When the cycles are breaking: The Enlightenment

Notes prepared by Prof. Erdal Yavuz. For the text, the following sources are used:

The Encyclopedia of World History http://www.bartleby.com/67/
Wikipedia, the free encyclopedia http://en.wikipedia.org/wiki/Main_Page
Questia's The Columbia Encyclopedia http://www.questia.com/library/encyclopedia/
World History: 16th to 19th Centuries http://www.fsmitha.com/h3/index.html
The Internet History Sourcebooks Project http://www.fordham.edu/halsall/
Washington State University, World Civilizations online class http://www.wsu.edu/~dee/

Introduction

The changes taking place during the period called "The Age of Discovery" from late 15th to 18th Centuries had radical consequences on human history: the establishment of a new "World System".

This was a new "global" world, naturally "round" with bends and corners but without traditional cycles of systems and thoughts.

The primary evident outcome was the triumph of commercial capitalism in Europe. The domination of "capitalist" relations of production in Europe and its worldwide expansion had permanent effects even up to day determining the contemporary agenda.

Global dimensions, greater interregional networks of trade, wars, conquests, and voluntary or involuntary exchanges blurred the boundaries between the major cultures of the Eastern Hemisphere.

On the other hand, following the paths of the "Scientific Revolution**",** thought became overwhelmingly mechanistic as the natural philosophy of Isaac Newton was applied to individual, social, political, and economic life. The traditionalist context of human though and affairs was changing radically and this era was called "The Enlightenment".

The "Enlightenment" thinkers under the charm of the scientific discoveries applied the methods of scientific research to the study of human society.

The widely accepted approach was that the same sorts of laws that regulated nature as a whole could also describe social relations, from this source we are indebted to the birth of "social sciences".

During the 17th and 18th Centuries, changes in economy, social organization, politics, and culture produced particularly dynamic societies open to the social movements and revolutions.

"**conquering the discovered"**

After the fifteenth century, new areas of the world regions of Africa, the Americas, and the Pacific brought into a single system in which European economic factors and interests were the rule.

Increased rivalry among powers for establishing a prominent position in the world trade system and obtaining "colonies" were the main causes of wars

The "global" exchange of goods created a new world-wide economy and paved the way for the establishment of colonialism.

The priority of the West to dominate the seas narrowed the role of the Asian or Muslim merchants to limited internal or regional trade.

Control of the sea routes was the result of military and technological advances. This enlarging of the market not only improved profits from trade, but also gave European states the possibility to increase their overseas territories in the form of colonies.

The earliest of the colonizers, Spain and Portugal, declined in the face of later competition from England, France, and Holland.

In the Americas, the economy of Latin America, and the North America, yet a British colony relied on the importation of African slaves. Both in the mines and plantation economies of the Americas, slave labor systems were common. Similar structures existed in the spice plantations of Southeast Asia and the cotton plantations of India.

Istanbul plan and port, Johann Baptist Homann (1714)

During the early stages, East Asia, Japan maintained isolation and The Ottoman, Iran, and Mughal (India) Empires limited European merchants to certain areas.

Over time, the world trade system expanded. Areas of Southeast Asia and India were brought into the system on a more complete basis in the 18th and the Ottoman Empire in the 19th centuries.

Exports of manufactured goods in return for raw materials further expanded their profit margins.

Relations with colonies were managed by the policies of **mercantilism**, designed to benefit the colonizers. These colonial regions produced mostly raw materials and minerals and furnished slaves in return for the manufactured products of Europe.

The new structure of core (center) and dependent (periphery) areas was decisive for the formation of the capitalist world system.

The repartition of economic roles has been effective until today and constitutes the essence of the problems of development and underdevelopment.

TO BE SOLD on board the Ship *Bance-Island*, on tueſday the 6th of *May* next, at *Aſhley-Ferry*; a choice cargo of about 250 fine healthy

NEGROES,

juſt arrived from the Windward & Rice Coaſt. —The utmoſt care has already been taken, and ſhall be continued, to keep them free from the leaſt danger of being infected with the SMALL-POX, no boat having been on board, and all other communication with people from *Charles-Town* prevented.

Auſtin, Laurens, & Appleby.

N. B. Full one Half of the above Negroes have had the SMALL-POX in their own Country..

No comment !!

Aspects of the "Enlightenment"

The Enlightenment, which became *a la mode* during the 18th-Century was a by-product of the Scientific Revolution with its emphasis on inductive reasoning and rationality.

By the "Scientific Revolution" the start of a wholly new style of cosmology and worldview came to characterize the modern approach.

This approach did not necessarily reject traditional religious beliefs but tended to see them as only indirectly relevant to understanding the natural world.

In the 18th century, the beginnings of modern **secularism** sought to separate religion from other areas of life, especially the political. By the end of the 18th century, foundations were created for modern worldviews and cosmologies, which transformed rather than simply reformed the religious traditions of Western Europe. The "**rationalism**" of the period attacked spiritual authority, dogmatism, intolerance, censorship, and all similar restraints.

The search for a rational religion led to *Deism*. According to *Deism* religion should be reasonable and should result in the highest moral behavior of its adherents.

The knowledge of the natural world and the human world has nothing to do with religion and should be approached completely free from religious ideas or convictions.

God is more like a *divine watchmaker* who created the world to be rational and orderly. The best method to worship God is to seek knowledge through logical and rational means.

The more radical products of the application of reason to religion were **skepticism**, **atheism**, and **materialism**.

The scientific and intellectual developments promoted the belief in "**natural law"** and universal order and the confidence in human reason that influenced the coming centuries.

The rational and scientific approach to religious, social, political, and economic issues promoted a secular view of the world and a general sense of progress and perfectibility.

Central to Enlightenment thought were the use of and exalting of reason. For Enlightenment thinkers, authority, whether in science or religion, had to be subject to the investigation of free mind.

In political thought, Enlightenment thinkers built upon John Locke arguing for a government that rested on a contract among individuals, and based on laws which in accordance with the rights due to human being by the laws of nature. All this contributed to an growing critique of the authoritarian monarchic state and to sketching the outline of a higher form of social organization based on natural rights.

The Enlightenment constituted the beginnings of modern secularized theories of political science, social psychology and ethics by thinkers such as John Locke and Thomas Hobbes. This period also laid the foundations of the political theories of **radicalism** demanding change for equality in political and economic terms.

The forerunners of the Enlightenment particularly during the 18th Century are the *philosophes* (French for philosophers) a group of French intellectuals which marked the later evolution of thought. Among the most known works are Montesquieu's *Spirit of the Laws* (1748), Rousseau's *Discourse on the Moral Effects of the Arts and Sciences* (1750), and Denis Diderot's *Encyclopédie*. They were primarily concerned with the betterment of society and human beings so their focus was overwhelmingly practical rather than abstract. Such tradition will influence thoughts of social change of the 19th Century.

One of the Enlightenment's enduring legacies is the belief that human history is a record of general progress and positive change is possible by correct measures and policies. Although these ideas threatened the divine sources and traditional arguments for monarchism but also encouraged notions of **enlightened despotism** in which the monarch based on reason and legitimacy of reason claimed to rule for the good of all.

Examples for the above are the states that had been only loosely centralized, such as Austria and Russia, becaming powerfully centralized states, while states such as Prussia and France further tightening the centralized control of the monarch.

This centralized power of the monarch was legitimized to install profound reforms in the structure of government and cultural and economic life and this is why this period is also called The Age of Absolutism.

The Age of Absolutism

The two centuries that hosted the Enlightenment also saw the development of absolute monarchies and more centralized national governments in Europe. The gradual erosion of local power and autonomy and the rise of national legislation and civil bureaucracies was also a need of the rising bourgeoisie.

While Europe steadily developed strong, absolutist, and centralized governments, there was one exception. During this period, the kingdom of England would undergo some of the most radical changes in the early modern state: from republic to a limited monarchy, the English were setting out in different directions in the struggle to establish a parliamentarian state.

This age in European history is generally called the Age of Absolutism (1660-1789). Beginning by the reign of Louis XIV in France and ending with the French Revolution in 1789.

The first monarch to actively put these ideas into practice was Frederick II of Prussia, called the Great (1740-1785). He abolished the serf system which tied tenant farmers to certain properties for life and replaced the powers accruing to the nobility with a greatly expanded bureaucracy composed of educated civil servants.

A similar centralization and absolutism was also observed in Russia by the reign of
Peter the Great, became Tsar (comes from *Caesar*) of Russia in 1682 and ruled until 1725. Peter the Great. In history we are used to remember him as Mad –"Deli" and mostly through his wife Catherine I' s presumed intervention in the Ottoman war with Russia.

He can be considered as the first "Oriental" "Westerniser" felt that the Empire could only be preserved by adopting Western European culture, industries, and political management.

While attempting to bring European industry to Russia he also forced the nobility adopt Western cultural habits, such as going beardless or wearing only short beards, eating with utensils, wearing European clothes, and engaging in the habits of "polite" speech.

In the military Peter created a standing army, drafting five percent of the male population of Russia to serve in the army for life, that was only answerable to him. This army was supplied by state-run factories staffed by peasants who had been drafted to work in these factories. He centralized the tax system by taxing the peasants of Russia directly rather than indirectly through landed nobles.

Orienting Russia towards the West needed a direct opening without a controlled door like the Turkish Straits, and this was realized by the new built capital St. Petersburg.

Russia would not see a strong government until Catherine II, known also as "the Great", who became Empress in 1762 and showed to be an ardent reformer in all areas.

Of German origin she was educated in *philosophe* literature and she dedicated her monarchy to bringing Russia into the modern, European age. In 1767, she called a Legislative Commission to revise the law and government of Russia. She wrote the commission a document which is a very instructive document even today **(Reader 1).**

Her most dramatic reforms came in the economic sphere, eliminating trade barriers such as taxes, tariffs and reforming efforts to stimulate productivity and the growth of wealth.

Enlightened"s look to the world: some basics

The universe is fundamentally rational and it can be understandable using reason alone;

Scientific truth can be derived through empirical observation, reason, and systematic doubt. Such empiricism is based on the notion that human observation is a reliable indicator of the nature of phenomena.

The universe functions by natural and predictable rules. Even if there is a "creator", he does not interfere in its running (*deism* explained above).

Once the world is understood as a mechanism, then it can be manipulated and engineered for the benefit of humanity in the same way as machines are.

Authority is not to be preferred over experience in understanding the truth and all that is human can be understood, manipulated and engineered in the same way the physical and natural world. In that respect, religious doctrines have no place in the understanding of the physical and human worlds.

Cultural and political life of the period

Interest in classical styles of art and architecture characterized much European culture in the 17th and 18th centuries.

Also during this period the **baroque** style by its freedom of form, motion, and feeling combined with ornamentation found its use in the great palaces, gardens as well as in literature and drama. In addition, an early **romanticism** begins to show itself like in the works of writers like Johann Wolfgang Goethe.

A " baroque" style Cathedral at Valencia, Spain
(Does it remind you some buildings of Istanbul?)

Popularization of science and the Enlightenment encouraged interest for culture and literature particularly among urban groups.

During the Enlightenment while the discourse was on individual liberties, social welfare, economic liberty, and education the status of women did not change and the unequal treatment of women continued and even deteriorated.

Indeed, most Enlightenment thinkers believed that the intellectual disciplines, such as science and philosophy, were meant only for men.

In the middle and upper classes, however, the works of the philosophes began to filter and shaped women's self-concepts. Women's communities were demanding a more central intellectual role in European life.

This would show itself by certain feminist works at the end of the century like Mary Wollstonecraft's *Vindication of the Rights of Woman* and the French revolution hero Olympe de Gouges' *Declaration of the Rights of Women.* **(Reader 2)**

upheld as an academic thesis, rather than advocated as a desirable state of affairs.

In government, secularism means a policy of avoiding entanglement between government and religion (ranging from reducing ties to a state religion to promoting secularism in society), of non-discrimination among religions (providing they don't deny primacy of civil laws), and of guaranteeing human rights of all citizens, regardless of the creed (and, if conflicting with certain religious rules, by imposing priority of the universal human rights).

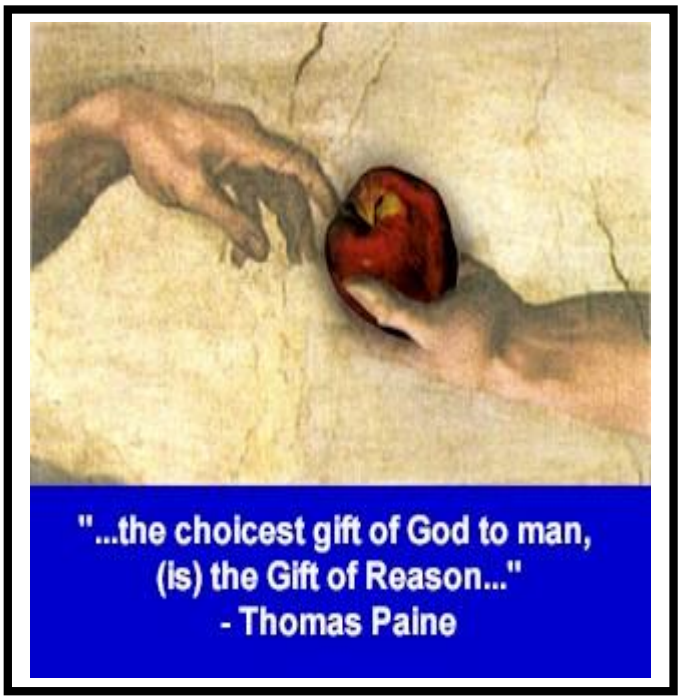
Secularism can also mean the practice of working to promote any of those three forms of secularism. It should not be assumed that an advocate of secularism in one sense will also be a secularist in any other sense. Secularism does not necessarily equate to atheism; indeed, many secularists have counted themselves among the religious. http://en.wikipedia.org/wiki/Secularism

Terms and names

mercantilism is the economic system of the major trading nations during the 16th, 17th, and 18th cent., based on the principle that national wealth and power were best served by increasing exports and collecting precious metals in return. As the best means of acquiring precious metals (bullion) , foreign trade was favored above domestic trade, and manufacturing or processing, which provided the goods for foreign trade, was favored at the expense of agriculture. State action, an essential feature of the mercantile system, was used to accomplish its purposes. Under a mercantilist policy a nation sought to sell more than it bought so as to accumulate bullion. Besides bullion, raw materials for domestic manufacturers were also sought, and duties were levied on the importation of such goods in order to provide revenue for the government Treaties were made to obtain exclusive trading privileges, and the commerce of colonies was exploited for the benefit of the mother country

secularism In philosophy, secularism is the belief that life can be best lived by applying ethics, and the universe best understood, by processes of reasoning, without reference to a god or gods or other supernatural concepts. When applied to society, secularism is considered to be any of a range of situations where a society less automatically assumes religious beliefs to be either widely shared or a basis for conflict in various forms, than in recent generations of the same society. In this sense secularism is linked to the sociological concept of secularization and may be

rationalism, also known as the rationalist movement, is a philosophical doctrine that asserts that the truth can best be discovered by reason and factual analysis, rather than faith, dogma or religious teaching. Rationalism has some similarities in ideology and intent to humanism and atheism, in that it aims to provide a framework for social and philosophical discourse outside of religious or supernatural. http://en.wikipedia.org/wiki/Rationalism



skepticism is a philosophical position that refrains from making truth claims. A skeptic does not claim that truth is impossible (which would be a truth claim). The word is commonly used to describe other philosophies which appear similar, for instance "academic" skepticism, which was an ancient variant of platonism according to which knowledge of truth was impossible. Empiricism is a closely related position which can be seen as a pragmatic compromise between skepticism and nomothetic science; skepticism is sometimes refered to as "radical empiricism."

Additionally, the word "skeptic" is commonly used in today's vernacular to describe someone who habitually doubts commonly accepted ideas. http://en.wikipedia.org/wiki/Skepticism

atheism, in its broadest sense, is an absence of belief in the existence of gods. This definition includes as atheists both those who assert that there are no gods, and those who make no claim about whether gods exist or not. Narrower definitions, however, often only qualify those who assert there are no gods as atheists, labeling the others as nontheists or agnostics.

Although atheists often share common concerns regarding empirical evidence and the scientific method of investigation and a large number are skeptics, there is no single ideology that all atheists share. Additionally, there are atheists who are religious or spiritual, though many of these would not describe themselves as atheists.

Atheism should not be confused with the related, but not equivalent, position of antitheism, as many atheists do not directly oppose theism. http://en.wikipedia.org/wiki/Atheism

materialism in philosophy, a widely held system of thought that explains the nature of the world as entirely dependent on matter, the fundamental and final reality beyond which nothing need be sought. Certain periods in history, usually those associated with scientific advance, are marked by strong materialistic tendencies. The doctrine was formulated as early as the 4th cent. b.c. by Democritus, in whose system of atomism all phenomena are explained by atoms and their motions in space. Other early Greek teaching, such as that of Epicurus and Stoicism, also conceived of reality as material in its nature. The theory was later renewed in the 17th cent. by Pierre Gassendi and Thomas Hobbes, who believed that the sphere of consciousness essentially belongs to the corporeal world, or the senses. The investigations of John Locke were adapted to materialist positions by David Hartley and Joseph Priestley. They were a part of the materialist development of the 18th cent., strongly manifested in France, where the most extreme thought was that of Julien de La Mettrie. The culminating expression of materialist thought in this period was the Système de la nature (1770), for which Baron d' Holbach is considered chiefly responsible. A reaction against materialism was felt in the later years of the 18th cent., but the middle of the 19th cent. brought a new movement, largely psychological in interpretation. Two of the modern developments of materialism are dialectical materialism and physicalism, a position formulated by some members of the Logical Positivist movement. Closely related to materialism in origin are *naturalism* and *sensualism.* http://www.questia.com/PM.qst?a=o&d=101257848

natural law is asserted in theory that some laws are basic and fundamental to human nature and are discoverable by human reason without reference to specific legislative enactments or judicial decisions.

Natural law is opposed to positive law, which is human-made, conditioned by history, and subject to continuous change.

The concept of natural law originated with the Greeks and received its most important formulation in Stoicism.

The Stoics believed that the fundamental moral principles that underlie all the legal systems of different nations were reducible to the dictates of natural law.

This idea became particularly important in Roman legal theory, which eventually came to recognize a common code regulating the conduct of all peoples and existing alongside the individual codes of specific places and time.

Christian philosophers such as St. Thomas Aquinas perpetuated this idea, asserting that natural law was common to all peoples—Christian and non-Christian alike—while adding that revealed law gave Christians an additional guide for their actions.

In modern times, the theory of natural law became the chief basis for the development by Hugo Grotius of the theory of international law.

In the 17th cent., such philosophers as Spinoza and G. W. von Leibniz interpreted natural law as the basis of ethics and morality;

In the 18th cent. the teachings of Jean Jacques Rousseau, especially as interpreted during the French Revolution, made natural law a basis for democratic and egalitarian principles.

The influence of natural law theory declined greatly in the 19th cent. under the impact of positivism,empiricism, and materialism. http://www.questia.com/PM.qst?a=o&d=101260686

radicalism from the term Radical (latin radix meaning root) has been used since the late 18th century as a label in political science for those favoring or trying to produce thoroughgoing political reforms which can include changes to the social order to a greater or lesser extent. http://en.wikipedia.org/wiki/Radicalism

enlightened despotism or (also known as benevolent despotism or enlightened absolutism) is a term used to describe the actions of absolute rulers who were influenced by the Enlightenment, a historical period of the 18th and early 19th centuries. The main Enlightenment-era proponent of this system was Voltaire, who regularly corresponded with several of the rulers of this time.

Enlightened monarchs were rulers who distinguished themselves from traditional monarchs in the way they governed. Specifically, Enlightened monarchs embraced the principles of the Enlightenment, especially its emphasis upon rationality, and applied them to their kingdoms. They tended to

allow religious toleration, freedom of speech and the press, and the right to hold private property. Most fostered the arts, sciences, and education. Above all, they must not be arbitrary in their rules; they must obey the laws and enforce them fairly for all subjects. http://en.wikipedia.org/wiki/Enlightened_despotism

baroque relating to, or characteristic of a style in art and architecture developed in Europe from the early 17th to mid-18th century, emphasizing dramatic effect and typified by bold, curving forms, elaborate ornamentation, and overall balance of disparate parts.

Baroque Musicis characteristic of a style of composition that flourished in Europe from about 1600 to 1750, marked by expressive dissonance and elaborate ornamentation.

Below is an example of another “baroque” style that you know well !
http://www.wordreference.com/definition/baroque

romanticism is a term loosely applied to literary and artistic movements of the late 18th and 19th cent. Resulting from the enlightenmentd and in part from the libertarian and egalitarian ideals of the French Revolution, the romantic movements had in common only a revolt against the prescribed rules of classicism. The basic aims of romanticism were various: a return to nature and to belief in the goodness of humanity; the rediscovery of the artist as a supremely individual creator; the development of nationalistic pride; and the exaltation of the senses and emotions over reason and intellect. In addition, romanticism was a philosophical revolt against rationalism.
http://www.questia.com/PM.qst?a=o&d=101268111

An example of “romantic” aesthetic

Readers

Reader 1

Proposals for a New Law Code of Catherine II

http://www.fordham.edu/halsall/mod/18catherine.html

Catherine II (l762-1796), a German princess who became Empress of Russia after disposing of her ineffectual husband was one of the most successful European monarchs. She followed Peter the Great in seeing Russia (which had been part of an Asian Empire for centuries) as European Power. In 1767 Catherine summoned an assembly to draft a new code of laws for Russia and gave detailed instructions to the members about the principles they should apply. (The proposed code never went into effect.)

Articles from "Proposals for a New Law Code"

13. What is the true End of Monarchy? Not to deprive People of their natural Liberty; but to correct their Actions, in order to attain the supreme Good.

14. The Form of Government, therefore, which best attains this End, and at the same Time sets less Bounds than others to natural Liberty, is that which coincides with the Views and Purposes of rational Creatures, and answers the End, upon which we ought to fix a steadfast Eye in the Regulations of civil Polity.

15. The Intention and the End of Monarchy, is the Glory of the Citizens, of the State, and of the Sovereign.

33. The Laws ought to be so framed, as to secure the Safety of every Citizen as much as possible.

34. The Equality of the Citizens consists in this; that they should all be subject to the same Laws.

35. This Equality requires Institutions so well adapted, as to prevent the Rich from oppressing those who are not so wealthy as themselves, and converting all the Charges and Employments intrusted to them as Magistrates only, to their own private Emolument....

37. In a State or Assemblage of People that live together in a Community, where there are Laws, Liberty can only consist in doing that which every One ought to do, and not to be constrained to do that which One ought not to do.

38. A Man ought to form in his own Mind an exact and clear Idea of what Liberty is. Liberty is the Right of doing whatsoever the Laws allow: And if any one Citizen could do what the Laws forbid, there would be no more Liberty; because others would have an equal Power of doing the same.

39. The political Liberty of a Citizen is the Peace of Mind arising from the Consciousness, that every Individual enjoys his peculiar Safety; and in order that the People might attain this Liberty, the Laws ought to be so framed, that no one Citizen should stand in Fear of another; but that all of them should stand in Fear of the same Laws....

194. (1.) No Man ought to be looked upon as guilty, before he has received his judicial Sentence; nor can the Laws deprive him of their Protection, before it is proved that he has forfeited all Right to it. What Right therefore can Power give to any to inflict Punishment upon a Citizen at a Time, when it is yet dubious, whether he is Innocent or guilty?

Reader 2

Olympe de Gouges' *Declaration of the Rights of Women.*

http://www.fordham.edu/halsall/mod/1791degouge1.html

Olympe de Gouges, a butcher's daughter, proved to be one of the most outspoken and articulate women revolutionaries. In 1791 she wrote the following declaration, directly challenging the inferiority presumed of women by the Declaration of the Rights of Man. Her attempts to push this idea lead to her being charged with treason during the rule of the National Convention. She was quickly arrested, tried, and on November 3, 1793, executed by the guillotine.

In her declaration after a call to the women:

"Woman, wake up; the tocsin of reason is being heard throughout the whole universe; discover your rights. The powerful empire of nature is no longer surrounded by prejudice, fanaticism, superstition, and lies. The flame of truth has dispersed all the clouds of folly and usurpation. Enslaved man has multiplied his strength and needs recourse to yours to break his chains. Having become free, he has become unjust to his companion. Oh, women, women! When will you cease to be blind? What advantage have you received from the Revolution? …..

As an annex she proposes the folowing conract:

Social Contract Between Man and Woman

We, _____ and _____, moved by our own will, unite ourselves for the duration of our lives, and for the duration of our mutual inclinations, under the following conditions: We intend and wish to make our wealth communal, meanwhile reserving to ourselves the right to divide it in favor of our children and of those toward whom we might have a particular inclination, mutually recognizing that our property belongs directly to our children, from whatever bed they come, and that all of them without distinction have the right to bear the name of the fathers and mothers who have acknowledged them, and we are charged to subscribe to the law which punishes the renunciation of one's own blood. We likewise obligate ourselves, in case of separation, to divide our wealth and to set aside in advance the portion the law indicates for our children, and in the event of a perfect union, the one who dies will divest himself of half his property in his children's favor, and if one dies childless, the survivor will inherit by right, unless the dying person has disposed of half the common property in favor of one whom he judged deserving.

That is approximately the formula for the marriage act I propose for execution. Upon reading this strange document, I see rising up against me the hypocrites, the prudes, the clergy, and the whole infernal sequence. But how it [my proposal] offers to the wise the moral means of achieving the perfection of a happy government! . . .

Moreover, I would like a law which would assist widows and young girls deceived by the false promises of a man to whom they were attached; I would like, I say, this law to force an inconstant man to hold to his obligations or at least [to pay] an indemnity equal to his wealth. Again, I would like this law to be rigorous against women, at least those who have the effrontery to have recourse to a law which they themselves had violated by their misconduct, if proof of that were given. ....

I offer a foolproof way to elevate the soul of women; it is to join them to all the activities of man; if man persists in finding this way impractical, let him share his fortune with woman, not at his caprice, but by the wisdom of laws. Prejudice falls, morals are purified, and nature regains all her rights. ..."

Reader 3

Rene Descartes from *The Principles Of Philosophy*
http://www.classicallibrary.org/descartes/principles/01.htm

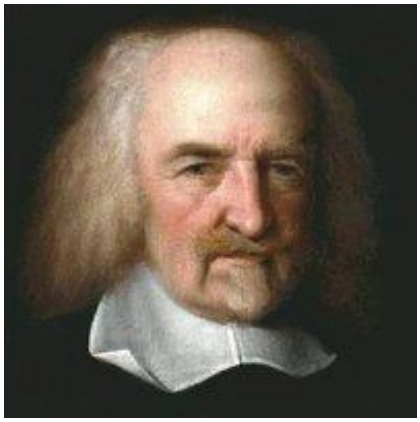
Part I. -- Of The Principles Of Human Knowledge.

I. That in order to seek truth, it is necessary once in the course of our life, to doubt, as far as possible, of all things.
As we were at one time children, and as we formed various judgments regarding the objects presented to our senses, when as yet we had not the entire use of our reason, numerous prejudices stand in the way of our arriving at the knowledge of truth; and of these it seems impossible for us to rid ourselves, unless we undertake, once in our lifetime, to doubt of all those things in which we may discover even the smallest suspicion of uncertainty.
II. That we ought also to consider as false all that is doubtful.
Moreover, it will be useful likewise to esteem as false the things of which we shall be able to doubt, that we may with greater clearness discover what possesses most certainty and is the easiest to know.
III. That we ought not meanwhile to make use of doubt in the conduct of life.
In the meantime, it is to be observed that we are to avail ourselves of this general doubt only while engaged in the contemplation of truth. For, as far as concerns the conduct of life, we are very frequently obliged to follow opinions merely probable, or even sometimes, though of two courses of action we may not perceive more probability in the one than in the other, to choose one or other, seeing the opportunity of acting would not unfrequently pass away before we could free ourselves from our doubts.
IV. Why we may doubt of sensible things.
Accordingly, since we now only design to apply ourselves to the investigation of truth, we will doubt, first, whether of all the things that have ever fallen under our senses, or which we have ever imagined, any one really exist; in the first place, because we know by experience that the senses sometimes err, and it would be imprudent to trust too much to what has even once deceived us; secondly, because in dreams we perpetually seem to perceive or imagine innumerable objects which have no existence. And to one who has thus resolved upon a general doubt, there appear no marks by which he can with certainty distinguish sleep from the waking state.
V. Why we may also doubt of mathematical demonstrations.
We will also doubt of the other things we have before held as most certain, even of the demonstrations of mathematics, and of their principles which we have hitherto deemed self-evident; in the first place, because we have sometimes seen men fall into error in such matters, ….

VII. That we cannot doubt of our existence while we doubt, and that this is the first knowledge we acquire when we philosophize in order.
While we thus reject all of which we can entertain the smallest doubt, and even imagine that it is false, we easily indeed suppose that there is neither God, nor sky, nor bodies, and that we ourselves even have neither hands nor feet, nor, finally, a body; but we cannot in the same way suppose that we are not while we doubt of the truth of these things; for there is a repugnance in conceiving that what thinks does not exist at the very time when it thinks. Accordingly, the knowledge, **I Think, Therefore I Am,** is the first and most certain that occurs to one who philosophizes orderly.

Reader 4

From Thomas Hobbes *The Leviathan*



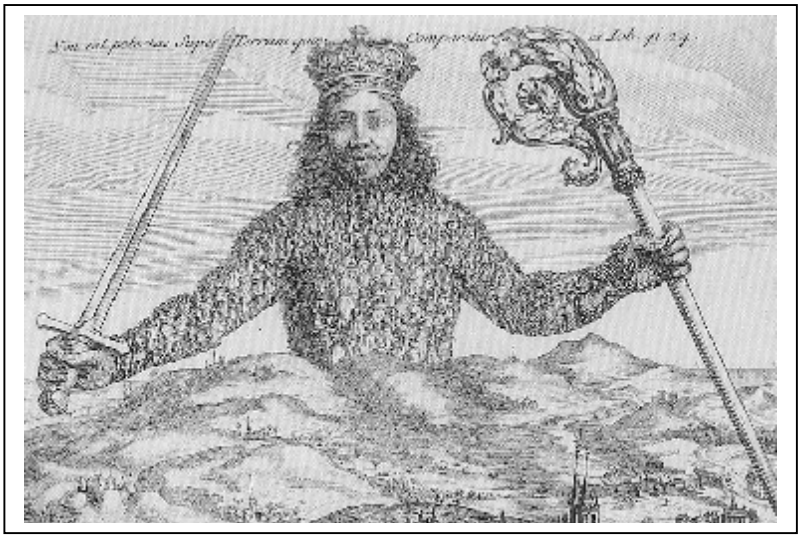
According to Hobbes, society is a population beneath an authority, to whom all individuals in that society surrender just enough of their natural right for the authority to be able to ensure internal peace and a common defense. This sovereign, whether monarch, aristocracy or democracy (though Hobbes prefers monarchy), should be a Leviathan, an absolute authority.
http://etext.library.adelaide.edu.au/h/hobbes/thomas/h68l/

Of The Natural Condition Of Mankind As Concerning Their Felicity And Misery

Nature hath made men so equal in the faculties of body and mind as that, though there be found one man sometimes manifestly stronger in body or of quicker mind than another, yet when all is reckoned together the difference between man and man is not so considerable as that one man can thereupon claim to himself any benefit to which another may not pretend as well as he.
…..From this equality of ability ariseth equality of hope in the attaining of our ends. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their end (which is principally their own conservation, and sometimes their delectation only) endeavour to destroy or subdue one another. And from hence it comes to pass that where an invader hath no more to fear than another man's single power, if one plant, sow, build, or possess a convenient seat, others may probably be expected to come prepared with forces united to dispossess and deprive him, not only of the fruit of his labour, but also of his life or liberty. And the invader again is in the like danger of another….
….. So that in the nature of man, we find three principal causes of quarrel. First, competition; secondly, diffidence; thirdly, glory.

The first maketh men invade for gain; the second, for safety; and the third, for reputation. The first use violence, to make themselves masters of other men's persons, wives, children, and cattle; the second, to defend them; the third, for trifles, as a word, a smile, a different opinion, and any other sign of undervalue, either direct in their persons or by reflection in their kindred, their friends, their nation, their profession, or their name.

Hereby it is manifest that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war as is of every man against every man.
…. In such condition there is no place for industry, because the fruit thereof is uncertain: and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building; no instruments of moving and removing such things as require much force; no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.



On the left
Is the front-page
of *Leviathan*
of an early edition

Reader 5

John Locke, from *A Letter Concerning Toleration* (*Epistola De Tolerantia*) (1685)
http://oll.libertyfund.org/Home3/HTML.php?recordID=0388

The commonwealth seems to me to be a society of men constituted only for the procuring, preserving, and advancing their own civil interests.

Civil interest I call life, liberty, health, and indolency of body; and the possession of outward things, such as money, lands, houses, furniture, and the like.

It is the duty of the civil magistrate, by the impartial execution of equal laws, to secure unto all the people in general, and to every one of his subjects in particular, the just possession of these things belonging to this life.

If any one presume to violate the laws of public justice and equity, established for the preservation of these things, his presumption is to be checked by the fear of punishment, consisting in the deprivation or diminution of those civil interests, or goods, which otherwise he might and ought to enjoy.

But seeing no man does willingly suffer himself to be punished by the deprivation of any part of his goods, and much less of his liberty or life, therefore is the magistrate armed with the force and strength of all his subjects, in order to the punishment of those that violate any other man's rights.

These things being thus determined, let us inquire in the next place, how far the duty of Toleration extends, and what is required from every one by it.

..... no private person has any right in any manner to prejudice another person in his civil enjoyments, because he is of another church or religion. All the rights and franchises that belong to him as a man, or as a denison, are inviolably to be preserved to him. These are not the business of religion. No violence nor injury is to be offered him, whether he be christian or pagan. Nay, we must not content ourselves with the narrow measures of bare justice: charity, bounty, and liberality must be added to it. …..

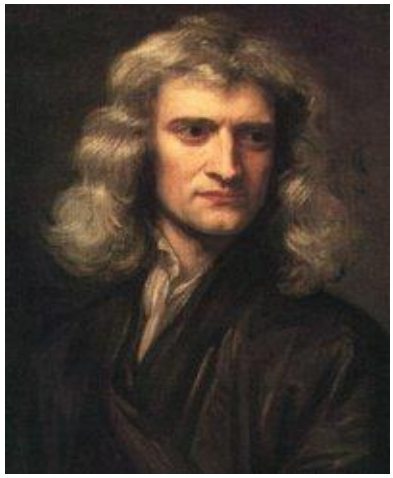
For the civil government can give no new right to the church, nor the church to the civil government. So that whether the magistrate join himself to any church, or separate from it, the church remains always as it was before, a free and voluntary society. ….

That the thing may be made yet clearer by an example; let us suppose two churches, the one of arminians, the other of calvinists, residing in the city of Constantinople. Will any one say, that either of these churches has right to deprive the members of the other of their estates and liberty, as we see practised elsewhere, because of their differing from it in some doctrines or ceremonies; whilst the Turks in the mean while silently stand by, and laugh to see with what inhuman cruelty christians thus rage against christians? But if one of these churches hath this power of treating the other ill, I ask which of them it is to whom that power belongs, and by what right? It will be answered, undoubtedly, that it is the orthodox church which has the right of authority over the erroneous or heretical. This is, in great and specious words, to say just nothing at all. For every church is orthodox to itself; to others, erroneous or heretical. Whatsoever any church believes, it believes to be true; and the contrary thereunto it pronounces to be errour. So that the controversy between these churches about the truth of their doctrines, and the purity of their worship, is on both sides equal; nor is there any judge, either at Constantinople, or elsewhere upon earth, by whose sentence it can be determined.

The decision of that question belongs only to the Supreme Judge of all men, to whom also alone belongs the punishment of the erroneous. In the mean while, let those men consider how heinously they sin, who, adding injustice, if not their errour, yet certainly to their pride, do rashly and arrogantly take upon them to misuse the servants of another master, who are not at all accountable to them.

Reader 6

Isaac Newton:
The Mathematical Principles of Natural Philosophy
http://www.fordham.edu/halsall/mod/newton-princ.html



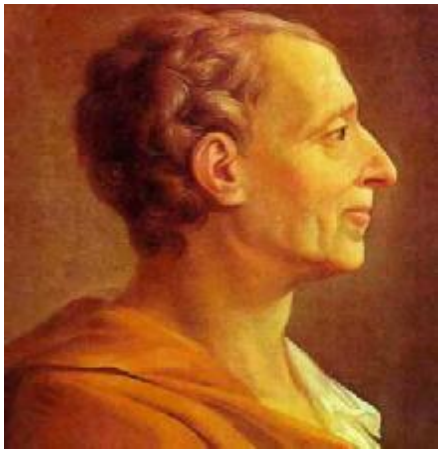
From the chapter: The Rules of Reasoning in Philosophy

Rule 1
We are to admit no more causes of natural things, than such as are both true and sufficient to explain their appearances. To this purpose the philosophers say, that Nature does nothing in vain, and more is in vain, when less will serve; for Nature is pleased with simplicity, and affects not the pomp of superfluous causes.

Rule II
Therefore to the same natural effects we must, as far as possible, assign the same causes. As to respiration in a man, and in a beast; the descent of stones in Europe and in America; the light of`our culinary fire and of the sun; the reflection of light in the earth, and in the planets

Rule III
The qualities of bodies, which admit neither intension nor remission of degrees, and which are found to belong to all bodies within reach of our experiments, are to be esteemed the universal qualities of all bodies whatsoever. .....
Lastly, if it universally appears, by experiments and astronomical observations, that all bodies about the earth, gravitate toward the earth; and that in proportion to the quantity of matter which they severally contain; that the moon likewise, according to the quantity of its matter, gravitates toward the earth; that on the other hand our sea gravitates toward the moon; and all the planets mutually one toward another; and the comets in like manner towards the sun; we must, in consequence of this rule, universally allow, that all bodies whatsoever are endowed with a principle of mutual gravitation. For the argument from the appearances concludes with more force for the universal gravitation of all bodies, than for their impenetrability, of which among those in the celestial regions, we have no experiments, nor any manner of observation. Not that I affirm gravity to be essential to all bodies. By their inherent force I mean nothing but their force of` inertia. This is immutable. Their gravity is diminished as they recede from the earth.

Rule IV
In experimental philosophy we are to look upon propositions collected by general induction from phenomena as accurately or very nearly true, notwithstanding any contrary hypotheses that may be imagined, till such time as other phenomena occur, by which they may either be made more accurate, or liable to exceptions. This rule we must follow that the argument of induction may not be evaded by hypotheses.



Reader 7

From Montesquieu, The Spirit of Laws
http://www.constitution.org/cm/sol.htm

Book V. That the Laws Given by the Legislator Ought to Be in Relation to the Principle of Government

The preservation of the state is only the preservation of the prince, or rather of the palace where he is confined. Whatever does not directly menace this palace or the capital makes no impression on ignorant, proud, and prejudiced minds; and as for the concatenation of events, they are unable to trace, to foresee, or even to conceive it. Politics, with its several springs and laws, must here be very much limited; the political government is as simple as the civil.[37]

The whole is reduced to reconciling the political and civil administration to the domestic government, the officers of state to those of the seraglio. Such a state is happiest when it can look upon itself as the only one in the world, when it is environed with deserts, and separated from those people whom they call Barbarians. Since it cannot depend on the militia, it is proper it should destroy a part of itself.

As fear is the principle of despotic government, its end is tranquillity; but this tranquillity cannot be called a peace: no, it is only the silence of those towns which the enemy is ready to invade. Since strength does not lie in the state, but in the army that founded it, in order to defend the state the army must be preserved, how formidable soever to the prince. How, then, can we reconcile the security of the government to that of the prince's person?

Observe how industriously the Russian government endeavours to temper its arbitrary power, which it finds more burdensome than the people themselves. They have broken their numerous guards, mitigated criminal punishments, erected tribunals, entered into a knowledge of the laws, and instructed the people. But there are particular causes that will probably once more involve them in the very misery which they now endeavour to avoid.

In those states religion has more influence than anywhere else; it is fear added to fear. In Mahomedan countries, it is partly from their religion that the people derive the surprising veneration they have for their prince. It is religion that amends in some measure the Turkish constitution. The subjects, who have no attachment of honour to the glory and grandeur of the state, are connected with it by the force and principle of religion.

Of all despotic governments there is none that labours more under its own weight than that wherein the prince declares himself proprietor of all the lands, and heir to all his subjects. Hence the neglect of agriculture arises; and if the prince intermeddles likewise in trade, all manner of industry is ruined.
Under this sort of government, nothing is repaired or improved.[38] Houses are built only for the necessity of habitation; there is no digging of ditches or planting of trees; everything is drawn from, but nothing restored to, the earth; the ground lies untilled, and the whole country becomes a desert.

Is it to be imagined that the laws which abolish the property of land and the succession of estates will diminish the avarice and cupidity of the great? By no means. They will rather stimulate this cupidity and avarice. The great men will be prompted to use a thousand oppressive methods, imagining they have no other property than the gold and silver which they are able to seize upon by violence, or to conceal.To prevent, therefore, the utter ruin of the state, the avidity of the prince ought to be moderated by some established custom.

Thus, in Turkey, the sovereign is satisfied with the right of three per cent on the value of inheritances.[39] But as he gives the greatest part of the lands to his soldiery, and disposes of them as he pleases; as he seizes on all the inheritances of the officers of the empire at their decease; as he has the property of the possessions of those who die without issue, and the daughters have only the usufruct; it thence follows that the greatest part of the estates of the country are held in a precarious manner.

Reader 8
From Voltaire's *Candide*
http://www.geocities.com/bernsteincandide/novel.html

In "Candide", Voltaire sought to point out the fallacy of Gottfried William von Leibniz's theory of optimism that the world they were living in at that time was "the best of all possible worlds." and the hardships brought on by the resulting inaction toward the evils of the world.

Voltaire's use of satire, and its techniques of exaggeration and contrast highlight the evil and brutality of war and the world in general when men are meekly accepting of their fate. To get his point across in Candide, Voltaire created the character Dr. Pangloss, who goes on to say that everything had its purpose and things were made for the best. For example, the nose was created for the purpose of wearing spectacles.

The story ends in Istanbul where Candide finds his long searched love Cunegond as well as the true key to happiness, as expressed by a sage person: "cultivate the garden".

In the neighborhood lived a famous dervish who passed for the best philosopher in Turkey; they went to consult him: Pangloss, who was their spokesman, addressed him thus:

"Master, we come to entreat you to tell us why so strange an animal as man has been formed?"

"Why do you trouble your head about it?" said the dervish; "is it any business of yours?"

"But, Reverend Father," said Candide, "there is a horrible deal of evil on the earth."

"What signifies it," said the dervish, "whether there is evil or good? When His Highness sends a ship to Egypt does he trouble his head whether the rats in the vessel are at their ease or not?"

"What must then be done?" said Pangloss.

"Be silent," answered the dervish. **.....** Pangloss, who was as inquisitive as he was disputative, asked him what was the name of the mufti who was lately strangled.

"I cannot tell," answered the good old man; "I never knew the name of any mufti, or vizier breathing. I am entirely ignorant of the event you speak of; I presume that in general such as are concerned in public affairs sometimes come to a miserable end; and that they deserve it: but I never inquire what is doing at Constantinople; I am contented with sending thither the produce of my garden, which I cultivate with my own hands."

After saying these words, he invited the strangers to come into his house. His two daughters and two sons presented them with divers sorts of sherbet of their own making; besides caymac, heightened with the peels of candied citrons, oranges, lemons, pineapples, pistachio nuts, and Mocha coffee unadulterated with the bad coffee of Batavia or the American islands.

After which the two daughters of this good Mussulman perfumed the beards of Candide, Pangloss, and Martin.

"You must certainly have a vast estate," said Candide to the Turk.

"I have no more than twenty acres of ground," he replied, "the whole of which I cultivate myself with the help of my children; and our labor keeps off from us three great evils — idleness, vice, and want."

Candide, as he was returning home, made profound reflections on the Turk's discourse.

"This good old man," said he to Pangloss and Martin, "appears to me to have chosen for himself a lot much preferable to that of the six Kings with whom we had the honor to sup."

"Human grandeur," said Pangloss, "is very dangerous, if we believe the testimonies of almost all philosophers; for we find Eglon, King of Moab, was assassinated by Aod; Absalom was hanged by the hair of his head, and run through with three darts; King Nadab, son of Jeroboam, was slain by Baaza; King Ela by Zimri; Okosias by Jehu; Athaliah by Jehoiada; the Kings Jehooiakim, Jeconiah, and Zedekiah, were led into captivity: I need not tell you what was the fate of Croesus, Astyages, Darius, Dionysius of Syracuse, Pyrrhus, Perseus, Hannibal, Jugurtha, Ariovistus, Caesar, Pompey, Nero, Otho, Vitellius, Domitian, Richard II of England, Edward II, Henry VI, Richard Ill, Mary Stuart, Charles I, the three Henrys of France, and the Emperor Henry IV."

"Neither need you tell me," said Candide, "that we must take care of our garden."

"You are in the right," said Pangloss; "for when man was put into the garden of Eden, it was with an intent to dress it; and this proves that man was not born to be idle."

"Work then without disputing," said Martin; "it is the only way to render life supportable."

"There is a concatenation of all events in the best of possible worlds; for, in short, had you not been kicked out of a fine castle for the love of Miss Cunegonde; had you not been put into the Inquisition; had you not traveled over America on foot; had you not run the Baron through the body; and had you not lost all your sheep, which you brought from the good country of El Dorado, you would not have been here to eat preserved citrons and pistachio nuts."

"Excellently observed," answered Candide; "**but let us cultivate our garden**."

The End

Candide besides finally finding the truth from the words and acts of a Turkish sage men, also finds his lost love Cunegond accidentally in İstanbul. Maybe Mr. Panglos was right!

Reader 9

David Hume, ***An Inquiry Concerning Human Understanding***
http://eserver.org/18th/hume-enquiry.html

Section X: Of Miracles , Part II

A religionist may be an enthusiast, and imagine he sees what has no reality: he may know his narrative to be false, and yet persevere in it, with the best intentions in the world, for the sake of promoting so holy a cause: or even where this delusion has not place, vanity, excited by so strong a temptation, operates on him more powerfully than on the rest of mankind in any other circumstances; and self-interest with equal force.

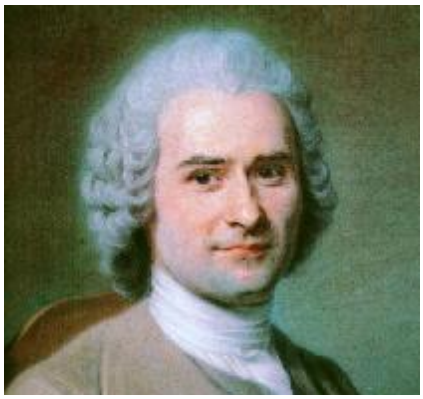
His auditors may not have, and commonly have not, sufficient judgment to canvass his evidence: what judgment they have, they renounce by principle, in these sublime and mysterious subjects: or if they were ever so willing to employ it, passion and a heated imagination disturb the regularity of its operations. their credulity increases his impudence: and his impudence overpowers their credulity.

The many instances of forged miracles, and prophecies, and supernatural events, which, in all ages, have either been detected by contrary evidence, or which detect themselves by their absurdity, prove sufficiently the strong propensity of mankind to the extraordinary and the marvelous, and ought reasonably to beget a suspicion against all relations of this kind. This is our natural way of thinking, even with regard to the most common and most credible events.

For instance: There is no kind of report which rises so easily, and spreads so quickly, especially in country places and provincial towns, as those concerning marriages; insomuch that two young persons of equal condition never see each other twice, but the whole neighborhood immediately join them together. The pleasure of telling a piece of news so interesting, of propagating it, and of being the first reporters of it, spreads the intelligence. And this is so well known, that no man of sense gives attention to these reports, till he find them confirmed by some greater evidence. Do not the same passions, and others still stronger, incline the generality of mankind to believe and report, with the greatest vehemence and assurance, all religious miracles?

….I may add as a fourth reason, which diminishes the authority of prodigies, that there is no testimony for any, even those which have not been expressly detected, that is not opposed by an infinite number of witnesses; so that not only the miracle destroys the credit of testimony, but the testimony destroys itself. To make this the better understood, let us consider, that, in matters of religion, whatever is different is contrary; and that it is impossible the religions of ancient Rome, of Turkey, of Siam, and of China should, all of them, be established on any solid foundation.

Every miracle, therefore, pretended to have been wrought in any of these religions (and all of them abound in miracles), as its direct scope is to establish the particular system to which it is attributed; so has it the same force, though more indirectly, to overthrow every other system. In destroying a rival system, it likewise destroys the credit of those miracles, on which that system was established; so that all the prodigies of different religions are to be regarded as contrary facts, and the evidences of these prodigies, whether weak or strong, as opposite to each other.



Reader 10

Jean-Jacques Rousseau ,***The Social Contract***
http://www.constitution.org/jjr/socon.txt

Book I Ch.6

….This sum of forces can arise only where several persons come together: but, as the force and liberty of each man are the chief instruments of his self-preservation, how can he pledge them without harming his own interests, and neglecting the care he owes to himself? This difficulty, in its bearing on my present subject, may be stated in the following terms:
"The problem is to find a form of association which will defend and protect with the whole common force the person and goods of each associate, and in which each, while uniting himself with all, may still obey himself alone, and remain as free as before." This is the
fundamental problem of which the Social Contract provides the solution.

The clauses of this contract are so determined by the nature of the act that the slightest modification would make them vain and ineffective; so that, although they have perhaps never been formally set forth, they are everywhere the same and everywhere tacitly admitted and recognized, until, on the violation of the social compact, each regains his original rights and resumes his natural liberty, while losing the conventional liberty in favor of which he renounced it.

These clauses, properly understood, may be reduced to one -- the total alienation of each associate, together with all his rights, to the whole community; for, in the first place, as each gives himself absolutely, the conditions are the same for all; and, this being so, no one has any interest in making them burdensome to others.

Moreover, the alienation being without reserve, the union is as perfect as it can be, and no associate has anything more to demand: for, if the individuals retained certain rights, as there would be no common superior to decide between them and the public, each, being on one point his own judge, would ask to be so on all; the state of nature would thus continue, and the association would necessarily become inoperative or tyrannical.

Finally, each man, in giving himself to all, gives himself to nobody; and as there is no associate over whom he does not acquire the same right as he yields others over himself, he gains an equivalent for everything he loses, and an increase of force for the preservation of what he has.

If then we discard from the social compact what is not of its essence, we shall find that it reduces itself to the following terms: "Each of us puts his person and all his power in common under the supreme direction of the general will, and, in our corporate capacity, we receive each member as an indivisible part of the whole."

At once, in place of the individual personality of each contracting party, this act of association creates a moral and collective body, composed of as many members as the assembly contains votes, and receiving from this act its unity, its common identity, its life and its will. This public person, so formed by the union of all other persons formerly took the name of city and now takes that of Republic ….