

UDC 802.0+13.3

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**CONCEPT INTELLECT IN THE F. BACON PHILOSOPHICAL WORLD
PICTURE (BASED ON THE MATERIAL OF THE BACON WORKS
«THE GREAT INSTAURATION», «THE NEW ORGANON»)**

The article presents the analysis of the phenomenon *intellect*, as one of the dominant constructs of the group of intellectually-oriented essences in the F. Bacon philosophical world picture. The peculiarities of its structure are studied. The specific character of its cognitive contents and verbal explication is revealed. The feature paradigm of its structure, peculiarities of its metaphorization are determined. The cognitive strategies, used by F. Bacon for the concept's description are singled out. A cognitive model of the concept intellect is demonstrated and analyzed.

Key words: concept, intellect, F. Bacon, metaphorization, cognitive model, intellectual concepts, philosophical world picture.

In the modern scientific space the majority of research is focused on penetration into the inner world of a person to explain his psychological, emotional and mental features. *Mental* acting of a person, his ability of thinking, rational awareness represent one of the greatest mystery of the Universe.

Attempts to reveal the secrets of the human intellect have been made by the scientists for many centuries. The teaching of Plato and Aristotle describes the mind as the first stage of the world's emanation, its origin from the same source [1]. F. Aquinas studied the questions of submission of will to the intellect. From the point of view of philosophy the intellect has been described as a «clear», active force of thinking, exclusive feature, characterizing a rational being, a man [2].

According to our observations, the concept intellect has already been studied on the material of lexicographical sources of Russian in the aspect of its semantic modulation and semantic derivation [3, p. 140-143.], on the material of the Russian and Ossetian phraseological units [4], [5], phraseological units of the Russian and English languages [6], that of belles-lettres and journalistic texts in the German language [7]. However, the structure and functioning of intellect have not completely been studied yet.

This article makes an attempt to get the idea of intellect, objectified in the philosophical discourse of Francis Bacon. The *aim* of the research is to reveal the features, structuring the concept intellect in the philosophical picture of the world of F. Bacon, specific character of cognitive strategy of its verbal explication and to build a cognitive model of the concept under consideration.

The philosophical treatise of F. Bacon «The Great Instauration» (1620 r.) and its second part, more known as «The New Organon», that is one of the most known and significant works of the thinker, served *the material* for the research. It contains scientific and philosophical speculation of F. Bacon concerning the necessity of knowledge reform based on the empirical

research and discoveries, making the essence of empirical method, the theory of induction and the typology of delusion of human mind [8, p. 69].

It should be noted that **concept** in this article is understood as any discrete informative unity of the collective consciousness, reflecting the object of the real or ideal world and is kept in the national memory of the speakers in the verbal form [9, 10]. The studies of concepts are represented in the works of V.I. Telija [11], N.D.Arutjunova [12], Z.Ye. Fomina [13,14,15], and others.

Intellect (from lat. intellectus – cognition, understanding, reasoning) is the ability of a man`s thinking, rational reasoning. This work analyses for the first time the essence of the concept intellect in the philosophical, individual and author`s understanding of F. Bacon – one of the greatest thinkers of the Renaissance, well-known as a founder of the English empiricism.

In the process of research of the individual and author world picture of F. Bacon the concepts, correlating with various spheres of the human objective reality have been revealed, namely: *intellectual, spiritual, moral, religious*, as well as with the area of *temporal continuum*. etc. The concepts, covering phenomena, related to spheres of knowledge close in meaning content, may be represented in the form of the following conceptological groups (clusters): **1) intellectual; 2) theological; 3) spiritualistic; 4) moral; 5) temporal.**

Criterion for the *intellectual* concepts revealed in the philosophical discourse of F. Bacon was the presence of the features correlating with mental ability of a man in their content, allowing to perceive phenomenon of the visual environment and himself as a part of the Universe (*intellect, mind*).

Correlation of the concepts` features with the sphere of *religious* perception of the world served the basis for *theological* concepts, as formations, connected with the area of divine spark (*pray, God*).

Spiritualistic (from lat. spiritus – soul, spirit) [16] concepts discover the essence of the inner world of a man opposed to the physical, tangible one (*spirit*).

The content of the *moral* concepts, relevant for the philosophical picture of F. Bacon is determined by inner moral attitudes of a person (people), established by cultural standards of communication, etc. (*merit, grace*). *Temporal* concepts (*perpetual*) accumulate the characteristics of the correlation of the phenomena with the time parameters.

The predominant number of concepts in the philosophical discourse of F. Bacon is represented by the group of *intellectual* concepts, containing the set of mental ideas, incorporating the features of intellectual processes of a person. The concepts, belonging to this group, are divided into several groups depending on the nature of the phenomena described and differentiate into *intellectual popper*, determining the natural ability of a man (people) in theoretical thinking, as well as *intelligent and gnosiological*, revealing the means of perception and processing of information.

The subgroup of the *intellectual popper*, dominating in the philosophical picture of the world of F. Bacon, includes the following: *intellect, mind, understanding, wit, sense, contemplations, meditation, thought, (reason(ing))*.

It is necessary to mention that every revealed concept contains the features, determining the ability of a person to mental activity, in spite of the fact the man possesses the information or does not and with no reference to the degree of its objective character.

Lexicographical analysis showed the significant difference in their content being observed right on the level of the means of their verbal explication. For example:

- concepts of the «*intellect*» cluster group, *wit, sense* accumulate feature of obtaining knowledge, rational thinking;
- concept *mind* correlates with sensual processes: desire, feeling;

- concepts *understanding, contemplations, meditation, thought* objectify not only *ability* but the *process* of the intellectual activity realization implying the conduction of logical operations, generalizations and conclusions;
- concept *sense* includes the features of thinking of the special nature, based on the system of logical and rational reasoning.

According to the quantitative content of the revealed features the concept intellect is a predominant element of the subgroup of *intellectual popper* concepts. This explains the fact that it is chosen as an *object* of the article.

The conducted semantic and cognitive analysis showed that the structure of the concept intellect reveals the features, characterizing intellect as an essence belonging to a person (people), that permits to note the feature of **possessiveness** (from the lat. *Posessio* -possession) in the architectonics of the concept under consideration: compare.: *the human intellect* [17. p.5], *men of capacity and intellect, human mind* [17, p.4].

As the results of the conducted research showed, intellect in the philosophical picture of the world of F. Bacon is an essence which object is a far more voluminous phenomenon, spread within the Universe, that reveals the following feature of the studies concept: **the ability of the intellect to determine other essences**: *intellectual globe*.

Intellect in the philosophical discourse of F. Bacon incorporates a number of the following *positively marked* features: **informative richness of the intellect**, revealed in the representation of the intellect as an essence, characterized by its *informative density*, obtained in the result of the ability of the intellect to external apperception, i.e. to perception of the objects and phenomena of the outside world and accumulation of the accepted information. Let`s examine the following example:

*... themselves if the human **intellect** were even and like a fair sheet of paper with no writing on it. 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 also* [17, p. 10].

In the above given example metaphorical comparison of intellect with the smooth board is given, *intellect - tabula rasa* (lat. «smooth board»), presented for the possible representation of the intellect as a substance with no information, a priori obtaining no data, ready to any phenomena perception, renewal of the resources of knowledge from experiment and perception of the facts. Thought, the given comparison is hypothetical and not connected with reality: on the contrary, intellect in the philosophical world outlook is represented as a considerably «filled» essence, obtaining the information and having difficulties with the perception of the new, that reveals the necessity to look for the special means and opportunities for the intellect enrichment.

The distinctive feature of the concept intellect in the philosophical picture of the world of F. Bacon is its characteristics from the *pragmatic* approach: its utility, suitability for a man. Its structure contains the following feature: intellect as a means of multiplication, increase of the man`s abilities: *The Ladder of the Intellect* [17, p.8]. In the given example intellect is revealed as a matter, representing vertical movement, given by the image of *the Ladder*, figuratively nominating progressive development of a man`s life ware.

One more feature of the intellect, describing it from the point of its benefit for a man, is its application as **a means of the instrument to get knowledge**: *the impressions taken by the intellect* [17, p.10]. In the given examples intellect represents the matter, contributing to man`s perception of the facts, getting impressions.

Apart from the feature of *belonging* to a person, the concept intellect also comprises an independent, relatively autonomous phenomenon, having a feature of a materialized substance, that can *be possessed*, an essence that is possible *to obtain*, having done some manipulations: *withdraw my intellect* [17, p.4]. The «thingness» of the intellect is also revealed by means of its

representation as a complex, global substance, featuring essential characteristics: *the very nature of the intellect* [17, p.10]. The example shows the intellect has a nature, a base, i.e. a foundation, determining its essence.

The positive features of the intellect are also revealed through its correlation with *gift* - out of the ordinary positive characteristics of people: *men of capacity and intellect* [17, p.4].

The stated above features of the concept intellect belong to the positively marked ones. Though, the results of our survey showed, the architectonics of the concept under consideration incorporates some negative ones: intellect is regarded as an imperfect essence, quite often (compared with senses) incapable of taking adequate (right, correct) decisions: *[the intellect] is far more prone to error than the sense is* [17, p.10].

By means of the given example the negative features of the intellect are revealed such as imperfect phenomena, being a more exact indicator of the validity of things, which work is connected with delusions, subjectivity. Thus, contrasting interaction of the intellect and *sense* is demonstrated.

It is necessary to emphasize that L.N. Tolstoj spoke about the existence of the two bases in the man`s nature – the reasonable one and the sensory one, called «the two independent, isolated «organs» of thinking» [21, p.365-367]. Though, as the surveys of many scientists showed, there is a little possibility in the separation of the mind and sense. A.A. Potebnja stated in his fundamental research: «Thought and Language» not only accompanying sensor processes by mental activity, but also mentioned the dependence of senses of a man on the processes of thinking, as the very development of thinking is a condition for new senses production and less urgent emotions reduction [22, cit.: 21].

Besides the characteristics of the *deficiency in the work* of the intellect, its functioning as an **aggressive essence** has been detected, acting in a negative way, characterized by unexpectedness (*skirmishing*), *hostility*, *unfriendliness (slight attacks)*, *confusion*, *irregularity (desultory movements)*.

Let`s analyze an example:

*... little is to be hoped for from the skirmishings and slight attacks and desultory movements of the **intellect**, unless all the particulars which pertain to the subject of inquiry shall, by means of Tables of Discovery, apt, well arranged, and, as it were, animate, be drawn up and marshaled; and the mind be set to work upon the helps duly prepared and digested which these tables supply* [19.p. 9].

It is necessary to state that the given in the example negative state of the intellect, undesirable for a person, is positioned as a permanent phenomenon. The decision is given, the conditions, necessary to prevent unsystematic character of the intellect, are stated (addressing to the ordered data tables).

The conducted **syntagmatic analysis** showed that the concept intellect in the philosophical picture of the world of F. Bacon is structured as an essence, influenced by the following actions:

- increase of its abilities: *raise*;
- enrichment: *exalt*;
- *possessing the ability to overcome difficulties: equip, made capable of overcoming the difficulties and obscurities of nature.*

In accordance to the revealed activities the intellect is determined as an *object*, being in an imperfect state, resulting in its being influenced by a man, with the aim of its abilities increase, strengthening, enrichment.

Interestingly, to reveal the essential structure of the intellect in the philosophical picture of the world F. Bacon uses the *physical (spatially-geometrical)* objects. Intellect is metaphorically

compared with the **ladder** for the objectivation of sliding, logically grounded realization of a person's thinking to increase its potential abilities.

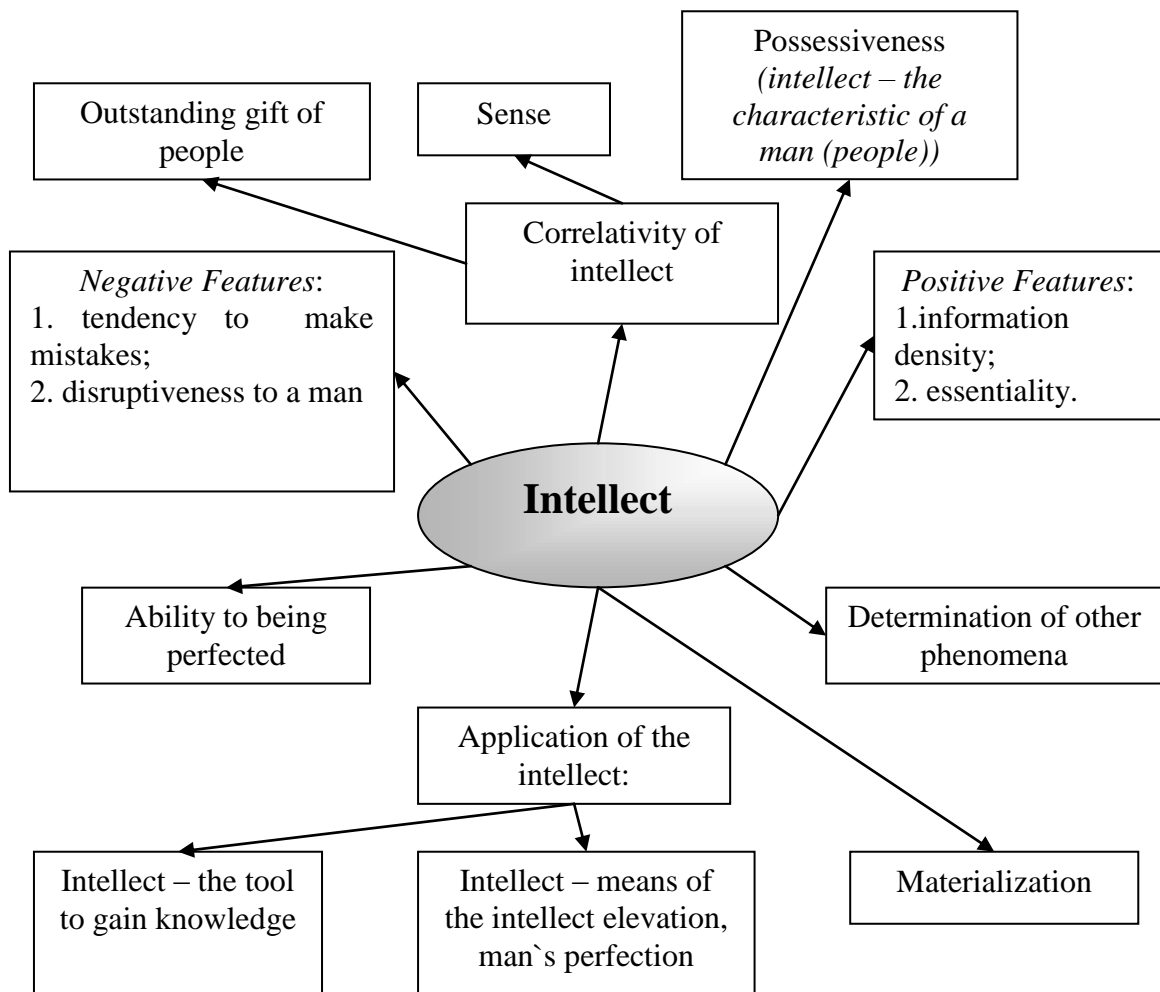
To demonstrate information richness of the intellect the strategy of oppositions is used: by means of the comparison of the intellect with the *smooth board*, the hypothetical state of the intellect is revealed, which is opposed to its real state, characterized by *structural density*.

Thus, to show mental, intangible intellectual essence of a man F. Bacon appeals to the material, physical entities able to give definite *tactile* feelings.

Relevant features of the concept intellect in the philosophical picture of the world of F. Bacon are showed in the following table:

Table:

Relevant features of the concept intellect in the philosophical picture of the world of F. Bacon (on the material of the works of F. Bacon: «The Great Instauration»,«The New Organon»)



As the table shows the concept intellect in the philosophical picture of the world of F. Bacon incorporates the features of polarity: it is revealed as a mental formation, incorporating both positively and negatively marked components, represented in identical quantitative correlation. That is why the concept under consideration can't be declared as a mental image, containing exclusively meliorative or pejorative elements, that demonstrates the idea that the concept intellect in the individual and author picture of the world of F. Bacon is an *ambivalent* formation.

The concept studied is represented as an essence, belonging to a person (people), but it can also exist independently. The concept intellect has the following characteristics:

- it possesses its own nature,
- it is in correlative relations with other positively marked epistemes (*gift*), phenomena of sensual nature (senses), etc.

The conducted research reveals the concept intellect in the philosophical discourse of F. Bacon, as an essence with discrete architectonics, containing the features, correlating with the area of both positive and negative realms. The intellect is represented as a meaningful informative essence that, at the same time, is deficient in functioning.

The intellect is represented as a phenomenon of global scale, that can be a characteristic of not only the people, but of the Universe as a whole. It is revealed, particularly, as an *intellect of the world* – a universal all-embracing system, functioning under the definite laws.

The specific feature of the concept intellect in the philosophical picture of the world of F. Bacon is its consideration as a structure which needs to be perfected, discovered, permanently worked out by a man to improve its features, that means enhancing the quality of interaction of people and visual environment. The given specific feature of the structure of the concept intellect reflects one of the dominant philosophical ideas of F. Bacon: to use knowledge and intellect as tools of achieving the real might of man, giving him the ability to change the face of the world.

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