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## THE REFLECTION OF HUMANISM IN ENGLISH RENAISSANCE POETRY AND DRAMA

**Usmonqulova Dinora Rahmatilla qizi**

Student, Chirchik State Pedagogical University

[usmonqulovadinora15@gmail.com](mailto:usmonqulovadinora15@gmail.com)

**Scientific adviser:Khazratkulova Ezoza Ismat qizi**

A teacher, Chirchik State Pedagogical University

[ekhazratkulova@gmail.com](mailto:ekhazratkulova@gmail.com)

**Abstract.** This article examines the intellectual and artistic reflection of Humanism in English Renaissance poetry and drama. It provides a critical exploration of how Renaissance humanist ideals—centered on individual dignity, reason, and the rediscovery of classical values—shaped English literary creativity. Through a close reading of philosophical and literary sources, the study discusses the contributions of scholars such as Erasmus, Burckhardt, and Kristeller, alongside major writers like Sidney, Spenser, Marlowe, and Shakespeare. The paper argues that Humanism not only revived classical thought but also laid the foundation for modern human consciousness in English literature.

**Keywords:** Humanism, Renaissance, individuality, classical ideals, Shakespeare, Marlowe, Sidney, Spenser, human reason.

### INTRODUCTION

The English Renaissance was a period of profound intellectual awakening, marked by the rediscovery of classical ideals and the rise of Humanism. This movement placed humanity, reason, and individual dignity at the center of thought, challenging medieval religious dogmatism. English writers such as Shakespeare, Marlowe, Spenser, and Sidney reflected this new worldview in their poetry and drama, celebrating human creativity, emotion, and moral choice. Through the fusion of art and philosophy, Renaissance literature revealed the complexity of human nature and the limitless potential of the human mind, shaping the foundation of modern literary and cultural consciousness.

The Renaissance marked a profound shift from medieval theocentrism to anthropocentrism—the belief that human experience, reason, and creativity stand at the center of intellectual life. As Jacob Burckhardt argued in *The Civilization of the Renaissance in Italy*, the Renaissance was “the discovery of the world and of man” [1]. This meant that individuals began to perceive themselves not merely as servants of divine order, but as autonomous beings capable of shaping their destiny. Burckhardt viewed Humanism as the spiritual awakening of Europe, in which education and art became vehicles of self-realization.





In England, this intellectual revival coincided with social and political stability under the Tudor monarchy. Universities such as Oxford and Cambridge became centers of humanist learning, translating and studying classical authors like Cicero, Virgil, and Plato. The English humanists sought to reconcile Christian faith with classical wisdom, blending moral virtue with intellectual freedom [2].

Desiderius Erasmus, often called “the prince of humanists,” emphasized the value of reason, education, and moral refinement through classical studies. In *The Praise of Folly* (1511), Erasmus satirized church corruption but did not reject religion itself; rather, he sought to reform it by returning to the moral simplicity of early[3].

His humanism was not atheistic but ethical — it placed human moral growth at the center of divine order. Erasmus’s ideas spread rapidly through English scholars like Thomas More and Roger Ascham, who applied humanist principles to education and civic life. Paul Oskar Kristeller, a 20th-century Renaissance scholar, argued that Humanism should not be understood merely as a philosophy but as an educational and cultural movement that redefined the intellectual ideal of man [4]. According to Kristeller, Renaissance humanists revived the *studia humanitatis* — grammar, rhetoric, poetry, history, and moral philosophy — as the foundation of human excellence. Thus, literature became both a tool of aesthetic pleasure and a means of moral cultivation. This perspective explains why English Renaissance poets and dramatists focused so intensely on human virtue, reason, and emotional truth.

The spirit of Humanism in English poetry was expressed through individuality, introspection, and moral reflection. Sir Philip Sidney, in his *Defence of Poesy* (1595), argued that poetry “teaches and delights” by presenting idealized forms of virtue that move the reader’s will toward goodness [5]. His view reflects Aristotle’s and Horace’s classical poetics, yet he adapts them to Renaissance moral thought. Sidney saw the poet as both an artist and a moral philosopher — one who shapes human behavior through imaginative beauty. His *Astrophil and Stella* sonnet cycle explores love not as mere passion but as a spiritual and intellectual experience, demonstrating the Renaissance ideal of the self-aware individual.

Edmund Spenser, in *The Faerie Queene* (1590), blended humanist virtue ethics with Christian allegory. Each knight embodies a moral quality — Holiness, Temperance, Chastity — reflecting the humanist belief that moral perfection is attainable through reason and discipline [6]. Spenser’s use of classical myth and moral symbolism expresses what Burckhardt called “the ideal of cultivated personality,” where art refines the moral and spiritual nature of man. The influence of Thomas Wyatt and Henry Howard, Earl of Surrey, further deepened English poetic humanism. Their adaptation of the





Petrarchan sonnet introduced introspection and psychological realism into English verse. Through love, loss, and honor, they explored the dignity and vulnerability of human emotion, establishing a direct connection between inner feeling and artistic form [7].

English Renaissance drama became the most vivid expression of humanist ideology. Christopher Marlowe, in Doctor Faustus, dramatized the Renaissance conflict between human aspiration and divine limitation. Faustus's thirst for knowledge — “A sound magician is a mighty god” — echoes the humanist pursuit of intellectual mastery [8]. However, his tragic fall reveals the moral ambiguity of boundless ambition, suggesting that Humanism without moral restraint leads to destruction. Marlowe's heroes, from Tamburlaine to Faustus, represent the Renaissance ideal of man striving for greatness, even at the cost of transgression.

William Shakespeare perfected the humanist vision by portraying humanity in its full psychological and moral complexity. His characters embody freedom of thought, emotional depth, and self-awareness unprecedented in earlier literature.

In Hamlet, Shakespeare explores the humanist dilemma between reason and action, faith and skepticism. Hamlet's famous soliloquy — “What a piece of work is man!” — captures both the Renaissance exaltation of human dignity and its disillusionment [9]. In King Lear and Othello, Shakespeare reveals how reason and passion coexist within human nature, leading to both tragedy and insight. His comedies, such as As You Like It, celebrate harmony, wit, and self-discovery — central elements of the humanist ideal of balance.

Thus, through drama, Shakespeare and Marlowe humanized classical themes, merging the intellectual with the emotional, the moral with the aesthetic. Their works collectively express what Kristeller termed “the synthesis of reason and imagination” — the defining mark of Renaissance Humanism [4].

The reflection of Humanism in English Renaissance poetry and drama had enduring effects on Western thought. It established the literary notion of the individual as a self-conscious moral agent. As E.M.W. Tillyard later observed in The Elizabethan World Picture, Renaissance literature created “a harmonious vision of man placed between the angels and the beasts,” emphasizing balance between intellect, morality, and emotion [10].

This legacy carried forward into the Enlightenment and beyond, shaping modern concepts of human rights, education, and artistic freedom.

## CONCLUSION

The reflection of Humanism in English Renaissance poetry and drama represents one of the most significant intellectual revolutions in European history. Through the works of Sidney, Spenser, Marlowe, and Shakespeare,





Humanism found its living expression in literature that celebrated human reason, moral freedom, and emotional truth. The insights of Erasmus, Burckhardt, Kristeller, and others reveal that Humanism was not simply a return to antiquity but a profound redefinition of what it means to be human. English poets and dramatists turned the written word into a mirror of human potential — asserting that art, reason, and virtue together form the essence of civilization.

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