I. The Great Transformation and the Modern Secular World View

A. Revolutionary Change in all of Society from 16th to late 19th century (The Great Transformation, Karl Polanyi; Reformation to Industrial Revolution, Christopher Hill)

1. Revolutionary change like this in no other society
2. Causes of change
    a. Protestant Reformation
    b. scientific revolution
    c. political revolutions
    d. industrial revolution
    e. economic revolution
3. All elements of society transformed
    a. political, economic, education and legal structures/institutions
    b. social arrangements: cities, marriage and family, upward mobility, time!
    c. on being human
    d. end of Catholic Church as dominant institution
4. Political institutions
    a. from decentralized estates, later centralized monarchies; authority religiously sanction; people as subjects
    b. to liberal democracies; people basis of authority and people as citizens, with rights
5. Economy
    a. from feudal economy embedded in social relations
        i. land was neither bought nor sold nor rented
        ii. agriculture primarily self-sustaining
        iii. serfs occupied land as "copyholders", paid "customary" in goods or labor service, not established by market but by tradition
        iv. local markets where relations where exchange was established by tradition, not market
        v. commons
    b. to capitalist economy
        i. economy became free market systems
        ii. everything determined by the market, land, labor: exchange value
        iii. wage labor, also called free labor
        iv. markets became nation, and internationals, agriculture became agriculture for the markets
        v. elimination of commons

c. technology: human and animal power
d. no concept of
    i. upward mobility
    ii. private ownership of property
    iii. pursuit of profit
    iv. "self-interested economic individual"
    v. no wage labor defined by market

6. Technology:
    a. from human and animal power to steam, electric and more
    b. from traditional limits on technology to no constraints with emergence of scientific world view and technopoly
7. Social Arrangements: Villages to towns to cities, extended family to nuclear family, romantic love as basis of marriage, upward mobility
8. The birth of the individual and idea of upward mobility
9. Education: from education as work skills within feudal economy to public education
10. From Catholic Church as dominant institution and guardian of world view to the new dominant institution, science and capitalism
    a. God on earth: "the body of Christ"
        i. intermediary between God and humans
        ii. guardian of Revelatory truth
        iii. Sacraments: rituals necessary for salvation
    b. most powerful institution
        i. legitimates political authority
        ii. legitimates economic arrangements
        iii. legitimates social arrangements
    c. to Protestantism which undermined this broad power arrangement

B. "The Revolutions"
1. Protestant Reformation
    a. Luther and the undermining of the Catholic Church justification by faith, personal relationship with God, belief in Jesus Christ as Lord and Savior undermined Church and therefore the institutions, social arrangements in legitimated
    b. Weber: Protestant Ethic and the Spirit of Capitalism
    justification by faith and the problem of predestination
    God's omnipotence and predestination
    how does one know material world exists only as a place of accumulation, accumulation/success in world perhaps meant salvation
    important in two ways:

i. accumulation of wealth was one of the economic bases for capitalism, along with colonialism
ii. emergence of Protestant work ethic which created a labor force for newly emerging capitalism

c. Protestantism creates religious legitimation for expropriation of nature and transformation of natural world into capital.

2. Scientific Revolution
   a. Newton and modern conception of nature and knowledge
      reality out there which is discoverable and exists independently of humans, which is matter in motion
      reality is governed by laws of cause and effect which are universal
      humans through observation and experimentation gain knowledge about reality
      laws can be mathematized, which allow humans to predict and ultimately control nature
      science is knowledge, knowledge is power
      to shape the world
      to create technology
   b. Descartes and a modern conception of the self
      i. goal: a conception of the self that fits with science, man and nature are different substances
      ii. humans are minded (res cogitans) thinking subjects, with internal life (subjectivity), and a soul (don't want to get burned at the stake)
      iii. nature is matter ,extended substance (res cogitans), out there
      iv. man knows nature through empiricism
      v. animals are matter in motion following laws of motion relative to them automatons
3. Technology and the Industrial Revolution
   a. industrial revolution early 18th century, steam power
   b. new forms of power transformed production processes, expropriation transportation, communication
   c. technology comes from Greek *techne* how to? Type of reason
   d. tools that humans through science, creativity, imagination use to solve problems, create a better world (instrumental theory of technology), the limits that the natural world has imposed on humans beings will be overcome with technology
   e. technological becomes synonymous with the new myth, the myth of progress

f. with the merger of science, technology and capitalism, they determine progress, what needs to be solved, what is better
g. problems are defined in technological terms, so that solutions will be defined in technological terms (aka profit)

"You created me but I am your master."

4. Economic Revolution and the Rise of capitalism
    a. breakdown in Feudal economic arrangements and wealth from colonialism, and Protestants seeking salvation
    b. discovery of capitalism, its laws, its anthropology, theory of nature
    c. merger of capitalism/science and technology
    d. the social construction of the consumer

C. Modern Secular World View
1. "Humans" are Lords of the Earth
    a. conquer, subdue, control, transform nature through science and technology
    b. under the myth that they have defined "progress"
    c. experts and entrepreneurs guide the conquest through a type of technical or instrumental reason
2. Nature is standing reserve: matter in motion, or raw material to be transformed into energy for production of commodities, or commodities themselves
3. Humans have become standing reserve
    a. material to be transformed into expendable labor, labor which reproduces the world that dehumanizes them
    b. material transformed into vaguely aware beings, always anxious, desiring, incomplete (consumers), who embrace their unreality bubble as freedom.
4. or resist and are deemed uncivilized, or insane, and in the way, especially if the place the resisters occupy has value.

Notes

I. Reason
A. allow "man" to see through superstition and myth (aka religion)
B. "man" could become enlightened, hence the Age of Enlightenment
C. allow individuals to shape and direct own lives
D. allow people to collectively shape their social lives
E. tied to new idea of freedom "freedom from oppression and freedom to"
F. emergence of the concept of the "individual"
G. basis for ethics: Kantian (intentionality)
H. basis of "rights"

II. Knowledge
    A. gained through scientific or empirical method.
    B. would allow "man" to discover the truth about the natural world and the human world
    C. truth would free humans from superstition and allow us to create utopia
    D. basis of ethics: utilitarian (consequences)
    E. assumptions
III. Progress (Practical and Moral)
    A. Through reason and science the world is evolving.
    B. Science not just "Truth" but instrumental
        1. knowledge gained through scientific method allows us to develop technologies
        2. technology is allows humans to dominate nature
        3. and overcome scarcity, elevate us from the realm of necessity
    C. Reason is going to allow us to shape the social world according to universal values, freedom, equality, dignity
    D. Kant called this a Kingdom of Ends
IV. Renaissance/Humanism
    A. emerged in 13th century in Italy, heavily influenced by classical Greek thought, moved north in Europe, ended?
    B. dominant thinkers, Erasmus, Thomas More, *Utopia*, Francis Bacon, *Novum Organum*
    C. Pico del Mirandola's "Oration on the Dignity of Man": " nothing in the world . . .more worthy of admiration than man"
    D. Important for our Argument
        1. continues separation of man and nature, elevates man "man is measure of all things"
        2. beginnings of modern scientific method and world view: empiricism, experience and reason
V. Institutions
    A. free market system aka capitalism
    B. liberal democracy
    C. nation-State
        1. sovereign political-legal entity
        2. geographical boundaries
        3. unique and privileged identity:
        4. colonial empires
    D. science and technology
    E. marriage and family
    F. City

VI. new words: factory, industry, industrialist, middle class, scientist, engineer, nationality, statistics, sociology, strike.

Wo ist natura

VII. Judeo-Christian World View
- A. God, who is both omniscient and omnipotent, created the world.
- B. The creation is divinely ordered, even if humans have a hard time seeing it (see Job)-a "sacred canopy."
- C. A person's place in the creation is determined by God-the "Great Chain of Being"
- D. Social institutions ordained by God, which makes obedience to secular authority a primary obligation.
- E. Norms, social roles, status, hierarchy, values are all religiously sanctioned.
- F. Knowledge is revealed and mediated to humans through the Catholic Church
- G. Humans have fallen into sin and life is a movement from sin to salvation in a transcendent realm.
- H. Reason is subordinate to faith
    1. demonstrates truth of revelation
    2. reconciles the contradictions between experience and faith.
    3. death, suffering, natural disasters are explained as god's will and beyond human understanding.
- I. Natural world
    1. animals are without reason and souls and do not exist in terms of salvation
    2. natural world is without eternal value and a place of evil and temptation to sin
- J. Criticizing and challenging institutions is sacrilege.

VIII. Nature in these "revolutionary" world views
- A. 1950s and advocates of giant damn on Colorado River "conquering wilderness" and "subduing the earth"
- B. as late as 1965 article in Saturday Evening Post talked of civilization being defined in terms of war with dark forces of nature
- C. 1914-15 federalized extermination of wolves, coyotes, mountain lions, bobcats, raptors
    1. predators were cruel, they murdered innocent deer and songbirds, wanton killers
    2. "large predatory mammals destructive to livestock and game no longer have a place in our advancing civilization"
- D. most large carnivores wolves, bears, mountain lions had bounties put on them and were nearly extinct in lower 48 states
- E. 2022 Europe "garden" global south "jungle"