

AP European History

d'Anunciacao -- Summer Assignment

Welcome to AP European History and congratulations on challenging yourself with a rigorous history course your senior year! In order to make our way through the wealth of material we have to cover by May before your AP Exam I have assigned an introductory reading (primary and secondary) to help you prepare for our graded discussion on the FIRST DAY OF CLASS.

Part I – Readings:

Text Reading:

Chapter 12 (pages 356-389), European Society in the Age of the Renaissance 1350-1550 from **A History of Western Society Since 1300** by John P. McKay

Excerpts from primary and secondary sources:

- Francesco Petrararch, *A Letter to Boccaccio: Literary Humanism*
- Peter Paul Vergerio, *On the Liberal Arts*
- Christine de Pizan, *The City of Ladies*
- Niccolo Machiavelli, *The Prince*
- Baldesar Castiglione, *The Book of the Courtier*
- Jacob Burckhardt, *The Civilization of the Renaissance in Italy*
- Peter Burke, *The Myth of the Renaissance*
- Federico Chabod, *Machiavelli and the Renaissance*
- Charles G. Nauert, *Northern Sources of the Renaissance*

Part II – Graded Discussion:

The second portion of your summer assignment is to come to class prepared to have a discussion on the following three open ended questions on the first day of school.

- 1. Compare and contrast the Renaissance in Italy and in northern Europe.**
- 2. To what extent was the Renaissance a secular (worldly/non-religious) movement?**
- 3. Discuss how Renaissance ideas are expressed in the Italian art of the period, referring to specific works and artists.**

You will earn a **grade for your participation** in the discussion so please bring any notes that may help you. This is an Advanced Placement Senior elective so my expectations are high. Specific notes are necessary if you'd like to do well during our graded discussion. I advise formulating multiple arguments in response to each question as well as supporting evidence (primary and secondary) for each argument. Organizing 2-3 arguments per question should ensure that you have enough material to participate frequently in our discussion.

If you'd like advice on how to organize notes for a discussion, I've attached sample notes for one sample argument and corresponding evidence for Question 1 on the next page. If I were to outline this question fully, I would include 1-2 additional arguments.

*(*These notes are a little longer than they'd be if I were simply writing them for myself because I wanted them to be clear for you.)*

See you in September!

Mr. d'Anunciacao

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Sample notes for ONE argument corresponding to Question 1:

*Please notice that I include *italicized* notes to myself throughout my outline as well as “personal thoughts” at the end. This is something I’ve always done to prepare for a discussion. This is where I dump ideas/facts/counter-arguments that I feel may come up during that topic. Remember notes are for YOU. Format them in a way that makes them “user-friendly” for YOU.

Question:

Compare and contrast the Renaissance in Italy and in northern Europe.

Argument:

- Without a direct link to the Classical Age (ancient Greece and Rome) the literature of the Northern Renaissance, unlike that of the Italian Renaissance, was based more firmly on Christian beliefs and teachings on piety. (*don't forget that their art is more secular so don't back yourself into a corner with this argument*)

Primary Source Supporting Evidence:

- Niccolo Machiavelli-*The Prince*
- Baldesar Castiglione-*The Book of the Courtier*
- Giovanni Boccaccio- *Decameron*
- Petrarch's Sonnets
- Desiderius Erasmus-*Praise of Folly, Education of Christian Prince, Handbook of a Christian Knight, Adages*
- Thomas More-*Utopia* (*does the fact that More and Erasmus want to reform the church make them “more” or “less” Christian?*)
- Shakespeare

Secondary Source Supporting Evidence:

- Italian humanists sometimes seen as “un-Christian” and secular.
- Study of the “humanities” begins-focus on education (academies), use of vernacular
- Study of primary source texts over secondary sources – no more summarizing the arguments of other men
- Early Italian Renaissance deals more with Christianity than the later Italian Renaissance (*could help your overall argument that Italian is Classical and Northern is Christian*)
- Most Italian literature on worldly subjects like art, music, love, politics, “how to’s”, etc. – known as civic Humanists (applicable knowledge)
- Be wise and practice virtue (virtu)
- Notable women on education- Pisan's *The City of Ladies*
- Revival of Platonism (Plato)-flattering view of human nature/human reason
- Italian humanists become “snobby elite” they had criticized
- North didn't have connection to the Classical Age- created their own brand of Christian Humanism. Inspired by Italian Renaissance but background too diverse. Appealed to common people.
- North sought to unite civic ideas of humanity and virtue with Christian ideals of piety and love
- Push for Christian texts in the vernacular (*will have MAJOR repercussions later-REFORMATION*)
- Von Hutten's calls for religious reform (indulgences)
- Push for church/clerical reform (anti-Semitic ideas/writings)

“Personal Thoughts”:

- Dante's *Divine Comedy*, Giovanni Mirandola's *Oration on the Dignity of Man* and Lorenzo Valla's discovery of the *Donation of Constantine* as a forgery are big exceptions to argument. How can that be maneuvered around? Can you make a blanket statement that Italian humanists were “not as Christian?” Maybe bring up the fact that all humanists are dealing with **reforming society**, whether they're looking to Classical texts and/or Christian texts to do it (same fundamental principle?)
- Bring up women? (Christine de Pisan-doesn't hurt/could help argument on Italian writers)
- Bring up the printing press?
- Talk about the stage being set for the Reformation? It could lead into the nature of Christian humanism.