

AP European History - Chapter 12 *The Age of the Renaissance*

Focus Question: What characteristics distinguish the Renaissance from the Middle-Ages?

Definition of Renaissance

- Rebirth or revival
- A movement or period of vigorous artistic & intellectual activity
- Origins: Florence, Italy

- Analyze Middle Ages vs. Renaissance handout & make 3 generalizations of how the Renaissance era differs from the Middle-Ages and 3 of how they are the same.

Critical Thinking:

PERIODIZATION:

What makes the Renaissance a separate & distinct period from that of the Middle Ages? What are characteristics that define it as such?

Focus Question: What major social changes occurred during the Renaissance?

Print

- **Gutenberg's Printing Press Impacts:**
 - Made printing easier/faster
 - Moved individual letters to form words
 - Stimulated literacy

Education

- Humanists preoccupied with education
- Goal of state structure of education
- Focused on education of rulers

Written Works

- Taught & developed social manners
- Manners extremely crude: spit, belch, blow nose, ate with fingers
- Book of etiquette by Castiglione *The Courtier* (1528)
- Provided model for training & behavior for the gentlemen or upper classes
- What book said a courtier or gentleman should be (list below):

Interactive Notes:

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Machiavelli

- Hoped to unite all Italians
- Become patriotic like Romans
- Felt other states would prey on Italy if not united
- Result of Prince: Religion & politics separate

Women-Aristocracy

- During Renaissance status of upper-class women declined
 - Less power than women in feudal age
 - Belonged to home
 - Rape not crime against victim or society
 - Better educated than medieval women, but only prepared for social functions
 - Woman to make herself pleasing to man

Women-Ordinary

- Lives largely unaffected by Renaissance
 - Normal economic functions remained
 - Rural assisted husbands
 - Industry weaved cloth, etc.
 - Few girls received education

Critical Thinking:

How could Machiavelli's ideas challenge the "old order" structures of authority?

Did women have a Renaissance?

Focus Question Answer:

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Focus Question: How did Machiavelli's works reflect the political realities of Renaissance Italy?

Italian City States

- Northern Italian cities developed international trade: Genoa, Venice, Milan
 - *popolo* (middle class) took power in 13th century; republican gov't short-lived
 - *signori* (despots) or oligarchies (rule of merchant aristocracies) by 1300

Major City-States & Figures

- Republic of Florence (Included Republic of Genoa)
- **Medici family**
Cosimo De' Medici (1389-1464): allied with other powerful families of Florence and became unofficial ruler of the republic
Lorenzo the Magnificent (1449-1492): lavish patron of the arts
- Duchy of Milan -- Sforza family (Caterina Sforza (1463-1509), great art patron)
- Rome, the Papal States – papacy ("Renaissance popes")
- Naples, Kingdom of the Two Sicilies
- Venice, Venetian Republic
- Isabella d'Este (1474-1539): most famous Renaissance female ruler (ruled Mantua)
- City-States small but wealthy – vulnerable to attack
- Charles VIII (1483-1498), French invasions of Italy; Italy became battleground for international ambitions
 - **Niccolo Machiavelli** (1469-1527) -- *The Prince* (1513) –
 - ** Charles V of HRE, sack of Rome in 1527: symbolizes end of Renaissance in Italy

Opposing Viewpoints (page 345):

What characteristics of a ruler do Machiavelli and Erasmus share?

How do they differ?

COMPARISON: How did each man reflect different Renaissance values and qualities?

Critical Thinking:

CAUSATION: How were the Italian City States able to rise and become powerful & provide growth for the Renaissance to occur there?

What do you think impacted and shaped Machiavelli's ideas for a ruler in Italy?

OPPOSING  VIEWPOINTS

The Renaissance Prince: The Views of Machiavelli and Erasmus

AT THE BEGINNING OF THE SIXTEENTH CENTURY, two writers produced very different views of political power and how a ruler should conduct affairs of state. In 1513, Niccolò Machiavelli wrote a short treatise on political power that, justly or unjustly, has given him a reputation as a political opportunist. In this selection from Chapter 17 of *The Prince*, Machiavelli analyzes whether it is better for a ruler to be loved than to be feared. Three years later the Dutch intellectual Erasmus, leader of the Christian humanists (see Chapter 13), also wrote a treatise on political power, entitled *Education of a Christian Prince*. As is evident in this excerpt from his treatise, Erasmus followed in the footsteps of medieval theorists on power by insisting that a true prince should think only of his moral obligations to the people he rules.

Machiavelli, *The Prince* (1513)

This leads us to a question that is in dispute: Is it better to be loved than feared, or vice versa? My reply is one ought to be both loved and feared; but, since it is difficult to accomplish both at the same time, I maintain it is much safer to be feared than loved, if you have to do without one of the two. For of men one can, in general, say this: They are ungrateful, fickle, deceptive and deceiving, avoiders of danger, eager to gain. As long as you serve their interests, they are devoted to you. They promise you their blood, their possessions, their lives, and their children, as I said before, so long as you seem to have no need of them. But as soon as you need help, they turn against you. Any ruler who relies simply on their promises and makes no other preparations, will be destroyed. For you will find that those whose support you buy, who do not rally to you because they admire your strength of character and nobility of soul, these are people you pay for, but they are never yours, and in the end you cannot get the benefit of your investment. Men are less nervous of offending someone who makes himself lovable, than someone who makes himself frightening. For love attaches men by ties of obligation, which, since men are wicked, they break whenever their interests are at stake. But fear restrains men because they are afraid of punishment, and this fear never leaves them. Still, a ruler should make himself feared in such a way that, if he does not inspire love, at least he does not provoke hatred. For it is perfectly possible to be feared and not hated. You will only be hated if you seize the property or the women of your subjects and citizens. Whenever you have to kill someone, make sure that you have a suitable excuse and an obvious reason; but, above all else, keep your hands off other people's property; for men are quicker to forget the death of their father than the loss of their inheritance. Moreover, there are always reasons why you might want to

seize people's property; and he who begins to live by plundering others will always find an excuse for seizing other people's possessions; but there are fewer reasons for killing people, and one killing need not lead to another.


When a ruler is at the head of his army and has a vast number of soldiers under his command, then it is absolutely essential to be prepared to be thought cruel; for it is impossible to keep an army united and ready for action without acquiring a reputation for cruelty.

Erasmus, *Education of a Christian Prince* (1516)

Follow the right, do violence to no one, plunder no one, sell no public office, be corrupted by no bribes. . . . As you would rather stand for an injury than avenge it at great loss to the state, perchance you will lose a little something of your empire. Bear that; consider that you have gained a great deal because you have brought hurt to fewer than you would otherwise have done. . . . If you cannot defend your realm without violating justice, without wanton loss of human life, without great loss to religion, give up and yield to the impunities of the age! . . .

A good prince . . . is a living likeness of God, who is at once good and powerful. His goodness makes him want to help all; his power makes him able to do so. On the other hand, an evil prince, who is like a plague to his country, is the incarnation of the devil, who has great power joined with his wickedness. All his resources to the very last, he uses for the undoing of the human race. . . .

[A good prince is one] who holds the life of each individual dearer than his own; who works and strives night and day for just one end—to be the best he can for everyone; with whom rewards are ready for all good men . . . for so much does he want to be of real help to his people, without thought of recompense, that if necessary he would not hesitate to look out for their welfare at great risk to himself; who considers his wealth to lie in the advantage of his country; who is ever on the watch so that everyone else may sleep deeply; who grants no leisure to himself so that he may spend his life in the peace of his country; who worries himself with continual cares so that his subjects may have peace and quiet. . . . He does everything and allows everything that will bring everlasting peace to his country, for he realizes that war is the source of all misfortunes to the state.

 What does Machiavelli have to say about being loved rather than feared? How does this view contrast with that of Erasmus on the characteristics of a good ruler? Which viewpoint do you consider more modern? Why? Which viewpoint do you think is correct? Why?

Sources: Machiavelli, *The Prince* (1513). From *The Prince* by Machiavelli, translated by David Wootton, pp. 51–52. Copyright © 1995 by Hackett Publishing Company, Inc. Reprinted by permission of Hackett Publishing Company, Inc. All rights reserved. Erasmus, *Education of a Christian Prince* (1516). From *The Education of a Christian Prince*, by Erasmus, translated by L. K. Born. Copyright © 1936 by Columbia University Press. Reprinted with permission of the publisher.

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Focus Question: What was humanism, and what effect did it have on philosophy, education, attitudes toward politics, and the writing of history?

Italian Humanism

- **Humanism:** Revival of antiquity/classics (Greece and Rome) in literature
 - Shifted away from theology toward classical texts
 - Emphasized education through Latin & Greek texts
 - Resulted in a challenge to institutional power of universities & Catholic Church
- **Pico della Mirandola (1463-1494) *Oration on the Dignity of Man*;** Platonic academy
- Education: (emphasis on Latin and Greek)
- **Baldassare Castiglione (1478-1529) – *The Book of the Courtier***
- **Leonardo Bruni (1370-1444) –** wrote history of Florence; division of historical periods; narrative form; civic humanist; first to use term “humanism”
- **Lorenzo Valla (1407-1457)—*On the False Donation of Constantine* (1444);** study of Latin

Individualism & Secularism

- Celebration of individual achievements
- Rise of materialism
- “man is the measure of all things”
- virtú: the quality of being a great man in whatever noble pursuit
- Allowed individuals to rise during Renaissance

Expansion of Humanist Ideas

- **Civic Humanism:**
 - emphasis on Man as actively engaged in the world as the center of power
 - Based on classical ideals of being active citizens
- Neoplatonism:
 - forged medieval interpretations of Plato with Italian humanists – hierarchy from lowest level to highest (humans fall in middle)
- Hermeticism:
 - divinity embodied in all aspects of nature

Pico della Mirandola’s *Oration on the Dignity of Man* (page 348)

Provide 2 examples of how Mirandola’s work is a demonstration of individualism.

Critical Thinking:

What were the humanities that humanists studied? Why?

How do individualism and secularism relate to humanism?

Pico della Mirandola and the Dignity of Man

GIOVANNI PICO DELLA MIRANDOLA was one of the foremost intellects of the Italian Renaissance. Pico boasted that he had studied all schools of philosophy, which he tried to demonstrate by drawing up nine hundred theses for public disputation at the age of twenty-four. As a preface to his theses, he wrote his famous *Oration on the Dignity of Man*, in which he proclaimed the unlimited potentiality of human beings.

Pico della Mirandola, Oration on the Dignity of Man

At last the best of artisans [God] ordained that that creature to whom He had been able to give nothing proper to himself should have joint possession of whatever had been peculiar to each of the different kinds of being. He therefore took man as a creature of indeterminate nature, and assigning him a place in the middle of the world, addressed him thus: "Neither a fixed abode nor a form that is yours alone nor any function peculiar to yourself have we given you, Adam, to the end that according to your longing and according to your judgment you may have and possess what abode, what form, and what functions you yourself desire. The nature of all other beings is limited and constrained within the bounds of laws prescribed by Us. You, constrained by no limits, in accordance with your own free will, in whose hand We have placed you, shall ordain for yourself the limits of your nature. We have set you at the world's center that you may from

there more easily observe whatever is in the world. We have made you neither of heaven nor of earth, neither mortal nor immortal, so that with freedom of choice and with honor, as though the maker and molder of yourself, you may fashion yourself in whatever shape you shall prefer. You shall have the power to degenerate into the lower forms of life, which are brutish. You shall have the power, out of your soul's judgment, to be reborn into the higher forms, which are divine."

O supreme generosity of God the Father, O highest and most marvelous felicity of man! To him it is granted to have whatever he chooses, to be whatever he wills. Beasts as soon as they are born bring with them from their mother's womb all they will ever possess. Spiritual beings, either from the beginning or soon thereafter, become what they are to be for ever and ever. On man when he came into life the Father conferred the seeds of all kinds and the germs of every way of life. Whatever seeds each man cultivates will grow to maturity and bear in him their own fruit. If they be vegetative, he will be like a plant. If sensitive, he will become brutish. If rational, he will grow into a heavenly being. If intellectual, he will be an angel and the son of God.



What did Pico mean by the "dignity of man"? Why would Pico be regarded as one of the Renaissance magi?

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1. What did Pico mean by the "dignity of man?"
2. Why would Pico be regarded as one of the Renaissance magi?
3. **CONTEXTUALIZATION:** How did Pico combine reverence for God with the typically Renaissance celebration of man?

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Focus Question: What were the chief characteristics of Renaissance art, and how did it differ in Italy and northern Europe?

Why a growth in art???

- ✦ Princes & popes commissioned paintings & architectural works to enhance their prestige
- ✦ Artists incorporated the ideas (humanism, secularism, individualism) of the Renaissance into their works
- ✦ Incorporated new techniques such as **geometric perspective**

Early Renaissance-Florence

- ✦ **More realistic**
 - ◆ Including portrayal of the human nude
- ✦ **Laws of perspective**
- ✦ Fresco paintings
- ✦ **Shaped by humanism = Greco Roman classics**

Filippo Brunelleschi's Duomo

- ✦ Classical architecture inspired by studying Roman ruins in Rome
 - ◆ Interested in Roman engineering & fixed proportion
 - ◆ The Pantheon's dome fascinated him – how did it stay up?
Use of Roman concrete over timber frame?
- ✦ Not enough timber in Tuscany & Roman concrete lost to history so...
- ✦ Instead he used an inner hemispherical dome within Florence cathedral's octagonal drum.
- ✦ A second, ovoid (egg shaped) brick dome was to be placed on top, and nine sandstone rings would then hold the structure together, like a barrel.

"High Renaissance" (1500's)

- ✦ 1500-1527 (mostly in Rome)
- ✦ Most worldly of Renaissance popes – Alexander VI (1492-1503); Julius II (1503-1513); and Leo X (1513-1521)
- ✦ Classical balance, harmony, & restraint
- ✦ **Da Vinci (Milan), Raphael, Michelangelo**
- ✦ Florentine artists commissioned to work in Rome (da Vinci never allowed in Rome!)

Michelangelo:

Leonardo da Vinci:

Raphael:

Critical Thinking:

How do you think the Catholic Church will respond to artists painting/sculpting humans nude?

What made the High Renaissance so different from Florence – both were Italian after all?

Which of these 3 do you think had the most impact on the Renaissance? Why?

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Northern Renaissance Art

✦ Characteristics:

- ◆ Focused on human form
- ◆ Realistic portrayal & very detailed
- ◆ Gothic churches
- ◆ Christian humanism influences = Religious

Jan Van Eyck:

Pieter Bruegel the Elder:

Critical Thinking:

How did the Renaissance in Italy shape the development of it in the rest of Europe?

Complete the comparison/contrast graph below for the Renaissance.

	Italian Renaissance	High Renaissance-Rome	Northern Renaissance-Rest of Europe
Place			
Characteristics			
Humanists & Values			
Artists			

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Focus Question: Why do historians sometimes refer to the monarchies of the late fifteenth century as “new monarchies” or “Renaissance states”?

The New Monarchies

Laid foundation for centralized modern state by establishing:

- National & territorial states/borders
- Monopoly on tax collection
- Military force
- Dispensing of justice
- Right to determine religion of their subjects

Why did New Monarchies Emerge?

- Kings guaranteed law & order
- Kings get support from middle class but opposed by nobility
- Armies raised against nobility
- Nobles feudal army – no match because king had longbow & pike
- Feudalism broken up – people free to join king’s forces
- Poor fight with king for \$ & hated nobility’s power

England

- Civil War of Lancasters vs Yorks = War of the Roses
- Henry Tudor (Lancaster) defeated Yorks = crowned Henry VII
- Nobles weakened by it
- England under the Tudor Dynasty (1485-1603)
- Henry VII - Rebuilt monarchy
- Restored royal prestige, crushed nobility, established law & order
- Est. new court **Court of Star Chamber**
 - Replaced feudal courts
 - No jury
 - Punished those that tried to interfere
 - Court later hated but consolidated England

France: Louis XI “Spider King” (1461-1483)

- Recovered France after 100 Years’ War
- Suppressed baronial (noble) power, made peace with England, and reorganized French royal authority.
- Rounded France border: added Burgundy, France Comte, Alsace-Lorraine
- Large royal army, tax w/o consent of Estates-General, power over clergy Gallican Church
- Controlled nobility

Critical Thinking:

2 Kingdoms of Spain

- Aragon & Castile joined by marriage of Ferdinand & Isabella
- Ruled separately & didn't create nat'l feeling
- Catholic church provided unification
- Only Catholics in Spain = Inquisition
- Jews & Moors convert or leave
- Many left = so did the wealth
- Some converted only to stay = New Christians
- Later forced out, used torture to confess
- Reconquista:** removed last of Moors, expulsion of Jews
- Spanish Inquisition:** monarchy enforced authority of the nat'l church
- Will be the leader against the Reformation
- Also the advocate for church reform

German States under Holy Roman Empire

- Various states: only unified by Emperor
- Princely: hereditary monarchies
- Religious: Clergy controlled
- Imperial Free Cities: centers of commerce & finance
- Imperial Knights & Nobles: Belonged to no one
- States wouldn't let emperor gain powers or take their local liberties away
- Maximilian I (1493-1519): gained much territory w/ marriage to Mary of Burgundy
- Charles V:** most powerful in Europe, protector of Catholicism & his power as Emperor
- Sought to prevent Protestant Reformation in Germany

Critical Thinking:

What impact will the inquisition and reconquista have on Spain?

PERIODIZATION:

- What distinguishes the New Monarchies from the monarchies of the Middle-Ages?
- Explain in a few sentences clearly demonstrating understanding of the skill of PERIODIZATION.

Focus Question Answer:

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Focus Question: What were the policies of the Renaissance popes, and what impact did those policies have on the Catholic Church?

Emergence of Reformation

- 1. Decline of church's importance
- 2. Growth of secular & humanistic feeling
- 3. Spread of lay religion outside est. church
- 4. Rise of monarchies who wanted to control all, even religion
- 5. France feared Habsburgs might control them
- 6. Poor popes & their fear of church councils
- 7. Disunity of Germany
- 8. Turks threatening Europe
- 9. Catholic zeal of Spain

Church Abuses

- Prevalent abuses & corruption brought many to ask for reforms:
 - Nepotism
 - Absenteeism
 - Pluralism
 - Clerical ignorance
 - Mistresses & illegitimate children
 - Drunkenness & gambling
 - Schism tarnished reputation of the Catholic Church

Heresy and Reform

- John Wyclif: scriptures alone standard for Christian belief
 - Abolition of veneration of saints, pilgrimages, pluralism, & absenteeism
 - Read bible for selves, church rid of property
 - Lollards: Wyclif's followers = allowed women to preach
- Jan Hus: Czech reformer-follower of Wyclif
 - Attacked excessive power & abuses/corruption of the Church
 - Summoned by Council of Constance – sought to deal with heresy at the time
 - Condemned as heretic & burned at the stake 1415

How did the Conciliar Movement impact the rise of protests and demands for reforms?

Focus Questions Answer: