



Spiritual and Moral Significance of Literature: Forms and Genres of Literary Controversy at the End of the 16th Century in England

Arazdurdiyeva Annasoltan Narbayevna

Student of the Faculty of Foreign languages of the Nukus, State Pedagogical Institute named after Ajiniyaz

Abstract: In this article, the actuality of the theme is mentioned. The main aim of given work, its theoretical and practical significance are exposed there a theoretical study of basic concepts of the educational process the spirit, spirituality, religion, morality, the attempts to match the concept of "spirituality" and "morality" in the system of philosophical views.

Keywords: spirituality, morality, theoretical study.

In a tradition of literature remarkable for its exacting and brilliant achievements, the Elizabethan and early Stuart periods have been said to represent the most brilliant century of all. (The reign of Elizabeth I began in 1558 and ended with her death in 1603; she was succeeded by the Stuart king James VI of Scotland, who took the title James I of England as well. English literature of his reign as James I. from 1603 to 1625, is properly called Jacobean.) These years produced a gallery of authors of genius, some of whom have never been surpassed, and conferred on scores of lesser talents the enviable ability to write with fluency, imagination, and verve. From one point of view, this sudden renaissance looks radiant, confident, heroic and belated, but all the more dazzling for its belatedness. Yet, from another point of view, this was a time of unusually traumatic strain, in which English society underwent massive disruptions that transformed it on every front. and decisively affected the life of every individual. In the brief, intense moment in which England assimilated the European Renaissance, the circumstances that made the assimilation possible were already disintegrating and calling into question the newly won certainties, as well as the older truths that they were dislodging. This doubleness, of new possibilities and new doubts simultaneously apprehended. gives the literature its unrivaled intensity.

In this period the English humanistic literature was mainly of theoretical character, Thomas More (1478-1535), was the most outstanding writer of the first stage of English Renaissance. He was Lord Chancellor of England from 1529-1532), scholar and saint. He trained as a lawyer, entered parliament in 1504. He resigned in opposition to Henry VIII's religious policies and was arrested for refusing to swear the oath to the Act of Succession and thereby deny papal supremacy. He was convicted on the perjured evidence of Sir Richard Rich after a remarkable self-defense and was executed. He was canonized in 1935. Thomas More was a renowned scholar and a friend of Erasmus, his writings including 'Utopia' are a description of an ideal society. His main work "Utopia" was written in 1516 in Latin, the international language of those times. The book consists of two parts and is written in the form of dialog between Thomas More and a seaman Rafail Hitlodey, the traveler all over the world. The political system of Europe of those days was sharply criticized in the conversations of the authors and Hitlodey; the wars of conquest, cruel legislative power against poor, the problems of enclosures were discussed (The extensive enclosure («ороражиманне») by landlords of the peasants fields was used for sheep farming, the peasants were

turned out of their lands by landlords). On this concern Rafail Hitlodey, the seaman, considered that "Sheep devour (eat up) people". The antithesis to the political system of Europe is the ideal life on the island Utopia, in Greek it means "nowhere". The picture of life and the society on the island Utopia is imaginary, not real: the political system is democratic, the labour is the main duty, there is no money at all, but there is an abundance of products; all the citizens are equal in rights and compose successfully the mental and physical work. We still use the word "utopia" to determine something unreal, i.e. unreal society.[5;340]

The second period, the so called Elizabethan one covers the second half of the XVI century and the beginning of the XVII. It is the time of flourishing the English Renaissance literature, the time of creating of the new literary forms: Shakespeare's masterpieces are created in this period. The third period- the time after Shakespeare's death and up to 1640 (the forties of the 17th century), it was the time of declining the English Renaissance literature.

SOCIAL CONDITION IN THIS PERIOD IN ENGLAND

In this period England's population doubled; prices rocketed, rents followed, old social loyalties dissolved, and new industrial, agricultural, and commercial veins were first tapped. Real wages hit an all-time low in the 1620s, and social relations were plunged into a state of fluidity from which the merchant and the ambitious lesser gentleman profited at the expense of the aristocrat and the labourer, as satires and comedies current from the 1590s complain. Behind the Elizabethan vogue for pastoral poetry lies the fact of the prosperity of the enclosing sheep farmer, who sought to increase pasture at the expense of the peasantry. Tudor platitudes about order and degree could neither combat nor survive the challenge posed to rank by these arrivistes. The position of the crown, politically dominant yet financially insecure, had always been potentially unstable, and, when Charles 1 lost the confidence of his greater subjects in the 1640s, his authority crumbled. Meanwhile, the huge body of poor fell ever further behind the rich; the pamphlets of Thomas Harman (1566) and Robert Greene (1591-92), as well as Shakespeare's *King Lear* (1605-06), provide glimpses of a horrific world of vagabondage and crime, the Elizabethans' biggest, unsolvable social problem. Intellectual and religious revolution.

The Role of Religion During The Renaissance Period

At the beginning of the sixteenth century, Catholicism still reigned as the primary religion in England. It still dictated nearly every important decision in a person's life, and because most religious literature, most notably the Bible, was printed in Latin, the clergy members held a great deal of power because of their literacy to interpret these works. However, Martin Luther, a key figure in the massive shift in religious culture known as "The Reformation", began to question the ideas of the Roman Catholic Church. This idea quickly caught on, partly due to the ability to widely distribute material through the printing press, and spread like wildfire throughout Europe. Although the violent shift between Catholicism and Protestantism continued for several years.

Conclusion

During the given course paper writing we have investigated different matters, related to the spiritual and moral significance of literature. In conclusion, morality develops or fades with the change of society, but no matter what the change, it does not disappear and improves over time. At the same time, the role of religion in the social development of morality is invaluable. That is why religion is a social phenomenon and an educational process. So, morality and spirituality are inextricably linked, because a generation of pure spirituality consists of moral and educated children. If spirituality is strong in any developing state, it will be powerful and strong every way. It should be noted that these concepts are brightly covered through the concept of spiritual moral education in the works of England scholars. In the pedagogical theory and practice in the light of modernization of the education system in the England. It is particularly popular to search ways of solving the problem of spiritual and moral formation of a person and, as a result, persistence of their spiritual and moral position.

REFERENCES

1. The American Heritage English Dictionary. "MoralityPlay." The Free Online Dictionary Houghton Mifflin Company. 2009. Web. December 5, 2013.
2. Baker, Peter. "EnglishLiterature." Encyclopedia Britannica Encyclopedia Britannicalne.. April 26, 2012. Web. December 5, 2013.
3. Chaucer's Pilgrim. From the Ellesmere Manuscript. Wikimedia Commons.
4. "EnglishLiterature." Encyclopedia Britannica's Guideto Shakespeare. Encyclopedia Britannicalnc., 2013. Web. December 5, 2013. Web. December 5, 2013.
5. Fletcher, Humphrey. "Medieval Literature." EssentialHumanities. 2008. 7. "IntroductiontotheRenaissance." IntroductiontotheRenaissance. N.p., n.d. Web, 06 Dec. 2012
6. History Alive! The Medieval World." The Role of the Churchin Medieval Europe. N.p., n.d. Web. 25 Nov. 2013.
7. "History Throughandthrough." History Throughandthrough. N.p., n.d. Web.
8. Kreis, Steven. "Renaissance Humanism.
9. Lewis, C. S. (1954). English Literature in the Sixteenth Century: Excluding Drama. *Oxford: Clarendon Press.* O'Connor, Flannery (1984). *Mystery and Manners: Occasional Prose (12th print ed.). New York: Farrar, Straus [and] Giroux.*
10. Mathew, Gervase (1981). "Marriage and *Amour Courtois* in Late Fourteenth Century England". In Sayers, Dorothy (ed.). *Essays Presented to Charles Williams.* Grand Rapids, Michigan: Eerdmans. MedievalSocietyandCulture." MedievalLife& TheHundred Years War. N.p... 1994. Web. 1 Dec, 2012.
11. Purdie, Rhiannon. 2001. *Ipomadon.* Oxford University Press for the Early English Text Society.
12. St.Thomas University. "MedievalLiteraryGenres." MedievalLiterary Genres. 2003. Web. December 5, 2013.
13. Smith, Nicole. "Representationsof WomeninMedieval Literature." Article Myriad. N.p., 6 Dec. 2011. Web. 01 Dec. 2012. "The End of Europe's Middle Ages." The End of Europe's Middle Ages-Language & Literature. The UniversityofCalgary, 1998. Web. 01 Dec. 2012.