

The Essence Of Michelle Montin's Philosophical Views

Kurbonov Umidjon Egamberdiyevich

Doctor of Philosophy (PhD) in Philosophical Sciences, Associate Professor

Uzbek-Finnish Pedagogical Institute (Uzbekistan)

E-mail: umidjon.kurbonov.81@gmail.com

Abstract: The article examines the socio-philosophical views of Michel Montaigne, the greatest thinker of the European Renaissance, the great philosopher and humanist in the cultural development of 16th century France, his contribution to the development of the literary-philosophical and linguistic-cultural thought of his time.

Key words: Renaissance, humanist, Enlightenment movement Michel Montaigne, "Experiments", philosophy, ethics.

Introduction

Michel Montaigne, the greatest thinker of the European Renaissance, a famous public and political figure, had a great influence on the development of literary-philosophical and linguocultural thought of his time and is rightly considered the last humanist of the Renaissance and the first moralist of the new era. He was an encyclopaedist, an educated man who continued to develop the traditions of antiquity, taking into account a number of theoretical and cognitive problems, while emphasising that the cognitive process should serve both the achievement of reliable knowledge and the formation of human morality.

Particular attention should be paid to the development of cultural and philosophical ideas during the Renaissance, a special place in the development of scientific and philosophical thought is occupied by the 16th century as the second stage of the new era. During this period, the centre of science shifted to France as the Enlightenment movement spread widely in the late 16th and early 17th centuries. The French Enlightenment is characterised by the following:

1. Has an international character;
2. He was on the side against feudalism;
3. Anti-religious, anti-clerical;
4. A firm believer in the power of science;
5. Looking to the future with optimism;

Materials and Methods

The French Enlightenment was much more developed than the Enlightenment in other countries (America, Germany, Russia, etc.).

The great philosopher and humanist Michel Montaigne had his own place and views in the cultural development of 16th century France.

At first glance, Montaigne's philosophy seems somewhat strange, unusual, and different from the ordinary; the thinker's thoughts on laws, morality, and religion are all interspersed with descriptions of the events of everyday life. Montaigne takes the reader into the innermost recesses of his heart, confides to him his pains and habits; he does not conceal faults, even those that might seem reprehensible. All this is done with appealing seriousness and a sense of responsibility. He doesn't care what people look like, he wants to be honest, encouraging others to preserve themselves and not outdo others, and he is the first to follow this rule.

Results

Montaigne himself considers the work "Experiments" mainly a philosophical work. He opposes the "accepted" philosophy, in the sense of philosophy relegated to the level of empty words, irrelevant to life, alien to the real problems of human morality, describing it as follows: "It is strange that philosophy in our time, even for thinking people, is only an empty word, meaning nothing; such philosophy finds no use and has no value in anyone's eyes or in practice. [1; P.204].

In Book I, Chapter XIX of the Experiments, Montaigne ponders the idea that "man cannot judge whether he is happy until death" and in Chapter XX, "To think philosophically is to learn how to die" [2; P.704]. He is characterized by adherence to ancient worldview traditions: it is forbidden to assess the happiness of a person until death. Here the thinker turns to the stories of King Croesus, Agesilaus and others, referring to cases of brave and famous deaths. Montaigne takes a very philosophical approach to the question of death, when assessing the lives of others, he concludes that he always considers what his end is, and as such his greatest hope is that his life will end well enough, that is, quietly and unnoticed. From this point of view, Montaigne's thoughts on the subject of preparation for death harmonize with those of Plato and Cicero. As the author notes, the meaning and purpose of philosophy, in most cases, this science teaches people not to be afraid of approaching death. [3; P.76].

Montaigne, in the spirit of the ancient Stoics, generalizes the fact of waiting for death and connects it with freedom. If man is able to learn to die (not to fear death), then he has the ability to live freely.

Although the author does not say so explicitly in his work, it is clear that there is an inner text, that is, in the text - what is called philosophy in the universities is an alien mask, a phenomenon that causes fear. To Montaigne, a man of the new humanist culture, scholastic philosophy seems empty, meaningless, insubstantial. A philosophy that is universally accepted and not subjected to an independent examination of ideas cannot claim to be true. The thinker believes that the original origins of rational philosophy are in classical antiquity. According to Montaigne, ancient philosophy is true because of the distinction between "thought and freedom", as a consequence of which "several schools were formed both in philosophy and in the humanities, and each man followed his own judgement and chose among them what he needed". [4; P. 297].

Conclusion

In conclusion, Montaigne as a thinker was formed at the decline of the cultural movement called Renaissance humanism that was widespread in Europe. Montaigne was one of the first to get rid of medieval superstitions and their rotten clothes. The thinker has a sense of enjoyment of life, a heightened sensitivity to the pleasures and enjoyment that life is full of, and the wisdom of the ancient world brought him a ratio of proportions, a need for harmony, and an outlook of perception of the world.

Montaigne suggests that man cannot hide from his "I" because he always acts within the framework of his accompanying vices and faults. From this point of view, the process of solitude, which represents the empty spatiality of the "I", cannot save the soul from evil, from the "characteristics of the crowd" ingrained in it, cannot save it from external inferiority, and deprives man of the pleasure of his immediate life activity. [5; P.176].

In conclusion, it can be said that Montaigne conducted research throughout his life on such issues as law, education, friendship, kindness to parents, freedom of conscience, and self-control. The importance of the thinker's legacy is that it is highly valued not only in France, but also as a unique intellectual property throughout the world.

References:

1. Michel Montaigne. Experiments. T.I-III. – M., 1958-1960. P.204.
2. Michel Montaigne. Experiments. – Book. 1, 2. – M.: Science, 1979. P.702.
3. Michel Montaigne. Experiments. – Book. 1, 2. – M.: Science, 1979. P.76.
4. Michel Montaigne. Experiments. T.I-III. – M., 1958-1960. P.297.
5. Maliyeva T.I. «Experiments» of M. Montaigne on the art of living well / T.I. Maliyeva, Z.H. Totrova // Contemporary research on social problems.– 2016. – № 3–3(27). – P. 176.
6. Umidjon K. " EGO" OF MONTAIGNE THROUGH PERSONALLY CONSTITUTED INTERNAL EXPERIENCE //Galaxy International Interdisciplinary Research Journal. – 2021. – T. 9. – №. 9. – C. 105-110.
7. Kurbanov U. MICHEL DE MONTAIGNE ON THE EXPERIENCE OF SELF-KNOWLEDGE //Conferencious Online. – 2021. – C. 39-41.
8. Alikulov X., Haqqulov N. Q. Spiritual maturity and philosophical thinking dependence of development //ISJ Theoretical & Applied Science. – 2020. – T. 4. – №. 84. – C. 164-167.

9. Хаққулов Н. Қ. Perfect generation-personality of private education and humanity facilities //Мировая наука. – 2019. – №. 2 (23). – С. 62-63.
10. Ризаев И. И., Хаккулов Н. К. ВЛИЯНИЕ ЦИФРОВОЙ КУЛЬТУРЫ НА НЕПРИКОСНОВЕННОСТЬ ЖИЗНИ ЧЕЛОВЕКА В ОБЩЕСТВЕ //Оргкомитет. – 2023. – С. 342.
11. Abduraxmonovich A. A. Thinkers of the Muslim East on Commercial Ethics //Czech Journal of Multidisciplinary Innovations. – 2022. – Т. 12. – С. 56-60.
12. Umidzhon K. European renaissance and Michelle Montaigne: the way of man's understanding himself //Вісник Маріупольського державного університету. Сер.: Філософія, культурологія, соціологія. – 2019. – №. 18. – С. 50-57.
13. Курбонов У. ПУТЬ ПОСТИЖЕНИЯ ЧЕЛОВЕКОМ САМОГО СЕБЯ КАК КЛЮЧЕВОЙ ПАФОС «ОПЫТОВ» М. МОНТЕНЯ //ІЛМІҮ АХВОРОТНОМА. – С. 62.
14. Bekbutaevna B. M. IMPROVEMENT OF INNOVATIVE MECHANISMS OF THE ORGANIZATION OF SOCIAL EDUCATION IN FAMILIES //Spectrum Journal of Innovation, Reforms and Development. – 2022. – Т. 7. – С. 36-39.
15. Amridinova D. T. THE IDEA OF A PERFECT PERSON IN OUR SPIRITUAL HERITAGE (ON THE EXAMPLE OF THE DOCTRINE OF ACCELERATION) //Scientific and Technical Journal of Namangan Institute of Engineering and Technology. – 2020. – Т. 2. – №. 7. – С. 171-176.
16. UTKIROVNA J. N. Pedagogical Innovation and Integration in the Educational Process of Primary Education //JournalNX. – Т. 6. – №. 09. – С. 250-253.
17. JAMALOVA N. Pedagogical Conditions for the Development of Individual-Personal Characteristics of Students of a Higher Educational Institution //PINDUS Journal of Culture, Literature, and ELT (PJCLE). – 2022.
18. Utkirovna J. N. POSSIBILITIES OF USE OF FOLK PEDAGOGY IN THE FORMATION OF INDIVIDUAL AND PERSONAL CHARACTERISTICS OF STUDENTS //Spectrum Journal of Innovation, Reforms and Development. – 2022. – Т. 10. – С. 66-69.
19. Yuldasheva S. The Main Directions of the Organization of Production Processes at Industrial Enterprises in the Digital Economy //Central Asian Journal of Theoretical and Applied Science. – 2021. – Т. 2. – №. 4. – С. 189-194.
20. Karimova N. M. et al. Pedagogical Conditions for Students to use Critical Thinking in the Development of Interethnic Communication //Journal of Survey in Fisheries Sciences. – 2023. – Т. 10. – №. 2S. – С. 4211-4219.