## I'm not a bot



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Rousseau is known as the father of French revolution, the slogans of liberty, equality and fraternity comes from Rousseau is unique in many contexts. He belonged to the time when everyone was praising science, rationality, modernity,
Rousseau emerged as a critic of modernity. Rousseau is known as 'thinker of paradoxical, his thoughts also give rise to paradoxical school of thoughts. If he is a inspiration for the supporters of democracy, he also provides fodder for totalitarians. If he is a inspiration for the supporters of democracy, he also provides fodder for totalitarians. If he is a inspiration for the supporters of democracy, he also provides fodder for totalitarians. If he is a inspiration for the supporters of democracy, he also provides fodder for totalitarians.
represents the psychology of the person who is troubled with the changes happening during his time. i.e. modernization, industrialization, capitalism etc. Hence he wants to go back to the nature. The purpose of life is happiness. The source of happiness is freedom. Freedom is doing what one wants to go back to the nature. The purpose of life is happiness. The source of happiness is freedom.
illusion of freedom. The purpose of his SOCIAL CONTRACT is how to give freedom or happiness back to man. SOCIAL CONTRACT is the most famous work of Rousseau. The opening statement of the book is, "Man is essentially good. He has the feeling of self-love. As well as sympathy for others.(It symbolize the
life of man before the beginning of modern age or so called civilization). According to Rousseau, "Man was Noble Savage." and "Thinking man is a depraved
animal." When man was savage, uncivilized, he was good, and happy. When man became civilized, or rational, he reduced to the level of depraved animal. The animal who is never satisfied, who is never happy. Earlier man was happy in the happiness of others but reason developed the feeling of mine and thine. Thus the modern civilization has actually
reduced freedom and happiness. Since the present life is not the life of happiness, Rousseau suggests that man will enter into the condition we are able to live
according to our 'real will'. Man is free when governed by the laws where man has participated in making of such laws, subject to the condition - it is based on his real will (participatory democracy). / Rousseau was from France, but he spent many of his years in Geneva, where the institution of direct democracy was in existence, hence he becomes the
champion of direct democracy. People enter in the contract (all people) and decided to act according to their real will. [Rousseau has suggested that man has two types of wills i.e. real will and actual will. Real will is how man acts - though sometimes not for his own good.] It is hypothetical concept. It is
a sum of real wills of all. General will is always good will. Real will is always right. Though general will is the sum of the real wills. General will can be called as 'will of the state'. Who is state? We, the people
State is sovereign, in this case people are state so people are sovereign. People are sovereign because they are governed by laws they have made themselves. What is the core idea in Rousseau says man should be forced to be free. If
somebody does not follow state or laws, state can punish that person. Share — copy and redistribute the material in any medium or format for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms.
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The license may not give you all of the permissions necessary for your intended use. For example, other rights may limit how you use the material., the free encyclopedia that anyone can edit. 117,922 active editors 6,999,230 articles in English The first UK Phantom on a test flight in 1968 From 1968 to 1992, the
United Kingdom used the McDonnell Douglas F-4 Phantom II as one of its principal combat aircraft. The Phantom was procured to serve in both the Royal Air Force (RAF) in several different roles. Most Phantoms operated by the UK were built as a special batch containing a significant amount of British technology. Two
variants were initially built: the F-4K was a carrier-based air-defence interceptor for the Fleet Air Arm, while the F-4M was initially used by the RAF for tactical strike and reconnaissance, before transitioning to an air defence role in the 1970s. In the mid-1980s, a third Phantom variant was obtained when fifteen former US Navy F-4J aircraft were purchased
to augment the UK's air defences. Although the Fleet Air Arm ceased using the Phantom in 1978, the RAF retained it until 1992, when it was withdrawn as part of a series of post-Cold War defence cuts. (Full article...) Recently featured: Transportation during the 2024 Summer Olympics and Paralympics Rhine campaign of 1796 Chinese characters Archive
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run businesses in Europe? ... that despite being named in college as the best at his position in the U.S., football player Buster Maddox only appeared in one NFL game? ... that Jean-Mohammed Abd-el-Jalil, a Moroccan Franciscan friar, was permitted by the
Pope to keep "Muhammad" as his baptismal name? ... that Elizabeth Holtzman's opponent ran an ad saying "maybe I'd like to have her as a daughter, but not as a DA" before her election as the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an ad saying "maybe I'd like to have her as a daughter, but not as a DA" before her election as the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an ad saying "maybe I'd like to have her as a daughter, but not as a DA" before her election as the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an ad saying "maybe I'd like to have her as a daughter, but not as a DA" before her election as the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an ad saying "maybe I'd like to have her as a daughter, but not as a DA" before her election as the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an ad saying "maybe I'd like to have her as a daughter, but not as a DA" before her election as the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an ad saying "maybe I'd like to have her as a daughter, but not as a DA" before her election as the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an advantage and the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an advantage and the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an advantage and the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an advantage and the first female Brooklyn District Attorney? ... that Elizabeth Holtzman's opponent ran an advantage and the first female Brooklyn District Attorney?
pilots in his group sprint around an airfield for not saluting him? Archive Start a new article Nominate an article Nominate and Nominate an article Nominate and Nominate an article Nominate and Nominate and Nominate and Nominate an article Nominate and Nomina
 Democratic Alliance wins the most seats in parliament. Austria, represented by JJ with the song "Wasted Love", wins the Eurovision Song Contest. A tornado outbreak leaves at least 27 people dead in the Midwestern and Southeastern United States. Ongoing: Gaza war M23 campaign Russian invasion of Ukraine timeline Sudanese civil war timeline Recent
deaths: Jim Irsay Yury Grigorovich Yuri Vladimirov Colton Ford Werenoi Benjamin Ritchie Nominate an article May 27 Manchu Prince Dorgon (depicted) defeated rebel leader Li Zicheng of the Shun dynasty at the Battle of Shanhai Pass, allowing the Manchus to enter and conquer the capital city of Beijing. 1799 - War of the
Second Coalition: Austrian forces defeated the French Army of the Danube, capturing the strategically important Swiss town of Winterthur. 1954 - The security clearance of American nuclear physicist J. Robert Oppenheimer, head of Project Y, was revoked. 1967 - Australians voted overwhelmingly to include Indigenous Australians in population counts for
constitutional purposes and to allow the federal government to make special laws affecting them in states. 1997 - A destructive F5-rated tornado tracked through a subdivision of homes northwest of Jarrell, Texas, killing 27 people. Diego Ramírez de Arellano (d. 1624)Julia Ward Howe (b. 1819)Cilla Black (b. 1943)Gérard Jean-Juste (d. 2009) More
anniversaries: May 26 May 27 May 28 Archive By email List of days of the year About Anemonoides blanda, the Balkan anemone, Grecian windflower, or winter windflower, or winter windflower, is a species of flowering plant in the family Ranunculaceae. The species is native to southeast Europe and the Middle East. It grows up to 10 to 15 centimetres (4 to 6 inches) tall and is
valued for its daisy-like flowers, which appear in early spring, a time when little else is in flower. The flowers are found in various colors and are radially symmetrical, containing seven or more sepals and petals. This purple A. blanda flower was photographed in Bamberg, Germany. Photograph credit: Reinhold Möller Recently featured: Bluespotted
ribbontail ray Black Lives Matter art Germanicus Archive More featured pictures Community portal - The central hub for editors, with resources, links, tasks, and announcements. Village pump - Forum for discussions about Wikipedia itself, including policies and technical issues. Site news - Sources of news about Wikipedia and the broader Wikimedia
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WikispeciesDirectory of species WikiversityFree learning tools WikivoyageFree travel guide WiktionaryDictionary and thesaurus This Wikipedia is written in English. Many other Wikipedias are available; some of the largest are listed below. 1,000,000+ articles فارسى Deutsch Español العربية Français Italiano Nederlands 日本語 Polski Português Русский
Svenska Українська Tiếng Việt 中文 250,000+ articles Bahasa Indonesia Bahasa Indonesia Bahasa Melayu Bân-lâm-gú Ευσταρικα Català Čeština Dansk Eesti Ελληνικά Esperanto Euskara עברית Γυμπρικά Esperanto Euskara און Συρικά Esperanto Euskara און ביית Ενγανικά Esperanto Euskara און ביית Ενγανικά Esperanto Euskara און ביית Ενγανικά Esperanto Euskara און ביית Ευσταρικά Ενγανικά Esperanto Euskara און ביית Ενγανικά Ενγανικ
sources: "1644" - news · newspapers · books · scholar · JSTOR (August 2016) (Learn how and when to remove this message) Calendar year Years Millennium 2nd m
fought between Sweden and Denmark-Norway off of the German coast. July 2: Parliament wins control of northern England from King Charles in the Battle of Marston Moor. 1644 by topic Arts and science Architecture Art Literature Music Science Leaders State leaders Colonial governors Religious leaders Birth and death categories Births - Deaths
Establishments and disestablishments - Disest
year19 Cha. 1 - 20 Cha. 1Buddhist calendar2188Burmese calendar1006Byzantine calendar7152-7153Chinese calendar360-1361Discordian calendar2810Ethiopian calendar1636-1637Hebrew calendar5404-5405Hindu calendars - Vikram Samvat1700-1701
Shaka Samvat1565-1566 - Kali Yuga4744-4745Holocene calendar11644Igbo calendar1053-1054Japanese calendar1053-1054Japanese calendar1765-1566Julian calendar1053-1054Japanese calendar1767hai
solar calendar2186-2187Tibetan calendar阴水羊年(female Water-Goat)1770 or 1389 or 617 — to —阳木猴年(male Wood-Monkey)1771 or 1390 or 618 1644 (MDCXLIV) was a leap year starting on Friday of the Gregorian calendar and a leap year starting on Monday of the Julian calendar, the 1644th year of the Common Era (CE) and Anno Domini (AD)
designations, the 644th year of the 2nd millennium, the 44th year of the 17th century, and the 5th year of the 1640s decade. As of the start of 1644, the Gregorian calendar was 10 days ahead of the Julian calendar, which remained in localized use until 1923. Calendar year It is one of eight years (CE) to contain each Roman numeral once
(1000(M) + 500(D) + 100(C) + (-10(X) + 50(L)) + (
January 30 Dutch explorer Abel Tasman departs from Batavia in the Dutch East India Company, to map the north coast of Australia. Tasman commands three ships, Limmen, Zeemeeuw and Braek, and returns to Batavia at the beginning of August with no major
discoveries. Battle of Ochmatów: Polish-Lithuanian Commonwealth forces under hetman Stanisław Koniecpolski secure a substantial victory over the horde of Crimean Tatars under Tugay Bey. February 5 - The first livestock branding law in America is passed in Connecticut.[3] March 24 - Roger Williams is granted an official grant for his Rhode Island
Colony from the Parliament of England, allowing the establishment of a general assembly. April 18 - Opchanacanough leads the Powhatan Indians in an unsuccessful uprising against the English at Jamestown for the rest of his life.[4] This
is the last such Indian rebellion in the region. April 25 - A popular Chinese rebellion led by Li Zicheng sacks Beijing, prompting Chongzhen, the last emperor of the Ming dynasty, to commit suicide. May 6 - Johan Mauritius resigns as Governor of Brazil.[3] May 25 - Ming general Wu Sangui forms an alliance with the invading Manchus and opens the gates of
the Great Wall of China at Shanhaiguan Pass, letting the Manchus through towards the capital Beijing. May 26 - Battle of Montijo: The Kingdom of Portuguese Restoration War. May 27 - Battle of Shanhai Pass: The Manchu Qing dynasty and Wu Sangui
gain a decisive victory over Li Zicheng's Shun dynasty. June 3 - Li Zicheng proclaims himself emperor of China, marking the beginning of Manchu rule over China proper. June 11 - During the English Civil War, Prince Rupert and his men take Liverpool
Castle.[5] Liverpool is later reclaimed by Sir John Moore. July 1 - Torstenson War: Battle of Colberger Heide - The Dano-Norwegian and Swedish fleets fight a naval battle off the coast of Schleswig-Holstein. The battle is indecisive but represents a minor success for the Dano-Norwegian fleet. July 2 - English Civil War: Battle of Marston Moor - The
Parliamentarians crush the Royalists in Yorkshire, ending Charles I's hold on the north of England. [6] September 1 - English Civil War: Battle of Tippermuir - Montrose defeats Lord Elcho's Covenanters, reviving the Royalists gain their
last major victory.[7] September 15 - Pope Innocent X succeeds Pope Urban VIII, becoming the 236th pope.[8] October 1 - The Jews of Mogilev, Polish-Lithuanian Commonwealth, are attacked during Tashlikh. November 8 - The Shunzhi Emperor, the second emperor of the Qing dynasty, is enthroned in Beijing after the collapse of the Ming dynasty as the
first Qing emperor to rule over China proper. November 23 Battle of Jüterbog (December 3 New Style): Sweden's forces defeat those of the Holy Roman Empire. Areopagitica, an appeal for freedom of speech written by John Milton, is published in London. November - The Castle of Elvas in Portugal resists a 9-day siege by the Spanish during the Portuguese
Restoration War. December 8 (December 18 New Style) - As Christina comes of age, she is made ruling queen of Sweden. December - Bubonic plague breaks out in Edinburgh (Scotland). A Spanish officer is murdered in St. Dominic's Church, Macau during mass by colonists loyal to Portugal during the Portuguese Restoration War. Sigismund's Column is
erected in Warsaw to commemorate King Sigismund III Vasa, who moved the capital of Poland from Kraków to Warsaw in 1596. Philosophiae (Principles of Philosophiae (Principles of Philosophiae (Principles of Philosophiae) in Amsterdam. The opera Ormindo is first performed in Venice (music by Francesco Cavalli, and libretto by Giovanni Faustini). The West India
Company[which?] displays greater interest in profit than in colonization.[vague] Thomas Britton Veit Hans Schnorr von Carolsfeld Otto Mencke Henry Winstanley Henrietta of England January 9 - Robert Gibbes, English-born landgrave in South Carolina (d. 1715) January 10 Louis François, duc de Boufflers, Marshal of France (d. 1711) Celestino Sfondrati,
Italian Catholic cardinal (d. 1696) January 11 - Hayashi Hōkō, Japanese philosopher (d. 1708) January 13 - John Partridge, English astrologer (d. 1708) January 23 - John Partridge, English concert promoter (d. 1710) January 13 - John Partridge, English astrologer (d. 1708) January 23 - John Partridge, English concert promoter (d. 1708) January 13 - John Partridge, English concert promoter (d. 1708) January 14 - Thomas Budde, Norwegian army officer (d. 1710) January 15 - Antoine Thomas, Jesuit missionary priest and astronomer (d. 1709)
[9] January 26 - Thomas Boylston, American colonial doctor (d. 1695) February 2 Isaac Chayyim Cantarini, Italian rabbi (d. 1723) Johannes Hancke, German writer (d. 1713) February 8 - Pierre de La Broue, American bishop (d. 1720) February 12 - Jakob Ammann, Swiss founder of
the Amish sect (d. 1712) February 24 - Maria Elisabeth Lämmerhirt, German mother of Johann Sebastian Bach (d. 1694) March 1 - Simon Foucher, French polemicist (d. 1715) March 21 - Sir Walter Bagot, 3rd Baronet, English politician (d. 1704) March 22 Otto
Mencke, German philosopher and scientist (d. 1707) Sir James Rushout, 1st Baronet, English politician (d. 1708) March 25 - Heinrich von Cocceji, German jurist from Bremen (d. 1719) March 31 - Henry Winstanley, English engineer (d. 1701) March 25 - Heinrich von Cocceji, German jurist from Bremen (d. 1707) Sir James Rushout, 1st Baronet, English engineer (d. 1703) April 6 - António Luís de Sousa, 2nd Marquis of Minas, Portuguese general, governor-general of Brazil (d. 1721)
April 7 Nathaniel Johnson, American politician (d. 1713) François de Neufville, duc de Villeroy, French soldier (d. 1730) April 11 - Marie Jeanne Baptiste of Savoy (d. 1724) April 17 - Abraham Storck, Dutch painter (d. 1708) May 2
Robert Cotton, English politician (d. 1717) May 4 - Juan Caballero y Ocio, Spanish priest remarkable for lavish gifts to the Catholic Church and charity (d. 1710) May 26 - Michael Ettmüller, German physician (d. 1683) June 2 - William Salmon, English medical writer (d. 1713) June 7
 - Johann Christoph Volkamer, German botanist (d. 1720) June 16 - Henrietta Anne Stuart, Princess of Scotland, England and Ireland and Duchess of Orléans (d. 1710) July 2 - Abraham a Sancta Clara, German Augustinian friar (d. 1709) July 4 - Josceline Percy, 11th Earl of
Northumberland, English noble (d. 1670) July 7 - Joan Geelvinck, Dutch politician (d. 1707) July 10 - Miguel Bayot, Spanish Catholic prelate, Bishop of Cebu (from 1697) (d. 1700) July 22 - Peter Drelincourt, Irish chaplain (d. 1702) August 6 Christian Ernst, Margrave of Brandenburg-Bayreuth (1655-1712) (d. 1712) Louise de La Vallière, French mistress of
Louis XIV of France (d. 1710)[11] August 12 - Heinrich Ignaz Franz Biber, Bohemian composer and violinist (d. 1704) August 29 - Anne Bourdon, nun in New France (d. 1711) August 30 - Thomas Tufton, 6th Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English Politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English Politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English Politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, English Politician (d. 1729) September 3 - Richard Newport, 2nd Earl of Thanet, 2nd Earl 
Bradford, English politician (d. 1723) September 22 - Jacques Échard, French Dominican, historian of the Order (d. 1712) September 25 - Ole Rømer, Danish astronomer (d. 1710) October 1 - Jean Rousseau, French viol player (d. 1699)
October 2 - François-Timoléon de Choisy, French abbé, author and cross-dresser (d. 1724) October 12 - Christopher Sandius, Dutch Arian writer (d. 1780) October 13 - Sipihr Shikoh, Mughal Emperor (d. 1708) October 14 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 13 - Sipihr Shikoh, Mughal Emperor (d. 1708) October 14 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 15 - Sipihr Shikoh, Mughal Emperor (d. 1708) October 16 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 17 - Sipihr Shikoh, Mughal Emperor (d. 1708) October 18 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Penn, English Quaker and founder of Pennsylvania (d. 1708) October 19 - William Pennsylvania (d. 1708) October 19 - William Pennsylvania (d. 
1718) October 26 - Mathias Steuchius, Swedish archbishop (d. 1730) November 23 (bapt.) - Cornelia van der Gon, Dutch art collector (d. 1701) December 8 - Maria d'Este, Italian noble (d. 1684) December 23 - Tomás de Torrejón y Velasco, Spanish composer, musician
and organist (d. 1728) December 25 - Walter Scott, Earl of Tarras, Scottish nobleman (d. 1693) December 29 - Philips van Almonde, Dutch Lieutenant Admiral (d. 1727)[12] Antonio Stradivari, Italian violin maker (d. 1737)[13] Pope Urban VIII Johannes
Wtenbogaert January 20 - Stefano Amadei, Italian painter (b. 1580) January 30 - William Chillingworth, controversial English churchman (b. 1588) February 28 - Guru Har Gobind, the Sixth Sikh Guru (b. 1595) March 15 - Countess Louise Juliana of Nassau, Regent of Bohemia (b. 1580) January 30 - William Chillingworth, controversial English churchman (b. 1602) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German nobleman (b. 1580) January 31 - Georg II of Fleckenstein-Dagstuhl, German noble
1576) March 24 - Cecilia Renata of Austria, Queen of Poland (b. 1611) March 29 - Lord John Stewart, Scottish aristocrat, Royalist commander in the English Pilgrim leader (b. 1567) April 25 - Chongzhen, last Ming Emperor of China (suicide)
(b. 1611) April 28 - Zsófia Bosnyák, Hungarian noblewoman (b. 1609) May 26 - Alfonso III d'Este, Duke of Modena, Italian noble (b. 1571) June 17 Anne de Montafié, Countess of Clermont-en-Beauvaisis, French countess (b. 1571) June 17 Anne de Montafié, Countess of Clermont-en-Beauvaisis, French countess (b. 1571) June 17 Anne de Montafié, Countess of Clermont-en-Beauvaisis, French countess (b. 1571) June 17 Anne de Montafié, Countess of Clermont-en-Beauvaisis, French countess (b. 1581) July 7 - Hedwig of Hesse
Kassel, countess consort of Schaumburg (b. 1569) July 16 - Giovanni Biliverti, Italian painter (b. 1585) July 25 - Amar Singh Rathore, Rajput nobleman affiliated with the royal house of Marwar (b. 1583) September 4 - Johannes Wtenbogaert,
Dutch leader of the Remonstrants (b. 1557) September 7 Guido Bentivoglio, Italian statesman and historian (b. 1563)[15] Ralph Corbie, Irish Jesuit (b. 1592)[17] October 6 - Elisabeth of France, queen of Philip IV of Spain (b. 1602) October 19 - Johann Friedrich,
Count Palatine of Sulzbach-Hilpoltstein (b. 1587) October 30 - Jorge de Cárdenas y Manrique de Lara, Spanish noble (b. 1584) November 10 - Luis Vélez de Guevara, Spanish writer (b. 1579) November 20 - Nathaniel Foote, American colonist (b. 1592) November 24 - Deodat del Monte, Flemish
painter, architect (b. 1582) December 20 - Albert IV, Duke of Saxe-Eisenach (from 1640) (b. 1599) December 23 - Sir Alexander Carew, 2nd Baronet, English politician (b. 1589) December 20 - Jan Baptist van Helmont, Flemish chemist (b. 1577) ^
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additional citations for verification. Please help improve this article by adding citations to reliable sources: "16th century" - news · newspapers · books · scholar · JSTOR (September 2022) (Learn how and when to remove this message) Millennia 2nd millennium Centuries 15th century
16th century 17th century 17th century 17th century 17th century 16th century 17th 
America is derived) and Belgian Gerardus Mercator shows (besides the classical continents Europe, Africa, and Asia) the Americas as America sive India Nova', New Guinea, and other islands of Southeast Asia, as well as a hypothetical Arctic continent and a yet undetermined Terra Australis. [1] The 16th century began with the Julian year 1501 (represented
which include accounting and political science. Copernicus proposed the heliocentric universe, which was met with strong resistance, and Tycho Brahe refuted the theory of celestial spheres through observational measurement of the 1572 appearance of a Milky Way supernova. These events directly challenged the long-held notion of an immutable universe
supported by Ptolemy and Aristotle, and led to major revolutions in astronomy, becoming a major figure in the Scientific Revolution in Europe. Spain and Portugal colonized large parts
of Central and South America, followed by France and England in Northern America and the Lesser Antilles. The Portuguese became the masters of trade between Brazil, the coasts of Africa, and their possessions in the Indies, whereas the Spanish came to dominate the Greater Antilles. The Portuguese became the masters of trade between Brazil, the coasts of Africa, and their possessions in the Indies, whereas the Spanish came to dominate the Greater Antilles.
Americas with the Indies. English and French privateers began to practice persistent theft of Spanish and Portuguese treasures. This era of colonialism established mercantilism as the leading school of economic thought, where the economic system was viewed as a zero-sum game in which any gain by one party required a loss by another. The mercantilist
doctrine encouraged the many intra-European wars of the period and arguably fueled European expansion and imperialism throughout the world until the 19th century or early 20th century. The Reformation in central and northern Europe gave a major blow to the authority of the papacy and the Catholic Church. In England, the British-Italian Alberico
Gentili wrote the first book on public international law and divided secularism from canon law and Catholic theology. European politics became dominated by religious conflicts, with the groundwork for the epochal Thirty Years' War being laid towards the end of the century. In the Middle East, the Ottoman Empire continued to expand, with the sultan
taking the title of caliph, while dealing with a resurgent Persia. Iran and Iraq were caught by a major popularity of the Shia sect of Islam under the rule of the Safavid dynasty of warrior-mystics, providing grounds for a Persia independent of the majority-Sunni Muslim world.[2] In the Indian subcontinent, following the defeat of the Delhi Sultanate and
Vijayanagara Empire, new powers emerged, the Sur Empire founded by Sher Shah Suri, Deccan sultanates, Rajput states, and the Mughal Empire[3] by Emperor Babur, a direct descendant of Timur and Genghis Khan.[4] His successors Humayun and Akbar, enlarged the empire to include most of South Asia. Japan suffered a severe civil war at this time
known as the Sengoku period, and emerged from it as a unified nation under Toyotomi Hideyoshi. China was ruled by the Ming dynasty, which was becoming increasingly isolationist, coming into conflict with Japan over the control of Korea as well as Japanese pirates. In Africa, Christianity had begun to spread in Central Africa and Southern Africa. Until
the Scramble for Africa in the late 19th century, most of Africa was left uncolonized. For timelines of earlier events, see 15th century and Timeline of the Middle Ages. Mona Lisa, by Leonardo da Vinci, c. 1503-1506, one of the world's best-known paintings 1501: Michelangelo returns to his native Florence to begin work on the statue David. 1501: Safavid
dynasty reunifies Iran and rules over it until 1736. Safavids adopt a Shia branch of Islam.[5] 1501: First Battle of Cannanore between the Third Portuguese Armada and Kingdom of Cochin under João da Nova and Zamorin of Kozhikode's navy marks the beginning of Portuguese Armada and Kingdom of Cochin under João da Nova and Zamorin of Kozhikode's navy marks the beginning of Portuguese Armada and Kingdom of Cochin under João da Nova and Zamorin of Kozhikode's navy marks the beginning of Portuguese Armada and Kingdom of Cochin under João da Nova and Zamorin of Kozhikode's navy marks the beginning of Portuguese Armada and Kingdom of Cochin under João da Nova and Zamorin of Kozhikode's navy marks the beginning of Portuguese Armada and Kingdom of Cochin under João da Nova and Zamorin of Kozhikode's navy marks the beginning of Portuguese Armada and Kingdom of Cochin under João da Nova and Zamorin of Kozhikode's navy marks the beginning of Portuguese Armada and Kingdom of Cochin under João da Nova and Zamorin of Kozhikode's navy marks the beginning of Portuguese Armada and Kingdom of Cochin under João da Nova and Zamorin of Kozhikode's navy marks the beginning of Portuguese Armada and Kingdom of Cochin under João da Nova and Zamorin of Kozhikode's navy marks the beginning of Portuguese Armada and Kingdom of Cochin under João da Nova and J
World 1502: The Crimean Khanate sacks Sarai in the Golden Horde, ending its existence. 1503: Spain defeats France at the Battle of Cerignola. Considered to be the first battle in history won by gunpowder small arms. 1503: Spain defeats France at the Battle of Cerignola.
14 or December 21. 1504: A period of drought, with famine in all of Spain. 1504: Poundation of the Sultanate of Sennar by Amara Dunqas, in what is modern Sudan 1505: Zhengde Emperor ascends the throne of Ming dynasty. 1505: Martin Luther enters St. Augustine's Monastery at
 Erfurt, Germany, on 17 July and begins his journey to instigating the Reformation. 1505: Sultan Trenggono builds the first Muslim kingdom in Java, called Demak, in Indonesia. Many other small kingdoms were established in other islands to fight against Portuguese. Each kingdom introduced local language as a way of communication and unity. 1506
Leonardo da Vinci completes the Mona Lisa. 1506: King Afonso I of Kongo wins the battle of Cerignola: El Gran Capitan finds the corpse of Louis d'Armagnac, Duke of Nemours 1506: At least two thousand converted Jews are massacred in a Lisbon riot, Portugal. 1506:
Christopher Columbus dies in Valladolid, Spain. 1506: Poland is invaded by Tatars from the Crimean Khanate. 1507: The first recorded epidemic of smallpox in the New World on the island of Hispaniola. It devastates the native Taíno population.[6] 1507: Afonso de Albuquerque conquered Hormuz and Muscat, among other bases in the Persian Gulf, taking
control of the region at the entrance of the Gulf. 1508: The Christian-Islamic power struggle in Europe and West Asia spills over into the Indian Ocean as Battle of Chaul during the Portuguese-Mamluk War 1508-1512: Michelangelo paints the Sistine Chapel ceiling. 1509: The defeat of joint fleet of the Sultan of Gujarat, the Mamlûk Burji Sultanate of Egypt
and the Zamorin of Calicut with support of the Republic of Venice and the Ottoman Empire in Battle of Diu marks the beginning of Portuguese king sends Diogo Lopes de Sequeira, Sultan Mahmuc
Shah captures and/or kills several of his men and attempts an assault on the four Portuguese ships, which escape [7] The Javanese fleet is also destroyed in Malacca. 1509: Krishnadevaraya ascends the throne of Vijayanagara Empire. Afonso de Albuquerque of
Portugal conquers Goa in India. 1511: Afonso de Albuquerque of Portugal conquers Malacca, the capital of the Sultanate of Malacca in present-day Malaysia. 1512: Copernicus writes Commentariolus, and proclaims the Sun the capital of the Sultanate of Malacca in present-day Malaysia. 1512: The southern part (historical core) of the Kingdom of Navarre is invaded by Castile and Aragon.
1512: Qutb Shahi dynasty, founded by Quli Qutb Mulk, rules Golconda Sultanate until 1687. 1512: The first Portuguese exploratory expedition was sent eastward from Malacca (in present-day Malaysia) to search for the 'Spice Islands' (Maluku) led by Francisco Serrão. Serrão is shipwrecked but struggles on to Hitu (northern Ambon) and wins the favour of
the local rulers.[9] 1513: Machiavelli writes The Prince, a treatise about political philosophy 1513: The Portuguese mariner Jorge Álvares lands at Macau, China, during the Ming dynasty. 1513: Henry VIII defeats the French at the Battle of Flodden Field in which invading Scots are defeated by Henry VIII's forces. 1513: Sultar
Selim I ("The Grim") orders the massacre of Shia Muslims in Anatolia (present-day Turkey). 1513: Vasco Núñez de Balboa, in service of Spain arrives at the Pacific Ocean (which he called Mar del Sur) across the Isthmus of Panama. He was the first European to do so. 1514: The Battle of Orsha halts Muscovy's expansion into Eastern Europe. 1514: Dózsa
rebellion (peasant revolt) in Hungary. Martin Luther initiated the Reformation with his Ninety-five Theses in 1517. 1514: The Battle of Chaldiran, the Ottoman Empire gainst Safavid dynasty. 1515: Ascension of France as King of F
from the Safavids after the Battle of Chaldiran. 1515: The Ottomans conquer the last beyliks of Anatolia, the Dulkadirs and the Levant. 1517: The Sweating sickness epidemic in Tudor England. [10] 1517: The Reformation begins when Martin Luther posts
his Ninety-five Theses in Saxony. 1518: The Treaty of London was a non-aggression pact between the major European nations. The signatories were Burgundy, France, England, the Holy Roman Empire, the Netherlands, the Papal States and Spain, all of whom agreed not to attack one another and to come to the aid of any that were under attack. 1518: Mir
Chakar Khan Rind leaves Baluchistan and settles in Punjab. 1518: Leo Africanus, also known as al-Hasan ibn Muhammad al-Wazzan al-Fasi, an Andalusian Berber diplomat who is best known for his book Descrittione dell'Africa (Description of Africanus, also known for his book Description of Africanus (Africanus, Africanus, Africanus, Africanus, Afri
of 1518 begins in Strasbourg, lasting for about one month. 1519: Leonardo da Vinci dies of natural causes on May 2. Europe at the time of the accession of Charles V in 1519 the following Portuguese culverin, in
order to suppress the rebellion of Prince Zhu Chenhao. 1519: Barbary pirates led by Hayreddin Barbarossa, a Turk appointed to ruling position in Algiers by the Ottoman Empire, raid Provence and Toulon in southern France. 1519: Death of Emperor Maximilian; Charles I of Austria, Spain, and the Low Countries becomes Emperor of Holy Roman Empire as
Charles V, Holy Roman Emperor (ruled until 1556). 1519-1522: Spanish expedition commanded by Magellan and Elcano are the first to Circumnavigate the Earth. 1519-1522: Spanish conquest of the Aztec Empire. Ferdinand Magellan led the first expedition that circumnavigated the globe in 1519-1522. 1520-1566: The reign of
Suleiman the Magnificent marks the zenith of the Ottoman Empire. 1520: The first European diplomatic mission to Ethiopia, sent by the Portuguese, arrives at Massawa 9 April, and reaches the imperial encampment of Emperor Dawit II in Shewa 9 October. 1520: Vijayanagara Empire forces under Krishnadevaraya defeat the Adil Shahi under at the Battlefan Company and II in Shewa 9 October. 1520: Vijayanagara Empire forces under Krishnadevaraya defeat the Adil Shahi under at the Battlefan Company and II in Shewa 9 October. 1520: Vijayanagara Empire forces under Krishnadevaraya defeat the Adil Shahi under at the Battlefan Company and II in Shewa 9 October. 1520: Vijayanagara Empire forces under Krishnadevaraya defeat the Adil Shahi under at the Battlefan Company and II in Shewa 9 October. 1520: Vijayanagara Empire forces under Krishnadevaraya defeat the Adil Shahi under at the Battlefan Company and II in Shewa 9 October. 1520: Vijayanagara Empire forces under Krishnadevaraya defeat the Adil Shahi under at the Battlefan Company and II in Shewa 9 October. 1520: Vijayanagara Empire forces under Krishnadevaraya defeat the Adil Shahi under at the Battlefan Company and II in Shewa 9 October. 1520: Vijayanagara Empire forces under Krishnadevaraya defeat the Adil Shahi under at the Battlefan Company and II in Shewa 9 October. 1520: Vijayanagara Empire forces under the Adil Shahi under the A
of Raichur 1520: Sultan Ali Mughayat Shah of Aceh begins an expansionist campaign capturing Daya on the east coast. 1520: The Portuguese established a trading post in the village of Lamakera on the east era side of Solor (in present-day Indonesia), and the pepper and gold producing lands on the east coast. 1520: The Portuguese established a trading post in the village of Lamakera on the east era side of Solor (in present-day Indonesia) as a
transit harbour between Maluku and Malacca. 1521: Belgrade (in present-day Serbia) is captured by the Ottoman Empire. 1521: After building fortifications at Tuen Mun, the Portuguese attempt to invade Ming dynasty China, but are expelled by Chinese naval forces. 1521: Philippines encountered by Ferdinand Magellan. He was later killed in the Battle of
Mactan in central Philippines in the same year. 1521: Jiajing Emperor ascended the throne of Ming dynasty, China. 1521: November, Ferdinand Magellan's expedition reaches Maluku (in present-day Indonesia) and after trade with Ternate returns to Europe with a load of cloves. 1521: Pati Unus leads the invasion of Malacca (in present-day Malaysia)
against the Portuguese occupation. Pati Unus was killed in this battle, and was succeeded by his brother, sultan Trenggana. 1522: Rhodes falls to the Ottomans of Suleiman the Magnificent.[11]Sack of Rome of 1527 by Charles V's forces (painting by Johannes Lingelbach) 1522: The Portuguese ally themselves with the rulers of Ternate (in present-day
Indonesia) and begin construction of a fort.[9] 1522: August, Luso-Sundanese Treaty signed between Portugal and Sunda Kingdom granted Portuguese permit to build fortress in Sunda Kelapa. 1523: Sweden gains independence from the Kalmar Union. 1523: The Cacao bean is introduced to Spain by Hernán Cortés 1524-1525: German Peasants' War in the
Holy Roman Empire. 1524: Giovanni da Verrazzano is the first European to explore the Atlantic coast of North America between South Carolina and Newfoundland. 1524: Ismail I, the founder of Safavid dynasty, dies and Tahmasp I becomes king. Gun-wielding Ottoman Janissaries and defending Knights of Saint John at the siege of Rhodes in 1522, from an
Ottoman manuscript 1525: Timurid Empire forces under Babur defeat the Lodi dynasty at the Battle of Panipat, end of the Delhi Sultanate. 1526: The Ottomans defeat the Kingdom of Hungary at the Battle of Mohács. 1526: Mughal Empire, founded
by Babur. 1527: Sack of Rome with Pope Clement VII escaping and the Swiss Guards defending the Vatican being killed. The sack of the city of Rome considered the end of the Italian Renaissance. 1527: Protestant Reformation begins in Sweden. 1527: The last ruler of Majapahit falls from power. This state (located in present-day Indonesia) was finally
extinguished at the hands of the Demak. A large number of courtiers, artisans, priests, and members of the royalty moved east to the island of Bali; however, the power and the seat of government transferred to Demak under the leadership of Pangeran, later Sultan Fatah. 1527: June 22, The Javanese Prince Fatahillah of the Cirebon Sultanate successfully
defeated the Portuguese armed forces at the site of the Sunda Kelapa Harbor. The city was then renamed Jayakarta, meaning "a glorious victory." This eventful day came to be acknowledged as Jakarta's Founding Anniversary. 1527: Mughal Empire forces defeat the Rajput led by Rana Sanga of Mewar at the Battle of Khanwa 1529: The Austrians defeat the
Ottoman Empire at the siege of Vienna. 1529: Treaty of Zaragoza defined the antimeridian of Tordesillas attributing the Moluccas to Portugal and Philippines to Spain. 1529: Imam Ahmad Gurey defeats the Ethiopian-Adal War. Spanish conquistadors with their Tlaxcallan
allies fighting against the Otomies of Metztitlan in present-day Mexico, a 16th-century codex 1531-1532: The Church of England breaks away from the Catholic Church and recognizes King Henry VIII as the head of the Church of England breaks away from the Catholic Church and recognizes King Henry VIII as the head of the Church of England breaks away from the Catholic Church and recognizes King Henry VIII as the head of the Church of England breaks away from the Catholic Church and recognizes King Henry VIII as the head of the Church of England breaks away from the Catholic Church and recognizes King Henry VIII as the head of the Church of England breaks away from the Catholic Church and recognizes King Henry VIII as the head of the Church of England breaks away from the Catholic Church and recognizes King Henry VIII as the head of the Church of England breaks away from the Catholic Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the Church and recognizes King Henry VIII as the head of the head of the Church and recognizes King Henry VIII as the head of the he
conquest of the Inca Empire. 1532: Foundation of São Vicente, the first permanent Portuguese settlement in the Americas. 1534: Affair of the Placards, where King Francis I
becomes more active in repression of French Protestants. 1535: The Münster Rebellion, an attempt of radical, millennialist, Anabaptists to establish a theocracy, ends in bloodshed. 1535: The Portuguese in Ternate depose Sultan Tabarija and send him to Portuguese Goa where he converts to Christianity and bequeaths his Portuguese godfather
Jordao de Freitas the island of Ambon.[12] Hairun becomes the next sultan. 1536: Catherine of Aragon dies in Kimbolton Castle, in England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England. Territorial expansion of the Ottoman Empire under Suleiman (in red and orange) 1536: In England.
 Foundation of Buenos Aires (in present-day Argentina) by Pedro de Mendoza. 1537: The Portuguese establish Recife in Pernambuco, north-east of Brazil. 1537: William Tyndale's partial translation of the Bible into English is published, which would eventually be incorporated into the King James Bible. 1538: Gonzalo Jiménez de Quesada founds Bogotá. 1538
Spanish-Venetian fleet is defeated by the Ottoman Turks at the Battle of Preveza. 1539: Hernando de Soto explores inland North America. Nicolaus Copernicus 1540: The Society of Jesus, or the Jesuits, is founded by Ignatius of Loyola and six companions with the approval of Pope Paul III. 1540: Sher Shah Suri founds the Suri dynasty in South Asia, an
ethnic Pashtun (Pathan) of the house of Sur, who supplanted the Mughal dynasty as rulers of North India during the reign of the relatively ineffectual second Mughal emperor Humayun. Sher Shah Suri decisively defeats Humayun in the Battle of Bilgram (May 17, 1540). 1541: Pedro de Valdivia founds Santiago in Chile. 1541: An Algerian military campaign
by Charles V of Spain (Habsburg) is unsuccessful. 1541: Amazon River is encountered and explored by Francisco de Orellana. 1541: Capture of Buda and the absorption of the major part of Hungary by the Ottoman Empire. 1541: Sahib I Giray of Crimea invades Russia. 1542: The Italian War of 1542-1546 War resumes between Francis I of France and
Emperor Charles V. This time Henry VIII is allied with the Emperor, while James V of Scotland and Sultan Suleiman I are allied with the French. 1542: Spanish explorer Ruy López de Villalobos named the island of Samar and Leyte Las Islas Filipinas honoring Philip II of Spain and became the official
name of the archipelago. 1543: Ethiopian/Portuguese troops defeat the Adal army led by Imam Ahmad Gurey at the Battle of Wayna Daga; Imam Ahmad Gurey is killed at this battle. 1543: Copernicus publishes his theory that the Earth and the other planets revolve around the Sun 1543: The Nanban trade period begins after Portuguese traders make
contact with Japan. 1544: The French defeat an Imperial-Spanish army at the Battle of Ceresole. Scenes of everyday life in Ming China, by Qiu Ying 1544: Battle of the Shirts in Scotland. The Frasers and 8 Macdonalds survive. 1545: Songhai forces sack the Malian capital of
Niani 1545: The Council of Trent meets for the first time in Trent (in northern Italy). 1546: Michelangelo Buonarroti is made chief architect of St. Peter's Basilica. 1546: Francis Xavier works among the peoples of Ambon, Ternate and Morotai (Moro) laying the foundations for a permanent mission. (to 1547) 1547: Henry VIII dies in the Palace of Whitehall on
28 January at the age of 55. 1547: Francis I dies in the Château de Rambouillet on 31 March at the age of 9. 1547: Emperor Charles V decisively dismantles the Schmalkaldic League at the Battle of Mühlberg. 1547: Grand Prince Ivan the
Terrible is crowned tsar of (All) Russia, thenceforth becoming the first Russian tsar. 1548: Battle of Uedahara: Firearms are used for the first time on the battlefield in Japan, and Takeda Shingen is defeated by Murakami Yoshikiyo. 1548: The
Ming dynasty government of China issues a decree banning all foreign trade and closes down all seaports along the coast; these Hai jin laws came during the Wokou wars with Japanese pirates. 1549: Arya Penangsang with the support of his teacher, Sunan Kudus, avenges the death of
Raden Kikin by sending an envoy named Rangkud to kill Sunan Prawoto by Keris Kyai Satan Kober (in present-day Indonesia). The Islamic gunpowder empires: Mughal Army artillerymen during the reign of Jalaluddin Akbar 1550: The architect Mimar Sinan builds the Süleymaniye Mosque in Istanbul. 1550: Mongols led by Altan Khan invade China and
besiege Beijing. 1550-1551: Valladolid debate concerning the human rights of the Indigenous people of the Americas. 1551: Fifth outbreak of sweating sickness in England. John Caius of Shrewsbury writes the first full contemporary account of the symptoms of the disease. 1551: North African pirates enslave the entire population of the Maltese island Gozo,
between 5,000 and 6,000, sending them to Libya. 1552: Russia conquers the Khanate of Kazan in central Asia. 1554: Missionaries José
de Anchieta and Manuel da Nóbrega establishes São Paulo, southeast Brazil. 1554: Princess Elizabeth is imprisoned in the Tower of London upon the orders of Mary I for suspicion of being involved in the Wyatt rebellion. 1555: The Muscovy Company is the first major English joint stock trading company. 1556: Publication in Venice of Delle Navigiationi et
Viaggi (terzo volume) by Giovanni Battista Ramusio, secretary of Council of Ten, with plan La Terra de Hochelaga, an illustration of the Hochelaga. [13] 1556: The Shaanxi earthquake in China is history's deadliest known earthquake during the Ming dynasty. 1556: Georgius Agricola, the "Father of Mineralogy", publishes his De re metallica. 1556: Akbar
defeats Hemu at the Second battle of Panipat. 1556: Russia conquers the Astrakhan Khanate. 1556-1605: During his reign, Akbar expands the Mughal Empire in a series of conquests (in the Indian subcontinent). Political map of the world in 1556: Pomponio Algerio, radical theologian, is
executed by boiling in oil as part of the Roman Inquisition. 1557: The Portuguese settle in Macau (on the western side of the Pearl River Delta across from present-day Hong Kong). 1557: The Ottomans capture Massawa, all but
isolating Ethiopia from the rest of the world. 1558: Elizabeth Tudor becomes Queen Elizabeth I at age 25. 1558–1603: The Elizabethan era is considered the height of the English Renaissance. 1558: After 200 years, the Kingdom of England loses Calaise Cala
to France. 1559: With the Peace of Cateau Cambrésis, the Italian Wars conclude. 1559: Sultan Hairun of Ternate (in present-day Indonesia) protests the Portuguese. The Mughal Emperor Akbar shoots the Rajput warrior Jaimal during the Siege of Chittorgarh in 1567
1560: Ottoman navy defeats the Spanish fleet at the Battle of Djerba. 1560: Elizabeth Bathory is born in Nyirbator, Hungary. 1560: By winning the Battle of Okehazama, Oda Nobunaga becomes one of the pre-eminent warlords of Japan. 1560: By winning the Battle of Okehazama, Oda Nobunaga becomes one of the pre-eminent warlords of Japan. 1560: By winning the Battle of Okehazama, Oda Nobunaga becomes one of the pre-eminent warlords of Japan. 1560: By winning the Battle of Okehazama, Oda Nobunaga becomes one of the pre-eminent warlords of Japan.
Bacon is born in London. 1561: The fourth battle of Kawanakajima between the Uesugi and Takeda at Hachimanbara takes place. 1562-1598: French Wars of
Religion between Catholics and Huguenots. 1562: Massacre of Wassy and Battle of Dreux in the French Wars of Religion. 1562: Portuguese Dominican priests build a palm-trunk fortress which Javanese Muslims burned down the following year. The fort was rebuilt from more durable materials and the Dominicans commenced the Christianisation of the local
population.[12] 1563: Plague outbreak claimed 80,000 people in Elizabethan England. In London alone, over 20,000 people died of the disease. 1564: William Shakespeare baptized 26 April 1565: Deccan sultanates defeat the Vijayanagara Empire at the Battle of Talikota. 1565: Mir Chakar Khan Rind dies at aged
97. 1565: Estácio de Sá establishes Rio de Janeiro in Brazil. 1565: The Hospitallers, a Crusading Order, defeat the Ottoman Empire at the siege of Malta (1565). 1565: Miguel López de Legazpi establishes in Cebu the first Spanish settlement in the Philippines starting a period of Spanish colonization that would last over three hundred years. 1565: Spanish
navigator Andres de Urdaneta discovers the maritime route from Asia to the Americas across the Pacific Ocean, also known as the tornaviaje. 1565: Royal Exchange is founded by Thomas Gresham. 1566: Suleiman the Magnificent, ruler of the Ottoman Empire, dies on September 7, during the battle of Szigetvar. Siege of Valenciennes during the Dutch War
of Independence in 1567 1566-1648: Eighty Years' War between Spain and the Netherlands. 1566: Da le Balle Contrade d'Oriente, composed by Cipriano de Rore. 1567: After 45 years' reign, Jiajing Emperor died in the Forbidden City, Longqing Emperor ascended the throne of Ming dynasty. 1567: Mary, Queen of Scots, is imprisoned by Elizabeth I. 1568:
The Transylvanian Diet, under the patronage of the prince John Sigismund Zápolya, the former king of Hungary, inspired by the teachings of Ferenc Dávid, the former king of the Unitarian Church of Transylvania, promulgates the Edict of Torda, the first law of freedom of religion and of conscience in the World. 1568-1571: Morisco Revolt in Spain. 1568-1600:
The Azuchi-Momoyama period in Japan. 1568: Hadiwijaya sent his adopted son and son in-law Sutawijaya, who would later become the first ruler of the Morta in England. 1569: Mercator 1569 world map published by Gerardus Mercator. 1569: The Polish-Lithuanian Commonwealth
is created with the Union of Lublin which lasts until 1795. 1569: Peace treaty signed by Sultan Hairun of Ternate and Governor Lopez De Mesquita of Portugal. The Battle of Lepanto 1570: Ivan the Terrible, tsar of Russia, orders the massacre of inhabitants of Novgorod. 1570: Pope Pius V issues Regnans in Excelsis, a papal bull excommunicating all who
                                                                                    against her. 1570: Sultan Hairun of Ternate (in present-day Indonesia) is killed by the Portuguese.[12] Babullah beco
                                                                                                                                                                                                                                                                         es the next Sultan. 1570: 20,000 inhabitants of Nicosia in Cyprus were massacred and every \epsilon
following year. 1571: Pope Pius V completes the Holy League as a united front against the Ottoman Turks, responding to the fall of Cyprus to the Ottoman Turks, responding to the fall of Cyprus to the Ottoman Turks, responding to the fall of Cyprus to the Ottoman Empire navy at the Battle of Lepanto. 1571: The Spanish-led Holy League as a united front against the Ottoman Empire navy at the Battle of Lepanto. 1571: The Spanish-led Holy League navy destroys the Ottoman Empire navy at the Ottoman Empire na
Indians kill Spanish missionaries in what would later be Jamestown, Virginia. 1571: Spanish conquistador Miguel López de Legazpi establishes Manila, Philippines as the capital of the Spanish conquistadores
apprehend the last Inca leader Tupak Amaru at Vilcabamba, Peru, and execute him in Cuzco. 1572: Jeanne d'Albret dies aged 43 and is succeeded by Henry of Navarre. 1572: Catherine de' Medici instigates the St. Bartholomew's Day massacre which takes the lives of Protestant leader Gaspard de Coligny and thousands of Huguenots. The violence spreads
from Paris to other cities and the countryside. 1572: First edition of the epic The Lusiads of Luís Vaz de Camões, three years after the author returned from the East.[14] 1572: The 9 years old Taizi, Zhu Yijun ascended the throne of Ming dynasty, known as Wanli Emperor. 1573: After heavy losses on both sides the siege of Haarlem ends in a Spanish
victory. St. Bartholomew's Day massacre of French Protestants 1574: in the Eighty Years' War the capital of Zeeland, Middelburg declares for the Protestants. 1575: Oda Nobunaga finally captures Nagashima fortress. 1575: Following a five-year war, the
Ternateans under Sultan Babullah defeated the Portuguese. 1576: Tahmasp I, Safavid shah, dies. 1576: Tahmasp I, Safavid sh
world. 1577: Ki Ageng Pemanahan built his palace in Pasargede or Kotagede. 1578: Sonam Gyatso is conferred the title of Dalai Lama by Tumed Mongol ruler,
Altan Khan. Recognised as the reincarnation of two previous Lamas, Sonam Gyatso becomes the third Dalai Lama in the lineage. [15] 1578: Governor-General Francisco de Sande officially declared war against Brunei in 1578, starting the Castilian War of 1578. 1579: The Union of Utrecht unifies the northern Netherlands, a foundation for the later Dutch
Republic. 1579: The Union of Arras unifies the southern Netherlands, a foundation for the later states of the Spanish Netherlands, the Austrian Netherlands, the Austrian Netherlands, a foundation for the later states of the Spanish Netherlands, the Austrian Netherlands, a foundation for the later states of the Spanish Netherlands, the Austrian Netherlands, the Austrian Netherlands, and Belgium. The Irish Gaelic chieftain's feast, from The Image of Ireland 1579: The British navigator Sir Francis Drake passes through Maluku and transit in Ternate on his circumnavigation of the
world. The Portuguese establish a fort on Tidore but the main centre for Portuguese activities in Maluku becomes Ambon.[16] The fall of Spain to build up the Spanish Armada. English ships in Spanish harbours are impounded. 1580: Spain unifies
with Portugal under Philip II. The struggle for the throne of Portuguese Empire. The Spanish and Portuguese crowns are united for 60 years, i.e. until 1640. 1580-1587: Nagasaki comes under control of the Jesuits. 1581: Dutch Act of Abjuration, declaring abjuring allegiance to Philip II of Spain. 1581: Bayinnaung dies at the age of 65.
1582: Oda Nobunaga commits seppuku during the Honnō-ji Incident coup by his general, Akechi Mitsuhide. 1582: Pope Gregorian calendar. The last day of the Julian calendar was Thursday, 4 October 1582 and this was followed by the first day of the Julian calendar was Thursday, 4 October 1582: Yermak Timofeyevich conquers
the Siberia Khanate on behalf of the Stroganovs. 1583: Denmark builds the world's first theme park, Bakken. 1583: Denmark builds the world of the Stroganovs. 1583: Denmark builds the world of the Wor
trade...It is estimated that the port of Antwerp was earning the Spanish crown seven times more revenues than the Americas."[17] 1584: Ki Ageng Pemanahan died. Sultan Pajang raised Sutawijaya, son of Ki Ageng Pemanahan as the new ruler in Mataram, titled "Loring Ngabehi Market" (because of his home in the north of the market). 1585: Akbar annexes
Kashmir and adds it to the Kabul SubahPortuguese fusta in India from a book by Jan Huygen van Linschoten 1585: Colony at Roanoke founded in North America. 1587: The reign of Abbas I marks the zenith of the Safavid
dynasty. 1587: Troops that would invade Pajang Mataram Sultanate storm ravaged the eruption of Mount Merapi. Sutawijaya and his men survived. 1588: Mataram into the kingdom with Sutawijaya and his men survived. 1588: Mataram into the kingdom with Sutawijaya as Sultan, titled "Senapati Ingalaga Sayidin Panatagama" means the warlord and cleric Manager Religious Life. 1588: England repulses the Spanish Armada
1589: Spain repulses the English Armada. 1589: Catherine de' Medici dies at aged 69. Abu'l-Fazl ibn Mubarak presenting Akbarnama to Mughal Azam Akbar, Mughal miniature 1590: Siege of Odawara: the Go-Hojo clan surrender to Toyotomi Hideyoshi, and Japan is unified. 1591: Gazi Giray leads a huge Tatar expedition against Moscow. 1591: In Mali,
Moroccan forces of the Sultan Ahmad al-Mansur led by Judar Pasha defeat the Songhai Empire at the Battle of Tondibi. 1592-1593: John Stow reports 10,675 plague deaths in London, a city of approximately 200,000 people. 1592-1593: John Stow reports 10,675 plague deaths in London, a city of approximately 200,000 people. 1592-1593: John Stow reports 10,675 plague deaths in London, a city of approximately 200,000 people.
Habsburg monarchy and the Ottoman Turks. 1594: St. Paul's College, Macau, founded by Alessandro Valignano. 1595: First Dutch expedition to Indonesia sets sail for the East Indies with two hundred and forty-nine men and sixty-four cannons led by Cornelis de Houtman.[18] 1596: Birth of René Descartes. 1596: June, de Houtman's expedition reaches
Banten the main pepper port of West Java where they clash with both the Portuguese and Indonesians. It then sails east along the north coast of Java losing twelve crew to a Javanese attack at Sidayu and killing a local ruler in Madura. [18] 1597: Romeo and Juliet is published. 1597: Cornelis de Houtman's expedition returns to the Netherlands with enough
spices to make a considerable profit. [18] 1598: The Edict of Nantes ends the French Wars of Religion. 1598: Abbas I moves Safavids capital from Oazvin to Isfahan in 1598. 1598-1613: Russia descends into anarchy during the Time of Troubles. 1598: The Portuguese require an armada of 90 ships to put down a Solorese uprising. [12] (to 1599) 1598: More
Dutch fleets leave for Indonesia and most are profitable. [18] Edo period screen depicting the Battle of Sekigahara 1598: The province of Santa Fe de Nuevo México, the New Mexico Territory in the United States, and the US State of New Mexico. 1598: Death of
Toyotomi Hideyoshi, known as the unifier of Japan. 1599: The Mali Empire is defeated at the Battle of Jenné. 1599: The van Neck expedition returns to Europe the previous year, a fleet of eight ships under Jacob van Neck was the first Dutch fleet to reach the 'Spice
Islands' of Maluku.[18] 1600: Giordano Bruno is burned at the stake for heresy in Rome. Siege of Fil'akovo castle during the Long Turkish War 1600: Battle of Sekigahara in Japan. End of the Warring States period and beginning of the Edo period. 1600: The Portuguese win a major naval battle in the bay of Ambon.[19] Later in the year, the Dutch join forces
with the local Hituese in an anti-Portuguese alliance, in return for which the British East India Company beginning the English advance in Asia. 1600: Michael the Brave unifies the three principalities: Wallachia, Moldavia and Transylvania after the
Battle of Selimbar from 1599. For later events, see Timeline of the 17th century. Polybius' The Histories translated into Italian, English, German and French. [20] Mississippian culture disappears. Medallion rug, variant Star Ushak style, Anatolia (modern Turkey), is made. It is now kept at the Saint Louis Art Museum. Hernan Cortes (1485-1547) Henry VIII,
(1491-1547) King of England and Ireland Don Fernando Álvarez de Toledo (1507-1582) Suleiman the Magnificent, Sultan of the Ottoman Empire (1520-1566) Ivan IV the Terrible (1530-1584) Oda Nobunaga (1534-1582) Sir Francis Drake (c. 1540 - 1596) Alberico Gentili, (1552-1608) the Father of international law Philip II of Spain, King of Spain (1556-1608) Ivan IV the Terrible (1530-1584) Oda Nobunaga (1534-1582) Sir Francis Drake (c. 1540 - 1596) Alberico Gentili, (1552-1608) the Father of international law Philip II of Spain, King of Spain (1556-1608) Ivan IV the Terrible (1530-1584) Oda Nobunaga (1534-1582) Sir Francis Drake (c. 1540 - 1596) Alberico Gentili, (1552-1608) the Father of international law Philip II of Spain, King of Spain (1556-1608) Ivan IV the Terrible (1530-1584) Oda Nobunaga (1534-1582) Sir Francis Drake (c. 1540 - 1596) Alberico Gentili, (1552-1608) the Father of international law Philip II of Spain, King of Spain (1556-1608) Ivan IV the Terrible (1530-1584) Oda Nobunaga (1534-1582) Sir Francis Drake (c. 1540 - 1596) Alberico Gentili, (1552-1608) the Father of international law Philip II of Spain, King of Spain (1556-1608) Ivan IV the Terrible (1530-1584) Oda Nobunaga (1534-1582) Sir Francis Drake (c. 1540 - 1596) Alberico Gentili, (1552-1608) the Philip II of Spain (1550-1584) Oda Nobunaga (1534-1582) Sir Francis Drake (c. 1540 - 1596) Alberico Gentili, (1552-1608) the Philip II of Spain (1552-1608) the Philip II
1598) Akbar the Great, Mughal emperor (1556-1605) Related article: List of 16th century inventions. The Columbian Exchange introduces many plants, animals and diseases to the Old and New Worlds. Introduced into the English alphabet. 1500: First portable
watch is created by Peter Henlein of Germany. The Iberian Union in 1598, under Philip II, King of Spain and Portugal 1513: Juan Ponce de León sights Florida and Vasco Núñez de Balboa sights the eastern edge of the Pacific Ocean. 1519-1520: In
America, Hernando de Soto expeditions map the Gulf of Mexico coastline and bays. 1525: Modern square root symbol (v) 1540: Francisco de Orellana sails the length of the Amazon River. 1542-43: Firearms are introduced into Japan by the Portuguese. 1543: Copernicus publishes his
theory that the Earth and the other planets revolve around the Sun 1545: Theory of complex numbers is first developed by Gerolamo Cardano of Italy. 1558: Camera obscura is first used in Europe by Giambattista della Porta of Italy. 1558: Camera obscura is first used in Europe by Giambattista della Porta of Italy. 1558: Camera obscura is first used in Europe by Giambattista della Porta of Italy. 1559-1562: Spanish settlements in Alabama/Florida and Georgia confirm dangers of hurricanes and local native warring
tribes. 1565: Spanish settlers outside New Spain (Mexico) colonize Florida's coastline at St. Augustine. 1565: Invention of the graphite pencil (in a wooden holder) by Conrad Gesner. Modernized in 1812. 1568: Gerardus Mercator creates the first Mercator projection map. 1572: Supernova SN 1572 is observed by Tycho Brahe in the Milky Way. 1582:
Gregorian calendar is introduced in Europe by Pope Gregory XIII and adopted by Catholic countries. c. 1583: Galileo Galilei of Pisa, Italy identifies the constant swing of a pendulum, leading to development of reliable timekeepers. 1585: earliest known reference to the 'sailing carriage' in China. 1589: William Lee invents the stocking frame. 1591: First flush
toilet is introduced by Sir John Harrington of England, the design published under the title 'The Metamorphosis of Ajax'. 1593: Galileo Galilei invents a thermometer. 1596: William Barents discovers Spitsbergen. 1597: Opera in Florence by Jacopo Peri. Entertainment in the 16th century ^ a b Modern reference works on the period tend to follow the
introduction of the Gregorian calendar for the sake of clarity; thus NASA's lunar eclipse catalogue states "The Gregorian calendar is used for all dates from 1582 Oct 15 onwards. Before that date, the Julian calendar is used for all dates from 1582 Oct 15 onwards. Before that date, the Julian calendar is used for all dates from 1582 Oct 15 onwards. Before that date, the Julian calendar is used." For dates after 15 October 1582, care must be taken to avoid confusion of the two styles. ^ de Vries, Jan (14 September 2009). "The
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detailed outline of events online free Media related to 16th century at Wikimedia Commons Timelines of 16th century events, science, culture and persons Retrieved from "4 The following pages link to 16th century events, science, culture and persons Retrieved from "50 items. View (previous 50 |
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figure in the history of philosophy, both because of his contributions to political philosophy and moral psychology and on account of his influence on later thinkers. Rousseau's own view of most philosophy and philos
role in the alienation of the modern individual from humanity's natural impulse to compassion. The concern that dominates Rousseau's work is to find a way of preserving human freedom in a world where people are increasingly dependent on one another to satisfy their needs. This concern has two dimensions: material and psychological, of which the latter
has greater importance. In the modern world, human beings get their very sense of their identity and value from the opinion of others, which Rousseau sees as corrosive of freedom and destructive of individual authenticity. In his mature work, he principally explores two routes to achieving and protecting freedom: the first is a political one aimed at
constructing institutions that permit and foster the co-existence of free and equal citizens in a community where they themselves are sovereign; the second is a project for child development and education that nurtures autonomy and avoids the genesis of the most destructive forms of self-interest. However, though Rousseau believes the co-existence of
human beings in relations of equality and freedom is possible, he is consistently and overwhelmingly pessimistic that humanity will escape from a dystopia of alienation, oppression, and unfreedom. In addition to his contributions to philosophy, Rousseau was active as a composer and a music theorist, as the pioneer of modern autobiography, as a novelist,
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and as a botanist. Rousseau's appreciation of the wonders of nature and his stress on the importance of feeling and emotion made him an important influence on and anticipator of the romantic movement. To a very large extent, the interests and concerns that mark his philosophical work also inform these other activities, and Rousseau's contributions in ostensibly non-philosophical fields often serve to illuminate his philosophical commitments and arguments. Jean-Jacques Rousseau was born in the independent Calvinist city-state of Geneva in 1712, the son of Isaac Rousseau, a watchmaker, and Suzanne Bernard. Rousseau's mother died nine days after his birth, so Rousseau was raised and educated by his

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father until the age of ten. Isaac Rousseau was one of the small minority of Geneva's residents who enjoyed the rank of citizen of Geneva, and was therefore a member of the city's nominally sovereign assembly. Jean-Jacques was to inherit this status. According to his own subsequent accounts, the haphazard education that he received from his father
included both the inculcation of republican patriotism and the reading of historians of ancient republicanism, such as Plutarch. After his father fled this city to avoid arrest, Jean-Jacques was put in the care of a pastor at nearby Bossey and subsequently apprenticed to an engraver. Rousseau left Geneva at the age of sixteen and came under the influence of a pastor at nearby Bossey and subsequently apprenticed to an engraver.
Roman Catholic convert noblewoman, Françoise-Louise de la Tour, Baronne de Warens. Mme de Warens arranged for Rousseau to travel to Turin, where he converted to Roman Catholicism in April 1728. He spent some time working as a domestic servant in a noble household in Turin, and during this time a shameful episode occurred in which he falsely
briefly became her lover and then her household manager. He remained with Mme de Warens through the rest of the French Enlightenment. In 1742 he travelled to
Paris, having devised a plan for a new numerically-based system of musical notation which he presented to the Academy, but in this period Rousseau met Denis Diderot. A brief spell as secretary to the French Ambassador in Venice followed before Rousseau met Denis Diderot. A brief spell as secretary to the French Ambassador in Venice followed before Rousseau met Denis Diderot. A brief spell as secretary to the French Ambassador in Venice followed before Rousseau met Denis Diderot.
from 1744, where he continued to work mainly on music and began to write contributions to the Encyclopédie of Diderot and d'Alembert. In 1745 Rousseau met Thérèse bore him five children, all of whom were deposited at the
foundling hospital shortly after birth, an almost certain sentence of death in eighteenth-century France. Rousseau's abandonment of his children was later to be used against him by Voltaire. In 1749, while walking to Vincennes to visit the briefly-imprisoned Diderot and idly reading a newspaper, Rousseau came across the announcement of an essay
competition organized by the Academy of Dijon. The Academy sought submissions on the theme of whether the development of the arts and sciences had improved or corrupted public morals. Rousseau later claimed that he then and there experienced an epiphany which included the thought, central to his world view, that humankind is good by nature but is
corrupted by society. He entered his Discourse on the Sciences and Arts (conventionally known as the First Discourse of both civic virtue and individual moral character. The Discourse was published in 1751 and is mainly
important because Rousseau used it to introduce themes that he developed further in later work, especially the natural virtue of the ordinary person and the moral corruption fostered by the urge to distinction and excellence. The First Discourse made Rousseau famous and provoked a series of responses to which he in turn replied. Music remained
 Rousseau's primary interest in this period, and the years 1752 and 1753 saw his most important contributions to the field. The first of these was his opera Le Devin du Village (The Village Soothsayer), which was an immediate success (and stayed in the repertoire for a century). The second was his participation in a controversy known as the "querelle des
bouffons", that followed the performance in Paris of Pergolesi's La Serva Padrona by a visiting Italian music against those of the French style. Rousseau, who had already developed a taste for Italian music during his stay in Venice, joined the dispute through his Letter on French Music and the controversy
also informed his (unpublished) Essay on the Origin of Languages. Rousseau's emphasis on the importance of melody and the communication of emotion as central to the function of music, mathematics, and physics. Rousseau went so far as to declare the
French language inherently unmusical, a view apparently contradicted by his own practice in Le Devin. Rousseau's conversion to Catholicism had rendered him ineligible for his hereditary status as a citizen of Geneva. In 1754 he regained this citizenship by reconverting to Calvinism. In the following year he published his Discourse on the Origin and
develop his theories of human social development and moral psychology. With the Discourse on Inequality, the distance between Rousseau and the Encyclopédiste mainstream of the Letter to d'Alembert on the Theater, in which he denounced the idea that
his native city would benefit from the construction of a theater. In Rousseau's view theater, far from improving the population, tends to weaken their attachment to the life of the political community. The years following the publication of the Discourse on Inequality were the most productive and important of Rousseau's career. He withdrew from Paris and,
under the patronage of, first Mme d'Epinay and then the Duke and Duchess of Luxembourg, worked on a novel, Julie, ou La Nouvelle Héloïse, and then on Emile and The Social Contract. Julie appeared in 1761 and was an immediate success. The novel is centred on a love triangle between Julie, her tutor Saint Preux and her husband Wolmar. The work is
cast in epistolary form, and is an important supplementary source for the interpretation of Rousseau's social philosophy, containing, as it does, such elements as a vision of rural community and the presence of a manipulative genius who achieves the appearance of natural harmony through cunning artifice, and who thus anticipates both the tutor in Emile
and the legislator of The Social Contract. Both works appeared in 1762, marking the high point of Rousseau's intellectual achievement. Unfortunately for Rousseau, the publication of these works also led to personal catastrophe. Emile was condemned in Paris and both Emile and The Social Contract. Both works appeared in 1762, marking the high point of Rousseau's intellectual achievement. Unfortunately for Rousseau, the publication of these works also led to personal catastrophe.
heterodoxy, a condemnation that Rousseau responded to in his Letters from the Mountains Partly in response to the hostile attitude of the Genevan authorities, Rousseau renounced his citizenship in May 1763. He was forced to flee to escape arrest, seeking refuge first in Switzerland and then travelling to England at the invitation of David Hume in January
1766. Rousseau's stay in England was marked by his increasing mental instability and he became wrongly convinced that Hume was at the center of a plot against him. He spent fourteen months in Staffordshire where he worked on his autobiographical Confessions, which also contain evidence of his paranoia in its treatment of figures like Diderot and the
German author Friedrich Melchior, Baron von Grimm. He returned to France in 1767 and then spent much of the rest of his life working on autobiographical texts, completed his Considerations on the Government
of Poland in this period. In later life he further developed his interest in botany (where his work proved influential in England via his letters on the subject to the Duchess of Portland) and in music, as he met and corresponded with the operatic composer Christoph Gluck. Rousseau died in 1778. In 1794 the French revolutionaries transferred his remains to
the Panthéon in Paris. 2. Conjectural history and moral psychology Rousseau repeatedly claims that a single idea is at the centre of his world view, namely, that human beings are good by nature but are rendered corrupt by society (see Melzer 1990; Cohen 2010, chapter 4).
clear and plausible interpretation. One obvious problem is present from the start: since society, the supposed agent of corruption, is composed entirely of naturally good human beings, how can evil ever get a foothold? It is also hard to see what "natural goodness" might be. In various places Rousseau clearly states that morality is not a natural feature of
human life, so whatever sense it is that human beings are good by nature, it is not the moral one that the casual reader would naturally assume. In order, therefore, to address this puzzling central claim, it is best to look first at the details of Rousseau's moral psychology, especially as developed in the Discourse on Inequality and in Emile. Rousseau
attributes to all creatures an instinctual drive towards self-preservation. Human beings therefore have such a drive, which he terms amour de soi (self love). Amour de soi directs us first to attend to our most basic biological needs for things like food, shelter and warmth. Since, for Rousseau, humans, like other creatures, are part of the design of a
benevolent creator, they are individually well-equipped with the means to satisfy their natural needs. Alongside this basic drive for self-preservation, Rousseau posits another passion which he terms pitié (compassion). Pitié directs us to attend to and relieve the suffering of others (including animals) where we can do so without endangering our own self-
preservation. In some of his writings, such as the Discourse on Inequality, pitié is an original drive that sits alongside amour de soi, whereas in others, such as Emile and the Essay on the Origin of Languages, it is a development of amour de soi, whereas in others, such as Emile and the Essay on the Origin of Languages, it is a development of amour de soi, whereas in others, such as Emile and the Essay on the Origin of Languages, it is a development of amour de soi, whereas in others, such as Emile and the Essay on the Origin of Languages, it is a development of amour de soi, whereas in others, such as Emile and the Essay on the Origin of Languages, it is a development of amour de soi, whereas in others, such as Emile and the Essay on the Origin of Languages, it is a development of amour de soi, whereas in others, such as Emile and the Essay on the Origin of Languages, it is a development of amour de soi, whereas in others, such as Emile and the Origin of Languages, it is a development of amour de soi, whereas in others, such as Emile and the Origin of Languages, it is a development of amour de soi, whereas in others, such as Emile and the Origin of Languages, it is a development of amour de soi, whereas in other the Origin of Languages, it is a development of the Origin of Languages, and the Origin of Languages are the Origin of Languages.
of humanity from the most primitive condition to something like a modern complex society. Rousseau denies that this is a reconstruction of history as it actually was, and Frederick Neuhouser (2014) has argued that the evolutionary story is merely a philosophical device designed to separate the natural and the artificial elements of our psychology (for a
contrasting view see Kelly 2006). At each step of this imagined evolution human beings change their material and psychological relations to one another and, correspondingly, their conception of themselves, or what Rousseau calls the "sentiment of their existence." According to this narrative, humans live almost entirely solitary lives in the original state of
the human race, since they do not need one another to satisfy their material needs. The human race barely subsists in this condition, child-care is minimal and brief in duration. If humans are naturally good at this stage of human evolution, their goodness is merely a
negative and amounts to the absence of evil. In this story, human beings are distinguished from the other creatures with which they share the primeval world only by two characteristics: freedom, and perfectibility is the capacity to find newsort to find 
and better means to satisfy needs. Together, these characteristics give humans the potential to achieve self-consciousness, rationality, and morality. Nevertheless, it will turn out that such characteristics are more likely to condemn them to a social world of deception, dissimulation, dependence, oppression, and domination. As human populations grow,
simple but unstable forms of co-operation evolve around activities like hunting. According to Rousseau, the most important transitional moment in human history occurs at a stage of society marked by small settled communities. At this point a change, or rather a split, takes place in the natural drive humans have to care for themselves: competition among
humans to attract sexual partners leads them to consider their own attractiveness to others and how that attractiveness to others and how that attractiveness to others and how that of potential rivals. In Emile, where Rousseau is concerned with the psychological development of an individual in a modern society, he also associates this new psychological feature with sexual competition and the
moment, puberty, when the male adolescent starts to think of himself as a sexual being with rivals for the favours of girls and women. Rousseau's term for this new type of self, often rendered as pride or vanity in English translations). Amour
propre make the need to be recognized by others as having value and to be treated with respect central to the felt interests of each human being. The presentation of amour propre in the Discourse on Inequality—and especially in his note XV to that work—often suggests that Rousseau sees it as a wholly negative passion and the source of all evil.
 Interpretations of amour propre centered on the Discourse on Inequality (which, historically, are the most common ones (for example Charvet 1974)), often focus on the fact that the need for recognition always has a comparative aspect, so that individuals are not content merely that others acknowledge their value, but also seek to be esteemed as superior
to them. This aspect of our nature then creates conflict as people try to exact this recognition from others or react with anger and resentment when it is denied to them. More recent readings of both the Discourse on Inequality, and especially of Emile, have indicated that a more balanced view is possible (Dent 1988, Neuhouser 2008, but see McLendon
2019 for pushback). According to these interpretations, amour propre is both the cause of humanity's fall as well as the promise of its redemption because of themselves as social creatures among others. Although Rousseau held that the overwhelming tendency, socially and
historically, is for amour propre to take on toxic and self-defeating ('inflamed') forms, he also held that there are, at least in principle, ways of organizing social life and individual education that allow it to take on a benign character. This project of containing and harnessing amour propre finds expression in both The Social Contract and Emile. In some
works, such as the Second Discourse, Rousseau presents amour propre as a passion that is quite distinct from amour de soi. In others, including Emile, he presents it as a form that amour propre as a passion that is quite distinct from amour de soi. Although amour propre as a passion that is quite distinct from amour de soi. In others, including Emile, he presents it as a form that amour propre as a passion that is quite distinct from amour de soi. Although amour propre as a passion that is quite distinct from amour de soi. In others, including Emile, he presents amour propre as a passion that is quite distinct from amour de soi. In others, including Emile, he presents it as a form that all the passions are outgrowths or developments of amour de soi. Although amour de soi.
propre has its origins in sexual competition and comparison within small societies, it does not achieve its full toxicity until it is combined with a growth in material interdependence among human beings. In the Discourse on Inequality, Rousseau traces the growth of agriculture and metallurgy and the first establishment of private property, together with the
 emergence of inequality between those who own land and those who do not. In an unequal society, human beings who need both the social good of recognition and to their freedom and to their sense of self worth. Subordinates need superiors in order to
have access to the means of life; superiors need subordinates to work for them and also to give them the recognition they crave. In such a structure there is a clear incentive for people to misrepresent their true beliefs and desires in order to attain their ends. Thus, even those who receive the apparent love and adulation of their inferiors cannot thereby find
satisfaction for their amour propre. This trope of misrepresentation and frustration receives its clearest treatment in Rousseau's account of the European minister, towards the end of the Discourse on Inequality, a figure whose need to flatter others in order to secure his own wants leads to his alienation from his own self. 2.1 Morality Amour de
soi, amour propre and pitié are not the full complement of passions in Rousseau's thinking. Once people have achieved consciousness of themselves as social beings, morality are found in the Lettres Morales and in sections of
the Confession of Faith of the Savoyard Vicar, a part of Emile. In the most primitive forms of human existence, before the emergence of amour propre, pitié balances or restrains self-interest. It is, to that extent, akin to a moral sentiment such as Human existence, before the emergence of amour propre, pitié balances or restrains self-interest. It is, to that extent, akin to a moral sentiment such as Human existence, before the emergence of amour propre, pitié balances or restrains self-interest. It is, to that extent, akin to a moral sentiment such as Human existence, before the emergence of amour propre, pitié balances or restrains self-interest. It is, to that extent, akin to a moral sentiment such as Human existence, before the emergence of amour propre, pitié balances or restrains self-interest. It is, to that extent, akin to a moral sentiment such as Human existence, before the emergence of amour propre, pitié balances or restrains self-interest. It is, to that extent, akin to a moral sentiment such as Human existence, before the emergence of amour propre, pitié balances or restrains self-interest. It is, to that extent, akin to a moral sentiment such as Human existence, before the emergence of amour propre, pitié balances or restrains self-interest.
Genuine morality, on the other hand, consists in the application of reason to human affairs and conduct. This requires the mental faculty that is the source of genuinely moral motivation, namely conscience impels us to the love of justice and morality in a quasi-aesthetic manner. As the appreciation of justice and the desire to act to further it,
conscience is based in a sentiment of love for the well-orderedness of a benign God's plan for the world. However, in a world dominated by inflamed amour propre, the normal pattern is not for a morality of reason to supplement or supplement
be displaced while humans' enhanced capacity for reasoning is put at the service, not of morality, but of the impulse to dominate, oppress and exploit. (For recent discussion of Rousseau on conscience and reason, see Neidleman, 2017, ch. 7.) A theme of both the Discourse on Inequality and the Letter to d'Alembert is the way in which human beings can
deceive themselves about their own moral qualities. So, for example, theatre audiences derive enjoyment from the eliciting of their natural goodness, they are freed to act viciously outside the theater. Philosophy, too, can serve as a resource for self-deception. It can give people
reasons to ignore the promptings of pitié or, as in Rousseau's essay Principles of the Right of War, it can underpin legal codes (such as the law of war and peace) that the powerful may use to license oppressive violence whilst deadening their natural feelings of compassion. 3. Political Philosophy Rousseau's essay Principles of the Right of War, it can underpin legal codes (such as the law of war and peace) that the powerful may use to license oppressive violence whilst deadening their natural feelings of compassion.
among various works, most notable of which are the Discourse on Political Economy, The Social Contract, and Considerations on the Government of Poland. However, many of his other works, both major and minor, contain passages that amplify or illuminate the political ideas in those works. His central doctrine in politics is that
a state can be legitimate only if it is guided by the "general will" of its members. This idea finds its most detailed treatment in The Social Contract, Rousseau sets out to answer what he takes to be the fundamental question of politics, the reconciliation of the individual with the authority of the state. This reconciliation
is necessary because human society has evolved to a point where individuals can no longer supply their needs through their own unaided efforts, but rather must depend on the co-operation of others. The process whereby human needs expand and interdependence deepens is set out in the Discourse on Inequality. In that work, the a decisive moment of
Rousseau's conjectural history involves the emergence of endemic conflict among the now-interdependent individuals and the argument that the Hobbesian insecurity of this condition would lead all to consent to the establishment of state authority and law. This establishment of state authority and law.
now backed by law and state power. In an echo of Locke and an anticipation of Marx, Rousseau argues that this state would, in effect, be a class state, guided by the common interest of the rich and propertied and imposing unfreedom and subordination on the poor and weak. The propertyless consent to such an establishment because their immediate fear
of a Hobbesian state of war leads them to fail to attend to the ways in which the new state will systematically disadvantage them. The Social Contract aims to set out an alternative to this dystopia, one in which, claims Rousseau, each person will enjoy the protection of the common force whilst remaining as free as they were in the state of nature. The key to
this reconciliation is the idea of the general will: that is, the collective will of the citizen body taken as a whole. The general will is the source of law and is willed by each and every citizen. In obeying the law each citizen is thus subject to his or her own will, and consequently, according to Rousseau, remains free. 3.1 The idea of the general will Rousseau's
account of the general will is marked by unclarities and ambiguities that have attracted the interest of commentators since its first publication. The principal tension is between a democratic conception, where the general will is simply what the citizens of the state have decided together in their sovereign assembly, and an alternative interpretation where
the general will is the transcendent incarnation of the citizens' common interest that exists in abstraction from what any of them actually wants (Bertram 2012). To these can be added a general will as the will of individual citizens towards the common good (Canon 2022). All of these interpretations find some support in Rousseau's texts, and all have been
influential. Contemporary epistemic conceptions of democracy often make reference to Rousseau's discussion in Book 2 chapter 3 of of The Social Contract. These accounts typically take Condorcet's jury theorem as a starting point, where democratic procedures are conceived of as a method for discovering the truth about the public interest; they then
interpret the general will as a deliberative means of seeking outcomes that satisfy the preferences of individuals and render the authority of the state legitimate (see for example, Grofman and Feld 1988). The tension between the "transcendental" conceptions can be reduced if we take Rousseau to be arguing for the view that, under
the right conditions and subject to the right procedures, citizen legislators will be led to converge on laws that correspond to their common interest; however, where those conditions and procedures are absent, the state necessarily lacks legitimacy. On such a reading, Rousseau may be committed to something like an a posteriori philosophical anarchism.
Such a view holds that it is possible, in principle, for a state to exercise legitimate authority over its citizens, but all actual states—and indeed all states that we are likely to see in the modern era—will fail to meet the conditions for legitimacy. Rousseau argues that in order for the general will to be truly general it must come from all and apply to all. This
thought has both substantive and formal aspects. Formally, Rousseau argues that the law must be general in application and universal in scope. The law cannot name particular individuals and it must apply to everyone within the state. Rousseau believes that this condition will lead citizens, though guided by a consideration of what is in their own private
diversity, or where there is a high degree of economic inequality, it will not generally be the case that the impact of the laws will be the same for everyone. In such cases it will often not be true that a citizen can occupy the standpoint of the general will merely by imagining the impact of general and universal laws on his or her own case. 3.2 The emergence
of the general will: procedure, virtue and the legislator In The Social Contract Rousseau envisages three different types or levels of will as being in play. First, individuals; second, each individuals; second, each individuals, insofar as he identifies with the collective as a whole and assumes the
identity of citizen, wills the general will of that collective as his or her own, setting aside selfish interest in favor of a set of laws that allow all to coexist under conditions of equal freedom; third, and very problematically, a person can identify with the corporate will of a subset of the populace as a whole. The general will is therefore both a property of the
collective and a result of its deliberations, and a property of the individual insofar as the individual self-interest require their submission to a law which safeguards their freedom by
protecting them from the private violence and personal domination that would otherwise hold sway. In practice, however, Rousseau believes that many societies will fail to have this well-ordered character. One way in which they can fail is if private individuals are insufficiently enlightened or virtuous and therefore refuse to accept the restrictions on their
own conduct which the collective interest requires. Another mode of political failure arises where the political failure arises where the political community is differentiated into factions (perhaps based on a class division between rich and poor) and where one faction can impose its collective will on the state as a whole. The Social Contract harbors a further tension between two accounts of
how the general will emerges and its relation to the private wills of citizens. Sometimes Rousseau favors a procedural story according to which the individual contemplation of self interest (subject to the constraints of generality and universality and universality and universality and universality and cultural similarity) will result
in the emergence of the general will from the assembly of citizens (see Sreenivasan 2000). In this account of the emergence of the general will, there seems to be no special need for citizens to have any specifically moral qualities: the constraints on their choice should be enough. However, Rousseau also clearly believes that the mere contemplation of self
interest would be inadequate to generate a general will. This may partly concern issues of compliance, since selfish citizens who can will the general will might still not be moved to obey it. But Rousseau also seems to believe that citizen virtue is a necessary condition for the emergence of the general will in the first place. This presents him with a problem
for which his figure of the legislator is one supposed solution. As a believer in the plasticity of human nature, Rousseau holds that good citizens and that, in order to be legitimate, they must be agreed upon by the assembly. This puts him in some difficulty,
as it is unlikely that the citizens who come together to form a new state will have the moral qualities required to will good laws, as those citizens will have been psychologically shaped by unjust institutions. The legislator therefore has the function of inspiring a sense of collective identity in the new citizens that allows them to identify with the whole and be
moved to support legislation that will eventually transform them and their children into good citizens. In this story, however, the new citizens at first lack the capacity to discern the good reasons that support the new laws and the lawgiver has to persuade them by non-rational means to legislate in their own best interests. The figure of the legislator is a
Rousseau's program by an earlier tutor? At least in the case of the legislator, Rousseau might point to some actual historical examples such as the Spartan, Lycurgus, to argue that the idea is not entirely divorced from reality, but this seems a weak straw to clutch at. 3.3 Rousseau's claim to reconcile freedom and authority What then of Rousseau's key claim
that freedom and authority can be reconciled in his ideal republic through obedience to the general will? The opening words of The Social Contract themselves refer to freedom, with the famous saying that "Man is born free, but is everywhere in chains". This ringing declaration, however, is almost immediately followed by a note of paradox, as Rousseau
freedom or liberty is at the center of Rousseau's concerns throughout his work, though he uses the term in various different ways (Simpson 2006). He regards the capacity for choice, and therefore the ability to act against instinct and inclination, as one of the features that distinguishes humans from animals species and makes truly moral action possible. In
grace, since individuals can ignore benign impulses (such as pitié) if they wish to. The freedom to act contrary to the "mechanism of the senses", and the power of willing and choosing is, for Rousseau, something entirely outside the laws of the physical world and is therefore not subject to scientific explanation. Rousseau also takes this freedom to choose to
act as the basis of all distinctively moral action. In The Social Contract the connection between freedom of choice and morality is central to his argument against despotic government, where he writes that the renunciation of freedom is contrary to human nature and that to renounce freedom in favour of another person's authority is to "deprive one's actions
of all morality" (SC 1.4). In Book I chapter 8 of The Social Contract, Rousseau tries to illuminate his claim that the formation of the legitimate state involves the idea of an exchange of one type of freedom (natural freedom) for another type (civil freedom). Natural
freedom involves an unlimited right to all things, an idea that is reminiscent of Hobbes's "right to all things, it is clear that in a world occupied by many interdependent humans, the practical value of that liberty may be almost nonexistent. This is because any individual's capacity to get
transforms this condition. With sovereign power in place, individuals are guaranteed a sphere of equal freedom under the law, with protection for their property. Provided that the law bearing equally on everyone is not meddlesome or intrusive (and Rousseau believes it will not be, since no individual has a motive to
legislate burdensome laws) there will be a net increase in freedom compared to the pre-political state. Rousseau makes a further claim in the same chapter of The Social Contract, namely that in conditions of civil society the citizen achieves "moral freedom," by which he means obedience to a law that one has prescribed to oneself (for discussion see
especially Neuhouser 1993). Although this latter claim is presented almost as an afterthought, it is the form of freedom most directly responsive to the challenge Rousseau had set for himself." Naturally, this raises the question of whether the
citizen does in fact obey only himself when he obeys the general will. On the face of it, this claim looks difficult to reconcile with the fact of majorities and minorities within a democratic state, since those citizens who find themselves outvoted would seem to be constrained by a decision with which they disagree. Rousseau's solution to this puzzle is found
much later, in Book 4 chapter 3 of The Social Contract, where he argues that those who obey laws they did not vote for remain bound by a will that is their own, since the democratic process has enabled them to discover the content of a general will in which they share. Many commentators have found this argument unconvincing. Rousseau's invocation of
three types of freedom (natural, civil, and moral) in the text of The Social Contract can appear confusing. The picture is further complicated by the fact that he also relies on a fourth conception of freedom, related to civil freedom but distinct from it, which he nowhere names explicitly. This is "republican freedom" and consists, not in my being subject to my
clearly implicit in the notorious "forced to be free" passage in Book 1 chapter 7, since he there explains that when each citizen is constrained to obey the general will, he is thereby provided with a quarantee against "all personal dependence". 3.4 Representation and government One feature of Rousseau's political philosophy that has proved least persuasive
to later thinkers is his doctrine of sovereignty and representation, with his apparent rejection of "representative government". At the center of Rousseau's view in The Social Contract is his rejection of the Hobbesian idea that a people's legislative will can be vested in some group or individual that then acts with their authority but rules over them. Instead
he argues that to hand over one's general right of ruling oneself to another person or body is a form a slavery, and that to recognize such an authority would amount to an abdication of moral agency. This hostility to the representatives are
subject to periodic re-election. Even in that case, the assembly would be legislating on a range of topics on which citizens have not deliberated. Laws passed by such assembly would therefore bind citizens have not deliberated. Laws passed by such assembly would be legislating on a range of topics on which citizens have not deliberated. Laws passed by such assembly would be legislating on a range of topics on which citizens have not deliberated.
agency, the widespread desire to be represented in the business of self-rule is a symptom of moral decline and the loss of virtue. The practical difficulties of direct self-rule by the entire citizen body are obvious. Such arrangements are potentially onerous and must severely limit the size of legitimate states. It is noteworthy that Rousseau takes a different
view in a text aimed at practical politics: Considerations on the Government of Poland. Nevertheless, it is not entirely clear that the widespread interpretation of Rousseau as rejecting all forms of representative government is correct. One of the key distinctions in The Social Contract is between sovereign and government. The sovereign, composed of the
people as a whole, promulgates laws as an expression of its general will. The government is a more limited body that administers the state within the bounds set by those laws, and which issues decrees applying them in particular cases. If the laws are conceived of as the people setting a constitutional framework for society, with the government's decrees
comprising the more normal business of "legislation," then the distance between a Rousseauian republic and a modern constitutional democracy may be smaller than it at first appears. In effect, while the sovereignty of the people may be inconsistent with a representative model, the executive power of the government can be understood as requiring it. Such
a picture gains credibility when the details of Rousseau's views on government turn out to be theoretically compatible with popular sovereignty, Rousseau is sceptical about the prospects for both democracy (where the people conduct the day to day running of the state and the application of the laws)
and monarchy. Instead, he favors some form of elective aristocracy: in other words, he supports the idea that the day-to-day administration should be in the hands of a subset of the population, elected by them according to merit. Two important issues arise in relation to Rousseau's account of relations between sovereign and government. The first of these
concerns his political pessimism, even in the case of the best-designed and most perfect republic. Just as any group has a collective will as opposed to the individual private will of its members, so does the government. As the state becomes larger and more diffuse, and as citizens become more distant from one another both spatially and emotionally, so the
 Rousseau envisaged his republic to be. He sometimes suggests a picture in which the people would be subject to elite domination by the government, since the magistrates would reserve the business of agenda-setting for the assembly to themselves. In other cases, he endorses a conception of a more fully democratic republic. (For competing views of this
question see Fralin 1978 and Cohen 2010.) Although Rousseau rejects Hobbes's view of the sovereignty is and its relation to the rights of the individual. He rejects the idea that individuals associated together in a political community retain some natural rights over
themselves and their property. Rather, such rights as individuals have over themselves, land, and external objects, are a matter of sovereign competence and decision. Individual rights must be specified by the sovereign competence and decision. Individual rights must be specified by the sovereign competence and decision. Individual rights must be specified by the sovereign competence and decision.
check on the sovereign's power. Rousseau's commitment to the freedom and equality of citizens as exclusively male: women are subject to the authority of the state but have no voice in the determination of the general will. While it is tempting for the modern reader simply to excuse this as
their unjust subjection rather than a justification for it, is not a thought that he extends to the subject of feminist critique in modern times (Fermon 1997,
for a flourishing state. In many ways the chapter represents a striking departure from the main themes of the book. First, it is the only occasion where Rousseau prescribes the content of a law that a just republic must have. Second, it amounts to his acceptance of the inevitability of pluralism in matters of religious, and thus of religious toleration; this is in
some tension with his encouragement elsewhere of cultural homogeneity as a propitious environment for the emergence of a general will. Third, it represents a very concrete example of the limits of sovereign power: following Locke, Rousseau insists upon the inability of the sovereign to examine the private beliefs of citizens. The tenets of Rousseau's civil
religion include the affirmation of the existence of a supreme being and of the afterlife, the principle that the just will prosper and the wicked will be punished, and the claim that the social contract and the existence of a supreme being and of the afterlife, the principle that the just will prosper and the wicked will be punished, and the claim that the social contract and the laws are sacred. In addition, the civil religion requires the provision that all those willing to tolerate others should themselves be tolerated, but those
who insist that there is no salvation outside their particular church cannot be citizens of the state. The structure of religious beliefs within the just state is that of an overlapping consensus: the dogmas of the civil religion are such that they can be affirmed by adherents of a number of different faiths, both Christian and non-Christian. Despite Rousseau's
obey the law. He goes even further, to suggest the death penalty for those who affirm the dogmas but later act as if they do not believe them. 4. Language Rousseau's writings on languages and languages and languages and languages and language and languages are contained in two places, the unpublished Essay on the Origins of Inequality. In the Essay,
Rousseau tells us that human beings want to communicate as soon as they recognize that there are other beings like themselves. But he also raises the question of why language permits the communication of the passions in a way that gesture does
not, and that the tone and stress of linguistic communication are crucial, rather than its content. This point enables Rousseau to make a close connection between the purposes of speech and melody. Such vocabulary as there originally was, according to Rousseau, was merely figurative and words only acquire a literal meaning much later. Theories that
locate the origin of language in the need to reason together about matters of fact are, according to Rousseau, deeply mistaken. While the cry of the others, our purely physical needs have an anti-social tendency because they scatter human beings more widely across the earth
that suits them for song and opera). Northern languages, by contrast, become oriented to more practical tasks and are better for practical and theoretical reasoning. In Part I of the Second Discourse, Rousseau's focus is slightly different and occurs in the context of a polemic against philosophers (such as natural law theorists like Condillac) who attribute to
Education Rousseau's ideas about education are mainly expounded in Emile. In that work, he advances the idea of "negative education should be carried out, so far as possible, in harmony with the development of the child's natural capacities by a process of apparently
autonomous discovery. This is in contrast to a model of education where the teacher is a figure of authority who conveys knowledge and skills according to a pre-determined curriculum. Rousseau depends here on his thesis of natural goodness, which he asserts at the beginning of the book, and his educational scheme involves the protection and
development of the child's natural goodness through various stages, along with the isolation of the environment by the tutor. The child is not told what to do or think but is led to draw its own conclusions as a result of
its own explorations, the context for which has been carefully arranged. The first stage of the program starts in infancy, where Rousseau's crucial concern is to avoid conveying the idea that human relations are essentially ones of domination and subordination, an idea that can too easily by fostered in the infant by the conjunction of its own dependence on
parental care and its power to get attention by crying. Though the young child must be protected from physical harm, Rousseau is keen that it becomes accustomed to the exercise of its bodily powers and he therefore advises that the child be left as free as possible rather than being confined or constrained. From the age of about twelve or so, the program
moves on to the acquisition of abstract skills and concepts. This is not done with the use of books or formal lessons, but rather through practical experience. The third phase of education coincides with puberty and early adulthood. The period of isolation comes to an end and the child starts to take an interest in others (particularly the opposite sex), and in
how he is regarded. At this stage the great danger is that excessive amour propre will extend to exacting recognition from others, disregarding their worth, and demanding subordination. The task of the tutor is to ensure that the pupil's relations with others are first mediated through the passion of pitié (compassion) so that through the idea of the suffering
others, of care, and of gratitude, the pupil finds a secure place for the recognition of his own moral worth where his amour propre is established on a non-competitive basis. The final period of education involves the tutor changing from a manipulator of the child's environment into the adult's trusted advisor. The young and autonomous adult finds a spouse
 who can be another source of secure and non-competitive recognition. This final phase also involves instruction into the nature of the social world, including the doctrines of Rousseau's political philosophy. In addition to Rousseau's theory of education for an individual, he also addresses the topic of mass education for citizens, primarily in the Discourse on
Political Economy and in Considerations on the Government of Poland. There, his stress is on the formation of patriotic citizens, committed to the general will and the law, and on education as being one of the primary responsibilities of magistrates. He deplores class segregation in education and argues for the desirability of common institutions for all,
either free or at an affordable charge. 6. Place in the history of philosophy In the course of his work, Rousseau engaged intellectually with a wide range of predecessors and contemporaries, and was deeply influenced by ancient writers, perhaps especially Plato. The most immediate influences on his political philosophy include Montesquieu, Hobbes, Locke
philosophers who engaged closely with Rousseau's work was Adam Smith, who famously reviewed the Discourse on Inequality for the Edinburgh Review (Griswold 2018). Rousseau's thinking has had a profound influence on later philosophers and political theorists, although the tensions and ambiguities in his work have meant that his ideas have been
more authoritarian aspects of the French revolution and thence for aspects of fascism and communism. Rousseau's most important philosophical impact was on Immanuel Kant. A portrait of Rousseau was the only time that Kant forgot to take his daily walk was when reading Emile. Instances
of direct influence include Kant's idea of the categorical imperative, the third formulation of which in the Groundwork of the Metaphysic of Morals (the so-called formula of the kingdom of ends) recalls Rousseau's discussion of the general will in The Social Contract. Ironically, Kant's detachment of the kingdom of ends) recalls Rousseau's discussion of the general will in The Social Contract.
particularity of single society reverses Rousseau's own approach, since Rousseau had, in preparatory work for The Social Contract rejected the idea of a general will of the human race as that notion appeared in Diderot's article "Natural Right" in the Encyclopédie. Rousseau's influence can also be seen in Kant's moral psychology, especially in work such as
 Religion Within the Limits of Reason Alone, in Kant's own thinking about conjectural history, and in his writings on international justice which draw on Rousseau's engagement with the work of the Abbé St. Pierre. The cases of Hegel and Marx are more complex. Hegel's direct references to Rousseau are often uncomplimentary. In the Philosophy of Right,
problem of recognition in the Phenomenology of Spirit also draws on Rousseau, in this case on the notion of amour propre and the ways in which attempts to exact respect and recognition from others can be self-defeating. Karl Marx's concerns with alienation and exploitation have also been thought to bear some kind of relationship to Rousseau's thinking
on related topics. Here the evidence is more indirect, since the references to Rousseau in Marx's work are few and insubstantial. In contemporary political philosophy, it is clear that the thinking of John Rawls, especially in A Theory of Justice as an effort to "spell out
from an impartial perspective, because the universality and generality of the law means that when considering their own interests they will select the measure that best reflects their own interests. Echoes of Rousseau's contractualism are also found in the work of the later Frankfurt School, most notably in Habermas and Honneth. The standard French
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