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Origin and Historical Process of Modern Europe:

Part Two

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Abstract

Europe made the earliest contribution to modern civilisation and modernisation of Europe has long drawn attention from the academic world. This article conducts an investigation into the origin and historical process of modern Europe from a macroscopic perspective, in order to develop better understanding of the connection between European history and modern civilisation. It first illustrates the historical background against which modern Europe originated. Then it interprets the historical process of Europe's modernisation with respect to economy, culture, politics, and technology. The outcomes and significance of Europe's modernisation are discussed at the end. This study also reveals obvious continuity of European history and its impact on the modern world.

Keywords: Modernisation, Europe, Origin, Historical Process, Civilisation

1. Introduction

As an area in which the industrial society emerged for the first time in history, Europe made the earliest contribution to modern civilisation. Modernisation of Europe, therefore, has long drawn attention from the academic world and many researchers have carried out studies to examine this historical phenomenon. This study conducts an investigation into the origin and historical process of modern Europe from a macroscopic perspective, in order to develop better understanding of the connection between European history and modern civilisation. The framework of this study is as follows: First, the historical background against which modern Europe originated will be illustrated briefly. It covers the period from ancient Greece to the Middle Ages (this section is included in Part One). Second, the historical process of Europe's modernisation with respect to economy, culture, politics, and technology will be interpreted. Then, the outcomes and significance of Europe's modernisation will be discussed at the end of this study (these two sections are included in Part Two).

2. Background

The history of Europe's modernisation was widely included in the macro-history writings, e.g., Spielvogel (2010), Stavrianos (2006), and Toynbee (2005). These kinds of studies usually place a special emphasis on this topic so as to show its historical significance for the establishment of modern world in the context of historical changes at the macro-level. Moreover, many studies of historical sociology also discussed this issue from different angles, e.g., social form, politics, and culture (Anderson, 2016a; 2016b; Moore, 2013; Skocpol, 2007; Tilly, 2012; Weber, 2010). Besides, some researchers inspected it from the perspective of economy and technological change as well, e.g., Cameron and Neal (2012) and Gerschenkron (2012). Based on the previous research, this study will pay close attention to the origin and historical process of modern Europe, and reveal obvious continuity of European history and its impact on the modern world. The research method characterised by narrative history is employed to reach the goal of study.

3. The Historical Process

3.1 Economy

European modern society has evolved from the Middle Ages, but the process of change is slow and extremely complex. Some factors leading to social changes appeared in the middle and late Middle Ages of Europe. Among them, socio-economic changes deserve to be mentioned first. Obviously, like the progress of technology, economic factors are also the most direct driving force to promote social development. James Westfall Thompson (1992) once said that the economic revolution is not as spectacular as the political revolution, and it is much more complex. However, it is difficult to determine whether the impact of the economic revolution is not as great as that of the political revolution. So, what happens to the European economy in the Middle Ages?

Compared with ancient Greece and Rome, medieval Europe formed a social, political, and economic mode known as "feudal system." This mode was produced and developed with the collapse of the political and economic system of ancient Rome. Politically, based on the division of land, it is embodied in decentralisation of power. Namely, people who own the land have the power (Stavrianos, 2006). These landowners became feudal lords. They (with the hierarchy of rights and obligations) managed the society within the land they owned as if they were ruling a country. Of course, this also includes economic activity. Such economy is the "manor economy" characterised by self-sufficient production and consumption. But the question is, how did feudal economy manifest its advantages compared with the way of production in ancient society? One of the tasks of macroeconomic research is to analyse the reasons for a society's economic growth. Now, some factors have been commonly recognised as having a significant contribution to the economic growth in a specific period (with the average labour productivity as the index). They include: human capital, material capital, land and natural resources, technology, innovation and management of enterprise, and political and legal environment (or system) (Frank and Bernanke, 2003). Then, these confirmed factors can be used as the standard to measure economic growth and social development. From the perspective of institutional economics, the social system in medieval Europe showed the characteristics conducive to economic growth (Stavrianos, 2006).

Looking into serfdom at that time from the perspective of modern civilisation, we will regard it as a social system full of "backwardness," "injustice," and "ignorance," like slavery in ancient society. But in comparison with the latter, the former has shown great progress in terms of production. The improvement of technology has various possibilities in this progress. As mentioned earlier, slavery is not conducive to the improvement of technology. Comparatively speaking, serfdom is much more helpful to the economic contribution of technological innovation. Nevertheless, in addition to the feudal system, Christian organisations also contributed to economic growth. After all, it respects labour, which creates a moral basis for progress (Stavrianos, 2006). The progress of system and technology has brought about the reform of agricultural production, which included three field rotation (even four or five field rotation), harness and horseshoe (to increase the utilisation of horse in agriculture), new heavy wheeled plows, and mills powered by wind or water (Bennett and Hollister, 2007). The results of these developments of course have economic implications. The efficiency of land used in agriculture

has been significantly improved both in terms of breadth and frequency. Accompanied by technological achievements, the economy in medieval Europe made substantial progress, and, equally important, it could feed more people. From the tenth century to the fourteenth century, the total population of Western Europe maintained a significant growth (later interrupted by the black death). Although Europe described so far is a typical agricultural social scene with economic development prospects, there are more social opportunities in this picture, which created a greenhouse for those factors that have decisive significance for the emergence of modern society and civilisation.

There are two social outcomes most directly related to economic and population growth in medieval Europe: the revival of commercial trade and the reappearance of urban society. The feudal system in medieval Europe was a self-sufficient economic model, whereas its economic and population growth promoted the activity of market exchange (Bennett and Hollister, 2007). Some trade centres gradually emerged, such as the Mediterranean coastal area, France's champagne area, and the Baltic coastal area (Thompson, 1992). The emergence of urban society was in a symbiotic relationship with trade activities (Bennett and Hollister, 2007). Since the collapse of the Roman Empire, European cities' vitality reappeared in the middle and late Middle Ages. It is entirely economic. That is, increasingly frequent inter-regional trade (and the benefits it brought) has led to the rise of city life (Thompson, 1992). In terms of results, however, its meaning is far beyond the scope of economy. In the context of business boom, the rise of city life indicates a new social form and a new era, whose significance is far more important than the Renaissance and industrial revolution (Thompson, 1997). Although the upper class of feudal society (from their own interests) promoted trading cities' prosperity, a new class (the merchant class) has formed in the process. For the sake of interests, they also began to seek their own rights. These claims can be considered as urban autonomy: cities are managed by themselves because it is more conducive to business, otherwise, they would unite the populace to carry out riots against the local feudal lords or threaten them with riots. In this way, autonomous cities dominated by businessmen began to form a new mode. It had an alienation effect on the feudal system of the Middle Ages from both political and economic aspects: the former is expressed as political autonomy and freedom of citizens, which are most conducive to the merchant class (and, of course, other classes of the city), and the latter proclaims commercialisation in the economy. After that, especially in the fourteenth and fifteenth century, many social and organisational means, if they could promote business, were revived or invented: from books to bills of exchange, from credit, insurance to joint-stock companies (Thompson, 1992).

The black death and other social unrest in the fourteenth century undoubtedly had a disastrous impact on Europe at that time, but its influence is not fatal, especially from a macroscopic view (Some researchers even believe that the plague has alleviated the pressure of labour supply and promoted the transformation of traditional agricultural economy). Italy remains at the centre of active trade, and the Renaissance can be regarded as the cultural result of the prosperity of trade in Italy. Europe experienced economic growth from the fifteenth century to the seventeenth century, which was evidenced by the increase of population (Cameron and Neal, 2012).

During this period, business flourished again, and the economic mode produced in the process has begun to approach that in modern times. It is a process of further commercialisation in the economy, and it is also a process of capitalisation of the currency represented by wealth. Monetary economy in the urbanisation movement once impacted the class relations of traditional feudal society (such as money and land rent). Then, money began to be regarded as an economic means of production, and its goal was "proliferation." This is the essence of capitalism (Thompson, 1992). Capitalist economy first appeared in commercial trade. The earliest capitalism hence was called "commercial capitalism," namely, it gains profits by investing wealth in commercial trade. By the sixteenth and seventeenth centuries, commercial capitalism had greatly developed. The overseas exploration started by Europeans in the fifteenth century (among them, significant achievements include the explorations and discoveries of Columbus, da Gama and Magellan) was the result of commercial stimulation (seeking new routes and resources for trade), but it in turn promoted the development of Commerce, both in terms of resource market and consumer market. Looking back now, another major historical impact of capitalism in the field of business lies in its reaction to the mode of production. The continuous growth of seeking interests is the characteristic of capitalism, and market competition is most in line with this characteristic. However, the

guild system developed in the Middle Ages has an obvious monopoly in manufacturing industry. This is not conducive to the development of capitalist economy dominated by commerce in the seventeenth and eighteenth century. Capitalists tried to create a new method to get rid of the restrictions of guilds, and the result was the mode called “outsourcing system” (Spielvogel, 2010). This transformation is an important step, which laid the most important basis for the early development of capitalist economy. That is, free market and competition (Bentley and Ziegler, 2007). When the power of production triggered by the transformation is formed, it will wait for the coming of the industrial revolution.

However, the development and prosperity of commercial trade cannot fully explain the rise of capitalism in Europe. China had also developed regional and inter-regional trade during the Song and Ming Dynasty, but it did not lead to capitalism. The principle of market forces of course can be regarded as a primary condition for its emergence: the allocation and flow of resources are carried out in a market-oriented way. John Hicks explained the process of marketisation of various economic factors in the development of European economy towards industrial capitalism, which is related to marketisation of agricultural production and labour force (Hicks, 1987). The supply of free labour is particularly important. It can be effectively and reasonably organised and arranged under the action of the market, so as to form a new type of organisation. The role of social system cannot be ignored: markets and capital can effectively function only if equity, freedom, and private property rights are fully protected. Douglas Cecil North interprets that the great economic progress of the Netherlands and Britain (compared with Spain and France) in the seventeenth century as the establishment of “property right system” (North, 1992).

In addition, as regards the cultural origin of capitalism, Joseph Schumpeter believes that “capitalist spirit” is nothingness of explanation. He paid more attention to the economic connection and process between the feudal society in Europe and capitalism that was born in it. The “capitalist spirit” is not the reason but the result of this process (Schumpeter, 1991), which is opposite to the explanation of R. H. Tawney and Max Weber. However, due to the complexity of the rise of capitalism in Europe, any explanation of this historical phenomenon is likely to touch on one aspect, not all aspects. Therefore, we still cannot ignore the power of culture. The initiative of human beings in terms of spirit (the change and function of ideas) makes it possible to become not only the result but also the cause of development. Herbert G. Wells has said that many changes in human life are caused by changes in people’s mentality (Wells, 2001). Specifically, such as a certain religious concept or moral cultivation will be particularly conducive to the development of a certain economic form. It is possible in history from the perspective of logical explanation, just as the educational background can affect the likelihood of smoking or committing a crime. Therefore, Protestant beliefs may act on the process of capitalism in the same way. In this regard, Alfred Marshall cited the example of Britain (Marshall, 2019), whose effect has been strengthened by some comments on Weber’s theory (Thompson, 1992).

3.2 Mentality

From this viewpoint, the process of Europe’s modernisation is not only the evolution of economy, but also the change of mentality. Next, the focus will be on this aspect. Transition is hardly equivalent to abrupt change. Internal change is not a break from the past. Such a change still has a historical foundation. In fact, it can be regarded as a gradual change. But when it is completed, we look back at it from a historical perspective, and we will clearly see the prominent features of the changes in the way of hindsight. Many researchers have already seen this point, that is, Medieval civilisation provided the basis for later spiritual changes. In order to clarify this issue, Stromberg (2005) said that the Middle Ages, once misunderstood and belittled, are now highlighted as the most important ideological revival in European history, and this revival laid the foundation for later development. Schumpeter has a similar view and believes that scholastic studies in the Middle Ages were beneficial to the development of science in later (Schumpeter, 1991). Nonetheless, the change still took place and was obvious, especially in the seventeenth century. Russell (1963) hence considered the seventeenth century as the beginning of modern times and explained this time mark with the following imagination: None of the Italians of the Renaissance would make Plato or Aristotle incomprehensible; Lutheran would frighten Thomas Aquinas, but it is not difficult for Aquinas to understand Lutheran; On the seventeenth century, that is different,

Plato, Aristotle, Aquinas, and Okam will have no idea about Newton. The seventeenth century, which marked the beginning of modern times, is a period when science is becoming more and more prosperous in Europe. But before that, two other cultural movements have begun to transform Europeans' mind to be close to modern times. They are the Renaissance and the Reformation, mentioned by Russell. Before expounding the scientific revolution in modern Europe, let's look at these two movements.

Both the Renaissance and the Reformation had economic backgrounds. It was the scene of trade prosperity before the Renaissance in Italy. As Schumpeter described (1991), the Renaissance is seen as the cultural expression of the emerging social classes that benefited at the time. Similarly, there were complex interests behind the Reformation. The secular class has long been dissatisfied with the privileges and property of the clergy, and the emergence of Protestantism certainly became a good excuse. Thompson, therefore, said that the causes of the rebellion of Lutherans were secular rather than religious (Thompson, 1992). In the Renaissance, the intellectuals in Italy turned their attention to ancient Greek culture. This turn is called "humanism," which includes the contributions from poetry, philosophy, and historical research in ancient times. Whereas this turn did not start in Italy in the fourteenth century. As early as the twelfth century, Europe experienced a similar cultural revival, and there were only differences in the degree of impact. It is not difficult for us to see the connection between it and the economic progress then. At that time, the ancient Greek culture and Arabic annotations had been returned to Western Europe (Bloch, 2004). Marc Bloch also directly called it "the Renaissance in the twelfth century." The Renaissance, of course, which began in Italy in the fourteenth century, was much more brilliant. Under the call of reviving ancient culture, humanism has made great achievements in literature, architecture, painting, and sculpture. Francesco Petrarca is known as the father of humanism, and Filippo Brunelleschi developed classical architecture. There are also the three masters in the field of painting, as well as the humanistic thinkers such as Erasmus and Thomas More in the North. But if we want to have a deeper understanding of the Renaissance, we should pay attention to the following aspects. Although the artist like Leonardo da Vinci was also carrying out various fantasy experiments, the Renaissance had little to do with modern science in terms of temperament. Nevertheless, the medieval civilisation is inextricably linked with it (Stromberg, 2005). Russell (1963) even said that the Italians in the Renaissance did not respect science at all, and they were still infatuated with astrology and replaced the authority of the church with the authority of ancient people. Moreover, it lacks popularity, in other words, the Renaissance was only the concern of the educated upper class. However, we must admit that the Renaissance opened the cultural vision of Europeans, especially the cultural resources of ancient society were rediscovered and digested, which indirectly promoted the rise of modern civilisation in Europe later, especially in terms of Europe's secularisation. Similarly, the Reformation has this tendency, but it is more popular. Religion has more popular roots (Stromberg, 2005). Therefore, changes in this field will shake the cultural foundation of society on a much larger scale, since these changes touched the ideological structure of many lower classes. The movement began nominally with Martin Luther's rebellion against Catholicism in 1517, and claimed the direct connection between the individual and the Bible (so that the power of church becomes redundant). But Erasmus, a humanist in the Renaissance, had proposed the intention of reforming the church, although in a gentle way. After that, Protestants intensified the attack on Catholicism, and the pedantry and degeneration of the church became a pretext. But more importantly, the results of Reformation are generally secular. In politics, Protestantism gives the rulers of all kinds of new monarchies a good excuse. They tried hard to get rid of the Catholic Church's full control over Europe, coveted its property, and were willing to show their skills on the political stage (Stromberg, 2005). Therefore, when Luther not only advocated simplifying religious rituals and depriving privilege of priests, but also suggested that state control of religion (rather than vice versa), the monarchies saw the common interests involved (Palmer, Colton, and Kramer, 2010). As a result, Protestantism won in Northern Europe (a symbol of the rise of modern independent nation-state in Europe), but it also led to religious wars, which was most typical in France. The emerging bourgeoisie was also a social force on the side of Protestantism (Palmer, Colton, and Kramer, 2010). For the growing prosperity of European capitalism, as mentioned earlier, Protestantism is culturally related to it, but it does not mean that Protestantism increases people's desire for profit or ambition. Weber has repeatedly stressed that this is a misunderstanding. He once explained that the unrestricted desire for profit is not the spirit of capitalism. On the contrary, capitalism is precisely the suppression of this kind irrational impulse, or at least a rational adjustment for it (Weber, 2007). According to his point of view, Protestant ethics (positive evaluation of

secular work) is a key factor for such a rational capitalist organisation. Without it, there will be no capitalist spirit in modern times (Weber, 2007). However, some aspects of Protestant belief also involved changes in the purely spiritual realm of Europeans. This seems to have nothing to do with the process of secularisation, but it may not be the case. Protestants not only opposed the red tape and corruption of the Catholic Church, but also tried their best to suppress secular entertainment that leads to sensory pleasure. This is ascetic and obvious for people's inner transformation. Mary Evans (2010) interpreted it as the "inner psychological loneliness" of Protestantism. This loneliness corresponded to an increasingly rational society (later Karl Marx called it "alienation"), and Europeans began to have an inner mechanism to deal with the modern world.

We now call that change in the field of science a revolution, which is endowed with its meaning from the result. However, in terms of its ideological source, it is not as revolutionary as the name suggests. The founders of the scientific revolution considered mathematics as the driving force of research, which can be traced back to the Pythagorean School in ancient Greece. Pythagoras reduced the world to numbers (Wolf, 1984). No wonder Russell also mentioned that there is nothing in the theory of Nikolaus Copernicus that Greek astronomers could not have imagined. The pioneers first made breakthroughs in astronomy and Physics in the seventeenth century. Copernicus put forward "heliocentric theory," Johannes Kepler found that the orbits of the planets are oval (rather than a circle more in line with the classical aesthetic), Galileo Galilei firmly supported Copernicus' heliocentric theory and studied physical inertia, then Newton put forward the "law of universal gravitation." These theories are indeed revolutionary, but there are still many misunderstandings. As Stromberg (2005) argued, the proponents of the new theories did not show a decisive attitude with the "conservative forces," and the church did not always play the role of devil. At that time people objected to their doctrines, just as some people now oppose the theory of Sigmund Freud or the novel of James Joyce. Nor are these objections motivated by ignorance (Stromberg, 2005). The knowledge of pioneers is not absolute truth, but is indeed closer to the "hypothesis." Now, "heliocentric theory" is as absurd as "geocentric theory." Nonetheless, their results are significant. The scientific revolution has changed the way human beings understand the world, that is, to look at the whole world in a physical way instead of an anthropomorphic way. This is the change of replacing "organic image" with "mechanical image" (Stromberg, 2005). Newton's theory is the most typical symbol, and this change was not finally completed until the establishment of his theory. In his theory, he set up a new standard: all parts of the world run naturally under the control of relentless physical forces, each with its own laws and rules. This standard implies that researchers exploring in other fields can follow this rational way of thinking. All fields of natural science have made progress in this way, it even plays a part in the field of social science (Wolf, 1984).

During the scientific revolution, the status of "rationality" was significantly improved, and the natural world could be fully understood in a scientific way (when compared with Theology). This is a great encouragement, which has formed a new prestige, namely "the prestige of science." Compared with the dignity brought by religious belief, this kind of prestige seems to have neutrality in essence. It works without the intervention of human's will (Russell, 1963). Since the natural world can be mastered, human beings have the confidence to believe that human society can also be rationally understood. This process is called "enlightenment." Immanuel Kant (1990) explains that enlightenment is to have the courage to use your own reason. The law of world has become the highest standard, which corresponds to rationality and order. It also exists in human nature (as part of the world) and presents justice and equality. This is the core of "natural law school" in Europe. John Locke, a contemporary of Newton, expounded his own interpretation of human society. He believes that people are born in a natural state and enjoy several important natural rights in this state: life, freedom, and property. These rights are endowed by nature, that is, they are gifted. Everyone can enjoy these rights fairly and cannot deprive the rights of others for any reason (Locke, 1982). Even so, the rights may be infringed. People therefore sign contracts together to create a state to protect their natural rights. In Locke's view, the state (compared with the naturally formed society) is a human creation. It is like a property management company hired by the residents of a community to protect their rights and maintain the necessary order. If the performance of the company is poor, the residents can dismiss it at any time and agree to hire another one. This understanding has an important implication: the running of the state is based on people's natural rights (and the resulting Society), and the latter is the premise of the former. Hence, protecting the latter is the only basis for the legitimacy of the former

(McClelland, 2003). In the economic field, some scholars try to find a similar natural basis. Adam Smith used the “invisible hand” to describe the law of economy. “Invisible hand” is the market, which controls the running of economy. In his opinion, the market principle plays a regulating role in people’s activities in pursuit of demand satisfaction, so as to promote the overall interests of society (Smith, 1974). It is an economic liberalism, which advocates that the development of economy should be promoted by “market rule”, and that government should have nothing to do with it (Collins and Makowsky, 2006). Locke and Smith, one in political theory and the other in economic theory, both limited the power of government while expounding the laws in their respective fields. Rock believed that state and government are the results of a social contract, and Smith has decided that if a society wants to create more economic wealth, the market is more useful than government. In this way, the old-fashioned political power that played a role in ancient times was questioned. Under the examination of reason, the privilege system (and the privileged class) in traditional society has become more and more unreasonable. Civil society does not need it, and market economy also believes that it cannot guarantee fairness.

Those who participate in the reflection of social management are of course not limited to the two people mentioned above. The enlightenment in the eighteenth century had a centre. That is Paris. Many scholars have put forward their own views on enlightenment (Baron de Montesquieu’s *On the Spirit of Law* is a valuable masterpiece among them), advocating the spirit of science and rationality also became the most important thing for French intellectuals at that time (McClelland, 2003), in which Denis Diderot, Voltaire, and Jean Jacques Rousseau have been included. With their personalities, wisdom, and writings, they performed a group play on enlightenment in France.

3.3 Politics

In history, the changes in the socio-economic field often appear as evolution, that is, going through a continuous process. Many factors have been gradually changed, and even some of them had not been realised for a long time. Since it is a continuous process, it is not easy for us to find a certain point as a typical mark of change. As mentioned earlier, from the commercial trade in the Middle Ages to the revival of cities, to the rise of merchant class and the development of capitalist spirit, they contained so many factors that it is difficult for us to consider anyone of them a turning point. In contrast, political change often has shining moments. The word “revolution” is also the easiest to appear in this field and attracts people’s attention. Whenever we talk about the political and social revolution in modern Europe, we can’t help thinking of beheading Charles I or the people’s capture of the Bastille. These historical fragments are often labeled as decisive changes in the political process. People often use “class struggle” to explain the political revolution in modern Europe and interpret it in terms of ideology. Therefore, in this way, the French Revolution is often said to be the victory of the bourgeoisie over the old privileged class, or it is attributed to Rousseau (Macintyre, 2003).

In fact, the process of political transition has experienced two changes in modern Europe. Since the sixteenth century, monarchies such as Britain, France and Spain appeared in Europe. They are all local monarchies with a strong colour of absolutism. The emergence of local monarchies is not only the process of regaining political power for monarchs, but also the process of their efforts to get rid of the control of European religious authority. New monarchies benefited from the rise of merchant class and the Reformation. Monarchs created strong military and administrative systems in order to strengthen their control over the state. They vied for social resources from the old privileged classes (nobles and priests). This seems like a political trend towards centralisation, but the result is not the case. There are two reasons for this outcome. First, these monarchies are localised. Although Karl V had the ambition to sweep Europe, he did not establish a unified empire in Europe, the monarchies have been in a situation of decentralised competition in Europe (balance of power is the manifestation). In addition, the monarchs’ power was also differentiated. Concentration of power was realised in Spain and France, but after experiencing the glory of monarchy, the parliament finally came to power in England. Together with the Netherlands, England adopted constitutionalism. It is the latter that contributed to the second turn of modern European politics (Palmer, Colton, and Kramer, 2010). Britain’s political revolution began with the civil war and the execution of Charles I, and ended in the Glorious Revolution. It is known as peaceful change. This is true when compared with the French Revolution. France was a powerful totalitarian

system before the revolution, it could hardly have the nature of self-transformation. If the Glorious Revolution is characterised by obvious internal changes of the upper class, the French Revolution is just the opposite. The French Revolution was launched from the outside, and it incorporated the widespread violence of the people at the bottom class. The horror of political violence reached its peak after the Jacobins took over power from the moderate party. It is recognised as the biggest difference between the Glorious Revolution and the French Revolution. Apart from this, these two revolutions are regarded as the bourgeois revolution. However, we should pay attention to some key points so that we can have better understanding of them. Although they are called the bourgeois revolution, it was the landlords who held the real political power for a long time after the Glorious Revolution (Moore, 2013), and the result of the French Revolution was that it finally established a highly centralised bureaucratic government and the group in power was not the bourgeoisie (Skocpol, 2007). Therefore, we cannot understand the historical role of these two revolutions from these aspects. Although the landlords came to power after the Glorious Revolution and the French Revolution created a strong bureaucratic system, there are some common factors among them, which show the significance of revolution. Among these factors, the first thing that attracts people's attention is their recognition of private ownership and market economy. The Glorious Revolution can be said to be the victory of Locke's idea, and the bureaucratic system after the French Revolution did not hinder market economy and private ownership (Skocpol, 2007). The result is: it has removed the main obstacles in the social system, which has greatly improved capitalism. Although we cannot say that the two countries directly formed democratic politics after the revolution, the revolution did open the door to modern democratic politics. At least, from an economic point of view, that is the case. Just as Moore (2013) mentioned, Market economy must ensure the basic rights of individuals participating in the market and ensure social equity in the form of law, otherwise it cannot be carried out. It thus points out a principle: all people should be equal in political rights, and this is a road sign for the progress of democratic politics in Europe. However, we should also realise that the process of political change in Europe is much richer than the two revolutions in Britain and France. Germany still had the landlords, which relied on a strong bureaucratic system to control power, and its democracy was very weak. Russia went further, in which a thorough social revolution took place. The landlords, as a whole, were wiped out and the royal family was all executed. The same powerful centralised bureaucratic system took over their power, but democratic politics and market economy did not become possible in the end.

3.4 Industrial Revolution

Compared with the role of culture, the impact of political change on the public seems very direct sometimes, and many events are completed in a short time. In the economic field, the basic mode of production can also change greatly. Industrial revolution is a change in the mode of production that has a significant impact on society (Evans, 2010). Obviously, its impact is certainly not limited to people's daily life. This change has touched almost every aspect of European society. After that, modern society first emerged in Europe, so it is also known as a revolution. The industrial revolution has diversified characteristics, but its core lies in the change in the mode of production, that is, the industrialisation of manufacture. As described in many historical works, it refers to the process of transformation from an economy centered on agriculture and handicraft to an economy characterised by machines. The feature of this process is that changes in technology and organisation have changed production and brought about the improvement of efficiency (Bentley and Ziegler, 2007). The industrial revolution, which originated in Britain in the middle and late eighteenth century, lacked the tendency of revolution and presented many characteristics of historical continuity. Whereas it developed in an accelerated way, and the results were really shocking. North (1992) once said that the industrial revolution was not noticed by many people at the beginning. This is because some factors of change existed before the revolution, new things were the quantity of change. It was only in the nineteenth century, 100 years later, that the revolutionary forces completely overturned the social life.

The industrial revolution in Britain, which is now familiar, mainly include three aspects. First, Watt invented the highly efficient and practical steam engine. He solved the problem of power supply. The steam engine makes it possible to widely use artificial (rather than natural) power in production (Mantoux, 1983). The mechanisation of production is also an important breakthrough in the industrial revolution. With a steam engine as power supply,

many mechanical principles can be applied to production, which was impossible in the era when human and animals provided the power. In this way, production can be carried out automatically. The most fundamental difference between the production in the industrial revolution and the production in traditional society (which was also based on some mechanical principle) is: the former can produce automatically, while the latter lacks such capacity (Mantoux, 1983). Wells said that the key to the industrial revolution in the eighteenth century was the “mechanical revolution,” and mechanised production was used to distinguish this revolution from the changes in history (Wells, 2001). Mechanisation of production was inseparable from the development of metallurgical industry at that time. It was the progress of metallurgical technology and the invention of steam engine that created necessary conditions for the industrialisation of manufacture (Mantoux, 1983). For example, the maturity of coke ironmaking technology has greatly increased iron production in Britain (Cameron and Neal, 2012).

The combination of mechanised production and steam engine first took place in the cotton textile industry. As a result, the production of the cotton textile industry had experienced amazing progress. It is not only true in terms of technology and equipment, but also in terms of organisation of production. In the historical process of modern Europe, the role of the market was increasing day by day. Outsourcing system was the result of the prosperity of market economy in Europe at the time, which was characterised by completing various procedures in a decentralised manner under the centralised control of businessmen, so as to meet the growing demand. After the beginning of the industrial revolution, the market also played a great role in the form of organisation of production. But the result is contrary to outsourcing system, which leads to continuous concentration of production. “Factory system” is the name of this new form of organisation. There are two characteristics of the factory system. First, it replaces the manual production with mechanised production. This is the result of the industrial revolution, but it also promotes the further development of industrial technology. Second, it uses division of labour and centralised production. The labour force used in production is concentrated and distributed to different production links, and its professional requirements and efficiency are strictly standardised. In addition, the management of production and labour force is becoming more and more important, even more important than the production process itself.

There are some conditions necessary for the emergence of the industrial revolution in Britain. Some historical reasons are obvious. For example, before the industrial revolution, the improvement of agricultural production created conditions for economic growth, resulting in population growth and healthy trade. This is the appearance of economic prosperity. It has indeed created good conditions for the coming of industrial revolution and industrialisation. Other factors are related to the motivation of technological invention or innovation. They are rooted in the role of the system, that is, the establishment of property rights. North employs the concept of “private rate of return” to explain the role of property rights (such as patent law) in promoting technological invention. The sudden change of technological invention did not occur because of the lack of property rights system in the past, but the situation was altered before the industrial revolution (North, 1992). Technological progress and the improvement of production certainly bring higher return. It made capital concentrate on industrial production (along with new technologies), that is, the proportion of fixed capital investment in industry is increasing. At the time, the European financial system also provided protection for industrial circular investment, mainly referring to falling interest rates and easier access to funds (Hicks, 1987).

So, what are the changes brought about by the industrial revolution to the whole European society? It is difficult to illustrate precisely. As mentioned earlier, modern society has fully taken shape since the industrial revolution. The most direct result of using machine is: production has been improved to an unimaginable extent when compared with that in traditional society, and the improvement of industrialisation has finally realised mass production. As Russell said, technology gives people a sense of ability (Russell, 1963). However, it is only a change in the form of production brought about by the industrial revolution. More importantly, it is accompanied by economic and social changes. From North’s opinion, the industrial revolution is also an economic revolution (North, 1992). The agricultural revolution in ancient times (large-scale development and application of agricultural technology) led to the first economic revolution, while the industrial revolution led to the second economic revolution. In European countries that experienced the industrial revolution, the contribution of the

agricultural sector to the overall national economic growth gradually decreased. On the contrary, the emerging industrial sector has played an increasingly important role in economic development. Thus, with the completion of economic transformation, a new economic form, namely “industrial economy,” began to be established in Europe, which replaced agricultural economy. The impact of this continuous technological and economic revolution on social form is also obvious. The process of industrialisation was accompanied by the urbanisation process of European society. Capital and labour force are correspondingly concentrated due to the concentration of production. It made the city the centre of social life. Cities show more opportunities and advantages in commercial trade, industrial investment, human resources, or exchange of information. There are also new divisions in social stratum. In terms of agricultural society, the social stratum is composed of nobles, priests, and serfs in Europe, whereas industrial society is the capitalist who dominates industry, the proletariat who sells labour, and the middle class with complex composition.

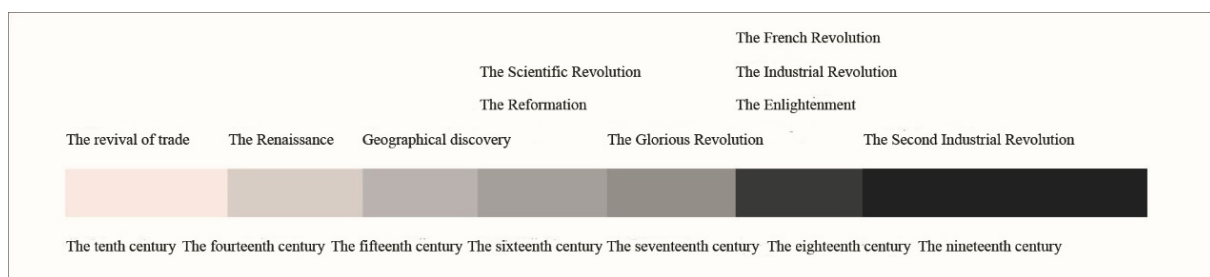


Figure 1: Timeline of the historical process of Europe's modernisation

4. Discussion

We have outlined the origin and historical process of Europe's modernisation so far. In the narration, some important historical and social factors are shown briefly (Figure 1), which can be summarised as economy, culture, politics, and technology. These factors are not isolated, but interact with each other in the process of modernisation. Among them, the changes of economy and mentality last for a very long time, and their influence tends to be indirect. In other words, they play a role slowly. However, at least in some periods, the effects of politics and technology are much more direct in the process. Based on the changes of politics and technology, people often define the eighteenth century as a revolutionary era. It is the age when people call it “double revolution.” There is no doubt that, in the late eighteenth century, the industrial revolution and the French Revolution had many revolutionary characteristics, and their influence was also very obvious. However, the juxtaposition of the two may be for the convenience of establishing the timeline. In fact, none of the substantive elements of democratic politics established after the French Revolution is new and incomprehensible to the earlier political revolution in Britain. It was the political terror and bloodshed of the French Revolution that surprised the British, and implies what will happen in the East. Therefore, the revolutionary changes in politics and technology actually come from England, just the interval between them is more than a century. In terms of new breakthroughs, it was Germany in the nineteenth century and Russia in the twentieth century that created other miracles. The second industrial revolution took place in Germany in the nineteenth century. Both Germany and Russia have developed the concept of “nationalism,” which cannot be accepted by the British. It is strongly reflected in economic thought (Georg Friedrich List and the historical school) and political practice (the October Revolution). they also exerted a force on the development of European society, especially in the twentieth century.

As for the impact of Europe's modernisation on the world, we first observe that modernisation of North America and Oceania are inextricably linked with modernisation of Europe. It is then labelled culturally as “the western world”. Second, modern Europe produced a strong effect on modernisation of Eastern Aisa. In this respect, we also discover the connection between Japan and Germany (and England to some extent), or China and Russia (and France to some extent). That is, modernisation of Japan and China, as well as the Korean Peninsula, was carried out under the influence of modern Europe.

5. Conclusion

This study conducts an investigation into the historical process of modern Europe and reveals obvious continuity of European history. It concludes that the historical process of Europe's modernisation is also a long process, in which the changes in many fields, such as economy, culture, politics, and technology, gradually appeared. Some of them, such as economy and mentality, last for a very long time, and their influence tends to be indirect. But the effects of others, such as politics and technology, are much more direct. Finally, modern Europe took shape after the industrial revolution. The impact of Europe's modernisation on the world is conspicuous as well. The strong link between modernisation of Europe and that of many other areas, such as North America, Oceania, and Eastern Asia is disclosed. In general, modernisation of Europe shows great significance for the transformation of the whole world towards modern civilisation.

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