

# The Harmony Of The Ideas Of Michel Montaigne With The Socio-Political And Spiritual Reality In The Era Of Globalization

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**Annotation:** The article analyzes Michel Montaigne's ideas of moral criteria arising from the characteristics of his time, which measure the morals of any person in the society and guide him to a new way of thinking. Attention is paid to Montaigne's views on human nature, which correspond to the spirit of the new era and to the education of a unique personality in this era. It is known that moral rules are created by people to obey them, but it is noted that cases of going beyond or circumventing them lead people to the abyss.

**Key words:** Michel Montaigne, socio-political, mature moral person, society, new thinking, human essence, globalization.

## Introduction

Today, when we observe the opposite transformations of the rising issue of immorality in the global processes taking place in the world, the changes that lead to the falsification of history or the destruction of unity between the young and the old generation, it is important to understand them and objectively draw the correct conclusions by the majority of young people, to understand the true nature of socio-historical processes, remains relevant both in the whole world and in our country. Today, as we try to approach the process of nation-building in a new way, and we also want to pay attention to the importance of paying special attention to the study of the past of statehood, history, national spirituality. And the culture of enlightenment, then we always use scientific-theoretical and practical research, including the healthy education of young people to know the historical truth.

From the point of view of interest, we should not forget that the interest in studying the methodological foundations of socio-historical processes in world science is increasing.

## Materials and Methods

The article used research methods such as systematic approach, historicity, logic and succession, comparative analysis, hermeneutic analysis, scientific objectivity, comparison and generalization.

## Results and Discussion

In particular, in the development of national identity, it is necessary to determine the priority directions of knowledge of socio-historical processes, to develop new paradigmatic approaches to the understanding of historical reality by young people. We should take into account the importance of a number of innovative approaches, such as the study of national historicity.

With the beginning of the century of independent and sovereign development of our country, educating the young generation through the objective analysis of socio-historical processes and phenomenal historical knowledge accumulated by mankind in the past millennia of its history was put on the agenda as a priority. Today, it is clear to everyone that education of a mature and intellectually developed generation as a perfect person in our country can be done only by correctly explaining the direction of knowledge about global socio-historical processes. At the same time, we should enrich the minds and thinking of young people with the concepts of a bright future and a noble society, which our great ancestors wrote with good intentions and dreams in their works. This, in turn, is becoming a very urgent issue during the formation of the new historical thinking of the Third Renaissance period of our country.

As President Sh.M. Mirziyoev noted, "preserving, studying and passing down the historical heritage from generation to generation is one of the most important priorities of our state's policy"[1] Because the past is the source of such a rich historical experience that people are constantly studying, absorbing and being inspired

by it. Hence the notion that knowledge of history is based on great philosophy. Knowing and understanding the history is very important for a bright future for the people and also for a strong policy of the state.

It is from this point of view that we consider Montaigne's work "Experiments" and his bright philosophical and pedagogical thinking to be useful and important for the development of the young generation of our country as mature moral persons.

Michel Montaigne raised a lot of issues in the work "Experiments", among which the author's moral doctrine was formed, reflecting his skeptical attitude towards the surrounding reality, nature and man.

The religious skepticism characteristic of philosophy, accompanied by the recognition of religion by the thinker only as the truth of tradition and ceremony, led the author to refuse to build moral principles of man on the basis of religious instructions. For example, he rejected the concept of justification by faith, which was widespread during the Reformation, in which God is only interested in human faith and does not need morals and ethics, and emphasized the following: there is an infinite commonality between piety and conscience, only a small part of which is clearly manifested in human actions [2;133].

In fact, the spiritual nature of man, his laws, appeared as the main theme of the work "Experiments"; the other issues raised by the author are important only insofar as they contribute to the development of a rational practical ethics. Montaigne's philosophy, first of all, acts as a teaching that promotes moral rules, a rational, virtuous life.

Montaigne builds his doctrine of human morality on the basis of his own nature. According to him, the spiritual component with its widespread rituals in various variations among different ethnic groups cannot serve as a basis for forming the foundations of correct behavior. The author explains this by the fact that common images are unfounded and traditional, like beliefs in general. Enumerating the traditions of various peoples, which the philosopher cited as proof of the relativity of the widespread opinions on this matter, in his work "Experiments", he divides a large part of the content of the work. At the same time, this does not cause moral conditionality, but contributes to the acceptance of the relativity of the human concept of good and evil, since they are used in everyday life, as they depend on external conditions and people's standard of living [3;421]. Since virtue is the primary focus of any true philosophy, its teaching must form the basis of human behavior and worldview. However, the virtue that Montaigne speaks of is not related to the scholastic ideas about the ethics of behavior that were inculcated by the representatives of religion during the New Age, which are characterized by asceticism and religious fanaticism.

As Montaigne noted, true virtue "does not exist at all, as the scholastics say, on the top of a steep, uneven and difficult mountain .." [4;205]. The philosopher rejects abstract philosophy on moral issues that is not familiar with the problems of reality. He sarcastically says that students at the Sorbonne experience many diseases in their first year of study, not even reaching Aristotle's teaching on the necessity of abstinence. He sarcastically refers to moral philosophy as having a "very intelligent" approach to life's problems.

By way of illustration, the author points out that this commonality is not common in the everyday experience of the young man and in the theoretical treatises on love of Ficino, the Jew and the entire Platonic school. Montaigne says that platonic love is the love of teachers, who talk about the thoughts of a young man, what actions he should take, but at the same time do not take into account his lack of understanding and experience. In this regard, the author speaks about the need for careful analysis instead of abstract thinking in relation to the actual mental actions of a person [5;200].

### **Conclusion**

Today, we witness that Montaigne was an optimist and lover of life, a free thinker, a crafty skeptic who exposed the darkness of free imagination and superstition, opened the way to knowledge, enlightenment, atheism. We appreciate his full-blooded spontaneous materialism in the understanding of man, imbued with the harmony of soul and body, his fierce struggle for the liberation of the mind and emotions, defending the right to life. Even today, we are close to Montaigne's constant reliance on common sense in reasoning about existence and consciousness, the conscious, earthly structure of its judgments, which does not break ties with the principles of ordinary folk wisdom.

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