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Teacher: Om Sikarwar

Class 10 | History | Chapter 1

The Rise of Nationalism in Europe

Textbook Exercise — Complete Answers

NCERT Class 10 | Social Science — India and the Contemporary World II

*This booklet covers all three sections of the textbook exercise — **'Write in Brief'**, **'Discuss'** and **'Project'** — with complete, well-developed answers written in British English. The language has been kept natural and conversational, the way a thoughtful teacher would explain these ideas in class. Read carefully, understand the reasoning, and then write the answers in your own words.*

Section 1 — Write in Brief

Question 1 — Write a note on:

(a) Giuseppe Mazzini

Write a note on Giuseppe Mazzini.

Answer:

Giuseppe Mazzini was born in the Italian city of Genoa in 1805. From an early age he was deeply committed to the cause of Italian freedom and national unity. At the age of twenty-four he became a member of the secret revolutionary organisation known as the **Carbonari**.

In 1831 he attempted to launch a revolution in Liguria, but the effort failed and he was sent into exile. Yet Mazzini refused to give up. From exile he founded two organisations that would shape the course of European nationalism: **Young Italy** in Marseilles, and **Young Europe** in Berne, whose members were like-minded young men drawn from Poland, France, Italy and the German states.

At the heart of Mazzini's thought was the belief that God had intended nations to be the natural units of mankind. He argued that Italy could not remain a patchwork of small states and kingdoms; it needed to be forged into a single unified democratic republic. He opposed monarchy in all its forms. His relentless agitation so alarmed the Austrian Chancellor Metternich that he described Mazzini as '*the most dangerous enemy of our social order.*'

Remember: Mazzini provided the ideological foundation for Italian unification. He gave the movement its moral vision, even if it was Count Cavour and Garibaldi who ultimately turned that vision into reality.

(b) Count Camillo de Cavour

Write a note on Count Camillo de Cavour.

Answer:

Count Camillo de Cavour served as Chief Minister of the kingdom of Sardinia-Piedmont and was the principal architect of Italian unification from a political and diplomatic standpoint. Unlike Mazzini, he was neither a revolutionary nor a romantic nationalist — he was a cool-headed, supremely practical statesman who understood that idealism alone would not drive out the Austrians.

A telling detail: Cavour spoke French far more fluently than he spoke Italian. He moved in the world of diplomacy with great confidence and, through a carefully crafted alliance with France, engineered the defeat of Austrian forces in 1859. This was the decisive turning point in the unification process.

Cavour's greatness lay in his ability to read the international situation shrewdly and use it to Sardinia-Piedmont's advantage. When Garibaldi's campaigns in the south added the Kingdom of the Two Sicilies to the emerging Italian state, it was Cavour who managed the diplomatic process that brought it all together. In 1861, Victor Emmanuel II was proclaimed King of a united Italy. Sadly, Cavour died that same year, just months after witnessing the fulfilment of his life's work.

Remember: The three pillars of Italian unification were Mazzini (the visionary), Cavour (the diplomat) and Garibaldi (the soldier). Without Cavour's practical genius, the dream would have remained only a dream.

(c) The Greek War of Independence

Write a note on the Greek war of independence.

Answer:

Greece had been part of the Ottoman Empire since the fifteenth century. In 1821, the Greek people began their struggle for independence — a struggle that captured the imagination of educated Europeans across the continent, who regarded ancient Greece as the very cradle of European civilisation.

The uprising received support from several directions. Greeks living in exile rallied to the cause. Many West Europeans who had grown up admiring Greek antiquity gave their sympathy, funds and sometimes their lives to the effort. The growth of revolutionary nationalism in Europe further inspired the movement.

The struggle found powerful expression in the arts. The French Romantic painter **Eugene Delacroix** produced his vast canvas *Massacre at Chios* (1824), which moved audiences across Europe and generated enormous sympathy for the Greek cause. The English Romantic poet **Lord Byron** went further still — he organised funds, helped raise a military force, and travelled to Greece to fight in person. He died there of fever in 1824, and his death only deepened public sympathy for Greek independence.

Finally, in 1832, the **Treaty of Constantinople** formally recognised Greece as an independent nation.

Remember: The Greek war of independence was the first major success of a nationalist movement against an empire in nineteenth-century Europe and served as an inspiration to other subject peoples.

(d) The Frankfurt Parliament

Write a note on the Frankfurt Parliament.

Answer:

The revolutionary wave of 1848 that swept across Europe also reached the German states. Middle-class professionals — lawyers, teachers, academics and prosperous artisans — gathered in Frankfurt and decided to convene an all-German National Assembly. On **18 May 1848**, 831 elected representatives marched in a festive procession and took their seats in the **Church of St Paul**. They set about drafting a constitution for a unified German nation as a constitutional monarchy headed by a parliament.

The assembly voted to offer the German crown to **Frederick Wilhelm IV, King of Prussia**. He declined, saying he would not accept a crown from the hands of an elected assembly. The opposition of the aristocracy and the military then grew stronger. The Parliament was dominated by propertied middle classes who failed to address the demands of workers and artisans, thereby steadily eroding its popular base. Troops were eventually called in, and the assembly was forced to dissolve.

Remember: The failure of the Frankfurt Parliament demonstrated that Germany could not be unified through liberal democratic means alone. The task would fall to Bismarck, who achieved it through military force rather than popular consent.

(e) The Role of Women in Nationalist Struggles

Write a note on the role of women in nationalist struggles.

Answer:

Women in nineteenth-century Europe were far from passive bystanders in the great nationalist struggles of their age. They formed their own political associations, founded and edited newspapers, organised public meetings and took to the streets in demonstrations. Their energy and commitment to the cause were genuine and substantial.

Yet, despite all this active participation, they were systematically denied equal political rights. In revolutionary France, the right to vote was granted exclusively to property-owning men. The Napoleonic Code legally classified women as minors, placing them under the authority of their fathers and husbands. At the Frankfurt Parliament in 1848, women were admitted only as observers in the visitors' gallery — they had no vote and no voice.

Some women refused to accept this contradiction. In Germany, the activist **Louise Otto-Peters** founded a women's journal and later a feminist political association. She argued powerfully that liberty was indivisible — that a movement claiming to fight for freedom whilst denying it to half the population was guilty of a fundamental hypocrisy.

The exclusion of women from nationalist movements was the great unresolved contradiction of nineteenth-century liberalism. Women fought for the nation but were denied the rights of citizenship. That fight would continue well into the twentieth century.

Question 2

What steps did the French revolutionaries take to create a sense of collective identity among the French people?

Answer:

The French revolutionaries understood very clearly that overthrowing the monarchy was only the beginning. To consolidate the revolution, they needed to forge a new sense of shared belonging among the French people — to make citizens feel that they were part of something larger than themselves. They pursued this through a series of deliberate measures:

- **A new tricolour flag:** The revolutionary tricolour — blue, white and red — replaced the royal standard. It was the flag of the nation, not of any dynasty.
- **The Estates General renamed as the National Assembly:** This symbolic act declared that sovereignty now resided in the body of citizens, not in the monarch.
- **New hymns, oaths and the commemoration of martyrs:** Patriotic songs were composed, public oaths were taken, and those who had died for the revolution were honoured in public ceremonies, creating a shared emotional culture.
- **Uniform laws for all citizens:** A centralised administrative system was established with laws that applied equally to every citizen across the country, sweeping away regional variations.
- **Abolition of internal customs duties:** Tolls and dues collected at internal boundaries were abolished, allowing the free movement of goods and people and reinforcing the sense of a single unified territory.
- **Uniform weights and measures:** Standardised weights and measures replaced the bewildering variety of local systems, making trade and daily life more coherent across the country.
- **French as the national language:** Regional dialects were actively discouraged. The French spoken and written in Paris was promoted as the common language of the nation, binding people together through shared speech.

Taken together, these measures created a powerful sense of shared identity — a feeling that every French person, regardless of their province or background, was a citizen of the same nation with the same rights and the same destiny.

Question 3

Who were Marianne and Germania? What was the importance of the way in which they were portrayed?

Answer:

How does one give a face to an abstract idea such as a nation? Artists in the eighteenth and nineteenth centuries found a compelling solution: they personified nations as female figures, using the technique of **allegory**. An allegory is a representation in which an abstract idea is given a concrete human form. Two of the most famous such figures were Marianne and Germania.

Marianne — the allegory of France:

France's national allegory was given the name **Marianne** — a common, unpretentious Christian name that emphasised the democratic, people's character of the republic. She embodied the ideals of Liberty and the Republic. Her recognisable attributes included the **red cap** (a symbol of freedom), the **tricolour** flag, and the **cockade**. Statues of Marianne were erected in town squares and public buildings throughout France, and her face appeared on coins and postage stamps.

Germania — the allegory of Germany:

Germany's national allegory, **Germania**, was portrayed as a powerful female figure embodying the strength and aspirations of the German nation. Her symbolic attributes each carried meaning:

- A **crown of oak leaves** — the German oak symbolises heroism.
- A **sword** — readiness to fight for the nation's defence.
- An **olive branch** — a willingness to pursue peace.
- The **black, red and gold tricolour** — the banner of the liberal-nationalist movement.

Why the manner of portrayal mattered:

At a time when the majority of people could not read, visual images carried enormous communicative power. A painting or a public statue could convey the ideals of nationhood to audiences who would never read a political pamphlet. By giving the nation a visible, emotionally resonant human face, these allegories made abstract political ideas tangible and stirring. They were not decorative curiosities — they were instruments of nation-building.

Remember: When a French citizen saw a statue of Marianne, it prompted feelings of solidarity and pride. Germania served the same purpose for the German imagination. Art thus became one of the most powerful tools of nationalism.

Question 4

Briefly trace the process of German unification.

Answer:

The unification of Germany was achieved through two very different approaches — first a liberal democratic attempt that failed, and then a conservative military campaign that succeeded.

The liberal attempt — 1848:

In 1848, middle-class German liberals convened the Frankfurt Parliament in the Church of St Paul and drafted a constitution for a unified German nation. They offered the crown to Frederick Wilhelm IV of Prussia. He refused, unwilling to accept it from an elected assembly. Conservative forces rallied, the parliament collapsed, and the liberal road to unity was closed.

The conservative military approach — Bismarck:

After 1848 it became clear that German unification would not come through deliberation. It would come through power. Prussia's Chief Minister, **Otto von Bismarck**, took charge. His strategy was to decide the great questions of the day by '*iron and blood*' — military force — rather than by parliamentary debate. Over seven years, he fought three carefully calculated wars:

- Against **Denmark** — to seize the duchy of Schleswig.
- Against **Austria** — to establish Prussian dominance over the German states.
- Against **France** — to complete unification and annex Alsace-Lorraine.

Prussia was victorious in all three. On **18 January 1871**, in the Hall of Mirrors at the Palace of Versailles — a deliberate humiliation for defeated France — the Prussian King **Wilhelm I** was proclaimed German Emperor. A new German nation-state had come into being.

Remember: German unification was a 'top-down' process driven by the Prussian state, the military, and the landowning Junker class. It was not a revolution from below. Prussian institutions — banking, currency, legal and judicial systems — became the model for the whole of Germany.

Question 5

What changes did Napoleon introduce to make the administrative system more efficient in the territories ruled by him?

Answer:

Napoleon Bonaparte was not merely a brilliant military commander — he was also a serious administrator who swept away many of the old, arbitrary, feudal structures in conquered territories and replaced them with a coherent modern framework. His principal reforms were as follows:

- **The Civil Code of 1804 (the Napoleonic Code):** His most far-reaching reform. It abolished all privileges based on birth, established the principle that every citizen was equal before the law, and secured the right to property.
- **The abolition of feudalism:** Peasants were freed from serfdom and from arbitrary dues imposed by landlords. The feudal order was dismantled.
- **Simplification of administrative divisions:** In the Netherlands, Switzerland, Italy and the German states, complex administrative structures were simplified, creating a more rational system of governance.
- **A uniform system of weights, measures and currency:** A single currency was introduced across the empire. Standardised weights and measures replaced bewildering local variations, greatly facilitating trade and commerce.
- **Improved transport and communications:** Roads were built and improved, allowing the more rapid movement of goods, troops and people across the empire.
- **Abolition of guild restrictions:** The restrictive practices of old trade guilds were swept away, opening up commerce and manufacturing to wider participation.

These reforms brought real benefits to peasants, artisans, workers and the new business classes. However, the heavy burden of taxation and compulsory military conscription that accompanied French rule ultimately turned many who had initially welcomed Napoleon into his most determined opponents — and in doing so, paradoxically helped to stimulate nationalist movements across Europe.

Section 2 — Discuss

Question 1

Explain what is meant by the 1848 revolution of the liberals. What were the political, social and economic ideas supported by the liberals?

Answer:

The year 1848 is often called the 'Springtime of Nations' in European history — a year of widespread revolutionary upheaval across the continent, driven primarily by the educated middle classes who had absorbed the ideas of liberalism. Their revolutions were simultaneously nationalist (demanding unified nation-states) and liberal (demanding constitutional governance and civil rights).

Political ideas:

- Government must operate by the **consent of the governed**, not by the will of an absolute monarch.
- Every country should have a written **constitution** that defines and limits the powers of government.
- A **representative parliament**, elected by the people, should make the laws.
- Citizens should enjoy **freedom of the press** and freedom of association.
- Arbitrary autocratic rule and the political privileges of the clergy must be ended.

Social ideas:

- All citizens should be **equal before the law**, regardless of their birth, rank or religion.
- No one should enjoy hereditary privileges simply because of the family into which they were born.
- The **inviolability of private property** should be guaranteed.

Economic ideas:

- Markets should be **free** — the state should not impose unnecessary restrictions on the movement of goods and capital.
- Internal tariff barriers should be abolished, as the German **Zollverein** had already demonstrated in 1834.
- Economic modernisation was seen as the foundation of national strength and unity.

Outcome:

In France, the monarch abdicated and a republic was proclaimed. In Germany, the Frankfurt Parliament attempted to draft a constitution. Uprisings occurred in Italy, Hungary and Poland. However, most revolutions were suppressed by conservative forces within months. Even so, they forced conservative monarchs to recognise that the old order could not be maintained by repression alone. After 1848, serfdom and bonded labour were abolished across Central and Eastern Europe.

***An important caveat:** The 'equality' promised by liberal nationalism did not extend to women or to men without property — a contradiction that feminist activists challenged with increasing force in the decades that followed.*

Question 2

Choose three examples to show the contribution of culture to the growth of nationalism in Europe.

Answer:

The growth of nationalism in Europe was not simply a political or military story — culture played an equally important part. Through art, literature, music and the collection of folk traditions, people were given a powerful sense of shared heritage and collective identity. Here are three vivid examples:

Example 1 — The Grimm Brothers and German folk tales:

Jacob and Wilhelm Grimm spent six years travelling from village to village, collecting the folk tales that ordinary German people had told for generations. They published their first collection in 1812. Their purpose was not simply to preserve quaint stories — it was deeply political. They believed that these folk tales represented the authentic spirit of the German nation, free from French cultural dominance. By recording and publishing this material, they argued that a true German culture existed, rooted in the common people (*das Volk*). Folk culture thus became a vehicle for national identity.

Example 2 — Karol Kurpinski and Polish music:

Poland had been occupied by Russia, Prussia and Austria. Under Russian occupation, the Polish language was suppressed. In this atmosphere of cultural suffocation, the composer **Karol Kurpinski** used his operas and music to celebrate the national struggle. He took traditional Polish folk dances — the stately **polonaise** and the lively **mazurka** — and transformed them into nationalist symbols. When Polish audiences heard this music, they felt the reality of their shared identity even when political expression was denied to them.

Example 3 — Eugene Delacroix and the Greek cause:

The French Romantic painter **Eugene Delacroix** produced his enormous canvas *Massacre at Chios* (1824), depicting the Ottoman slaughter of tens of thousands of Greek civilians. By focusing on the suffering of women and children and using vivid, disturbing colour, Delacroix sought to move his audience emotionally — to create sympathy for the Greeks and support for their independence. The painting was immensely influential in shaping Western European public opinion.

Conclusion: All three examples share a common logic — culture reached people who never read political pamphlets. A folk tale, a piece of music, or a painting could carry the message of nationhood directly to the emotions, in a way that a political speech alone could not.

Question 3

Through a focus on any two countries, explain how nations developed over the nineteenth century.

Answer:

We shall examine the development of nations in **Germany** and **Italy** — two countries that began the nineteenth century as fragmented collections of states and ended it as unified nation-states.

Germany:

At the start of the century, there was no Germany — only a German Confederation of 39 separate states, each with its own currency and legal system. Educated Germans increasingly felt that this fragmentation was both economically wasteful and culturally humiliating.

- In 1834, the **Zollverein** (customs union) created a unified economic area and foreshadowed political union.
- In 1848, the liberal **Frankfurt Parliament** attempted to draft a German constitution but collapsed when the Prussian king refused the crown it offered him.
- From the 1860s, Prussia's Chief Minister **Otto von Bismarck** pursued unification through three wars against Denmark, Austria and France.
- On **18 January 1871**, King Wilhelm I of Prussia was proclaimed German Emperor in the Hall of Mirrors at Versailles.

Italy:

Italy in 1800 was similarly divided — seven separate states, with the north under Austrian domination, the centre under Papal rule, and the south under Bourbon kings.

- **Mazzini** provided the ideological foundation through Young Italy, though his uprisings in 1831 and 1848 were suppressed.
- **Count Cavour** formed a diplomatic alliance with France and defeated Austrian forces in 1859.
- **Garibaldi** led his famous Expedition of the Thousand into southern Italy in 1860, winning the Kingdom of the Two Sicilies.
- In 1861, **Victor Emmanuel II** was proclaimed King of a united Italy. The Papal States were absorbed in 1870, completing the process.

Comparison: German unification was primarily a Prussian military project driven from the top by Bismarck. Italian unification combined revolutionary idealism (Mazzini), skilful diplomacy (Cavour) and popular military heroism (Garibaldi). In both cases, however, the ultimate instrument was military force rather than democratic consent.

Question 4

How was the history of nationalism in Britain unlike the rest of Europe?

Answer:

The story of British nationalism is quite distinct from the European pattern. In Germany and Italy, nationalism meant the unification of many small states into one larger nation. In Britain, the process worked the other way around — a powerful England gradually absorbed its neighbours, sometimes by persuasion but often by force, without the dramatic revolutions that reshaped the continent.

How the British nation was formed:

- There was no British nation prior to the eighteenth century. The peoples of the British Isles identified themselves primarily by ethnic identity — English, Welsh, Scottish or Irish.
- In **1688**, the English Parliament seized power from the monarchy — the foundational moment of the British constitutional tradition.
- The **Act of Union (1707)** between England and Scotland created the United Kingdom of Great Britain, with England imposing its influence on Scotland.
- In **1801**, Ireland was forcibly incorporated into the United Kingdom following the suppression of Wolfe Tone's rebellion. A 'British nation' was then promoted through English culture, the Union Jack, the national anthem, and the English language.

The cost for Scotland and Ireland:

Scotland's Gaelic culture was systematically suppressed, and Highland Scots were forcibly driven from their land. In Ireland, a country deeply divided between Catholics and Protestants, the English promoted Protestant dominance over the Catholic majority. These older national cultures survived only as subordinate partners within the new British identity.

The key difference: In France, Germany and Italy, nationalism was driven by a desire for unity among people who felt they belonged together. In Britain, nationalism was an English project of absorption — bringing other peoples into an English-dominated state. There were no British equivalents of the great 1848 liberal revolutions.

Question 5

Why did nationalist tensions emerge in the Balkans?

Answer:

The Balkans — comprising the modern states of Romania, Bulgaria, Albania, Greece, Macedonia, Croatia, Slovenia, Serbia and Montenegro — became, after 1871, the most dangerously volatile region in Europe. Nationalist tensions there arose from several intertwined causes:

1. The decline of the Ottoman Empire:

A large part of the Balkans had long been under Ottoman rule. As the empire grew steadily weaker during the nineteenth century, its Slavic subject nationalities began to break away and declare independence. Each new state that emerged immediately became the focus of competing territorial claims and rivalries.

2. Mutual jealousy among Balkan states:

Each Balkan nation claimed historical rights over territories also claimed by its neighbours, basing these claims on nationality and historical precedent. The result was a volatile atmosphere in which any spark could start a fire.

3. Great-power rivalry:

The Balkans were an arena of intense competition amongst the major European powers:

- **Russia** presented itself as the protector of Slavic peoples and sought to extend its influence southwards towards the Mediterranean.
- **Austria-Hungary** feared the spread of Slavic nationalism and was determined to contain Serbian ambitions.
- **Germany** and **Britain** watched the region closely, alert to shifts in the balance of power.

4. Narrow nationalism allied with imperialism:

By the late nineteenth century, nationalism in the Balkans had become a narrow, aggressive and expansionist creed. Major powers manipulated local nationalisms to advance their own imperial interests, making the situation even more explosive.

Consequence: A series of Balkan wars in the early twentieth century culminated in the assassination of Archduke Franz Ferdinand of Austria in Sarajevo in 1914. This act set in motion the chain of events that led directly to the First World War — a catastrophe that killed millions and shattered the old European order for ever.

Section 3 — Project

Project Question

Find out more about nationalist symbols in countries outside Europe. For one or two countries, collect examples of pictures, posters or music that are symbols of nationalism. How are these different from European examples?

Suggested Answer and Guidelines:

This is a research project — you are expected to gather and analyse material independently. Below is a structured framework, with examples from **India** and the **United States of America**, that you may use as a model for your own work.

Example 1 — India:

- **National symbols:** The Tricolour flag (saffron, white and green with the Ashoka Chakra), the national anthem *Jana Gana Mana* by Rabindranath Tagore, and the national song *Vande Mataram* by Bankim Chandra Chattopadhyay.
- **Visual allegory:** The image of **Bharat Mata** (Mother India) — a female figure draped in a sari and holding the national flag — was India's equivalent of Marianne or Germania. It was powerfully popularised by the painter Abanindranath Tagore during the Swadeshi movement of the early twentieth century.
- **Music:** Both *Jana Gana Mana* and *Vande Mataram* served as rallying anthems during the independence movement against British colonial rule.

Example 2 — United States of America:

- **National symbols:** The *Stars and Stripes* flag, the Statue of Liberty (a gift, notably, from France), and the bald eagle as a national emblem.
- **Music:** The national anthem *The Star-Spangled Banner*, originally a poem written during the War of 1812.

How these differ from European examples:

- European nationalist symbols such as Marianne or Germania were rooted in **ethnic and linguistic identity** — they expressed the spirit of a particular people bound by a shared language and cultural heritage.
- India's nationalist symbols emerged in the context of the **anti-colonial struggle** against British rule. Indian nationalism sought to unite a vast, diverse population — Hindu, Muslim, Sikh and Christian — under a shared sense of belonging. The symbol of Bharat Mata was inclusive and spiritual rather than ethnic.
- American national symbols are grounded in **the ideals of liberty and democratic self-government**. American nationalism is ideological rather than ethnic in character — rooted in the proposition that all persons are created equal.
- European symbols often carried martial overtones (Germania's sword); Indian symbols were shaped by the philosophy of non-violence; American symbols emphasise freedom from tyranny and individual opportunity.

For your project, work through these steps:

1. Choose one country (India is a good choice for this curriculum).
2. Identify three or four nationalist symbols — a flag, an anthem, a painting, a poster.
3. Research the historical context in which each symbol emerged.
4. Compare them with a European example (Marianne or Germania work well).
5. Write a short analytical paragraph explaining the similarities and differences.
6. Present your material with printed images or sketches alongside the written analysis.

A note from your teacher — Om Sikarwar

I hope these answers give you not just the facts but also a sense of why they matter. History is not a list of dates and names to be memorised and reproduced in an examination. It is the story of how people — ordinary people, much like you — struggled with the great questions of identity, freedom and belonging. When you read about the nationalists of nineteenth-century Europe, ask yourself what those questions mean in the world you live in today. That is what good historical thinking looks like. Work hard, stay curious, and do not be afraid to think for yourself. Very best of luck in your examinations.

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