A	P	P	P	A	P	P	P	P	P	P	P	13
11	2211011	A. Bhargavi	BC-A	P	P	A	P	P	P	A	P	P	P	A	P	P	P	P	P	12
12	211012	G. chankya Venkata Sai Ram	SC	P	P	P	P	A	P	P	P	P	A	P	P	A	A	P	P	11
13	2211013	M. Sireesha	BC-B	P	P	P	P	P	A	P	P	P	P	P	P	P	P	P	P	14
14	2211014	Nerusu. Gayatri	BC-D	P	P	A	P	P	P	P	A	P	P	P	P	P	P	P	P	13
15	2211015	V. Thirupathamma	BC-D	P	P	P	P	A	P	P	P	P	A	P	P	P	A	P	P	12

T. Narasimha Rao

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A.G. & S.G. Siddhartha Degree College of Arts & Science

Vuyyuru-521165, Krishna District, Andhra Pradesh

Value Added Course - Attendance Register

Class / Section: I B.A

Year : 2022-23

Department : History

Paper: History of revolutions, Lecturer: T. Narasimha Rao

Sl.No	Roll No	Student Name	Category	Date																	Total
				16	17	18	19	20	21	22	23	24	25	26	27	28	29	30			
1	2211001	V. Durga prasad	BC-D	P	P	A	P	P	P	A	P	P	P	P	P	P	P	P	13		
2	2211002	K. Sree Lokesh	SC	P	P	P	P	A	P	P	A	P	P	A	P	P	P	P	12		
3	2211003	N. Ravali	SC	P	P	A	P	P	P	P	P	P	P	P	P	P	P	P	14		
4	2211004	B. Sampath	SC	P	P	A	P	P	A	P	P	A	P	P	P	A	P	P	11		
5	2211005	L. Leela Manoj Kumar	BC-D	P	P	P	P	A	P	P	P	A	P	P	P	P	P	P	13		
6	2211006	B. Siva Leela	SC	P	P	P	A	P	P	P	P	P	P	P	P	P	P	P	14		
7	2211007	P. Naga Malleswari	SC	P	P	P	P	P	A	A	P	P	A	P	P	P	P	P	12		
8	2211008	V. Harsha Varadhan	SC	P	P	P	P	P	P	P	A	A	P	P	A	P	A	P	11		
9	2211009	M. Akhil	SC	P	P	A	A	P	P	P	A	P	P	P	P	P	P	P	12		
10	2211010	G. Sukanya	SC	P	A	A	A	P	P	P	P	A	A	P	P	P	P	P	10		
11	2211011	G. Chankya Venkata Sai Ram	BC-A	P	P	P	P	A	P	P	P	P	P	P	P	P	P	P	14		
12	2211012	M. Sireesha	SC	P	P	A	P	P	P	P	P	A	P	A	P	P	P	P	13		
13	2211013	A. Bhargavi	BC-B	P	P	P	A	A	P	P	P	P	A	A	P	P	P	P	11		
14	2211014	N. Gayatri	BC-D	P	P	P	P	P	A	P	P	P	A	P	P	P	A	P	12		
15	2211015	V. Thirapathamma	BC-D	P	P	P	P	P	P	P	A	P	P	P	P	P	P	P	14		

T. Narasimha Rao

Head, Department of History

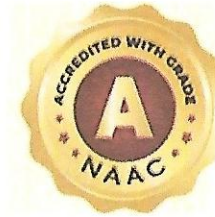
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Department of History

VALUE ADDED COURSE: History of Revolutions

CERTIFICATE

This is to Certify that V. Harsha Vardhan of I BA..... has successfully completed Value Added Course in **History of Revolutions** organised by the Department of History during the Year 2022-2023 and passed the Examination in grade....**A**....

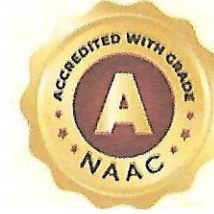
T. Narasimha
Co-ordinator

T. Narasimha
Head of Department
Head, Department of History
A.G. & S.G. Siddhartha Degree College
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[Signature]
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T. Narasimha
Co-ordinator

T. Narasimha
Head of Department
Head, Department of History
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