

PHILOSOPHICAL DISCOURSE OF F. BACON AS THE REFLECTION OF PHILOSOPHICAL TRADITIONS OF RENAISSANCE EPOCH

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ABSTRACT

The article concerns analysis of philosophical maxims in the discourse of F. Bacon – one of the most outstanding scientists of Renaissance epoch, the founder of English empiricism. The research was conducted on the results of linguistic analysis of the greatest philosophical works of F. Bacon – the treatises “*The Essays and Counsels Civil and Moral*”, “*The Great Instauration*”, “*The New Organon*”.

It has been revealed that F. Bacon focused his attention on two basic components of human nature: *intellectual* and *sensual*. The philosopher demonstrated his keen interest in speculations and description of such intellectual phenomena as *intellect*, *mind*, *sense*, *understanding*, *induction*, paramount importance was attributed to determination of nature of *mind* and its significance for man. The philosophy of F. Bacon emphasizes the effectiveness of rational approach to life, based on the laws of natural philosophy and deductive method. According to F. Bacon, it is the correct work of mind and effective application of knowledge that are prone to be real instruments of investigations that will lead to great scientific discoveries. The core idea of F. Bacon’s philosophy is well represented by his saying: “*Scientia est potentia*”.

The *sensual* maxims of the philosophy of F. Bacon are represented by such emphatic phenomena as *love*, *joy*, *happiness*, *hate*, *fear*, *anger* and others. The specific combination of intellectual and emotional component of nature of man composes special moral-and-ethical base that contributes to development of effective scientific, social, industrial, artistic, spiritual spheres of life and provide prosperity and happiness of whole society.

Keywords: *philosophical discourse, intellect, emotion, F. Bacon.*

INTRODUCTION

Philosophy is a special science, in its postulates man searches answers to eternal questions, such as what is good and evil, truth and lie, right and wrong. One of the most popular issues influencing peoples’ life for many centuries is *nature of man*. The issue about the essence and mission of man was already raised in the Gospel from John “*Quo vadis?*” – Where are you going? [1]. People have always tried to determine the thing that regulates the way of their thinking, influences their ability to feel, to act, all that predetermines the direction and pace of man’s evolution in future.

For many centuries philosophers have been concerned with the wide range of questions. One of the most significant periods in the development of philosophical thought is the epoch of Renaissance. It is this period that is considered to be the beginning of man's revival in its broadest sense: at that time startling discoveries in the sphere of natural science (Mathematics, Mechanics, Astronomy, Geography, Medicine and some other sciences) were made. The great inventions provoked development of trade, seafaring, building, military science, etc. Also, the outlook of man has been greatly changed, that was concerned with overcoming religious-and-mystical abstractions and dogmatism of the Middle Ages. The philosophers' attention of Renaissance period was aimed at looking for new level in theory of cognition and procession of methods of true knowledge for all sciences.

BACKGROUND

One of the most outstanding philosophers of Renaissance period in England was F. Bacon (1561 - 1626) – the founder of English empiricism and materialism, politician, historian, author of many scientific works. The philosophical texts of F. Bacon have been the object of careful investigation of many scientists [2], [3], [4]. This article presents the *linguistic* analysis of his literature heritage that hasn't been conducted before. The research is aimed at revealing basic maxims of philosophical discourse of F. Bacon, determination of their cognitive structure, analyzing their special features and defining their role in the formation of philosophical views of F. Bacon as representative of the English empiricism. The fundamental works of F. Bacon – scientific treatises *The Essays and Counsels Civil and Moral* (1597-1612), *“The Great Instauration”* (1620), *“The New Organon”* (1620) were analyzed.

The analysis was conducted within philosophical discourse - philosophical texts containing speculations about such issues as “man”, “substance”, “spirit”, “freedom”, “intellect”, etc. [5]. Philosophical discourse is characterized by special system of language means, as they reflect the features of philosopher's inner world, present deep correlation between language of philosophy and inward habit of philosopher, meditating on this or that subject matter.

METHODS OF RESEARCH

The research was conducted within semantic-and-cognitive approach to the texts and is based on linguistic analysis of philosophical works of F. Bacon. Method of conceptual-and-discursive analysis, method of contextual analysis and interpretational-and-contextual method, method of vocabulary definition analysis, quantitative method, etc. were used.

The analysis consists of revealing verbal representatives of phenomena that were profoundly described by B. Bacon. It was found out that F. Bacon paid special attention to the description of the phenomena connected with different spheres of human's life, that is reflected in their description in his scientific works. F. Bacon carefully analyzed the phenomena of **social** (*parents, children, marriage, single life, great place, nobility, seditions, adversity, friendship, etc.*), **moral-and-ethical** (*truth, revenge, envy, cunning, vain, glory*), **spiritual**

(*goodness, nature of man*); **existential** (*fortune, trouble*), **sensual** (*love, hate, happiness, glory, fear, etc.*); **intellectual** (*superstition, wisdom, suspicion, ambition, vicissitude of things, fame, studies, praise*) and many others spheres.

According to the results of quantitative analysis of the philosophical works of F. Bacon it was found out that philosopher was deeply concerned with two constituents of man`s nature: **intellectual** and **sensual**. What is more, the author focused mostly on the *intellectual, rational* components. It is interesting to note that the sphere of intellect in the discourse of F. Bacon is most profoundly represented, that is verbalized by scrupulous speculations of F. Bacon about the *mind proper*, the process of perception and procession of information (*understanding*), a certain system of cognitive operation and strategies (*intellect*), a way of reality description (*thought*). The paradigm of intellectual forms evidences the great significance of rational approach to the science, declared by F. Bacon. The results of semantic analysis of the texts has shown that F. Bacon devoted special attention to the features of mind, that is represented by quantitative domination of the use of lexeme *mind* (used in 32% all analyzed examples) over the other lexemes, verbalizing rational phenomena.

For F. Bacon, *mind* is complex multiple-valued maxim. According to the analysis of the contexts, mind for F. Bacon is characterized by *twenty conceptual features* that proves the great relevance of this phenomenon for his philosophical picture of the world.

Mind for F. Bacon incorporates both *conventional* features (mind – the attribute of man: *the minds of men, human mind* [6] and *specific* ones. The peculiarity of Bacon`s perception of mind is in describing its nature according to three different aspects:

- 1) *consideration of its physical features;*
- 2) *description of its benefits;*
- 3) *determination of its place in the system of other natural things.*

It is worth mentioning that F. Bacon represents mind as an object of experiment: the author describes its *quantitative* characteristics: measures its **depth, area, volume**: *the depths of the mind* [6]; **its inner structure**: *these regions in my mind* [6], *notions of the mind* [6], **draws the conclusion about its quantitative parameters**: evaluates its contents: *But since the minds of men are strangely possessed and beset* [6], **describes its perceptive abilities**: *the primary notions of things which the mind readily and passively imbibes, stores up, and accumulates (and it is from them that all the rest flow) are false, confused, and overhastily abstracted from the facts ...* [6], characterizes its density, as well as its dependence, lack of liberty.

It is characteristic of F. Bacon`s discourse to criticize mind: he proclaims its *weakness*: *the weakness of the human mind* [6]; *dependence*: *if the mind be left to go its own way* [6]; and also urges people to perfect and develop mind: *But since the minds of men are strangely possessed and beset so that there is no true and even surface left to reflect the genuine rays of things, it is necessary to seek a remedy for this* [6].

This approach to mind`s description reveals one of the most important postulates of philosophy of F. Bacon: the need for rational approach to science,

critical view on the world, leading to the search for truth. Indeed, describing mind's imperfections, F. Bacon constantly declares that mind has big potential powers, inviting prospects of its application, presenting mind as a basis of man's wellbeing: *some evidence likewise of his **ambition mind** and inclination toward the benefit of the human race* [6]. F. Bacon also mentions clarity and simplicity of mind – the qualities that can be obtained if the mind is cleaned of all imperfections: *... nakedness of the **mind** is still, as nakedness of the body once was, the companion of innocence and simplicity* [6]. Also, the author associates mind with blessing, divine gift: *... this **mind** may be steadfast in us, and [...] thou wilt vouchsafe to endow the human family with new mercies* [6].

It is of interest to note that F. Bacon specifies the ways mind can be applied, its mission: *the **mind** shall arrive at a knowledge of causes in which it can rest* [6]; *... no man hitherto who has applied his **mind** to the like, he resolved to publish at once so much as he has been able to complete* [6]. The given above examples prove *empiricism* of F. Bacon, his idea that experiment is the best way to get information about things, even if the object of investigation is man himself or such abstract and intangible phenomena as *mind*.

It is interesting to note that on describing mind F. Bacon applies scientific-and-experimental approach. Mind in his works is *thoroughly analyzed*, its stages are clearly determined. Firstly, the problematic point of research is presented (weakness of mind are pointed out). Secondly, the algorithm for its improvement is offered. Thirdly, the ways of its applications are revealed. Fourthly, the hypothesis of the results of proper use of mind is proposed. The use of this approach proves great importance of benefits and correct application of mind for F. Bacon, highlighting pragmatic character and systemic nature of all his philosophy.

Besides describing the features of *mind* F. Bacon drew his attention to the nature of *intellect*. In analysis of the intellect F. Bacon also uses pragmatic approach, firstly emphasizing the opportunities of its use as a tool to strengthen intellectual abilities of people. To drive readers' attention to perfect intellect, the author declares its weaknesses and strictly criticizes it, highlighting its fallibilities: *[the **intellect**] is far more prone to error than the sense is* [6]; aggression, unfriendliness: *skirmishing, slight attacks [of **intellect**]* [6]; chaotic character and inconsistency: *desultory movements [of **intellect**]* [6].

One of the most impressive images created by F. Bacon in the process of describing intellect is its comparison with the clear sheet of paper: *if the human **intellect** were even and like a fair sheet of paper with no writing on it* [6]. At the same time the author narrates about highly outstanding nature of the intellect: *men of capacity and **intellect*** [6], *as well as about its high perceptive abilities: the impressions taken by the **intellect*** [6].

This critics, revealing *weakness* and at the same time *strength* and *potential* of intellect logically leads to the necessity to its cardinal improvements. By this style of narration the author has succeeded in persuading the reader in the necessity to develop intellectual abilities. Thus, F. Bacon calls on people to improve and enrich intellect: *raise, exalt, equip, made capable of overcoming the difficulties and obscurities of nature* [6]. Demonstrating potential ability of the

intellect to progressive development, presenting it as a means of man's domination over nature. F. Bacon compares intellect with ladder: *The Ladder of the Intellect* [6].

Thus, describing rational phenomena F. Bacon follows the special algorithm of narration by means of which he describes the weaknesses and imperfections of rational phenomena and highlights the necessity of their improvements and the ways of their rational use [7].

Apart from intellectual phenomena F. Bacon drew his attention to the maxims of *sensual* nature, the ones correlating with spiritual and psychological spheres of life. It is of interest to note that sensual component of man's nature is described less profoundly than rational one. That proves prevalence of *ratio* over *sensuo* maxims in his philosophy, but also demonstrates the importance and relevance of *emotional* phenomena.

In the philosophical discourse of F. Bacon a wide range of emotional states and senses is described: positive (*love, happiness, joy, hope, etc.*) and negative ones (*despise, fear, hate, anger, etc.*). Such feelings as *love* and *despise* are the most thoroughly and carefully described.

Love in the discourse of F. Bacon is the feeling of great significance and large scale. Its structure includes **nine types of love**, each of them is subdivided into subtypes: *anthropological, moral, qualitative, social, psychosomatic* (from the Greek *ψυχή* — *soul* and *σῶμα* — *body*), *expressive, existential, love-hyperfeeling, contradictory love*. The specific feature of love in the discourse of F. Bacon is in its *impersonal* character: love is referred to mankind in general or to love as an abstract phenomenon.

The **anthropological** type of love in the works of F. Bacon is the most profoundly analyzed, meaning humanitarian rather than romantic feeling. Love represents care about the nearest person and is compared to self-denial and self-sacrifice. F. Bacon considers the love of parents and children: *The difference in affection, of parents towards their several children, is many times unequal; and sometimes unworthy; especially in the mothers* [8]. The described type of love is a natural feeling of parents compared with their need to take care about their children no matter what the morale of their children is. This type of love correlates with such emphatic phenomena as *forgiveness, understanding, care*.

Apart from description of love as a feeling of high ethical range F. Bacon mentioned *egocentric* love – the feeling of clever and wise person to himself: *... but being men so wise, of such strength and severity of mind, and so extreme lovers of themselves, as all these were ...* [8]. In this example egocentric love correlates with intellectual abilities of man – his wisdom and intellect.

Also, F. Bacon represents love as a feeling of a social character, relevant for the whole society. Such type of love depends on social class and moral-and-ethical qualities of people: *Nuptial love maketh mankind; friendly love perfecteth it; but wanton love corrupteth, and embaseth it* [8]; *There is in man's nature, a secret inclination and motion, towards love of others* [8].

Love in the philosophical discourse of F. Bacon varies in its intensity. It can be weak: *Neither doth this weakness appear to others only, and not to the party loved; but to the loved most of all, except the love be reciproque* [8], as well as

aggressive and wild: *They do best, who if they cannot but admit **love**, yet make it keep quarters; and sever it wholly from their serious affairs, and actions, of life; for if it check once with business, it troubleth men's fortunes, and maketh men, that they can no ways be true to their own ends* [8].

Also, F. Bacon reveals love as a feeling that has nothing in common with wisdom: *That it is impossible to **love** and to be wise* [8]. In the given example F. Bacon characterizes love as a supreme feeling of highly expressive nature, that can cause destruction and harm to man`s nature.

Such subtypes of love as love for lies, love for truth and for solitude, for God, for profession are also of interest: *and such as **love** business rather upon conscience, than upon bravery* [8].

Thus, love in the philosophical discourse of F. Bacon is multifaceted and contradictory: it is sublime and vicious (low); sensation justified by reason and rationally unjustified; it is highly moral and selfish; strong and weak; logical and irrational. F. Bacon seeks to uncover all the facets of this emotion, and his mention of the negative signs of love can be seen as the philosopher's desire to protect a person against possible unpleasant consequences of this feeling. It is important to note that the author considers *love* through society, and also with respect to rationalistic categories (wisdom, reason), that emphasizes the pragmatic evaluation of this feeling by the author.

As for the description of negatively marked experiences in the philosophical discourse of F. Bacon, the author pays most attention to the description of *contempt*. Lexical representatives of this phenomenon in the texts of F. Bacon are lexemes *despise, scorn, contempt*.

In the process of analysis it was revealed that F. Bacon's *contempt* was due to cause-and-effect relations. The author focuses attention on the pragmatic nature of *contempt*: he considers it *as a means of achieving certain goals: for concealing ignorance, as reward for love, as a means of redressing offense, as a logical consequence of anger, and also as a consequence of contempt itself* [8]. Thus, even taking into account *a priori* negative connotation of *contempt*, the author seeks to describe it in the framework of a pragmatic (practical) and axiological approach, demonstrating its usefulness to a person, or to identify the threats associated with it.

In analyzing *contempt*, F. Bacon carefully examined its ontology, defining the object to which *contempt* is directed. Thus, the following types of *contempt* were revealed:

1) *contempt* to biased information (predictions, prophecies: *My judgment is, that they [dreams, and predictions of astrology] ought all to be **despised*** [8]);

2) *contempt* to the existing state of science (to learning: *Crafty men studies, simple men admire them ...* [8]);

3) *contempt* to social organization (*scorn towards civil business* [8]);

4) *contempt* to sacred subjects, religion (*depraved politics, who are apt to **contemn** holy things; it doth avert them from the church, and maketh them, to sit down in the chair of the **scorners*** [8]);

5) *contempt* is a way to avoid contempt (*Whosoever hath anything fixed in his person, that doth induce **contempt** hath also a perpetual spur in himself, to rescue and deliver himself from **scorn*** [8]);

6) *contempt* to old age (though thereby they offer age to scorn [8]);

7) *contempt* to vanity (*the **scorn** of wise men* [8]).

It is interesting to note that the analysis of *contempt* in the philosophical discourse of F. Bacon helps to determine those areas of a person's life that should not be contemptuous, and therefore should be approved, welcomed by society, namely: **the rules of secular behaviour**: To attain them [good forms] it almost sufficeth not to despise them [8]; **wealth**: *Believe not much, them that seem to **despise** riches for they **despise** them, that despair of them; and none worse, when they come to them* [8]; **health**: (**Despise no new accident in your body** [8], **innovations**: *are but a **scorn** to the new* [8].

Thus, **contempt** for F. Bacon is a kind of indicator through which the author identifies the areas of human life that need to be improved:

- **the scientific sphere** is characterized by F. Bacon as bias information, features the general unsatisfactory state of science;
- **the religious sphere** is associated with excessive veneration of politicians and religious beliefs (they must be replaced by new approaches to religion);
- **the social sphere and moral-and-spiritual sphere** - it is necessary to avoid contempt, vanity there and foster respect (no contempt) the old age.

So, through contempt F. Bacon expresses his position as a reformer who sees the need for changes in the scientific and social spheres of society. In addition, the author calls on people to change their own attitude to global things and improve their spiritual life.

In this approach to describing contempt the personality of F. Bacon is manifested not only as the founder of English empiricism, but also as a follower of the *inductive* method in natural science: F. Bacon seeks to see in the small the truth of the nature of things from which it is possible to comprehend the global laws of the Universe. Thus, in describing *contempt*, F. Bacon examines it on the example of one person, and then on the scale of the whole society, which, as a mirror, reflects the aspirations of every one.

CONCLUSION

The conducted analysis has shown that F. Bacon's philosophy is represented by two major components: *rational* and *emotional*. The leading role is assigned to the nature of intellectual essences: *mind, intellect, understanding*.

It is interesting that such an approach – from small forms to large ones – is logical for the entire work of F. Bacon. The author stands his ground to inductive approach and all philosopher's creativity, perhaps, implicitly but proves its effectiveness.

Even when considering the phenomena of the sensuous nature, F. Bacon remains faithful to his philosophical convictions: his philosophical attention is focused solely on determining the degree of utility of phenomena on the scale of

society. The socialization of the philosophical views of F. Bacon can be traced not only in speculating on mind, but also in describing the spiritual side of human nature.

In consideration about the realm of the mind and the realm of the senses, F. Bacon applies an invariably pragmatic, thorough and consistent scientific approach. Mind in the author's presentation is multifaceted, ambiguous and complex. F. Bacon describes mind from the point of view of the natural scientist, and also from the point of view of a pragmatist who aspires to reveal the maximum benefit for man from all phenomena. This direction was especially relevant for the philosophy of the Renaissance, which is characterized by the desire to reverse nature, the laws of Physics and Mechanics for the benefit of society. The rationalistic phenomena of F. Bacon are represented in the system of other phenomena, that is demonstrated by a special method of the philosopher - an inductive method, an updated method of investigating nature, based on the derivation of new knowledge by analyzing the ordered data of tables. Descriptions of mind in the philosophical discourse of F. Bacon demonstrate an empirical approach to science: its effectiveness, usefulness, applicability for a person as a part of the whole society is analyzed. The paramount significance and exceptional importance of cognition is reflected in one of F. Bacon's famous statements: *Scientia est potentia* («Knowledge is strength»).

With regard to the emotional nature of man F. Bacon focuses on the consideration of some of the basic and intense (all-encompassing) feelings: *love* and *contempt*. The analysis of these senses is based on their representation with respect to their importance on a social scale, benefits to humans, intensity, and the range of undesirable consequences of these feelings. This shows the humanistic mission of F. Bacon, expressed in the desire to warn people against possible mistakes.

As a result of a detailed lexical and semantic analysis of F. Bacon's works, it becomes clear that the author was an unusually and subtly thinking person, well versed in the characteristics of human nature. As the analysis has shown, the author saw as one of his supertasks the duty to inform a person about the specifics of the phenomena of the spiritual sphere, to warn about the possible difficulties associated with them. In this case, the distinctive mission of F. Bacon is revealed as a teacher, sage and didactician, who stands guard over the well-being of man and society as a whole.

We would like to note that the nature of feelings receives a very special interpretation under the prism of the philosophical views of the scientist. Describing the essence of feelings in a detailed way, a psychological portrait of a person, a special spiritual and moral image is revealed. This image gives an idea of the moral-and-ethical maxims of the author, his aspirations and preferences, the system of values. We observe F. Bacon's ideas on the direction of development of the spiritual world of man in the future. In his opinion, that should constitute the spiritual and moral basis of a man of a new era: independent, self-reliant and ready for new accomplishments.

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