**Answer NO-01**

A civilization is a human society with its own social organization and culture. A civilization is a human society with its own social organization and culture. It’s an advanced state of human society, in which a high level of culture, science, industry and government has been reached. It’s a complex human society that may have certain characteristics of cultural and technological development. It usually made up of different cities, with certain characteristics of cultural and technological development. In many parts of the world, early civilizations formed when people began coming together in urban settlements. However, defining what civilization is, and what societies fall under that designation, is a hotly contested argument, even among today’s anthropologists. It’s a term applied to any society which has developed a [writing](https://www.worldhistory.org/writing/) system, government, production of surplus food, division of labour, and [urbanization](https://www.worldhistory.org/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](https://www.worldhistory.org/disambiguation/culture/). A civilization is any [complex society](https://en.wikipedia.org/wiki/Complex_society) characterized by the development of the state, social stratification, urbanisation and symbolic systems of communication beyond natural spoken language. Civilizations are additionally characterized by other features, including [agriculture](https://en.wikipedia.org/wiki/Agriculture), [architecture](https://en.wikipedia.org/wiki/Architecture), [infrastructure](https://en.wikipedia.org/wiki/Infrastructure), technical advancement, taxation, regulation and specialisation of labour. Historically, a civilization has often been understood as a larger and "more advanced" [culture](https://en.wikipedia.org/wiki/Culture), in implied contrast to smaller, supposedly less advanced cultures. In this broad sense, a civilization contrasts with non-centralized tribal societies, including the cultures of [nomadic pastoralists](https://en.wikipedia.org/wiki/Nomadic_pastoralist), [Neolithic](https://en.wikipedia.org/wiki/Neolithic) societies, or [hunter-gatherers](https://en.wikipedia.org/wiki/Hunter-gatherer); however, sometimes it also contrasts with the cultures found within civilizations themselves. Civilizations are organized densely-populated settlements divided into [hierarchical](https://en.wikipedia.org/wiki/Hierarchy) [social classes](https://en.wikipedia.org/wiki/Social_class) with a ruling elite and subordinate urban and rural populations, which engage in [intensive agriculture](https://en.wikipedia.org/wiki/Intensive_agriculture), [mining](https://en.wikipedia.org/wiki/Mining), small-scale manufacture and [trade](https://en.wikipedia.org/wiki/Trade). Civilization concentrates power, extending human control over the rest of nature, including over other human beings. The word “civilization” relates to the Latin word “[civitas](https://en.wikipedia.org/wiki/Civitas)” or “[city](https://en.wikipedia.org/wiki/City).” This is why the most basic definition of the word “civilization” is “a society made up of cities.” The earliest emergence of civilizations is generally connected with the final stages of the [Neolithic Revolution](https://en.wikipedia.org/wiki/Neolithic_Revolution) in [West Asia](https://en.wikipedia.org/wiki/West_Asia), culminating in the relatively rapid process of [urban revolution](https://en.wikipedia.org/wiki/Urban_revolution) and [state formation](https://en.wikipedia.org/wiki/State_formation), a political development associated with the appearance of a governing elite. The English word civilization comes from the [16th-century French](https://en.wikipedia.org/wiki/Early_modern_France) civilisé ("civilized"), from Latin civilis ("civil"), related to civis ("citizen") and civitas ("city"). The fundamental treatise is [Norbert Elias](https://en.wikipedia.org/wiki/Norbert_Elias)'s [The Civilizing Process](https://en.wikipedia.org/wiki/The_Civilizing_Process), which traces social [mores](https://en.wikipedia.org/wiki/Mores) from [medieval courtly society](https://en.wikipedia.org/wiki/Court_(royal)) to the [early modern period](https://en.wikipedia.org/wiki/Early_modern_period). In The Philosophy of Civilization, [Albert Schweitzer](https://en.wikipedia.org/wiki/Albert_Schweitzer) outlines two opinions: one purely [material](https://en.wikipedia.org/wiki/Materialism) and the other material and [ethical](https://en.wikipedia.org/wiki/Ethic). He said that the world crisis was from humanity losing the ethical idea of civilization, "the sum total of all progress made by man in every sphere of action and from every point of view in so far as the progress helps towards the spiritual perfecting of individuals as the progress of all progress". Related words like "civility" developed in the mid-16th century. The abstract noun "civilization", meaning "civilized condition", came in the 1760s, again from French. The first known use in French is in 1757, by [Victor de Riqueti, marquis de Mirabeau](https://en.wikipedia.org/wiki/Victor_de_Riqueti,_marquis_de_Mirabeau) and the first use in English is attributed to [Adam Ferguson](https://en.wikipedia.org/wiki/Adam_Ferguson), who in his 1767 [Essay on the History of Civil Society](https://en.wikipedia.org/wiki/Essay_on_the_History_of_Civil_Society) wrote, "Not only the individual advances from infancy to manhood but the species itself from rudeness to civilisation". The word was therefore opposed to barbarism or rudeness, in the active pursuit of [progress](https://en.wikipedia.org/wiki/Progress_(history)) characteristic of the [Age of Enlightenment](https://en.wikipedia.org/wiki/Age_of_Enlightenment). In the late 1700s and early 1800s, during the [French Revolution](https://en.wikipedia.org/wiki/French_Revolution), "civilization" was used in the [singular](https://en.wikipedia.org/wiki/Grammatical_number), never in the plural, and meant the progress of humanity as a whole. This is still the case in French. The use of "civilizations" as a countable noun was in occasional use in the 19th century, but has become much more common in the later 20th century, sometimes just meaning [culture](https://en.wikipedia.org/wiki/Culture) it is in origin an uncountable noun, made countable in the context of [ethnography](https://en.wikipedia.org/wiki/Ethnography). Only in this generalized sense does it become possible to speak of a "medieval civilization", which in Elias's sense would have been an oxymoron. Already in the 18th century, civilization was not always seen as an improvement. One historically important distinction between culture and civilization is from the writings of [Rousseau](https://en.wikipedia.org/wiki/Rousseau), particularly his work about education, [Emile](https://en.wikipedia.org/wiki/Emile:_or,_On_Education). Here, civilization, being more [rational](https://en.wikipedia.org/wiki/Reason) and socially driven, is not fully in accord with [human nature](https://en.wikipedia.org/wiki/Human_nature), and "human wholeness is achievable only through the recovery of or approximation to an original discursive or prerational natural unity". From this, a new approach was developed, especially in Germany, first by [Johann Gottfried Herder](https://en.wikipedia.org/wiki/Johann_Gottfried_Herder) and later by philosophers such as [Kierkegaard](https://en.wikipedia.org/wiki/Kierkegaard) and [Nietzsche](https://en.wikipedia.org/wiki/Nietzsche). This sees cultures as natural organisms, not defined by "conscious, rational, deliberative acts", but a kind of pre-rational "folk spirit". Civilization, in contrast, though more rational and more successful in material progress, is unnatural and leads to "vices of social life" such as guile, hypocrisy, envy and avarice. In [World War II](https://en.wikipedia.org/wiki/World_War_II), [Leo Strauss](https://en.wikipedia.org/wiki/Leo_Strauss), having fled Germany, argued in New York that this opinion of civilization was behind [Nazism](https://en.wikipedia.org/wiki/Nazism) and German [militarism](https://en.wikipedia.org/wiki/Militarism) and [nihilism](https://en.wikipedia.org/wiki/Nihilism). Social scientists such as [V. Gordon Childe](https://en.wikipedia.org/wiki/V._Gordon_Childe) have named a number of traits that distinguish a civilization from other kinds of society. Civilizations have been distinguished by their means of subsistence, types of [livelihood](https://en.wikipedia.org/wiki/Livelihood), [settlement](https://en.wikipedia.org/wiki/Human_settlement) patterns, [forms of government](https://en.wikipedia.org/wiki/Forms_of_government), [social stratification](https://en.wikipedia.org/wiki/Social_stratification), economic systems, [literacy](https://en.wikipedia.org/wiki/Literacy) and other cultural traits. [Andrew Nikiforuk](https://en.wikipedia.org/wiki/Andrew_Nikiforuk) argues that "civilizations relied on shackled human muscle. It took the energy of slaves to plant crops, clothe emperors, and build cities" and considers [slavery](https://en.wikipedia.org/wiki/Slavery) to be a common feature of pre-modern civilizations. All civilizations have depended on [agriculture](https://en.wikipedia.org/wiki/Agriculture) for subsistence, with the possible exception of some early civilizations in Peru which may have depended upon maritime resources. Civilizations have distinctly different settlement patterns from other societies. The word "civilization" is sometimes defined as "living in cities". Non-farmers tend to gather in cities to work and to trade. Compared with other societies, civilizations have a more complex political structure, namely the [state](https://en.wikipedia.org/wiki/State_(polity)). State societies are more stratified than other societies; there is a greater difference among the social classes. The [ruling class](https://en.wikipedia.org/wiki/Ruling_class), normally concentrated in the cities, has control over much of the surplus and exercises its will through the actions of a [government](https://en.wikipedia.org/wiki/Forms_of_government) or [bureaucracy](https://en.wikipedia.org/wiki/Bureaucracy). [Morton Fried](https://en.wikipedia.org/wiki/Morton_Fried), a [conflict theorist](https://en.wikipedia.org/wiki/Conflict_theory) and [Elman Service](https://en.wikipedia.org/wiki/Elman_Service), an integration theorist, have classified human cultures based on political systems and [social inequality](https://en.wikipedia.org/wiki/Social_inequality). This system of classification contains four categories. Economically, civilizations display more complex patterns of ownership and exchange than less organized societies. Living in one place allows people to accumulate more [personal possessions](https://en.wikipedia.org/wiki/Ownership) than nomadic people. Some people also acquire [landed property](https://en.wikipedia.org/wiki/Landed_property) or private ownership of the land. Because a percentage of people in civilizations do not grow their own food, they must [trade](https://en.wikipedia.org/wiki/Trade) their goods and services for food in a [market](https://en.wikipedia.org/wiki/Market_(economics)) system, or receive food through the levy of [tribute](https://en.wikipedia.org/wiki/Tribute), redistributive [taxation](https://en.wikipedia.org/wiki/Taxation), [tariffs](https://en.wikipedia.org/wiki/Tariffs) or [tithes](https://en.wikipedia.org/wiki/Tithe) from the food producing segment of the population. Early human cultures functioned through a [gift economy](https://en.wikipedia.org/wiki/Gift_economy) supplemented by limited [barter](https://en.wikipedia.org/wiki/Barter) systems. By the early [Iron Age](https://en.wikipedia.org/wiki/Iron_Age), contemporary civilizations developed [money](https://en.wikipedia.org/wiki/Money) as a medium of exchange for increasingly complex transactions. In a village, the potter makes a pot for the brewer and the brewer compensates the potter by giving him a certain amount of beer. In a city, the potter may need a new roof, the roofer may need new shoes, the cobbler may need new horseshoes, the blacksmith may need a new coat and the tanner may need a new pot. These people may not be personally acquainted with one another and their needs may not occur all at the same time. A monetary system is a way of organizing these obligations to ensure that they are fulfilled. From the days of the earliest monetarized civilizations, monopolistic controls of monetary systems have benefited the social and political elites. 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](https://www.worldhistory.org/herodotus/) famously made the distinction between 'civilized' Greeks and 'barbarous' non-Greeks in his Histories. 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 labour
* 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. 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](https://www.worldhistory.org/Asia_Minor/) 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](https://www.worldhistory.org/temple/) as is the reason why it was buried and abandoned in antiquity. 'Civilization' is a term that remains loosely defined, and the modern Western understanding of that term is remarkably recent.

It’s important to study world civilization. To know about “World civilization”. It is a subject that embraces all humanity, not just certain nations, ethnic groups. Study of world civilization is the broadest and most searching approach to the question of who we are as both individuals and members of groups. World civilization throws light on the distinctive characteristics of human beings and how their thought, behaviour, and interactions have changed over time. World civilization helps us think about what it means to be human and about the characteristics that all humans have in common. World civilization helps prepare young people for college studies, international experience, and active participation in civic life. It helps get them ready for the roles they will inevitably play as citizens of both their country and the world. A "global citizen" is simply a national citizen who knows and cares about the history and contemporary affairs of all humankind, a person who can in some measure think, speak, and write about world issues and problems intelligently and confidently. Most of us are generally aware of world interconnections and interdependence. We know that the internet allows people to trade stocks at blinding speed, that hundreds of millions of people simultaneously watch the Olympic Games, and that the threat of global warming requires cooperation among all governments. We know that we live in a border-crossing, migration-prone, multiple identity-taking world. Intelligently addressing today's world conditions, however, requires more than vague awareness of these realities. World history education helps us better understand how and why the world got to be the way it is. It gives attention to the histories of nations, civilizations, and other groups and the differences among them. But it particularly emphasizes the history, problems, and challenges that humans have shared simply because they are humans. World civilization contributes to our cultural literacy. Human beings, unlike other species, have the gift of language, that is, symbolic thinking and communication. That means that humans also have what World History for Us All calls [collective learning](javascript:void(0);), the ability to learn from one another and to transmit knowledge from one generation to the next. Communicating intelligently in any language, whether English, Spanish, or Vietnamese, requires that we share a common fund of knowledge, information, vocabulary, and conceptual tools. We need shared knowledge and understandings partly because we live in a world where people in specialized occupations and professions tend to use special words, terms, and concepts that "outsiders" do not understand. Making world civilization a core subject in schools broadens the fund of knowledge that we all share. It helps us speak and write to one another in clearer and more intricate ways. This does not mean that world history courses should be exactly the same in every school district. But societies should aim for general agreement regarding the common stock of both world-scale knowledge and historical thinking skills that children ought to possess when they graduate from high school. All past societies that we know of have had an endowment of collective knowledge. World civilization is shared knowledge that citizens, whatever their country of allegiance, need to function on our planet in the twenty-first century. The complexity of human interrelations today means that cultural literacy must be global in range and depth.

**Answer NO-02**

Renaissance is a [period](https://en.wikipedia.org/wiki/Periodization). It’s a [period](https://en.wikipedia.org/wiki/Periodization) in [European history](https://en.wikipedia.org/wiki/History_of_Europe). Which marking the transition from the [Middle Ages](https://en.wikipedia.org/wiki/Middle_Ages) to [modernity](https://en.wikipedia.org/wiki/Modernity) and covering the 15th and 16th centuries, characterized by an effort to revive and surpass ideas and achievements of [classical antiquity](https://en.wikipedia.org/wiki/Classical_antiquity). It occurred after the [Crisis of the Late Middle Ages](https://en.wikipedia.org/wiki/Crisis_of_the_Late_Middle_Ages) and was associated with great [social change](https://en.wikipedia.org/wiki/Social_change). In addition to the standard periodization, proponents of a "long Renaissance" may put its beginning in the 14th century and its end in the 17th century. It’s 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. Renaissance means "rebirth" in French, typically refers to a period in European history from A.D. 1400 to A.D. 1600. Many historians, however, assert that it started earlier or ended later, depending on the country. It bridged the periods of the Middle Ages and modern history, and, depending on the country, overlaps with the Early Modern, Elizabethan and Restoration periods. The Renaissance is most closely associated with Italy, where it began in the 14th century, though countries such as Germany, England and France went through many of the same cultural changes and phenomena. 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. It symbolised the beginning of a new era of art, rebirthing the classical models of Ancient Greek and [Rome](https://www.sightseeingtoursitaly.com/rome-attractions/) periods while using the modern techniques. **The Renaissance also saw the discovery and exploration of new territories, the replacement of the Ptolemaic system of astronomy with the Copernican system, the decline of feudalism and the rise of commerce, and the invention or application of potentially powerful innovations such as paper, printing, the mariner’s the compass and gunpowder. However, it was essentially a moment of the resurgence of classical learning and wisdom for intellectuals and thinkers of the day, following a lengthy period of cultural decline and stagnation.** The Renaissance had a profound impact on European cultural history as a new era of learning that led to advancements in new ideas and through them some of the most important moments in Human history. Chief among them was the Age of Discovery that led to the discovery of the North American continent and the French Revolution that changed the political landscape of Europe. However, while the Renaissance brought about some positive changes for Europe, the geographical exploration that flourished during this time led to devastation for the people of the Western Hemisphere as European conquest and colonization brought [plagues](https://www.livescience.com/55259-the-plague.html) and slavery to the Indigenous people living there. In Africa, it also brought about the birth of the trans-Atlantic slave trade that saw Black people shipped from Africa to the Western Hemisphere to work as slaves on European colonies. Many historians, including U.K.-based historian and writer Robert Wilde, prefer to think of the Renaissance as primarily an intellectual and cultural movement rather than a historical period. Interpreting the Renaissance as a time period, though convenient for historians, "masks the long roots of the Renaissance," Wilde told Live Science. During this time, interest in classical antiquity and philosophy grew, with some Renaissance thinkers using it as a way to revitalize their [culture](https://www.livescience.com/21478-what-is-culture-definition-of-culture.html). They expanded and interpreted these Classical ideas, creating their own style of art, philosophy and scientific inquiry. Some major developments of the Renaissance include developments in astronomy, humanist philosophy, the printing press, vernacular language in writing, painting and sculpture technique, world exploration and, in the late Renaissance, Shakespeare's works. The term Renaissance was not commonly used to refer to the period until the 19th century, when Swiss historian Jacob Burckhardt popularized it in his classic, "[The Civilization of Renaissance Italy](https://target.georiot.com/Proxy.ashx?tsid=74387&GR_URL=https%3A%2F%2Famazon.com%2Fdp%2F0486475972%3Ftag%3Dhawk-future-20%26ascsubtag%3Dlivescience-row-1237920077396214500-20)". Contrary to popular belief, classical texts and knowledge never completely vanished from Europe during the Middle Ages. Charles Homer Haskins wrote in "[The Renaissance of the Twelfth Century](https://target.georiot.com/Proxy.ashx?tsid=74387&GR_URL=https%3A%2F%2Famazon.com%2Fdp%2F0674760751%3Ftag%3Dhawk-future-20%26ascsubtag%3Dlivescience-row-8765727386954317000-20)" that there were three main periods that saw resurgences in the art and philosophy of antiquity: the Carolingian Renaissance, which occurred during the reign of Charlemagne, the first emperor of the Holy [Roman Empire](https://www.livescience.com/roman-empire) in eighth and ninth centuries, the Ottonian Renaissance, which developed during the reigns of emperors Otto I, Otto II and Otto III and the 12th century Renaissance. The 12th century Renaissance was especially influential on the later Renaissance, said Wilde. Europeans at the time studied on a larger scale Classical Latin texts and Greek science and philosophy; they also established early versions of universities. The [Crusades](https://www.livescience.com/what-were-the-crusades) played a role in ushering in the Renaissance, Philip Van Ness Myers wrote in "Medieval and Modern History". While crusading, Europeans encountered advanced Middle Eastern civilizations, which had made strides in many cultural fields. Islamic countries kept many classical Greek and [Roman](https://www.livescience.com/ancient-rome) texts that had been lost in Europe, and they were reintroduced through returning crusaders. The fall of the [Byzantine Empire](https://www.livescience.com/42158-history-of-the-byzantine-empire.html) at the hands of the Ottomans also played a role. "When the Ottomans sacked Constantinople in 1453, many scholars fled to Europe, bringing classical texts with them," Susan Abernethy, a Colorado-based historian and writer, told Live Science. "Conflict in Spain between the Moors and Christians also caused many academics to escape to other areas, particularly the Italian city-states of Florence, Padua and others. This created an atmosphere for a revival in learning." The [Black Death](https://www.livescience.com/what-was-the-black-death.html) helped set the stage for the Renaissance, [wrote Robert S. Gottfried](https://target.georiot.com/Proxy.ashx?tsid=74387&GR_URL=https%3A%2F%2Famazon.com%2FBlack-Death-Natural-Disaster-Medieval%2Fdp%2F0029123704%3Ftag%3Dhawk-future-20%26ascsubtag%3Dlivescience-row-1253522275433457000-20) in "The Black Death". Deaths of many prominent officials caused social and political upheaval in Florence, where the Renaissance is considered to have begun. The Medici family moved to Florence in the wake of the plague and over the centuries produced business and political leaders as well as four popes. The Medici's, and many others, took advantage of opportunities for greater social mobility. Becoming patrons of artists was a popular way for such newly powerful families to demonstrate their wealth. Some historians also argue that the Black Death caused people to question the church's emphasis on the afterlife and focus more on the present moment, which is an element of the Renaissance's humanist philosophy. Many historians consider Florence to be the Renaissance's birthplace, though others widen that designation to all of Italy. From Italy, Renaissance thought, values and artistic technique spread throughout Europe, according to Van Ness Myers. Military invasions in Italy helped spread ideas, while the end of the Hundred Years War between France and England allowed people to focus on things besides conflict. The development and growth of the [printing press](https://www.livescience.com/43639-who-invented-the-printing-press.html) was perhaps the most important technical achievement of the Renaissance. Johannes Gutenberg developed it in 1440, although the technology was used in China centuries earlier. It allowed Bibles, secular books, printed music and more to be made in larger quantities and reach more people. "The demand for perfect reproductions of texts and the renewed focus on studying them helped trigger one of the biggest discoveries in the whole of human history: printing with movable type. For me, this is the easiest and single greatest development of the Renaissance and allowed modern culture to develop," said Wilde. Wilde said one of the most significant changes that occurred during the Renaissance was the "evolution of Renaissance humanism as a method of thinking. This new outlook underpinned so much of the world then and now." Renaissance humanism, Wilde said, involved "attempts by man to master nature rather than develop religious piety." Renaissance humanism looked to classical Greek and Roman texts to change contemporary thought, allowing for a new mindset after the Middle Ages. Renaissance readers understood these classical texts as focusing on human decisions, actions and creations, rather than unquestioningly following the rules set forth by the Catholic Church as "God's plan." Though many Renaissance humanists remained religious, they believed God gave humans opportunities, and it was humanity's duty to do the best and most moral beings. Renaissance humanism was an "ethical theory and practice that emphasized reason, scientific inquiry and human fullfillment in the natural world," said Abernethy. Renaissance art was heavily influenced by classical art, wrote Virginia Cox in "[A Short History of the Italian Renaissance](https://target.georiot.com/Proxy.ashx?tsid=74387&GR_URL=https%3A%2F%2Famazon.com%2FHistory-Italian-Renaissance-I-B-Tauris-Histories%2Fdp%2F1784530778%3Ftag%3Dhawk-future-20%26ascsubtag%3Dlivescience-row-8977571359917024000-20)". Artists turned to Greek and Roman sculpture, painting and decorative arts for both inspiration and the fact that the techniques meshed with Renaissance humanist philosophy. Both classical and Renaissance art focused on human beauty and nature. People, even when in religious works, were depicted living life and showing emotion. Perspective, as well as light and shadow techniques improved; and paintings looked more three-dimensional and realistic. Patrons made it possible for successful Renaissance artists to work and develop new techniques. The Catholic Church commissioned most artwork during the Middle Ages, and while it continued to do so during the Renaissance, wealthy individuals also became important patrons, according to Cox. The most famous patrons were the Medici family in Florence, who supported the arts for much of the 15th and 16th centuries. The Medici family supported artists such as Michelangelo, Botticelli, da Vinci and Raphael. Florence was the initial epicenter of Renaissance art, but by the end of the 15th century, Rome had overtaken it. Pope Leo X ambitiously filled the city with religious buildings and art. This period, from the 1490s to the 1520s, is known as the High Renaissance. Renaissance music was characterized by its humanist traits. Composers read classical treatises on music and aimed to create music that would touch listeners emotionally. They began to incorporate lyrics more dramatically into compositions and considered music and poetry to be closely related, according to the Metropolitan Museum of Art. Renaissance literature, too, was characterized by humanist themes and a return to classical ideals of tragedy and comedy, according to the [Brooklyn College English Department](http://academic.brooklyn.cuny.edu/english/melani/cs6/ren.html). Shakespeare's works, especially "Hamlet," are good examples of this. Themes like human agency, life's non-religious meanings and the true nature of man are embraced, and Hamlet is an educated Renaissance man. The printing press allowed for popular plays to be published and re-dperformed around Europe and the world. A play's popularity often determined whether publishers chose to print the script, wrote Janet Clarke, an emeritus professor of Renaissance Literature at the University of Hull, U.K., in her book "Shakespeare's Stage Traffic". "Publishers invested in plays that were popular as theatre traffic as much as they invested in the authors" wrote Hull. The most prevalent societal change during the Renaissance was the fall of feudalism and the rise of a capitalist market economy, said Abernethy. Increased trade and the labour shortage caused by the Black Death gave rise to something of a middle class. Workers could demand wages and good living conditions, and so serfdom ended. "Rulers began to realize they could maintain their power without the church. There were no more knights in service to the king and peasants in service to the lord of the manor," said Abernethy. Having money became more important than your allegiances. This shift frustrated popes. The "Peace of Westphalia," a series of treaties signed in 1648, made it harder for the pope to interfere in European politics. Pope Innocent X responded that it was "null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, and devoid of meaning for all time." "Perhaps most important, the invention of the printing press allowed for the dissemination of the Bible in languages other than Latin," Abernethy continued. "Ordinary people were now able to read and learn the lessons of Scripture, leading to the Evangelical movement." These early Evangelicals emphasized the importance of the scriptures rather than the institutional power of the church and believed that salvation was personal conversion rather than being determined by indulgences or building works of art or architecture. The fracturing of Christians in western Europe into different groups led to conflicts, sometimes called the "wars of religion," that lasted for centuries in Europe. These conflicts sometimes led groups of people to leave Europe in hopes of avoiding persecution. One of these groups would become known as the Pilgrims when they came to Plymouth in 1620. Thirsty to learn more about the world and eager to improve trade routes, explorers sailed off to chart new lands. [Columbus](https://www.livescience.com/23748-christopher-columbus.html) "discovered" the New World in 1492, and [Ferdinand Magellan](https://www.livescience.com/42788-ferdinand-magellan.html) became the first person to successfully circumnavigate the globe in the early 1500s. For the people of the Western Hemisphere, the European exploration and colonization that occurred was disastrous. With little or no immunity to the diseases Europeans brought over, the Indigenous population was ravaged by plagues, with death rates in some areas estimated as high as 90%. The Spanish conquered the [Aztec](https://www.livescience.com/34660-tenochtitlan.html) and [Inca](https://www.livescience.com/41346-the-incas-history-of-andean-empire.html) Empires, forcing the native survivors to work as slaves. European powers also explored more of Africa, starting to conquer and colonize parts of the continent. As their strength in Africa grew, Europeans began to take people from Africa to work as slaves in some cases sending them to work on colonies in the Caribbean and South America this trans-Atlantic slave trade eventually expanding to what is now the United States. As scholars studied classical texts, they "resurrected the ancient Greek belief that creation was constructed around perfect laws and reasoning," Abernethy said. "There was an escalation in the study of astronomy, anatomy and medicine, geography, alchemy, [mathematics](https://www.livescience.com/38936-mathematics.html)and architecture as the ancients studied them." One of the major scientific discoveries of the Renaissance came from Polish mathematician and astronomer [Nicolaus Copernicus](http://www.space.com/15684-nicolaus-copernicus.html). In the 1530s, he published his theory of a heliocentric [solar system](https://www.livescience.com/our-solar-system.html). This places the sun, not the Earth, at the centre of the [solar system](https://www.livescience.com/tag/solar-system). It was a major breakthrough in the history of science, though the Catholic Church banned the printing of Copernicus' book. [Galileo Galilei](http://www.space.com/15589-galileo-galilei.html) was a major Renaissance scientist persecuted for his scientific experiments. Galileo improved the telescope, discovered new celestial bodies and found support for a heliocentric solar system. He conducted motion experiments on pendulums and falling objects that paved the way for [Isaac Newton's discoveries](https://www.livescience.com/20296-isaac-newton.html) about [gravity](https://www.livescience.com/37115-what-is-gravity.html). The Catholic Church forced him to spend the last nine years of his life under house arrest. While the term "Renaissance festival" typically refers to modern-day festivals that celebrate the art and culture of the Renaissance, there were festivals that took place during the Renaissance itself. For instance, Henri II, who was king of France between 1547 and 1559, held festivals periodically throughout his reign that included stages of performers and lengthy parades. The festivals included the arrivals of the king into the city or town where the festival was being held, wrote Richard Cooper, an emeritus professor of French at the University of Oxford, in a paper published in the book "Court Festivals of the European Renaissance". Henri II sometimes held these festivals to make an important event such as the coronation of his queen or a military victory, wrote Cooper. "The Renaissance was a time of transition from the ancient world to the modern and provided the foundation for the birth of the Age of Enlightenment," said Abernethy. The developments in science, art, philosophy and trade, as well as technological advancements like the printing press, left lasting impressions on society and set the stage for many elements of our modern culture. However, while the Renaissance had some positive impact for Europe, it had devastating impacts for people of the Western Hemisphere, as plagues decimated Indigenous populations and the survivors often found themselves enslaved and under the rule of European colonizers. This system of conquest, colonization and slavery also repeated itself in Africa as European power grew. Today, the ramifications of European colonization and slavery are still felt and hotly debated around the world.

There is not an exact date of the beginning of the Renaissance period, but it was rumoured to begin in the period from 1350 until the year 1400. Starting in [Florence](https://www.sightseeingtoursitaly.com/florence-attractions/), Italy, before spreading out to the rest of the country. Prior to the Renaissance period, in the middle ages, people thought life should and always be hard. It was a world filled with war and hard work, with citizens working themselves into the ground until they perished. However, by the 1300s, the people of Florence began to think differently. Studying the past lives of the Greeks and Romans, they realised that life could be done in another way, which introduced the new way of thinking called humanism. Using the comforts of life, reawakening art, culture, science, technology, and music to bring more joy into life. As Italy was a considerably wealthy country at the time, it was easy for them to extravagantly spend their money on the finer things of life, cultivating humanism quickly. Wealthy merchants hired artisans and craftspeople more frequently. As well as competitions among artists and thinkers occurring more frequently. Art began to flourish, and new thoughts began to emerge. With the entire continent spending more and more money on the fine arts. This began the foundation for the European age of exploration, which soon led to Europe’s global power. The end of the Renaissance period ties in directly with Florence’s decline. It first began with the invasion of Florence by France in 1494, as well as Italy, breaking into warfare between its city-states. The introduction of the Renaissance gave birth to many political and intellectual movements, with the era having a large backlash. By the 1550s, many of the artworks and literature that helped developed the Renaissance were banned. And by the mid-1550s, the Renaissance was over completely in Italy. However, it was live alive across Europe, with other country’s growing this era even after Italian’s end. The Renaissance period cultivated a new change in art, knowledge, and culture. It changed the way the citizens thought, with first the rediscovery of classical philosophy, literature, and art, as well as the new discoveries in travel, invention, and style. This era was so important has it changed the way the world thought, with new inventions, styles, and explorations that are still influential and occurring to this day. The term ‘Renaissance Man’ refers to the highly influential people who shaped this period of time. They were masters of invention, engineering, creatively and travel, with some of their discoveries and inventions still used widely to this day. The Renaissance paintings and sculptures can be found throughout Europe and elsewhere, spread out now due to their demand. However, a large majority still remain within their birth country, namely in [Vatican City](https://www.sightseeingtoursitaly.com/attractions/vatican-city/). The city is home to one of the biggest art collections in existence, named the Vatican Museums. This doesn’t just refer to a couple buildings but in fact 54 separate galleries, comprising of over 1400 rooms. At of the 70,000 artwork pieces displayed in these museums, a large number of them are from the Renaissance period.

**Answer NO-04**

I can differentiate between scientific and industrial revolution.

The Scientific Revolution was a series of events that marked the [emergence](https://en.wikipedia.org/wiki/Emergence) of [modern science](https://en.wikipedia.org/wiki/History_of_science) during the [early modern period](https://en.wikipedia.org/wiki/Early_modern_period), when developments in [mathematics](https://en.wikipedia.org/wiki/History_of_mathematics#Mathematics_during_the_Scientific_Revolution), [physics](https://en.wikipedia.org/wiki/History_of_physics#Scientific_Revolution), [astronomy](https://en.wikipedia.org/wiki/History_of_astronomy#Renaissance_Period), [biology](https://en.wikipedia.org/wiki/History_of_biology#Renaissance_and_early_modern_developments) and [chemistry](https://en.wikipedia.org/wiki/History_of_chemistry#17th_and_18th_centuries:_Early_chemistry) transformed the views of society about nature. The Scientific Revolution took place in Europe in the second half of the [Renaissance](https://en.wikipedia.org/wiki/Renaissance) period, with the 1543 [Nicolaus Copernicus](https://en.wikipedia.org/wiki/Nicolaus_Copernicus) publication [De revolutionibus orbium coelestium](https://en.wikipedia.org/wiki/De_revolutionibus_orbium_coelestium) often cited as its beginning. The scientific revolution emphasized systematic experimentation as the most valid research method, resulted in developments in mathematics, physics, astronomy, biology and chemistry. These developments transformed the views of society about nature. The scientific revolution was the emergence of modern science during the early modern period, when developments in mathematics, physics, astronomy, biology including human anatomy and chemistry transformed societal views about nature. The scientific revolution began in Europe toward the end of the Renaissance period and continued through the late 18th century, influencing the intellectual social movement known as the Enlightenment. While its dates are disputed, the publication in 1543 of Nicolaus Copernicus’s De revolutionibus orbium coelestiumOn the Revolutions of the Heavenly Spheres is often cited as marking the beginning of the scientific revolution. The scientific revolution was built upon the foundation of ancient Greek learning and science in the Middle Ages, as it had been elaborated and further developed by Roman/Byzantine science and medieval Islamic science. The Aristotelian tradition was still an important intellectual framework in the 17th century, although by that time natural philosophers had moved away from much of it. Key scientific ideas dating back to classical antiquity had changed drastically over the years, and in many cases been discredited. The ideas that remained for example, Aristotle’s cosmology, which placed the Earth at the centre of a spherical hierarchic cosmos, or the Ptolemaic model of planetary motion were transformed fundamentally during the scientific revolution. The change to the medieval idea of science occurred for four reasons. Under the scientific method that was defined and applied in the 17th century, natural and artificial circumstances were abandoned, and a research tradition of systematic experimentation was slowly accepted throughout the scientific community. The philosophy of using an inductive approach to nature to abandon assumption and to attempt to simply observe with an open mind what was in strict contrast with the earlier, Aristotelian approach of deduction, by which analysis of known facts produced further understanding. In practice, many scientists and philosophers believed that a healthy mix of both was needed the willingness to both question assumptions, and to interpret observations assumed to have some degree of validity. During the scientific revolution, changing perceptions about the role of the scientist in respect to nature, the value of evidence, experimental or observed, led towards a scientific methodology in which empiricism played a large, but not absolute, role. The term British empiricism came into use to describe philosophical differences perceived between two of its founders Francis Bacon, described as empiricist, and René Descartes, who was described as a rationalist. Bacon’s works established and popularized inductive methodologies for scientific inquiry, often called the Baconian method, or sometimes simply the scientific method. His demand for a planned procedure of investigating all things natural marked a new turn in the rhetorical and theoretical framework for science, much of which still surrounds conceptions of proper methodology today. Correspondingly, Descartes distinguished between the knowledge that could be attained by reason alone, as for example, in mathematics, and the knowledge that required experience of the world, as in physics. Thomas Hobbes, George Berkeley and David Hume were the primary exponents of empiricism, and developed a sophisticated empirical tradition as the basis of human knowledge. The recognized founder of the approach was John Locke, who proposed in An Essay Concerning Human Understanding that the only true knowledge that could be accessible to the human mind was that which was based on experience. Many new ideas contributed to what is called the scientific revolution. Some of them were revolutions in their own fields.

The Industrial Revolution was a period of global transition of [human](https://en.wikipedia.org/wiki/Human) [economy](https://en.wikipedia.org/wiki/Economy) towards more efficient and stable manufacturing processes that succeeded the [Agricultural Revolution](https://en.wikipedia.org/wiki/British_Agricultural_Revolution), starting from Great Britain, [continental Europe](https://en.wikipedia.org/wiki/Continental_Europe), and the United States, that occurred during the period from around 1760 to about 1820–1840. This transition included going from [hand production methods](https://en.wikipedia.org/wiki/Craft_production) to [machines](https://en.wikipedia.org/wiki/Machine); new [chemical manufacturing](https://en.wikipedia.org/wiki/Chemical_industry) and [iron production](https://en.wikipedia.org/wiki/Puddling_(metallurgy)) processes; the increasing use of [water power](https://en.wikipedia.org/wiki/Hydropower) and [steam power](https://en.wikipedia.org/wiki/Steam_engine); the development of [machine tools](https://en.wikipedia.org/wiki/Machine_tool); and the rise of the [mechanized](https://en.wikipedia.org/wiki/Mechanization) [factory system](https://en.wikipedia.org/wiki/Factory_system). Output greatly increased, and a result was an unprecedented rise in population and in the rate of [population growth](https://en.wikipedia.org/wiki/Population_growth). The [textile industry](https://en.wikipedia.org/wiki/Textile_industry) was the first to use modern production methods and [textiles](https://en.wikipedia.org/wiki/Textile) became the dominant industry in terms of employment, value of output and [capital](https://en.wikipedia.org/wiki/Capital_(economics)) invested. The Industrial Revolution was a period of major mechanization and innovation that began in Great Britain during the mid-18th century and early 19th century and later spread throughout much of the world. The British Industrial Revolution was dominated by the exploitation of coal and iron. The American Industrial Revolution, sometimes referred to as the Second Industrial Revolution, began in the 1870s and continued through World War II. The era saw the mechanization of agriculture and manufacturing and the introduction of new modes of transportation including steamships, the automobile, and airplanes. The Industrial Revolution was a period of scientific and technological development in the 18th century that transformed largely rural, agrarian societies especially in Europe and North America into industrialized, urban ones. Goods that had once been painstakingly crafted by hand started to be produced in mass quantities by machines in factories, thanks to the introduction of new machines and techniques in textiles, iron making and other industries. The Industrial Revolution, also known as the First Industrial Revolution. Though a few innovations were developed as early as the 1700s, the Industrial Revolution began in earnest by the 1830s and 1840s in Britain, and soon spread to the rest of the world, including the United States. Modern historians often refer to this period as the First Industrial Revolution, to set it apart from a [second period of industrialization](https://www.history.com/news/second-industrial-revolution-advances) that took place from the late 19th to early 20th centuries and saw rapid advances in the steel, electric and automobile industries.

It has long been a common sensical notion that the rise of modern [science](https://www.britannica.com/science/science) and the Industrial Revolution were closely connected. It is difficult to show any direct effect of scientific discoveries upon the rise of the textile or even the metallurgical industry in Great Britain, the home of the Industrial Revolution, but there certainly was a similarity in attitude to be found **in science and**[**nascent**](https://www.merriam-webster.com/dictionary/nascent)**industry. Close observation and careful generalization leading to practical utilization were characteristic of both industrialists and experimentalists alike in the 18th century. In general, the Industrial Revolution proceeded without much direct scientific help. Yet the potential influence of science was to prove of fundamental importance.** The scientific revolution is about the 1500–1800A.D. change in human relationships, where the scientific method gained sufficient approval in society to be regarded as autonomous. That went from a typical exchange over it with the Inquisition’s question’s and trials of researchers into political and theological implications, all the way to the experience of Simon De Laplace. This was when he presented the future Emperor, Napoleon, with his book “Celestial Mechanics”, and Napoleon interrogated him with “Monsieur, I am told that your book contains no mention of God, yes?” All Laplace had to reply was “I found no need for that hypothesis”, without the slightest attempt at retribution by the State, or the Church. This was basically accomplished by 1800. Like the continuing industrial revolution, the scientific revolution is seeing reactions against its necessary intellectual freedoms of action due to political demands that hypothesis and results \*not\* be allowed if they thwart political doctrine. Scientific Revolution refers to the great intellectual achievements from 16th-17th century marking a radical change in the assumptions, attitudes and methods in scientific inquiry. Industrial Revolution Considered as the most fundamental transformations of human life in history.

**I feel that the scientific Revolution was more of step to help prepare for the Industrial Revolution. I think that they both worked together hand and hand.**