

Ideas of "Will to Science" in the Philosophy of Francis Bacon and René Descartes

Bekchanov Zufarbek Madrimovich

Researcher

Urganch State University, Uzbekistan

Abstract: *This article discusses the concept of "will to science" in the philosophical views of Francis Bacon and René Descartes. Furthermore, the role of rational thoughts and teachings, thoughts on science, human cognitive abilities, empirical experience, epistemological research, the essence and necessity of scientific knowledge in their works are explained. The idea that science is a type of human activity, a manifestation of his will are clarified.*

Keywords: Will to science, human intelligence, cognitive power, capabilities, mind

I. INTRODUCTION

One of the distinctive features of the Renaissance was its glorification of the human will, its ability to know and change the world, and its contribution to social progress with views free from theological dogmatism. If in the Middle Ages the will of God served as a means of explaining the issues of social existence, then the New Age moved to glorify the will of man. This undoubtedly created ideological and sometimes irreconcilable struggles between the human will and the divine will. Some cities, for example, Oxford and Cambridge (England) were formed as centers promoting secular views, in which secular knowledge, the foundations of state and society management, support of new tools aimed at increasing the efficiency of human labor, introduction of scientific and technical innovations, training of specially educated personnel etc. were launched. With the emergence of factories, new methods of organizing labor relations appeared, the living standards and aspirations of the population, on the one hand, preserved the traditions of the Middle Ages, and on the other hand, the educational system, management methods, which helped to form the bourgeoisie as a class, earning additional income, hiring opportunities to gain wealth through the use of labor, labor settlements and professions, and the expansion of foreign relations were born. Europe entered a new era, the first liberal democratic ideas appeared in the political system of Italy, Spain, Denmark, Sweden, Germany and France, in which the church was freed from the state and management, and a step was taken towards the formation of bourgeois orders based on secular views. There will be great individuals who propose to manage society and the state in new ways, first of all according to human intelligence, ability and diligence, and who are ready to add something to the new era with their activity and intellect, who realize that it is no longer possible to live in the old way, so they are close to the palace and share their talents with the general public. They appear on the stage of history as young, enthusiastic, strong-willed and purposeful forces who intend to spend on interests. A person who reads the letter of young Bacon to his uncle from his youth will, witnesses that the philosopher's heart overflows with the desire to serve the palace, through him, his country, the era [1; 8]. But the bourgeoisie, which has turned wealth acquisition into a way of life, could not but seek its own interests in its liberal democratic ideas and in the positions it holds. This situation, in turn, led to the impoverishment of the life of the majority of the population, the workers, and aroused discontent among them. Feudal absolutism relies on the support of the church, orthodox forces in it to maintain its position and resists renewal with all its might. The struggle for power was later decided in favor of the bourgeois class, but the socio-political consciousness, activism and attitude of the workers to the state also changed. They make the struggle for their rights and freedoms, faith and well-being a public reality.

Although the bourgeoisie was at the head of the revolutions that occurred in Europe in the 16th and 17th centuries, the mechanists also drew conclusions about their rights from these revolutions. The most important thing was that social development could no longer remain under the command of religious orthodox views and procedures, the changes in people's minds and views had to create completely new factors and tools that support the new relations, management system, and internal capabilities of a person, necessary for the progress of society. The Renaissance dared to find an

answer to these objective demands and freed the human will from theological approaches, giving it the opportunity to develop freely. These changes were expressed in the life, work and research of English philosopher, statesman, supporter of sociohumanist ideas, Francis Bacon and French philosopher René Descartes, founders of New Age philosophy.

F. Bacon (1561 - 1626) was first known as a lawyer, and due to his zealous pursuit of the court, he was promoted to the rank of attorney general of England at the age of 52, and later lord chancellor of King James 1. After being removed from the palace by the English Parliament on charges of conspiracy and bribery, he focused on writing scientific and philosophical works.

Experts say that the thinkers of the New Age, including F. Bacon, could not rely on traditional views, especially the authority and scholasticism of Aristotle, the legacy of Pythagoras, Empedocles, Parmenides, Heraclitus, W. Occam, and R. Bacon in creating their teachings. The natural philosophy of D. Fracastoro, B. Telesio and D. Bruno was important for F. Bacon, he relied on the rational thoughts and teachings of the supporters of these scientific research [2; 16]. Fanologist P. Tannery writes that "the great people of the new era were also interested in the heresy of the Middle Ages to one degree or another, even they were more crude and simple in their views than in the Middle Ages. It made it difficult for science reformers who sought to get rid of the tyranny of traditional views to find new principles" [3; 45].

In order to correctly understand and reveal F. Bacon's concept of will, it is necessary to study his thoughts on science, human cognitive abilities, empirical experience, epistemological research, the essence and necessity of scientific knowledge. He inculcated in his philosophical works, especially his views on scientific knowledge, that science is a type of human activity, a manifestation of his will.

F. Bacon considers the will to be the subject of ethics. But "the will is guided by a well-organized mind, the presence of the imagination corrupts it. The will is set in motion by affects, and the organs of the body and formed movements serve it" [1; 385]. So, according to the philosopher, the mind guides the will and directs it in the right direction. We find this idea in earlier philosophers. Seneca, Epictetus, and Marcus Aurelius often reiterated that the will is controlled by the mind, or that the mind directs the will. But the will is moved by affects, inner sensitive experiences, and the body serves it. Psychophysiological studies were necessary to prove this. It's a pity, science was not ready for such research at this time. That's why this idea of F. Bacon remained in the form of a hypothesis. F. Bacon does not specifically research the phenomenon of will, in any case, it is not mentioned in his works known to us. His above thoughts are stated in passing, it is not even necessary to study and analyze them. They do not follow an approach different from that of the ancient thinkers or the Stoics.

However, F. Bacon believes in human intelligence, cognitive power and capabilities, and expresses sufficient, detailed opinions about them. If we proceed from the deterministic role of empiricism, we admit that the will is a sufficient spiritual and moral force. In addition, F. Bacon's thoughts about their functions, dividing ethics into two, i.e., the theory of the ideal (exemplar), and the second, management and education (cultura), also apply to the will. Ideal theory examines such realities as virtue, happiness, and good fortune, and asserts that man is given opportunities to achieve them. Yes, previously it was customary to interpret happiness theologically, through various idols, Christianity did not leave room for these explanations, it convinced a person to live happily. The philosopher compares the happiness of a person to the dreams of a young man who is full of energy, strong-willed and has strength in his wrist, this young man gives meaning, glory and perseverance to his actions with his innocence, courage and selfless pursuit. When he learns the nature of ideal goodness, he admires this young man. Here, F. Bacon mentions the philosophy of Stoicism, Seneca. The ideal he put forward "has not lost its authenticity and healthy essence" [1; 387].

F. Bacon emphasizes that the human mind and perception have gone astray so far, and now it is necessary to form a correct view of its role in knowing the world. Therefore, he thinks about opening a wide path to the human spirit, allowing him to show his intellectual power, to rely on empiricism. He considers "opening a new way to human intelligence" as a guarantee of increase and improvement of scientific knowledge. People do not know what their intelligence is capable of, they live by the existing methods, but if they look carefully, they see the sameness in all books, endless repetition of one another. The knowledge we receive from the Greeks is like the mumbling of a young child, which does not create anything. He is prolific in speech, but inefficient in work, so the state of science is like the parable of Scylla, a creature with a girlish head and face, belly and bottom barking" [1; 60-61]. A philosopher knows that science must be an inventor. If science is not like that, it will be busy glorifying its previous achievements. Some

philosophers tried to open the way to new ideas by criticizing previous theories and views, but they did not achieve anything in practice. "We don't meet anyone who dwells on things and experiences." And the glorified dialectic method "does not go to the secrets of nature." In this place, it is noticeable that F. Bacon is referring to Aristotelianism. He said that the task of science and scientific research is "to bring benefits to life and practice, to direct them to the goal in union." It is "the foundation of human dignity and benefit." The philosopher believes that in order to achieve these things, it is necessary for people to participate and show their will. In this way, the philosopher encourages people to experience themselves, to study nature, to gain knowledge through their own will. Because "man is the servant and interpreter of nature, according to how much he realizes and understands." Through these interpretations, they show their will to science [1; 79]. "Let people boldly and resolutely strive for infinity, acquire such knowledge that they serve not for pride, but for virtue, and not for boasting; do not lightly confuse theology and philosophy and their foundations" [1; 89]. It can be seen that in order to realize nature, "infinity", people need to act boldly and determinedly, because infinity and nature are a source of benefit and development.

REFERENCES

- [1]. Bacon F. Works in two volumes. Second, corrected and supplemented. Volume 1. Moscow: Misl, 1977. pp. 8.
- [2]. Subbotin A.L. Francis Bacon and the principles of his philosophy // Bacon F. Works in two volumes. Second, revised and enlarged edition. Volume 1. Moscow: Misl, 1977. pp. 16
- [3]. Tannery P. Historical essay on the development of natural science in Europe. Moscow: Leningrad, Nauka, 1934, p.45.