

## HISTORY OF DEVELOPMENT OF HUMANISTIC IDEAS

Askarov Azimjon

NamSU, 2nd Year Master's Student

### Annotation

Humanism occupies an important place in the system of spiritual values. Its decisive role in the worldview consciousness of mankind can be judged by the fact that not a single philosophical, political, artistic direction or doctrine that claims to be the spiritual and practical leader of European civilization could do without declaring itself an example of humanism. The humanistic ideals that "took root" in the Renaissance, established in spiritual culture in the form of tradition, have stood the test of time, proving their significance and enduring value.

**Keywords:** humanism, worldview, Europe, civilization, history.

**Резюме:** Гуманизм занимает важное место в системе духовных ценностей. О его определяющей роли в мировоззренческом сознании человечества можно судить по тому, что ни одно философское, политическое, художественное направление или учение, претендующее на роль духовного и практического лидера европейской цивилизации, не обходилось без того, чтобы объявить себя образцом гуманизма. Гуманистические идеалы, «пустившие корни» в эпоху Ренессанса, утвердившиеся в духовной культуре в форме традиции, выдержали испытание временем, доказав свою значимость, непреходящую ценность.

**Ключевые слова:** гуманизм, мировоззрение, Европа, цивилизация, история

### Introduction

The term "humanism" comes from the Latin "humanitas" (humanity), which was used in the first century BC by the famous Roman orator Cicero (106-43 BC). For him, humanitas is the upbringing and education of a person, contributing to his elevation.

The principle of humanism presupposed treating a person as the highest value, respecting the dignity of each individual, his right to life, free development, the realization of his abilities and the pursuit of happiness. Humanism implies the recognition of all fundamental human rights, asserts the good of the individual as the highest criterion for evaluating any social activity.

As a cultural trend, humanism emerged in the 14th century in Italy and spread to Western Europe from the 15th century. Renaissance (from the French renaître - to be reborn) It was one of the most striking epochs in the development of European culture, spanning almost three

centuries from the middle of the XIV century to the first decades of the XVII century. This was an era of major changes in the history of the peoples of Europe. In the conditions of a high level of urban civilization, the process of the emergence of capitalist relations and the crisis of feudalism began, nations were formed and large national states were created, a new form of political system appeared - an absolute monarchy, new social groups were formed - the bourgeoisie and wage workers. The spiritual world of man also changed. The Renaissance man was seized with a thirst for self-affirmation, great achievements, actively involved in public life, rediscovered the world of nature, aspired to a deep understanding of it, admired its beauty. Renaissance culture is characterized by a secular perception and understanding of the world, affirming the value of earthly existence, the greatness of the human mind and creative abilities, and the dignity of the individual. The ideological basis of the Renaissance culture was humanism.

Humanists opposed the dictatorship of the Catholic Church in the spiritual life of society. They criticized the method of scholastic science based on formal logic ( dialectics), rejected its dogmatism and faith in authorities, thereby clearing the way for the free development of scientific thought. At first, it manifested itself in the form of a defense of secular values against the oppression of the ascetic medieval church. Some Italian universities have returned to the ancient cultural and scientific heritage that was half-forgotten and rejected in the Middle Ages. In improving the spiritual nature of a person, the main role was assigned to a complex of disciplines consisting of grammar, rhetoric, poetry, history, and ethics. These disciplines became the theoretical basis of Renaissance culture and were called "studia humanitatis" (humanities). The Latin concept of "humanitas" then meant striving for the development of human dignity despite the long-term belittling of the importance of everything connected with human life. The ideal was seen as a harmony between enlightenment and activism.

Humanists called for the study of ancient culture, which the church denied as pagan, taking from it only what did not contradict Christian doctrine. Restoration of the ancient heritage was not an end in itself for them, but served as a basis for solving urgent problems of our time, for building a new culture. The origin of Renaissance literature in the second half of the 14th century is associated with the names of Francesco Petrarch and Giovanni Boccaccio. They affirmed the humanistic ideas of the dignity of the individual, linking it not with gentility, but with the valiant deeds of a person, his freedom and the right to enjoy the joys of earthly life.

The poet and philosopher Francesco Petrarch (1304-1374) is unanimously considered the founder of humanism. Petrarch was the first great humanist, poet and citizen who was able to see the integrity of the pre-birth currents of thought and combine them in a poetic synthesis that became the program of future European generations. Through his work, he managed to instill in these future generations of different tribes in Western and Eastern Europe a consciousness - albeit not always clear-of a certain spiritual and cultural unity, the beneficence of which is also reflected in our modern age.

In his work - the beginning of many paths that led to the development of Renaissance culture in Italy. In his treatise *On His Own Ignorance and that of Many Others*, he resolutely rejects the scholastic scholarship inherent in the Middle Ages, in relation to which he ostentatiously proclaims his alleged ignorance, because he considers such scholarship completely useless for a person of his time.

The above-mentioned treatise shows a fundamentally new approach to the assessment of the ancient heritage. According to Petrarch, a new flourishing of literature, art, and science will allow not blind imitation of the thoughts of remarkable predecessors, but the desire to rise to the heights of ancient culture and at the same time rethink and in some ways surpass it. This line, outlined by Petrarch, became the leading one in the relation of humanism to the ancient heritage.

The first humanist believed that the content of true philosophy should be the sciences of man, and throughout his work there is a call to reorient philosophy to this worthy object of knowledge.

With his reasoning, Petrarch laid the foundation for the formation of personal identity in the Renaissance. In different epochs, a person is aware of himself in different ways. A medieval person was perceived as more valuable as a person, the more his behavior corresponded to the norms accepted in the corporation. He asserted himself through the most active inclusion in a social group, in a corporation, in a God-ordained order - such is the social prowess required of the individual. The Renaissance man gradually abandons the universal medieval concepts, turning to the concrete, individual.

Humanists are developing a new approach to understanding a person, in which the concept of activity plays a huge role. The value of the human person for them is determined not by origin or social affiliation, but by personal merits and the fruitfulness of its activities.

Humanism brought to ethical thought the recognition of the self-worth of the human person and earthly life. From here, the ideas of happiness, justice and equality of people gradually developed. Willingly or unwittingly, the humanistic current of the Renaissance contributed to the assertion of individual rights and, in particular, the recognition of the right to a happy life. It should not be surprising that later humanism organically transformed into philanthropy, promoting gentleness in relationships, compassion, mercy, friendliness, and eventually tolerance for dissenters. Many philosophical trends have absorbed the features of humanism. Humanism as a phenomenon turned out to be a historically changing system of views. Born in the arts, it paved the way for science, the scientific and technological revolution, and contributed to the economic boom, enlightenment, social transformation, and revolution.

**List of Used Literature:**

1. L. M. Bragina "Socio - ethical views of Italian humanities and social sciences". nistov" (II half of the XV century) MSU Publishing House, 1983.
2. Essays on the history of Russian Ethical Thought, Moscow, Nauka Publ., 1976
3. From the cultural history of the Middle Ages and Renaissance. Nauka Publishing House, Moscow, 1976.
4. Aesthetics. Dictionary. Politizdat, Moscow, 1989
5. A brief philosophical encyclopedia. "Progress", 1994.