# Lecture 3. The Renaissance Phenomenon.

# The premises of revival of the ancient ideal of science and beauty

***Development of classical philology, publication of the first critique issues of sacred and secular texts (from the Bible to natural treatises). The rise of anthropocentrism in science from rhetorical and poetical exercises. — Development of experimental (empirical) knowledge. Riot against the authorities (Aristotle and the Catholic dogmas). Heroes and titans of the Renaissance: discovery of one-point perspective in art, the first steps in investigations into nature and man: Leonardo, Michelangelo, Telesio, Galileo, Bruno. — The origin of the Modern science.***

I. **The Renaissance** (the term was coined by J. Michelet) is the threshold of the **Modern civilization**, to which the mankind does still belong.

This is the epoch when the revival of ancient Greek and Roman ideal of culture and art (mainly, figurative and graphic) take place. The period of **theocentricism** was dismissed by the period of **anthropocentrism**. Here the main element of the Renaissance philosophy, **humanism**, occurs.

He is an Italian poet and grammatist F. Petrarch (1304—1374) who is considered to be the ‘founding father’ of humanism. He was among the first who started the research of the unknown to the contemporaries ancient authors’ texts. One of the achievements of this period of history is the development of philology and classics as a scholarship, which inspired the publication activity: there were published the first commented issues of the most recognized philosophical works and fine fiction in Ancient Greek and Latin. The scholars developed the practice of critique reading of the texts and their historical analysis. The poetical and rhetorical word of the Renaissance formed a counterpart to the Medieval scholarship. Thus, the primal consequence of this kind of feet-thinking the development of Performance took place.

By the of the XVth and the beginning of XVIth century the Christian humaninsts formed a society in London, and their main purpose was to get back to the Christianity of the first centuries. The most enthusiastic participant was Erasmus of Rotterdam, a famous classicist, who published the first critical issue of New Testament. The humanists were those who satirized the emptiness of scholasticism and forced the development of the **Reformation** and **Protestantism**.

**Humanists**: **The Protestants**

Fratnco Petrarch Henry VIII (1491—1547)

Giovanni Boccaccio (1313—1375) Martin Luther (1483—1546)

Erasmus of Rotterdamus (1469—1536)Huldrych Zwingli (1484—1531)

Sir Thomas More (1478—1535) John Knox (1510—1572)

Giovanni Pico della Mirandola (1463—1494) John Calvin (1509—1564)

One of the typical trait of the humanistic philosophy is the ***idea of humanitas***, which finds its development in the concepts of ***micro- and macrocosms***:

«In the Renaissance poetics and magic, in its “art science” and philosophy there develops the anthropocentric horizon of consciousness, which puts the idea of humanitas in forward. The latter becomes the universal definition of the possibility of being and thinking» (Prof. K. A. Sergeev).

II. In Renaissance Florence they made attempts to revive the philosophical schools of Antiquity. The most influential were Neoplatonists with their leader Marsilio Ficino and the humanistic followers of Aristotle, lead by Pietro Pomponazzi. Lorenzo Valla who is famous for his anticlerical worldview, was a representative of hedonistic philosophy and Epicureanism. Sir Thomas More, Tommaso Campanella, Sir Francis Bacon wrote the first papers in genre of utopia.

In the art of Middle ages, the principle of the reverse perspective prevailed (as it is in an icon). In the art of Renaissance, the principle of linear perspective (as it is in the picture). Here lie the foundations of the terms of “worldview” and “world picture”. Along with the idea of the order of development of the world in space, there occurred the idea of the development of the world in time; thus, there appears the first concept of *the philosophy of history*.

In the history of science, a number of fascinating discoveries take place. In 1543 Copernicus published his doctrine of the heliocentric world system (“De revolutionibus orbium coelestium”); Kepler formulated the laws of motion of the planets of the Solar system and published them in 1609 (“Astronomia nova”) and 1621 (“Epitome Astronomiae Copernicanae”). In 1610 Galileo published “The Starry Messenger” in which he presented his astronomic discoveries that he did due to his telescope.

Telesio, Bruno, Bacon lay the basis of the empirical philosophy (later called “empiricism”). At the same time, Giordano Bruno was burned by the Holy Inquisition in 1600 because of his doctrine of multiplicity of worlds, the soul of the Universe and hylozoism.

* The focus upon hermetic and magic practices that develop the Medieval alchemy (John Dee, Nicolas Flamel, Paracelsus, etc.);
* The counterpart to the Catholic church dogmatism;
* The rise of skepticism;
* The development of the natural philosophy’s idea of human’s unity with the outer world;
* “To see is to know” becomes one of the axes of the coming Modern world.

These trends formed the ***experimental science*** of the Modern world.

***Key words***: Renaissance, anthropocentrism, magic, poetry, rhetoric, the idea of humanitas, microcosm, macrocosm, utopia, hylozoism.

***Key figures***: Fr. Petrarch, the humanists, the Neoplatonists, the Protestants, N. Machiavelli, Donatello, Leonardo, Michelangelo, Raphael, B. Telesio, N. Copernicus.