

NEW AGE PHILOSOPHICAL IDEAS ABOUT THE CONCEPT OF WILL

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ABSTRACT

One of the hallmarks of the Renaissance is the human will, as well as the ideas about the human will of the new era. Scientific data on the ideological irreconcilable struggle between the will of man and the will of God is presented. The views of Western philosophers on the topic of will are described.

Keywords: will, goal, social change, science, human mind, intelligence, personality, traditional views.

As the 16th century arrived, the bourgeoisie in Europe, bolstering economic progress and scientific-technical advancements, began exerting its influence and ideas across all spheres. The nobility, which used to back the clergy, did not align with the bourgeoisie's interests, sparking the beginning of the Enlightenment era. [1].

One of the distinctive features of the Enlightenment era was its emphasis on human intellect, their capacity for knowing and changing the world, breaking away from theological dogmatism, and contributing to social progress. If in the Middle Ages the ideational tool for explaining social issues was a postulate (a postulate -a preliminary rule that is accepted without proof or questioning, an obligation), then the New Age shifted towards enhancing human intellect. Undoubtedly, the Enlightenment era fostered a domain of contention between human knowledge and divine knowledge, sometimes generating ungrounded struggles.

Certain cities, such as Oxford and Cambridge (England), were established as centers that stimulated global perspectives, focusing on disseminating worldly knowledge, the fundamentals of governing states and societies, implementing novel means to expand the fruits of human labor, reinforcing scientific and technological innovations, and training specialized personnel. The emergence of factories and workshops led to the development of new methods for organizing labor relations, elevating the living standards and aspirations of the population. On one hand, while some medieval customs were retained, on the other hand, the education system, management methods, additional revenue generation, utilization of manual labor, worker settlements, and professional guilds, and broadening external relations, contributed to the growth of the bourgeoisie class, supporting the rise of the bourgeoisie and expanding opportunities for progress.



Europe has taken a step into a new era, where the initial liberal democratic ideals in the political systems of Italy, Spain, Denmark, Sweden, Germany, and France have emerged, advocating for the separation of church from state affairs, shaping bourgeois orders in line with global perspectives. Proposing new methods for governing society and state based on human reason, capabilities, and work ethics, and being prepared to contribute something new to the modern era with their activity and intellect, significant individuals who enter the historical scene show qualities of young, enthusiastic, powerful, and purposeful characters. These individuals are ready to lead to a new era, where living as before is no longer possible, thus dedicating their talents to the common good. A person who reads the letter written with the aim of fulfilling Bacon's goal testifies to their desire to serve their homeland, proving their readiness to serve their country and era. [2].

However, the bourgeoisie's liberal-democratic ideals, which have aligned their lives and acquired positions, could not ignore their own interests. This situation, in turn, led, on the one hand, to most of the population, the workers, improving their living conditions and expressing their grievances. Feudal absolutism resorted to the church's assistance to preserve its position, aligning itself with the orthodox forces therein and resisting any renewal with all its might. Initially, the struggle for power favored the bourgeoisie class, yet the social and political consciousness, activity, and attitudes towards the state of the working class have also changed. They advocate for their rights, freedoms, ethics, and prosperous living conditions, redirecting their struggle towards the public welfare.

In the 16th and 17th centuries, while the bourgeoisie played a significant role in the revolutions that took place in Europe, the workers also began to articulate their rights. The most important aspect was that the social progress was no longer bound by religious orthodox views and traditions; changes perceived in people's rights and perceptions called for essential new relationships, systems of governance, and the creation of absolute new elements and means to strengthen internal opportunities in society. The Enlightenment era responded to these objective demands and freed human intellect from theological constraints, creating possibilities for its independent development.

These changes were epitomized by the English philosopher Francis Bacon, the advocate of state authority and sociocultural humanistic ideals, and the French philosopher René Descartes in their lives, creations, and works. Francis Bacon (1561-1626) was initially known for his legal expertise and gained fame for his intellect; at the age of 52, he rose to become the Chief Prosecutor of England and later was appointed as Lord Chancellor by King James I. When the tension and discord with the English Parliament



escalated and distanced him from the court due to his involvement in treason and bribes, his primary focus shifted to writing scientific and philosophical works. Considered a pioneer of the New Era thinkers, including Francis Bacon himself, they disregarded traditional views, especially those of Aristotle and scholasticism, not being influenced by Pythagoras, Empedocles, Parmenides, Heraclitus, William of Ockham, and Roger Bacon. For Francis Bacon, the natural philosophy of D. Francisco Sanches, B. Telesio, and Giordano Bruno was crucial, as he supported the rational ideas of these scientific explorers [3].

According to the writings of the historian P. Tanner, "Great figures of the new era in the dawn of the early-modern era in Europe, even either being part of the average era or fascinating by that era, often surpassed the mediocrity and simplicity found in the Middle Ages in their visions. The reformers of science, who were determined to liberate traditional views from tyranny, found it challenging to discover new principles" [4].

To properly understand and appreciate Francis Bacon's concept of intellect, his academic discipline requires an understanding of his scientific knowledge, human cognitive abilities, empirical experience, epistemological explorations, the essence and necessity of scientific knowledge. His work science is an aspect of human activity, each form of intellectuality is structured according to its philosophical works, especially its ideas on scientific knowledge. Bacon considers the object of intellect ethics. However, "directing intellect involves adjustments of the true sense, imaginary comfort breaks it. Intellect is influenced by affections, making movements, while its organized body and shaped actions serve it" [5].

Therefore, philosophically speaking, intellect guides intellect towards the necessary direction. This idea has been iterated by previous philosophers as well. Seneca, Epictetus, and Marcus Aurelius all repeated the notion of directing intellect to manage it. However, the affections affect intellect, internal sensitive reactions lead to action, while existence serves it. Psychophysiological investigations were necessary to prove this. Unfortunately, in this era, science was not prepared for such explorations. Therefore, Francis Bacon's thoughts departed in the form of a hypothesis. Bacon does not specifically investigate this phenomenon, and in any case, his writings do not explicitly capture this concept. His ideas above were presented in a hypothetical manner and were not necessarily meant for learning or analysis. There is no clear distinction from the ancient era philosophers or Stoics in his views. However, Francis Bacon had faith in human rationality, cognitive abilities, and potentials, presenting detailed ideas about them selectively and extensively.

If we consider the determinant role of empiricism, we can acknowledge the adequate spiritual, mental, and ethical strength of intellect. Furthermore, Francis Bacon's ethics can be attributed to his two main concepts: the notion of exemplar regarding ideals and the aspect of culture related to governance and education, their functions also correlate with intellect.

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