

Reading Quiz 1.1

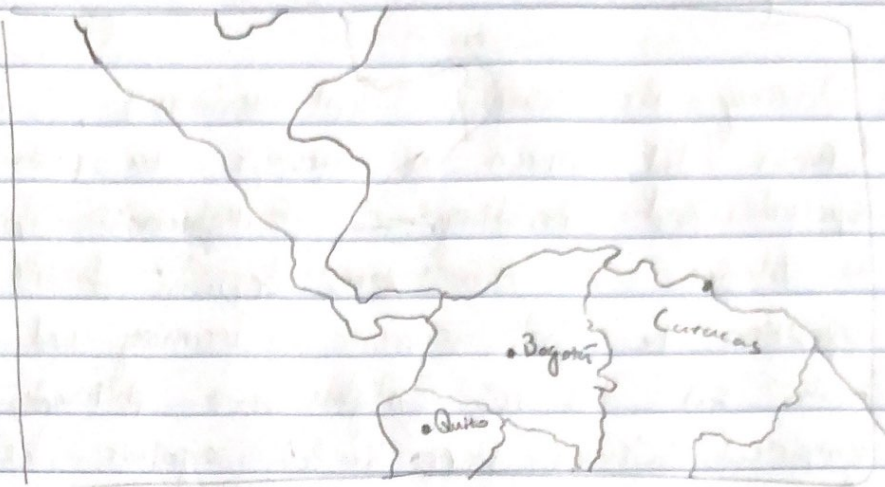
Nueva España

1.) During the early Enlightenment, the Spanish Crown did much to attempt to prohibit the spread and reading of Enlightenment thinkers such as Voltaire and Rousseau. Because of the government's opposition to Enlightenment learning and literature, books on the new Enlightenment philosophy as well as empirical sciences were traded against the crown's wishes from French publishers and held in private collections like those of José Bartolache and Antonio de León.

Private collectors like these represented the beginning of a scientific community of private individuals in Nueva España. The case of Bartolache and his extensive collection of works on "new" empirical Enlightenment sciences demonstrates the desire that existed among individuals in Latin America for this Enlightenment knowledge despite the crown's attempt to limit this knowledge transmission.

Nueva Granada

1.)



2.) Quito:

Universidad de Quito

San Fernando

Universidad Gregoriana * *

Universidad Pública de Santo Tomás

Santa Fe de Bogotá:

Universidad Javeriana * *

Colegio San Bartolomé *

Universidad de Santo Tomás

Universidad San Nicolás de Bari

Colegio Mayor del Rosario

Caracas:

Santa Rosa de Lima

Universidad de Caracas *

* Both were founded by Jesuits and thus were inherently more open to enlightenment ideals

* Professors here taught Newton and Copernicus' theories

Comparisons of Adoption of Sci. Rev.

1.) Generally during the Enlightenment, the Spanish Crown and thus the viceregals opposed and attempted to censor new philosophical thought. There was a certain extent, however, to which the government could control private citizens and as a result we see many Creoles, like Bartolache and Mutis who not only learned but spread these new ideas. Both had to be mindful of the extent to which they displayed their ideas for fear of being accused of heresy, but in the case of Bartolache his experience with battling censorship appears less combative than Mutis, as Bartolache who published a journal for a short time and also became the Secretary of the Academia de San Carlos with a growing number of individuals and journals following his in Nueva España. Mutis on the other hand expounded and defended his beliefs in the new philosophy, particularly through his many theses defending the viability of Copernican hypotheses, but ultimately was met with strong opposition from the Dominican order who were trying to maintain control over education in New Granada after the Jesuits, who Mutis got along with, were banished. Mutis efforts were faced with intense institutional opposition by the Dominicans and it was not until later that the professor would succeed in 1801 in legitimizing the teaching of Newtonian and Copernican theory in Santa Fe.

2.) Both the Jesuits and Dominicans present long histories of educational interest, as both had held rights to grant degrees since 1702 according to the text. The Jesuits only left New Granada because they were expelled by the Crown in 1767. The Dominicans contrasted with the Jesuits in that they were opposed to new Enlightenment thought, and thus sought to impose Scholastic practices in the universities they controlled after the banishment of the Jesuits (ie banning or limiting the teaching of Newtonian or Copernican theories in particular).

3.) The Crown reestablished its "Regium Execrator" which gave the state control of education in its dominion. The purpose of this action likely has the same cause of the banishment of the Jesuits and that is the want to limit the spread of Enlightenment ideals for fear of revolution à la the French pretext. The incentive for the Jesuits and Dominicans to control or influence education before this royal decree was that educating and influencing the elites who were to attain higher education allowed these societies a direct link to generations of important aristocrats who would gain political power. The power to educate those who would become elite political actors in turn gave the Jesuits or Dominicans political power / influence.

Advent of Newtonian Physics in Nueva Granada

- 1.) The goal of La Coudamine's expedition was to test a hypothesis of Newton that the Earth was not a perfect sphere, but flattened at the poles and bulged around the equator (Wikipedia). He ended up spending much longer in New Granada and in the city of Quito, developing relationships with Creoles and Jesuits there where they exchanged data and Coudamine's presence brought modern (Enlightenment) scientific ideas to the city of Quito. Von Humboldt attributed scientific interest in the area much to La Coudamine's early expedition.
- 2.) The Jesuits were the first order to embrace and teach Newtonian physics in New Granada. It is not the case that the Jesuits always taught Newton's ideas, the text states that around 1730-1740 the Jesuits began embracing Newton's experimental approach, abandoning the opposition to Newton long held by Cartesian philosophers. To reach the views that Jesuits held during their banishment, however took time; possibly a reason why the Jesuits were exiled only circa 1770 from Nueva Granada.