

# MIHAELA GIRARDI-KARŠULIN

## *RENEŠANSNI POJAM ZNANOSTI*

### *Sažetak*

Renesansni pojam znanosti nije proizvoljno izabrana renesansna tema među drugim temama. U samom početku povijesnofilozofske recepcije renesanse, od Micheleta i Burkhardta određena je renesansa kao otkriće čovjeka i svijeta, dakako novovjekovnog čovjeka i svijeta. Renesansa se postavlja u bitni odnos prema novovjekovlju kao anticipacija novovjekovne znanosti. Problematičnost te koncepcije vidljiva je, međutim, po tome što su konkretni rezultati istraživanja potpuno divergentni. Anticipacije u smislu direktne kauzalne veze gotovo se ne mogu naći. Uspješniji su pokušaji koji u renesansi nastoje utvrditi neizrečene i neformulirane pretpostavke da bi se precizni novovjekovni pojmovi mogli pojaviti. I izvan povijesnofilozofskog istraživanja određuje se renesansa kao epoha nastavka novovjekovne znanosti. No, taj nastavak ne otkriva se u teorijskom okviru filozofije nego u znanstvenoj praksi Galilea.

U svakom slučaju pojam znanosti u renesansi pokazuje se kao bitni pojam kojim se renesansa kao epoha određuje. Nasuprot tome renesansni filozofski tekstovi ne pokazuju gotovo ništa što bismo mogli shvatiti kao precizno formulirani pojam znanosti ili znanstvene metode.

U minucioznim interpretacijama treba otkrivati ono neizrečeno rečenog ili njegove pretpostavke. Pritom nam renesansni tekstovi možda mogu pokazati ne samo put u novovjekovlje, nego i ono što je na tom putu ostalo skriveno.

## *RENAISSANCE CONCEPT OF SCIENCE*

### *Abstract*

The renaissance concept of science is not an arbitrarily chosen Renaissance topic amongst other topics. At the very beginning of the historical-philosophical reception of the Renaissance, Michelet and Burkhardt have defined Renaissance as the discovery of Man and world – naturally of modern Man and world. Renaissance is put into an important relation towards modern times as the anticipation of modern science. However, the problems of this conception are discernible from the fact that the concrete results of the researches are completely divergent. Anticipations in the sense of direct causal relations are hardly found. More successful are the attempts that aim to establish the unsaid and non-formulated preconditions in the Renaissance for the appearance of precise modern concepts. Even exterior to the historical-philosophical research, Renaissance is defined as the epoch of continuation of modern science. However, that continuation is not discovered in the theoretical frame of philosophy, but in Galileo's scientific practise.

In any case, the concept of science in the Renaissance reveals itself as an important concept that Renaissance as an epoch is defined by. Contrary to the previous, the Renaissance philosophical texts do not reveal just about anything that we could comprehend as the precisely formulated concept of science or the scientific method.

In the minutely detailed interpretations, one should discover the unsaid of that which is said or its presumptions. Through the previous, the Renaissance texts can maybe reveal not just the path to modernity, but that which remained hidden on that path too.

Translated by **Ana Janković**