



# THE CULTURE OF THE RENAISSANCE IN EUROPE AND ITS MAIN CHARACTERISTICS

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## Annotation

By the end of the Middle Ages, the number of literate and educated people who read a lot, went on trips, could speak several languages, and were interested in philosophy, history, and art increased. They learned to appreciate the joys of life in this world, they looked at nature, society, and people in a new way. Supporters of a divine, secular, human view of the universe, not a church, call themselves humanists (Lat. - human). From this point of view, in this article, we classify the definitions given to the concept in various literature for the study of Renaissance culture in Europe.

**Keywords:** Renaissance, humanism, reformation, Martin Luther, Calvinism, Inquisition, Dante, Boccaccio, Petrarch, Shakespeare, geographical discoveries, Columbus, Vasco da Gama, Magellan, architecture, fine arts, baroque, Leonardo da Vinci, Michelangelo, Santi Raphael, natural knowledge, technical development, geocentric, heliocentric system, Nicolaus Copernicus, Jordano Bruno, Galileo Galilei.

Since the European Renaissance, the concept of "culture" has expanded its boundaries. In addition to its previous meaning, literacy, education and other signs of personal perfection, and the issue of a person as a subject of cultural creation were also raised. In contrast to the Middle Ages, now he not only fulfills the task of being an artist, poet, scientist assigned by God, but also has more independence and meaningfulness. New ideas about its essence and the highest goals of the social system were born and developed in it. More precisely, it was during the Renaissance and later under the refinement of culture that people began to understand the ideal of humanism. The worldview of Renaissance sages such as Dante Alighieri, Giovanni Boccaccio, Francesco Petrarch, Thomas More, Francois Roble, William Shakespeare, Miguel de Cervantes, Leonardo da Vinci, Michelangelo Buonarotti, Santi Raphael, Nicolaus Copernicus, Giardona Bruno, Galileo Galilei, including the slogans of freedom, equality and human brotherhood, humanist ideas play an important role in the formation of the worldview, which defends the rights of people to the development of their "natural nature".

Thoughts about the development of human nature logically moved towards the core of humanistic ideas and principles of social relations. They were called "natural right" in the ancient world, in particular, by Greek Aristotle and Roman Mari Tullius Tseteron. Tseteron argued that a law of a state that contradicts natural law cannot be considered a law.

Along with the development of science, economy and other spheres of social life, culture began to be understood as a word covering various aspects of human activity: science, art, philosophy, religion, as well as economy, production, politics, etc.

The changes that took place in the social-political, cultural-spiritual life of Europe defined the essence of the movement called Renaissance. No matter how different the opinions of experts are about the Renaissance, they are right on one issue - the renewal of human thinking,



the change of ideas about the world and man, who is a part of it, acts as a force that moved the Renaissance processes experienced by different peoples.

Great results were achieved in philosophy and art. In search of an ideal, the people of the late Middle Ages turned to the culture of ancient Greece and Rome. The interest in ancient heritage was so strong that hundreds of scholars enthusiastically studied old manuscripts and works of ancient authors from forgotten bookshelves and monastery libraries, searched for statues, coins, bas-reliefs, and began to describe them, sometimes risking their lives to preserve them.

Thus, at the end of the Middle Ages, the previously forgotten ancient culture was reborn, and at the same time, it led to the spiritual renewal of the society itself, which was on the threshold of a new era-renaissance.

« **Renaissance**»<sup>1</sup> The meaning of the word is to get rid of the religious fanaticism and stagnation typical of the Middle Ages, to strive for all-round perfection by openly criticizing the vices that destroy human perfection, to return to the traditions of ancient (Greco-Roman) culture and art, and its Renaissance. At the same time, the Renaissance is also an artistic style. During two and a half centuries in Italy, and then in other European countries, the rule of the Roman Church, which was powerful in the Middle Ages, weakened, secular sciences and arts developed, and significant changes took place. First of all, human thinking changed: people began to look at the universe, the earth, nature, and themselves from a different perspective. But it was not easy to understand. In this, it was necessary to get rid of the shackles of medieval thought. That is why people are now turning to the rich heritage of ancient culture. It can be divided into the following sub-periods:

**1. Early Renaissance:** XV century;

**2. High Renaissance:** the end of the 15th century - the first quarter of the 16th century;

**3. Lower Renaissance:** the last period of the 16th century.

The Renaissance period mainly covers the 14th-15th centuries in Italy, and the 15th-16th centuries in other European countries. The formation of Renaissance culture took place primarily in response to the deep crisis of medieval religious scholasticism. Therefore, the main characteristic of the Renaissance is the priority of secularism and rationalism over religion. At the same time, the crisis of religion started the crisis of the ideological and political basis of the medieval culture. Since there were no conditions for the emergence of large land ownership in the mountainous regions of Northern and Central Italy, towns began to appear and expand as a result of the development of crafts and trade in these lands in the 10th-11th centuries. This led to an increase in the position of merchants, artisans, that is, representatives of the bourgeoisie in society. As early as the 13th century, they managed to seize political power in the regions of Florence, Bologna, and Siena in the struggle against feudal disunity and the leadership of feudal lords. This is the first accumulation of capital, the formation of bourgeois production relations - a characteristic feature of the economic life of the Renaissance.<sup>2</sup>

Also, it was in Italy that the traditions of the ancient Roman culture, especially the Latin language, the cities of antiquity, and the riches were preserved the most. The preservation of

<sup>1</sup> The word "Renaissance" was introduced into circulation in the 16th century by Giorgio Vaziri, and is known as "Vozrojdenie" in Russian, "Chinkvichento" in Italian, and "Uygonish" in Uzbek.

<sup>2</sup> Ренессанс даври. Европа фалсафаси. / Анвар Чориев, Санжар Чориев – Тошкент: «Tafakkur qanoti», 2015. – 112 б.



the historical memory, which confirms the glory of the past culture, was of great importance in the formation of a new culture.

The term "Renaissance" was originally applied to the cultural and spiritual upsurge in Italy, which was considered a stage of transition from medieval stagnation to a new era. The main signs of renaissance: overcoming dogmatism, ignorance and bigotry in thinking and scientific creation, valuing man, bringing out his talent, intellectual and creative abilities; returning to the ancient (Greco-Roman) culture, restoring it, enriching it; freed from church scholasticism, it was manifested in literature and art in the process of struggle for worldly beauty, human will, superstition.

As a result of this, magnificent works of art, magnificent buildings were created, and worldly sciences developed, demonstrating the power of creativity and thinking. In Italy, poets Francesco Petrarca, Dante Alighieri, writer and thinker Giovanni Boccaccio appeared as heralds of Renaissance ideas. Later, humanist scholars such as Michelangelo Buonarroti, Santo Raphael, William Shakespeare continued this in different European countries.

At that time (thirteenth-sixteenth centuries) in most of Europe, both the Spanish script and the northern Aramaic script were borrowed from Asia; the northern, western and eastern European culture may have sprouted from the Greek-Roman-Arab seed (G. Gerder). The works of Plato and Aristotle entered Europe first through Arabic translations and interpretations. "Orientals enlightened the West with Aristotelian philosophy" (Hegel).

Exact sciences and methods of their study, agricultural and animal husbandry sciences, sailing in the sea, and military equipment were developed from Europe. "The service of Muslims in the field of mathematics, chemistry, and medicine is great. In these subjects, Muslims became the teachers of Europe" (G. Gerder). It was from this period that the power of water jets began to be widely used in blast furnaces for smelting ore, iron processing and other industries. Mechanical watchmaking, musketry, and the construction of sea-ocean caravels boomed.

In conclusion, the culture of the Renaissance in Europe led to the acceleration of industrial development, universal inventions in the field of science and technology, economic and political, cultural, educational relations between countries and peoples. These international relations contribute to the formation and spread of ideas of national consciousness and self-awareness, national liberation and independence; opened a wide path for the spread of achievements in the fields of science and technology, culture and enlightenment.

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