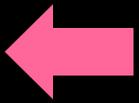
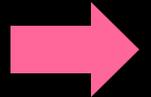


LOOKING BACK, LOOKING FORWARD

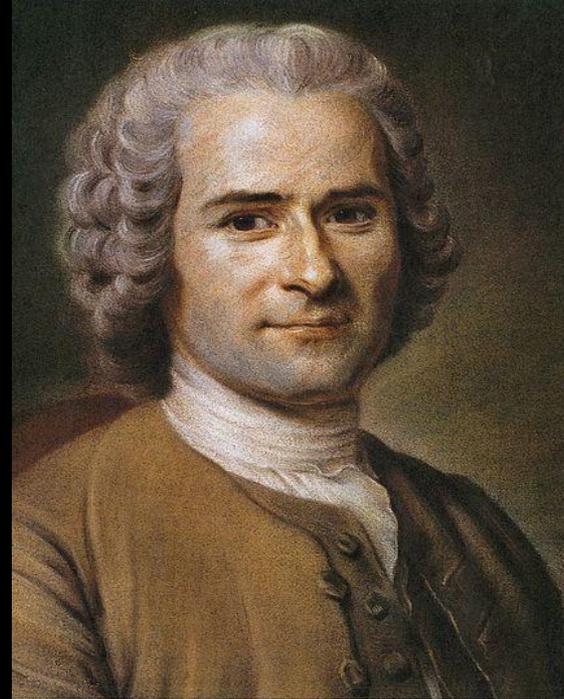


Bacon & Descartes: Enlightened Experimentalism
Hobbes on Human Nature, Imagination, the State



Revolutionary Tides of Enlightenment
Schiller and Aesthetic Education

FROM HOBBS TO ROUSSEAU



HOBBS : applying a theory of the state of Nature to man

ROUSSEAU : criticism of society, posit theory of natural man

Key problems: human will (desires, passions, freedom, etc.)
and society (community, governance, law, etc.)

PROBLEM OF PEACE WITHOUT SUBJECTION

HOBBS: WE CAN'T BE LIKE THE BEES AND ANTS

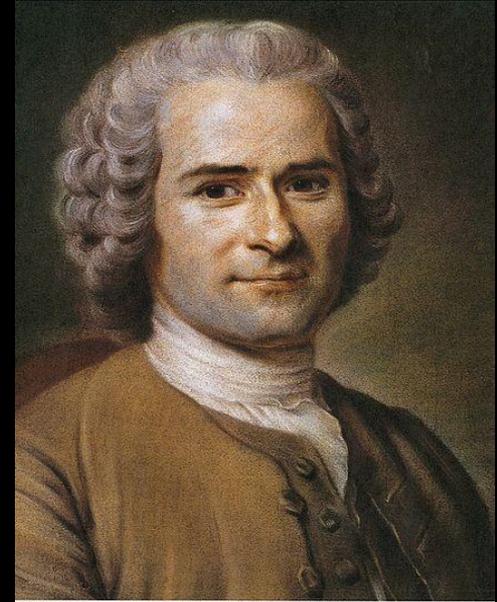
“For if we could suppose a great multitude of men to consent in the observation of justice, and other laws of nature, without a common power to keep them all in awe, we might as well suppose all mankind to do the same; and then there neither would be, nor need be, and civil government or Commonwealth at all, because there would be peace without subjection.”

Are uniformity of will (bees/ants) and awe of common power (Leviathan) the only solutions to this issue?

JEAN-JACQUES ROUSSEAU

CONTEXTS

1. 18thC Enlightenment
2. “Discourses” (1750,54)
3. *Emile & Social Contract* (1762)
4. Critique of Modernity
5. Education & culture,
“progress” and the individual
6. Reason and Sentiment



“Man is born free, and everywhere he is in chains”

PRECURSOR TO “ROMANTIC” IMAGINATION

focus on individuals, freedom, introspection,
feeling, nature, *creativity*, and expression

QUIZ 4: ROUSSEAU

Discussion: ROUSSEAU

ROUSSEAU: WILLING & SELF-DEVELOPMENT

Brute/Beasts vs. Man : instinct vs. free power of willing
(willing > understanding)

“Nature lays her commands on every animal, and the brute obeys her voice. Man receives the same impulsion, but at the same time knows himself at liberty to acquiesce or resist: and it is particularly in his consciousness of this liberty that the spirituality of his soul is displayed. For physics may explain, in some measure, the mechanism of the senses and the formation of ideas; but *in the power of willing or rather of choosing, and in the feeling of this power*, nothing is to be found but acts which are purely spiritual and wholly inexplicable by the laws of mechanism.”

PROBLEM OF THE PEACEFUL PASSIONS

ROUSSEAU: COMPASSION IS A “NATURAL FEELING”

“for it is neither the development of the understanding nor the restraint of law that hinders them from doing ill; but the peacefulness of their passions, and the ignorance of vice...”

How do we amplify, maximize, sustain this passion (which moderates the violence of self-love and shrewd self-interest)?

PROBLEM OF SOCIAL IMAGINATION

HOBBS AND AWE

1. we can't be like the bees & ants (uniformity of will)
2. therefore, we must be in awe of an artificial power (contractual subjection to laws and gov't force)

PROBLEM: how do we have peace w/o subjection?

ROUSSEAU AND SELF-DEVELOPMENT

1. we should be like the bees & ants, sort of (the will of Nature)
2. but we're free-willed and have the power of development which complicates and perverts our natural (peaceful) passions

PROBLEM: given inevitability of socio-technical progress, how can we *develop/sustain* our "peaceful passions"?

Enter SCHILLER with an theory about ARTWORKS