



Call for Articles

## RENAISSANCE AND RENAISSANCES IN EUROPEAN HISTORY

**S**ince the late 19<sup>th</sup> century, the term “Renaissance”, coined by J. Michelet (1798–1874) and J. Burckhardt (1818–1897), has not only been firmly attributed to 15<sup>th</sup>- and 16<sup>th</sup>-centuries Italy. Scholarship on the matter tends to interpret this period as marking the secularisation of thought, which followed the all-pervasive religiosity of the so-called “Dark Ages” – a shift that placed man at the centre of the universe making him the main object of interest for scholars and artists of the time. In addition, the Renaissance was, and still is, often conceptualised as a paradigmatic shift, resulting in the emergence of a new philosophy of life, of which the first humanists were adherents.

A number of scholars, primarily from British, American and German academia, have expanded this term both chronologically and thematically. The term Renaissance has also been attached to the cultural upsurge at the court of Charlemagne in the 8<sup>th</sup> and 9<sup>th</sup> centuries, as well as to the flowering of court life under German Ottonian rulers a century later. The American mediaevalist C.G. Haskins (1870–1937) extended the concept to encompass the entire 12<sup>th</sup> century, highlighting its new cultural contacts, translation schools, historiography and urban development. Later on, the idea of the “Byzantine Renaissance” emerged, identifying the Macedonian, the Komnenian and the Palaeologan restorations. Despite these expansions, long-established approaches, such as “Burckhardtism”, remain influential, particularly those first established by the Italian and later by Soviet historiography.

The heritage of Haskins, who played a crucial role in reinterpreting the concept of Burckhardt and his followers, was in turn reinterpreted by researchers in the second half of the 20<sup>th</sup> century: the conference in 1977 dedicated to the fifth anniversary of Haskins's *Twelfth Century Renaissance* (1927) significantly broadened the approaches to mediaeval renaissance and humanism. The categories of “individualism,” “rationality” and “secularisation” became central to Renaissance studies, especially in the work of scholars like W. Ullmann (1910–1983), P. Dronke (1934–2020).



Our journal, *Vox Medii Aevi*, proposes that explore topics concerning the European Renaissance within the framework of current themes and issues. Historiographical and methodological issues continue to play an important part within Renaissance studies, once again emphasising the field's ongoing development and openness to new discussions on the matter. Interdisciplinary studies on the phenomenon of the Renaissance identity and the normative character of the society that surrounded it, as well as micro-historical studies that reveal the "hidden voices" of the lower classes, have been particularly advanced. One of the central debates, however, concerns the continuity between the Middle Ages and the Renaissance. While mediaevalists tend to focus on the Renaissance back in the cathedral schools of the 11th and 13<sup>th</sup> centuries, Renaissance scholars emphasise the continuation of medieval traditions in the universities of the 15<sup>th</sup> century. This apparent contrast establishes an artificial division in the field that is worth further exploration. This topic, already explored in the studies of E. Grafton (b. 1950), R. Black (b. 1946) and R. Witt (1932–2017), continues to attract scholarly interest. Researchers are now incorporating new sources, examining the reception of humanist and Renaissance ideas in Northern and Eastern Europe and uncovering connections within the intellectual traditions of the Greek and Arab worlds.

*Vox Medii Aevi* welcomes submissions on the Renaissance in European history on the following range of topics:

- Renaissance, Renewal, Renaissances: chronological, geographical and historiographical issues of research;
- Methodological approaches to the study of mediaeval renaissance;
- "Intellectuals" of the Middle Ages and Renaissance humanists: common and different;
- The influence of the ancient and Arabic heritage on the renaissances of Latin Europe;
- History of the Byzantine renaissances: origins and features;
- Princely and royal courts as centres of medieval renaissance;
- Humanists and humanist circles of Northern Europe in the 14<sup>th</sup>-16<sup>th</sup> centuries in the context of national religious and reform movements;
- Humanist education in cities, universities and princely courts;
- Humanism in the age of the Reformation: conflicts and interactions;
- Renaissances in Eastern Europe;
- Renaissance literacy: the teachings of rhetoric, grammar, and translation and their practical applications.

In addition, our journal welcomes reviews of books on the topic published within the last three years, as well as translations of key texts on the history of the European Renaissance from foreign languages into Russian and from Russian into English. All texts selected for translation must be approved by the editorial committee in advance.

**PAPERS WILL BE ACCEPTED  
UNTIL 1 MAY, 2025, AT  
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