THE SCIENTIFIC REVOLUTION IN NATIONAL CONTEXT pdf

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In an original contribution to the study of the scientific revolution, leading scholars of early modern science argue the importance of specifically national contexts for understanding the transformation in natural philosophy between Copernicus and Newton.

Early life[edit] The young Francis Bacon. Inscription around his head reads: Si tabula daretur digna animum mallem, Latin for "If one could but paint his mind". He received tuition from John Walsall, a graduate of Oxford with a strong leaning toward Puritanism. He entered Trinity College, Cambridge , on 5 April at the age of 12, [9] living for three years there, together with his older brother Anthony Bacon under the personal tutelage of Dr John Whitgift , future Archbishop of Canterbury. He was also educated at the University of Poitiers. It was at Cambridge that he first met Queen Elizabeth , who was impressed by his precocious intellect, and was accustomed to calling him "The young lord keeper". His reverence for Aristotle conflicted with his rejection of Aristotelian philosophy , which seemed to him barren, disputatious and wrong in its objectives. A few months later, Francis went abroad with Sir Amias Paulet , the English ambassador at Paris, while Anthony continued his studies at home. The state of government and society in France under Henry III afforded him valuable political instruction. On at least one occasion he delivered diplomatic letters to England for Walsingham , Burghley, and Leicester , as well as for the queen. Sir Nicholas had laid up a considerable sum of money to purchase an estate for his youngest son, but he died before doing so, and Francis was left with only a fifth of that money. He sought to further these ends by seeking a prestigious post. In , through his uncle, Lord Burghley , he applied for a post at court that might enable him to pursue a life of learning, but his application failed. In he took his seat in parliament for Melcombe in Dorset, and in for Taunton. At this time, he began to write on the condition of parties in the church, as well as on the topic of philosophical reform in the lost tract Temporis Partus Maximus. Yet he failed to gain a position that he thought would lead him to success. About this time, he again approached his powerful uncle for help; this move was followed by his rapid progress at the bar. He became a bencher in and was elected a Reader in , delivering his first set of lectures in Lent the following year. He later sat three times for Ipswich , , and once for Cambridge University Though a friend of the crown, he opposed feudal privileges and dictatorial powers. He spoke against religious persecution. He struck at the House of Lords in its usurpation of the Money Bills. He advocated for the union of England and Scotland, which made him a significant influence toward the consolidation of the United Kingdom; and he later would advocate for the integration of Ireland into the Union. Closer constitutional ties, he believed, would bring greater peace and strength to these countries. Likewise, Bacon failed to secure the lesser office of Solicitor General in , the Queen pointedly snubbing him by appointing Sir Thomas Fleming instead. In a plan to revive his position he unsuccessfully courted the wealthy and young widow Lady Elizabeth Hatton. Gradually, Bacon earned the standing of one of the learned counsels. And also that "he was free from malice", "no revenger of injuries", and "no defamer of any man". He was knighted in In another shrewd move, Bacon wrote his Apologies in defence of his proceedings in the case of Essex, as Essex had favoured James to succeed to the throne. The following year, during the course of the uneventful first parliament session, Bacon married Alice Barnham. Despite a generous income, old debts still could not be paid. He sought further promotion and wealth by supporting King James and his arbitrary policies. Sir Francis Bacon, c. The House was finally dissolved in February Throughout this period Bacon managed to stay in the favour of the king while retaining the confidence of the Commons. In Bacon was finally appointed attorney general , after advising the king to shuffle judicial appointments. As attorney general, Bacon, by his zealous effortsâ€”which included tortureâ€”to obtain the conviction of Edmund Peacham for treason, raised legal controversies of high constitutional importance; [33] and successfully prosecuted Robert Carr, 1st Earl of Somerset , and his wife, Frances Howard, Countess of Somerset , for murder in Although he was allowed to stay, parliament passed a law that forbade the attorney general to sit in parliament. His influence over the king had evidently inspired resentment or apprehension in many of his peers. After he fell into debt, a parliamentary committee on the administration of the law charged him with 23 separate counts of corruption.

His lifelong enemy, Sir Edward Coke , who had instigated these accusations, [34] was one of those appointed to prepare the charges against the chancellor. He narrowly escaped undergoing degradation , which would have stripped him of his titles of nobility. Subsequently, the disgraced viscount devoted himself to study and writing. There seems little doubt that Bacon had accepted gifts from litigants, but this was an accepted custom of the time and not necessarily evidence of deeply corrupt behaviour. He even had an interview with King James in which he assured: The law of nature teaches me to speak in my own defence: With respect to this charge of bribery I am as innocent as any man born on St. I never had a bribe or reward in my eye or thought when pronouncing judgment or order I am ready to make an oblation of myself to the King â€" 17 April [38] He also wrote the following to Buckingham: My mind is calm, for my fortune is not my felicity. I know I have clean hands and a clean heart, and I hope a clean house for friends or servants; but Job himself, or whoever was the justest judge, by such hunting for matters against him as hath been used against me, may for a time seem foul, especially in a time when greatness is the mark and accusation is the game. He may even have been blackmailed, with a threat to charge him with sodomy, into confession. Bacon has been accused of servility, of dissimulation, of various base motives, and their filthy brood of base actions, all unworthy of his high birth, and incompatible with his great wisdom, and the estimation in which he was held by the noblest spirits of the age. It is true that there were men in his own time, and will be men in all times, who are better pleased to count spots in the sun than to rejoice in its glorious brightness. Such men have openly libelled him, like Dewes and Weldon, whose falsehoods were detected as soon as uttered, or have fastened upon certain ceremonious compliments and dedications, the fashion of his day, as a sample of his servility, passing over his noble letters to the Queen, his lofty contempt for the Lord Keeper Puckering, his open dealing with Sir Robert Cecil, and with others, who, powerful when he was nothing, might have blighted his opening fortunes for ever, forgetting his advocacy of the rights of the people in the face of the court, and the true and honest counsels, always given by him, in times of great difficulty, both to Elizabeth and her successor. When was a "base sycophant" loved and honoured by piety such as that of Herbert, Tennison, and Rawley, by noble spirits like Hobbes, Ben Jonson, and Selden, or followed to the grave, and beyond it, with devoted affection such as that of Sir Thomas Meautys. He believed that philosophy and the natural world must be studied inductively, but argued that we can only study arguments for the existence of God. Information on His attributes such as nature, action, and purposes can only come from special revelation. But Bacon also held that knowledge was cumulative, that study encompassed more than a simple preservation of the past. Years later, Bacon still wrote of his regret that the marriage to Hatton had not taken place. Bacon wrote two sonnets proclaiming his love for Alice. The first was written during his courtship and the second on his wedding day, 10 May When Bacon was appointed lord chancellor, "by special Warrant of the King", Lady Bacon was given precedence over all other Court ladies. It was said that she was strongly interested in fame and fortune, and when household finances dwindled, she complained bitterly. Bunten wrote in her Life of Alice Barnham [45] that, upon their descent into debt, she went on trips to ask for financial favours and assistance from their circle of friends. Bacon disinherited her upon discovering her secret romantic relationship with Sir John Underhill. He subsequently rewrote his will, which had previously been very generousâ€"leaving her lands, goods, and incomeâ€"and instead revoked it all. Homosexuality[edit] Several authors believe that despite his marriage Bacon was primarily attracted to the same sex. His Ganimeds and Favourites tooke Bribes". In his New Atlantis , he described his utopian island as being "the chastest nation under heaven", and "as for masculine love , they have no touch of it". They were resolved they would try the experiment presently. After stuffing the fowl with snow, Bacon contracted a fatal case of pneumonia. Some people, including Aubrey, consider these two contiguous, possibly coincidental events as related and causative of his death: Being unwittingly on his deathbed, the philosopher wrote his last letter to his absent host and friend Lord Arundel: My very good Lord,â€"I was likely to have had the fortune of Caius Plinius the elder , who lost his life by trying an experiment about the burning of Mount Vesuvius ; for I was also desirous to try an experiment or two touching the conservation and induration of bodies. As for the experiment itself, it succeeded excellently well; but in the journey between London and Highgate, I was taken with such a fit of casting as I know not whether it were the Stone, or some surfeit or cold, or indeed a touch of them all three. I know how unfit it is for me to write with any other hand than mine own, but by my troth my

fingers are so disjointed with sickness that I cannot steadily hold a pen. At the news of his death, over 30 great minds collected together their eulogies of him, which were then later published in Latin. Religious and literary works â€” in which he presents his moral philosophy and theological meditations. Juridical works â€” in which his reforms in English Law are proposed. This book entails the basis of the Scientific Method as a means of observation and induction. In Voltaire introduced him to a French audience as the "father" of the scientific method , an understanding which had become widespread by the s. He has been reputed as the "Father of Experimental Philosophy". One of his biographers, the historian William Hepworth Dixon , states: North America[edit] A Newfoundland stamp, which reads "Lord Bacon â€” the guiding spirit in colonization scheme" Bacon played a leading role in establishing the British colonies in North America , especially in Virginia , the Carolinas and Newfoundland in northeastern Canada. His government report on "The Virginia Colony" was submitted in In Bacon and his associates received a charter from the king to form the Tresurer and the Companye of Adventurers and planter of the Cittye of London and Bristoll for the Collonye or plantacon in Newfoundland, and sent John Guy to found a colony there. I consider them as the three greatest men that have ever lived, without any exception, and as having laid the foundation of those superstructures which have been raised in the Physical and Moral sciences ". The stamp describes Bacon as "the guiding spirit in Colonization Schemes in ". As late as the 18th century some juries still declared the law rather than the facts, but already before the end of the 17th century Sir Matthew Hale explained modern common law adjudication procedure and acknowledged Bacon as the inventor of the process of discovering unwritten laws from the evidences of their applications. The method combined empiricism and inductivism in a new way that was to imprint its signature on many of the distinctive features of modern English society. Kocher writes that Bacon is considered by some jurists to be the father of modern Jurisprudence. Organization of knowledge[edit] Francis Bacon developed the idea that a classification of knowledge must be universal while handling all possible resources. In his progressive view, humanity would be better if the access to educational resources were provided to the public. Hence the need to organize it. His approach to learning reshaped the Western view of our knowledge theory from an individual to a social interest. The original classification proposed by Bacon organized all types of knowledge in three general groups:

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2: The Scientific Revolution in National Context by Roy Porter

The "Scientific Revolution" of the sixteenth and seventeenth centuries continues to command attention in historical debate. What was its nature?

Page ranges should be limited to one or two pages when possible. You can help improve this article by introducing citations that are more precise. October Learn how and when to remove this template message The concepts of "science" and "religion" are a recent invention: Furthermore, the phrase "religion and science" or "science and religion" emerged in the 19th century, not before, due to the reification of both concepts. It was in the 17th century that the concept of "religion" received its modern shape despite the fact that ancient texts like the Bible, the Quran, and other sacred texts did not have a concept of religion in the original languages and neither did the people or the cultures in which these sacred texts were written. Throughout classical South Asia , the study of law consisted of concepts such as penance through piety and ceremonial as well as practical traditions. Medieval Japan at first had a similar union between "imperial law" and universal or "Buddha law", but these later became independent sources of power. Christianity accepted reason within the ambit of faith. In Christendom , reason was considered subordinate to revelation , which contained the ultimate truth and this truth could not be challenged. Even though the medieval Christian had the urge to use their reason, they had little on which to exercise it. In medieval universities, the faculty for natural philosophy and theology were separate, and discussions pertaining to theological issues were often not allowed to be undertaken by the faculty of philosophy. It was an independent field, separated from theology, which enjoyed a good deal of intellectual freedom as long as it was restricted to the natural world. In general, there was religious support for natural science by the late Middle Ages and a recognition that it was an important element of learning. With significant developments taking place in science, mathematics, medicine and philosophy, the relationship between science and religion became one of curiosity and questioning. Renaissance humanism looked to classical Greek and Roman texts to change contemporary thought, allowing for a new mindset after the Middle Ages. Renaissance humanism was an "ethical theory and practice that emphasized reason, scientific inquiry and human fulfillment in the natural world," said Abernethy. With the sheer success of science and the steady advance of rationalism , the individual scientist gained prestige. This allowed more people to read and learn from the scripture, leading to the Evangelical movement. The people who spread this message, concentrated more on individual agency rather than the structures of the Church. It teaches people to be satisfied with trivial, supernatural non-explanations and blinds them to the wonderful real explanations that we have within our grasp. It teaches them to accept authority, revelation and faith instead of always insisting on evidence. Because of this both are incompatible as currently practiced and the debate of compatibility or incompatibility will be eternal. Carroll , since religion makes claims that are not compatible with science, such as supernatural events, therefore both are incompatible. According to Dawkins, religion "subverts science and saps the intellect". Ellis , Kenneth R. Miller , Katharine Hayhoe , George Coyne and Simon Conway Morris argue for compatibility since they do not agree that science is incompatible with religion and vice versa. They argue that science provides many opportunities to look for and find God in nature and to reflect on their beliefs. What he finds particularly odd and unjustified is in how atheists often come to invoke scientific authority on their non-scientific philosophical conclusions like there being no point or no meaning to the universe as the only viable option when the scientific method and science never have had any way of addressing questions of meaning or God in the first place. Furthermore, he notes that since evolution made the brain and since the brain can handle both religion and science, there is no natural incompatibility between the concepts at the biological level. He argues that leaders in science sometimes trump older scientific baggage and that leaders in theology do the same, so once theological intellectuals are taken into account, people who represent extreme positions like Ken Ham and Eugenie Scott will become irrelevant. It was in the 19th century that relationship between science and religion became an actual formal topic of discourse, while before this no one had pitted science against religion or vice versa, though occasional complex interactions had been expressed before the 19th century. If Galileo and the Scopes trial come to mind as examples of conflict, they were the exceptions

rather than the rule. Galileo was found "vehemently suspect of heresy", namely of having held the opinions that the Sun lies motionless at the center of the universe, that the Earth is not at its centre and moves. He was required to "abjure, curse and detest" those opinions. The Church had merely sided with the scientific consensus of the time. Only the latter was fulfilled by Galileo. Although the preface of his book claims that the character is named after a famous Aristotelian philosopher Simplicius in Latin, Simplicio in Italian , the name "Simplicio" in Italian also has the connotation of "simpleton". Most historians agree Galileo did not act out of malice and felt blindsided by the reaction to his book. Galileo had alienated one of his biggest and most powerful supporters, the Pope, and was called to Rome to defend his writings. Grayling , still believes there is competition between science and religions and point to the origin of the universe, the nature of human beings and the possibility of miracles [65] Independence[edit] A modern view, described by Stephen Jay Gould as " non-overlapping magisteria " NOMA , is that science and religion deal with fundamentally separate aspects of human experience and so, when each stays within its own domain, they co-exist peacefully. Stace viewed independence from the perspective of the philosophy of religion. Stace felt that science and religion, when each is viewed in its own domain, are both consistent and complete. In science, explanations must be based on evidence drawn from examining the natural world. Scientifically based observations or experiments that conflict with an explanation eventually must lead to modification or even abandonment of that explanation. Religious faith, in contrast, does not depend on empirical evidence, is not necessarily modified in the face of conflicting evidence, and typically involves supernatural forces or entities. Because they are not a part of nature, supernatural entities cannot be investigated by science. In this sense, science and religion are separate and address aspects of human understanding in different ways. Attempts to put science and religion against each other create controversy where none needs to exist. He views science as descriptive and religion as prescriptive. He stated that if science and mathematics concentrate on what the world ought to be, in the way that religion does, it may lead to improperly ascribing properties to the natural world as happened among the followers of Pythagoras in the sixth century B. Habgood also stated that he believed that the reverse situation, where religion attempts to be descriptive, can also lead to inappropriately assigning properties to the natural world. A notable example is the now defunct belief in the Ptolemaic geocentric planetary model that held sway until changes in scientific and religious thinking were brought about by Galileo and proponents of his views. Kuhn asserted that science is made up of paradigms that arise from cultural traditions, which is similar to the secular perspective on religion. Polanyi further asserted that all knowledge is personal and therefore the scientist must be performing a very personal if not necessarily subjective role when doing science. Coulson and Harold K. Schilling , both claimed that "the methods of science and religion have much in common. Dialogue[edit] Clerks studying astronomy and geometry France, early 15th century. The religion and science community consists of those scholars who involve themselves with what has been called the "religion-and-science dialogue" or the "religion-and-science field. Journals addressing the relationship between science and religion include Theology and Science and Zygon. Eugenie Scott has written that the "science and religion" movement is, overall, composed mainly of theists who have a healthy respect for science and may be beneficial to the public understanding of science. She contends that the "Christian scholarship" movement is not a problem for science, but that the "Theistic science" movement, which proposes abandoning methodological materialism, does cause problems in understanding of the nature of science. This annual series continues and has included William James , John Dewey , Carl Sagan, and many other professors from various fields. Science, Religion, and Naturalism, heavily contests the linkage of naturalism with science, as conceived by Richard Dawkins, Daniel Dennett and like-minded thinkers; while Daniel Dennett thinks that Plantinga stretches science to an unacceptable extent. Scientific and theological perspectives often coexist peacefully. Christians and some non-Christian religions have historically integrated well with scientific ideas, as in the ancient Egyptian technological mastery applied to monotheistic ends, the flourishing of logic and mathematics under Hinduism and Buddhism , and the scientific advances made by Muslim scholars during the Ottoman empire. Even many 19th-century Christian communities welcomed scientists who claimed that science was not at all concerned with discovering the ultimate nature of reality. Principe , the Johns Hopkins University Drew Professor of the Humanities, from a historical perspective this

points out that much of the current-day clashes occur between limited extremistsâ€”both religious and scientistic fundamentalistsâ€”over a very few topics, and that the movement of ideas back and forth between scientific and theological thought has been more usual. He also admonished that true religion must conform to the conclusions of science. Buddhism and science Buddhism and science have been regarded as compatible by numerous authors. For example, Buddhism encourages the impartial investigation of nature an activity referred to as Dhamma-Vicaya in the Pali Canon â€”the principal object of study being oneself. Buddhism and science both show a strong emphasis on causality. In his book The Universe in a Single Atom he wrote, "My confidence in venturing into science lies in my basic belief that as in science, so in Buddhism, understanding the nature of reality is pursued by means of critical investigation. Christianity and science Science and Religion are portrayed to be in harmony in the Tiffany window Education Francis Collins, a scientist who happens to be a Christian, is the current director of the National Institutes of Health. Among early Christian teachers, Tertullian c. These ideas were significantly countered by later findings of universal patterns of biological cooperation. According to John Habgood , all man really knows here is that the universe seems to be a mix of good and evil , beauty and pain , and that suffering may somehow be part of the process of creation. Habgood holds that Christians should not be surprised that suffering may be used creatively by God , given their faith in the symbol of the Cross. The "Handmaiden" tradition, which saw secular studies of the universe as a very important and helpful part of arriving at a better understanding of scripture, was adopted throughout Christian history from early on. Heilbron , [99] Alistair Cameron Crombie , David Lindberg , [] Edward Grant , Thomas Goldstein, [] and Ted Davis have reviewed the popular notion that medieval Christianity was a negative influence in the development of civilization and science. In their views, not only did the monks save and cultivate the remnants of ancient civilization during the barbarian invasions, but the medieval church promoted learning and science through its sponsorship of many universities which, under its leadership, grew rapidly in Europe in the 11th and 12th centuries, St. He was not unlike other medieval theologians who sought out reason in the effort to defend his faith. Lindberg states that the widespread popular belief that the Middle Ages was a time of ignorance and superstition due to the Christian church is a "caricature". According to Lindberg, while there are some portions of the classical tradition which suggest this view, these were exceptional cases. It was common to tolerate and encourage critical thinking about the nature of the world. The relation between Christianity and science is complex and cannot be simplified to either harmony or conflict, according to Lindberg. There was no warfare between science and the church. A degree of concord between science and religion can be seen in religious belief and empirical science. The belief that God created the world and therefore humans, can lead to the view that he arranged for humans to know the world. This is underwritten by the doctrine of imago dei. In the words of Thomas Aquinas , "Since human beings are said to be in the image of God in virtue of their having a nature that includes an intellect, such a nature is most in the image of God in virtue of being most able to imitate God". As science advanced, acceptance of a literal version of the Bible became "increasingly untenable" and some in that period presented ways of interpreting scripture according to its spirit on its authority and truth. Later that year, a similar law was passed in Mississippi, and likewise, Arkansas in In , these "anti-monkey" laws were struck down by the Supreme Court of the United States as unconstitutional, "because they established a religious doctrine violating both the First and Fourth Amendments to the Constitution. In , the United States Supreme Court ruled that creationism is religion , not science, and cannot be advocated in public school classrooms. It includes a range of beliefs, including views described as evolutionary creationism , which accepts some findings of modern science but also upholds classical religious teachings about God and creation in Christian context. Bowler argues that in contrast to the conflicts between science and religion in the U. These attempts at reconciliation fell apart in the s due to increased social tensions, moves towards neo-orthodox theology and the acceptance of the modern evolutionary synthesis.

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3: The Scientific Revolution - Definition - Concept - History

Scientific revolution, social bricolage, and etiquette / Mario Biagioli --The scientific revolution in France / L.W.B. Brockliss --The scientific revolution in the German nations / William Clark --The new philosophy in the low countries / Harold J. Cook --The scientific revolution in Poland / Jerzy Dobrzycki --The scientific revolution in Spain.

Table of Contents Overview The Middle Ages were long centuries of stability in the intellectual world. All scientific and philosophical expression was monitored extensively by, and most often produced from within, the Church. During the Middle Ages, the Church ruled conclusively on a number of truths about the natural world, which it claimed were undeniable. These alleged truths were produced by Biblical study and the widely accepted Aristotelian system, which became official Church doctrine. The Aristotelian system defined the laws of physics erroneously in many cases. It claimed that the rate of fall of an object was determined by its weight, held that matter was constructed out of four possible elements, with different matter containing different combinations of these four, and described the universe as the Greek astronomer Ptolemy had described it, as a static and finite thing in which the Earth occupied the central position, with the sun and planets in revolution and the distant stars inhabiting its farthest edges. With the rise of the Renaissance , new interest sparked in reference to the physical world. In part boosted by the spirit of geographical exploration, which dominated Europe and provided many new specimens for study and experimentation, the artists and thinkers of the Renaissance were infused with the desire to know and portray reality, prompting a dramatic rise in scientific exploration. Botany and biology flourished, as artists sought to better understand their subjects. This focus on the investigation of reality naturally began to create questions regarding the accepted Aristotelian norms. However, learning institutions continued to preach the Aristotelian system and the Church reinforced the dependence on past authority, thus, to an extent, drowning out the spirit of inquiry and doubt. The Protestant Reformation, begun by Martin Luther in , radically transformed the theological and political landscape of Europe. Many Europeans began to question the authority of the Church. Indeed, a large faction broke away from the Church, in doing so breaking free from the restriction of intellectual progress. In this atmosphere the Scientific Revolution blossomed, and the Aristotelian system fell. By breaking the hold of the Aristotelian system, the Scientific Revolution opened the door to modern science. Much of the work done during the latter sixteenth and seventeenth century is still considered the foundation of the major fields of modern science, including physics, chemistry, biology, and astronomy. The Scientific Revolution left the world with a more logical description of physics, in which the laws of motion and gravity were well understood, setting the stage for many future breakthroughs and inventions. In the field of biology, where much had been left to mysticism until the seventeenth century, thinkers of the Scientific Revolution made great strides, pushing understanding of the human body to unprecedented heights. Out of this knowledge sprung the advancement of prevention and treatment for illness, a field that grew markedly after the Scientific Revolution. Perhaps the largest advance of the Scientific Revolution occurred in astronomy. Born out of the Scientific Revolution was the Enlightenment , which applied the scientific method developed during the seventeenth century to human behavior and society during the eighteenth century. The Scientific Revolution influenced the development of the Enlightenment values of individualism because it demonstrated the power of the human mind. The ability of scientists to come to their own conclusions rather than deferring to instilled authority confirmed the capabilities and worth of the individual. The power of human beings to discern truth through reasoning influenced the development of the Enlightenment value of rationalism. Such influences, combined with the decreasing reliance on the traditional teachings of the Church, led to a period of philosophical activity unparalleled in modern times.

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4: The Scientific Revolution in National Context - Roy Porter - Google Books

The emphasis upon national determinants makes this volume an entirely original contribution to the study of the Scientific Revolution. This volume forms part of a sequence of collections of essays which began with The Enlightenment in national context () and has continued with Romanticism in national context (), Fin de siecle and its.

Here is some text about this feature Hatch - University of Florida Working Definition: What follows is a modest attempt to clarify basic issues and suggest others that are less obvious. As an introduction to the concept of the Scientific Revolution, the following narrative provides examples that make the story increasingly complex, arguably, it may seem to undermine the very notion of a Scientific Revolution. In any case, this short essay should be viewed as but one example of how historians more generally think about history. Which is to say, the Scientific Revolution provides an excellent exercise for thinking about how historical periodizations emerge, develop, and mature. Arguably, periodizations serve as paradigms, for students and scholars alike. They also serve as a forum for debate. Good periodizations foster debate, and the best among them grow more richly problematic, they promote ever more focused research and ever more imaginative and satisfying interpretations of past events. All students of history confront these kinds of issues. More About the Scientific Revolution A traditional description of the Scientific Revolution would go much further than our opening mini-definition allowed. A good basic description would include some of the following information and inevitably interpretive claims. But the chronological period has varied dramatically over the last 50 years. The broadest period acknowledged usually runs from Nicholas Copernicus and his De Revolutionibus to Isaac Newton Further, as we shall see below, some historians have cut back the earlier period. Most historians agree, however, that the traditional interpretation which has its own history was based on belief in a core transformation which began in cosmology and astronomy and then shifted to physics some historians have argued that there were parallel developments in anatomy and physiology, represented by Vesalius and Harvey. The motto of the Royal Society of London was: Further Complexity for the Scientific Revolution As a periodization, the Scientific Revolution has grown increasingly complex. As it has attempted to take account of new research and alternative perspectives, new additions and alterations have been made. Among the most obvious additions over the last 50 years have been a number of sub-periodizations that have been spawned by more narrow research topics, usually from a more focused topical theme or from a more narrow chronological period. Among these sub-periodizations, the more widely accepted include: These developments involve changing conceptual, cultural, social, and institutional relationships involving nature, knowledge and belief. As mentioned, specialist do not agree on the exact dates of the Scientific Revolution. One noted historian, for example, has argued that if there was a Copernican Revolution, then it began and ended in with the work of Galileo and Kepler. Other specialists, emphasizing the development of key conceptual elements, have suggested that the key period of the Scientific Revolution was Other scholars, specializing in social and institutional elements, have suggested that the period after was critical, as it was then that scientific periodicals and state-sponsored science emerged. This claim clearly ran contrary to tradition, to the authority of the Ancients and to established views in the universities and most church officials. Copernicus claimed that the earth is not fixed and stationary in the center of the cosmos geocentric and geostatic but instead argued that it rotates on its axis each day and revolves around the sun each year. The latter, by acclaim, joined heaven and earth by uniting terrestrial and celestial bodies under one set of universal laws of motion. Newton invented the universe. It displaced the traditional Aristotelian cosmos. This change signaled that all things were one. There is one kind of matter, one set of laws, one kind of space, one kind of time. Everything is always and everywhere the same: Space, Time, Matter, Cause. Hence the very word: That is, the Modern World Machine. All of this, according to traditional definitions, would have been rather important in itself, given the importance of science to 20th-century civilization. But in the bargain, so the argument goes, not only was the world of Nature entirely re-conceptualized, so was the nature of Human Knowledge. One historian suggested that God, in effect, had been excommunicated from the world of humans -- not to the edge of Space as with Aristotle and Aquinas but left there at the beginning of Time. From such debates according to this

narrative came new distinctions that walked the line from Theism to Deism to Agnosticism and Atheism. In sum, as a simple overview, the traditional definition of the Scientific Revolution with which we began focused on a wholesale redefinition of nature and the categories of human knowing. The result was a deep and enduring shift that led some historians to make the first appearances of Science synonymous with Modern and Western. Further, they saw Science as the defining element of the early modern period, more important than the wars or forgotten treaties. Why has the Scientific Revolution persisted as a periodization? In the end, there are several reasons. Not least is the simple utility of the phrase. However unfortunate and potentially misleading, it continues to serve as a convenient division for textbooks and curricula. Second, some historians believe there is fair evidence that something very dramatic unfolded during this complex and disputed period, call it the New Science or the New Philosophy they argue the name hardly impinges on the thing that happened. New historical, philosophical, psychological, and sociological problems have emerged from the same basic set of beliefs, fruitful questions have been defined, extended, articulated, and often enough, accommodated. For further information about the history of this periodization, consult sections at this WebSite, note especially:

5: SparkNotes: The Scientific Revolution (): Overview

The 'scientific revolution' of the sixteenth and seventeenth century continues to command attention in historical debate. Controversy still rages about the extent to which it was essentially a 'revolution of the mind', or how far it must also be explained by wider considerations. In this volume.

6: Francis Bacon - Wikipedia

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8: Relationship between religion and science - Wikipedia

The 'scientific revolution' of the sixteenth and seventeenth century continues to command attention in historical debate. Controversy still rages about the extent to which it was essentially a 'revolution of the mind', or how far it must also be explained by wider considerations.

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