

4.3 The Enlightenment

Name: _____ Class: _____ Date: _____ **Total: 11 marks**

KEY WORDS enlightenment 启蒙运动 • public sphere 公共领域 • social contract 社会契约
• natural rights 天赋权利 • salons 沙龙

Objective

Build the skills to explain the causes and consequences of the **Enlightenment** 启蒙运动, and its influence on European intellectual development, 1648-1815.

You must be able to:

- explain how the **Scientific Revolution** 科学革命 was applied to society and human institutions, naming who did it
- state the concepts Enlightenment thought rested on: **empiricism** 经验主义, **skepticism** 怀疑主义, human reason, **rationalism** 理性主义, classical sources
- explain the **natural rights** 自然权利 and **social contract** 社会契约 arguments of Locke and Rousseau
- explain how **mercantilism** 重商主义 was challenged by Adam Smith and the **physiocrats** 重农学派
- describe the institutions of the **public sphere** 公共领域 and what they changed
- explain the new religious philosophies - **deism** 自然神论, skepticism, atheism - and the shift of religion to private concern
- state the exclusions Enlightenment thinkers themselves defended, and who challenged them

1 Worked examples

Study these first. Each one shows the method for a task used later.

■ The move that starts the whole unit

The Scientific Revolution produced a **method** - observation, evidence, doubt about inherited authority - for studying nature. The Enlightenment is what happens when intellectuals apply that method to **society and human institutions** instead.

Two works are the standard illustrations, and naming them is worth a mark that “reason was applied to society” is not:

- **Montesquieu**, *The Spirit of the Laws* - government analysed as a system whose form should suit a society’s conditions, with power divided so that no part can dominate.

- **Beccaria**, *On Crimes and Punishments* - punishment analysed by its effects rather than by tradition, arguing against torture and for proportionate, certain penalties.

The underlying concepts to name: **empiricism** (knowledge from evidence), **skepticism** (claims are doubted until supported), **human reason** and **rationalism**, and a return to **classical sources of knowledge**. Together they challenged the prevailing patterns of thought - which is the phrase the exam’s own key concept uses.

■ Locke and Rousseau: what each argues, and how they differ

Both ground government in a **social contract** rather than divine appointment, and both give a critic a *criterion*: a government that fails its side of the contract has forfeited its claim.

	Locke	Rousseau
Society is	individuals driven by self-interest	a people capable of a shared general will
The state originates in	the consent of the governed	the surrender of individual will to the whole
Rights	natural rights precede the state	freedom is realised through the community

Write the shared claim first, then the difference. An answer that treats “the social contract” as one undifferentiated idea cannot earn the complexity point.

■ The economic challenge

Mercantilist theory held that a nation’s wealth is a fixed stock of bullion, so trade is zero-sum and the state should regulate it, protecting colonies and restricting imports.

The new economics contradicted every part of that: the **physiocrats** (**Quesnay**, **Turgot**) located real wealth in land and production rather than bullion and argued for removing restrictions; **Adam Smith** argued for **free trade and a free market**, holding that wealth is produced by labour and grows through exchange - so both parties to a trade can gain.

This is the same move as the political one: an inherited arrangement is asked to justify itself against reasoning and evidence, and fails.

■ The public sphere

A variety of institutions **explored and disseminated** Enlightenment culture: **salons**, coffeehouses, academies, **lending libraries**, masonic lodges, and periodicals.

What they changed: argument circulated **outside church and court**; the audience for new ideas broadened well beyond those who could buy books; and within them standing depended on what was said rather than on birth. Diderot’s *Encyclopédie* is the same impulse in print - collecting and circulating knowledge outside official control.

The limit to state alongside it: participation remained largely confined to the educated and propertied, so the public sphere widened the conversation without making it

general.

■ Religion

Intellectuals including **Voltaire**, **Diderot**, **Hume** and **d'Holbach** developed **deism** (a creator who does not intervene, known through reason rather than revelation), **skepticism**, and **atheism**. Alongside this, religion came to be viewed increasingly as a matter of **private rather than public concern** - which is a change in religion's *place*, not simply a decline in belief. The revival of German **Pietism**, with its emphasis on personal devotion, belongs to the same shift.

■ The exclusions, and how to write about them

Despite the equality the Enlightenment and the French Revolution espoused, **Rousseau argued explicitly for excluding women from political life**. This was contested at the time: **Mary Wollstonecraft** and the **Marquis de Condorcet** both argued against it.

The exam rewards holding both facts together: state the universal claim, state the exclusion its own authors defended, and name a contemporary who challenged it. Reporting only the universalism, or only the exclusion, misdescribes the movement.

2 Practice

2.1 Explain what Enlightenment intellectuals did with the principles of the Scientific Revolution, and name **two** works that illustrate it. [4]

2.2 Name **three** concepts Enlightenment thought focused on, and explain what one of them means. [4]

2.3 State the shared claim of Locke's and Rousseau's political models, and one difference between them. [3]

2.4 Explain what Locke's account of society as individuals driven by self-interest implies about where the state comes from. [2]

2.5 Mercantilism and Adam Smith's economics disagree about whether trade is zero-sum.

(a) State the mercantilist view. [2]

(b) State Smith's view. [2]

(c) Name the group of French thinkers who also challenged mercantilism, and one of them. [2]

2.6 Name **four** institutions that broadened the audience for Enlightenment ideas. [4]

2.7 Explain **two** things the public sphere changed, and state one limit on its reach. [3]

2.8 Name the three religious philosophies Enlightenment intellectuals developed, and explain what deism claims. [4]

2.9 Explain what is meant by religion becoming “a matter of private rather than public concern”. [2]

2.10 Rousseau argued for excluding women from political life.

(a) Name **two** contemporaries who challenged this position. [2]

(b) Explain why an answer describing the Enlightenment as simply egalitarian would be inaccurate. [2]

3 Exam-style questions

3.1 The social contract grounds legitimate government in [1]

- **A** divine appointment
- **B** the consent of the governed
- **C** inherited title
- **D** military force

3.2 Beccaria’s *On Crimes and Punishments* best illustrates [1]

- **A** the defence of traditional judicial authority
- **B** the application of Scientific Revolution principles to a human institution
- **C** the mercantilist regulation of trade
- **D** the revival of German Pietism

3.3 Adam Smith and the physiocrats both challenged [1]

- **A** the concept of natural rights
- **B** mercantilist theory and practice
- **C** the authority of classical sources
- **D** the existence of a public sphere

3.4 Deism holds that God [1]

- **A** is known through revelation and church authority
- **B** created the universe but does not intervene in it, and is known through reason
- **C** does not exist
- **D** acts continuously through miracles

3.5 Answer all three parts. (Short-answer question)

(a) Identify ONE way in which Enlightenment thinkers applied the principles of the Scientific Revolution to human institutions. [1]

(b) Explain ONE way in which new economic ideas in the eighteenth century challenged existing practice. [2]

(c) Explain ONE limitation of Enlightenment claims about equality, using a specific example. [2]

3.6 Evaluate the extent to which Enlightenment thought changed the relationship between individuals and traditional sources of authority in Europe in the period 1648 to 1815. [6]

In your response you should:

- respond to the question with a defensible thesis that establishes a line of reasoning
- describe a broader historical context relevant to the question
- support your argument with specific and relevant evidence
- use evidence to corroborate, qualify or modify your argument
- demonstrate a complex understanding, for example by explaining both change and continuity, or by analysing a limitation of your own claim

Solutions

2.1 they applied the principles of the Scientific Revolution - observation, evidence and doubt about inherited authority - to **society and human institutions** rather than to nature; Montesquieu's *The Spirit of the Laws*; Beccaria's *On Crimes and Punishments*.

2.2 any three of: empiricism, skepticism, human reason, rationalism, classical sources of knowledge; plus one explained, e.g. empiricism holds that knowledge comes from evidence and observation rather than from authority or revelation.

2.3 both hold that legitimate government rests on a **social contract** rather than divine appointment. Difference, any one: Locke sees society as individuals driven by self-interest, with natural rights preceding the state, while Rousseau sees a people capable of a general will to which individual will is surrendered.

2.4 if individuals are driven by self-interest, the state cannot be natural or divinely given; it must originate in their agreement - the **consent of the governed** - entered into because it serves those interests.

2.5 (a) wealth is a fixed stock, chiefly bullion, so one nation gains only at another's expense and the state must regulate trade, protect colonies and restrict imports. (b) wealth is produced by labour and grows through exchange, so free trade and a free market let both parties to a trade gain. (c) the **physiocrats**; Quesnay or Turgot.

2.6 any four of: salons, coffeehouses, academies, lending libraries, masonic lodges, periodicals.

2.7 any two of: argument circulated outside the control of church and court; the audience for new ideas broadened beyond those who could buy books; standing within it depended on what was said rather than on birth. Limit: participation remained largely confined to the educated and propertied. Maximum 3.

2.8 deism, skepticism, atheism. Deism holds that a creator made the universe but does not intervene in it, and is known through reason and the order of nature rather than through revelation or church authority.

2.9 belief became something held and practised by the individual rather than something the state or community enforced and organised publicly; so religion's **place** changed - it was removed from public authority - which is not the same as belief declining.

2.10 (a) Mary Wollstonecraft; the Marquis de Condorcet. (b) the movement's own leading figures defended exclusions from the equality they proclaimed - Rousseau on women, and many thinkers restricted political rights to propertied men; so describing it as simply egalitarian reports the claim while omitting what its authors actually argued, which misdescribes the movement.

3.1 B.

3.2 B. Beccaria analyses punishment by its effects rather than by tradition - the scientific method turned on a human institution.

3.3 B.

3.4 B. A is orthodox theism through revelation; C is atheism; D is the interventionist view deism rejects.

3.5 (a) any one, e.g. Montesquieu analysed government as a system whose form should suit a society's conditions; Beccaria analysed punishment by its effects rather than by tradition.

(b) any one, identified and explained: Adam Smith argued for free trade and a free market against mercantilist regulation, holding that wealth is produced by labour rather than held as a fixed stock of bullion, so trade need not be zero-sum; or the physiocrats located wealth in land and production and argued for removing restrictions on it.

(c) any one, with a specific example: Rousseau argued explicitly for excluding women from political life despite the equality the movement espoused; or many thinkers restricted the political rights they argued for to propertied men. Credit the naming of Wollstonecraft or Condorcet as contemporaries who contested this.

3.6 Mark on the rubric rather than by counting facts.

Thesis. A defensible claim with a line of reasoning - e.g. that Enlightenment thought decisively changed the *grounds* on which authority had to be defended, requiring church, crown and custom to justify themselves before reason, while leaving much of the actual distribution of power intact until the revolutionary period.

Context. A relevant broader setting - the Scientific Revolution's method; the wars of religion and the case they made for authority that did not rest on confession; the growth of print and literacy.

Evidence. Specific and relevant: Locke on consent and natural rights; Rousseau on the general will; Montesquieu on the division of power; Beccaria on punishment; Smith and the physiocrats against mercantilism; Voltaire, Diderot, Hume and d'Holbach on deism, skepticism and atheism; the salons, coffeehouses, academies, lending libraries and masonic lodges; the *Encyclopédie*.

Analysis. Evidence used to support the argument rather than listed - e.g. showing that the same demand for justification appears in politics, economics and religion, which is what makes it a change in the standing of authority as such.

Complexity. Any one: change set against continuity, since monarchy, established churches and noble privilege survived the century; the movement's own exclusions, with Rousseau on women against Wollstonecraft and Condorcet; the narrowness of the public sphere, confined largely to the educated and propertied; or the enlightened absolutists who adopted the vocabulary while strengthening their own authority.