

The Philosophy of the

Renaissance



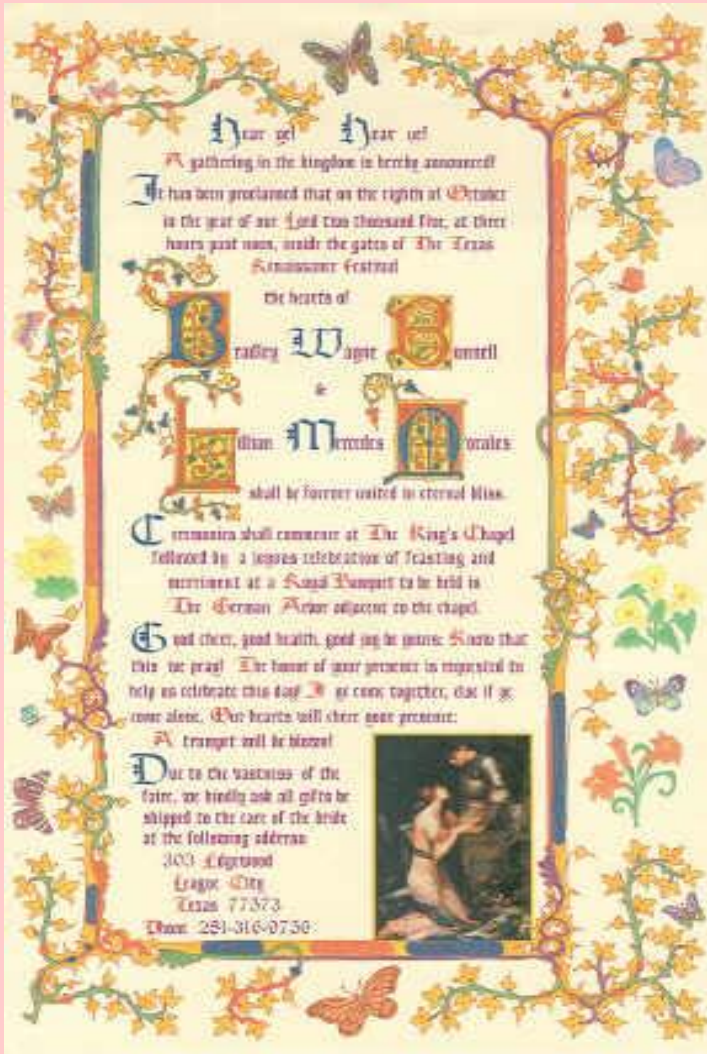
PLAN:

1. Historical and cultural grounds of the Renaissance philosophy formation.
2. Humanism - the new worldview orientation of the Renaissance.
3. The revival of Platonic tradition.
Nicolas of Cusa.
4. Natural philosophy and new science.
5. Social theories of the Renaissance.

The demolition of the medieval worldview was assisted too by the Reformation, which undermined the traditional authority of the Church, and ultimately drove authority back to individual interpretation and inner experience.



THE MAIN PECULIARITIES OF THE REVIVAL PHILOSOPHY:



- Anthropocentricism and humanism;
- Opposition to Church and scholasticism;
- An increasing interest in nature. A new, rather materialistic conception of the world was formed;
- Growing social and political incentive, the idea of social equality;
- The formation of cultural individualism.

THE MAIN STREAMS OF THE RENAISSANCE

PHILOSOPHY:



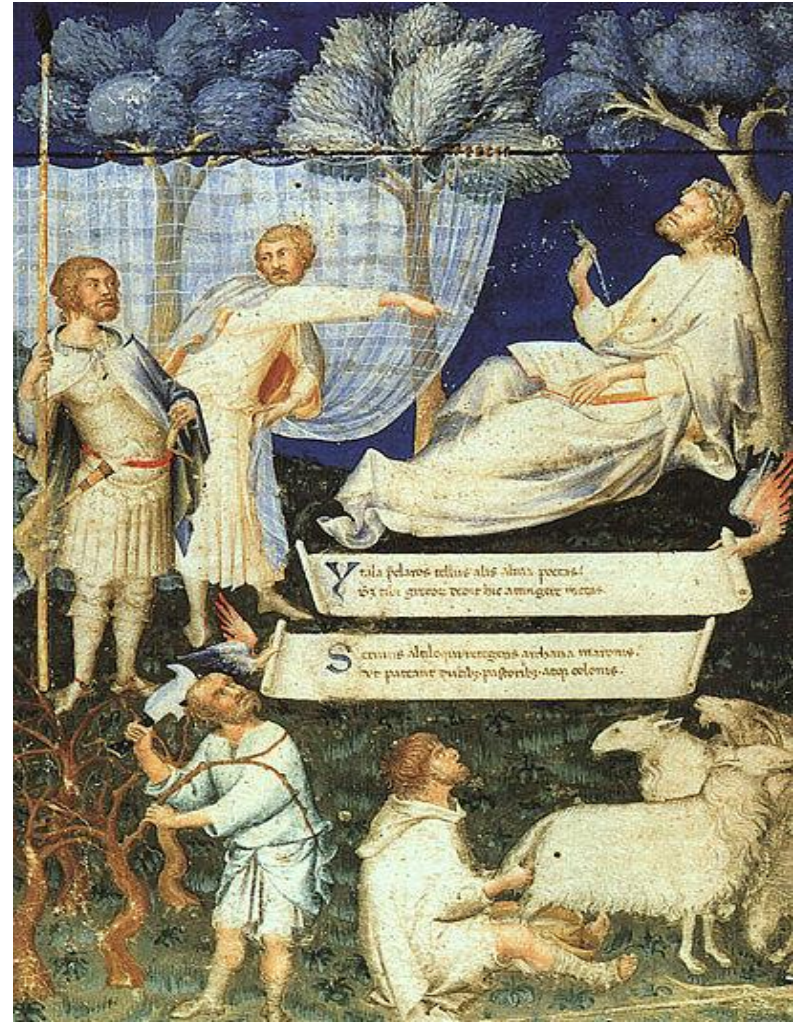
- **Humanism.**
- **Neo-Platonism.**
- **Philosophy of nature.**
- **Social and political philosophy.**

Humanism

the Renaissance worldview conception of human freedom and his right for happiness, and satisfaction of his earthly needs

- was born in Italy in XIV century and later spread in Europe. In its genre it merged with literature and arts, it expressed its ideas in a metaphorical, figurative and artistic form.

Humanism manifested the unity of both poetic and ideological creativity. Humanism glorified man's dignity and sublimity. It was rather optimistic and life-asserted.





Dante Alighieri
(1265-1321)

The vivid founder of Humanism **Dante Alighieri** celebrated man in the harmony of his both divine and earthly nature.

He believed man to be double determined: by God through his belief and by nature through his reason. Dante did not contradict these aspects of man, rather he insisted on their combination and unity. They both determined man's way to blessings. Man himself is responsible for his happiness.

Petrarca (Petrarch) (1304-1374)

proclaimed quite new ideas contradictory to scholasticism:

- ❖ uniqueness of human life - man should live for himself but not for God.
- ❖ freedom, both physical and spiritual, for his self-manifestation.
- ❖ man's responsibility for his own happiness.
- ❖ Man is beautiful both in his appearance and in spirituality.
- ❖ He should be happy and not to sacrifice himself to God.
- ❖ He did not insist on after death life.

Immortality could be achieved only in people's memory.





Lorenzo Valla (1507-1557).
subverted the Church authority,
criticized scholasticism for its
untruthfulness, and artificial
character.

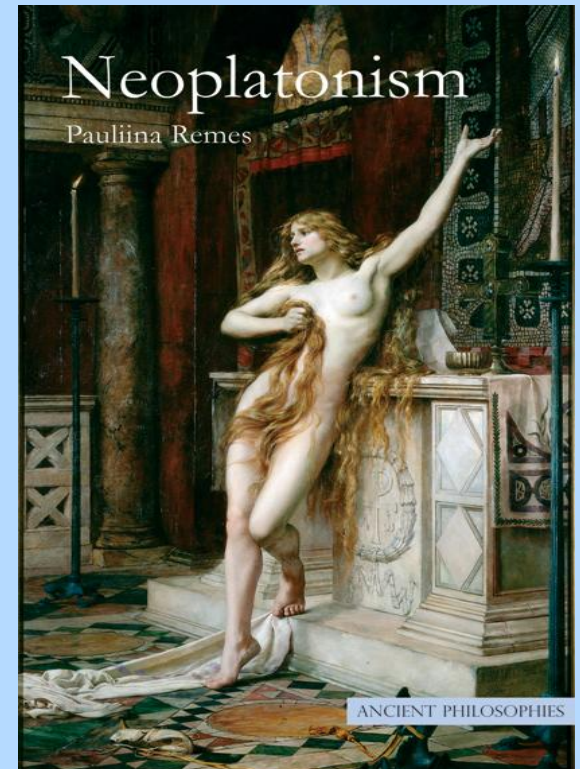
His philosophy was
anthropocentric, he suggested a
great value of human, he rejected
asceticism and renunciation.

He challenged activeness in
altering the world, equality of
man and woman; he supposed
that the highest blessing and
enjoyment was to satisfy people's
moral and material needs.

NEO-PLATONISM

An idealistic philosophy which aimed at the development of Plato's teaching with its further systematization and elimination of contradictions.

- They suggested a new picture of the world which was less dependent on God, but the importance of the universals was stressed.
- They regarded man as an independent microcosm though they did not deny his divine nature.
- They aimed to work out an integral philosophical system which could combine all the existent philosophies.





Marsilio Ficino (1433-1499)

Marsilio Ficino (1433-1499) was one of the most influential humanist philosophers of the early Italian Renaissance, an astrologer, a reviver of Neo-Platonism who was in touch with every major academic thinker and writer of his day, and the first translator of Plato's complete extant works into Latin.

His Florentine Academy had enormous influence on the direction and tenor of the Italian Renaissance and the development of European philosophy. For him the issue of immortality was the central. **"We need immortality to realize our destinies"**.

He was more than a typical product of the Renaissance; he



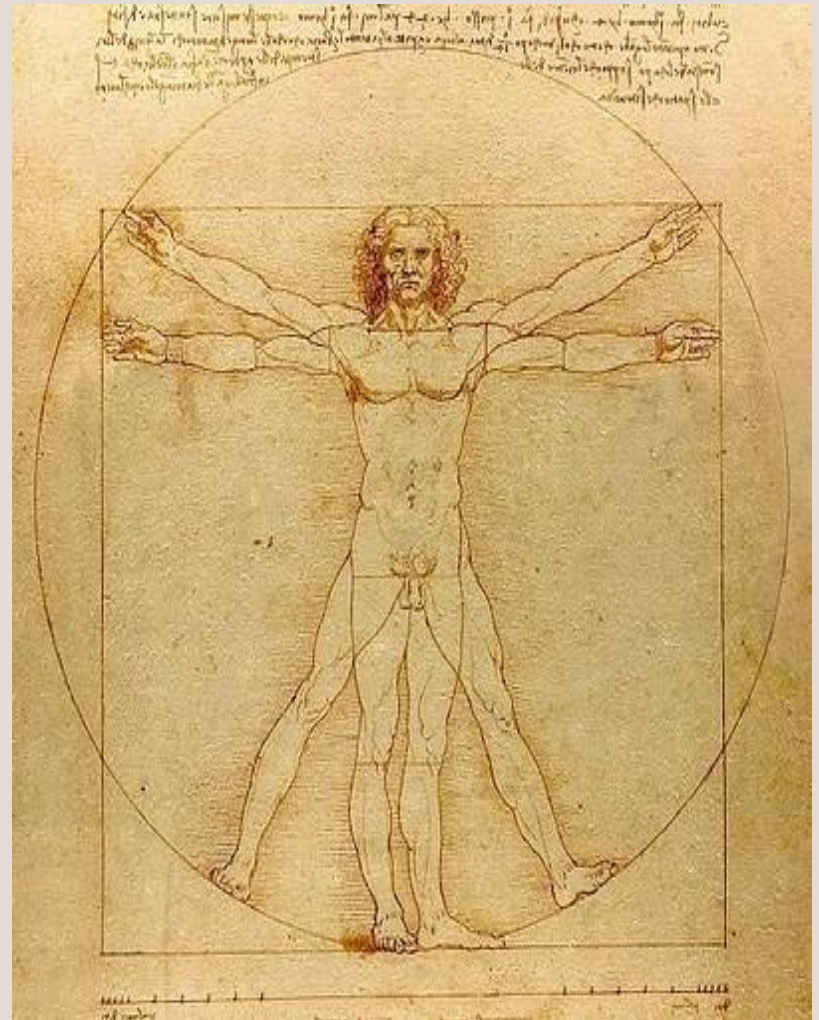
Pico della Mirandola
(1463-1494)

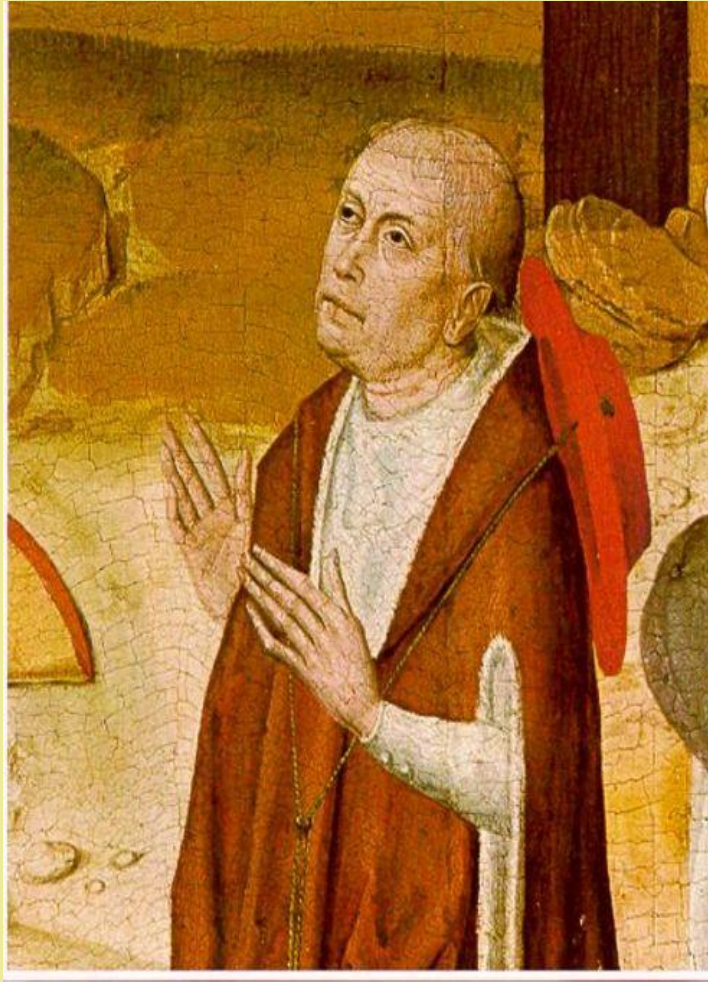
Count Giovanni Pico della Mirandola was an Italian Renaissance philosopher. He is famed for the events of 1486, when at the age of 23, he proposed to defend 900 theses on religion, philosophy, magic and natural philosophy against all comers, for which he wrote the famous *Oration on the Dignity of Man* which has been called the "Manifesto of the Renaissance", and a key text of Renaissance humanism.

He perceived himself as a kind of universal philosopher and religious teacher, drawing on all traditions.

Most important for Pico was his universalism and syncretism.

Girolamo Cardano (1501-1576) was a medical man, being professor of medicine at Pavia. He had an interesting holistic philosophy, seeing the world as an organic system. Empty space comes to be filled with animated beings through the operation of the World Soul. All objects in the world have souls, and so have relationships of sympathy and antipathy.





Nicholas of Cusa

(1401-1464) came from Cues on the Mosel River in Western Germany, and played a prominent role in negotiations aimed at healing the gap between the Eastern and Western Churches (which were temporarily at least successful).

His writings covered the theory of knowledge, the nature of the Divine, cosmology, the relations between religious and other matters.

Philosophy of Nature

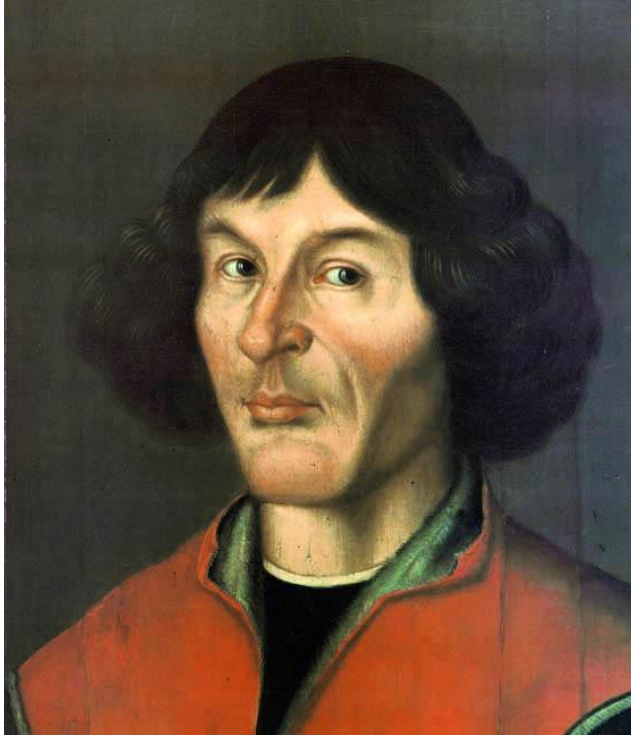
Philosophy of nature was born in XVI-XVII centuries in Europe, in Italy in particular. It was mainly concerned with materialistic views.

This philosophy proved a new kind of worldview free of religion. They proposed:

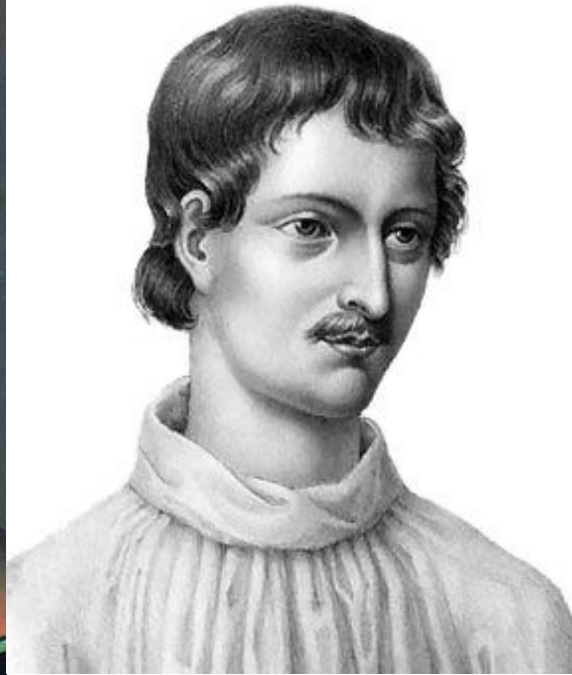
- a new picture of the world in which God and nature and cosmos were a single whole.
- The Earth was not the center of the Universe.
- Knowing of the world is possible by sensual perception and reasoning but not by the revelation.



The Main Representatives Are:



Nicolas Copernicus
(1473-1543)



Giordano Bruno
(1548-1600)



Galileo Galilei
(1564 -1642)

Nicolas Copernicus

(1473-1543) studied in Krakow and in Italy, and was best known as a physician. Copernicus' new **heliocentric system** brought him lasting fame.

Alongside with the Reformation, there was another upheaval in thinking which was to have a profound impact spiritually, since it **displaced humanity from the center of the cosmos**.

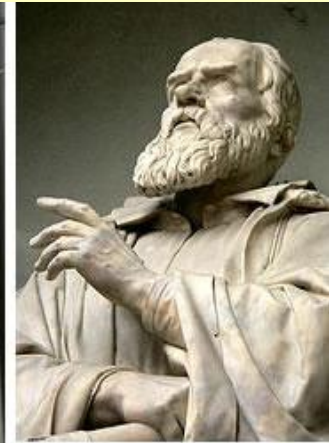
It was the symbolic and metaphysical effect that **brought clashes between his worldview and that of the churches**.



Galileo Galilei (1464-1542)

was an Italian physicist, mathematician, astronomer, and philosopher who played a major role in the Scientific Revolution. His achievements include improvements to the telescope and consequent astronomical observations, and support for Copernicanism.

Galileo has been called the "father of modern observational astronomy," the "father of modern physics," the "father of science," and "the Father of Modern Science."



"Galileo, perhaps more than any other single person, was responsible for the birth of modern science."

Stephen Hawking

SOCIAL AND POLITICAL PHILOSOPHY



Social and political philosophy was concerned the problems of the state, the society, interaction of Church and state institutions.

The main teaching were:

- Reformation
- Political philosophies
- Utopism.

REFORMATION

- **Reformation**, the religious revolution that took place in the Western church in the 16th century. Its greatest leaders undoubtedly were Martin Luther and John Calvin. Having far-reaching political, economic, and social effects, the Reformation became the basis for the founding of Protestantism, one of the three major branches of Christianity. It is usually considered to have started with the publication of the «Ninety-five Theses» by Luther in 1517

MARTIN LUTHER (1483-1546)

- a German professor of theology, composer, priest, and monk and a seminal figure in the Protestant Reformation.



- Luther came to reject several teachings and practices of the Roman Catholic Church. He strongly disputed the Catholic view on **indulgences*** as he understood it to be, that freedom from God's punishment for sin could not be purchased with money. Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517. His refusal to renounce all of his writings at the demand of Pope Leo X in 1520 resulted in his excommunication by the Catholic Church.

***Indulgences** - sale of the remission of sins for material donations practiced in the Roman Catholic Church.

- Luther taught that salvation and, consequently, eternal life are not earned by good deeds but are received only as the free gift of God's grace through the believer's faith in Jesus Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God.
- His translation of the Bible into the German vernacular (instead of Latin) made it more accessible to the laity, an event that had a tremendous impact on both the church and German culture.
- His marriage to Katharina von Bora, a former nun, set a model for the practice of clerical marriage, allowing Protestant clergy to marry.



Niccolo Machiavelli

(1469-1527) was not a general philosopher, and dealt primarily with political arts and the theory of war.

He was not quite a systematic political philosopher even. If his work has wider relevance it is because he was empirical about an important area of human experience.

Philosophy of socialists-utopists developed the projection of ideal state where social justice was established instead of abolished contradictions and inequality.



The founder of the theory was **Thomas More** (1478-1535). His famous work "Utopia" stated:

- the liquidation of private in his ideal state;
- all the inhabitants had to work for common wealth and the products of their work were distributed equally among the citizens;
- men and women had equally rights;
- those who achieved progress in science were set free from the work;
- all persons could be nominated to posts only through elections.

Tomaso Campanella
(1568-1639) was very close to More's ideas. In his work "The Sun City" he described an ideal state very similar to More's Utopia.

He suggested that everybody should combine labor with education, in particular he took much consideration to educating children, which were to be taken from their parents and brought up in special schools.



Conclusions:

to conclude the summary of this period in the history of the mankind it is necessary to state that:

- **human's views of the world and his position in it were changed;**
- **a deep imprint on the character of all subsequent science and philosophy has been imposed;**
- **the philosophical ideas of Antiquity were born anew, the old spontaneous materialist tendencies were revived on a new historic-cultural soil enriched by the influence of the Mediaeval Culture;**
- **there was the emergence and strengthening of the university science along with monastery schools;**
- **the needs of socio- historical practice gave a powerful impulse to the development of the natural sciences and the humanities in which the foundations of the experimental natural science of the Modern Ages were laid.**

QUESTIONS FOR ~~EXPRESS-CONTROL~~

1. What is the key word for philosophy and culture of the Renaissance?
2. What poet, the author of sonnets dedicated to Laura, was the founder of humanism?
3. The doctrine stating that God and nature is a single whole is called...
4. Who is the author of the work "Utopia"?
5. Who was the founder of political philosophy in the Renaissance epoch?

