

Enlightenment



The Enlightenment

- What was the enlightenment?
 - Release from tutelage
 - Tutelage: inability to think for oneself.
- Newton's laws of the universe made people want to create laws of human nature
- Sciences started to replace theology

The Spread of the Enlightenment

- Started in Britain with teachings of John Locke (1634-1704)
- Governments wanted to be logical rational structures
 - Although, what was determined as logical differed by state
- Enlightenment brought the spread and distribution of knowledge



French Anomaly

- Unlike other states, France's Bourbon monarchy had strict censoring, and intellectuals were not a part of politics
- The royals were the only power, and the Catholic church the only church
- French Philosophers were spiteful towards the church and claimed it kept people ignorant
- French revolution 1789-1799

Industrial Enlightenment

- Industrial Revolution resulted from the spread of knowledge in the Scientific Revolution
- Francis Bacon
 - Experimentation, bending nature to human's will
 - Application, improving human's through science
- Greek ideals of virtue (arête) were replaced
- People stressed work, upward mobility, and education in practical arts and sciences

The Skeptical Question: is Knowledge attainable?

- John Locke (1632-1704) thought that ideas are mental representations of objects
 - These representations and ideas might differ
- Our ideas come from experience
- Our minds learn to represent real objects with our ideas

John Locke

- John Locke came up with the *tabula rasa* (Blank slate)
 - We learn through experience, not innate, not nativist, but empiricist
 - “Knowledge is founded on sensation and reflection”
 - *Sensation* is observing one’s experience in the outside world
 - *reflection* is observation of one’s own mental processes.

Descartes and Locke

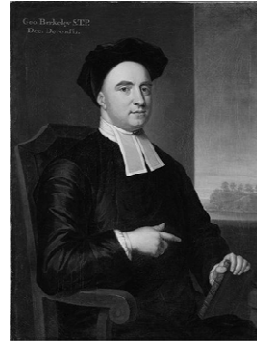
- Descartes'
 - People aren't born with fully formed ideas, but perhaps have similar mechanisms which lead them to the same universal ideas
- Locke's
 - Mind is a complex, information processing system, designed to mold experience into human knowledge

Locke Continued

- Mind not completely blank
 - Mental machinery was used to construct simple ideas from direct experience into complex ideas
- Is there free will?
 - Instead of asking if will was free Locke asked are we free?
 - Being happy with life will make you more free than being unhappy

Bishop George Berkeley (1685-1753)

- Followed Locke, but feared there was no place for God in Newtonian materialism.
- Berkeley believed that ideas are not copies, with possible imperfections, of the real world
 - He believed that our perceptions keep the world real



Is There a World?

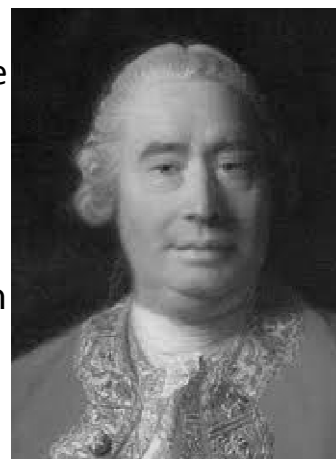
- George Berkeley: *esse est percipi* “To exist is to be perceived”
 - The only way things can exist is if they are perceived
 - Computer analogy
- God omniscient perceiver, continuing everything’s existence

Why do we see the world in three dimensions?

- Berkeley's associative theory
- Association for depth must be learned
 - Children don't have depth perception
 - Kant thought innate
- World is just a collection of sensations; we learn to associate
- E.B. Titchener: structuralism;
- Ultimate Skepticism
 - Physical world needs to be perceived to be real

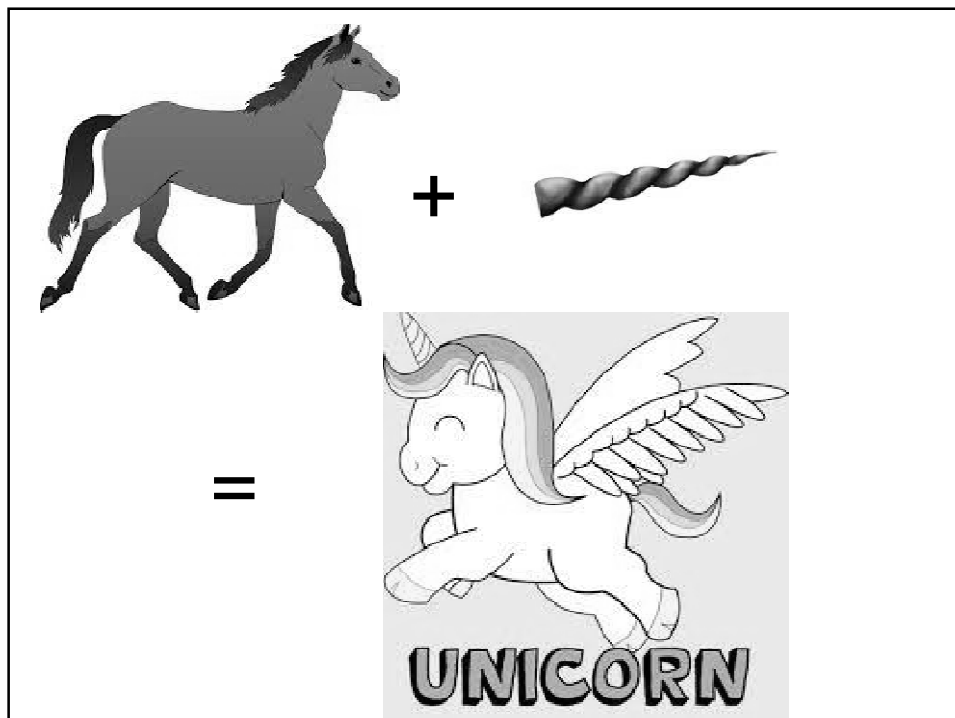
David Hume (1711-1776)

- Replace metaphysics with science of human nature (Psychology).
- Post-skeptic.
- Can never know anything with certainty.



Contents of Mind

- Impressions are like modern sensations
- Ideas less vivid impressions
 - Both come through external objects and through reflection
- Emotional experiences Hume called *Passions*
- Simple and Complex ideas



Association: Gravity of the Mind

- Like Newton's gravity, Hume suggested Association.
- Association: combines simple ideas into complex ones.
- Three principles that association holds together:
 - Resemblance: association of a copy with its original.
 - Contiguity: association of items in same place or time.
 - Causation: association cause and effect, or effect and cause.

- Cause and effect most important, but we don't see causes.
 - Learned from experiences.
 - Forms our expectations of future.
 - Not correlational; it's a necessity.
- Associations can be generalized, but not based on reason.
- Principle of custom or habit: inferences from experiences; not understanding.

Hume's Adaptive Skepticism

- Hume's readers thought that he must have been surprised each morning to see that the sun had risen
- Psychologist rather than philosopher.
- generalizing is innate and isn't wrong.

Associationism

- David Hartley (1705-1757) expanded
- Step towards combining mental and medical science
- Impression: perceivable quality
- Sensation: Hume's impressions
(Modern day sensations)

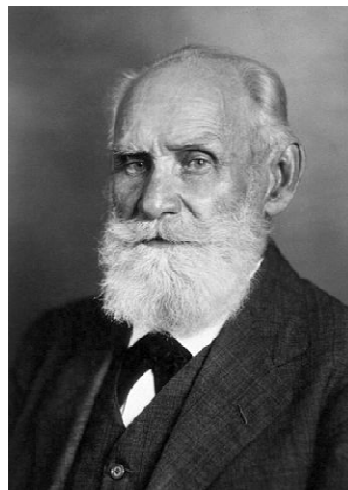


Associationism cont.

- Mind and brain have parallel Laws of Association
- Impression-> causes a sensation in mind
- Mind copies sensation = simple idea of sensation
- Compounding simple ideas = complex intellectual ideas
- Submicroscopic particles in nerves vibrate
 - passes sensations throughout
 - Vibratiuncle

Associationism cont.

- Became popular by chemist Joseph Priestly
- Popular with literary circles (Coleridge named his eldest son David Hartley)
- Led to analysis of behavior associated with habits



The Reassertion of Common Sense

- Thomas Reid (1710-1796)
- Commonsense Philosophy: Aristotelian view
- We see things as they are
- No need for gravity of the mind
- Reid's nativism: God made us to understand his world
- Direct Realism

Scottish Philosophy Continued

- Dugald Stewart (1753-1828)
- Elements of Philosophy of the Human Mind (1792)
 - Similar to an intro psychology book, but only observations
 - 62 pages on the value of psychology
- Popularized psychology in America
 - Religiously-sensitive

Immanuel Kant (1724-1804)

- German philosopher
 - Refused skepticism
 - Hume undermining human knowledge
- Used metaphysics to argue for universal truths (like Plato)
- Phenomena: Things observed by the senses
- Noumena: Things known, but not observed by the sense.

Kantian Philosophy

- Objects conform to mind
- Mind has innate categories it imposes on experience
- Wizard of Oz analogy
- Green spectacles-> everything green

Kantian Philosophy cntd

- Transcendental Ego (self) Imposes Transcendental Categories of Knowledge on experience (Eg: 3D space, number, and causality)
- Kantian Transcendental: Logical and necessary
- Influenced Jean Piaget

Kant on Psychology

- Introspection of the mind (psychology) not a science
- Two reasons
- 1) Can not measure quantitatively
- 2) Lacked two things science should have to Kant
 - 1) Empirical part
 - 2) Rational or metaphysical part

Kant on Psychology cntd

- Made anthropology (Anthropos = Humans Logos = Study)
- More psychology than modern anthropology
- Looked at body's effect on mind (physiological) and people as morally free agents (practical)
- Divisions led to Wundt's physiological and social psychology divisions

Kant on Psychology cntd 2

- Anthropology (book) topics:
 - Insanity (is innate), Women (are weaker but more civilized than men), how to give a dinner party for philosophers
- Mind only has some parts illuminated (similar to Wundt's later ideas on consciousness)
 - Obscure parts can influence us.

The Moral Question – Is Society Natural?

- What was the ideal way of human life?
 - Using scientific research and applied scientific technology to answer this question
- Hobbes thought pessimistically of human nature when viewed scientifically
 - ‘Vicious and dangerous creatures, naturally apt to fight each other without government intervention’
- French thinkers thought optimistically about human nature in their own Enlightenment Revolution
- This led to a **moral and scientific crisis**

Naturalism Crisis

- Are humans made by a creation? – natural disasters make it hard to believe the creator wants humans to succeed
- Are humans machines destined to seek pleasure and avoid pain
 - What is our role in the world?
 - What about moral values?
 - Why are some people good and some people bad?
 - How does experience (nurture) influence this
- Are humans like animals in that some are strong and some are weak
 - Humans flourish through violence and conquer through war

Cartesian Materialism

- Descartes proposed animals as pure machines, humans are not (because they possess a soul)
- Descartes beast-machine functioned as foundation for later materialists
- Cartesian Materialism - specific place in the brain that which would be a coherent representation of conscious thought

Julien Offray de La Mettrie

- Argued strongly against religious thinkers
- Animals shared moral sentiments such as grief and regret
- Moral law innate to biology



La Mettrie cont.

- Stated a Doctrine of Transformism
 - “the animal eye was not created by God to make seeing possible, but arose through nature because seeing was important
 - infinite combinations of matter in nature
- human is a machine; apes can be made into humans via language.
- point of living to be happy; pleasure is natural cause of our existence

French Empiricism

- Pro Locke French theorists argued for sensationalism
- Denying the existence of subconscious mental processes and the power of reflection
 - Power of reflection rooted in Locke’s psychology
- ‘Deriving the mind entirely from sensation’



Etienne Bonnot de Condillac

Etienne Bonnot de Condillac

- French Lockean
- Believed that sensation is one principle that relates to human understanding; pain and pleasure.
- All human knowledge can be translated back to sensations. Studied sensations separately.
- Memory arises because sensation is remembered
 - An inner faculty to store the first sensation
- Attention is defined by the dominance of one sensation in the mind relative to other weaker ones

Consequences of French Materialism and empiricism - Naturalism Crisis

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Consequences of French Materialism and Empiricism

- Followed ideas of Locke that infants are 'blank slates'
- Led to many thinkers arguing for pure 'environmentalism'
 - Melded sensationalism with pro-nurture thought
- Claude Helvetius – argued strongly for environmentalism
 - Humans don't have a divine soul or complex biological structure
 - Stemmed from sensationalism
 - "Minds to perceive senses – bodies to create action
 - Mind is passively built up through experiences
- Lead to writing on education reform
 - If the mind is malleable in the purest sense, education reform can create a better race / society

Enlightened Ethical Properties

- religious views waning; no authority.
- how a person lived was not outside human nature; due to their thoughts, feelings, and emotions.
- first ethical system: consequentialism; acted in ways that gave best outcomes.
- second: deontological; an action is good because of moral laws.
- third: virtue ethics; good behaviour determined by person's own morals.

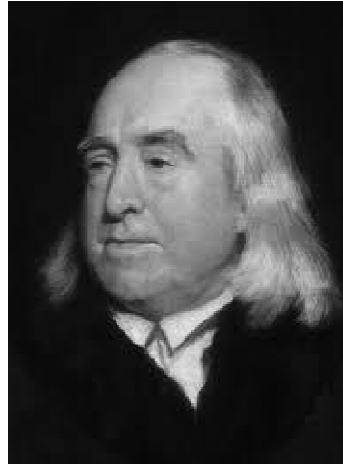
Ethics of Outcomes: Utilitarianism

- most important consequentialist ethics.
- hedonism: pleasure is driving force. Advanced by Democritus.
- noted that individual differences.
- utility: making greater number of people happy.
- Jeremy Bentham: scientific hypothesis of human nature and ethics; pain and pleasure control our behaviour.

Jeremy Bentham; Newtonian

- good=most amount of pleasure+least amount of pain.
- bad=least amount of pleasure+most amount of pain.
- scientific: felicific calculus (calculus of happiness); measured pleasure and pain; make most happiness-maximizing choices.
- economics: how much people pay for pleasures vs. pain.

- wanted government to use his math to make right decisions for whole country.
- also realized individual differences and didn't like governments.



Ethics of Duty: Kant

- duty to do what is right.
- morally important thing is not consequences, but how we think.
- reason is the lawgiver; not god.
- categorical imperative: only act on something if it should be universal law.

- Transcendental Ego: forms knowledge based on categories of understanding; the self becomes the rational lawgiver.
- believes that we have choices; categorical imperative makes it morally wrong.
- Consequence: insensitive to circumstances.



Ethics of Sensibility: The Scottish School of Moral Sense

- David Hume; morals excite passions that produce or prevent actions.
- concept of causality: association between aesthetics of an action and moral judgment.
- Hume and the Scots: people good for the most part, some bad.
- George Turnbull: natural laws are orderly, humans can understand laws; so human's governed by moral laws.

- Scottish moral sense important because...
 - rejects Hobbes and French naturalists view that humans are violent.
 - established psychology.
 - influenced other parts of the world; U.S.
- Scots divided on source of human nature:
 - Thomas Reid: came from God
 - David Hume: came from nature.

Applying Psychological Ideas – Social Engineering

- Robert Owen: conjoined human's are machines with Locke's empiricism.
- utopian society; children can be molded into workers.
- goal of French revolution; used Enlightenment/empiricism.
- Napoleon took over but was eventually overthrown and the French went back to the way it was.

The Enlightenment and Women

- Locke believed women to be intellectually equal – “the mind has no sex”
- Jean-Jacques Rousseau believed in Spartan thought
 - Women had duties to their man (beauty, house etc.)
 - Wanted to change education system for young girls to teach skills needed for their role
- Peter Day: put Rousseau’s teachings to test.

- Many successful men and women argued for women's rights
 - Women’s subservient place in society a result of education and societal norms not nature itself
- 19th century followed opinions of Rousseau
 - Men and women had separate spheres of influence
 - Men – politics, money, economy, war
 - Women – house and hearth

The Counter-Enlightenment

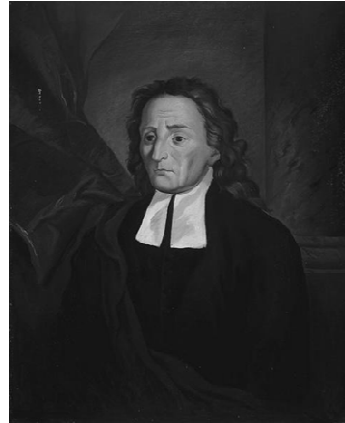
- Newton bent nature to human's will
- Enlightenment meant to apply to human affairs
 - To create utopian society using solely reason
- Philosophes were intolerant of Cultural diversity
- Philosophes were scornful of history

Are The Fruits of Reason Poisoned?

- Philosophes' imperialism unhuman
- Imperialism of nature - Autonomy of culture
- Excesses of reason - Feelings of the heart

Giambattista Vico (1668-1744)

- Italian philosopher before Enlightenment
- Human's different from animals
- No immaterial soul
- Went against Enlightenment idea that one true human nature against



Vico continued

- Human's are determined by culture
- No Newtonian science of the mind
- Knowledge of history and society more important than knowledge of nature
- God made nature and only He can understand it
- Humans can only observe nature
- Humans create societies, we can understand them

Vico continued 2

- History not gossip, but human self-creation
- We understand culture by what they created
 - Myths demonstrate the culture's soul
 - Language shapes and expresses a cultures thoughts
- Understanding myths and languages= understanding how a culture's people thought and felt

Vico continued 3

- Vico anticipated a later distinction in naturwissenschaft and geisteswissenschaft
- *Naturwissenschaft*: Newtonian natural science, observing nature and creating scientific laws from it
- *Geisteswissenschaft*: Human science, studying society and history, sympathetic understanding from within
- Psychology rests in between these

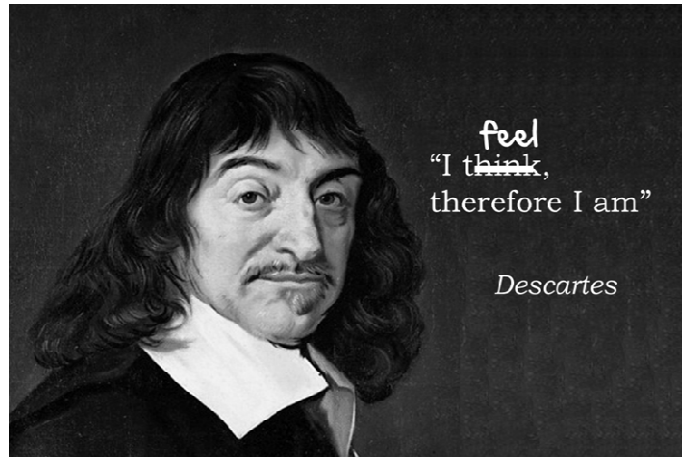
Johann Gottfried Herder (1744-1803)

- Similar to Vico, but formed independently
- Rejected worship of reason and universal truths
- Favored trust in human heart and human truths
- People should try and reach full potential, not just a role
- Cultures are unique, therefore shouldn't impose one's values onto another

Herder in Germany

- Influential in Germany
- German philosopher's discouraged the individual conscious
 - Emphasized emphasis on race (common language)
 - Made German thinkers see themselves as better (Wundt and Freud)

“I feel! I am!” -Herder’s romanticism



Jean-Jacques Rousseau (1712- 1778)

- France 1749
- Rousseau won essay contest, launched career
- Wanted to return to blissful ignorance
- Preferred Sparta
 - Art, philosophy, and science seen as weak
- Knowledge dark, not light

Rousseau continued

- Rousseau was similar to Herder
 - “The first impulses of the heart are always right”
- He disagreed with Hobbes on human’s without government
 - Hobbes saw the horrors of the English Civil War
 - Rousseau saw Noble Savages
- Rousseau’s new, non-alienating society led to the French Revolution

Rousseau on Education

- *Emile* (1762)
- Non-directional education
 - expressing natural talents and letting children develop them (open education)
- Tutor is still master, but child thinks they are
- He inspired 1960s open education

Conclusions

- Theme of 1600-1800: scientific triumph
- Wanted universal meaning of human nature
- Nature became an indifferent machine
- Extension of Newtonian science to human nature

Glossary

- Enlightenment: Escape from tutelage
- Tutelage: inability to think for oneself
- Arête: highest quality of state
- Tabula Rasa: Blank slate (Made by Locke to show how humans start with no knowledge and learn it throughout life)
- Locke's Sensation: observing one's experience in the outside world
- Locke's Reflection: Observation of our own mental processes (introspection)
- Skepticism: The idea that it is impossible to know the true world (our perception cannot be trusted)
- Hume's perceptions: composed of two components: 1) impressions; 2) ideas
- Hume's Impressions: modern day sensations
- Hume's Ideas: less vivid impressions

Glossary

- Association: Combines simple ideas into complex ones (in a similar way that gravity brings masses together)
- Resemblance: association of a copy with its original
- Contiguity: association of a item with others in the same space (spatial) or time (temporal)
- Causation: association of a thing and what caused it
- Hartley's Impression: Perceivable quality
- Vibratiuncle: A permanently copied smaller vibration of a frequently occurring vibration.
- Phenomena: Things observed by the senses
- Noumena: Things known, but not observed by the sense
- Kantian Transcendental: Logical and necessary

Glossary

- Enlightenment – cultural movement of intellectuals beginning in late 17th-century Europe emphasizing reason and individualism rather than tradition.
- Hedonism – school of thought that argues maximizing pleasure is humans primary incentive
- Utilitarianism – a theory in normative ethics arguing the proper course of action is one that maximized utility (usually defined as maximizing total benefit and reducing suffering or the negatives)
- Naturalism – belief that only physical laws of nature operate in the world (nothing exists past the natural world – God)
- Materialism – matter is the fundamental substance in nature, all phenomena (including mental consciousness) are the result of material interactions

Glossary cont.

- Transformism – La Mettrie’s doctrine of naturalism arguing everything in nature arose for a purpose
- Naturwissenschaft: Newtonian natural science, observing nature and creating scientific laws from it
- Geisteswissenschaft: Human science, studying society and history, sympathetic understanding from within

Review Questions

- What does *tutelage* mean and how does it relate to The Enlightenment?
- Ethics and morality is a central theme throughout history. Compare and contrast at least two ethical schools of thought. Discuss them within the context of the Enlightenment period (souls beyond the natural world versus pure natural laws governing the world)
- John Locke and Bishop George Berkeley had similar views. Explain how they were alike and how they were different.