Chapter 1 : What was the impact of World War I in shaping the modern world?

The conflict of opposing world-views is not unique to our modern world. The Bible reveals a story of conflicting approaches to life from the very beginning. One of these ways was characterized by the Tree of Life, and the opposing way by the Tree of the Knowledge of Good and Evil.

Cultural historians necessarily deal inbroad generalizations. Whatever isaffirmed of a period, a people, or a nation,no matter how well-grounded byfactual study and reflection, is subject toqualification. Exceptions to broad characterizationsmay always be found withoutmitigating the value of the broader insight. We grasp something when an author refersto the Greeks, to Roman civilization, tothe Hellenic period, to Christendom, tothe Benedictines, to the Renaissance, orto the Enlightenment. These designations,all generalizations formed by an examinationof a host of particulars, indeed referto something intelligible, something quiteapart from the mind. There is always thedanger of unscrupulous forces manipulatinghistory for present purposes. Then,too, in the study of history there is alwaysthe propensity to judge the past in the lightof contemporary categories of experience. With that caveat inmind, this essay purports to examine withthe aid of a host of distinguished twentieth-century scholars the reciprocal influenceof science and culture with particularattention to the role of religion at the birthof modern science. Detached narrative is rare, yet, for example,those acquainted with the life-longwork and studied objectivity of ChristopherDawson are likely to give credenceto his insight when he speaks of the greatmovement of thought which passed overthe ancient world about the middle of thefirst millennium B. Similarly, Dawson is convincingwhen he writes that with the advent ofChrist, "the Absolute and the Finite, Godand the World were no longer conceived astwo exclusive and opposed orders of beingstanding over and against one another inmutual isolation. The two orders interpenetratedone another. He makesa like generalization about the advent ofmodern science and its medieval antecedents. Scholars are nearly unanimous inrecognizing that something dramatic occurredin the culture of Europe around theturn of the eleventh century. Explanationsvary, with some emphasizing technologicaladvancement, others the recovery ofGreek learning, still others the practicalinfluence of Christianity. Whitehead,it must be noted, was writing a generationbefore the in-depth studies of MarshallClagett, A. Crombie, and AnnelieseMaier, and before the monumental workof Pierre Duhem became available in Englishtranslation. Examining the relation betweenscience and culture, Whitehead putto himself a fundamental question: That question has entered publicconsciousness again with the reemergenceof militant Islam. Contemporary scholarsin their attempt to understand an adversarialIslam ask why the scientific revolutionthat we associate with Europe bypassed Islam,when for centuries Islam was in manyrespects at the forefront of human civilizationand achievement. Bernard Lewis, thenoted Middle East scholar, pointedly asks,"What went wrong? Comparedwith its millennial rival, Christendom, theworld of Islam had become poor, weak,and ignorant. The Arabs, Crombie relates, preservedand transmitted to medieval Europea large body of Greek learning, adding toit to be sure, but what they added to itscontent was perhaps less important thanthe change they made in the conceptionand purpose for which science ought to bestudied. The speculative or theoretical aspectof science interested them less than itsapplication. In the judgment of Crombie,the most important and original contributionsthat the Arabs made to the history ofEuropean science were those of alchemy,magic, and astrology. This was due partlyto the Arabic approach to the study of naturewhere power over nature, rather thanrational explanation of fact, led enquirersto seek "the Elixir of Life," the magicproperties of plants and minerals, insteadof the causes of the properties of the thingsthey experienced. Their first encounter withGreek learning came from the SyriacspeakingNestorian Christians of easternPersia. Under the Abbasidcaliphs after , Muslims establishedcontact with both Christians and HellenizedPersians. The Abbasid caliphs andother patrons of translating activity wereprimarily interested in works of immediatepractical utility, that is, technical treatiseson medicine, astrology, logic, and themathematical sciences. Textsalready available in Syriac, the languageof the Nestorian Christian community,were translated into the Arabic. Works notavailable in Syriac were rendered directlyfrom Greek into Arabic. Lindbergfinds that the story of the transmissions ofGreek learning to the West is largely a taleof individual scholars responding in personalways to unique historical

circumstances. Yet there were important centers,such as Toledo and Palermo, where signifi-cant, if not cooperative, work was beingdone. In , for example, the provincialchapter of the Dominicans in Toledosent eight friars to the studium arabicum inTunis. By that time the works of Aristotlewere diffused and understood throughoutthe Latin West. Interest in Aristotle wasaccompanied by interest in the philosophicalworks of the great speculative thinkersal-Kindi, al-Farabi, and Avicenna, all Persians. The most infl uential Arabic thinkerof the period was undoubtedly Averroes â€”98 , who was regarded as the interpreterof Aristotle par excellence and wasfrequently referred to simply as "the Commentator. There may have been some deficiency withrespect to practice. But the idea never for amoment lost its grip. It was predominantlyan epoch of orderly thought, rationalisticthrough and through. Equallyimportant is the habit of definite and exactthought, which Whitehead attributes tothe Greek philosophers, a legacy carriedthrough the Middle Ages. Whitehead, inthis passage, is less interested in the metaphysicsthat undergirds induction than heis in the impact of technological advanceand the reciprocal influence of the theoreticaland the practical. Benedict," he writes, "that the monasterieswere the homes of practical agriculturalists,as well as saints, and artists, andmen of learning. The alliance of scienceand technology, by which learning is keptin contact with irreducible and stubbornfacts, owes much to the practical bent ofthe early Benedictines. Modern sciencederives from Rome as well as from Greeceand this Roman strain explains its gain inan energy of thought kept closely in contactwith the world of facts. Benedict that he wasprobably "the pivotal figure in the historyof labor. The civilizationsof ancient Greece and Rome had rested onthe backs of slaves. Reversing this Greekattitude toward labor was St. Benedict, bymaking labor part of the corporate life ofhis monastery, by adopting it not merely asa regrettable necessity but rather as an integraland spiritually valuable part of monasticdiscipline. White suggests that theBenedictine regard for the dignity of labor"marks a revolutionary reversal of the traditionalattitude to labor: Benedict had not intended that his monksshould be scholars, a great tradition of learningdeveloped in the abbeys following hisRule: The monk was the first intellectualto get dirt under his fingernails. He did notimmediately launch into scientific investigation,but in his very person he destroyedthe old artifi cial barrier between the empiricaland the speculative, the manual andthe liberal arts, and thus helped to create asocial atmosphere favorable to scientific andtechnological development. He emphasizes whathe believes are the two most significant resultsof twentieth-century scholarship: He credits themwith transforming the Greek geometricalmethod into the experimental science ofthe modern era. Although the conceptionof scientific explanation accepted by Galileo,Harvey, and Newton is a theory offormal proof developed by Greek geometersand logicians, the distinctive feature ofthe seventeenth century, Crombie writes,is non-Greek in origin. It is a scientificmethod based on "a conception of howto relate a theory to observed facts it explained,the set of logical procedures The philosophers of the thirteenthcentury distinguished clearly among thekinds of questions to be asked under eachlevel of enquiry. Crombie likens this to therole of linguistic analysis in our own time. The object of the experimental methodworked out during this period was to discoverand to define the conditions neces-sary and suffi cient to uncover the experientialdata. It was recognized that a theorydefining these conditions could never becertain: The effect of this tendencyto regard mathematics as a method ratherthan a domain or province of study was tochange the kind of questions asked. Interestgradually shifted from the physical ormetaphysical to the kind of question thatcould be answered by a mathematical theorywithin reach of experimental verification. The history of medieval science shiftsto the working-out of the consequences ofthis new approach to nature. Examples ofthis shift are seen in the sciences of statics,optics, and astronomy. Whitehead and Dawson imply as much. Dawson makes much thesame point when he compares the utilitarianview of science propounded by RogerBacon in the fourteenth century with thespeculative view of science entertained bythe Greek mind. Bacon is obviously closerto the modern mind than to the Greekwhen he makes science an instrument ofworld conquest and exploitation. Dawsonsuggests that both the utilitarian view andthe Greek view of science contributed tothe European scientifi c tradition: Both Dawson and Crombie accordGrosseteste a major role in the history ofscientific theory using Grosseteste as a symbolof the fusion of two traditions. Crombiewrites, "From the almost pure empiricismof such practical sciences of the twelfth centuryas practical mathematics, astronomy,and medicine, and the almost pure rationalismof theoretical speculation in contemporaryphilosophy on scientific method, he[Grosseteste]

produced a science in whichhe tried to show the principles accordingto which the world of experience could beexperimentally investigated and rationallyexplained. These concepts, Crombie maintains,were not without their effect, for in thefourteenth century we find developmentsof mathematical technique designed to takeadvantage of the new methodology andconceptions of explanation. At the sametime, extension of the use of experimentand mathematical abstraction had begun toproduce results so striking that this movementin itself could well be called a "scientific revolution. Medieval man had learnedthe use of natural resources and upon thisknowledge had built a society in which humanswere free from a large part of theirformer drudgery. Technical advance hadled to social change. The slave had been replacedby the serf and the craftsman. Inhis article, "The Dynamo and the VirginReconsidered," White notes that whereasHenry Adams can symbolize an age by theconcept of "dynamo," the early MiddleAges can be characterized by the devotionshown to Our Lady: The chief glory of the later MiddleAges was not its cathedrals or itsepics or its scholasticism: The laborsavingpower machines of the laterMiddle Ages were produced by theimplicit theological assumptions ofthe infinite worth of even the mostdegraded personality, by the intrinsicrepugnance towards subjecting ofany man to monotonous drudgerywhich seems less human in that itrequires the exercise neither of intelligencenor choice. It has often beenremarked that the Latin Middle Agesfirst discovered the dignity and spiritualvalue of laborâ€"that to labor isto pray. But the Middle Ages wentfurther: In the opinion of Pierre Duhem â€" , author of the classic ten-volume historyof the physical sciences from Plato toCopernicus, Le systeme du monde,33 if wehad to assign a date to the birth of modernscience, we would be compelled to choosethe year , when Etienne Tempier,Bishop of Paris, solemnly condemned philosophical and theological propositionsthen currently entertained within the ArtsFaculty and the Faculty of Theology of theUniversity of Paris. His example was followedin the same year by the Archbishopof Canterbury, John Pecham. It is to be remembered that Aristotle arrivedin Paris with considerable baggage,imperfect translations, to be sure, but moredamaging were the often misleading commentariesof Averroes. Of the thesescondemned by Tempier, many were Averroisticin nature. Although no names werementioned in the condemnations,34 manywere presumably held by Siger of Brabantand Boethius of Dacia. Some of the con-demned theses were held by Albertus Magnusand Thomas Aquinas. Just how many ofthem were clearly Thomistic depends, Gilsonremarks, on whether the list "is compiledby a Franciscan or a Dominican. With Albertand Thomas, scholars began to sort outwhat in Aristotle was merely outmodedscience or cosmology from the time-transcendentvalue of his philosophy of natureand its supporting metaphysics. Whereas Gilson speaksof the condemnation as a "landmark,"Stephen Gaukroger employs the notion of a"paradigm shift" to suggest the magnitudeof the change. The investigation of the physical worldor natural philosophy until the thirteenthcentury was regarded as part of a singlephilosophical activity. Its purpose was todiscover the enduring and intelligible realitybehind the changes perceived thoughthe senses. With the condemnation of thedeterministic Averroistic view of Aristotle,the authority of Aristotle was challenged,thus undermining confidence in hisentire system. In the judgment of Crombie,the natural philosophers of the thirteenthcentury, "because of the skepticism ofChristian theologians," were freed fromthe authority of Aristotle and thus free todevelop the empirical habit of mind withina rational framework. Stephen Gaukroger39 speaks ofthe "rich productive scientific cultures, inwhich fundamental and especially intractable,physical, medical, astronomical, andother problems are opened up and dealtwith in an innovative and concerted fashion,producing cumulative results overseveral generations. Notonly that, but the scientific revolution wasso spectacular that it not only displacedcompeting accounts but was extrapolatedto all cognitive disciplines. In a relativelyshort period of time, Copernicanism andDarwinism came to replace firmly heldphilosophical and theological views concerningnature and the order in nature thathad persisted since Biblical times. Christianity tookover natural philosophy in the seventeenthcentury, setting its agenda and projecting itforward in a way quite different from thatof any other scientific culture. Science and the Shaping ofModernity, â€" In demonstrating the continuity of scienceand technology through the laterMiddle Ages into modernity, Gaukrogercontrasts the progress of science in theWest with that in the cultures of Islam andChina:

Chapter 2 : The Shaping of the Modern Muslim World ~ Dr. Yasir Qadhi

DOWNLOAD PDF THE SHAPING OF THE MODERN WORLD.

Learn shaping of the modern world with free interactive flashcards. Choose from different sets of shaping of the modern world flashcards on Quizlet.

Chapter 3 : Shaping of the Modern World (custom edition for Brooklyn College): racedaydvl.com: Books

Start studying THE SHAPING OF THE MODERN WORLD. Learn vocabulary, terms, and more with flashcards, games, and other study tools.

Chapter 4 : Science and the Shaping of Modernity | Intercollegiate Studies Institute: Educating for Liberty

Many of us are unfortunately completely unaware of the events which occurred from onwards, and the lasting drastic impact these have had in shaping the Muslim world as we know it today. From the dismantling of the Ottoman Caliphate, to the occupation of Palestine and all the way up to today; it.

Chapter 5 : Shaping of the Modern World - TR5 | Core â€“ Tues. & Thur. at p.m.

Below please find some web questions written by Tricia Meroe based on the excerpt we read from Patrice Lumumba's Congo, My Country, which can be found in The Shaping of the Modern World (pp.).

Chapter 6 : How did the Reformation Contribute to the Shaping of the Modern World

*Shaping of the Modern World (custom edition for Brooklyn College) on racedaydvl.com *FREE* shipping on qualifying offers. Used copy with highlighting and some note taking but overall a great used copy.*

Chapter 7 : Woodrow Wilsonâ€™s Fourteen Points | Shaping of the Modern World

"World War I is an amazingly important and underappreciated moment in history," said Nicholas J. Cull, historian in the USC Annenberg School for Communication and Journalism.

Chapter 8 : Chapter 25 Questions: Africa and the Atlantic World | The Shaping of the Modern World

By Abdullah Izzadin Many of us are unfortunately completely unaware of the events which occurred from onwards, and the lasting drastic impact these have had in shaping the Muslim world as we know it today.

Chapter 9 : Shaping of the Modern World - TR3 | Core â€“ Tues. & Thur. at P.M. | Page 5

Book is well for learning about a broad range of history. It begins at enlightenment to the present. So it covers a bit of information. Through articles and written pieces from people, not just someone reporting history after reading about history in the book.