

Francis Bacon's Ideal Social Model Through the Work "New Atlantis": Historical Value and Contemporary Significance

Pham Phuong Anh¹

Abstract

Francis Bacon (1561-1626) was an English empiricist philosopher who laid the groundwork for British empiricism and paved the way for modern experimental science. In his pioneering spirit of new thought and philosophy, his ideas on the ideal social model through the work "New Atlantis" in particular, and his philosophical thoughts in general, are among the invaluable theoretical legacies for the development of humanity. Clarifying Francis Bacon's perspective on the ideal social model through the study of the work "New Atlantis" and drawing historical significance, contributes significantly to the research and teaching of the history of philosophy in general and the history of Western philosophy in particular, for both lecturers and students studying political theory.

Keywords: *Francis Bacon, New Atlantis, Social Model, Historical Value, Contemporary Significance.*

INTRODUCTION

Francis Bacon left a profound imprint on the endeavor of researching the history of human philosophy. He left behind an immensely valuable treasure trove of legacy, among which "New Atlantis" stands out prominently in his career, an imaginative work written in Latin titled "Nova Atlantis" in 1624. Throughout this work, we see Francis Bacon foreseeing the trend of history on the intellectual front with scientific achievements and technology playing a role as a social architect, likened to the earthly paradise "Solomon's House", where seemingly fantastical concepts are now becoming reality. "A society wanting to exist and develop normally must consider the interests of individuals, respect their aspirations, strengths, and personal inclinations." Although Francis Bacon lived in an era marked by rigid social stratification, "Solomon's House" lacks social distinctions, class barriers, bribery, or corruption, where everyone is equal. The societal picture painted in "New Atlantis" also highlights the role of fostering peace and friendship among nations through the development of science and technology. As Karl Marx once predicted, science today has become a "direct productive force." Francis Bacon foresaw a social model where intellectual economics plays a crucial role in socio-economic development. This underscores Francis Bacon's accurate scientific vision through the assertion "Knowledge is power", affirming the importance of knowledge and science in social life. Aware of the importance and significant role of science and technology, our Communist Party of Vietnam has issued numerous resolutions on science and technology consistently through its Congresses, particularly the 13th Congress of the Communist Party of Vietnam affirming: "Science and technology are top national policies, the decisive driving force for developing modern productive forces" (Marx and Engels, 1994, p. 156) "Building a market economy with socialist orientation.... putting people at the center, on the foundation of the development of science and technology, education, and training" (Marx and Engels, 1994, p. 165). In the context of economic globalization and internationalization of social life, along with the rapid development of the scientific and technological revolution, the knowledge-based economy is forming and developing in most countries. Although the Work is incomplete and research on Francis Bacon's ideal social model is not as comprehensive and profound, studying his perspective on the ideal social model through the work "New Atlantis" becomes an essential task in theoretical research. Such research will significantly contribute to the research and teaching efforts of lecturers and students in the Faculty of Political Theory, thereby enhancing the quality of specialized training.

¹ Tay Nguyen University, Dak Lak Province, Viet Nam, Email: ppanh@ttn.edu.vn

Materials And Methods

Purpose: Analyze and clarify Francis Bacon's perspective on the ideal social model through the study of the work "New Atlantis". From there, derive historical significance and contemporary value.

Methodology: The study employs the dialectical and historical materialist methodology of Marxism-Leninism, combined with methods such as statistical analysis, classification, systematic approach, and comparative method to analyze and clarify Francis Bacon's perspective on the ideal social model through the work "New Atlantis", and draw out its historical significance and contemporary value.

Main Findings: The study analyzes and clarifies Francis Bacon's perspective on the ideal social model through the study of the work "New Atlantis", deriving historical significance and contemporary value.

Applications: The research results on the analysis and clarification of Francis Bacon's perspective on the ideal social model through the work "New Atlantis", and the derived historical significance and contemporary value, contribute significantly to the research and teaching efforts of lecturers and students in the Faculty of Political Theory, thereby enhancing the quality of specialized training.

Novelty/Originality: The research analyzes and clarifies the context of the emergence of the work "New Atlantis" and its author, Francis Bacon, as well as Francis Bacon's perspective on the ideal social model through the work "New Atlantis", thereby drawing out the historical significance and contemporary value of Bacon's perspective on the ideal social model through the work "New Atlantis".

Literature Survey

Regarding Francis Bacon and "Francis Bacon's Ideal Social Model through the Study of the Work "New Atlantis", there have been many works and articles by authors inside and outside the country approaching from various perspectives.

Firstly, there are domestic research works.

Author Đo Minh Hop, with the work "History of Western Philosophy in 3 volumes, National Political Publisher, Hanoi", presented an overview of the economic, social, political, and cultural conditions for the emergence of Francis Bacon's philosophical thoughts on science. Although the work has researched the historical context of the emergence of philosophical views on science, it only stops at providing general observations, without analyzing specific factors that drove Francis Bacon to formulate his philosophical views on science.

Author Will Durant, in the book "The Story of Philosophy", devoted an entire chapter out of nine chapters to discuss Francis Bacon's philosophical career. In it, the author analyzed the political and social conditions from Aristotle to the Renaissance, elucidating subjective conditions through political careers, listing essays, and ultimately focusing on the Renaissance career that inevitably led Francis Bacon to write the work "Great Renewal". According to the author, to carry out that "great renewal", one must first increase knowledge by creating "new tools".

In the book "History of Philosophy" edited by Nguyen Huu Vui, the author provides an overview of the economic, social, and political conditions for the emergence and development of the philosophy of Francis Bacon.

Author Tran Van Phong, in the book "History of Western Philosophy before Marx", analyzed very clearly the conditions and prerequisites for the emergence of Francis Bacon's philosophy, including social practice as well as theoretical requirements, especially factors such as prerequisites that had a significant impact on the epistemological views of Francis Bacon's philosophy. Additionally, the author also analyzed Francis Bacon's views on the illness of scholastic philosophy, namely, its emptiness, sophistry, and baseless deductions. The very baselessness and deductions make it impossible for humans to perceive truth, turning philosophy into a servant of religious theology. The book "106 Wise Men" by P.S.Taranop presented an interesting story about

the life, fate, and philosophy of the philosopher Francis Bacon. The author depicted Francis Bacon with events that significantly influenced his creative career.

Furthermore, there are also several works and articles published in domestic journals that address some aspects of the topic, such as Francis Bacon's theory on the method of scientific cognition was introduced in general in the article by author Tran Van Phong "On Francis Bacon's Improved Methodological Approach", *Philosophy Journal*, issue 1, 2011. Le Thi Huyen with the article "Francis Bacon and the Great Restoration of Science Project", *Philosophy Journal*, issue 2/2010. The article presented an overview of the purposes and content of the "Great Restoration of science project". Author Ha Thien Son with the article "The First Steps of Francis Bacon in Establishing the Inductive Method", *Philosophy Journal*, issue 1, 1996. Nguyen Huy Hoang with the article "The Relationship between Culture and Social Progress in the Philosophy of Francis Bacon", *Philosophy Journal*, issue 9/2002. The article "Francis Bacon and the Ideal Social Model" presented the viewpoint of Francis Bacon on the ideal social model as the realization of the role of scientific knowledge in social life, drawing valuable historical lessons. Although there have been many research works on various aspects of Francis Bacon's philosophical thought, so far there has been no comprehensive, in-depth, and systematic study of Francis Bacon's perspective on the ideal social model in the work "New Atlantis". This is the important reason that drives us to research this issue, and the scientific values of these works will be an important theoretical basis for the project leader to refer to and inherit during the implementation process.

Secondly, Research Works Conducted Abroad

Author B. Farrington, in the work "Francis Bacon – philosopher of Industrial Science" (New York), discusses Francis Bacon's views on pragmatism and industrial science, as well as the issue of social pragmatic development.

The work by author Fulton H. Anderson, "Francis Bacon – his career and his thought," provides an overview of Bacon's life, career, and notable works, including the work "New Atlantis."

Author Loran Eiseley (1973), in "The Man Who Saw Through Time," praises Francis Bacon for bringing a spirit of exploration to new territories, particularly through his innovative style of thinking.

Research abroad on Francis Bacon mainly focuses on his life, career, and philosophical ideas about science, providing us with a comprehensive portrait of Francis Bacon as a person. However, foreign studies have not extensively examined the work "New Atlantis" nor delved deeply into Francis Bacon's perspective on the ideal social model within the work. This presents an opportunity for further exploration on our part. Despite the gaps in research, these works serve as an important theoretical foundation for the project leader to reference and build upon during the implementation process.

RESULTS AND DISCUSSIONS

The Context of The Emergence of the Work 'New Atlantis' and the Author Francis

Overview of the Context of the Emergence of the Work 'New Atlantis'

Economic, Political, and Social Conditions: Starting from the 17th century, England emerged as one of the major capitalist powers in Western Europe and achieved remarkable development in both economic and social aspects. Regarding economic livelihood, the process of the formation and development of pre-modern European culture and science took place within the framework of the formation and development of bourgeois social relations. Fundamental changes began to occur in the social relations system, in the value orientation of humanity. Natural science and technology were gradually asserting their position in society. Francis Bacon perceived the significant role of science in the development of society. The strong development of natural science and technology in the early stages of capitalism prompted Francis Bacon to argue that science is the main factor in the social progress of history. The idea of a society where science occupies an important position reflects the historical needs of the emerging English bourgeoisie in Francis Bacon's time. To accomplish this task, Francis Bacon set out on the mission to conquer nature, develop science, and invent technology. All of Francis Bacon's works embody the revolutionary spirit of the era in the struggle against the Middle Ages.

New Atlantis, the work by Francis Bacon, was written to fulfill the third task of the "Great Restoration of Science" program, which means applying the scientific method to create useful achievements for human worldly life. "New Atlantis" is Francis Bacon's imagination of Solomon's House as a special social design. Through dialogues between the author and the leaders, Francis Bacon emphasizes "knowledge of the causes and secret motions of things." This marks a significant difference between the medieval period and the pre-modern period, as scientific knowledge increasingly becomes intertwined with the historical-social process, allowing scientists to develop their creative abilities and apply innovative achievements to serve society or precisely the application in social life.

Cultural and Intellectual Conditions: The Enlightenment movement is a distinctive intellectual and cultural trend that emerged in Western Europe in the late 17th and 18th centuries. The process of forming and developing European pre-modern culture and science occurred within the framework of the formation and development of bourgeois social relations, along with the strong development of science and technology, and the development of modern industrial machinery, requiring scientific knowledge. European pre-modern culture is closely related to the Enlightenment movement, and it cannot be denied that the Enlightenment movement is a distinctive intellectual and cultural trend that emerged in Western Europe in the late 17th and 18th centuries. The Enlightenment thinkers consider the basic means to perfect society and human beings to be the dissemination of knowledge, science, enlightenment, and proper education of individuals. In the historical context, significant philosophers representative of the Renaissance had a direct influence on Francis Bacon's thinking. In "The Holy Family," Marx and Engels highly appreciated Francis Bacon's position in the history of Western civilization: he was the progenitor of British Materialism and of the entire modern experimental science. In the work "Dialectics of Nature", Ph. Engels emphasized that: "in terms of intellectual power, ambition, and character, in terms of diversity and harmony, they all live by the benefits of their own time, actively participating in the practical struggle" [4, p. 459-460]. The historical context demands the emergence of great individuals, and just as Marx and Engels stated: "... philosophers do not grow like mushrooms from the ground, they are the products of their time, of their nation, of which the most subtle, precious and intangible milk is concentrated in philosophical thoughts" (Marx and Engels, 1994, p. 156).

The cultural premise played an extremely important role in creating freedom of scientific research for the progressive intellectual class to support the emergence of a new society to replace the conservative, stagnant feudal society. Ph. Engels noted: "That is the historical origin of the deception of the spirit. But this also has a positive consequence: the intellectuals are liberated from the limitations of dogmatism, the detachment from practical life" (Marx, Engels, 1993, p. 10). Studying the conditions for the emergence of Francis Bacon's ideal social model and the work "New Atlantis" allows us to elucidate the deepest reasons leading to Francis Bacon's formation and argumentation of the ideal social model in the work "New Atlantis".

Overview of the Life and Career of Francis Bacon Life

Francis Bacon was born on January 22, 1561, at York House, London, England. He was a lawyer, philosopher, and the younger of two sons of Nicholas Bacon. Throughout his 3 years at Trinity College, Francis Bacon primarily focused on studying philosophy and theology. After graduating, from 1576 to 1579, he moved to Paris, France. Due to his talent, he was recommended as a member of the English diplomatic delegation and held an important position in diplomacy. With a keen political insight, Francis Bacon was appointed as a high-ranking governor of Grey's Inn in 1576, then became a lawyer in 1582, and held various important positions such as lecturer at the Inn, senior member of the Inn, special advisor to the Queen (from 1603), and representative of Lower House of Parliament. However, even with his successful career, he was not satisfied with his political and philosophical ambitions, so he continued to passionately pursue scientific research. Thanks to the influence of his cousin Robert Cecil, Francis Bacon was appointed as one of the 300 knights. The following year, he was appointed as an advisor and held a position in the first Parliament of the new dynasty. Francis Bacon, a multi-talented individual with unparalleled intelligence, was a philosopher, political scientist, scientist, lawyer, orator, and writer. As the Attorney General and Prime Minister of England, he inspired the establishment of the Royal Society of London for the Advancement of Natural Knowledge. The remaining years of his life were dedicated to writing philosophical works and completing projects to promote

science. Francis Bacon was a prophet of the modern era, and his views shattered medieval beliefs, pointing toward progress in philosophy, science, and society. Fulton H. Anderson remarked, "Francis Bacon, essentially, was a person always nurturing a spirit of reform. He always wanted to do 'better' as he said." (Fulton H. Anderson, 1962, p. 12). Francis Bacon believed that the goal of science and human life is inseparable from the relationship between God, humans, and nature: "Religion being the chief band of human society, it is a happy thing when itself is well contained within the true band of unity" (Fulton H. Anderson, 1962, p. 14). Francis Bacon lived in a very unique historical context of England and the world: it was the Renaissance period, a time when the old values of the church were facing the emergence of many new intellectual values. Francis Bacon's philosophical view of science emerged in the struggle against the remnants of the medieval darkness and especially the struggle against subjective idealism in cognition, which had become outdated in the face of the development of social reality. And Francis Bacon was the one who gathered the growing discontent against medieval philosophy with the dominance of divine and royal authority, and the way he attacked past modes of thinking was when he addressed "the diseases of knowledge, the idols originating from intellect, they are not genuine but have a diseased and tortured nature" (Samuel Enoch Stumpf (Translators: Do Van Thuan, Luu Van Hy, 2004, p. 181).

Career With his first work in his career, Francis Bacon demonstrated progressive ideas about ethics and politics. Subsequently, thoughts on the restoration of science were expressed through a series of works that made up Francis Bacon's brilliant career over 20 years from 1603 to 1623. The work "On the Advancement of Learning" was published in 1605 (1st edition). Completed in 1623, under the title "Of the Advancement and Proficiency of Learning." The work "The Great Instauration" was published in October 1623. The work "The Wisdom of the Ancients" was published in 1610. The work "Novum Organum" was published in 1620: it is Francis Bacon's famous philosophical work, written in Latin and first published in England in 1620. In 1614, he began writing the work "New Atlantis," completed in 1624 and officially published.

He left behind the work "New Atlantis" as well as the unfinished project of the Restoration of Science. The appearance of Francis Bacon played a crucial role as a vital link, connecting the flow of philosophical development in England, which had been vacant for a long time. With a critical and exploratory spirit, Francis Bacon's ideas deeply influenced the philosophy of England and Western Europe in the 17th and 18th centuries. The achievements that he envisioned and outlined in New Atlantis, such as "high towers (observatories), freshwater lakes, artificial springs made from the simulation of natural resources such as sulfur, mercury, steel, bronze, lead, and nitrates" (Francis Bacon, 1627, p. 52), have all become reality. This demonstrates Francis Bacon's accurate scientific vision.

Among Francis Bacon's works, there are some works that were published posthumously. Regarding Francis Bacon's works, Will Durant commented, "Throughout his formative years, he wrote many works that had historical influence on the direction Western science would take" (Will Durant (Translators: Trí Hải and Bửu Đích), 2009, p. 92), Alexander Pope said of Francis Bacon, "the wisest, brightest man of mankind" (Will Durant (Translators: Trí Hải and Bửu Đích), 2009, p. 93). Francis Bacon, along with his name and great career, has entered the history of the West in particular and humanity in general, so he deserves to be considered the founder of modern materialism and the pioneer of empirical science.

Overview of the Work "New Atlantis"

"New Atlantis" is a work written by Francis Bacon in Latin (Nova Atlantis) in 1624 and translated into English in 1627. The work aims to fulfill the third task of the "Restoration of Science" program, which is Francis Bacon's imagination of a society with scientific and technological achievements. The work leads us into a story about an imaginary island named Bensalem, where scientists gather and are ruled by a scholarly society called Solomon's House. The island of Bensalem is located in complete isolation from the outside world except for science and technology. In it, the role of control and punishment belongs to the collective. Through the work, Francis Bacon persuades the leaders of contemporary regimes to sponsor projects aimed at establishing a scientific and technical institute aimed at developing science and scholarship.

Francis Bacon's View on the Ideal Social Model Through the Work "New Atlantis"

Ideal Society Emphasizing the Role of Scientific Knowledge and Its Application in Practice

"New Atlantis" narrates a year-long sea voyage "from Peru to China and Japan and carried provisions for twelve months" (Francis Bacon, 1627, p. 1). The fleet, comprising 51 members, was diverted by a storm: "But the wind came about, and settled in the west for many days, so as we could make little or no way, and was some time in purpose to turn back." (Francis Bacon, 1627, p. 1) and landed on an island in the Pacific Ocean: "in the dawning of the next day, we might discern that it was a land; flat to our sight, and full of boscage; which made it show the more dark." (Francis Bacon, 1627, pp. 1-2). Here, the expedition discovers a life superior to that of European nations. As they venture further into the island, the crew encounters inhabitants aboard a boat: "eight persons in it; whereof one of them had in his hand a tipstaff of a yellow cane, tipped at both ends with blue, who came aboard our ship, without any show of distrust at all" (Francis Bacon, 1627, p. 7). The unexpected achievements of the island of Bensalem are introduced during a meeting between one of the heads of Solomon's House and the author: "We met him in a fair chamber, which was richly hanged. He was appareled in a long gown of blue taffeta, lined with yellow taffeta; and buttons and loopings of the same color." (Francis Bacon, 1627, p. 50). Solomon's House is described as a special social design, where the entire intellectual power of the island is concentrated. Through the depiction of Solomon's House, Francis Bacon delineates the impact of science on all aspects of societal life. Across all political, social, religious, cultural, and educational dimensions represented through Solomon's House - all serve to affirm Francis Bacon's message. The wealth of Solomon's House is primarily expressed in its ability for human beings to impact and transform the natural world, producing products that surpass the conditions of Francis Bacon's era, including temples, palaces, cities, magnificent mountains, especially in science, art, and production, and the world's inventions.

Francis Bacon's imagination of future scientific achievements through the image of Solomon's House includes: tall towers used for isolation, cooling, preservation, and for studying celestial phenomena, wind, rain, snow, hail; a large and deep cave used for simulating natural ore mines and also the products of new artificial metallic materials; large freshwater lakes, saltwater lakes; freshwater ponds filtered from saltwater; large waterfalls and streams; many wells and artificial springs made by simulating natural resources such as sulfur, mercury, steel, bronze, lead, nitrate, and other minerals; very large houses, used to simulate celestial phenomena - such as snow, hail, rain and a large number of crystals falling like artificial rain; health care rooms with very good air quality for disease treatment and health care; large and beautiful baths, with many herbs for treatment and body restoration; large fruit and vegetable gardens, suitable for many types of trees and herbs grafted from wild trees providing many benefits in addition to research on mechanics; artistic houses, large furnaces simulating the heat of the sun; perfume production workshops, energy houses, mathematical houses... The miraculous creative ability of human beings is listed quite abundantly and diversely by the head of Solomon's House. Continuing with the story, we see that members of Solomon's House perform various tasks. They engage in exchanges and learn from the knowledge of other nations. Among them, groups undertake a series of activities to explore the natural world, based on observing the nature of objects and phenomena, and research teams conduct scientific experiments and apply scientific achievements to cognitive and practical activities. In "New Atlantis", Francis Bacon emphasizes the role of knowledge, and intelligence, helping human beings not only to explain nature correctly but also to conquer, and transform nature, making scientific knowledge play the highest value in all aspects of societal life.

The work, although purely imaginative, reflects Francis Bacon's dream of applying scientific knowledge to practical activities, emphasizing human practical capabilities. By exploiting the potential, and creative capacity of human beings reflected through the impact of human beings on nature, the journey of human beings conquering nature, exploiting nature, and adapting to nature to serve the development needs of human beings based on scientific knowledge, especially scientific cognitive methods. From the division of tasks among individuals, and groups, we see the scientific organization, arrangement, and assignment of social labor in "New Atlantis" are very scientific from penetration to access new achievements to explanation, collection, research, and application: "an expedition out of his kingdom, in two ships, and upon those ships a detachment of three of the Salomon's House, whose errand was to give us knowledge of the affairs and state of those countries

which they passed by; especially of sciences, arts, manufactures, and inventions of the world; and withal to bring us books, instruments, and patterns of every kind; some of them will return, some will stay there till the next employment." (Francis Bacon, 1627, p. 19).

The scope of research, and practical application encompasses all areas of societal life, from economic development to the environment, healthcare, health, and social justice. We also see a serious investment and respectful attitude towards members engaged in scientific activities for the community. Through the author's guidance, we can easily see a comfortable life-like paradise on this island. Francis Bacon's entire perspective in the work is an expression of great aspirations for a society where the full achievements of science are converged and applied in societal life and serve as the gold standard for evaluating the level of development of a nation. Through their work, Francis Bacon also predicted the era of intellectual economics for future generations.

Ideal Society Where State Leaders Possess Intelligence and Virtuous Qualities

In "New Atlantis," the image of an ideal society where state leaders possess intelligence and virtuous qualities is portrayed. In the work, we easily discern that power is concentrated in the hands of one individual (similar to a monarch in a monarchy) as the supreme representative of the entire population on the Island and must be the wisest and respected: "There reigned in this land, about nineteen hundred years ago, a king, whose memory of all others we most adore; not superstitiously, but as a divine instrument, though a mortal man; his name was Solomon: and we esteem him as the lawgiver of our nation. This king had a large heart, inscrutable for good; and was wholly bent to make his kingdom and people happy" (Francis Bacon, 1627, p. 30).

The head of the kingdom ruling society is not by the usual state power system like that of contemporary England and even: "That king also, still desiring to join humanity and policy together" (Francis Bacon, 1627, p. 31). The consensus and positive attitude of the inhabitants in that society are seen as the important foundation of societal life. The culture on the island of Bensalem is a combination of the power of standards and creativity. Above all, "we found such humanity, and such a freedom and desire to take strangers as it were into their bosom, as was enough to make us forget all that was dear to us in our own countries" (Francis Bacon, 1627, p. 36)... "A most natural, pious, and reverend custom it is, showing that nation to be compounded of all goodness" (Francis Bacon, 1627, p. 37).

Public power is not established according to the pattern of hereditary succession, class system, and inheritance, but only based on the sole criterion of intellectual level: "There, if any be subject to vice, or take ill courses, they are reprov'd and censur'd" (Francis Bacon, 1627, p. 32). Therefore, if "So likewise direction is given touching marriages, and the courses of life, which any of them should take, with divers other the like orders and advices. The governor assisteth, to the end, to put in execution by his public authority the decrees and orders of the Tirsan, if they should be disobey'd; though that seldom needeth; such reverence and obedience they give to the order of nature" (Francis Bacon, 1627, p. 37). Although Francis Bacon's ideas do not deviate from the general laws of the time and cannot transcend the framework of his ruling class standpoint, his views reflect the historical needs of the emerging bourgeois class in England. Therefore, for political issues, Francis Bacon was not vehement because the alliance between the nobility - landowners, and the bourgeois class of England did not raise the issue of seizing power. Moreover, Francis Bacon came from the noble class, so we can also understand that the ideal society in "New Atlantis" still maintains class divisions and status. But what is innovative about Francis Bacon is that with the spirit of ceaseless scientific inquiry, those who govern society belong to the intelligent, enlightened, and virtuous individuals, not feudal landlords, bourgeois class, or the Church. This is truly a world that honors science in the proper sense, where the position and role of scientists are elevated, and they perform the function of managing and governing society.

Historical Significance and Values of the Era

Historical Significance

Francis Bacon's ideas about the ideal social model hold humanistic value

As a work of imagination but enriched with his expansive imagination, Francis Bacon's humanistic and enlightened thought in "New Atlantis" lies in foreseeing the era of intellectual economy as a basis, a foundation

for society to exist and develop, placing humans as both the driving force and the goal, caring about human interests, talents, aspirations, and personal tendencies, emphasizing the role of humans as subjects.

Francis Bacon's ideas about the ideal social model are the origin of the formation of utopian socialist ideas.

By the Renaissance and pre-modern times, new utopian theories began to address new issues in scientific activities. This process is influenced by the economic and political conditions of the era. In the 17th century, the pioneers of the new philosophy, Francis Bacon and René Descartes, saw science as the only means to achieve social perfection. The concept of progress was also formed during this period. Although from a Marxist perspective, this is a one-sided approach, its positive significance cannot be denied. In Francis Bacon's "New Atlantis," we see not only dreams of civilization, meaning the realization and application of the "Great Restoration of Science" in human practical activities. During the Renaissance, various utopian theories were formed, among which the utopian theories of Thomas More and Thomas Campanella stood out. Thomas More, with his work "Utopia," presented ideas of utopian socialism. "Utopia" describes a country on an island living under a republican regime, a detailed picture of a social system based on the communist mode of production, in which people will be liberated and developed comprehensively. The basic content in the first part of "Utopia" is More's discussion of the social order prevailing in Europe at that time. The author vehemently criticized the feudal autocratic regime, thereby demanding that rulers must care for the happiness of the governed and protect their interests. The people must choose their rulers, not the rulers themselves. He presented quite interesting plans for a new political regime in the future. According to Thomas More, the future society is a stateless society, a truly democratic state. That state has only one purpose: for the social needs, for the life and interests of the people. All state officials are elected by the people through secret ballots. It is a peaceful society, abhorrent to war, and free of violence. It is one of the truly enlightened and sacred models of the Utopian islanders. There, "they manage the state very successfully with very few laws, virtues are respected there, and inequality, everyone has everything" (Communist Party of Vietnam, 2021, p. 6).

Thomas Campanella presented an ideal social model based on his work "The City of the Sun," which he imagined as a beautiful future society that must be a communal society. According to Campanella, at the head of society is the supreme leader, versatile in many fields. Between "Utopia," "The City of the Sun," and "New Atlantis," there are a series of similarities and differences, reflecting the upward movement of England in the early and late Renaissance. However, More's utopia tends toward the political-social aspect, while Bacon's utopia is classified as a scientific utopia. More's primary concern is the reform of political life through the mirror of "Utopia," while Bacon's concern is how to best apply scientific knowledge in social practice. In stark contrast to More, Bacon anticipates hundreds of years of scientific achievements, with the sole purpose of affirming the role of scientific knowledge in social life.

"New Atlantis" reflects Francis Bacon's reformist views, but not in terms of political-social reform, but in changing the perception of the role of scientific knowledge in social life because, in essence, the social model that Francis Bacon describes on the island of New Atlantis or the state of Bensalem is just a copy of the monarchic model of the state of England. However, Bacon's monarchic system is closer to the "Enlightened Monarchy" rather than the autocratic monarchy in 16th-century England. He still cannot transcend the framework of his ruling class standpoint. But what is innovative about Francis Bacon is that the ideal rulers of society are not feudal lords, bourgeois, or the Church, but the leading role in society belongs to the intelligent, enlightened, and virtuous individuals. This is truly a world of honoring science, a world where scientists are esteemed, employed, and perform the function of managing society.

Values of the Era

Building a Society Based on Scientific Knowledge as the Foundation for Development

The entire work "New Atlantis" by Francis Bacon is an expression of the great ambition for a society with full scientific and technological achievements, a prediction point for the era of intellectual economy, which has now become a reality. Francis Bacon saw within every individual "three ambitions, those of wealth, power, and knowledge; among them, the ambition for knowledge is always considered the true ambition; in which the best way for individuals to serve society is for them to awaken to their own value and potential of knowledge; from

there, they will be directed towards serving the common good (social benefit)" (Huyen, 2010, p. 32). Author Do Minh Hop also stated: "science has become a decisive part of technology, primarily industrial technology..., whoever masters the most advanced technology will master everything" (Do Minh Hop, Nguyen Thanh, Nguyen Anh Tuan, 2006, p. 46). Looking back at the history of Western philosophy development in the 17th century, the spirit of scientific exploration is one of the prominent characteristics of the era. Science, from being a free research activity, from invention, and innovation to application in practice, gradually became a social institution, and science penetrated all areas of social life such as economics, politics, culture, and the transfer of science and technology. The 13th Party Congress of Vietnam has set out one of the 12 tasks and solutions, which is: "Strongly promote science, technology, and innovation to create breakthroughs in productivity, quality, efficiency, and competitiveness in the context of the Fourth Industrial Revolution" (Communist Party of Vietnam, 2021, p. 130). Francis Bacon's viewpoint that "knowledge is power" is reflected throughout the "Great Restoration of Science" project to the "New Instruments," showing the power of knowledge in social life. When science and technology develop strongly, penetrating into every aspect of production, they transform the production forces significantly. The strong development of productive forces and the increase in intellectual labor are the basis for the emergence of a knowledge economy, changing the face of all aspects of social life. Today, in the context of the modern scientific and technological revolution, labor tools are being computerized, automated, and intellectualized, playing an increasingly important role. Today, science has become a direct productive force. The distance from invention, innovation to application in production has been shortened, increasing labor productivity and social wealth. Science timely resolves contradictions and demands posed by production, has the ability to develop "ahead" and penetrate into all factors of production, becoming an internal link in the production process. Scientific knowledge is crystallized, "objectified" into labor, managers, labor tools, and labor objects. The development of science has stimulated the development of human productive capacity.

Therefore, the knowledge economy is present in most countries around the world, offering these countries various opportunities and challenges, standing at different thresholds of development depending on the extent of application of the achievements of scientific knowledge. This demonstrates that the knowledge economy is essential in the movement and development of society, ushering humanity into a new era - the era of intellectual civilization.

Building a high-quality workforce capable of mastering the latest achievements in science and technology

"Solomon's House" is described as a special social institution, where all the intellectual power of the island is concentrated. This is a major difference between medieval and modern times, where scientific knowledge is increasingly connected with the historical-social process, scientists are provided with conditions to develop their abilities, and to create new things to serve society. Vietnam always regards human beings and the development of human resources as both the driving force and the development goal and a decisive factor for the success of the Vietnamese revolution, "people with qualities of social responsibility, civic consciousness, democracy, proactivity, creativity, and aspirations for advancement" (Communist Party of Vietnam, 2021, p. 64), and we cannot deny the role of intellect in the development of society, the factor that determines the ability to create new things, to transform nature - society, and human beings themselves. Reality has shown that individuals with high intellect, strong physique, rich spirit, purity of morality, or comprehensive and harmonious development in morality, intellect, and physical strength are the top priority for building and developing human beings and the development of individuals must become a decisive factor in the social history of themselves.

CONCLUSION

"New Atlantis" is an imaginary work but reflects Francis Bacon's reformist perspective, which is the change in the perception of knowledge and the role of scientific knowledge in practical life through the viewpoint of the social model as the island of New Atlantis or the state of Bensalem. Although not escaping the context of the era, the island is essentially a replica of the constitutional monarchy model of England, but instead of the absolute monarchy system in 16th-century England, it is closer to the "enlightened constitutional monarchy." Francis Bacon's ideas about the knowledge economy and especially its application in practice, while only

suggestive, compared to the history nearly 400 years ago, those views have transcended the era and left behind valuable historical values and lessons for the present era - the era of the knowledge economy.

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