

Le siècle des Lumières

Le siècle des Lumières en France

1715
Fondation du Muséum par l'impératrice
Établissement de l'école pour les femmes

14 juillet 1789
Fête
de la Bastille



Le salon de Madame Geoffrin, peinture de J. David, 1787, Paris

Des idées nouvelles

À la fin du règne de Louis XIV la France est appauvrie. L'époque est propice aux idées nouvelles. Des savants et des hommes de lettres s'appuient sur la raison et sur la science pour faire triompher les idées de liberté et de progrès, faire sortir les hommes de l'ignorance et les conduire au bonheur. En particulier trois philosophes* (Montesquieu, Voltaire et Rousseau) développent leurs idées et prônent la tolérance* et la liberté de penser. Ils souhaitent que chacun puisse exercer son esprit critique et son raisonnement.

Néanmoins, ils critiquent la monarchie de droit divin et les privilèges excessifs de la noblesse et du clergé. Ils luttent contre l'ignorance et le pouvoir de l'Église catholique. Pour la première fois, certains osent dénoncer et combattre le clergé ou les abus du roi.

Ils proposent de nouveaux modèles de société dans lesquels tous les hommes seraient libres et égaux.

Pourquoi ce nom : « siècle des Lumières » ?

On parle de « siècle des Lumières » car les idées des Lumières, apparues en Angleterre se répandent dans une grande partie de l'Europe : les philosophes souhaitent élargir l'esprit par la recherche de connaissances. L'apport des philosophes français a été important.

Mettre quelque chose en lumière, c'est l'exposer afin que tout le monde le voit et le comprenne. Les philosophes veulent « éclairer » le plus grand nombre de gens sur la manière de fonder une société plus juste.

La diffusion de ces idées

Les idées des Lumières se propagent grâce aux livres et à la presse* qui, elle aussi, se développe. Les écrits philosophiques se répandent.

D'autres lieux de discussion favorisent leur diffusion : les académies*, les salons de lecture, les salons où chez des femmes cultivées qui tiennent salon*.

L'encyclopédie

Deux autres philosophes, Diderot et d'Alembert publient de 1751 à 1772, une compilation de tous les savoirs de leur époque dans leur *Encyclopédie*. Ils pensent que aussi que la connaissance et le raisonnement doivent dépasser les croyances.

L'influence des Lumières

En 1629, au Royaume-Uni, l'Habeas Corpus (qui signifie « sans maître de son corps ») protège les gens d'emprisonnement abusif.

Progressivement, l'esprit des Lumières gagne certains souverains d'Europe.

Les nouveaux « États-Unis d'Amérique » se dotent d'une constitution* inspirée des idées des Lumières et d'un régime démocratique* dès 1787 : les pouvoirs d'appartiennent pas à un seul homme, mais à plusieurs assemblées. En France, c'est en 1789 que débute la révolution qui conduit à la proclamation de la Déclaration des droits de l'homme et du citoyen, puis l'abolition de la monarchie et la création de la République.



« Le but d'une encyclopédie est de rassembler les connaissances dispersées sur la surface de la terre, d'en exposer le système général aux hommes avec qui nous vivons et de le transmettre aux hommes qui viendront après nous [...] Il faut tout examiner, tout remuer sans exception ni sans ménagement, il faut fouler aux pieds toutes ces vieilles puérilités, renverser les barrières que la raison n'a eues point posées, rendre aux sciences et aux arts une liberté précieuse. »

Préface de l'Encyclopédie, 1768

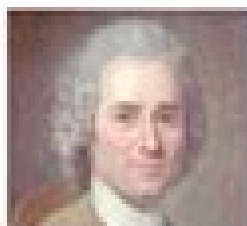
PHILOSOPHE : penseur qui réfléchit aux questions essentielles de l'existence.
TOLÉRANCE : accepter l'opinion des autres, même si elle est différente.
ACADÉMIE : école où l'on s'intéresse à la pratique d'un art ou d'une science.
TIEN SALON : lieu où des invités se réunissent pour philosopher.
CONSTITUTION : la fondamentale qui organise l'exercice du pouvoir.
DÉMOCRATIQUE : où le pouvoir appartient au peuple.



D'Alembert



Voltaire



Rousseau



Diderot

Reacutevolution Chreacutetienne Et Reacutevolution Sociale

Jicheng Xie



Reacutevolution Chreacutetienne Et Reacutevolution Sociale:

Reviewing **Reacutevolution Chreacutetienne Et Reacutevolution Sociale**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "**Reacutevolution Chreacutetienne Et Reacutevolution Sociale**," an enthralling opus penned by a very acclaimed wordsmith, readers attempt an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve in to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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