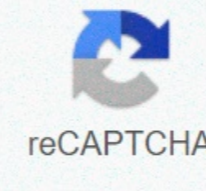




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Renaissance study guide

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Graduates will complete courses in the core subject areas of the curriculum, choose from any discipline to best meet their interests and goals, and learn skills that can be used for entry-level positions in a variety of fields or pursue a bachelor's degree.% Online 100% Online High School or EQUIVALENT ACT/SATOfficial High School Transcript/GED ScoreAdditional InfoIf you transfer less than 24 hours of credit, an ACT score report or official SAT. Copyright ©2020 GetEducated.com; Approved colleges, LLC All Rights Reserved Culture Club/Hulton Archive/Getty Images The Renaissance has had a big impact on society in many ways. It has been tool in shaping our cultural perspectives and different ways of artistic expression such as writing, painting and music. The Renaissance began to turn society into a more humane view of the world and encouraged scientific research and invention that contemporary society in 2014 still relied on. Before the Renaissance, artists and authors often focused only on religious topics and wrote for nobility and cypms. Starting in the Renaissance, the authors began writing about topics that ordinary people would both enjoy and understand. Authors such as Giovanni Boccaccio, who wrote The Decameron, set the scene for literary realism with more understandable and connected characters and contexts. This writing style is still popular in popular society. One of the most important contributors to the Renaissance was Leonardo da Vinci. He pioneered the style of reality in his paintings, most notably with the Mona Lisa. He was also the first artist to combine art and science, draw the right anatomical human form for his works. Without this period in history, contemporary society not the same because of the lack of human perspective and reality. Renaissance humanism - named to distinguish it from Humanism to the later - is an intellectual movement that originated from the 13th 13th and dominated European thought during the Renaissance, for which it played a significant role in creation. At the core of Renaissance Humanism is to use the study of classical texts to change contemporary thinking, disrupt middle-aged thinking and create something new. A method of thinking that represents renaissance ideas: humanism. The term originated from a research program called studia humanitatis, but the idea of calling it Humanism actually arose in the 19th century. There is still a question of exactly what Renaissance humanism is. Jacob Burckhardt's 1860 work, Renaissance Civilization in Italy, reinforced the definition of humanism into the study of classical texts - Greek and Roman - that influenced how you saw your world, taken from the ancient world for modern reform and given a world , human prospects focus on the ability of people to act and not blindly follow a religious plan. Humane people believe that God has given mankind choices and potentials, and that humane thinkers must act to make the most of this. That definition is still useful, but historians increasingly fear that the Renaissance Humanism card pushes a series of thoughts and writes into a term that doesn't fully explain subtleties or variations. Renaissance humanism began in the late 13th century when Europeans yearned to study classical texts that coincided with a desire to imitate those authors in style. They are not direct copies but have drawn on older models, choosing vocabulary, style, intention and form. Every half needs each other: You have to understand the writing to get involved in fashion, and doing so has drawn you back to Greece and Rome. But what grows is not a set of second-generation imitators; Renaissance humanism began to use knowledge, love, and maybe even obsession with the past to change the way they and others saw and thought about their own times. It is not a pastiche, but a new consciousness, including a new historical perspective for a history-based alternative to the middle-aged way of thinking. Humanism began to influence culture and society and was supported, for the most part, what we call the Renaissance. Humanists operate before Petrarch, known as Proto-Humanists, mainly in Italy. They included Lovato Dei Lovati (1240-1309), a Paduan judge who could be the first to combine Reading Latin poetry with modern classical poetry for great effect. Others tried, but Lovato gained much more, recovering among other things the tragedy of Seneca. A hunger to bring old texts back to the world is characteristic of the humanities. This search is very important because the majority of the documents have been scattered and forgotten. Lovato has limits, and his prose style is still in the middle ages. His student, Mussato, connects his studies of the past with contemporary issues and writes in a classical style to comment on He was the first to deliberately write ancient prose for centuries and was attacked for his love of foreign affairs. Francesco Petrarck (1304-1374) was called the Father of Italian humanism, and while modern history played the role of individuals, his contribution was enormous. He firmly believes that classical works are not only related to one's own age but also see in which moral guidance can reform humanity, an important principle of Renaissance humanism. The rhetoric, which moves the soul, is by cold logic. Humanism must be a doctor according to human morality. Petrarch did not apply much of this thought to the government but worked at the collection of classics and Christians. The proto-Humanists were largely worldly; Petrarch bought religion, argued that history could have a positive impact on a Christian soul. He was said to have created the humanities program, and he argued that each person should study the ancients and create their own styles. If Petrarch does not live, humanism will be considered threatening Christianity. His actions allowed humanism to spread more effectively in the late 14th century. Careers in need of reading and writing skills were soon dominated by humanities. In the 15th century in Italy, Humanism again became a worldly and the courts of Germany, France, and elsewhere turned their backs until a later movement brought it back to life. Between 1375 and 1406 Coluccio Salutati was prime minister in Florence, and he turned the city into the developed capital of Renaissance Humanism. By 1400, the ideas of Renaissance Humanism had spread to allow speeches and other speeches to become classical: diffusion was necessary for more people to understand. Humanism has become admired, and the elites have sent their sons to study for fame and career prospects. In the mid-15th century, Humanities education was normal in upper-class Italy. Cicero, the great Roman ore, became a core example for humanists. His adopted child jibed with a return to the world. Petrarch and the company were politically neutral, but now some Humane arguments for republicans outweigh the monarchies that dominate. This is not a new development, but it has influenced humanism. Greek has also become more popular among humane people, even if it is usually second only to Latin and Roman. However, a large amount of classical Greek knowledge has been worked in. Some groups want to strictly adhere to Latin ciceronian as the model for languages; others want to write in Latin style that they feel more contemporary. What they agreed on was a new form of education, which the rich have Apply. Modern history is also beginning to appear. The power of humanism, with its criticism and literary research, was demonstrated in 1440 when Lorenzo Valla demonstrated Constantine's contribution, ostensibly transferring much of the Roman Empire to the Pope, as a Valla and others have promoted Biblical humanism - criticism of text and understanding of the Bible - to bring people closer to the word of God that has been broken. All this time human commentary and works have grown in reputation and quantity. Some humane writers began to turn their backs on world reform and instead focused on a more pure understanding of the past. But humane thinkers also began to consider humanity more: as creators, who changed the world who created their own lives and who should not try to imitate Christ but find themselves. In the 1500s, Humanism was the dominant form of education, so popular that it was divided into a series of sub-developments. When the finished texts are transferred to other professionals, such as mathematician and scientist, the recipients also become humanist thinker. As these areas evolved, they were divisive, and the overall humanities reform program fragmented. The idea is no longer the preserve of the rich, as printing has brought cheap written material to a wider market, and now a mass audience has been applied, often unconsciously, to humanist thinking. Humanism has spread throughout Europe, and while it is divided in Italy, the stable countries in the north have pushed for the return of the movement to begin to have a similarly major impact. Henry VIII encouraged the British to receive humanities training to replace foreigners in his staff; in France Humanism is considered the best way to study the scriptures. John Calvin agrees, starting a humanities school in Geneva. In Spain, humanists clashed with the Church and the Inquisition and merged with surviving education as a way to survive. Erasmus, the leading humanistic writer of the 16th century, emerged in German-speaking lands. By the mid-16th century, Humanism had lost much of its power. Europe has engaged in a war of words, ideas, and sometimes weapons on the nature of Christianity (reform) and humanistic culture that has been overtaken by rival beliefs, becoming semi-independent discipline governed by the faith of the region. Belief.

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