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# Enlightenment and Tolerance

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**Abstract**

This article studied relatinships the perception and perceptive sensualities of human personality and daring,venturing and presuming to know from the viewpoint of pilosophy of enlightenment. Enlightenment assumed that human personality as a gauner /crook/ distorted being who could hardly be upright .For becoming excellent needs education .

Enlightenment studies rational scientific inquiry, humanitarian tolerance, and the idea of universal human rights. from an enlightened philosopher and educative perspective. Philosophy of enlightenment especially Kant had delving thought about tolerance and education of conspicuous proportion..

In enlightenment approach and Kant's view: the moral conscience frees man from "animal causality" and the determinism of time and breaks the chains. To solve a part of antinomy as well as the conflict of limitations of possible worlds, Kant formulates human abilities in the form of four well-known questions: What can be known to man? What should he do? And how hopeful can he be? Who is man Enlightenment opened new pradidgm of scientifically inquiry on humanitarian personality, tolerance, and the idea of universal human rights ?). Kant had delving thought about tolerance and education of conspicuous proportion. The human mental structure is in such a shape that in which the sensually perceptive affairs are converted into conceptual forms with experimental content so that to reach to the level of experimental reconcilability.Lately scientific studies on human issues including personality(NEO,Hexaco,Stamp…)has been performed.

**Keywords**: Enlightenment,Kant,Criticism ,Reson,Tolerance, NEO,Hexaco,Stamp.

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**Introduction**

Philosophers think soundly, subtly, witty, and pondering also deal with the problems of education and comprehensively "weltanschauung" (viewpoints) of human beings. Philosophers of enlightenment are rationalist and ethical ones. Their thoughts are very much distinguished from fatalistic, mystical, romantic, relativistic, utopian, and nihilistic theories. Enlightenment studies rational scientific inquiry, humanitarian tolerance, and the idea of universal human rights. from an enlightened philosopher and educative perspective.

Philosophy of enlightenment especially Kant had delving thought about tolerance and education of conspicuous proportion.The summarized valid definition of enligthement is:*Enlightenment,* a general term applied to the movement of intellectual liberation that developed in Western Europe from the late 17th century to the late 18th (the period often called the 'Age of Reason'), […]. Enlightenment thinking encouraged. In religion, it usually involved the sceptical rejection of superstition, dogma, and revelation in favour of 'Deism'–a belief confined to those universal doctrines supposed to be common to all religions, such as the existence of a venerable Supreme Being as creator. Especially in France and Switzerland. The Enlightenment culminated with the writings of Jean Jacques Rousseau and the Encyclopédistes, the philosophy of Immanuel Kant, and the political ideals of the American and French Revolutions, while its forerunners in science and philosophy included Bacon, Descartes, Newton, and Locke. Its central idea was the need for (and the capacity of) human reason to clear away ancient superstition, prejudice, dogma, and injustice […]. The advocates of enlightenment tended to place their faith in human progress brought about by the gradual propagation of rational principles, although their great champion Voltaire, more militant and less optimistic, waged a bitter campaign against the abuses of the ancient régime under the virtually untranslatable slogan écrasez l'infâme! (for which a rough equivalent would be 'smash the system!'). In England, the attitudes of the Enlightenment are found in the late 18th century, in the historian Edward Gibbon and the political writers Thomas Paine and William Godwin, as well as in the feminist Mary Wollstonecraft. The flourishing of philosophy and science in Edinburgh and Glasgow in the 18th century are known as the Scottish Enlightenment; its leading figures included David Hume and Adam Smith. See also philosophes. For more extended accounts, consult Norman Hampson, The Enlightenment (1968) and, on the British dimension, Roy Porter, Enlightenment (2000). . Enlightenment studies rational scientific inquiry, humanitarian tolerance, and the idea of universal human rights. from an enlightened philosopher and educative perspective. Philosophy of enlightenment especially Kant had delving thought about tolerance and education of conspicuous proportion.

It seems that for solving the problemof antinomies",Enlightenment looks for an international scope of thought as follows:

Centered in Paris, the movement gained international character at cosmopolitan salons. Masonic lodges played an important role in disseminating the new ideas throughout Europe. Foremost in



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France among proponents of the Enlightenment were Baron de Montesquieu, Voltaire, and Comte de Buffon; Baron Turgot and other physiocrats; and Jean Jacques Rousseau, who greatly influenced romanticism. Many opposed the extreme materialism of Julien de La Mettrie, Baron d' Holbach, and Claude Helvétius.

In England the coffeehouses and the newly flourishing press stimulated social and political criticism, such as the urbane commentary of Joseph Addison and Sir Richard Steele.Jonathan Swift and Alexander Pope were influential Tory satirists. Lockean theories of learning by sense perception were further developed by David Hume. The philosophical view of human rationality as being in harmony with the universe created a hospitable climate for the laissez-faire economics of Adam Smith and for the utilitarism of Jeremy Bentham. Historical writings gained secular detachment in the work of Edward Gibbon.

In Germany the universities became centers of the Enlightenment (Ger. Aufklärung). Moses Mendelssohn set forth a doctrine of rational progress; G. E. Lessing advanced a natural religion of morality; Johann Herder developed a philosophy of cultural nationalism […].Italian representatives of the age included Cesare Beccaria and Giambattista Vico. From America, Thomas Paine, Thomas Jefferson, and Benjamin Franklin exerted vast international influence.

Some philosophers at first proposed that their theories be implemented by "enlightened despots"-rulers who would impose reform by authoritarian means. Czar Peter I of Russia anticipated the trend, and Holy Roman Emperor Joseph II was the prototype of the enlightened despot; others were Frederick II of Prussia, Catherine II of Russia, and Charles III of Spain. The proponents of the Enlightenment have often been held responsible for the French Revolution. Certainly the Age of Enlightenment can be seen as a major demarcation in the emergence of the modern world.Enligthenment (com/topic/enlightenment).

Even war and peace which create many philosophical potentialities in their political ideas. For example, Kant created a treatise with a satirical name called "perpetual peace" and he spoke about dissolution of all armies (Reiss, 1970: 46). This calling is satirical in the sense that from perpetual peace he denotes to silence and tranquility about dead of graveyards.

In studying of human perception, the major and determining factor is of (does belong to) intelligent mind and mental forms such as causality, time and place. This subjectivism is called Copernican revolution. In the philosophy of enlightenment does mean that it’s the axis of objectivity knowledge of externality, but it is the subject and mind. Philosophers of enlightenment endeavor to revitalize the foundations of moral, educational, social and political belief of the western philosophy. They opened the way for philosophical movements of Hegel, Shelling, and Schopenhauer as well human sciences.

From enlightenment’s perspective, education and morality should originate through definition and understanding of human. Human is free and responsible for the evolution of his essentiality. This responsibility is his ought-to-do and means for follow the moral law. In examining the action between the dynamics of meaning, opportunity, need, expectation or responsibility and the structures of the connection between universalism, specificity and individuality, conflicts arise.



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Kant's rule of coherence in practical reason ostensibly seeks to draw generalism, specificity, and convergence individuality between the individual and civil society. He also says to treat others as if they are ends, not means. Kant saw man as a gauner /crook/ distorted being who could hardly be upright .For becoming excellent needs education. Human awareness for having free submission to law along with the inevitable limitations that only reason imposes it on dispositions, is the same as respect for moral law (Saneei Darebidy, the human status in Kant's thought, quoted from Zekavati, 1374: 125). The pure element of morality is universal, ever present , impartial and non-discriminatory (Sullivan, translated by Fooladvand, 1370: 51)

Philosophy of enlightenment considered the war as the greatest evil and annoying for human society and calls it as the origin of all moral annihilation. But war in this view is not an evil which can have prompt and complete remedy. Kant believed that each citizen must defend his country against any foreign oppression, though this defense does not contribute to the establishment of justice in any sense at all. War is an insult to the desire of human rationality. Kant considers human being as egocentric and utilitarian animal in one hand and rational and law seeking on the other. Although he considers human rational capability as something limited, but human as a type unlimited.

Kant wrote about the executive entailment of peace as: The human species in the abyss of threats and crises turns to the instrument of initiation, creativity, and justice, which all are criteria for human rationality, and it, is this rationality which is the entailment of the realization of coexisting life (Thomas, 1365: 304 and Gallie, 1372: 16-54). Beatitude is only realized through educating rationality and morality (practical reason) of human and his beatitude and wretchedness is in his voluntary discretion and education is an art which can only evolve through accumulation of many generations (Shokohi, 1373: 126, 52-56).

Furthermore, beatitude which is a particular matter is achieved through virtue as well, the means through virtue we can get closer to the understanding of beatitude, not the other way around. Virtue is subject and amenable to general law of morality and beatitude is subject to the natural law. The experience demonstrates that there is no necessarily entailing relationship between virtue and beatitude, while the practical reasons affirms that the virtue and beatitude have a priory and necessary relationship, Hence there should be a super being which have absolute perfection to be able to create eventual correspondence between virtue and beatitude which is not in the aptitude of human beings. Hence, Kant contrary to his predecessors, from self –sustained-ness of human beings, infers responsibility and faith, ultimate good, God almighty and perpetually of self[2] (another manifestation of Copernican revolution of Kant in philosophy).

But the layers and processes of tolerance are not only the subject of moral discussion and the moral issue itself since the 18th century has created a new controversy. Self-sustained-ness of human beings, the morality based on independent will, growth and development, the span of government and state, democracy and development, individuality and human rights have been new

[2] - An idea of reason



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problems and issues causing conflicts and controversies.

In 18th century, the tolerance seeking movement in its various branches (both in the style of enlightenment and rationalization which most of them believed in the necessity of moral transformation and education from to bottom through elites and state as well as the state critics which believed in the necessity of morality and education as a

collective movement from bottom to top) continued. Kant in his last part of lucrative life under the influence of Prussian authoritarian wars with other states, specifically with the revolutionary state of France wrote a book called "perpetual peace" which from many aspects is different from his other works. Hegel, the young Hegelians and then neo-Kantians had conflicting ideas about relation between war and state and people. Thinkers such ad Rosenberg, Tracheae, Smith used to praise the war dearly and considered it as the instrument and medium of moral virtue, grin, and healthy life and as "historically determine destination of nation".

Other group such as Ruskin, David Thru, Robert Owen, Barren Dekoberten, Berta Sotener, Alfred Nobel, Oscar wild, Tolstoy, and Roman Roland were of those to praise tolerance and invested great hope in success of the mode and style of tolerance-oriented activities. Bertrand Russell,[ as a liberal philosopher] and the existentialists condemned war (Dutch and others, 1375). In the new era, tolerance is one of the subjects which are at the central focus of social science. Specifically since the occurrence of the First World War, the sociologists and psychologists started to shed their views about this issue. The research and attempts were channeled towards to the fact that first the states and government should be encouraged toward tolerance, and secondly the belief in the science, democracy, and humanism should be embedded in inner beings of the human individuals. In the era that under the influence of Talcott Parsons which the sociology of social consistence was prevalent (ibid P. 43), the Marxist – Leninist theory considered was as a result of aggressive competition of the liberal-capitalism for reaching new markets and creating political dependence (ibid P. 56).

Some of the tolerance lovers also relied heavily on the role of states and governments in this respect and some other considered a very simple relationship between war and aggression and believed that with the consolidation of tolerable behavior, war will end (ibid, "peace research"). Before the first world war many socialists and Christian churches believed that the human species has reached that level of civilization and growth that can prevent the wars to take place (Lucas, 1368: 362) and this remind us of optimism of Spencer and August Conte as well which thought of the end of international conflicts.

In Russia, Tolstoy under the influence of Rousseau’s thought as well as eastern philosophy, defended the simple rural life which is away from circumstances of civilization. He has proposed very succinct and clear educational material about the modes of tolerance. He considers war as something "irrelevant" and in this regard has expressed that pay more attention to his predispositions and intellectualities than the realities and facts (Galliee 184: 146-152).

John Dewey has expressed his opinion of the fact that education has been able to bring under its control the strongest instincts of sexual and war-mongering tendencies in a very considerable



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proportion and there is no reason that the instincts such as acquiring domination not to be rectified (Durant: 686-687). Bertrand Russell sees the cause of war as private ownership and interests and considers the remedy as collective ownership. Off course he later made revision in this opinion and he reached a medium adjustment in his judgment about human and paid attention to the mistakes and problems of the changes in his economic view points (Durant: 634-638). New look at tolerance and education The minimum of individual social and organizational activism in a difficult and problematic situation is for actors not to be afraid of genuine issues, not to deny, and to act with tolerance in conflict and ambiguity. Also, to enrich your schemas, do not get tired of the hard core of the situation and it is worthwhile for them not to get tired. Understand the difficult and problematic situation, conflict and ambiguity of opponents, institutions and opponents, and this understanding is a kind of unification with the situation and going beyond all the basic desires, expectations and assumptions. The structure of moral intelligence (with seven virtues of empathy, conscience, self-control, tolerance, respect, kindness, fairness) is also discussed. The structure of moral intelligence in the geography of social and historical "text", discourse, motivation means independence, purpose, manpower skills, hope, love, faith, Reson, possibilities, needs, organizism and methods - which make each other strive and The power and even the orientation of the individual "experience" enrich the social, social and historical organization experience. It seams moral intelligence is a continuation of the process of "experience" and "participatory intelligence"(the term used by John Dewey). But if the original (open to the ontological essence and the originality and totality of life) is also common. All the occupants of this boat know that this boat should not sink. They also know that they should not jump out of the boat (they should not run away from the problem) and if everyone steers the boat to their personal liking, there will be trouble, ridicule and danger. Thus, by observing rational choice - not even by everyone - a schema is formed in which everyone acts with patience, and a more meaningful and fruitful action and opinion emerges. Some styles and approaches may negate the interactivity of social reality. As a result, with the emergence of missing links and defective cycles, agency-structure mismatch and tool / goal inconsistencies emerge. Art can best show that the relationship between man / agent and structures is not one-sided. One has a very wide possibility of thinking and imagination and the ability to enhanceand to change both.

Since the beginning to Kant and from Kant to the last part of 20th century this is the human awareness in different forms that rational and belief oriented action has converted the studies and thinking about tolerance closer to becoming an academic discipline. This scientific discipline has been intertwined with the practical action of education and peace research. Because of the fact that firstly the nowadays war are "structures" and also happens in a huge and devastating proportion, and secondly the improvement of cultural, economic and social "structures" of today’s human situation without establishment of "perpetual peace" and "reliable" and "ever present" and "universal" is not assumed and more importantly the "structured" tolerance can not be achieved, comprehend and materialized without education. Nourishment and nurturing of the judgmental talent require merits for decision and action.



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Now and at the present peace is one of the most important global problems (Osborn: 166). Peace seeking is one of the most principled foundations for education (Meier, 26). Education for peace, formal and informal, is the resource of light in this dark century (Galtung, 1996). One of the fundamental problems of research about tolerance is that whether the future is the estimation and continuation of past or qualitatively is completely different and how is our relationship with the past? Whether if a structure has been failed in the past, will not be successful in future as well?

By education, individual acquires merits, in such a way that in facing with situations, whether it is the continuation of past structure or something unique and unprecedented, appropriate and weighed reaction is going to be expressed. This is a point that is interpreted as self- awareness (A. Lewy, 1991, 774-775). "Education" will open this perspective further in front of our eyes. Frederick Meier says: "until now the most effective element in transformation and betterment of life, has been education",

Reason-acquired tolerance is the result of philosophical thinking of a thoughtful person which his main characteristics are rationality. Practical rationality and reason is for the understanding of metaphysical world. Practical reason, understands the necessity of tolerance. Of course speculative reason expresses differentiations.

Understanding Kant's ideas of tolerance (because of his absolute and imperative statement about human beings) requires deep recognition and knowledge of his philosophy and understanding the abstract features of Kant's Ideas of mentioned problems, tolerance requires deep philosophical thinking. Kant was successful in representing the moral foundation (practical reason) of tolerance and its speculative angels. Within "recall of conscience" respect for tolerance is very clear, because morality is autonomy – based (self-leadership) not incentive – or – fear – based. War eliminates the possibility of sound judgment and moral action while the sound judgment and becoming of human is dependent of education. Moral action is based on freedom, will, and (arbitrary) choosing.

Will is amenable to moral law which is self-based, so follows itself, so is free and self- based. Even when following God's verdict someone can question why the verdict of God to be followed. Hence inevitably acceptance of the authority of the will of God does also mean that it is the authority of will as the supreme principle of the morality of human beings. In regard to tolerance also we can say that although the conflicts do not have any definite solution, but the will of an educated person is in the status of persevering searcher of the best solution, because it is based on the possibility of becoming a human and having moral action. The writer of this article calls the tolerance of the idea of Kant as reason-based or reason-seeking tolerance.

Kant is creator of great and enduring works in philosophy which has influenced the thinkers and philosophers for the last four centuries. His three major and enduring works :"Critic of pure reason", "Critic of practical reason", and "Critic of the potentiality of judgment"- not only profoundly influenced the philosophy, but their implication directly and indirectly created enduring effects which in the subject of "tolerance" it can be the focus of attention. Discovery of the linkage and connecting circles of institutions and their implications and consequences requires thorough and deep researches. Kant except a few particular work which has dealt with the issue of



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tolerance in very succinct manner, directly has mentioned anything about tolerance in his other works.

**Speculative reason and tolerance**

Kant in a sense is inheritor of the philosophers of enlightenment. Until the emergence Descartes, This was the prevalent assumption in the west that the revelation is the only absolute authority, reliable and desirable absolute and one truth. But what is the function of reason among all these? Reason is the only instrument in the hand of human being which can discover the embedded truth in the revelation. In another expression reason is a servant which his function is to unveil the truths of the revelation. The absoluteness of this idea was not seriously and continuously doubted until the time of Descartes. The fundamental reason-based presupposition of Descartes is that the reason itself similar to a reliable source and authority is not only authentic and reliable but desirable along with revelation in discovery of absolute and one truth.

In the 17th and 18th century which the ideas of Descartes about the theory of innate presuppositions were gradually expanding, reason as a potentiality which can obtain potentially all the truth of the world was recognized. In 18th century the philosophers emphasized on this that the reason is an acquired matter not a fixed inheritance.

This is not the treasury of human mind that in which the gold coins are stored. Reason is that original intellectual power which leads us to discovery and determination of truth. Reason is a talent that only can be recognized because of its function and performance. The most important function of reason is closing and opening. Reason experiences the pure reality. All the experimental data and all the matters that we believe in them because of their revelation or traditional reference are going to face with enquiry of reason and in this process the reason restlessly works in order to analyze and convert them into their simplest elements which can be comprehended by our understanding. Then reason is not satisfied with all these dispersed pieces and starts to build structure, as the German philosopher and intellectual historian[3] said, the structure which all of its elements are clearly as "natural" are recognizable (Cassirer: 1951).

Within the ecology that Descartes used to think, there are three main authoritative sources for knowledge and truth discovery for human: one is revelation, other is reason and the third one is experience. The conflict among these three and the conflict of theorizing within each of them, Kant is going to be put face to face with a fundamental question. Kant with reference to history of idea and philosophy, observed a world that in which the different philosophical systems one after another are created and refuted each other. The considerable point was that the prolonged and vast scoped conflict, apparently never like mathematic and mechanics would be able to approach to their objectives and even there is no trace of these conflicts coming end in this volatile ocean, Kang by proposing this question that whether principally metaphysics is possible? Creates the critical philosophy which in effect is the critic of all the philosophical systems (Kapelston; 1375, 229-36).

Kant in "critic of pure reason" has offered new classification of statement which constitutes the

[3] - Ernst Cassirer (1874-1945)



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foundation of his ideas. In Kant's perspective on one hand statements are either analytic or synthetic: "in all the statement which the relation between subject and predicate is reasoned … this relation is possible in two ways. Either the predicate "b" doe belong to subject "a" as something which (implicationally) is assumed within "a" and or "b" is completely without the assumption of "a".

On the other hand any statement in Kant's perspective is either a priori or posteriori (ibid, 142-4). Any statement which is logically independent of any experience and all the sensual perceptions and impressions is in the context of a priori statements. Any statement which is not a priori is posteriori. As an example the statement "from a point without a line one and only one parallel line will be drawn" is a priori statement. But the statement "any human walks on two feet" is a posteriori statement.

From Kant's view point the aesthetically value oriented statement and statements such as "God exists" are statement which human being intuitively comprehends it through reason. In Kant's viewpoint the speculative reason is not capable of demonstrating the value judgment, aesthetic judgment and or demonstrating the existence of God, eschatology or such affairs and comprehension of such matters rooted in the "internal" conscience of human beings. What is insisted by Kant is the very fact the mind is not a mere passive element.

**Antinomies**

It seems that the initial phase of Kant's thinking in the critical philosophy is connected to his very important theory of antimonies. The theory of antinomies always has been the foundational axis in his thinking as the central focus, in such a way that can claim that the resources of causing fundamental questions in critical philosophy of Kant has been the observation of antinomies which apparently seems irresolvable (Jaspers 1372: 116). At the beginning some antinomies will be mentioned, and then specific description or definition will be expressed. In fact these antinomies are part of antinomies which had occupied the mind of the philosophers of Kant era and have been the focus of attention by Kant himself.

Three famous antinomies are as follow (ibid 117-120 and Kapleston v.5 1357:229-33):

Thesis: there is finitude to the world fanatic –temporally. This means that there is a beginning and also limitations and boundaries which have surrounded the world. Antithesis: there is no temporal finitude to the world. This means that there is no beginning and spatial limitation to the world.

Thesis: in the real world, what ever is really found is that there are only simple elements in the world which create complex entities. The identity of the complex entities are derived and constructed through simple element. Antithesis: There is no simple element in the world. Nothing can be found in the world which is made up of simple elements. Everything has its own unique and independent identify.

Thesis: the only causal principle in the nature is only a specific kind of causality which exists in the nature. It is not so that all the phenomena have been created through natural causality and in addition to the principle of natural causality, there is another kind of causality found that is based



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on arbitration and freedom. Antithesis: the only causal principle is the natural causal principle. There is no arbitration and freedom. All the occurrences and phenomena are subject to natural causality, (this antinomy refers to the famous table of determinists and voluntarisms which has occupied the mind of great philosophers for centuries).

Now after the expression of these there antinomies we can have a simple definition but clear of the meaning of antinomy, "antinomy denotes to fundamental twin statements of metaphysics which are mutually contradictory".

Until the time of Kant, the philosophers had found that most of the fundamental statements of metaphysics are mutually contradictory. But Kant made a new attempt in this respect in order to understand the root cause of this contradiction (Corner, 1367 & Hartnak 1367). He made clear that the root causes of these contradictions are not in external world, but within the structure of mind, human intellectualities. Kant at first described the reasons and arguments of pro and cons of each one of these statements and showed that all the established reasons and arguments are non direct ones. Non direct means that for the demonstration of each one these statements their contradictories are nullified. In this respect by considering the fact that any statement can be nullified by its contradictory, in turn demonstration of each one of those twin statement would be possible.

Kant was after to understand the root cause of antinomies. He reached to this belief that these antinomies shouldn't be searched for in the mistakes but in the essence of reason and reasoning. Kant found the root cause of antinomies in the mode of thinking and considers any epistemological statement because of a three phase process.Enlightenment tries to understand the root cause of antinomies and tolerance. The first phase is dare to know, relates to the perception and perceptive sensualities of human personality. Enlightenment assumed that human personality as a gauner /crook/ distorted being who could hardly be upright .For becoming excellent needs education . Philosophy of enlightenment.

The first phase is related to the perception and perceptive sensualities of human. Human being comprehended the world by using the perceptual instrument.Second phase is the phase of understanding. Sensually perceptive affairs in the form of understanding that means in term of time and space are converted into concepts that become experimentally recognizable. .At the other layer/ level the reason attempts to pass the phase of understanding.The human mental structure is in such a shape that in which the sensually perceptive affairs are converted into conceptual forms with experimental content so that to reach to the level of experimental reconcilability.Lately scientific studies on human issues including personality(NEO,Hexaco,Stamp…)has been performed.

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