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Chapter 1 : The philosophy of anti-slavery | Nathaniel Adam Tobias - calendrierdelascience.co

Emerson recognized in "Progress of Culture" that American culture was at a moment of crucial transition, under great challenge to sustain the costly but vital momentum for democratic social progress that was the potential legacy of the antislavery movement and the Civil War.

For example, a rock would fall unless stopped. Natural things stand in contrast to artifacts, which are formed by human artifice, not because of an innate tendency. The raw materials of a bed have no tendency to become a bed. In ancient Greek philosophy on the other hand, Nature or natures are ways that are "really universal" "in all times and places". To put this "discovery or invention" into the traditional terminology, what is "by nature" is contrasted to what is "by convention". The concept of nature taken this far remains a strong tradition in modern western thinking. In this account, there are four different types of cause: The material cause is the "raw material" - the matter which undergoes change. One of the causes of a statue being what it is might be that it is bronze. All meanings of the word nature encompass this simple meaning. The efficient cause is the motion of another thing, which makes a thing change, for example a chisel hitting a rock causes a chip to break off. This is the way which the matter is forming into a form so that it become substance like what Aristotle said that a substance must have a form and matter in order to call it substance. This is the motion of changing a single being into two. This is the most obvious way in which cause and effect works, as in the descriptions of modern science. But according to Aristotle, this does not yet explain that of which the motion is, and we must "apply ourselves to the question whether there is any other cause per se besides matter". Here, nature is a cause. The final cause is the aim towards which something is directed. For example, a human aims at something perceived to be good, as Aristotle says in the opening lines of the Nicomachean Ethics. In practice they imply a human-like consciousness involved in the causation of all things, even things which are not man-made. Nature itself is attributed with having aims. Technology was contrasted with science, as mentioned above. And another essential aspect to this understanding of causation was the distinction between the accidental properties of a thing and the substance - another distinction which has lost favor in the modern era, after having long been widely accepted in medieval Europe. To describe it another way, Aristotle treated organisms and other natural wholes as existing at a higher level than mere matter in motion. Aristotle then, described nature or natures as follows, in a way quite different from modern science All things are said to grow which gain increase through something else by contact and organic unity or adhesion, as in the case of embryos. Organic unity differs from contact; for in the latter case there need be nothing except contact, but in both the things which form an organic unity there is some one and the same thing which produces, instead of mere contact, a unity which is organic, continuous and quantitative but not qualitative. Again, "nature" means the primary stuff, shapeless and unchangeable from its own potency, of which any natural object consists or from which it is produced; e. For each article consists of these "natures," the primary material persisting. It is in this sense that men call the elements of natural objects the "nature," some calling it fire, others earth or air or water, others something else similar, others some of these, and others all of them. Again in another sense "nature" means the substance of natural objects; as in the case of those who say that the "nature" is the primary composition of a thing, or as Empedocles says: Of nothing that exists is there nature, but only mixture and separation of what has been mixed; nature is but a name given to these by men. Hence as regards those things which exist or are produced by nature, although that from which they naturally are produced or exist is already present, we say that they have not their nature yet unless they have their form and shape. That which comprises both of these exists by nature; e. And nature is both the primary matter and this in two senses: Indeed from this sense of "nature," by an extension of meaning, every essence in general is called "nature," because the nature of anything is a kind of essence. From what has been said, then, the primary and proper sense of "nature" is the essence of those things which contain in themselves as such a source of motion; for the matter is called "nature" because it is capable of receiving the nature, and the processes of generation and

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growth are called "nature" because they are motions derived from it. And nature in this sense is the source of motion in natural objects, which is somehow inherent in them, either potentially or actually. But in any case the theory of the four causes became a standard part of any advanced education in the Middle Ages. Modern science and laws of nature: He felt that lesser known Greek philosophers such as Democritus "who did not suppose a mind or reason in the frame of things", have been arrogantly dismissed because of Aristotelianism leading to a situation in his time wherein "the search of the physical causes hath been neglected, and passed in silence". Physic doth make inquiry, and take consideration of the same natures: Only as to the material and efficient causes of them, and not as to the forms. This part of metaphysique I do not find laboured and performed For example, in aphorism 51 he writes: The human understanding is, by its own nature, prone to abstraction, and supposes that which is fluctuating to be fixed. But it is better to dissect than abstract nature; such was the method employed by the school of Democritus, which made greater progress in penetrating nature than the rest. It is best to consider matter, its conformation, and the changes of that conformation, its own action, and the law of this action or motion, for forms are a mere fiction of the human mind, unless you will call the laws of action by that name. It means modern science limits its hypothesizing about non-physical things to the assumption that there are regularities to the ways of all things which do not change. These general laws, in other words, replace thinking about specific "laws", for example "human nature". In modern science, human nature is part of the same general scheme of cause and effect, obeying the same general laws, as all other things. The above-mentioned difference between accidental and substantial properties, and indeed knowledge and opinion, also disappear within this new approach that aimed to avoid metaphysics. As Bacon knew, the term "laws of nature" was one taken from medieval Aristotelianism. St Thomas of Aquinas for example, defined law so that nature really was legislated to consciously achieve aims, like human law: His most famous work, *Leviathan*, opens with the word "Nature" and then parenthetically defines it as "the art whereby God hath made and governes the world". Despite this pious description, he follows a Baconian approach. Following his contemporary, Descartes, Hobbes describes life itself as mechanical, caused in the same way as clockwork: For seeing life is but a motion of Limbs, the beginning whereof is in some principall part within; why may we not say, that all Automata Engines that move themselves by springs and wheeles as doth a watch have an artificiall life? On this basis, already being established in natural science in his lifetime, Hobbes sought to discuss politics and human life in terms of "laws of nature". But in the new modern approach of Bacon and Hobbes, and before them Machiavelli who however never clothed his criticism of the Aristotelian approach in medieval terms like "laws of nature", [14] such laws of nature are quite different to human laws: Having disconnected the term "law of nature" from the original medieval metaphor of human-made law, the term "law of nature" is now used less than in early modern times. To take the critical example of human nature, as discussed in ethics and politics, once early modern philosophers such as Hobbes had described human nature as whatever you could expect from a mechanism called a human, the point of speaking of human nature became problematic in some contexts. In the late 18th century, Rousseau took a critical step in his *Second Discourse*, reasoning that human nature as we know it, rational, and with language, and so on, is a result of historical accidents, and the specific up-bringing of an individual. The consequences of this line of reasoning were to be enormous. It was all about the question of nature. In effect it was being claimed that human nature, one of the most important types of nature in Aristotelian thinking, did not exist as it had been understood to exist. The survival of metaphysics[edit] The approach of modern science, like the approach of Aristotelianism, is apparently not universally accepted by all people who accept the concept of nature as a reality which we can pursue with reason. Bacon and other opponents of Metaphysics claim that all attempts to go beyond nature are bound to fall into the same errors, but Metaphysicians themselves see differences between different approaches. Immanuel Kant for example, expressed the need for a Metaphysics in quite similar terms to Aristotle. Bxxvi-xxvii As in Aristotelianism then, Kantianism claims that the human mind must itself have characteristics which are beyond nature, metaphysical, in some way. Specifically, Kant argued that the human mind comes ready-made with a priori programming, so to speak, which allows it to

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make sense of nature. The study of nature without metaphysics[edit] Authors from Nietzsche to Richard Rorty have claimed that science, the study of nature, can and should exist without metaphysics. But this claim has always been controversial.

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Chapter 2 : Project MUSE - The Debate Over Slavery

Nature, civilization, and the progress of antislavery philosophy --Natural science in early antislavery thought --Natural aesthetics in early antislavery literature --Narrative, temporality, and the international traveler --Cr vecoeur's natural contract --Olaudah Equiano and the paradox of history --Natural evil and human development --The.

A grade of Incomplete for coursework like this ultimately does not work to your advantage. Blight, "For Something Beyond the Battlefield: Eric Lott, Love and Theft: Brooks, Landlords and Strangers: Society and Trade in West Africa. The Encyclopedia of Slavery eds. Seymour Drescher and Stanley. Engerman NY, Garland Press, The growth of empires and the Atlantic slave trade Barbara L. Pirates, and the Anglo-American maritime World. Eric Williams, Capitalism and Slavery Oxford, ? Essays in Atlantic History Cambridge, Eric Williams, From Columbus to Castro: The History of the Caribbean. Ira Berlin, "From Creole to African: LII, , Walters, The Antislavery Appeal: The transformations of African culture in the Americas Melville J. A Caribbean Perspective Philadelphia, Sterling Stuckey, Slave Culture: Robert Farris Thompson, Flash of the Spirit: Africanisms in American Culture ed. Jeffrey Bolster, "An Inner Diaspora: Michael Mullin, Africa in America: Mullin, Flight and Rebellion: Frey, Water From the Rock: Black Resistance in a Revolutionary Age Princeton, Scott, "The Common Wind: American Slavery, American Freedom: Winthrop Jordan, White Over Black: American Attitudes Toward the Negro. Essays in Honor of C. Morgan Kousser and James M. Black Popular Culture, ed. Gina Dent Seattle, Bay Press,

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Chapter 3 : Frederick Douglass (Stanford Encyclopedia of Philosophy)

The nature of slavery: Traditional and modern. In Trafficking, gender & slavery: Past and present. In The legal understanding of slavery: From the historical to the contemporary, ed. Jean Allain,

Overview of Conceptual Issues The problem of progress can be approached from many directions. Three questions will provide the starting points for this particular analysis. Note that the first question is normative, the second belongs to social science, and the third is methodological and epistemological. To argue successfully that human well-being is increasing over the long term, theorists of progress must offer an interpretation of well-being compatible with that claim. They are committed either to interpret human well-being as a single value, or as a set of incommensurable values that are empirically connected. In the first case, value monism, the list of compelling alternatives is not long. It includes freedom, happiness or utility, and the realization of human capabilities. In the second case, theorists can draw on a wider range of values, but will have to show that the incommensurable components of human well-being reinforce each other causally or at least do not clash. As we will see, faced with the difficulties of the task, some theorists do not define well-being rigorously. They may, however, formulate a conception of improvement for a circumscribed domain of social life, the description of which is a part of their overall account. Next, each theorist of progress offers a causal story to explain the improvement in the human condition that he thinks has occurred. The notion of a universal history, a historical narrative taking all of humanity as its subject, came to prominence during the Enlightenment. Universal historians aspired to surpass ordinary historians in breadth and depth and aimed to penetrate the surface play of events to discover fundamental laws of historical development. These laws would not only explain the past, but could be used to predict the future. Although a universal history need not be an account of improvement, all accounts of progress rest explicitly or implicitly on a universal history. The content of the laws of progress, however, is an object of contention. Many thinkers, including Hegel and Auguste Comte, view the development of ideas over time as the fundamental change that causes overall improvement. Marx, in contrast, regards the growth of the means of production as primary. Kant represents a third category, arguing that a tension within human nature itself is the source of change. We will also see theorists who offer more eclectic causal stories and, because their accounts of change are more complicated, are less inclined to formalize their conclusions. Next to content, thinkers differ in their treatment of episodes of devastation and conflict and periods of decline. It is hard for anyone to sustain the argument that improvement is perfectly linear, but some theorists more than others emphasize that such episodes and eras can be part of a pattern of long-term improvement. Furthermore, the extent to which the laws are deterministic varies. Some authors leave little room for choice and contingency, while others frame their generalizations as loose trends that constrain rather than determine the course of events. Authors in the latter category often present their writings as political interventions that can shape the future as well as predict it. Finally, the question of method arises. Most of the authors treated in this study wrote before quantitative and statistical methods in the social sciences became widespread. Nevertheless, they do remark on method, in some cases in detail. The most striking distinction is between those who rely on a priori reasoning and those who generalize from empirical facts in a social scientific fashion. While this study will not concentrate on method, a priori reasoning and problematic empirical assumptions will be attended to. Pre-Enlightenment Thought Whether any ancient philosophers proposed a doctrine of progress is a matter of scholarly contention Bury , 11; Nesbit , xi. However, it is clear that the figures of antiquity who exerted the most influence on later thinkers did not believe in progress in the robust sense used in this article. Plato and Aristotle hold a cyclical view of human affairs. They allow that certain developments occur spontaneously, but also see disaster and decline as inevitable. In the *Laws*, Plato proposes that human society begins with the family, then moves through intermediate forms, and finally arrives at the city-state ad. In the *Politics*, Aristotle also presents this progression of forms a24â€”a4. Not only is man a political animal as a matter of fact *Politics*, a2 , it is also

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true that human excellence is only possible within a city-state with a good constitution. But unhappily there is no tendency for the city-state, once achieved, to realize or maintain such a constitution. For instance, while Aristotle cautiously admits that laws can and should improve a12â€”14 , Book V of the Politics shows that all constitutional formsâ€”bad and goodâ€”are unstable. In the Statesman, Plato adopts the traditional Greek story of a golden age and a subsequent decline, written down by Hesiod in Works and Days. Hesiod tells the story of five races of men: The golden race is the best of all, and the present race, the iron race, is the worst. While the earth moves in the first direction, the gods oversee the affairs of mankind. As a herdsman looks after his flock, the gods tend to the needs of human beings. Because they are under the perfect care of the gods, humans do not need to govern themselves Statesman, ea. Plato suggests that the golden age, the era of the golden race, occurred during such a period. When the earth changes course, a period of chaos ensues, which corresponds to the end of the golden age. Finally, when the earth moves in the second direction, people are left on their own, which explains the other ages described by Hesiod. Aristotle also entertains the possibility of periodic flooding Meteorology, a29â€”32 and suggests that myths may contain the remnants of the wisdom of destroyed civilizations Metaphysics, b9â€” After Plato and Aristotle, the most influential early philosopher is St. Augustine of Hippo â€” C. The rest of humanity is predestined for damnation. Augustine rejects cyclical accounts of human affairs for a linear one. He is especially concerned to repudiate the doctrine of eternal recurrence, which says that events identical in all respects repeat over and over again. He emphasizes that the birth, death, and resurrection of Christ are unique occurrences , XII. But his emphasis on the City of God contrasts with the worldly, inclusive vision of theorists of progress. As we will see, these theorists are concerned with humanity as a whole, rather than with a part of it. And their focus is on earth rather than on heaven. Enlightenment Views on Progress The writings on progress of the 18th century drew inspiration from the intellectual achievements of the 16th and 17th centuries. During this time, Europe witnessed an explosion of scientific and mathematical activity. In the natural sciences, the main fields of investigation were physics and astronomy. Major figures included Copernicus â€” , Galileo â€” , Kepler â€” , and Newton â€” Newton synthesized the work of the previous thinkers to bring the behavior of bodies on earth and bodies in space under a single scientific law, the law of universal gravitation. This law states that two bodies attract each other in proportion to their masses and in inverse proportion to the square of the distance between them Palmer , â€” The discoveries of these scientists had broad implications. First of all, the success of the new physics in unifying distinct phenomena and predicting behavior vindicated an underlying paradigm of scientific investigation and explanation. Here was a clear example of a communal activity in which one human built on and improved the work of his predecessor. The activity resulted in the discovery of a scientific law, the law of universal gravitation, of unprecedented power Palmer , â€” Although Condorcet wrote his essay in prison during the Terror, he, like Turgot, evinces optimism about the future of France and of humanity as a whole. Both authors suggest that philosophical progress is the deepest condition of scientific progress. Influenced by British empiricism, Turgot and Condorcet assert that all human knowledge is grounded in experience. According to Turgot, the renaissance of science first required an empiricist turn, the abandoning of explanations appealing to faculties and essences. The scientific experiment then found its place as the centerpiece of the scientific method and the vehicle of further progress Turgot , 45; , â€” Condorcet reiterates these points and also provides a wealth of examples of recent scientific discoveries , â€” Turgot and Condorcet agree that scientific progress is dependent on mathematical and technological progress, and vice versa Turgot , 45; Condorcet , Although neither author rigorously defines human well-being, both believe that, over the long term, scientific discoveries and political freedom reinforce each other and together further it. Turgot considers the role that political institutions play in advancing science. He thinks that individual genius moves science forward. Political institutions are important to scientific progress insofar as they allow geniuses to flourish. Variation in scientific achievement is to be explained not by the concentration of genius but by the institutions that either suppress or encourage it , Despotic government is bad for genius, while republics nurture it. Condorcet also remarks that free institutions are the native environment of scientific discovery , In turn, the

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growth of scientific knowledge will advance political freedom Turgot , Turgot and Condorcet also hold that short-term decline can be part of a pattern of long-term improvement. In the intellectual realm, the path to truth is rocky, and errors are frequently the first result of reflection Turgot , 44; Condorcet , 37” For instance, the false scientific philosophy of faculties and essences is born of reflection on phenomena. In the realm of action, devastating events like war and conquest can ultimately unite scattered groups of people and ameliorate political organization Turgot , 71”²; Condorcet , Moreover, Turgot argues that individuals and groups that contribute to progress are often motivated by emotion or personal interest , 69” The second observation is related to the first, since Turgot thinks that the agents of creative destruction are usually narrowly self-interested or emotion-driven. Despite their many common convictions, Condorcet and Turgot part ways on the question of religion. Condorcet states that as scientific knowledge spreads, an enlightened population will throw off the shackles of religion and its priests and demand greater freedom. The Scottish and French Enlightenment were roughly contemporaneous and grappled with the same social phenomena. It is difficult to draw hard and fast contrasts between the two bodies of thought, and better to consider individual authors. So we turn to writings of David Hume ” , which are characterized by both naturalism and skepticism. Although he is less likely than Condorcet and Turgot to make sweeping comments about progress, he explores the topic of social development in various interesting ways. He begins with the presumption that scientific and artistic progress requires a background of political security. From this claim, he argues that the arts and sciences cannot arise in a society without the rule of law. Hume also asserts that no monarchy can develop the rule of law on its own, while republics must develop the rule of law if they are to survive at all. He concludes that the arts and sciences first emerge in republics, not monarchies , 59”

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Nature and culture are often seen as opposite ideas: what belongs to nature cannot be the result of human intervention and, on the other hand, cultural development is achieved against nature. However, this is by far the only take on the relationship between nature and culture.

Slavery In his three narratives, and his numerous articles, speeches, and letters, Douglass vigorously argued against slavery. He sought to demonstrate that it was cruel, unnatural, ungodly, immoral, and unjust. Civil War drew closer, he expanded his arguments in many speeches, editorials, and in his second autobiography, *My Bondage and My Freedom*. His rebellion against slavery began, as he recounted, while he was a slave. In his narratives, this depiction of early recognition, and general recognition among blacks and some whites, of the injustice, unnaturalness, and cruelty of slavery is a major element of his argument. It marks his first argument against slavery. Some of the apologists for slavery claimed that blacks were beasts, subhuman, or at least a degenerated form of the human species. In his Fourth of July Address, he derides the very idea that he would even need to argue this point. Against the claim that blacks were beasts, he argued that rather slavery had brutalized them. He pointed to the obviousness of the humanity of blacks, and to the hypocrisy of the apologists for slavery in America on this question: Along with this hypocrisy, American slaveholders feared and banned the education of blacks, while demanding and profiting from their learning and development in the skilled trades. Thus, Douglass argued the accusation that blacks were beasts was predicated on the guilty knowledge that they were humans. Additionally, it subverted not only the natural goodness of blacks by brutalizing them, but it also did so to white slaveholders and those otherwise innocent whites affected by this wicked institution. Second, since blacks were humans, Douglass argued they were entitled to the natural rights that natural law mandated and that the United States recognized in its Declaration of Independence and Constitution. Slavery subverted the natural rights of blacks by subjugating and brutalizing them: Douglass cited biblical passages and interpretations popular with abolitionists. As a witness and participant of the second Great Awakening, he took seriously the politicized rhetoric of Christian liberation from sin, and, as with other abolitionists, saw it intrinsically wrapped up with liberation from slavery, and indeed national liberation. Fourth, he argued that slavery was inconsistent with the idea of America, with its national narrative and highest ideals, and not just with its founding documents. Fifth, drawing on the ideas of manifest destiny, as well as the idea of natural law realized in historical progress, he argued that slavery was inconsistent with development: America was on the wrong side of history on the question of slavery. To defend slavery, some of its apologists drew on the idea of historical progress to offer the defense that slavery was a benevolent and paternal system for the mutual benefit of whites and blacks. Douglass countered by drawing on his experiences, and the experiences of other slaves, that American slavery was in no way benevolent. It brutalized blacks, subjecting them to debilitating, murderous violence; to rape; to the splitting up of families another crime against nature ; to denying them education and self-improvement; and to the exploitation of their labor and denying them access to their natural right to property. Black slaves were not happy Sambos benefiting from the largesse of kind, gentile white masters—they were brutalized against all justice and reason. Neither were they lacking in agency or self-respect, nor were they, for all intents and purposes socially and morally dead, subjected to natal alienation. Howard McGary and Bill E. *Philosophy and American Slavery* , is an indispensable source for philosophical analyses of these arguments, and the engagement of normative philosophy with historical and sociological theories of U. An early, key contributor to the philosophical literature on Douglass, and to American philosophical literature on Douglass was Angela Davis, who of course is a key figure in the U. Civil Rights Movement and the emergence of both the black power movement and black feminism since the s. Natural Law As was mentioned in the above section, Douglass drew on the idea of natural rights and the natural law tradition in his argument against slavery. Douglass was an Enlightenment thinker and a nineteenth century modernist Moses ; Martin ; Myers As such, he had a firm

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faith in the progress of man, civilization, and Western Christendom; hence, he saw American slavery as a brutal backwardness that ran counter to the progress of history. God and the forward march of history, Douglass believed, would bring the realization of truth, justice, and the brotherhood of man. His sources for his belief were many. However, given the numerous religious references in his speeches and writings, and his drawing on the language of the King James Bible, and the rhetoric of manifest destiny, a primary source for his employment of the idea of natural law seems to be his adoption of the American Protestantism of the Second Great Awakening, with its democratic, republican, and generally independent spirit. He believed that there were forces in operation, which must inevitably work the downfall of slavery: I, therefore, leave off where I began, with hope. While drawing encouragement from the Declaration of Independence, the great principles it contains, and the genius of American Institutions, my spirit is also cheered by the obvious tendencies of the age. His vision of human rights involved action Myers Humans resist providential justice; this could be seen in the resistance of the slave-holding states of America to the abolition of slavery and the apathy of many other Americans about slavery; thus, the end of slavery requires action: Douglass longed for God to cast his thunderbolts at the United States, but he knew that to achieve the abolition of slavery in America, action was needed. His view of providence is on full display at the end of his famous Fourth of July oration of Douglass uses Psalm The far off and almost fabulous Pacific rolls in grandeur at our feet. The Celestial Empire, the mystery of ages, is being solved. No abuse, no outrage whether in taste, sport or avarice, can now hide itself from the all-pervading light. The iron shoe, and crippled foot of China must be seen, in contrast with nature. Africa must rise and put on her yet unwoven garment. He did not prognosticate, before or after the U. Civil War, that the progress he believed in would move at a glacial pace, and that for many of his black country men there would be no justice all. Nevertheless, Douglass had no time for this shortsightedness; which comes only with the luxury of the liberty he fought for, and, of course, time. Douglass was not looking behind him; he was fully engaged at every moment since his emancipation working to bring an end to slavery. Moreover, his view of natural law led to his critique of American slavery, and undergirded his arguments for active resistance to slavery and his interpretation of the U. It is also worth noting, that natural law theorists have not ceded the field; thus Douglass is an important American historical figure in the intellectual history of natural law. Constitution was a pro-slavery document, and that the free states should peacefully secede from the union. Constitution, American Republicanism, and Christian doctrine. He also began to defend violent resistance to slavery. Constitution to be an anti-slavery document. Douglass depended heavily on the U. Declaration of Independence, as well as the documented disagreements and cross-purposes, of the founders. Constitution as an evolving document that could potentially be in tune with civilizational development. Constitution is reasonable and not blind to the facts; that Americans did not live up to the ideals of their founding documents is another matter. Violence and Self-Respect As already noted above, Douglass was active in the years leading up to the U. Civil War, vigorously protesting the Dred Scott decision, agitating against laws that protected the property rights of slaveholders over their slaves in the Free States and the spread of slavery into new U. He lobbied the newly formed Republican Party the party of Abraham Lincoln to support abolitionism, and met the militant abolitionist, John Brown. Additionally, his fight is given explicit national political connotations Gooding-Williams ; Myers In the Narrative , Douglass wrote: The battle with Mr. Covey was the turning-point in my career as a slave. It rekindled the few expiring embers of freedom, and revived within me a sense of my own manhood. It recalled the departed self-confidence, and inspired me again with a determination to be free. The gratification afforded by the triumph was a full compensation for whatever else might follow, even death itself. He only can understand the deep satisfaction which I experienced, who has himself repelled by force the bloody arm of slavery. I felt as I never felt before. It was a glorious resurrection, from the tomb of slavery, to the heaven of freedom. My long-crushed spirit rose, cowardice departed, bold defiance took its place; and I now resolved that, however long I might remain as slave in form, the day had passed forever when I could be a slave in fact. I did not hesitate to let it be known of me, that the white man who expected to succeed in whipping, must also succeed in killing me. Well, my dear

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reader, this battle with Mr. I was a changed being after that fight. A man, without force, is without the essential dignity of humanity. Human nature is so constituted, that it cannot honor a helpless man, although it can pity him; and even this it cannot do long, if the signs of power do not arise. Douglass put considerable effort into countering arguments that blacks were subhuman, intellectually and morally inferior, and fit to be dominated as children, forever to be a race in nonage. Although he flirted with historical developmental arguments that black civilizations had developed, he saw such arguments as too loosely related to the conditions of black Americans in his time, so he increasingly turned to his natural law arguments. He argued that by the high standard of Christian theology, blacks, as humans and creation of the divine, were all equally the children of God, no matter their present condition. One of his slogans got to the point: He used rhetoric that appealed to the piety of the nation that the Christian Bible had to be correct on this score, and that "just as the soul of the nation depended on emancipation" the authority of the biblical text depended on the affirmation of the unity of the human family: What, after all, if they are able to show very good reasons for believing the Negro to have been created precisely as we find him on the Gold Coast "along the Senegal and the Niger" I say, what of all this? I sincerely believe, that the weight of the argument is in favor of the unity of origin of the human race, or species "that the arguments on the other side are partial, superficial, utterly subversive of the happiness of man, and insulting to the wisdom of God. Yet, what if we grant they are not so? What, if we grant that the case, on our part, is not made out? Does it follow, that the Negro should be held in contempt? Does it follow, that to enslave and imbrue him is either just or wise? Human rights stand upon a common basis; and by all the reason that they are supported, maintained and defended, for one variety of the human family, they are supported, maintained and defended for all the human family; because all mankind have the same wants, arising out of a common nature. A diverse origin does not disprove a common nature, nor does it disprove a united destiny. The unity of the human race "the brotherhood of man" the reciprocal duties of all to each, and of each to all, are too plainly taught in the Bible to admit of cavil. These words were not mere words for Douglass and the abolitionists; they were not just-so stories. The Christian doctrine of the unity of the human family or human brotherhood as the sexist language that marked the idea at least since the Enlightenment, contained the world historical insight of equal human dignity, which implied "unleashed, as was seen in several revolutions in the 18th and 19th-century" the uncompromising demand for equal rights. It is important to note here that he thought that there were races to amalgamate, and he affirmed the basic idea that there were biologically distinct races, FDP1 v. As should be clear from his view of universal human brotherhood, he did not however think that much followed from that admission.

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Chapter 5 : Civilization Quotes - BrainyQuote

In Western philosophy: Philosophy of nature Philosophy in the modern world is a self-conscious discipline. It has managed to define itself narrowly, distinguishing itself on the one hand from religion and on the other from exact science.

Sorokin said, "The ancient Chinese, Babylonian, Hindu, Greek, Roman, and most of the medieval thinkers supporting theories of rhythmical, cyclical or trendless movements of social processes were much nearer to reality than the present proponents of the linear view". Therefore, Chinese proponents of modernization have looked to western models. According to Thompson, the late Qing dynasty reformer, Kang Youwei, believed he had found a model for reform and "modernisation" in the Ancient Chinese Classics. The last two centuries were familiar with the myth of progress. Our own century has adopted the myth of modernity. The one myth has replaced the other. Men ceased to believe in progress; but only to pin their faith to more tangible realities, whose sole original significance had been that they were the instruments of progress. This exaltation of the present The present is superior to the past, by definition, only in a mythology of progress. Thus one retains the corollary while rejecting the principle. There is only one way of retaining a position of whose instability one is conscious. One must simply refrain from thinking. World War I , World War II , and the rise of totalitarianism demonstrated that progress was not automatic and that technological improvement did not necessarily guarantee democracy and moral advancement. British historian Arnold J. Toynbee " felt that Christianity would help modern civilization overcome its challenges. Besides rejecting the lessons of the past, they Americanized the idea of progress by democratizing and vulgarizing it to include the welfare of the common man as a form of republicanism. As Romantics deeply concerned with the past, collecting source materials and founding historical societies, the Founding Fathers were animated by clear principles. They saw man in control of his destiny, saw virtue as a distinguishing characteristic of a republic, and were concerned with happiness, progress, and prosperity. Bury wrote in It cannot be proved that the unknown destination towards which man is advancing is desirable. The movement may be Progress, or it may be in an undesirable direction and therefore not Progress The Progress of humanity belongs to the same order of ideas as Providence or personal immortality. It is true or it is false, and like them it cannot be proved either true or false. Belief in it is an act of faith. In the postmodernist thought steadily gaining ground from the s, the grandiose claims of the modernizers are steadily eroded, and the very concept of social progress is again questioned and scrutinized. In the new vision, radical modernizers like Joseph Stalin and Mao Zedong appear as totalitarian despots, whose vision of social progress is held to be totally deformed. Postmodernists question the validity of 19th century and 20th century notions of progress"both on the capitalist and the Marxist side of the spectrum. They argue that both capitalism and Marxism over-emphasize technological achievements and material prosperity while ignoring the value of inner happiness and peace of mind. Postmodernism posits that both dystopia and utopia are one and the same, overarching grand narratives with impossible conclusions. Progress trap Some 20th-century authors refer to the "Myth of Progress" to refer to the idea that the human condition will inevitably improve. In , English physician Montague David Eder wrote: Philosophers, men of science and politicians have accepted the idea of the inevitability of progress. The strongest critics of the idea of progress complain that it remains a dominant idea in the 21st century, and shows no sign of diminished influence. As one fierce critic, British historian John Gray b. The interaction of quickening scientific advance with unchanging human needs is a fate that we may perhaps temper, but cannot overcome Those who hold to the possibility of progress need not fear. The illusion that through science humans can remake the world is an integral part of the modern condition. Renewing the eschatological hopes of the past, progress is an illusion with a future. Recently the idea of progress has been generalized to psychology, being related with the concept of a goal, that is, progress is understood as "what counts as a means of advancing towards the end result of a given defined goal. Bury said that thought in ancient Greece was dominated by the theory of world-cycles or

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the doctrine of eternal return, and was steeped in a belief parallel to the Judaic "fall of man," but rather from a preceding "Golden Age" of innocence and simplicity. Time was generally regarded as the enemy of humanity which depreciates the value of the world. He credits the Epicureans with having had a potential for leading to the foundation of a theory of progress through their materialistic acceptance of the atomism of Democritus as the explanation for a world without an intervening deity. Xenophanes said "The gods did not reveal to men all things in the beginning, but men through their own search find in the course of time that which is better. The Renaissance of the 15th, 16th and 17th Centuries changed the mindset in Europe towards an empirical view, based on a pantheistic interpretation of Plato. This induced a revolution in curiosity about nature in general and scientific advance, which opened the gates for technical and economic advance. Furthermore, the individual potential was seen as a never-ending quest for being God-like, paving the way for a view of Man based on unlimited perfection and progress. Age of Enlightenment In the Enlightenment, French historian and philosopher Voltaire was a major proponent. His subsequent notion of the historical idea of progress saw science and reason as the driving forces behind societal advancement. Immanuel Kant argued that progress is neither automatic nor continuous and does not measure knowledge or wealth, but is a painful and largely inadvertent passage from barbarism through civilization toward enlightened culture and the abolition of war. Kant called for education, with the education of humankind seen as a slow process whereby world history propels mankind toward peace through war, international commerce, and enlightened self-interest. The difficulties and dangers of life provided the necessary stimuli for human development, while the uniquely human ability to evaluate led to ambition and the conscious striving for excellence. Man found his happiness only in effort. He said, "Had population and food increased in the same ratio, it is probable that man might never have emerged from the savage state". Most scholars concluded this growth of scientific knowledge and methods led to the growth of industry and the transformation of warlike societies into an industrial and pacific one. They agreed as well that there had been a systematic decline of coercion in government, and an increasing role of liberty and of rule by consent. There was more emphasis on impersonal social and historical forces; progress was increasingly seen as the result of an inner logic of society. He describes the mid-19th century condition in *The Communist Manifesto* as follows: The bourgeoisie cannot exist without constantly revolutionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society. Conservation of the old modes of production in unaltered form, was, on the contrary, the first condition of existence for all earlier industrial classes. Constant revolutionizing of production, uninterrupted disturbance of all social conditions, everlasting uncertainty, and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all which is holy is profaned, and man is at last compelled to face with sober senses his real condition of life and his relations with his kind. No social order is ever destroyed before all the productive forces for which it is sufficient have been developed, and new superior relations of production never replace older ones before the material conditions for their existence have matured within the framework of the old society. Marxism further states that capitalism, in its quest for higher profits and new markets, will inevitably sow the seeds of its own destruction. Marxists believe that, in the future, capitalism will be replaced by socialism and eventually communism. The unreasonable man persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man. Thus, by the beginning of the 20th century, two opposing schools of thought—Marxism and liberalism—believed in the possibility and the desirability of continual change and improvement. Marxists strongly opposed capitalism and the liberals strongly supported it, but the one concept they could both agree on was modernism, a trend of thought which affirms the power of human beings to make, improve and reshape their society, with the aid of scientific knowledge, technology and practical experimentation.

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Chapter 6 : Progress - Wikipedia

Progress in Nature and Culture van der Meer, Jitse thought via its link with the idea of cultural progress (Progress). The idea of Progress is controversial because it has links with ideas ranging from the quasi-religious and the political, via the economical to the social.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Child, Douglass, and Antislavery Liberalism The antislavery movement in the antebellum North attempted to launch a process of institutional change. The abolitionists worked to destroy one institution—Southern slavery—and to replace it with another set of institutions—universal male citizenship, equal liberty under law, and competitive labor markets. They viewed these identifiably liberal institutions as the prevailing institutions of their section of the country. But it did not lead to as much institutional change as the abolitionists desired, nor did the abolitionists themselves concentrate on the abolition of Southern slavery as a process of institutional change. Instead, they concentrated on the identifiably liberal principles of liberty, equality, and consent that, to them, clearly condemned Southern slavery and supported the alternative institutions of the North. The abolitionists have been roundly criticized for not focusing on the abolition of Southern slavery as a process of institutional change and, in particular, for not focusing on that process as a process that required considerable public discussion of the precise nature of the transition from racial slavery to more racially egalitarian, liberal institutions in the South. It also helps explain the abortive nature of Reconstruction. The typical response to this critique is that for tactical reasons, the abolitionists avoided publicly discussing the abolition of Southern 3 39 slavery as a process of institutional change. The alternative strategy allowed the abolitionists to broaden their appeal. The growth of the antislavery appeal, in turn, helps explain both the very fact of civil war and its specific character. Furthermore, despite its abortive nature, Reconstruction did liberalize the South, as, lest we forget, it did the North with the passage of the Fourteenth and Fifteenth Amendments. History supports both sides of this dispute. Southern slavery was abolished, but it did require a civil war to emancipate the Southern slaves; racial slavery was replaced by more racially egalitarian, liberal institutions in the South, but even today, that process of liberalization is still incomplete in both the South and North. They interpreted history as the progressive unfolding of liberal principles and as inevitable progress toward liberal institutions. This progressive-liberal philosophy discouraged concrete thinking about institutional change. But the abolitionists seemed to epitomize that tendency and philosophy. Their progressive liberalism emboldened them to attack publicly an extremely well entrenched institution as a fundamentally illiberal institution that stood in the way of liberal progress and yet would be swept aside by it. When the abolitionists attacked Southern slavery on such grounds, they went beyond merely condemning the institution on the basis of liberal principles. They also provided assurance of its eventual abolition and of the kind of institutions that would replace it. Over time, the abolitionists increasingly turned to antislavery arguments that highlighted their progressive liberalism. They singled out the United States as the exemplary liberal society, as the harbinger of a more liberal future, and as a union dedicated to liberty. The continued existence of racial slavery in the South called all those values into question. You are not currently authenticated. View freely available titles:

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Chapter 7 : Nature (philosophy) - Wikipedia

Kant maintains that a philosophy of progress can accelerate progress (, 51). 4. 19th-Century Views on Progress The 19th-century writers on progress took up and elaborated the notion that conflict is an essential part of a progressive narrative.

Nathaniel Adam Tobias Coleman uctynat ucl. The philosophy of anti-slavery Slavery. That much we know. Yet, why was it wrong? The societies that benefitted from slavery had to be convinced that it was wrong. Indeed, they had to be persuaded to give it up. Moreover, for them, it was not enough that the case for slavery was shown to be unsound; they wanted to hear the case against slavery. For this reason, we will revisit, analyse, and evaluate some of the arguments historically used to explain the wrongness of slavery. Ultimately, by evaluating the arguments of 1 European abolitionists, 2 enslaved Africans, and 3 Haitian revolutionaries, we will grasp the place that these arguments occupy in the broader philosophical debate among three major moral theories: The purpose of the weekly seminar is to model a way of exploring scholarly questions of research that arise during your reflective reading of texts and during your active listening to my lectures. This model is what you should emulate, as you draft your formative and summative essays. At least 48hrs before each seminar i. This should consist in a paragraph, of no more than words, containing 1 a single, striking, sentence, clause, or phrase, from the texts for reflection or research for that week, 2 a well-crafted, intriguing, scholarly question for research, and 3 an explanation of how that question arises from reflection upon that sentence. You should arrive at the seminar prepared to read your Sentence of the Week aloud. The purpose of this regular exercise is to train you in crafting a concise, original, and scholarly question for research. You will need this training, when you compose your formative and summative essays. Every student must compose a formative essay. This is not optional, but rather a crucial step on the long road of regular and frequent re-vision, re-thinking, and re-writing, that is indispensable for the careful composition of a compelling summative text. You will be required to defend the argument of your formative essay orally, in a tutorial. The purpose of the tutorial is to explore the potential that your formative essay has for being developed into a summative essay. The criteria against which your summative essay will be marked are here: Your formative essay is due at noon, on Monday 24th February Your summative essay is due at noon, on Monday 28th April Both essays are to be submitted via Moodle. Finally, since your feedback on the seminar is very valuable to the tutor, please keep a running log of that feedback, by writing a sentence or two, immediately after each seminar, on how any future offering of this seminar should continue, or develop, its format, or content. You may find the following texts helpful, as an introduction to this seminar: Saunders, Clare, et alii. A practical guide for students. The problem of slavery in Western culture. The problem of slavery in the Age of Revolution, The problem of slavery in the Age of Emancipation. Tuesday 14th January Question for reflection: West Indian compared with ancient slavery. In A letter on the abolition of the slave trade: Addressed to the freeholders and other inhabitants of Yorkshire, at New slavery, old binaries: Global networks 10 2: The nature of slavery: In The legal understanding of slavery: From the historical to the contemporary, ed. Oxford UP, at Notes on the linguistic history of sclavus. One hundred years of homosexuality. In The contextualist approach. Oxford UP, at On the commonwealth and On the laws, trans. Cambridge UP, , at On the meaning and history of slavery. Against human dignity, ed. Slavery and the roots of sexual harassment. In Directions in Sexual Harassment Law, eds. The politics of liberation in America. Random House, at 45. What is wrong with slavery. Ancient slavery and modern ideology. Written on the body: The tattoo in European and American history. Gender and reproduction in New World Slavery. U of Pennsylvania P. The ideological origins of chattel slavery in the British world. The white man cometh. In Racism and sexual oppression in Anglo- America: Beyond conflict situations and toward Humanity. Ancient slavery and abolition. Sex, violence, and memory in African American history. UP of Florida, at Past and Present 1: Tuesday 21st January Question for reflection: The works and fragments,

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ed. *The Tragedy of Slavery: History of Political Thought*. In Gregory of Nyssa, *Homilies on Ecclesiastes: An English version with supporting studies. Ideas of slavery from Aristotle to Augustine, 75â€”83â€”* Christians cannot be slaves of non-Christians. In *Las siete partidas*, 4. Samuel Parsons Scott, ed. U of Pennsylvania P, at â€” Can the Pope justly condemn free Christians to servitude? In *Summa on ecclesiastical power*. In *The Cambridge translations of mediaeval philosophical texts*, 2, ed. Cambridge UP, , at â€” A new study of their history, faith, and society, 2nd ed. In *Memorial de Remedios para las Indias. A translation and study*, ed. Labyrinthos, , at 14â€” Groundwork for the metaphysics of morals, ed. Broadview, 92â€”3 2pp Texts for research: Volumes 1 et 2. Peeters, , at â€” *Kirche und Sklaverei im fruehen Mittelalter. Slavery in early mediaeval England: From the reign of Alfred until the Twelfth Century. Empire, monotheism and slavery in the greater Mediterranean region from antiquity to the early modern era. Gregory of Nyssa on ancient Roman slavery. Christian warriors and the enslavement of fellow Christians. Journal of Late Antiquity* 5. *Las Casas and the birth of race. The color of citizenship*:

Chapter 8 : Progress (Stanford Encyclopedia of Philosophy)

Along with the Quakers' attitude, four developments in Western culture and British Protestantism fostered the burgeoning of antislavery consciousness: (1) Secular social philosophy came to interpret the master-slave relationship as a matter of fear, power, self-interest, utility, and social order.

Chapter 9 : Jean Fagan Yellin, Women and Sisters the Antislavery Feminists in American Culture - PhilPap

The antislavery argument from moral progress, along with the moral progress represented by abolition, established a progressive conception of revelation that would be further developed by late nineteenth-century liberal theologians, including Newman Smyth, Lyman Abbott, and Theodore Munger.