



 Research Article

## GENERAL CHARACTERISTICS OF THE CONCEPTUAL APPARATUS OF THE WORKS OF THE ENGLISH PHILOSOPHY'S CLASSICS IN THE RENAISSANCE

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### ABSTRACT

The given research is aimed to study and clarify the common characteristic features of the conceptual mechanism, elaborated by the creativity of English philosophers, that lived in the Renaissance period. The English philosophers of the period, criticizing the reality of their time, developed their concepts precisely in this connection, substantiating either the validity of their criticism, or their social ideal, or some other issues. Another feature of the philosophical works of the period is the great attention of thinkers to the problems of the simplest certainties, their desire to ensure that in solitude, in the silence of an office that allows only scholarly correspondence, to meticulously investigate the question of the fundamental foundations of knowledge

### KEYWORDS

Renaissance, philosophical text, English classics, Historical knowledge, philosophical ideas, philosophers.

### INTRODUCTION

Any philosophical text is an internally dialogic structure, because it contains both explicit and implicit appeals to the opponent by one author, is directed against the views of others, relies on known facts and positions or questions them. It is no coincidence that, in an effort to achieve maximum

expressiveness and reduce the likelihood of inadequate perception, philosophers present the ideas, statements, and speculations they have received as a result of reasoning in the form of an internal dialogue with an imaginary interlocutor.



The philosophy of the period of the late Renaissance "acquired a fundamentally asystematic character, it gravitated towards the form of a dialogue. It was publicistically active and developed as an interpretation of certain routinely urgent problems. By pushing different points of view, they thus seek to stimulate the emergence of new knowledge in this "interlocutor" The method of Socratic dialectics, which helps to understand the truth with the help of dialectical reasoning, apparently turned out to be effective for the philosophy of empiricism in the era of the late Renaissance.

Patterns of texts constructed in this way by Renaissance thinkers can be found at all the various stages of the period of study. Moreover, their authors are not only philosophers, but also often naturalists, experimental scientists, writers, poets, statesmen (let's name at least Galileo's "Dialogue on the two main systems of the world - Ptolemaic and Copernican", Francis Bacon's "New Organon", T. More "Controversy with Luther", "Controversy with the English Reformers" by D. Scott, works by W. Shakespeare, E. Spencer, F. Sydney, D. Donne). With the help of such a "dialogue" model, it became possible to more easily solve the problem of assimilation of new knowledge. "At the critical stages, the history of philosophy reaches the heights of comprehending the world and finds itself in a state of dramatic disconnection with the world and with itself. The contradictory nature of its state becomes unbearably sharp when the rift in the self-movement of society, its transition from one qualitative state to another, coincides in time with the rupture in the culture of the people, the rejection of recently revered spiritual values and the painful formation of new ones.

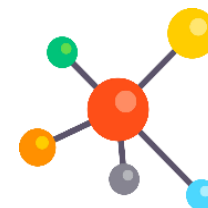
## MAIN PART

The English philosophers of the period, criticizing the reality of their time, developed their concepts precisely in this connection, substantiating either the validity of their criticism, or their social ideal, or some other issues. Another feature of the philosophical works of the period is the great attention of thinkers to the

problems of the simplest certainties, their desire to ensure that in solitude, in the silence of an office that allows only scholarly correspondence, to meticulously investigate the question of the fundamental foundations of knowledge.

Each period of history, having its own characteristics, has its own characteristic philosophy. At the same time, the specific features of the time are also manifested in the originality of the interpretation of traditional philosophical questions, and in the formulation of new problems, and even in the very style of philosophizing. A feature of the period is the fact that the philosophy of this time was closely intertwined with science, art, literature, and the political life of society. It pulsates not only in the works of professional philosophers, but also in numerous philosophical works written by representatives of various specialties (E. Spencer, T. Ralley, T. Eliot, W. Shakespeare, T. Nash, J. Donne, etc. .), for philosophy always speaks the language of culture. The real inconsistency of social reality, the numerous cognitive, practical and ideological contradictions of real life find their vivid expression in the philosophical consciousness of the era.

Thanks to the great discoveries of N. Copernicus (1473-1523), J. Kepler (1571-1630), G. Galilei (1584-1642), a new experimental natural science arises, new branches are rapidly developing: physics produces new knowledge about magnetism, electricity, light ; astronomy finds out the structure of the solar system; botany and zoology study tens of thousands of plant and animal species; but all sciences are ahead of mechanics - its wide and successful application in practice and mathematical accuracy give rise to confidence in its omnipotence. As a result, the results become unexpected, bold - assumptions and conjectures, which leads to an urgent need for a philosophical analysis of the knowledge gained, which, in turn, radically change the picture of the world. Cognition becomes the central problem of philosophy, and its relation to the studied material objects - the core of new philosophical programs. At the same time, interest in philosophy and man as an active, creative



individual is shifting towards society, society; the key question is the place and role of a person in society, his rights, relations of power, his place in the state system. Thus, two rods, two centers are formed, around which philosophical interests are grouped: society and knowledge. Philosophy becomes biocentric, in the structure of which sociocentrism (from the Latin socio "society") and gnoseocentrism (from the Greek gnoseo "knowledge, cognition") develop. And against this background of historical development, one of such programs appears - philosophical empiricism.

As you know, knowledge without prerequisites is impossible. The premises of theoretical knowledge are the initial ideas about the subject of research that are always set and constantly formed by the general cultural context.

The scientific work of the research period, by its nature, acts as a universal work. Taking into account the organizing and orienting functions of science (and philosophy) in relation to all types of practice and cognition, we can say that the sphere of production and functioning of philosophical knowledge is a certain cross-sectional axis of the entire culture. The ideals of scientific knowledge, expressed in those special ways of combining, proof, types of organization that distinguish each theory, are rooted in the cultural development of the era and, according to V.S. Stenin, "are largely determined by the forms that have developed at each historical stage of the development of society spiritual production. In order to become a canon for people who really represent science, the new principles of explanation had to be accepted not only by the circle of scientists, but also become an integral part of characterizing the appearance of this science in a wide public audience. Only in this way could the new ideal of science demonstrate its ideological advantage and thereby successfully compete with the old ideas that had taken root.

Historical knowledge in its nature is in many respects close to the artistic way of reflecting the world: in it, as well as in various forms of art (but, of course, by other means), the most characteristic features of historical

eras are reproduced. When analyzing the forms of historical knowledge, a person encounters especially serious difficulties, since the interference of the past and the present, the objective and the subjective is always trying to be explored by a living, real person, belonging to a different era and with his own specific relations and connections. But without this combination, historical knowledge is impossible, but it requires special care and subtlety of analysis in order to protect oneself from a dry description of facts, which is not internally interested and therefore devoid of thought, and from the Charybdis of politics overturned into the past.

The traditional view of art as a means of expressing universally valid truths goes back to Aristotle, who brought poetry as an art form closer to philosophy. Developing this idea, Hegel combined art, religion and philosophy according to the way in which they comprehend and express "the deepest human interests, the all-encompassing truths of the spirit." The idea of the originality of the truths obtained by science was very successfully expressed in a figurative form by the English poet W. Wordsworth: "A man of science seeks the truth, like a distant and obscure benefactor; he cherishes and loves it alone" (Quoted by: Dyakonova N.Ya. English romanticism. - M., 1978, p. 49).

To determine the specifics of scientific knowledge, an essential point is the nature of the language means used by it. As for philosophy, since its inception, it needs a special language that could satisfy the requirements for the expression of theoretical knowledge. The specificity of philosophy as theoretical knowledge of a special kind is reflected in its language, conceptual apparatus. The improvement of categorical and linguistic means of philosophical knowledge has a bidirectional character: on the one hand, the desire for a greater information capacity of concepts in order to achieve the widest possible coverage of the phenomena of reality, and on the other hand, the requirement of unambiguity, the fulfillment of which is mandatory for philosophy. The nature of philosophical problems and the forms of its reflection, changing



from epoch to epoch, sensitively react to any changes in the life of society. In this regard, the analysis of the development of philosophy itself is indicative, which is a permanently developing system of extremely generalized ways of understanding the world cast in the form of abstract categories, and a constant search for new, more advanced forms of worldview generalizations.

It is known that each time corresponds to its own philosophy, style of thinking and language, and this has a deep meaning. The history of philosophical ideas, as is well known, becomes, within certain limits, an organic component of philosophical theory, the materialization of which is manifested in language. At the same time, philosophy is a special field of knowledge, in some respects significantly different from all other sciences. Renaissance writers sometimes deeply and with insight approached the philosophical problems of their era, studied not only within the framework of scientific prose. In this regard, Yu.T. Shvedov notes that "the great writers of the Renaissance in their creations, in their bobbings about the reality surrounding them, towered not only over the ordinary viewer, but also over their contemporary philosophers. One should point out the peculiar and contradictory language situation in England On the one hand, there is a huge surge of interest in the ancient heritage, the idea of a "historical analysis" of the faith itself is put forward, including a "historical criticism" of its written sources, as well as a new reading of ancient sources - new as original in order to purify their meaning from subsequent layers and distortions with the help of philological hermeneutics. On the other hand, there is a sharp decline in the role and influence of the Latin language and the complete surrender of its position as a privileged means of expressing scientific thought. Thirdly, there is still a noticeable strong influence on the language of Old French - the language of the Norman conquerors, which became in the XI-XIV centuries the language of the feudal nobility and the state rarity. Fourthly, the problem of the language of scientific literature is in the center of attention due to the increasing spread of the English language to all

types of science and literature and genres of scientific and literary creativity. It was the desire to extend the English language to all areas of its functional use, including both philosophical and natural science writings, that was a qualitative leap in the development of the English scientific and literary language.

The creation of scientific terminology on a national English basis through a significant replenishment of the vocabulary of the English language turned out to be on the agenda of supporters of the universal use of the English language (T. Eliot, E. Spencer, J. Puttenham).

Against this historical background, let us consider the specifics of the philosophical works of the period of study that we have identified. First of all, the characteristic absence of any genre differentiation of scientific literature is striking. Whatever the theme, purpose and scope of these works in the late Renaissance, they all take the form of a narrative without indicating any regulation of language use. Regardless of what this work is, whether it is a sample of a treatise or an essay, or a sample of scientific journalism, they all have the same linguistic features and stylistic "face". Another feature of philosophical works is the author's reminiscences, which were used to confirm the original point of view put forward by the author. The uniformity of the titles of the chapters of philosophical works, created with the help of syntactic parallelism and lexical repetition, is also generally characteristic. A free transition from one mode of presentation to another within the same treatise is also characteristic. That is, we are talking about free variation, free transition from one style and genre to another, and not about the functionally changeable use of linguistic material depending on the topic and the scientist.

Consider these features of the authors' works for a more explicit vision of their character in the period of formation as a genre of scientific prose proper, and from the point of view of formation, differentiation of linguistic means and the entire philosophical language





base. From a linguistic point of view, there is a departure from the canonized methods and techniques of presentation in classical languages (especially Latin) using vocabulary that has a clear differentiation of meanings and areas of use, on the one hand, and, in contrast to it, almost undifferentiated features of the linguistic use of vocabulary for the needs of philosophy.

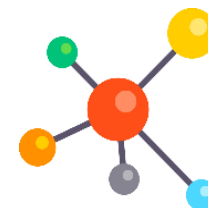
## CONCLUSION

First-person narration was used not only to express the subjective position of the author and evaluate the subject of research, but also in connection with the description of its properties. In this regard, many authors confirm that the free expression of the author's "I", which has not yet become a special stylistic device, was inherent in all philosophical works, which, however, was a kind of generator of thoughts and actions described in the texts. From this follows another feature of serious works, which were considered philosophical works, treatises - a direct appeal - from the pages of the work - to the reader, which, it seems to us, brought together, in the figurative expression of many authors, the "reader's plan" and "writer's plan", for example: "I will advise you; "I would advise", take needs; "required", here may you see; "as you are sure", you shall seem; "apparently", which, in fact, enhances the dialogue of the work, the existence of an invisible, but constantly present, mental contact with the reader. The functioning of Latinisms to convey philosophical concepts mainly contributes to the perception of them as terms. These words, according to the intention of the authors who used them, had a greater semantic volume compared to the original words, which, due to their long stay on English soil (if it is a borrowing) or its originality (by origin), was the main psychological barrier. It was believed that the primordial vocabulary is not capable of expressing with its semantic field the wealth of new scientific concepts in the light of a new worldview and the achievements of experimental sciences. This leads to a significant conclusion: the formation of new conceptual units from primordial elements, as well as the actualization of one of the meanings of words of

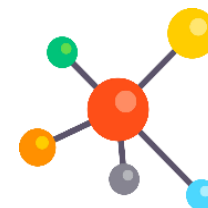
primordial origin of the 14th-16th centuries that already existed on English soil, does not attract the attention of native speakers and, above all, philosophers. The actualization of one of the variants of the original words serves more to explain or introduce new borrowings, mainly from Latin. At first glance, such a turn seems illogical, because the original word - the ideographic embodiment of the concept - should be closer to both the philosopher and the reader, since it comes from elements of their native language. But the "artificiality" of the formation of such lexical units and, to a certain extent, the cumbersomeness of their graphic design, and most importantly, the burden of the semantic volume of previous centuries and the inaccessibility, because of this, of a new meaning, involuntarily gives way to a borrowed word: a new concept in the light of a new worldview is always interesting and is explicable with the help of a new unit precisely because it is new, since the level of consciousness of native speakers is also higher (for example, such units as anticipation, prediction, presension, etc. - in Francis Bacon)

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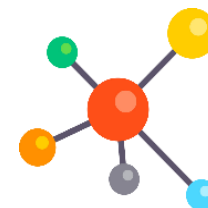


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