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MID

Ans to the question no –1

Civilization (from the Latin *civis*=citizen and *civitas*=**city**) is a term applied to any society which has developed a **writing** system, government, production of surplus food, division of labor, and **urbanization**. The term is difficult to define because not all 'civilizations' include every one of the above facets. The term is often used, therefore, to suggest a highly developed **culture**.

The first civilizations include:

- **Indus Valley Civilization**: c. 7000 to c. 600 BCE
- **Mesopotamia's Sumerian** civilization: c. 6000-1750 BCE
- **Egyptian** civilization: c. 6000-30 BCE

Although the **Göbekli** [HYPERLINK](https://www.worldhistory.org/G%C3%B6bekli_Tepe/)

["https://www.worldhistory.org/G%C3%B6bekli_Tepe/"](https://www.worldhistory.org/G%C3%B6bekli_Tepe/) **HYPERLINK**

["https://www.worldhistory.org/G%C3%B6bekli_Tepe/"](https://www.worldhistory.org/G%C3%B6bekli_Tepe/) **Tepe** civilization (c. 10000 BCE) and **China** are sometimes included in this list, the above were already well-established by the time of China's prehistoric **Xia Dynasty** (c. 2070-1600 BCE) and its **cities**, while the people of Göbekli Tepe seem to have been semi-nomadic and moved on after building the site. Others, such as the **Minoan**, **Mycenaean**, and **Gandhara** civilizations, all formed after China's Xia Dynasty.

At the same time, China highlights the difficulty of defining 'civilization' as there were already permanent settlements (though not 'cities') along the Yellow River by 5000 BCE. Mesopotamia, as the site of the **Fertile Crescent**, is famously known as the 'cradle of civilization' which saw the rise of the first cities, but this designation was made prior to the identification of the **Indus Valley** Civilization in 1924-1925 or the discovery of Göbekli Tepe (first recorded in 1963) in 1994.

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Even so, Mesopotamia is still regarded as the birthplace of civilization as the people who built Göbekli Tepe are thought to have been semi-nomadic hunter-gatherers and the Indus Valley Civilization did not begin constructing its great cities until the Mature Harappan Period (c. 2800 to c. 1900 BCE) whereas the city of **Eridu** in Mesopotamia was founded c. 5400 BCE and the oldest cities in **Egypt** date to c. 4000 BCE. The construction of cities has always been considered a primary requirement for a culture to be regarded as a civilization even if it lacks a

writing system (as in the case of the **Inca**) which is also understood as a central civilizing attribute.

Civilizations developed from hunter-gatherers who first established semi-permanent and then permanent communities after settling into an agrarian lifestyle and began to produce surplus food. An abundance of food meant that not everyone had to work the land to eat, and so a division of labor was established with people working different jobs and purchasing food by that work, for example, potters who would sell their ceramics.

Division of labor led to the production of surplus artifacts, which, along with food, could be offered in **trade** to other communities. Long-distance trade, it is thought, led to the development of writing systems in maintaining business agreements. The rudimentary form of government that had worked with a small community had, by this stage, become more highly developed and centralized and usually included a religious component, leading to the construction of temples and a written body of **literature** concerning the gods. All of these aspects taken together are, more or less, recognized as constituting a civilization.

Concept of Civilization

The concept of 'civilization' as a state of cultural development superior to others – as the term is often used in the present day – was first developed by the Greeks. The historian **Herodotus** (l. c. 484-425/413 BCE) famously made the distinction between 'civilized' Greeks and 'barbarous' non-Greeks in his *Histories*, as noted by scholar Roger Osborne:

This became the prevailing view in the West and, in some scholarly and political circles, still is, but 'civilization' is no longer understood by anthropologists and scholars as a qualifying term suggesting one culture is better than another but, rather, to define what a 'mature culture' is. To this end, as noted, for a culture to be regarded as a 'civilization,' it should have developed:

- a writing system
- government
- surplus food
- division of labor
- urbanization

Of these five, urbanization is often emphasized, as a 'civilization' cannot be nomadic. The establishment of cities is a central aspect of any civilization because

a sedentary community is understood as the first step in the development of any of the other aspects.

Ans to the question no – 2

The Renaissance was a fervent period of European cultural, artistic, political and economic “rebirth” following the Middle Ages. Generally described as taking place from the 14th century to the 17th century, the Renaissance promoted the rediscovery of classical philosophy, literature and art.

Some of the greatest thinkers, authors, statesmen, scientists and artists in human history thrived during this era, while global exploration opened up new lands and cultures to European commerce. The Renaissance is credited with bridging the gap between the Middle Ages and modern-day civilization.

From Darkness to Light: The Renaissance Begins

During the Middle Ages [HYPERLINK "https://www.history.com/topics/middle-ages"](https://www.history.com/topics/middle-ages), a period that took place between the fall of ancient Rome in 476 A.D. and the beginning of the 14th century, Europeans made few advances in science and art.

Also known as the “Dark Ages,” the era is often branded as a time of war, ignorance, famine and pandemics such as the Black Death.

Some historians, however, believe that such grim depictions of the Middle Ages were greatly exaggerated, though many agree that there was relatively little regard for ancient Greek and Roman philosophies and learning at the time.

Humanism

During the 14th century, a cultural movement called humanism began to gain momentum in Italy. Among its many principles, humanism promoted the idea that man was the center of his own universe, and people should embrace human achievements in education, classical arts, literature and science.

In 1450, the invention of the Gutenberg printing press allowed for improved communication throughout Europe and for ideas to spread more quickly.

As a result of this advance in communication, little-known texts from early humanist authors such as those by Francesco Petrararch and Giovanni Boccaccio,

which promoted the renewal of traditional Greek and Roman culture and values, were printed and Medici Family

The Renaissance started in Florence, Italy, a place with a rich cultural history where wealthy citizens could afford to support budding artists.

Members of the powerful Medici family, which ruled Florence for more than 60 years, were famous backers of the movement.

Great Italian writers, artists, politicians and others declared that they were participating in an intellectual and artistic revolution that would be much different from what they experienced during the Dark Ages.

The movement first expanded to other Italian city-states, such as Venice, Milan, Bologna, Ferrara and Rome. Then, during the 15th century, Renaissance ideas spread from Italy to France and then throughout western and northern Europe.

Although other European countries experienced their Renaissance later than Italy, the impacts were still revolutionary.

Ans to the question no – 3

The Reformation of the 16th century, sometimes known as “Protestant Reformation” in order to distinguish it from a Catholic “Reformation,” was a pan-European movement that called for reform of the Roman Catholic Church as well as the entirety of Christian society. For many of the reformers, however, more was at issue than mere reform; they called for a fundamental re-conceptualization of theology. The Reformation failed in influencing the Catholic Church. Martin Luther, the early leader of the movement, was excommunicated by the Catholic Church, but defiantly pursued his understanding of the Christian faith. As a result of the Reformation new Protestant churches with distinct theological profiles emerged. Several features have characterized scholarship on the Reformation. For one, the historiography of the Reformation has traditionally tended to followed confessional lines, with Protestant scholars painting a negative picture of the state of the Catholic Church on the eve of the Reformation, and an exuberant picture of the achievements of the reformers. Catholic scholars saw things the other way around. More recently a more judicious treatment, less confessionally oriented, of the religious turbulence of the 16th century has emerged. Also, historians of the Reformation have employed different conceptual frames of reference, particularly

regarding the question of the primary factor (religion, politics, personal ambition, economics) of the turbulence. This bibliography considers the broad outlines of the Protestant Reformation of the 16th century. Other entries consider the Reformation in England, France, and the German lands; the Catholic Reformation; the Radical Sects; and key Reformation individuals.

General Overviews

The Reformation is one of the most studied topics in European history. Its detractors and supporters both have long maintained its preeminence, for better or worse, among European religious and intellectual movements, underlying such findings by their scholarly output. The last thirty years especially have seen a considerable interest in bringing the totality of the Reformation experience to the public, with Cameron 1991, Collinson [HYPERLINK](#)

["https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml"](https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml) 2004, and especially Cunningham and [HYPERLINK](#)

["https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml"](https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml) Grell [HYPERLINK](#)

["https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml"](https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml) 2000 representative of such notable compilations.

Chadwick 2001 concentrates on the Reformation's beginnings, showing how new intellectual and theological trends began to affect a society ready for change.

MacCulloch [HYPERLINK](#)

["https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml"](https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml) 2004 concentrates more on the Reformation

experience of the British Isles, while Bossy 1985 subsumes the Reformation as a chapter in the long process of the dissolution of European religious homogeneity.

Levi 2002 agrees to an extent, seeing the Reformation in terms of the long *durée* that connects it to the Renaissance and Humanism. MacCulloch [HYPERLINK](#)

["https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml"](https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml) 2004, on the other hand, stresses the Reformation's

uniqueness not only as a standalone movement, but as a precursor to many aspects of modernity. While Rublack [HYPERLINK](#)

["https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml"](https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml) 2005 stresses the primacy of political and social

contexts, Hillerbrand [HYPERLINK](#)

["https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml"](https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0058.xml) 2007 emphasizes the centrality of religion in the

Reformation's development. This is why, when this concept is applied to the people of the Göbekli Tepe civilization, they are not considered one of the earliest 'civilizations' because they were semi-nomadic. At a certain point c. 12000-11000 years ago, a pre-agricultural, hunter-gatherer society in the region of modern-day **Turkey** began forming permanent settlements and then worked together to build the structure known today as Göbekli Tepe (a modern-day designation meaning "Potbelly Hill" – the original name of the site is unknown). The purpose of Göbekli Tepe is undetermined – though most scholars believe it was a **temple** – as is the reason why it was buried and abandoned in antiquity.

Although this society did construct permanent housing, it seems it may have only been for the purpose of building Göbekli Tepe, and sometime after that had been accomplished, they moved on; it would be left to others to build the cities which would come to define 'civilization.'

Mesopotamia & the Rise of the City

Mesopotamia and its Fertile Crescent is known as the 'cradle of civilization' because it is understood as the first to develop the aspects one recognizes today as 'civilizing,' and this began in the region of **Sumer**. The term 'fertile crescent' was first coined by the Egyptologist James Henry Breasted in his 1916 work *Ancient Times: A History of the Early World*, where he observes