

This activity is designed to help you with periodization and categorizing ideas.

You can organize either like a traditional outline




- **MAIN IDEA**
  - Supporting idea
    - Detail
      - *Example*

Or you could arrange them like this

**MAIN IDEA**

Supporting idea	Detail	<i>Example</i>
	Detail	<i>Example</i>
		<i>Example</i>
Supporting idea	Detail	<i>Example</i>
		<i>Example</i>
		<i>Example</i>
		<i>Example</i>

# RENAISSANCE & THE SCIENTIFIC REVOLUTION

<p>Revival of classical texts → new scholarship and values</p>	<p>Italian humanists examined classical literature and applied philology. Some humanists supported secularism and individualism.</p> <p>Humanist revival of Greek and Roman texts challenged the power of universities and the Church and shifted the focus of education</p> <p>Admiration for Greek and Roman political institutions supported a revival of civic humanist culture and produced secular models for individual and political behavior.</p>	<p><i>Lorenzo Valla</i>  <i>Marsilio Ficino</i>  <i>Petrarch (pre 1450)</i>  <i>Pico della Mirandola, Oration on the Dignity of Man</i>  <i>Leonardo Bruni</i>  <i>Leon Alberti</i>  <i>Machiavelli, The Prince</i></p> <p><i>Castiglione, Book of the Courtier</i>  <i>Francesco Guiccardini</i>  <i>Jean Bodin</i>  <i>Machiavelli, The Prince</i></p>
<p>The printing press spread ideas</p>	<p>The Renaissance spread beyond Italy and spread vernacular literature</p> <p>Protestant reformers used this to spread their ideas</p>	
<p>Renaissance art promoted personal, political, and religious goals</p>	<p>Princes and popes commissioned paintings and architectural works using a classical style and perspective</p>	<p><i>Andrea Palladio</i></p>  <p><i>Donatello, David</i>  <i>Brunelleschi, Il Duomo</i></p>  <p><i>Leon Battista Alberti</i>  <i>Michelangelo, David, Pieta, dome on St. Peter's Basilica, Sistine Chapel ceiling</i>  <i>Raphael, School of Athens</i></p> 

Human-centered naturalism focused on individuals and daily life. Patrons were commercial elites and princes.



*Jan Van Eyck*

*Leonardo da Vinci, Mona Lisa*

*Pieter Brueghel the Elder*



*Raphael*



*Rembrandt*

Mannerism and Baroque-distortion, drama, illusion. Patrons were monarchs, city-states, and the church.




*Artemisia Gentileschi*



*El Greco*

*Gian Bernini*

		
Scientific Revolution		<i>Peter Paul Rubens</i>
	New ideas and methods in astronomy led to the questioning of ancient ideas and religion	<i>Heliocentric theory</i>
		<i>Copernicus</i>
		<i>Galileo</i>
		<i>Newton</i>
	Discoveries in anatomy and medicine	<i>William Harvey</i>
		<i>Andreas Vesalius</i>
		<i>Galen</i>
		<i>Paracelsus</i>
		<i>William Harvey</i>
	Defining inductive reasoning, promoting experimentation and math, shape the scientific method	<i>Francis Bacon</i>
		<i>Rene Descartes</i>
		<i>Geralamo Cardano</i>
		<i>Johannes Kepler</i>
		<i>Paracelsus</i>
		<i>Sir Isaac Newton</i>

# REFORMATION

The Protestant Reformation altered religion in Europe.	Christian humanism applied Renaissance learning to religious reform.	<i>Erasmus</i>
		<i>Juan Luis Vives</i>
		<i>Sir Thomas More</i>
	Reformers criticized the abuses of the Catholic Church and established new doctrines.	<i>Martin Luther</i>
		<i>John Calvin</i>
		<i>Anabaptists</i>
		<i>Indulgences</i>
The Catholic Reformation		<i>Nepotism</i>
		<i>Simony</i>
	This revived the Catholic Church and attacked the reformers	<i>Council of Trent</i>
		<i>Index of Prohibited Books</i>
		<i>Jesuits</i>
		<i>Roman Inquisition</i>
		<i>St. Theresa of Avila</i>
Religious reforms increased state control of religion and justified challenging state authority	Monarchs initiated religious reform from the top down to have more control over religious life/morality	<i>Book of Common Prayer</i>
		<i>Concordat of Bologna (1516)</i>
		<i>Elizabeth I</i>
		<i>Henry VIII</i>
		<i>Peace of Augsburg</i>
		<i>Spanish Inquisition</i>
	Some Protestants refused to recognize the subordination of the church to the state	<i>Calvin</i>
		<i>Anabaptists</i>
	Religious conflicts were a basis for challenging the monarchs' control of religion	<i>Huguenots</i>
		<i>Nobles in Poland</i>
Conflicts between religious groups overlapped with political and economic competition among states		<i>Puritans</i>
	Religious reform issues increased problems between the monarchy and nobility.	<i>Catherine de'Medici</i>
		<i>French Wars of Religion</i>
		<i>Henry IV</i>
		<i>St. Bartholomew's Day Massacre</i>
		<i>War of the Three Henries</i>
	The Habsburgs failed to restore Catholic unity	<i>Charles I &amp; V</i>
		<i>Philip I</i>
		<i>Philip III</i>
		<i>Philip IV</i>
	States used religious conflicts to promote political and economic interests	<i>Catholic Spain</i>
		<i>Denmark in the Thirty Years' War</i>
		<i>France</i>
		<i>Protestant England</i>
		<i>Sweden</i>
	A few states allowed religious pluralism to keep the peace	<i>Edict of Nantes</i>
		<i>Poland</i>
		<i>The Netherlands</i>

# CONSOLIDATION OF POWER

New concept of sovereign states and secular law created new political institutions	New monarchies laid the foundation for the centralized modern state by establishing a monopoly on tax collection, military force, and the dispensing of justice, and by gaining the right to determine the religion of their subjects.	<i>Concordant of Bologna (1516)</i> <i>Edict of Nantes (1598)</i> <i>Ferdinand and Isabella of Spain consolidating control of the military</i> <i>Peace of Augsburg (1555)</i> <i>Star Chamber</i>
	The Peace of Westphalia (1648), which marked the effective end of the medieval ideal of universal Christendom, accelerated the decline of the Holy Roman Empire by granting princes, bishops, and other local leaders control over religion.	
	Commercial and professional groups gained power	<i>Gentry in England</i> <i>Merchants and financiers in Renaissance Italy and northern Europe</i> <i>Nobles of the robe in France</i>
	Secular political theories provided a new concept of the state	<i>Hugo Groitius</i> <i>Jean Bodin</i> <i>Machiavelli, The Prince</i>
Competitive state system lead to new patterns of diplomacy and warfare	Following the Peace of Westphalia, religion no longer was a cause for warfare among European states; instead, the concept of the balance of power became important	
	Advances in military technology led to new forms of warfare and tipped the balance of power	<i>France</i> <i>Spain under the Habsburgs</i> <i>Sweden under Gustavus Adolphus</i>
Competition for power produced different governments.	The English Civil War, a conflict over representative roles in the political structure exemplified this competition.	<i>Charles I</i> <i>James I</i> <i>Oliver Cromwell</i>
	Monarchies seeking enhanced power faced challenges from nobles who wished to retain tradition	<i>Louis XIII and Cardinal Richelieu</i> <i>The Catalan Revolts in Spain</i> <i>The Fronde in France</i>

# EXPLORATION

European nations explored and established colonies	European states sought direct access to gold and spices and luxury goods as a means to enhance personal wealth and state power.	
	The rise of mercantilism gave the state a new role in promoting commercial development and the acquisition of colonies overseas.	
	Christianity served as a stimulus for exploration as governments and religious authorities sought to spread the faith and counter Islam, and as a justification for the subjugation of indigenous civilizations.	
Advances in navigation, cartography, and technology	Compass	
	Stern-post rudder	
	Portolani	
	Quadrant and astrolabe	
Coercion and negotiation were used to establish empires and trade networks.	Lateen rig	
	The Portuguese established a commercial network along the African coast, in South and East Asia, and in South America.	
	The Spanish established colonies across the Americas, the Caribbean, and the Pacific, which made Spain a dominant state in Europe.	
	The Atlantic nations of France, England, and the Netherlands followed by establishing their own colonies and trading networks to compete with Portuguese and Spanish dominance.	
Expansion led to a global exchange of goods, ideas, and disease...	The competition for trade led to conflicts and rivalries among European powers.	
	There was a shift of economic power	<i>Mediterranean to the Atlantic states</i>
	The Columbian Exchange	<i>Americas to Europe-tomatoes, potatoes, squash, corn, tobacco, turkeys, syphilis</i>
	Europeans expanded the African slave trade in response to the establishment of a plantation economy in the Americas and demographic catastrophes among indigenous peoples	<i>Europe to the Americas-wheat, cattle, horses, pigs, sheep, smallpox, measles</i>

# SOCIAL AND ECONOMIC CHANGE

Economic change produced new social patterns. Traditions of hierarchy and status persisted.	Innovations in banking and finance promoted the growth of urban financial centers and of a money economy	<i>Bank of Amsterdam</i> <i>Double-entry bookkeeping</i> <i>The British East India Company</i> <i>The Dutch East India Company</i>
	The growth of commerce produced a new economic elite, which related to traditional elites in different ways in Europe's various geographic regions.	<i>Caballeros and hidalgos in Spain</i> <i>Gentry in England</i> <i>Nobles of the robe in France</i> <i>Town elites (bankers and merchants)</i>
	Hierarchy and status continued to define social power and perceptions in rural and urban settings	
Most Europeans derived their livelihood from agriculture and oriented their lives around the seasons, the village, or the manor.	Subsistence agriculture was the rule in most areas, with three-crop field rotation in the north and two-crop rotation in the Mediterranean; in many cases, farmers paid rent and labor services for their lands.	
	The price revolution contributed to the accumulation of capital and the expansion of the market economy through the commercialization of agriculture, which benefited large landowners in western Europe.	<i>Enclosure movement</i> <i>Free-hold tenure</i> <i>Restricted use of the village common</i>
	As western Europe moved toward a free peasantry and commercial agriculture, serfdom was codified in the east, where nobles continued to dominate economic life on large estates.	
	The attempts of landlords to increase their revenues by restricting or abolishing the traditional rights of peasants led to revolt.	
Population shifts and growing commerce caused the expansion of cities.	Population recovered to its pre-Great Plague level in the 16th century, and continuing population pressures contributed to uneven price increases; agricultural commodities increased more sharply than wages, reducing living standards for some.	
	Migrants to the cities challenged the ability of merchant elites and craft guilds to govern and strained resources	<i>Employment</i> <i>Poverty crime</i> <i>Sanitation problems caused by over population</i>
	Social dislocation, coupled with the weakening of religious institutions during the Reformation, left city governments with the task of regulating public morals.	<i>Abolishing or restricting Carnival</i> <i>Calvin's Geneva</i> <i>New secular laws regulating private life</i> <i>Stricter codes on prostitution and begging</i>
The family remained the primary social	A. Rural and urban households worked as units, with men and women engaged in separate but complementary tasks.	
		<i>La Querelle des Femmes</i> <i>Women as preachers</i>

and economic institution of early modern Europe and took several forms	The Renaissance and Reformation movements raised debates about female roles in the family, society, and the church	<i>Women's intellect and education</i>
	From the late 16th century forward, Europeans responded to economic and environmental challenges, such as the "Little Ice Age," by delaying marriage and childbearing, which restrained population growth and ultimately improved economic condition of families.	
Popular culture, leisure activities, and rituals reflecting the persistence of folk ideas reinforced and sometimes challenged communal ties and norms.	Leisure activities continued to be organized according to the religious calendar and the agricultural cycle and remained communal in nature.	<i>Blood sports</i>
		<i>Carnival</i>
		<i>Saint's day festivities</i>
	Local and church authorities continued to enforce communal norms through rituals of public humiliation	<i>Charivari</i>
	Reflecting folk ideas and social and economic upheaval, accusations of witchcraft peaked between 1580 and 1650	<i>Public whipping and branding</i>
		<i>Stock</i>