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School of Economics and Political Sciences

Department of Political Science and Public Administration

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**THE CONTRIBUTION OF THE FRENCH ENLIGHTENMENT IN THE DEVELOPMENT
OF BALKAN RADICALISM**

Supervisor:

Prof. Ioannis Kyriakantonakis

Student:

Georgios Sotirakos

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ABSTRACT

This Dissertation tackles with the influence French Radical Enlightenment had on the development of Balkan Radicalism. The main purpose is to highlight the contribution that French Radicalism had in the production of main radical ideas by major intellectual figures in the Southeast European region. The importance of this matter lies in the factors that contributed to the birth and dissemination of subversive ideas in a political and social environment of inequality and oppressive and illiberal rule of the Ottoman Empire and the Orthodox Church. These ideas heavily opposed the powerful status quo and supported its dissolution through radical ideas that aimed to transform radical theory into revolutionary action. The main findings suggest that Balkan intellectuals have been receivers of the French Radical ideas and that the development of Radicalism in Southeast Europe during the 18th-19th century was importantly influenced by the French Radical Enlightenment.

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INTRODUCTION

The French Enlightenment is considered an important event in the later formation of modern nations. It, as a system of ideas that were produced and transmitted during the 18th-19th century, should not be considered a coherent phenomenon. Many intellectual waves and ideational variations shaped by the French philosophes impacted the intellectuals in Southeast Europe. This dissertation gives special focus to the intellectual wave of Balkan Radicalism, as it tackles the contribution of the French Radical Enlightenment to the development of Balkan Radicalism. French Radicalism has been one of the most revolutionary aspects of the “war of ideas”. Since French Revolution occurred, there is an emergence of Radical ideas in several places in the Southeast European region which ceased to exist gradually until 1849.

The importance of the research on Radical Enlightenment and Balkan Radicalism lies in the fact that radical ideas essentially provided the basic necessary framework for the establishment of new cultural and social values in the Western World (Israel, 2010: p.xi). Radical Enlightenment produced revolutionary ideas, aimed at destructing the existing norms to make the transition to the modern world. As a result, it is important to examine the ways that the French Radical ideas were transmitted to Southeast Europe, their contribution to the intellectual discourse and their impact on the ideas produced by some of the most prominent agents of the Enlightenment in the region. The research is focused on the advent of Radical ideas in the Balkans through the intellectual trajectory of the Greek Enlightenment. The selection of this part of Balkan Radicalism is justified by the fact that Greek Radical ideas formed to an extent the intellectual background of the Balkans in the 18th-19th century. The Pan-Balkan character of these ideas played a major role in the dissemination of radicalism in the whole region (Kitromilides, 2000).

The term “Radical Enlightenment” has been established by Margaret Jacob, while the most important contribution to the academic discourse have been made by Jonathan Israel. He supported that Radical Enlightenment’s core ideas stem from the ideas produced by Spinoza, an argument with high acceptability in the academic community. Except for the Radical branch of the Enlightenment, his research has been wide in Moderate Enlightenment

as well. In the context of Balkan Radicalism, the most prominent writer in the field has been Paschalis M. Kitromilides. Roxani Argyropoulou, Alkis Aggelou, Panagiotis Kondylis and Konstantinos T. Dimaras have been important contributors to the studies of Southeast European Enlightenment, especially the Neo-Hellenic Enlightenment.

As the result of all mentioned above, the hypothesis of this research is the following:

H: French Radicalism contributed to the development of Balkan Radicalism concerning the matters of political system, religion and education.

The matters of political system, religion and education were central to the complex ideological synthesis of the Radical Enlightenment. Due to this fact they were selected as thematic axes of this research. In relation to those axes and the hypothesis, it has been chosen to research how prominent figures of Balkan Radicalism, specifically Iosipos Moisioudax, Rigas Velesinlis (Feraios), Anonymous Writers and Adamantios Korais, ideas and values have been influenced by the French Radical ideas. The selection of the above figures can be justified since the first three can be seen to create an intellectual circle of influence since Rigas was influenced by Moisioudax's ideas and the Anonymous Writers from Rigas. Korais, who is not radical, is also selected to better understand the extent of the influence of French Radicalism on figures who cannot be characterized as radical. Moreover, it further validates the result of this research.

The research method used in this dissertation, with the goal of proving or disproving the hypothesis, is a literature overview of primary and secondary resources. The limited primary sources were mostly used as consulted sources, while the secondary sources consist of several bibliographical sources and limited online academic papers. A substantial selection of bibliography, relevant to the subject, originated from the work of Paschalis M. Kitromilides, Jonathan Israel and Dimitris Karamperopoulos, while a narrow selection from Margaret Jacobs and Konstantinos Dimaras. The online sources consist of works indicatively produced by Charles Duce, Alexa Menashe, Evi Psarrou and Dionysis Drosos and Maria Kavala.

This dissertation consists of six chapters. The first chapter defines the terms Enlightenment, Radical Enlightenment and Balkan Radicalism, while the second part is considered an introductory theoretical framework of the main arguments propagated by the Radical Enlightenment. The next four chapters can be considered the analysis of this research.

The third chapter analyses Iosipos Moisiodax, one of the first Balkan intellectuals to adopt a radical stance toward education and religion. Moisiodax was a great influence for Rigas Velestinlis, who is analyzed in the fourth section. Specifically, this chapter focuses on the radical views regarding religion, political system and education in the Pan-Balkan Greek Democracy envisioned by Rigas. The fifth chapter tackles the radical criticism produced by Anonymous Writers, who followed Rigas' ideological path, concerning the oppression of the religious and despotic authorities. All the above-mentioned figures present an ideological continuation regarding their radical thought. Lastly, the sixth chapter is examining Korais' thoughts on religion, the reformation of corrupted clergy and democracy. To conclude, the hypothesis is to be proved.

A. THEORETICAL FRAMEWORK

I. ENLIGHTENMENT

The Enlightenment period ran roughly from 1650 to 1815. In the academic bibliography, the term is heavily contested. Despite that, the Enlightenment can be described as a period of important political, philosophical and scientific discourse based on the notion of reason (Matthew, 2018). It took place in many places across the European peninsula, with notable examples being Germany, Holland, England, and Scotland (including America outside of Europe). A substantial example of this has been the French Enlightenment. Some of the most prominent thinkers called “philosophes” were French who composed an informal network of written communication with the goal of “enlightening” society. Enlightenment can be described as the period of huge scientific and philosophical progress and of important social and intellectual mobilization, which led to the French Revolution and inspired many other uprisings in several places in Europe (Bristow, 2017). Europe was divided into several different Empires (like the Ottoman and the Hapsburg Empire) where nations did not exist and the ecclesiastical rule was strong. The Enlightenment in many cases created the necessary conditions and paved the way for the national uprisings and the advent of modernity and the nation-states.

II. RADICAL ENLIGHTENMENT

Radical Enlightenment is a movement of radical ideas produced by intellectuals during the period of the Enlightenment during the late 17th and the long 18th century. It evolved from a hidden network of ideas to the main opposition of the mainstream Enlightenment (Israel, 2010). The term “Radical Enlightenment” was established by Margaret Jacob in 1981 in her book called by the title “The Radical Enlightenment – Pantheists, Freemasons and Republicans”. She defines it as a “new, transnational intellectual movement” that was “born in reaction to monarchical and clerical absolutism” (Jacob, 2014). She supported that the radical enlighteners “tended to this pantheistic conception of the universe, to a metaphysic that conflated spirit and matter and tended to proclaim nature, and not God, as the sole

worship and study” (Jacob, 1981: p.22). Furthermore, she believed that concerning politics, philosophy and religion they “were republicans”; “they were drawn to materialism, or pantheism as they preferred to call it”; “they became dangerously close, through the agency of Freemasonry, to challenging the established Churches (...) fundamentally on the level of social existence and ritualistic expression” (Jacobs, 1981: p.25).

On the other hand, Jonathan Israel supports that “Radical Enlightenment is a set of basic principles that can be summed up concisely as: democracy; racial and sexual equality; individual liberty of lifestyle; full freedom of thought, expression, and the press; eradication of religious authority from the legislative process and education; and full separation of church and state” (Israel, 2010: p.viii). It is inspired heavily by Spinoza and Bayle (Israel, 2004). Radical Enlightenment considers the secular state as the main driving force to ensure that the cosmic interests of the majority of the citizens are respected. This state must be democratic, providing secularized legislative system and education (Hoog, 2018: p.11; Israel, 2006: p.11; Israel, 2004). The interests of small minorities must not determine the results coming from the legislative process against the interests of the majority. It promotes a high level of universal equality among citizens concerning their rights, access to knowledge, basic needs, personal interests and ambitions (ibid). Skin color, sex, sexual preference, religious consciousness, ethnicity, social and economic status do not play any role as all people are equal to the radical eye. Radical Enlightenment is a strong supporter of tolerance and personal freedom. Humans are free to express their thoughts, feelings and opinions and search for their own happiness (ibid). Its egalitarian and democratic ideas were truly revolutionary during a period when monarchy and clerisy essentially governed authoritatively the peoples of the European continent (Israel, 2010: p.xi). Radical enlighteners believed oppression can be combated through subjugating superstition and ignorance; the higher the number of people considered enlightened, the lower becomes the level of corruption, despotism and oppression that can be observed in a society. Men are ignorant of their rights and therefore are oppressed by their masters (Israel, 2014). Divine and ecclesiastical authority, miracles, the afterlife as a sum of an individual’s actions and the way of life as a critical factor that provides rewards or punishes this individual and God-related social structure are rejected (Lavaert, 2014: p.52). Their main goals were to promote secular, universal –republican- democracy and battle against religious masters and their imposition

on society on many levels (Israel, 2014). For the purposes of this dissertation, the definition of Radical Enlightenment produced by Jonathan Israel is being used and accepted.

III. BALKAN RADICALISM

Balkan Radicalism is the ideological movement developed in Southeast Europe between 1789 and 1848. It was a revolutionary movement that echoed the radical and cosmopolitan ideas of the Enlightenment that aimed to make the transition from political radical ideology to political revolutionary action. It was a movement with a Pan-Balkan character that sought to go against the Ottoman empire (Kitromilides, 2000: pp.133-136). This new intellectual wave emerged as a new conception, a new ideological answer to the previously prevailing and at the time collapsing concept of enlightened despotism (Kitromilides, 2014: p.25). Balkan Radicalism in his early years consisted of intellectuals from different ethnicities propagating their ideas mainly in the Greek language. The different variations of the ethnic enlightenments (with the most prominent being the Greek branch) taking place in the region, essentially consist of a unitary Southeastern European Enlightenment (Kitromilides, 1994: pp.667-669). Based on Kitromilides' observations, Spinozist ideas can be traced in Balkan Radical ideas (Kitromilides, 2019). Even though it never gained a large social base of supporters, its historical importance is unequivocal because of its long duration, the new intellectual ideas and the fundamental changes it attempted to bring to the region (Kitromilides, 2000: pp.133-136).

B. THE FRAMEWORK OF CONCEPTS AND IDEAS OF THE RADICAL ENLIGHTENMENT

I. RELIGION

In 17th century, science was progressing relatively fast. The supporters of empirical observation were in conflict with the supporters of religious faith, a true battle between science and theology (Blom, 2010: p.127). At the beginning of the century, Descartes introduced the notion of doubt cosmologically through his dual representation of the world based on the mind which is “rational and spiritual” and the matter which is open to scientific observation. He essentially supported that there are two distinct kinds of worlds that do not conflate with each other (ibid: pp.127-129).

According to the Radical Enlightenment thinkers, the Church and some of its strongest supporters rejected reason and referred to it as a mortal sin. Radical enlighteners insisted that there was a need for society to understand that God had no special plan for humanity or for what comes next after death. Diderot and D’Hollbach (who believed that faith was the result of a lack of knowledge about nature) supported that nature and the physical world contain a logical path from birth to survival and from survival to death which lack a higher special meaning. Life lacks meaning, the world is just atoms operating in many different ways (ibid: pp.11, 13, 15, 16, 136). The notion of sin and of Providence does not exist, there are only powerful passions like pleasure and pain that precede reason. Radicals envisioned a world without oppressors, a world where humans have equal rights to happiness leaving no room for social hierarchy and social privileges (ibid). Diderot believed that people should stick to the truths which originate from empirical observation, which is essentially the scientific truth. This comes in direct conflict with religious truths, which cannot be proved scientifically (ibid: p.55). Blind faith not only harms knowledge and research for the truth, but it denies the latter’s whole existence (Cassirer, 2004: p.50).

La Mettrie saw humans as biological products that aimed to be happy and to avoid pain. They should chase after things they can know and not after things that they would never manage to touch. This is the meaning of life for which a human would be in vain to search for,

as it would be a true torture and would not bring him any kind of happiness. The world operates through the laws of nature (La Mettrie, 1921, cited in Blom, 2010: p.68).

The only use that can be attributed to religion is that of controlling human aggressiveness (Kondylis, 1998: p.18). Otherwise, it makes people fearful of imaginary beings. There is no God or Divine plan about the universe, no notion of what is good or what is evil, only matter exists. Humans will succumb to their nature-given passions and follow their bodies' will, which society condemns as evil. Remorse is not useful to humans and if something that makes humans happy is considered criminal, then happiness can be seen as committing crime (La Mettrie, 1996, cited in Thomson, 2016).

On the other hand, Bayle believed that religious people are not necessarily virtuous and moral. Society can prosper if it contains laws based on justice and principles based on virtue, regardless of religious or atheist citizens. Religion does not play a role; the moral rules do. Therefore, he is questioning what the usability of religion in a society is if it cannot provide concrete explanations concerning the world and solutions to the way a society is organized (Blom, 2010: pp.78-79). He supported that the greatest enemy against knowledge is dogma and superstition, not atheism. He is not attacking faith per se, but he is against actions that defend faith by manipulating truth, mixing it with superstition and pseudo-truth (Cassirer, 2004: pp.47-48). He defends religious liberty, not any kind of religious faith and oppression for imposing certain religious principles is not justified (ibid: p.54).

Diderot supported that moral ideas depend on the locus and the social reality a man live in. Senses play an important role as well; anything that is not a product of sensual experience is not a reality. There is no moral universality (Blom, 2010: pp.85-86). Humans must understand and follow the rules of nature while senses and feelings like happiness (and erotic love in the case of humans) are the plan of nature to make sure that the species will survive and perpetuate their own existence (Diderot, 1997, cited in Blom, 2010: pp.266-267). Christianity makes its believers fear death (Cotsapas, 2021). As a result, the enemies of the reason of the natural law can be considered as degenerates, while there can be no toleration for the enemies of toleration itself (Kondylis, 1998: p.165).

Finally, Meslier wrote against the priests supporting that they take advantage of the poor by injecting them with fear through divine punishment, a system that makes political rulers be dependent on them, while both benefiting from this situation (Blom, 2010: pp.138-140). If people would ever understand that this is a vicious circle in which there is no truth or

profit for them, the system would collapse, and they will be free to enjoy their lives. Meslier does not seem to understand why people are ignorant about the divine laws, since God, if he exists, could make them know his will from the start of their existence (ibid).

The argument about priests mentioned above is also used by Holbach who supported that Christianity is a “harmful nonsense” that transforms people into slaves of an unseen power and makes priests richer (Holbach, 1756, cited in Blom, 2010: pp.147-150). The priests baptize newborn children for money by convincing the mothers that they will set their children free from sins. Later, children are educated by priests that turn them into useless feared citizens. The only way out of this is for people to use reason and think free from superstitions. He calls God a torturer; a “tyrant” that set a trap only to enjoy seeing human beings suffer (ibid). Christianity created oppression and made no man a better citizen. The Church is guilty of enslaving the human mind and morality. He also argues that the mystery of existence cannot be explained through a Creator, because the creation of the Creator is not explained (ibid). Humans must think based on their senses and their experience, the world is based on necessity, cause and effect. There are natural laws, not Godly ones (Blom, 2010: p.229).

II. LIBERTY AND THE POLITICAL SYSTEM

France before the French Revolution was a feudal based system governed by absolute monarchs with the society being organized based on a strict social hierarchy based on privileges and ranks. People did not have any sense of the “common good” or the personal/collective interest and therefore they accepted every kind of imposition from their rulers (Menashe, 2018). Spinoza, Bayle and Diderot agreed that the state must aim to provide the majority of its citizens with peace, security and freedom and thus promote the “common good” (Israel, 2006: p.560).

Rousseau supported that “the democratic republic is the best form of state being the closest to the state of nature in that there Man’s natural liberty remains most intact and inequality, and the distortions which inequality generates, the least” (Israel, 2006: p.562). The “general will” must serve as a basis upon laws produced in the democratic state, therefore to the “common good” (ibid). In his work titled “Social Contract”, he supported that the human

origin should come first and be superior to any divine origin. The former cannot by any means be inherited, but only be assigned. Government can only be assigned to any rulers by the people, and the people have also the ability to move them away from their position (Todorov, 2011: p.45). He also uses the notion of “general will” that is fundamental in his thought and it depicts the common good which is ensured by the law and the legislative power which belongs to the people (ibid). Rousseau made a distinction between the general will and the will of all. The latter is the result produced by the sum of all the different wills. In this way, it may result in a majority of voices or even unanimity. The problem here is that when there is no one clear voice expressed by all, then the “will of all” tends to promote totalitarianism (ibid: p.136). On the other hand, the “general will” depends on a calculation of the different voices and tries to enclose them, not to exclude them from the whole society. It essentially predicted the equality of all the citizens before the law, without anyone being excluded from this rule. (ibid). The liberation of the citizens will become a reality when the compulsive political and social regime is replaced by a new political and ethical form of community that will define itself in terms of the notion of the “general will”. Only humans can succeed in bringing this change, change is not to be expected by God and humans are responsible for themselves (Cassirer, 2004: p.42).

According to Diderot, despotism produces political power that can be based either on force or on the consent of the citizens who have come to an agreement concerning the limits of the political power. This could be considered legitimate only when it derives from the contracted people and is subjected both to the laws of nature and of the state (Crocker, 1984: pp.121-123, 131). The ruler has not the right to violate the contract by inheriting or simply transferring the power to another ruler without the people’s consent. The force used by either side against legal procedures is not a solution. There is no sense of divine in this definition (ibid). He also argued that civil resistance to an oppressor is justified and it becomes a right in the case where there is the use of force, therefore it is not legal. The right to resistance is clearly dependent on the occasion, which constitutes a vague stance (ibid). He also holds its law’s responsibility to impose order and to mix harmoniously the natural, civil and religious laws into one reality (ibid: p.130). Concerning power, through texts in the Encyclopedia, he supports that representational democracy taking place in the Assembly is the only acceptable source of its legitimacy. Later he extended this view by asking for public participation in power. This could be achieved through representative assemblies (ibid:

p.136). Diderot objected to any kind of totalitarian rule or the so called “enlightened despotism” (Lipton, 1944). Concerning the latter, he marked that its supporters have an idealized image in their minds, which would quickly change if this kind of government became a reality (Suckling, 1973). He was a strong supporter of representative democracy, which he warned that is not a sufficient governing model on its own, due to the possibility of representatives not acting for the peoples’ interest but for their own benefit and financial growth. The antidote to this situation is the dismissal of these corrupted elites through frequent conduct of elections (Lipton, 1944). Concerning the minorities, those would be in an equally worse or slightly better situation in a democracy than in the existing monarchy (Suckling, 1973). Finally, Diderot characterizes Church and despotism as the main oppressors of freedom of expression. The lack of it is imposed by the political and religious rulers to censor any expression that goes against them and threatens their power. This has an extremely negative impact on creativity, literature, art, language and liberty (Waldauer, 1964: pp.78-80). Free speech would be tolerable in a democracy, as long as it is derived from popular opinion. On the contrary, in a monarchical state, opinions that do not harm the ruler are the only ones that he tolerates (Suckling, 1973).

III. EDUCATION

Diderot supported that many authors, like Newton, wrote their books in a way that promoted obscurity, meaningless complexity understandable only to insiders. In this way, knowledge is neither essentially accessible nor comprehensible to the ordinary man and thus the public cannot be educated (Israel, 2006: pp.566-567). He encouraged scientists to stop using obscure terminology, vocabulary and phrasing. Instead, they should start writing more comprehensively to increase readers engagement with their work, while simultaneously making their finding more well- known. This stance aimed at elites (clergy, academics, aristocrats) (ibid).

Meslier presented it as a solution to people’s ignorance that brings oppression and injustice (ibid). All people are equal and therefore they should have equal access to general education, knowledge and better understanding. For a democracy, this is urgent because Diderot saw ignorance as the main enemy of such a democratic state (ibid: p.568). A

revolutionary general education is also urgent because traditional education, Bayle argues, makes people ignorant about the laws of nature, the law of reason, equality, justice and promotes the continuation of injustice through its theological orientation and content. This kind of education simply serves rulers and religion, not the public. Negative sentiments of credulity and practices like intolerance will continue to thrive unless a new reformed secular education becomes a reality (ibid: p.569).

Poulain argued that children should participate in the educational process regardless of their sex and be taught the same classes in the same way. Tradition helps men continue to subjugate women, limiting their role in life and social life and making them accept this disadvantageous role. The reformation of women's education would provide them with new ideas and activities. This would extend their intellectual horizons and would make them capable of even governing and becoming priests if they wanted to. Education should train people's brains to think critically (ibid: pp.573-574). Since women are experiencing lack of respect from their whole family and therefore being in a disadvantageous societal status, Diderot claims that the only solution for them is to stand on their feet through education. Women would have the chance to train on developing their "civic spirit" and their "domestic activity" (Forycki, 2019). He even supported the idea that the education of women should be changed by including a short anatomy course in their curriculum. This scientific field should not be limited to experts, but all humans should acquire basic knowledge of their bodies. As a result, women would be provided with such a pedagogical basis that they would come close with nature, become honest, useful citizens that can take care of their health and be ready for motherhood through a basic understanding of their bodies (ibid).

Condorcet believed that "Inequality of education is one of the main sources of tyranny" linking education with governance and society. Schools in a democratic polity should be accessible to everyone equally regarding sex (both sexes would receive the exact education; in any other case, the state would put females in disadvantageous social position), social class, religion, economic situation (by making it free of charge) and opportunities (Israel, 2012). Women must be taught the same classes as men because they have the important task to educate their children (Condorcet, 1847, cited in Duce, 1971). Furthermore, education should promote excellence. In primary schools, the pedagogical focus should be on learning children how to think based on causality and proof, learning to critically compare, judging and teaching classes such as mathematics, natural history and medicine (Israel, 2012).

In this way, people will be able to acquire additional knowledge through the course of their lives and will be more capable of understanding useful information about developments that can influence their lives (laws and economy for example) (Condorcet, 1792, cited in OECD, 2003: p.22). Therefore, they will be able to fully understand the nature of political equality founded by the law and to support and believe in capable and reliable political leaders, while rejecting the frauds. For liberty to be maintained, educated people are needed (Condorcet, 1847, cited in Duce, 1971). The goal was for education to provide people with a better understanding of their role and their responsibilities as citizens in civil society and the nature of their individual liberty (Trohler, 2006; Israel, 2012). A nation that educates well its citizens based on rationality and scientific knowledge has better chances to improve and enhance its legislative process, has more capable people working in governing structures and implements a constitution base on liberty. The latter cannot be implemented for long periods of time unless the citizens are educated, knowledgeable and free of ignorance. Concerning theology, any form of religious power should be removed from the educational process because in a democratic system people must acquire an independent critical way of thinking while it shows respect to the individual's personal conscience (ibid). Public schools would be built to serve the ultimate goal of civic education, while private schools would be allowed to exist and be free to apply any educational methods they deemed appropriate despite some limits (ibid). Condorcet's theoretical plan goes as far as suggesting that there should be five main educational levels consisting of the primary and secondary school, institutes, high school (lycées) and the National Society of Sciences and Arts. Schools would be constructed based on an analogy according to the habitants of each city or village (Condorcet, 1847, cited in Duce, 1971).

Finally, Saint Pierre and Helvetius believed that the primary role of education is to embrace (corporeal) happiness in people. The more successful an education is, the more likely it is to spark the individual "actual interest" and bring happiness into the person's life (Gilead, 2005). The happier every single individual in a society is, the greater the benefit for this society. Education must not eradicate some core characteristics of the individual that regards themselves in order not to eradicate self-love which leads to greater motivation and happiness. Helvetius was convinced that religion and the afterlife have no place in education (ibid).

C. IOSIPOS MOISIODAX: FROM ENLIGHTENED ABSOLUTISM TO RADICAL ENLIGHTENMENT

Iosipos Moisiodax (1725-1800) was a cleric from Czernawoda, Wallachia (Dobrujda) (according to the "Map of Greece" written by Rigas Velestinlis). He was a Hellenized intellectual of major importance to the Greek Enlightenment that left his mark on intellectual thought of the 18th century of the Balkan. In his early years, he attended important ecclesiastical schools across the Ottoman Empire (Thessaloniki and Mount Athos indicatively where he was a student of Voulgaris in 1750) before going to Italy and the Hapsburg empire to get engaged with the ideas of the European enlightenment. From this point forward he started to believe in the new progressive scientific ideas and he was influenced by figures of the Encyclopedia such as Denis Diderot and Jean le Rond d'Alembert (Kitromilides, 2010b; Kitromilides, 1994: p.671).

During the first years of his intellectual search, Moisiodax is a firm believer in the political model of the enlightened monarchy. He believed that administration, education and social justice could be improved by enlightened rulers. At the same time, he was in touch with Phanariot rulers such as Gkikas (Moldavia) and Ipsilantis (Wallachia), relations which enhanced his ambitions and hopes concerning the potential success of this model of political change of the enlightenment (Kitromilides, 2003a: p.29). Progressively, Moisiodax started to realize that his faith in his ideas on his own was not enough. The enlightened rulers were reluctant to proceed with measures and reforms sufficient to bring the much-desired change according to the enlightenment-based provisions for education and society (ibid). As a result, he started to be in conflict with his beliefs and social circle about enlightened monarchy as he started losing his faith in this model and its ideas. The disappointment he experienced led him to become radical in his political views. He proposed that for the purposes of fighting corruption and social progress, free institutions in a republican polity should be necessary (Kitromilides, 2010b). In his book "Apologia" (Vienna, 1780) he made clear that the societal wounds created by despotism can be healed only through a polity in which there is no absolute ruler, but laws and political equality are the dominant powers. These theoretical views essentially associated him as one of the first major figures of Balkan political radicalism (Kitromilides, 2003a: p.29). He can be seen as the precursor and the starting point of the penetration of radical and republican ideas in the Balkan peninsula (Kitromilides, 2010b),

before Balkan Radicalism managed to take a concrete and more cohesive form in the late 18th and early 19th century. His ideas came to the forefront during the French Revolution and influenced major figures of Balkan intellectuals such as Rigas Velestinlis and the “Anonymous writer of the Greek Nomarchy” (Kitromilides, 2003a: p.30).

I. POLITICAL SYSTEM

Regarding his political views, Moisioudax in his personal work “Apology” (Apologia), written in 1780, declared openly his preference for the “republican model of civic virtue, free institutions and the rule of law” (Kitromilides, 1994: pp.672-673). Free and virtuous citizens of a free republic were seen as the main elements of the new ideological stance that Moisioudax’s thought took during the last two decades of his life (Kitromilides, 1994: p.672). Through his view he became an intellectual that acquires republican and humanistic ideals, opening the door for the radical ideas to be fertilized in the intellectual grounds of Southeastern Europe (Kitromilides, 1992: p.177). These republican and revolutionary ideas made Iosipos Moisioudax an exceptional example of the early Balkan Radicalism ideological wave and to the Enlightenment in the region in general. His important political intellectual heritage became later evident in the works of Rigas Velestinlis and the anonymous writer of the Hellenic Nomarchy (Kitromilides, 1992: p.181).

Moisioudax was influenced by Montesquieu and Rousseau’s – “the Citizen of Geneva”- work and specifically in regard to the authority of the laws, the protection they offer to the weakest citizens against the tyranny of the strongest ones and thus societal equality (Kitromilides, 1992: p.176). He envisioned a polity in which equality under the law, liberty and anti-despotism would prevail (Kitromilides, 1985: p.222). The necessity of the existence of a legislative system, the causes behind the birth of tyranny in the political systems and values such as political virtue are characteristics linked to political humanism (ibid: p.223). Rousseau used these notions in many of his works, from which a great deal of the ideology of radical enlightenment was created. Moisioudax was aware of Rousseau’s analysis, he adopted these ideas and is therefore linked to the radical ideological wave of the Enlightenment. He also disseminated them to the Greek and Romanian Phanariot circles in the Danubian Principalities (ibid). Furthermore, he supported that physics and nature discredit superstition completely. People in nature can live together regardless of religion or ethnicity. In this

opinion, the egalitarianism of Moisioudax is evident (Dimaras, 2000: p.194). The significance of his work rests on the fact that he was one of the first Balkan intellectuals that introduced the notion of political and religious doubt and embraced radical views of society and the political system (ibid: p.226).

II. EDUCATIONAL REFORM AS SOCIAL CRITICISM

In his personal work "Apology", written in 1780, Moisioudax goes against his past beliefs and his current ideological enemies regarding the use of mathematics and vernacular Greek language in his lessons. Along with this ideological conflict, he appears to be influenced by D'Alembert (especially by the work "Discours preliminaire") as he praised the notion of rationalism based on scientific knowledge and reason. (Kitromlides, 1994: pp.672-673).

In the "Apology", Moisioudax argues that teachers in Greek education insisted on organizing their teaching around Neo-Aristotelian thought and physics in a way that guarantees them the continuation and preservation of their privileges (Kitromilides, 1994: p.673). These privileges derive from their social, political and economic status which is to be preserved through transmitting ignorance and inadequacy. Moisioudax points the blame on the notions of socioeconomic vested motives and the hierarchy and distribution of power inside society, which were a result of Greek Education during this time (ibid). Intellectuals that supported the radical, secular ideas produced by the Enlightenment were treated by the rulers and the anti-enlightenment forces as anti-social and dangerous people for the stability and the future of society. The goal was to cause damage to those intellectuals' reputations and ultimately marginalize them (ibid). To combat this morbid situation, Moisioudax called for the adoption of the Enlightenment's innovative ideas and progressive values in an effort to reform the educational process. Through education society and cultural values would be reformed to come closer to the Enlightened European standards (ibid). This, in turn, would bring changes in the cultural perceptions of the governors. The political structure would be changed radically, and the monarchy would be replaced by the rule of law (ibid). It is evident that those radical views expressed passionately by Iossipos Moisioudax are to be seen as the precursor of the advent of Radicalism in the Balkans, leaving simultaneously behind the Byzantine cultural memories not only related to the Greek culture, but to the Southeastern

European cultural ideas in general (ibid). The intellectual heritage of Moisioudax can be found in the trajectory of some of his most prominent students who followed him later, such as Philipides and Constantas (ibid: p.674).

During 1759-1762 Moisioudax traveled to Padua, Italy to study at the Università degli Artisti. The university was making some important changes to the academic curriculum since it wanted to include a course on natural Law (Kitromilides, 1992: pp.40-42). Moisioudax's main ideas on natural philosophy must have been formed there. Furthermore, this is the time when the Enlightenment ideas were starting to be introduced in this area and many talks on reforms to modernize education were starting to be made (ibid). Of utmost importance was the dissemination of the Encyclopedism in the region. The academic debate on the ideas of Descartes and other philosophes influenced Moisioudax and shaped his intellectual views (ibid: p.43).

Moisioudax aspired to bring the Balkan cultural values closer to the new scientific ideas, rationality, and intellectual spirit of the Enlightenment (Kamalakis, 2020: p.65). He refused to replicate and reproduce the traditional mechanisms that captivated the individuals in the society and the society, as his social position demanded from him (Kitromilides, 1992: p.54). In 1765 Moisioudax was appointed as a teacher of philosophy in the Iasi school by the Despot in Moldavia who aspired to put forward his reforming plan regarding education (Kamalakis, 2020: p.103). Moisioudax found the opportunity to express his new revolutionary ideas regarding the educational process. One of his main principles was that education must contribute to human happiness and to the good of society (ibid: p.104). In the same year that he managed to be appointed to the Iasi school, he finished his translation of the "Elements of Geography" by Tacquet. This book was a clear influence along with other Enlightenment ideas which became evident during his courses in Geography, Mathematics and Physics (ibid: p. 105). The selection of these courses is a radical move by Moisioudax since he resisted the traditional Aristotelian teachings of courses with religious and grammatical character. Thus, he promoted intellectual methods based on the notions of rationalism and empirical science. His teaching practices originated from the European Enlightenment (Kitromilides, 1992: p. 55). Despite his intentions, he retired in 1766 from the school and returned in 1776. During his second tenure in Iasi, he translated the work "Leçons élémentaires de Mathématiques" by the French astronomer La Caille, which used as an intellectual guide for his lectures. He

faced again harsh criticism from his social and professional environment about his teaching methods and the scientific components of his theories (Kamalakis, 2020: p.110).

Moisiodax's negative stance against traditional grammar consisted of a revolutionary outlook on the matter of education. He faced a lot of opposition and judgment from the clergy and the ideological opponents of the radical ideological positions of the Enlightenment (Kamalakis, 2020: pp.106-107). He wanted religion out of philosophy and education because he believed that mathematics and physics explain the sensible world. For him, traditional philosophy needed a crucial reform. (ibid: p.117). Moisiodax supported that human happiness and the short duration of human life can be crucial factors regarding the hierarchy of priorities in every individual's life. He also rejected the argumentation based on the traditional structures of power as a reliable element in philosophy. By stating these, he broke ties with the Christian values of his epoch and promoted the secular and liberal values of the Enlightenment (Kitromilides, 1992: p.59). This is a radical aspect of his thought because he essentially decided to be more engaged with worldly matters and not the traditional, transcendental and metaphysical level of the world. His worldview can be seen as radicalized (Kamalakis, 2020: p.117). By doing that, he declares his faith in empirical science, rejects the involvement of religion in the educational process and he goes against the established traditional thought. In his work "Theory of Geography" (*Theoria tis Geographias*), he proposed a reformed change to the ecclesiastical calendar based on the scientific theories posed by the French astronomers Lalande and Blondel (ibid: p.118). In the same work, he also declared his strong support for the scientific developments around astronomy and physics against the established cosmological view of the Orthodox Church (Kitromilides, 1994: p.672).

Moisiodax believed that social reform could become a reality only if education becomes a "weapon" ready to serve the political system. This is a characteristic demand of the French Enlightenment (Dellis, 2014: p.208). Foremost, a reformation to simplify the Greek language is needed. He was a strong supporter of the use of the simple Greek language in written and oral forms of communication, instead of more complex linguistic variations, such as that of Ancient Greece. (Kamalakis, 2020: p.105). He believed that this linguistic simplicity would contribute to textual clarity. He also understood that not all people could read texts written in the more complex variations of the ancient Greek language. Furthermore, he wanted more people to be capable of writing about science or anything they aspired to write about in a commonly understandable linguistic style (Dimaras, 2000: p.193). Secondly, the

social reformation was a prerequisite for a revolutionary educational plan to progress and succeed without major social resistance (Dellis, 2014: p.209). At the same time, the opposite is also true for Moisiodax; he supported an independent educational system based on rationality, while oriented to modern science. Such an educational system would be an important prerequisite for the advent of the new reformed society (ibid: p.210). The radical reformulation of society meant that education should start to respond to social needs and act in the interests of the collective social reality. In other words, education should be useful to society. (Kitromilides, 1992: p.33). This ideological stance praises “natural philosophy and utilitarianism” and highlights that Moisiodax was heavily influenced, among others, by the French Encyclopedism. (ibid: p.138). As a result, education must be independent and free of any non-rational elements. He refers, of course, to faith in superstitions, the existence of vampires, divination and other products of supernatural means. He also mentions the catechism of the Church as the reason behind the formation and dissemination of these myths (Dellis, 2014: pp.213-214). In his “Pedagogy’ (Pedagogia) (1779), a composition of various European enlightenment ideas as he confesses, he holds that the educational process must be centered around the students themselves. Teachers must treat their students with kindness, pride, a sense of honor and reward, and not through harsh punishments and submission of the students to the teacher’s authority (ibid: pp.214-217). The optimal communication between the two different actors in this process is the key to successful education. Education must contribute to the intellectual development of children and be characterized by humanistic values. A successful education leads the way for an open society in the future, he believed. (ibid).

D. RIGAS VELESTINLIS: ENLIGHTENMENT AND THE RADICALISM OF A BALKAN DEMOCRACY

Rigas was born in 1757 in Thessaly and is “considered as one of the most important representatives of the political thought of the modern Greek Enlightenment” (Kitromilides 2010a: p. 48). He was influenced by the French Revolution and the violent abolition of absolutist authority in France. Alongside with these developments, Rigas studied a lot of famous intellectuals of the French Enlightenment and spent an important part of his life in Vienna and Bucharest (ibid: pp.48-49). His time abroad helped him evolve his ideas by associating with the intellectual wave of the Radical Enlightenment. Most of Rigas’ writings aimed at the liberation of the Balkan region, which was under Ottoman rule until the national uprisings that took place in the 19th and 20th centuries and resulted in the collapse of the Empire (Kitromilides, 2003b). After the liberation, he envisioned the creation of a free republic based on governmental institutions, laws and a model of representational democracy that would end the despotism of the Ottoman Empire and its Balkan citizens would peacefully coexist (ibid).

Rigas’ first books “School of Delicate Lovers” (Sholeion Ntelikaton Eraston) and “Anthology of Physics” (Fysikis Apanthisma) were published in Vienna (1790) and are characterized as radical (Kitromilides, 2010a: p.49). In 1780-1790 he was in Bucharest, where he met with many men from the intellectual circle of the Phanariots residing there, such as Katartzis, Moisioudax (one of the early radical intellectuals in the region), Kodrikas (who translated works by Fontenelle) and many other Greek and French staunch supporters of the enlightenment. It seems that during this decade he started to aspire to the radical ideas produced by the Encyclopedists (Kitromilides, 1998: pp.19-20). In Bucharest, he began his effort to transmit the revolutionary message across the enslaved people of the Balkans through revolutionary proclamations, brochures, scientific and political texts, propagating the political and moral values of his ideology (Kitromilides, 2010a: p.50; Kyrkos, 2006: p.643). Later, he would be in touch with prominent figures of the Greek Enlightenment such as Philippidis, Doukas, and Stamatis (Kitromilides, 2014: pp.35). It is equally important to note that the Greek diaspora of West and Central Europe (such as Vienna and Bucharest) was a source of stimulation concerning the ideas and values of the Enlightenment (Kitromilides, 2010a: p.21). Merchants, intellectuals, enlightened priests (as opposed to the majority of the

conservative priesthood), teachers, students and other Greeks traveling, residing, or working across Europe expressed their concerns over the situation their home place was in and they believed passionately that liberty could become a reality providing that Greeks became familiar with education and the enlightenment ideas. Many of them invested in their ideas by establishing printing offices, Greek schools and educating teachers (Sourlas, 2011: p.45).

Rigas was influenced by other radical enlightenment thinkers, which helped shape his ideas. He read and translated pieces by Brettone, “L’esprit des lois” by Montesquieu (a work that influenced him at his young age, though its writer can be characterized as a moderate enlightener), the “Emile, or on Education” by Rousseau and a short story by Marmontel (Karamperopoulos, 2015: pp.4, 6, 9). He also studied the Encyclopedia by Diderot and D’Alembert, while translating some parts regarding superstition. When he was residing in the Danubian provinces, he came in touch with prominent figures of the Phanariot elites, the education of which consisted mainly of the ideas produced by the Encyclopedia (Kitromilides, 2014: pp.34-35). In fact, Rigas himself later used numerous parts from the Encyclopedia which he included in his work “Anthology of Physics”. He often referred to theories about physics produced by Fontenelle and Buffon. In this way, he transmitted the scientific knowledge of the Encyclopedia in the simple form of the Greek language, giving the opportunity to every Balkan to come in touch with the radical texts of the Enlightenment (Karamperopoulos, 2015: p.7; Kitromilides, 2014: p.41; Karamperopoulos, 2010b: p.8). Rigas also translated and slightly edited the fourth volume of the “Voyage du Jeune Anacharsis en Grece” written originally by Barthelemy. The book praised the agony for liberty, the love of ancient Greeks for their homeland and was used by Rigas as a way to enhance patriotic feelings by mixing classical and modern Greece. In the book, Anacharsis praised the democratic polity, peace, equality, the laws and the equality under the law, and the aversion to corruption (Kitromilides, 1998: pp.37-38, 44-45).

From the above short mention of Rigas’ writings and intellectual encounters, it is evident that he was heavily influenced by the French Enlightenment and specifically by the progressive new ideas propagated by the French Radical Enlightenment. The radical ideas of Rigas, influenced by people, events and writings mentioned above, are mainly focused in this research on his ideas of the political system, religion, and education.

I. LAYING THE FOUNDATIONS OF THE DEMOCRATIC REPUBLIC

Rigas Velestinlis was the first in the Balkans who systematically envisioned a sovereign nation-state and a revolution through political terms. The radical political program that Rigas organized was based primarily on the Encyclopedists and the revolutionary developments around the French Revolution (Kitromilides, 1998: p.60). One of Rigas' first inspirations was Montesquieu's "De l'Esprit des Lois", a book aiming to object to autocratic rule. In the following years (from 1790), Rigas became more radical in his political thought and supported that the tyranny of Ottoman despotism had created insecurity and fear to all the subjects of the empire. Corruption was prevailing and the enslaved people should revolt and fight for the homeland and the law (ibid: p.69). Rigas envisioned a revolution expanded to the Balkan territories but would be initiated from the considered Greek area (Stathis, 1996: p.47).

This free republic would be called "Greek Republic" and it would be based on the moral values of equality, human dignity, respect for human rights, liberty and brotherhood (ibid: pp.40, 42). The official language of the republic would be a simpler version of the vernacular Greek language that was used during the 18th century. This choice of language is justified by the fact that the Greek language was the most widespread language in the Balkans and, as a result, it was relatively recognized and considered valid supranationally in the region (ibid: pp.45-46). Many subjects of the Ottoman Empire were taught or could communicate in the Greek language as it was considered the Turks' second most used language. That was the result of the existence of an important number of Greek schools in the Balkan region. In many cases, the Greek language shaped the intellectual environment of provinces in places like Romania and Bulgaria (ibid). Rigas connected this fact with the creation of a Balkan type of bonds between different peoples on the base of a shared culture in the region that in many cases already derived from the Greek past (ibid). He supported strongly that the use of the newer version of the Greek language as a means of communication in both oral and written speech would be much more beneficial for a society constituted by many different dialects and languages. The goal was for the Greek language to be easily understandable to everyone in the state, without including or using any scholar or strictly scientific vocabulary (ibid: p.102). Rigas' "Greek Republic" would replace the autocracy, corruption and dependence from other political powers in the region produced by the Ottoman Empire with peace, the

rule of law and popular sovereignty (ibid: pp.47-48). The influence of the proclamations of the French Democracy is obvious.

Among Rigas' writings, it is crucial to refer to the "War Song", widely known as "Thourios". Rigas wrote in 1793 the revolutionary first Greek constitution "New political administration", which was printed in 3000 copies and a minor number of them was distributed secretly to Bucharest, Iasi and Vienna (ibid). "New Political Administration of the residents in Roumeli, Asia Minor, Islands of the Mediterranean and Vlachobogdany" consisted of the Proclamation of the Revolution, the Human Rights and the constitution itself (Karamperopoulos, 2010a: p.26). Along with the above, the famous poem "Thourios" was included in the printed matter (Stathis, 1998: pp.49-50). The two writings were re-printed in Corfu by Peraivos in 1798 (which is considered the closest one to the original text). Since then, each writing followed different paths and are since considered separate literature pieces. "Thourios" became rapidly widespread and was kind of "integrated" as a special part of the folklore culture (ibid: pp.62-63). Inspired by the "Marseillaise", a heroic French radical poem, "Thourios" was addressing the Balkan people and urging them to rebel against the existing Ottoman rule (Danezis et al, 2007).

Rigas' influence by the French Revolution and the newly formed French Democracy is noticeable in his above writings. It affirms that the democratic polity enshrines the rights of the freedom of expression, secularism and freedom of religious beliefs, freedom of the press, individual freedom, rejection of slavery and the right to react against violence (Karamperopoulos, 2010a: p.26). These are also topics upon which the Radical Enlightenment touched. The democratic political system of Rigas is very close to the proposals of French Radicalism. More specifically, the political liberties expressed here are almost identical to those expressed by Bayle, Diderot and Rousseau pertaining to the notion of the "common good". The constitution provides certain minorities with rights as well (Karamperopoulos, 2015: p.19). Rigas supported that people would vote for the people who would govern them as in a democracy there is no chance of inheriting or transferring the power (Karamperopoulos, 2010a: pp.15-16).

The representative polity would consist mainly of Greeks, Vlachs, Albanians, Bulgarians, Armenians and Turks according to Article 7 of the Constitution. The inclusion of the Turks in the call for participation in the republic stems from Rigas' belief that all the Ottoman subjects suffer from the authoritative rule of the Sultan, even the Turks themselves,

as he mentions in “Thourios” (ibid: p.28). The constitution was also known among Greeks in Moldova during the first decade of the 19th century (Stathis, 1996: pp.62-63). Indeed, the Greek Constitution can be seen as an alteration of the 1793 French constitution that took into consideration the differences and the special needs of the Balkan people (ibid: pp.115-117). The Pan-Balkan character of Rigas’ constitution was an important characteristic of it. Ethnicities of the Balkan region regardless of religion and social class were called upon by Rigas to revolt and claim their rights.

Rigas’ chapter of the constitution named “Human Rights” was based on the 1793 Jacobins Constitution of the French state and guarantees its citizens liberty, the pursuit of happiness and the absence of insecurity after the revolution (Kitromilides, 1998: pp.70-71). Individual liberty originated from nature itself and therefore no discrimination based on ethnicity, language, or religious beliefs would be tolerable (ibid). These are guaranteed under Articles 1,2,3,4,6 and 7 of the Greek Constitution (Feraios, 1971: pp.12-13). Furthermore, freedom of thought, freedom of the press, religious secularism, free civil society, ban on slavery, and equal access to all professions among others were considered basic human rights that every citizen would have a priori in the new republic. The violation of these basic rights was considered a sign of past tyrannical despotic rule. There was also no room for the Church in the political system of the newborn republic (Kitromilides, 1998: pp.70-71). Again, Rigas’ views about despotism, the role of the Church and natural laws are close to the radical concepts produced by the Encyclopedists.

Humans are considered equal by nature and therefore can participate equally in the legislative process. All citizens are equal under the law regardless of their economic situation (ibid). The institutions and the political system of Rigas’ constitution were influenced by Rousseau. All sovereign citizens of the republic would be able to participate in the decision-making process by participating in the free and fair elections and legislative process mainly through referendums. Furthermore, every citizen would have the right to be elected and elected governors would serve a short electoral term. Every elected incumbent and institution of governance would be accountable to the sovereign people (ibid: pp.79-80). According to Article 9 of the Constitution and Article 35 of the “Human Rights”, in the case that the government did not serve the people’s interest, then the people had every legal right and the duty to revolt against the government turned tyrants (ibid: pp.81-82; Feraios, 1971: p.18). Diderot and Rousseau’s sense of “common good” is noticeable.

The participation of these ethnicities in the single republic would not be a product of coercion produced by authoritarian power, but a result of the free choice of each ethnicity to participate voluntarily in a system of common laws, common governance and to act according to the notion of the common good (Karamperopoulos, 2010a: p.25). The representatives of the people would be elected by the people through a common electoral system, equally accessible to every ethnic group. When the revolution would come to an end, there would be free and fair elections for the appointment of representatives in the provinces of the newly formed democratic polity (ibid: pp.26-27; Karamperopoulos, 2010b: p.14). It is worth mentioning that the districts, the prefectures and the provinces were specified through the "Map of Greece" (Harta tis Ellados) of the republic that Rigas had designed and printed. Based on this map the elections could take place in a proportional representative manner. The equality under the law and the democratic solidarity among the Balkan people were necessary for such a venture to succeed (ibid).

II. ENVISIONING THE END OF THEOCRACY IN THE BALKANS

Heavily influenced by the new values of the French Enlightenment, through his writing Rigas went against the teaching of the morality imposed by the Church. This is reflected in both his translation of Bretonne's collection of 6 stories, named "School of Delicate Lovers" and his own "Anthology of Physics". First, by translating Bretonne's work he aims to introduce the Balkan people in general and his fellow Greek compatriots specifically to the new values of the French Enlightenment, which go completely against the Christian morality that was promoted by the Church (Kyrkos, 2006: pp.641, 645). Specifically, the liberation from the oppression of the Church and its superstitions were supported by the French Enlightenment. Rigas tried to do the same thing with his translation, that is, to liberate the Balkan people from the obscurantism promoted by the Church, while morally and politically emancipating them (ibid). Given that these new moral values transmitted by the French Enlightenment were based on new scientific developments, Rigas hopes to make his fellow Greeks renounce superstition by supporting the idea of progress through science (Kyrkos, 2006: p.647). Rigas' "School of Delicate Lovers" is an important work of his as he expresses for the first-time radical opinions that go against the nobles and their titles of honor. He supported that

courtesy can be a characteristic of every human and it does not derive or be inherited by someone's ancestors (Karamperopoulos, 2006: p. ζ').

In "Anthology of Physics", Rigas tries once again to liberate people from superstition. He introduces his radical views on the conflict between religion and science. Specifically, he criticizes superstition produced by the traditional forces that terrorized people and that otherwise they are completely explained by the natural laws and physics (ibid: pp.25-27). He envisioned humans that could think freely and not through the ecclesiastical lens of the Old Testament. He called for the need of empirical research and referred to theories produced by enlighteners such as Buffon and Fontenelle, while he used the Encyclopedia to better form his thesis (ibid). The content of the book was written in dialogue form with the goal to be more understandable among the least educated people. Rigas' dialogue was taking place with a teacher who was educating a student. It is important to note that the dialogue of this corresponding writing system was based on Fontenelle's writing system (Danezis et al, 2007; Kitromilides, 1998: p.23). During Rigas' dialogue, the student was expressing his beliefs based on established views and superstition, while the teacher was educating the student by transmitting ideas about the physical phenomena and the new scientific ideas (ibid). In the end, not only the student was liberated from the superstitions, but got excited and showed particular interest in the physical cosmos. Finally, it is easily understood that the above writings of Rigas were associated with the ideas concerning science and the Church of the Radical Enlightenment (ibid).

As mentioned above, in Rigas' plan, education would result in a national revolution against despotism. This revolution would create a new political entity with a new polity, the geographical extent of which is defined in the "Map of Greece" as the part of the Balkans in which the Byzantine Empire extended, including Moldova and Vlachia. Such an organized polity should take the necessary steps to reach the level of the other civilized European states (Sourlas, 2011: pp.41-43). In Rigas' ideas, there was no room for the Church in the political system of the newborn republic (Kitromilides, 1998: pp.74-77). After the revolution and the liberation of the Balkan people, Rigas, according to his Polity, his Constitution, his Declaration of the Human Rights and some other works, attempts to inculcate the newly formed republic with the notions of political consciousness. This, he believed, was the main way such a republic could survive in time (Sourlas, 2011: p.43). Finally, it is understood that Rigas went against the Church since he promoted the ideas of science while thinking that the Church had

no place in the political system of his republic. Both of those are perfectly in line with the ideas promoted by the Radical Enlightenment.

III. TOWARDS THE SECULARIZATION OF THE EDUCATIONAL PROCESS

Rigas being against any form of tyranny wishes for a Greek and Balkan republic that is characterized by freedom of thought, free will, law, justice, equality, and liberty based on the principles of humanism (Sourlas, 2011: pp.40-41). Education was considered a key element of achieving his goal since he believed that, not only the Greeks, but all subjects of the Ottoman Empire must educate themselves. Through education, the Balkan people would be aware of their self-value, their rights and their history. Such knowledge would make them understand the deprivation of privileges opposed to them by the Ottoman rule (ibid: pp.41-42). He suggested that classical Greek literature, and the Greek, Italian and French languages be part of citizens' education, due to the importance of people knowing their past in order to be confident in the present. There is no provision for the participation of the church or the religion in the educational process (Karamperopoulos, 2014: p.18; Pavlidou-Mavrogianni, 2006: pp.763-765).

Rigas' thoughts are similar to those expressed by Poulain, Diderot and Meslier. He supported that improvement and progression for a state were a result of educated citizens and that education is a prerequisite for the prosperity of the free states. Due to this, he thought the establishment of schools in every village of the country as a state obligation (Pavlidou-Mavrogianni, 2006: pp.763-765). As mentioned in the Article 22 of "Human Rights", participation of both sexes in the educational system must be mandatory (also the mandatory participation of both sexes in the military) (ibid; Feraios, 1971: p.16). He considered an educated woman as a good mother beneficial for raising her children (Karamperopoulos, 2014: pp.17-18; Karamperopoulos, 2010a: p.26). Education is not provided only in school according to Rigas' thought. For him, education must continue after school and without the safety or obligation of the official state educational process (Karamperopoulos, 2014: p.18).

A part of his work aimed at the education of the Balkan people. Following Moisioudax's example, Rigas used a simplified version of the Greek language in his writing aiming to be better understood by all people despite their education. By writing in a simple language, he was educating his readers and democratizing science simultaneously (Kitromilides, 1998:

p.24). The dissemination of progressive, innovative, and scientific European ideas to the region was of crucial importance (ibid: pp.41-43). Rigas, heavily influenced by Diderot and D'Alambert, took or translated directly numerous elements from their Encyclopedie, such as the circulation of blood, transpiration and the manufacturing of phosphorus and added them to "Physikis Apanthisma" (Karamberopoulos, 2006: p.13). In his same book, he included two chapters of Rousseau's "Emile" about the consequences of the excessive analytical teaching methods by linking it to the status quo of Greek education (Kitromilides, 1998: p.24). Finally, Rigas thought of education as a crucial step to the liberation and well-being of people.

E. ANONYMOUS WRITERS: DISSEMINATION OF RADICAL IDEAS BEHIND ANONYMOUS MANIFESTOS

The advent of the French Revolution in 1789 was a significant development of the Enlightenment ideas transforming into revolutionary actions. The ideas around the end of the previous world and the creation of a totally new one were transmitted fast to many places in the Ottoman Empire (Tsolias, 2010: p.97). There was an important discontent in several intellectual circles about the political life in the Empire. Many intellectuals started to write and print more critical and radical texts. These texts were composed either as satires or as theoretical approaches (Athini & Ksourias, 2015: p.32). Except for those that used their real or other names, there was an important number of writers that published their works anonymously to guarantee that they will not be arrested by the Ottoman authorities and will continue to transmit their ideas and seek the overthrow of the established illiberal structures. In their texts, they asked for radical reform of the political, intellectual, societal and religious status quo. Despotic and religious authorities were at the forefront of their radical criticism in the period 1789-1820 (Tsolias, 2010: p.97).

The Anonymous writer of 1789 wrote the first radical text in the Greek intellectual space that can be considered as a precursor of the “Hellenic Nomarchy” (1806). He probably resided in the Danubian Principalities, was French educated, was aware of the work produced by Voulgaris and he must be a man of high cultural knowledge (Kourmantzi, 2017: pp.158, 164; Tsolias, 2010: p.98). In his satirical text, he criticized the efforts made by the Moldavian aristocrats to replace the rule of the Sultan. The writer is presented as being critical of religion and its role in the world. He holds that Christianity and Islamism share the same aspirations of oppressing the people to preserve imperial despotic rule. There are no real differences between the empires, as they all are conservative and oppressive forces (Tsolias, 2010: p.98). He is also very skeptical about the claims made by the religion concerning the afterlife and the justice that it brings regarding the actions of humans. The problem for him is not only religion but its representatives as well (ibid). The writer believes in the radical ideas of the Enlightenment, as he is clearly against the representatives of the Church because of their socially harmful ideology and their corrupted lifestyle. He also heavily criticizes the priests and the monks of Mount Athos (Kourmantzi, 2017: pp.158, 164). Furthermore, he holds that

Clerics use superstition to control and benefit the people (Tsolias, 2010: p.98). Regarding education, the Anonymous writer of 1789 criticizes heavily the religious educational process. He presents it as a product inherited from the theocrats in the Byzantine Empire and therefore it is a symbol of oppression and conservatism (ibid: p.101).

The work "Russo-Anglo-Frenchman" (Rossoanglogallos) written by an Anonymous writer in 1805, is a satirical text, the second one in the Greek Enlightenment, which seeks to analyze the existing social conditions in the Ottoman Empire. Its writer was ideologically near to the radical ideas produced by Rigas Velestinlis and Psalidas (Kitromilides, 2013: p.232). Through a dialogue between a Russian, an English and a French that come in touch with a high priest, a merchant, a bourgeois and a Phanariot in the Greek area, he attempts to point out that unless the social organization is reformed the Greeks will not only be able to revolt against the Ottoman oppressors, but they will be actually uninterested in revolting as well (Dimaras, 2009: p.45; Tsolias, 2010: p.112). There is a need for the radicalization of the society in political, social and ideological terms for revolutionary moves to be put into action.

In the same direction, he accuses the Clergy of cooperating with the Ottoman despots while trying to preserve its conservative dominance by opposing any enlightened effort for the radical liberation of the Greeks (Tsolias, 2010: pp.112, 114). The Anonymous Writer of 1805 is not an open advocator of the complete rejection of religion, but he believes that the Church is a declared enemy of the Enlightenment. He presents the role of the Clergy as something completely alien with human nature and the human natural society. Being influenced by the Radical Enlightenment's ideas, he opts for the reformation of the society through the battle against the Clergy (ibid: p.115). The social rebirth will become a reality through the study of philosophy based on the ideas of the French and the European Enlightenment (ibid: p.116). The Anonymous Writer was convinced that the social structure had to be changed radically. The Orthodox Church was corrupted as it cared more about its economic wealth and the "pleasures of the flesh" than for the actual spiritual contribution to society (Kitromilides, 2013: p.233). It used superstition to manipulate the common interest for its own interest. By doing this the Church had managed to remain loyal to the Sultanic structures and as a result, it had chosen tyranny against the liberation of the Greeks. Phanariot circles are no different, as they were in touch with the high clergy and they together agreed with the tyrannical and corrupted Ottoman yoke (ibid). The Anonymous Writer believed that no salvation or hope should be expected by those foreign or domestic forces

that had come to terms with the dominant oppression of the Ottoman monarchy. This radical criticism produced by the Anonymous Writer of the “Russo-Anglo-Frenchman” in 1805 would serve as a mere introduction to the radical discourse produced by the Anonymous the Hellene in 1806 (ibid: p.234).

Anonymous Hellene wrote the work “Hellenic Nomarchy” (Elliniki Nomarchia) in 1806 in Italy. He must have lived much of his life in Epirus and been educated according to the French and Italian standards. He had read the works produced by Rigas Velestinlis, he acknowledged the importance of his contribution on the intellectual level and he heavily agreed with many of his ideas (Karamperopoulos, 2014; Tsolias, 2010: p.102). His work can be seen as an extension or a simple continuation of the intellectual path Rigas took during his life (Athini & Ksourias, 2015: p.32). This leads us to consider him as a member of Balkan Radicalism’s intellectual trajectory that was influenced mainly by the French Radical tradition (Kitromilides, 2013: pp.235, 249). Anonymous Hellene is focused, among others, on making clear his views on the non-monarchical political government, the aversion to the Clergy and the Priesthood and the social criticism. These three axes are classic examples of the radical orientation his thoughts had acquired (Drosos & Kavala, 2020; Kitromilides, 2003a: p.31). The work criticizes monarchy while proposing liberal political systems in which human liberty is a given, he points to the rich and the Clergy for contributing to the continuation of the despotic vicious circle and praises the Enlightenment ideas as the only realistic solution towards the liberation of the Greeks (Athini & Ksourias, 2015: p.32).

In the title of his work, there is a secret meaning in the word “Nomarchy” as it is grammatically similar to the word “Monarchy”. The writer’s intention through this linguistic play is to highlight that a democratic polity in the government and laws that guarantee the national, social and ethical liberty toward social happiness and truth stands as a far more superior system than the Monarchical one (Kitromilides, 2013: p.235; Tsolias, 2010: p.103). The dominant element is the just laws that have been created on the base of common consent and therefore all parts of the society are obliged to respect them (Dellis, 2014: pp.235, 236). His views regarding the power of the laws are influenced by Rousseau and Montesquieu (Noutsos, 2005: p.456).

Monarchy is presented as an illiberal regime in which inequality, dispute and political evil thrive. On the contrary, Nomarchy is seen as a system consisting of individual freedom, equality, social peace and political virtue based on an aristocratic or democratic polity

(Kitromilides, 2013: p.237). In such a political system the merger of the individual and the community can lead to the happiness of the whole society. Individuals are incentivized and committed to contributing to the general good of society. This moral stance is the patriotic ideal for Anonymous Hellene (ibid).

The republican visions of the Nomarchy contradicted the political models of traditional religious Monarchy and enlightened absolutism. Anonymous Hellene criticizes the representatives of the Orthodox religion, the dominant social hierarchy and the prevailing corruption of the despots and their dependent allies. An important part of his views stems from the theories produced by Rousseau concerning freedom and the sources from which inequality is produced and its consequences on society (Kitromilides, 2006). The republicanism that pervades the work of the Anonymous Hellene contains the characterization of religious incumbents, prominent members of the Phanariot elite, merchants of the diaspora and others as corrupted elements of the Greek society that support the oppressive rule of despotism. This characterization shows the magnitude of his contribution to the radical democratic thought of the Greek Enlightenment and enlightenment in the Balkans (Kitromilides & Tsoukalas, 2021: p.521).

One of the main obstacles towards the Enlightenment of the nation is the Clergy (Kitromilides, 2013: p.235; Tsolias, 2010: p.103). Orthodox Christian Religion and its representatives historically have been the main enemies against progress, utilizing superstition, cooperating with the political rulers to establish oppressive regimes. The Clergy to consolidate its dominance over the people, used religion, illiteracy and obscurantist practices to make sure that no dissemination of scientific ideas would be made in the Greek educational structures and the Greek area in general. A classic example of such practices has been the notion of the afterlife (Tsolias, 2010: pp.104, 107). The priests promised to the people that there is another life in which they will be happy. This made people be uninterested in their natural and political rights and accept their subordinate position under the Church in fear of losing the promised benefits of the Afterlife (ibid). Furthermore, he believed that both the Clergy and the monks had gradually become an inherent part of the despotic structure of oppression. Especially the monks despised the notion of virtue, they worked for the tyrants by spreading superstition and unnecessary fear to the people and through the procedure of the confessions they also served the despotic interests at the confessant's expense (Kitromilides, 2013: p.243). The Anonymous writer also implied that all

religions promote absolutism, and he likens their incumbents to parasites that harm society (Tsolias, 2010: pp.104, 107). Loyal to the radical ideas he believes that the solution to the abolition of this parasitic character of the Clergy, is the ethical reformation of the religion and the Clerics through the abolition of superstition, religious mysteries, obscurantism, aphorism and divine miracles that destroy every chance of rationalism and practical knowledge (ibid: pp.108, 109). Despite these, he does not aspire to abolish religion completely but to reform its components, release it from its manipulation by the rulers and highlight its real social meaning (ibid).

F. ADAMANTIOS KORAI: ASPIRING THE RADICAL IDEALS

Adamantios Korais (1748-1833) stands as a prominent figure of the Greek Enlightenment and later of the intellectual discourse of the Greek Revolution, such as an international impact on the promotion of the Enlightenment ideas in Southeastern Europe (Kitromilides, 2010a: p.55). During his youth, Korais was sent as a commercial agent to Amsterdam, a center that served as a crossroad of ideas and values of the French Enlightenment at the time (Kitromilides, 2010c: p.3; Dimaras, 2009: p.107; Tampaki, 2004; p.185). Furthermore, he lived a huge part of his life in Paris and experienced the revolutionary developments of the French Revolution (Psarrou, 2021). The French Declaration of the Human Rights (1789) and the Virgin Bill of Rights (1776) had an important impact on his political thought (Haralampidis, 2002: p.317). These two periods of his life influenced his intellectual interests toward the ideals of the French Enlightenment.

An important percentage of his work was focused on education and the Greek language, translating multiple classical Greek writers as he saw them as the vehicle that would drive the Greek liberation from Ottoman rule (Clogg, 2003: p.51). Apart from that, during 1798-1801 he released his "Catechisms" (Katihiseis) to declare his support for the French Revolution and to make the developments around it known to his compatriots (Koumarianou, 2013: p.30). In the same work, being influenced by the French liberal ideas and the more radical work of Iosipos Moisiodax with whom had limited relations, he shares his progressively negative stance against the Clergy (Koumarianou, 2013: p.31; Dimaras, 2009: p.255). His life in Amsterdam and Paris and his encounter with the revolutionary requests of the French Enlightenment influenced him regarding his stance on the Clergy (Kitromilides, 2010c: p.3; Dimaras, 2009: p.321; Haralampidis, 2002: p.314).

It is of major importance to note that Korais was not an atheist nor a radical, but he believed widely in political liberalism (Drosos & Kavala, 2020). The period in which he believed and aspired the radical ideas was not long enough to be characterized as a classic example of a Balkan radical. His biggest radical influence stems from the ideas of Rousseau and Condorcet (Kitromilides, 1996). Despite that, he preserved a strong anti-despotic and anti-cleric stance in which his influence from the French Radical Enlightenment plays a relatively minor but important part. This stance is to be examined in the section followed below.

I. DEMOCRACY AND SECULARISM

Korais adopts a rather liberal and radical stance toward the political system. In the leaflet “Fraternal Teaching” (Adelfiki Didaskalia) that he wrote as a response to the religious “Paternal Teaching” (Patriki Didaskalia), he supported that the Greek revolution should be consisted of “a society of brothers with equal political rights” without any unequal relations between its members (Tsolias, 2010: p.84). In the new Greek state, Korais aspired to establish the humanistic and liberal notion of the catholic respect for the law. People should follow their legal political leaders, not the religious ones who should also abide by the law established by the cosmic state (ibid: pp.84, 85). This does not mean the existence of the liberty of the religious sentiment is prohibited. Secularism and religious liberty are guaranteed (Kitromilides, 2000: p.124). Nevertheless, political life cannot be determined by the Church, while it has no relation to the divine will (Tsolias, 2010: p.85). Korais expresses the ideological base of the French Revolution by supporting the creation of a democratic polity characterized by a modern legal system, equality against the law and the existence of the limits of the law (Kitromilides, 2000: p.114) Clearly influenced by Rousseau, he indicates that a polity is a system based on liberty in which every citizen has the right to act according to the law which is created with the aim to protect the natural rights of each and every citizen (Tsolias, 2010: p.85). At the same time, in the case that the government proves to be corrupted, incapable, tries to violate the law or acts generally against the common good, the citizens have every right to act against this government to remove it from its position. For humans, revolution is a mean to claim their natural rights against the tyrants that limit their liberty (ibid). Korais’ stance against tyranny is very close to the ideas produced by some of the prominent figures of the Radical Enlightenment.

Korais was also influenced by Montesquieu about the political system and from Condorcet on the notions about scientific and human progress (Kitromilides, 1996: p.386). Through cultural and social renewal he believed that despotic rule would be abolished and replaced by sovereign political autonomy based on democracy, political equality and institutional republicanism. His influence from Rousseau during the last decade of the 18th century marked his thought as radical (Kitromilides, 2010d: p.220). He intended to translate

“Political Currency” and the “Social Contract” while studying Rousseau’s political philosophy (Kitromilides, 2003a: p.37; Kitromilides, 1996: p.404). Therefore, he believed that political change would become a reality through political and social changes based on the teachings of classical education and significant changes in ethics. The latter would be put into practice through the ideas of political radicalism (Kitromilides, 1996: p.386). Despotism, corruption and obscurantism should be destroyed through the enlightenment of the society which should fight for the common good and the common happiness. The construction of these radical common goals should be the common sentiments of the societal ethical stance towards an imminent social revolution (ibid: p.404).

In the years before the Greek Revolution, Korais wants the Clergy to stop being affiliated with any structure of governance through the separation of the Church from the State. This guarantees that the clerics would be considered equal citizens, without holding any titles of honor and thus they would not be able to be engaged in the political scene (Tsolias, 2010: p.93). This ideological stance against the Clergy is being analyzed in the next subchapter of this analysis.

II. REFORMATION OF RELIGION AND THE CORRUPTED CLERGY

Korais was not against the existence of religion in the modern Greek state, nor he was an atheist. He supported that religion needs to become independent and free from superstition and to battle against any form of obscurantist forces; but not to be disappeared completely from the world (Tsolias, 2010: p.80). He supported those religious notions of superstition, fasting and praying do not contribute to society as justice and peace do. Anyone who is against the latter cannot be forgiven as in the former (Galitis, 1960: pp.5-6). Korais managed to be present when the French Revolution occurred and he was observing all the revolutionary actions taking place in front of his eyes. He came in touch with the innovative French Enlightenment ideas that discredited the old values, a situation that influenced him during this stage of his life (Tsolias, 2010: p.81). Some of the ideas from which he was most heavily influenced, were of the intellectual emancipation of man through the natural religion and the battle against the Clergy and its political rights. Korais believed that this battle was

relevant to political life and the abolition of tyrannical despotism (ibid). Furthermore, he was in favor of the integration of religious representatives into the modern state, according to French Democracy's standards. This would allow them to be engaged with their own intellectual duties, but not with the political administration or the governance of the cosmic state (ibid: p.82). Thus, they would be obligated to accept the superiority of the cosmic constitutional state over their religious role. The supreme clergy should also be controlled both in terms of their number and the rights they have inherited over the centuries (ibid). He also believed that only secularized priests should be appointed from the churches (Galitis, 2010: p.18). Furthermore, he supported that priests should be elected from the people that visited the temple he aspired to be appointed in (ibid: p.21).

Korais was especially against the corrupted clerics. He did hold that the Clergy opted for the obscurantism of the Greek ethnos through the course of the last centuries only to preserve its own privileges even by cooperating with the Ottoman leadership. As an answer to corruption, he aspired the creation of a rationalized, society-friendly religion that would allow for the creation of the much-desired political values (Tsolias, 2010: pp.82-83). In his work "Improvised Thoughts" (Aytoshedioi Stohasmoi) characterizes the Clergy as an antisocial actor that expresses obscurantist values that try to take complete control of the educational process to stop the dissemination of philosophy and famous European ideas while harming economically the people. He supports that the Clergy must adopt the ideas that it is fighting against, ideas that dissolve superstition and creates political citizens. In the same context, he praises clerics that fight for this cause (Tsolias, 2010: pp.86-87)

In "Fraternal Teaching" he also opposed slavery and tyrranism as unethical and absurd as they are against human liberty and supported that the Greek Church backed by the Byzantine oligarchy misinterpreted the holy Christian texts to guarantee their own survival, not the people's security (ibid: pp.84-85). During the next years after the collapse of the Byzantine Empire, the Church kept Greeks in the dark to preserve its economic relations with the Ottomans (ibid).

Finally, Korais is against the teachings of the monks. In 1822 he expressed his opinion that monks are capable of teaching only theories and models of solitary life because they have by choice decided to abstain from political life. Therefore, they are incapable of lecturing and preparing people to become citizens ready for political life and operational political society (Galitis, 2010: p.18).

CONCLUSIONS

The French Enlightenment has been an important influence on the region of Southeastern Europe during the 18th-19th century. Similarly, its ideological branch, French Radicalism, inspired a circle of Balkan intellectuals throughout their intellectual life. These intellectuals gradually developed a system of radical ideas regarding the political system, religion and education. These ideas were transmitted in the Ottoman Empire and aimed to battle despotism, the Church, and its influence on education, and to fight against the existing political, religious, and social structures for equality in a democratic state created after the revolution.

Iosipos Moisiodax was one of the first Balkan intellectuals to adopt a radical stance toward the political and religious authorities of his time. He acquired republican and humanistic ideals, as he openly supported a political system of free and virtuous citizens based on free institutions and the dominant role of the rule of law. Regarding the latter, he was influenced by Montesquieu and Rousseau concerning the protection power that the laws must have, the political virtue, and the necessity of understanding the main reasons behind the birth of the tyrannical rule. He disseminated his ideas mainly in the Phanariot circles in the Danubian Principalities. He was also influenced by D'Alembert in supporting the introduction of rationalism and scientific knowledge in Greek education. He supported the reformation of the educational process by adopting Enlightenment ideas to marginalize the influence of teachers and rulers, who denied reason to preserve their privileges. Moisiodax also became the receiver of the dissemination of encyclopedic ideas in Italy. This is noticeable in his claims that education must contribute to human happiness and respond to social needs and interests of social reality. Furthermore, influenced by Tacquet and La Caille, he supported the role of sciences, like Geography, Mathematics, and Physics, while promoting empirical science and the notion of rationalism. He rejected the traditional thought and religious structures based on irrationality and superstition while supporting the cosmological view of the Orthodox Church by changing the ecclesiastical calendar according to the observations of Lalande and Blondel.

Rigas Velestinlis (Feraios) has been one of the most characteristic advocates of Balkan Radicalism. He was first inspired by Moisiodax and he was heavily influenced by the ideals of the French Encyclopedia and therefore Diderot and D'Alembert, Greek intellectuals such as

Kodrikas (who was aware of Fontenelle's work) and people from the Phanariot elites that adopted the French radical ideas, and the developments around the French Revolution. He was also aware of Montesquieu, Rousseau, Fontenelle, Buffon and Marmontel. Rigas based to an important extent his work "Anthology of Physics" on numerous parts of the Encyclopedia and translated the "Voyage du Jeune Ancharsis en Grece" by Barthelemy. Rigas envisioned a Greek Republic in which all the ethnicities would be able to participate voluntarily, not coercively. This would mean the end of despotism and the advent of a Democracy in which individual freedoms, political liberties, minority rights, vote rights in free and fair representational elections, right to revolt against oppressive leaders, equality under the law and the "common good" based on the radical ideas produced by Bayle, Diderot and Rousseau. The Church was also excluded from acquiring any role in the political government. Furthermore, no discrimination based on ethnicity, language and religious beliefs would be tolerable. These provisions were guaranteed under the Greek Constitution which is almost identical to the 1793 French Constitution. Apart from that, Rigas translated "School of Delicate Lovers" (a collection of six stories written) by Brettone to disseminate radical ideas against obscurantism, superstition, Christian morality of the Church and scientific progress. In "Anthology of Physics the influence of Fontenelle, Buffon and the Encyclopedia can be observed, as he denied the existence of superstition and other means of controlling people's minds through the Old Testament. He pointed to empirical research as the rational way to examine things in life. Regarding education, Rigas' views are like those expressed by Poulaine, Diderot and Meslier. Rigas believed that education is much needed to create free states, both sexes should participate in the educational process and there was a need for the adoption of the simple Greek language. He was also influenced by Rousseau's "Emile" concerning the consequences of the analytical teaching methods.

An important part of Balkan Radicalism has been the radical work produced by Anonymous Writers. The Anonymous Writers are presented as heavily influenced by the Balkan Radicalism tradition of Rigas Velestinlis and therefore they can be considered as an inherent part of French-influenced radicalism in Southeast Europe. The Anonymous Writer of 1789 supported that every religion's main goal is to oppress the people to preserve imperial rule, as both powers benefit from conservatism. He believed that clerics are corrupted people that control society through superstition and the invention of the Afterlife, while education is captivated by the theocrats. Second, the Anonymous of 1805 echoes the revolutionary ideas

advocated by Rigas and Psalidas. He calls for a radical social reorganization in political, social and ideological terms as a prerequisite for a possible uprising against the Ottoman yoke. He considers the Church and the Clergy as alien to human nature and calls for social reformation. He also believes that the Clergy and the Phanariot elites gradually transformed into staunch supporters of Ottoman oppression, as they benefited from the preservation of the despotic rule. The work produced by Anonymous Hellene in 1806 essentially continues the radical legacy of Rigas. He heavily criticizes the role of the Clergy in the preservation of Despotism. He believes in the creation of a political system based on just laws and the common consent of the citizens and the rejection of inequality, echoing views posed by Rousseau and Montesquieu. This political system would provide its citizens with freedom, equality, social peace and the notion of the general good as a moral stance. Like the previous Anonymous Writers, he criticizes superstition, obscurantism and oppression produced by the Clergy and the Despots, while he promotes the dissemination of the progressive scientific ideas of the Enlightenment.

Adamantios Korais lived an important part of his life in Paris, where it is natural that he was influenced by the intellectual discourses regarding the French Enlightenment. He was influenced by Montesquieu about the political system and Condorcet regarding the role of science in human progress. He also intended to translate several works by Rousseau. He believes that the polity should be based on liberty, a legal system that guarantees the natural rights of the people and equality under the law. This is a clear influence by Rousseau. Furthermore, he believes that citizens have the right to revolt against tyrants to claim their natural rights. Despotism, obscurantism, and corruption should not be a factor that denied human happiness. The most radical stance Korais adopted, was on the matter of the Clergy. He characterizes it as an antisocial actor that tries to take complete control of society and the educational process to stop the dissemination of the ideas of the Enlightenment. To achieve this, the Clergy uses superstition and obscurantism. He believes that this situation is inherited by the Byzantine oligarchies that misinterpreted the Holy texts to benefit from the society. Finally, he asks the monks to abstain from political life as they are incapable of teaching and preparing the future citizens of the state.

The above, proves the influence of French Radicalism on the thought and ideas of intellectuals of the Balkan Radicalism. The summarized findings suggest that French Radicalism contributed to the development of Balkan Radicalism considering the matters of

political system, religion, and education. Hence, the hypothesis is proved. Through the examination of the influences, the ideas and the theories produced by Balkan intellectuals, it can be observed that French Enlightenment and French Radicalism have been significant contributors to the development of Radicalism in the Balkans.

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