

## AP European History - Chapter 17 *The Eighteenth Century: Age of Enlightenment* Class Notes & Critical Thinking

**Focus Question:** What intellectual developments led to the emergence of the Enlightenment? Who were the leading figures of the Enlightenment, and what were their main contributions? In what type of social environment did the philosophies thrive, and what role did women play in that environment?

### Idea of Progress

- ⊙ “Dare to know! Have the courage to use your own intelligence!” – Immanuel Kant
- ⊙ Many ideas came from scientific revolution
- ⊙ Looked to expand Bacon, Descartes, & Bayle
- ⊙ Natural law & right phil.
- ⊙ Skeptical toward tradition
- ⊙ Confident w/ reasoning
- ⊙ Advancement & progress of society
- ⊙ 1700 people split b/n moderns & ancients
- ⊙ Moderns believed were better & more advanced (art, science, lit., inventions, etc.)
- ⊙ People less superstitious – no more witchcraft scare

### Bernard de Fontenelle (1657-1757)

- ⊙ Direct link b/n scientists & philosophes
- ⊙ Wrote *Plurality of the Worlds*
  - Conversation b/n 2 people that clearly & easily explained science in laymen terms
  - Science became part of literature instead of just for scientific experts

### Pierre Bayle: French Skeptic

- ⊙ All beliefs are relative – vary w/ time & place
- ⊙ Believed that you shouldn't believe everything
- ⊙ All beliefs aren't accurate

### Philosophes

- ⊙ French Thinkers
- ⊙ Pursued intellectual interests: scientific, mechanical, literary, philosophical, & sociological
- ⊙ Approach any subject in a critical & inquiring way
- ⊙ Concept = progress
- ⊙ “Men of Letters”

### Central Ideas of Philosophes

- ⊙ 1. Progress
- ⊙ 2. Deism
- ⊙ 3. Tolerance
- ⊙ Focused on betterment of society & human beings
- ⊙ 1748-1751 “miracle years”

### Critical Thinking:

Draw an image that demonstrates the values of deists.

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### Challenge to Traditions

- ⊙ Rational & empirical thought challenged traditional values & ideas
  - Began to apply the principles of the Scientific Revolution to society & human institutions
  - Voltaire, Diderot, Montesquieu

### Voltaire

- ⊙ Francois-Marie Arouet (1694-1778)
- ⊙ Wrote *Philosophic Letters on the English*
  - Opposed absolutism
  - Favored freedom of thought
- ⊙ Criticized traditional religion
  - Supported religious toleration & deism
- ⊙ Mistress Marquise du Chatelet translated Newton's *Principia*

### Denis Diderot (1713-1784)

- ⊙ Critic of religion, especially Christianity
  - Believed it was "fanatical & unreasonable"
- ⊙ Wrote the *Encyclopedia*
  - 28 volumes
  - Attacked religious superstition & advocated toleration
  - Many philosophes contributed their thoughts & concerns – becomes an avenue to spread Enlight. ideas
  - Wanted social, legal, & political improvements for more tolerant, humane, reasonable world

### Montesquieu

- ⊙ French Skeptic
- ⊙ Wrote *Persian Letters*: criticized Catholic Church & *The Spirit of Laws*: apply scientific method to gov't
  - "natural laws" & separation of powers
  - 3 types of gov'ts (republics, monarchy, despotism)

### Critical Thinking:

Which of the philosophes do you like the most? Least? Why?

The Separation of Powers pg 507

1. HISTORICAL CAUSATION: How did Montesquieu's ideas pave the way for the Constitution of the United States?
2. HISTORICAL CAUSATION: How did he justify his doctrine of separation of powers?

## The Separation of Powers

THE ENLIGHTENMENT AFFECTED THE NEW WORLD of America as much as it did the old world of Europe. American philosophes were well aware of the ideas of European Enlightenment thinkers. This selection from Montesquieu's *Spirit of the Laws* enunciates the "separation of powers" doctrine.

### Montesquieu, "Of the Constitution of England"

In every government there are three sorts of power: the legislative; the executive in respect to things dependent on the law of nations; and the executive in regard to matters that depend on the civil law.

By virtue of the first, the prince or magistrate enacts temporary or perpetual laws, and amends or abrogates those that have been already enacted. By the second, he makes peace or war, sends or receives embassies, establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines the disputes that arise between individuals. The latter we shall call the judiciary power, and the other simply the executive power of the state.

The political liberty of the subject is a tranquility of mind arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the

government be so constituted as one man need not be afraid of another.

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner.

Again, there is no liberty, if the judiciary power be not separated from the legislative and executive. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with violence and oppression.

There would be an end of everything, were the same man or the same body, whether of the nobles or of the people, to exercise those three powers, that of enacting laws, that of executing the public resolutions, and of trying the causes of individuals.



As seen in this excerpt, what is Montesquieu's doctrine of the separation of powers? What are the underlying moral and political justifications for this system of government? How was this doctrine incorporated into the U.S. Constitution?

### Locke & Natural Rights

- ⊙ *Essay Concerning Human Understanding* (1690)
  - Rejected Descartes' belief in innate ideas

*Tabula rasa* = blank mind

- ⊙ *Two Treatises of Government* (1680-1690)
  - Socratic Seminar document – how does it demonstrate his views of natural rights?
  - What were his political views?

### Jean-Jacques Rousseau (1712-1778)

- ⊙ *Discourse on the Origins of the Inequality of Mankind*
  - Rousseau's free will is guided by natural rules of human life
- ⊙ *The Social Contract*
  - Humans surrender some of their freedoms and submit to the authority of the ruler or to the decision of a majority, in exchange for protection of their remaining rights.
  - Relation between natural and legal rights = social contract theory

### Challenges to Mercantilism

- ⊙ Mercantilism was the economic system of the monarchies – gave more \$ & more power to the throne
- ⊙ New economic ideas espoused free trade & free market – direct challenge to mercantilism
  - Adam Smith
  - Francois Quesnay

### Adam Smith (1723-1790)

- ⊙ Father of capitalism = *laissez-faire*
- ⊙ *Wealth of Nations* – “bible of capitalism”
- ⊙ Attacked mercantilism & supported free trade in free market economy

### Francois Quesnay

- ⊙ French economist and intellectual leader of the physiocrats, the first systematic school of political economy
- ⊙ Originator of the term *laissez-faire*
- ⊙ Believed, in opposition to the then-dominant French mercantilists - that high taxes, high internal tolls, and high barriers to imported goods were the cause of the grinding French poverty he saw around him.

### Enlightenment & Religion

- ⊙ Many philosophes were anti-church not anti-faith
  - Religion kept individual humans from exercising their own minds & applying their innate reason to understanding the world & their place in it
- ⊙ Catholic & protestant churches maintained conservative control
- ⊙ Rise in religious tolerance but pogroms were prevalent in Eastern Europe (Poland was most tolerant, Russia worst)

### Critical Thinking:

### Enlightenment & Religion

- ⊙ Rise in pietism: return to devotion to religion
- ⊙ Methodism: John Wesley (1703-1791)
  - ⊙ Revival emphasizing more devotion & spirituality
- ⊙ Rational analysis of religious practices led to natural religion & demand for religious toleration
- ⊙ Rise of deism, skepticism, & atheism
- ⊙ Religion viewed more of a matter private than public concern
- ⊙ By 1800, most governments had extended religious toleration = result of Enlightenment ideals
- ⊙ Start to stop fear of God = seen as cause of universe
- ⊙ Rise of Deism:
  - ⊙ God compared to watchmaker
  - ⊙ Watch couldn't exist w/o watchmaker
  - ⊙ Universe can't exist w/o God
  - ⊙ Voltaire & Diderot HUGE deists
- ⊙ Impact on states:
  - ⊙ Promotes ↑ secularization
  - ⊙ Society, econ., politics not under control of the church & religion
  - ⊙ Religious tolerance ↑

### Deism:

- ⊙ Typically reject supernatural events (prophecy, miracles) and divine revelation prominent in organized religion, along with holy books and revealed religions that assert the existence of such things
- ⊙ Hold that correct religious beliefs must be founded on human reason and observed features of the natural world, and that these sources reveal the existence of one God or supreme being
- ⊙ *God Gave US Reason, Not Religion*
- ⊙ Belief structure based on reason
- ⊙ "In Deism our reason and our belief are happily united." – Thomas Paine

### Baron d'Holbach

- ⊙ *System of Nature*
  - *Atheist work*
  - *God creation of human mind & unnecessary to lead a moral life*

### David Hume (1711-1776)

- ⊙ *Treatise on Human Nature*
- ⊙ Social scientist
- ⊙ Examination of experiences that constituted human life

### Critical Thinking:

Compare & contrast women's role in Renaissance and Enlightenment.



## OPPOSING VIEWPOINTS

# Women in the Age of the Enlightenment: Rousseau and Wollstonecraft

**THE “WOMAN’S QUESTION”**—THE DEBATE ABOUT the nature and value of women—continued to be discussed in the eighteenth century. In *Émile*, Jean-Jacques Rousseau reflected the view of many male thinkers when he argued that there were natural biological differences between men and women that made women mothers rather than intellectuals. Some women thinkers, however, presented new perspectives.

Mary Wollstonecraft responded to an unhappy childhood in a large family by seeking to lead an independent life. Few occupations were available for middle-class women in her day, but she survived by working as a teacher, chaperone, and governess to aristocratic children. All the while, she wrote and developed her ideas on the rights of women. The selection below is taken from her *Vindication of the Rights of Woman*, the work that won her a reputation as the foremost British feminist thinker of the eighteenth century.

### Rousseau, *Émile* (1762)

It follows that woman is made specially to please men. If man ought to please her in turn, it is due to a less direct necessity. His merit is in his power; he pleases by the sole fact of his strength. . . .

The strictness of the relative duties of the two sexes is not and cannot be the same. When woman complains on this score about unjust man-made inequality, she is wrong. This inequality is not a human institution—or, at least, it is the work not of prejudice but of reason. It is up to the sex that nature has charged with the bearing of children to be responsible for them to the other sex. Doubtless it is not permitted to anyone to violate his faith, and every unfaithful husband who deprives his wife of the only reward of the austere duties of sex is an unjust and barbarous man. But the unfaithful woman does more; she dissolves the family and breaks all the bonds of nature. . . .

The good constitution of children initially depends on that of their mothers. The first education of men depends on the care of women. . . . Thus, the whole education of women ought to relate to men. To please men, to be useful to them, to make herself loved and honored by them, to raise them when young, to care for them when grown, to counsel them, to console them, to make their lives agreeable and sweet—these are the duties of women at all times, and they ought to be taught from childhood. . . .

The quest for abstract and speculative truths, principles, and axioms in the sciences, for everything that tends to generalize ideas, is not within the competence of women. All their studies ought to be related to practice. . . . Nor do women have sufficient precision and attention to succeed at the exact sciences. And as for the physical sciences, they are for the sex which is more active, gets around more, and sees more objects, the sex which has more strength and uses it

more to judge the relations of sensible beings and the laws of nature. Woman, who is weak and who sees nothing outside the house, estimates and judges the forces she can put to work to make up for her weakness.

### Mary Wollstonecraft, *Vindication of the Rights of Woman* (1792)

It is a melancholy truth—yet such is the blessed effect of civilization—the most respectable women are the most oppressed; and, unless they have understandings far superior to the common run of understandings, taking in both sexes, they must, from being treated like contemptible beings, become contemptible. How many women thus waste life away the prey of discontent, who might have practiced as physicians, regulated a farm, managed a shop, and stood erect, supported by their own industry, instead of hanging their heads surcharged with the dew of sensibility, that consumes the beauty to which it at first gave luster. . . .

Proud of their weakness, however, [women] must always be protected, guarded from care, and all the rough toils that dignify the mind. If this be the fiat of fate, if they will make themselves insignificant and contemptible, sweetly to waste “life away,” let them not expect to be valued when their beauty fades, for it is the fate of the fairest flowers to be admired and pulled to pieces by the careless hand that plucked them. In how many ways do I wish, from the purest benevolence, to impress this truth on my sex; yet I fear that they will not listen to a truth that dear-bought experience has brought home to many an agitated bosom, nor willingly resign the privileges of rank and sex for the privileges of humanity, to which those have no claim who do not discharge its duties. . . .

Would men but generously snap our chains, and be content with the rational fellowship instead of slavish obedience, they would find us more observant daughters, more affectionate sisters, more faithful wives, and more reasonable mothers—in a word, better citizens. We should then love them with true affection, because we should learn to respect ourselves; and the peace of mind of a worthy man would not be interrupted by the idle vanity of his wife.



What did Rousseau believe was the role of women, and how did he think they should be educated? What arguments did Mary Wollstonecraft make on behalf of the rights of women? What picture did she paint of the women of her day? Why did Wollstonecraft suggest that both women and men were at fault for the “slavish” situation of women?

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**Focus Question:** What innovations in art, music, and literature occurred in the eighteenth century? How did popular culture differ from high culture in the eighteenth century?

### Art

- ⦿ Moved from the celebration of religious themes & royal power to emphasis on private life & public good
- ⦿ Reflected outlook & values of commercial & bourgeois society as well as Enlightenment ideals of political power & citizenship
- ⦿ Rococo: Emphasized grace & gentle action & rejected strict geometrical patterns
- ⦿ Neoclassicism: reverted back to classical style of ancient Greece & Rome

### Jacques Louis David

*Oath of the Horatii*: Analyze David's painting (also found on pg 518). Note items in the painting that demonstrate characteristics of Neoclassicism.



### Music

- ⦿ Baroque style dominated Europe 1600-1750
  - Bach & Handel
- ⦿ Classical Era
  - Mozart & Haydn
- ⦿ As you listen to the 2 examples of music in class, see if you can pick out the differences between Baroque influenced music from Classical characteristics.

### High versus Popular Culture

Characteristics of High Culture:

Characteristics of Popular Culture: