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A BRIEF OVERVIEW OF REID'S PHILOSOPHY AND ITS HISTORICAL IMPACTS AT HIS 310TH BIRTH ANNIVERSARY

Abstract

Without referring to common sense it is impossible to act and talk both individually and socially, whether we are aware of it or not. Both action itself and act of speech brought about at the conventional realms necessarily require rational processes excluding some unhealthy irrational cases so that without applying common sense none can talk of rational process in any action of an agent. Thus common sense equated or matched with huge, live and matured sides of a shared, general, sound and valid conventional reason. Initially, common sense seems an inevitable accidental mode of theoretical and applicable functions of the mind. For Reid common sense in large is equated to reason or mind as to its content, function and importance so that it is a multi functional safe heaven of human rationality. Although common sense philosophy, founded and codified by Reid, has been obvious historical impact over the philosophers of Scotland, France and America, it unfortunately ignored. Because notion and phenomenon of common sense deliberately and unjustly negated, for instance, Kant, as a Scottish Germanian Humeist, has an absurd and unjust role in this process. Herein we shall briefly introduce Thomas Reid's common sense philosophy and its global influences over philosophers at 310th anniversary of his birth (i.e. b. 7th May of 1710 – d. 7th October of 1796). Thus our article composed of: An introduction, three interconnected sections (i.e. i. a brief overview of: Thomas Reid's common sense philosophy; ii. historical impacts of Thomas Reid's legacy; and iii. the selected contemporary works done on Reid's common sense philosophy), and conclusion.

Keywords: Reid, common sense, philosophy, common sense philosophy and its impacts.

DOĞUMUNUN 310. YILDÖNÜMÜNDE REID'İN FELSEFESİ VE TARİHİ ETKİLERİNE GENEL BİR BAKIŞ

Öz

Farkında olalım veya olmayalım, hem ferdi hem de özellikle sosyal alanda sağduyusuz eylemek ve söylemek mümkün değildir. Öte yandan, ortak alanda sergilenen eylem ve söylemler belli düşünsel süreçleri zorunlu olarak içerdiğine göre öyleyse marazi durumlar hariç sağduyusuz bir düşünme sürecinden de söz edilemez. Çünkü sağduyu ortak, genel ve geçer aklın iri, diri ve dingin yanına karşılık gelir. Yani, sağduyu ilk bakışta aklın nazari ve ameli işlevli olmazsa olmaz ilintisel bir modu olarak görülür. Fakat Reid için sağduyu çoğu durumlarda insan rasyonalitesinin teminatı olup hem muhteva, hem önem hem de işlev bakımlarından akıl'ın ta kendisidir. Reid'in kurucusu ve kodlayıcısı olduğu sağduyu felsefesi, İskoçya, Fransa ve Amerika merkezli tarihsel müşahhas etkilere sahip olmasına rağmen hep geri planda kaldı. Bunda maalesef sağduyu kavram ve olgusunun pejoratif değerlendirilip yargısız infaz yapılarak olumsuzlanmasının yanısıra bir Alamancı İskoç olan Hume'cu Kant'ın etkisi vardır. Biz burada doğumunun 310. seneyi devriyesinde Thomas Reid'in (d. 07 Mayıs 1710 – ö. 7 Ekim 1796) sağduyu felsefesinin kısa takdimini yapıp filozoflar üzerinden küresel etkilerinden söz edeceğiz. Ennihaye makalemiz: Bir giriş, birbirleriyle bağlantılı üç bölüm, (i.e. i. Thomas Reid'in sağduyu felsefesine dair kısa bir değerlendirme; ii. Thomas Reid'in felsefi mirasının tarihsel etkilerine kısa bir bakış; and iii. Reid'in sağduyu felsefesi üzerine yapılan çağdaş çalışmalardan bazılarının kısa takdimi), ve sonuç kısmından oluşmaktadır.

Anahtar Kelimeler: Reid, sağduyu, felsefe, sağduyu felsefesi ve etkileri.

Introduction

By means of our common daily life experiences, observations and testimonies that we all know that without referring to common sense it is impossible to act and talk both individually and socially. Both action itself and act of speech brought about at the conventional realms necessarily require rational processes excluding some unhealthy irrational cases so that without applying common sense none can talk of rational process in any action of an agent. Thus common sense equated or matched with huge, live and matured sides of a shared, general and valid conventional reason. Initially, common sense seems an inevitable accidental mode of theoretical and applicable functions of the mind.

As far as Thomas Reid's thought concerned common sense in large is equated to reason, mind or reasoning as to its content, function and importance and thus it is a multi functional safe heaven of human rationality. Although common sense philosophy, founded and codified by Reid, has been obvious historical impact over Scotland, France and America, it unfortunately ignored. Because notion and phenomenon of common sense deliberately and unjustly negated, for instance, Kant, as a Scottish Germanian Humeist, has an absurd role in this process. Herein by means of this article we shall briefly introduce Thomas Reid's common sense philosophy and its global influences over philosophers at 310th anniversary of his birth (i.e. b. 7th May of 1710 – d. 7th October of 1796). Thus our article composed of: An introduction, three interconnected sections (i.e. i. a brief overview of: Thomas Reid's common sense philosophy; ii. historical impacts of Thomas Reid's legacy; and iii. the selected contemporary works done on Reid's common sense philosophy), and conclusion.

Before moving on our investigation let us briefly consider on Thomas Reid's brief biography. Reid was born a suburb of Aberdeen City of Scotland as the son of Lewis Reid and his wife Margaret Gregory on 26 April 1710. Reid went to Parish and Grammar School of Kincardine of Aberdeen. Later He registered to Aberdeen University in 1723 and completed his master degree (MA) in 1726. Reid married his cousin Elizabeth, daughter of the London physician Dr George Reid, in 1740 and had children most of whom died before him, except for a daughter who married Dr Patrick Carmichael. Reid joined to and worked Church of Scotland as minister, later he obtained a post of professorship at the King's College of Aberdeen City in 1752. He received his Ph.D and then published his first book *An Inquiry In to the Human Mind on the Principles of Common Sense* in 1764).

During that time Thomas Reid and his academic friends founded the Aberdeen Philosophical Society or Circles which was later named as Wise Club or Aberdonian Doctors. Then he appointed to Adam Smith's chair at the Glasgow University which was post of Professorship of Moral Philosophy. He stayed in that position until resignation in 1781. In fact the reason behind his resignation was so as to prepare his major two works for the publication. These were: a) *Essays on the Intellectual Powers of Man* (1785) and b) *Essays on the Active Powers of the Human Mind* (1788). Thomas Reid died of palsy in Glasgow and was buried at Blackfriars Church in the grounds of Glasgow College. Later when the university moved to Gilmorehill in the west of Glasgow, his tombstone was inserted in the main building. I refer my readers to Campbell Fraser's scholarly Book (1898), *Thomas Reid*, in a very detailed and an excited biography of Reid.

I. A Brief Overview of Thomas Reid's Common Sense Philosophy

After giving a brief account of whatness, whyness and howness of our article as well as of Thomas Reid's life, let us now shortly examine his common sense philosophy. Generally speaking philosophy, as its nature, has a strange and thus an interesting fate which attracts those, who have natural instinct to know nature and operations of themselves and the universe. Philosophy or philosophical investigation has been historically carried out by means of man's reason. Therefore, the same fate naturally applies to man, himself. In this sense, history of philosophy is, at the same time, necessarily imply the history of reason or reasoning. However, sometimes, we mistakenly extract philosophy in a textual form from its producer so that we ignore the humane side of it while examining any systems or theories of any philosophers. Every product bears the mark of its producer.

Similarly, any philosophical systems or the theories reflect the personal thinking, feeling, experience or observation of the philosopher in the process of pursuing his personal intellectual adventure when he faces the other minds and the objects of the external world.

Certainly, this does not merely mean that a philosophical system which is a kind of mental product covers a personal picture about the himself, the others and the universe. Actually the picture also refers to universal man, though it is derived from the philosopher's personal camera and his capability of taking a picture. I am aware that since we can not bring them back to those, who already passed away, we have no option other than satisfying ourselves with their works. Thus we have to take their biographies into account as well as their works while we are examining their system which is, what I consider, a kind of personal manifestation. It is because the philosophy is not a kind of branch of knowledge that requires a particular talent, training and mechanical tools which leads the people to make capital. Under normal circumstances, every individual, who has an average intellect, can philosophise about himself, his fellow men, and the external world in accordance with his intellectual capacity. In this context, philosophy or act of philosophizing is not in the hand or property of particular kind of people who are supposed to have an authority over intellectual capacity of men.

Though there is a controversy over the question: Whether philosophy is originated from science or the other way around? In the history of philosophy there has always been a historical fact that any person who desires to offer a system or a theory with respect to nature and operations of man and of universe has two positions to adopt. To fulfil his desire, he has to take advantage or make use of either scientific datas or common sense heritage. In fact, there is also another position to which is to make use of both positions in the harmonious way. Though there is a common view that in philosophy the era of offering a system is over, thus what one can do is, at his best of ability, to offer a particular theory with respect to philosophical matters or issues. Accordingly, some philosophers have presented a number of theories by adopting to themselves a common sense position. But, unfortunately, they mostly try to avoid referring to common sense stand point, openly. (Grave, 1960: 155-159)

On the other hand, here, one may object to such a view by stating that common sense heritage contradicts with scientific positions and its findings. In other words, scientific discovery starts from what our common sense world view leaves us in futile or in a weak position. Another strange or interesting problem arises from the nature of philosophy that when one sided extremist speculation come to in power with certain kind of skepticism, which ignores common sense principles for the sake speculation. In the history of philosophy, "when such state occurs, there has always been a call for returning to common sense principles and accordingly common sense world view." (Grave, 1960: 155-159)

We should state the fact that Reid's understanding and interpretation of 'common sense' is a comprehensive and philosophically technical one. In the way that Reid sometimes means that 'common sense' is a 'power of the mind', which is common and open to most human beings. The power by which human beings make a judgement of what kind of beliefs are self-evidently true. Sometimes Reid refers to common sense as chains of beliefs which are attached to or go together with those principles which "are certain principles which the constitution of our nature leads us to believe, and which we are under a necessity to take for granted in the common concerns of life, without being able to give a reason for them." (Reid, 1970: Inquiry) Reid calls these principles 'the principles of common sense'. Any thing which is obviously contrary to them is called absurd.

Moreover, Reid appraises common sense as 'the first degree of reason' by which 'to judge of things self-evident'. Then he contrasts 'the first degree of reason' with reasoning or 'the second degree of reason' in such a way that one draws conclusions that are not self-evident judgements of 'common sense'. (Reid, 1970: Inquiry) To respond to the question, one might ask, how can one determine and know which are common sense beliefs; Reid offers several criteria for determining these fundamental beliefs of humanity. These are:

"1) The universality of the belief;

2) The fact that the belief is held by all long before they reach the stage of philosophical reflection;

3) The existence of a universally felt absurdity in the denial of the judgement;

4) The fact that those who deny the judgement or are sceptical about it will nevertheless, in practice act as though it were clearly true" (Brody, 1969: Introduction- xxii)

In spite of his distinctive position as to common sense one must admit that Reid leaves open doors and reasons for such misunderstanding and misinterpreting of his appeal to common sense as an appeal to ordinary people. In this context I would like to quote his poetic serenade to philosophy so as to show another ground i.e., the distinction between *philosophy* and *common sense* for the unjust and pejorative interpretation with respect to Reid's appeal to common sense (or rather crowd wisdom). Thus, Reid states:

"Admired philosophy! Daughter of light! Parent of wisdom and knowledge! If thou art she, surely thou hast not yet arisen upon the human mind, nor blessed us with more of thy rays than are sufficient to shed a darkness visible upon the human faculties, and to disturb that repose and security which happier mortals enjoy, who never approach thine altar, nor felt thine influence! But if, indeed, thou hast not power to dispel those clouds and phantoms which thou hast discovered or created, withdraw this penurious and malignant rays; I despise Philosophy, and renounce its guidance-let my soul dwell with Common Sense" (Reid, 1970: Inquiry-12)

Keeping the general account has been given the above in mind and seeing the influences of his common sense philosophy over philosophers here after that I think the place and originality of Reid as a 'founder of common sense philosophy' and a 'dominant figure of philosophy of action' is granted for posterity by means of his three major works i.e., a) "*Inquiry into the Human Mind on the Principles of Common Sense* (1764)"; b) "*Essays on the Intellectual Powers of Man* (1785)"; and finally c) "*Essays on the Active Powers of the Human Mind* (1788)".

To mention the main features of his works, I believe, will support the statement above. For instance; firstly, the works are the intellectual fruit of a certain kind of 'common sense challenge' to the 'philosophical tradition' which was initiated by Descartes (1596-1650) and followed by his students on the Continent. This then gave birth to a new version of the ideal (or representative) theory in the hands of the British empiricists (Locke, Berkeley and Hume). In this historical context, Alexander Broadie (1990) writes:

"Two things can be mentioned here, first the Cartesian revolution in philosophy, which brought the theory of knowledge to the centre of the stage for the first time in the history of philosophy, and secondly the advent of Newtonian mechanics, seen by many as providing a model of explanation that philosophers had to adopt. As regards the first of these, the theory of ideas received its first clear, modern articulation in the writings of Descartes, and Hume investigated, more fully than any previous writer, the logical implication of that theory." (Broadie, 1990: 127-128)

Moreover, Reid sincerely believed and argued that this tradition was based on an absurd self-contradictory sceptical ground and that is why, as Baruch Brody (1969) rightly indicates, "throughout his work, Reid was constantly criticising the earlier British Empiricists (particularly Locke and Hume) and no consideration of his works would be complete if it did not consider that aspect of it." (Brody, 1969: Introduction)

The second characteristic feature of Reid's works is that they are the product of a new 'approach' called 'common sense', that was outlined in his '*Inquiry*'. Then, the approach was applied, by Reid, to his epistemology in '*Intellectual Powers*' and to his philosophy of action in '*Active Powers*'. Furthermore, as far as Reid's '*Active Powers*' is concerned, I do think that the place of '*Active Powers*' as a whole must be reconsidered. Thus it demands to be read and understood as a text book for any future consideration of 'human agency' and 'freedom'. Of course, at the same time, it provides its own link between itself and the '*Inquiry*' and '*Intellectual Powers*'. (Brody, 1969: Introduction)

In the history of philosophy, it was witnessed in one of such eras in the Continent (Europe) and the Islands (Britain). There have been on the one side, dogmatisms and the skeptical outcomes of the philosophies of rationalists and empiricists, on the other side, Scottish common sense philosophy which was originated by a philosopher of Aberdeen known as Thomas Reid (1710-1796) whose common sense philosophy and approach had a huge impact over the philosophers of Scotland, France and America in many respects. Then, its influences declined in Scotland and France, but there has been a revival of Reid's philosophy particularly in America starting mid-sixties of the twentieth century and recently in other countries. (Brody, 1969: Introduction)

What is the reason or need for the revival of common sense philosophy and its holistic approach in our own time? Today, at the birth of twenty-first century, we came to a point that science, philosophy, religions, arts, ideologies and literature once again drastically contrasted each other. In this contrast, scientific achievements in the different branches of science, particularly in the form of applied sciences (e. g. technology), and the impacts of these achievements over philosophy and social sciences can be observed clearly.

It is true to say that due to negative aspects of this influence, most of the branches of social science seem to have lost their main essences, tasks, operations and aims for the sake of adopting the positivism and its method; and so that man is essentially considered as subject to the mechanical operations of the nature. One of the examples of such negative effects would be considered man as a biological machine and explained the man in terms reductio-mechanic approach. The outcome of such explanation is to alienate the man to himself, particularly, as to his spiritual or psychological side, and thus have the half picture of man.

On the other hand, one may also hold the view that phenomenology and particularly existentialism arose as a respond to current philosophical themes of positive logicians and ordinary language philosophy, which were dominant in the Continent and the Islands. After the first and the second world wars, these schools have given rise to philosophical anarchism, feminism, medical ethics, philosophy of action, philosophy of consciousness, criticism of science, environmental philosophy and so on.

Moreover, it is witnessed that an appraisal against the ideologies (including, ideologizing the science and particularly social sciences) and narrow-minded approach to themes of humanities, including philosophy. After the clash of ideologies and cultures, today, we fortunately came to a point having tried to find a shared base, namely common sense ground; at the same time we have to make a sincere critical intellectual and practical efforts so as to actualise the following items: i) the revival of comparative cultures, literature and art studies in the form of inter-disciplinary studies; ii) inter-dialogues between religions; and iii) the formation of a global civilization or culture.

Now, in this context, the question is: what kind of roles or functions philosophy may have? The outcome of the contemporary philosophy turned out to be a philosophy of detail or philosophy of philosophy of detail which lost its essence and frame as well as its organic complete body in the microscopic studies of philosophy. Therefore, I believe we are required to obtain a complete picture of man and his intellectual activities. In other words, through the inter-disciplinary studies, we have to combine the parts by putting details into an order systematically.

Currently, though I believe they are strongly under the influence of analytical approach and specific in spirit, some philosophers, who would like to offer their theories about the varieties of philosophical topics, seem to be aware of such need. Thus, today some philosophers have been recently revisiting Reid's common sense philosophy and rediscovering some philosophical themes in it. Yet it seems to me that we are required to do more than that in a way that offering theories in relation to some philosophical questions or problems have to be in the context of a philosophical system in which theories have to be originated. Otherwise the same mistake, as it has been so far done, will be repeated and reductionism or particularism will once again be dominated. Certainly, I am aware of and partly agreed with the fact that some philosophers hold the opinion that in philosophy there has been almost nothing remained which is not referred to or written about.

Now, for the actualisation of a holistic philosophical system, we are required to follow an eclectic approach by taking the items given above and common sense principles into account besides findings of the different branches of the science. The reasons for embarking on this inquiry topic can be presented on in the following order.

1) Until the beginning of the last quarter of our century, it is unfortunately true to say that Thomas Reid's common sense philosophy received a little attention from scholars and students of philosophy. His works were long out of print and difficult to obtain. Recently, there has been an awakening of interest in Reid, for instance, his collected works were republished in 1967, his three main books have been separately issued in accessible new editions. Books about Reid have appeared, and there has been a growing number of journal articles dealing with his philosophy. (Brody, 1969: Introduction)

Yet, unfortunately it is true to observe that the disciplined and comprehensive study of one work is an effort that is lacking in contemporary Reid studies. Most studies range freely over the complete corpus of Reid's works. Even worse many texts are read out of context and prejudged with a prejudice which equates Reid's philosophy with the philosophy (or wisdom) of the vulgar which can not tolerate any form of questioning.

2) The neglect or misinterpretation of Reid's works due to unjust attitude to his works. Despite the revival of interest amongst the followers of Reid's philosophy of common sense who acknowledge the original and explorable features of his works as a historical fact; the impact of this fact on their understanding and use of the major texts seem minimal. Yet the fact, thus, remains to be more fully explored.

3) The need for a new and comprehensive approach, what I call "holistic (common sense) approach", as clearly outlined by Reid.

4) Uncovering some new insight into Reid's understanding of common sense philosophy and its application to his action theory. (Açıköz, 2018: Introduction)

In fact taking all these items into account a Ph.D thesis submitted in Philosophy Department of Aberdeen University in Scotland, in October 1995 by us. Thesis is devoted to a particular topic named as "An Investigation of the Question of Human Agency and Freedom in Thomas Reid's Philosophy of Action", which is composed of seven main chapters. The quarter of the last chapter of the thesis covers Reid's impact over the philosophers, which we shall partly make use of it in the following section ii in our article, after his death. Now Let us closely see what has been happened to Reid's legacy after him.

II. A Brief Overview of Historical Impacts of Thomas Reid's Legacy

To give a historical account of the influence of Reid's philosophy and his legacy in general I shall make use of the writings of these indirect students of Reid (or, if preferred, contemporary Reidians), namely, Beanblossom (1983), Lehrer (1976) and Brody (1969). All of them produce historical accounts that particularly testify how dominant and constant Reid's influence has been in America, as well as France and Britain. In fact, it is right for one to say that it has shaped American thought to a great extent. (Açıköz, 2018: Chapter 7)

Historically, the influence of Reid has been far reaching. As Brody points out, Reid's works, as opposed to Hume's, were well received from the very beginning and his works had "considerable influence on the development of philosophical thought in many countries." (Brody, 1969: Introduction- xxii) However, by following these Reidian accounts we shall very briefly mention those countries where Reid's influence on philosophers has been most notable, such as; Britain, France and America.

I think it would not be a breakthrough to state the fact that Reid was the 'founder of the Scottish school of common sense philosophy' and thus 'a philosopher of common sense'. As far as the Scottish side of the account is concerned, some of the major figures of this school were James Beattie (1735-

1802) and Reid's student, Dugald Stewart (1753-1828). Then, “William Hamilton (1791-1856) often assumed the burden of defending Thomas Reid.” (Açıköz, 2018: Chapter 7)

As Beanblossom indicates: “There is another group of Scottish philosophers, however, who though they were influenced by Reid, were nonetheless much more critical of his views and attempted major revisions.” (Beanblossom, 1983: Introduction) For example, T. Brown (1778-1820), a student of D. Stewart; J. S. Mill who attacks common sense in his book '*Examination of the Philosophy of Sir William Hamilton*' (1865); J. Ferrier (1808-1864); and "one of his severest critics in England was J. Priestly" (Beanblossom, 1983: Introduction) In the last quarter of the nineteenth century, Henry Sidgwick was the representative of Reid's philosophy. Such representation, in some sense, gave birth to “his famous student G. E. Moore”, who wrote '*A Defence of Common Sense*'; and thus the others (e.g. C. D. Broad, J. L. Austin and A. J. Ayer) who have been influenced by Reid - particularly on ground of use and analysis of language- in our century.

According to Beanblossom, historically there were strong cultural and political links between France and Scotland during this period. He takes these links as sufficient base for the ready acceptance of Reid's philosophy in France. “Both Collard and Jouffrey, whose translation of Reid's work became the standard edition in France, hailed Reid's application of the inductive method in the study of mind.” (Beanblossom, 1983: Introduction) On the practical side, Victor Cousin, a student of Collard's, “was able to use his position as minister of public instruction to make Reid's common sense philosophy standard material in the French schools” as well as making Reid's philosophy an essential ingredient in his so-called eclectic philosophy. (Brody, 1969: Active Power, x-xi)

For Brody, French interest was mainly 'epistemological', “and they therefore devoted more attention to the attack on the Lockian theory of the origin of ideas presented by Reid in his '*Active Powers*' than to the theory of action.” (Brody, 1969: Active Power, x-xi) On this basis, “Reid's philosophy continued to be standard fare in the French schools until the late nineteenth century.” (Brody, 1969: Active Power, x-xi) In the same context, Beanblossom writes:

“The whole of English and French philosophy in the eighteenth century comes from Locke and its principle is the *tabula rasa*. Reid grounded Scottish philosophy on the principles of the common sense. Kant in fact proposed, as Reid did, to establish in metaphysics and morals speculative and practical laws which depend on the constitution of human reason itself, laws which are not derived from experience and which alone make experience possible. It is the same enterprise differently carried out.” (Beanblossom, 1983: Introduction)

On the other hand, we have to mention a historical point and its relevance to Reid's philosophy in this context. According to Alexander Broadie (1990), the relation between France and Scotland had been two-sided since the fifteenth century. Historically speaking there was a constant exchange of ideas and even of philosophers, as was obvious in the case of those who were in John Mair's (1467-1550) circle at Paris, “who mastered their craft there, and then, in most cases, returned to enhance the cultural life of their homeland.” (Broadie, 1990: 26)

However, most importantly Broadie firmly indicates the historical fact which one has to acknowledge: “It is possible to trace a line of philosophical influence from Mair's circle to the philosophers of the 'Scottish Enlightenment'” in the tradition of Scottish philosophy. He presents Reid as an example of such influence and further states:

“... One is occasionally led to wonder whether Thomas Reid had read the Pre-Reformation philosophers, given the similarity between certain of his most characteristic doctrines and doctrines of the earlier philosophers and given also that the writings of those earlier philosopher were in the libraries of the two Scottish universities which he attended... We shall see that members of Mair's circle are in ghostly attendance; for a characteristic doctrine of that circle reaches out across a gap of two and a half centuries and takes its place as the central thesis of Reid's philosophy.” (Broadie, 1990: 92-105)

I think it is right to say that a philosopher cannot be thought of in abstraction from his past heritage and present environments in every sense in the appraisal of his philosophy and himself,

providing that his individual agency leads him to an active role in his actions (intellectual and practical) as far as individual history of his agency is concerned. In fact, features of his inheritance at least partly make him who and what he is in his present environment.

Similarly, in a broad sense, the influences of past heritage and present environment on Reid makes him a philosopher and an individual called Thomas. Since we have our own task and limits in pursuing the objectives of this thesis, to investigate the nature of such historical 'ghostly attendance' and its extent to Reid's philosophy, I believe, is a good subject-matter for future theses. Therefore I have no intention to deal with it, but it is worth-noting. (Açıköz, 2017: conclusion) Reid's philosophy was also extremely influential in America. According to Beanblossom, his influences was first observed in the 'free will debate' at the very beginning of the nineteenth century, in which Jonathan Edwards argued the determinist position. To defend the libertarian position "philosophers such as Samuel West appealed to the testimony of consciousness." Similarly, "there was a new emphasis upon "mental philosophy" as exemplified in Asa Burton's *Essays on Some of the First Principles of Metaphysics, Ethicks, Theology* (1824)." (Beanblossom, 1983: Introduction)

In this context, Beanblossom refers to Schneider who believes that the above work indicates "the general influence of Reid and the Scottish school" Then, Beanblossom makes an additional point:

"This claim is supported by the fact that Reid's *Essays* together with Dugald Stewart's *Elements of Philosophy* created quite a stir in America about 1820. Philosophy prior to that time had been divided into natural and moral philosophy; but with this new Scottish influence, philosophy was divided into mental, or intellectual and moral, philosophy. Among those philosophers who were influenced by this Scottish emphasis upon mental philosophy were the president of Yale, Noah Porter, who published *The Human Intellect* (1868), and the president of Princeton, James McCosh, who published *Psychology* (1886)." (Beanblossom, 1983: Introduction)

As Lehrer (1976) points out the fact that "the history of American Realism confirms, in my opinion, the philosophy of Reid, it shows that other forms of Realism were deficient and led back inevitably to Reid." (Lehrer, 1976: 77 - relevant article) Historically speaking among these realists (either new realists or critical realists) who were directly or indirectly influenced by Reid's philosophy were: H. B. Holt, Walter T. Marvin, William P. Montague, Ralph Barton Perry, E. G. Spaulding; and Durant Drake, J. B. Pratt, A. K. Rogers, George Santayana, Roy Wood Sellars, C. A. Strong, A. O. Lovejoy, and C. J. Ducasse in the first quarter of the twentieth century. (Lehrer, 1976: relevant article)

One significant present example of such direct influence is R. M. Chisholm who follows Reid's analysis of the role of sensations in his epistemology. He, like Reid, maintains: "Our perceptual beliefs are evident and further he assumes that we should be guided in philosophy by those propositions we all presuppose in our ordinary activity. In saying we have a right to believe these propositions, I mean that, whether or not they are true, they are all such that they should be regarded as innocent, epistemically, until we have positive reason for thinking them guilty." (Chisholm, 1976: 84-85)

On the other hand, it will be worth mentioning some particular works done, either in an article form or a book, in Reid's studies and show the degree of the interest about his philosophy. We may introduce some of these works as follows.

III. Brief Mention of the Selected Contemporary Works Done On Reid's Common Sense Philosophy

Let us start to introduce briefly some of the selected contemporary works done about Reid's common sense philosophy either books or articles in kinds. To begin with Callergard, R. "The Hypothesis of Ether and Reid's Interpretation of Newton's First Rule of Philosophizing", *Synthese*, 120 (1), pp; 19-26, (1999). The author of article states that his object is to question a recurrent claim

made to the point that Thomas Reid was hostile to ether theories and that this hostility had its source in his distinctive interpretation of the first of Newton's "regulae philosophandi". Against this view, he argues that Reid did not have any quarrel at all with unobservable or theoretical entities as such, and that is this objections against actual theories concerning ether were scientific rather than philosophical, even when based on Newton's first rule. He further argues that Reid's insistence on Newton's rule concerns, not direct observation, but rather the notion of explanation itself.

Levy, S. "Thomas Reid's Defence of Conscience", *History of Philosophy Quarterly*, 16 (4), pp; 413-435, (1999). In this paper, author's main concern is Reid's defence of moral intuitionism by means of what he calls a "good ad hominem argument." It turns on the fact that we already accept consciousness and the senses as trustworthy, and concludes that we should, in consistency, also accept conscience. He discusses that, properly developed, his argument is reasonably strong. Though not without problems, it turns on assumptions that are as consider how Reid would respond to the influential attack on intuitionism by J. L. Mackie.

Mcdermid, D. "Thomas Reid on Moral Liberty and Common Sense", *British Journal for the History of Philosophy*, 7 (2), pp; 275-303, (1999). This paper examines the novel account of moral liberty advanced by Thomas Reid in his "Essays on the Active Powers of the Human Mind". Author presents following three objectives of it: i) stating the essential these of the theory of moral liberty Reid defends, and putting them in historical context; ii) evaluating three arguments Reid offers in defense of his doctrine of moral liberty, and showing how they all depend on his common sense epistemology; and iii) calling attention to several serious difficulties his version of libertarianism faces.

Wood, P. "The Fittest Man in the Kingdom: Thomas Reid and the Glasgow Chair of Moral Philosophy", *Hume Studies*, 23 (2), pp; 277-313, (1997). Article seeks to contextualize the teaching career of Thomas Reid, who occupied the Chair of Moral Philosophy at the University of Glasgow from 1764 until his death in 1796. The differences between the courses offered by Gershom Carmichael, Francis Hutcheson, Adam Smith, and Reid are identified, and their respective pedagogical styles are analyzed. The paper argues that Reid initiated a new form of teaching at Glasgow because of his emphasis on the science of human nature, and that his lectures represent an important stage in the institutionalization of common sense philosophy in Scotland.

Juti, R. "Thomas Reid's Epistemology and the Rise of Cognitive Science", *Acta Philosophica Fennica*, 58, pp; 135-149, (1995). In this article, author discusses Reid's principles of common sense. It is argued that the principal purpose of these principles is the identification of the most basic belief-forming processes of the human mind. Reid's principles do not constitute a self-evident epistemic foundation. They describe fundamental belief forming processes of the mind rather than the first truths themselves. They do not inform us either of the trustworthiness of these processes or of the truth of their products.

Somerville, J. W. F. "Whose Failure, Reid's or Hume's?", *British Journal for the History of Philosophy*, 6 (2), pp; 247-260, (1998) In this article, author states the following points. As Hume confessed that this "former objections" to Reid's "Inquiry" "derived chiefly" from his "not sufficiently understanding" it, Alistair Sinclair's assertion that Reid "failed to persuade Hume to rethink his philosophy" is misleading. Reid's abstract of his "Inquiry" is not a direct response to Hume's comments. Other points of Sinclair's are questioned. The misunderstanding of Reid's position revealed by Hume's second and third comments is pointed out. There are references to Chapters 6-9 of Somerville's "The Enigmatic Parting Shot", Avebury (1995), where the subject receives fuller discussion.

Di Giovanni, G. "Hume, Jacobi, and Common Sense: An Episode in the Reception of Hume in Germany at the Time of Kant", *Kant Studien*, 89 (1), pp; 44-58, (1998). Article examines F. H. Jacobi's complex relationship to Hume, Reid, Leibniz and Kant, on the basis of his dialogue "David

Hume" (1787). Though apparently adopting Hume's language of immediate certainty in defence of his use of faith in the controversy with Mendelssohn, Jacobi in fact expounds a realistic theory of knowledge based on the assumption that sensations are more than just subjective mental states but entail objective reference. This theory is dependent on Reid, yet Jacobi defends it with reference to Leibniz. The article explains how Jacobi could easily shift from Reid to Leibniz, and contrasts his position with Kant's.

Brookes, D. R., (ed) "Thomas Reid: An Inquiry into the Human Mind on the Principles of Common Sense", Penn. State. Uni. Press, University Park, (1997). The volume contains an Editor's Preface by presenting the "raison d'être for the edition followed by an introduction giving the central argument of the "Inquiry" by means of a historical and philosophical account of its formation; an account which also indicates the significance of the MSS contained in the section containing related documents. The critical text is based on the forth life-time edition (1785), while the textual notes include bibliographical details and allusions, translations, references to secondary literature and selected passages from Reid's MSS. (edited)

Walhout, D. "A Comparative Study of Three Aesthetic Philosophies", *History of Philosophy Quarterly*, 15 (1), pp; 127-142, (1998). In this paper, a structural similarity is shown in the aesthetic thought of Aquinas, Reid and Beardsley, who represent diverse cultural backgrounds. The similarity is shown in eight theses: the object is central in aesthetic interpretation; this centrality comes from exhibiting aesthetic properties; these properties are specifiable; aesthetic criteria are specifiable, supervening qualities; aesthetic objects have dispositions to affect human beings in definite ways; experiences reflects common human values; experiences thus generated have specifiable characteristics; the worth of such experiences reflects common human values; and aesthetic judgements are correct or incorrect. A subsidiary conclusion is that philosophers are not culture-bound but can evaluate ideas transcending local cultures.

Van Woudenberg, R. "Knowledge Founded on Experience and Knowledge Founded on Testimony", (in Dutch), *Tijdschrift voor Filosofie*, 59 (3), pp; 407-433, (1997) The thesis developed and defended in this paper is that it is false that all knowledge is founded on experience. Much of our knowledge (or alleged knowledge), it is argued, is based on testimony. Still many philosophers have either not dealt with testimony at all, or treated it very unkindly. One of the reasons for this is that those philosophers (such as Descartes and Locke) work with a concept of knowledge according to which knowledge is certain, indubitable and/or self-evident. And if knowledge is what these philosophers say it is, then there is no such thing as knowledge based on testimony indeed. Thomas Reid is introduced as holding that we do have testimonial knowledge and that, therefore, Descartes's and Locke's concept of knowledge is untenable.

Edwards, P., (ed) "Immortality", Prometheus; Amherst, (1997). This unique anthology presents selections from all the major philosophers who have written on belief in life after death. Traditional Western belief is represented by Tertullian, Aquinas, Butler, Priestly, Geach, and van Inwagen. Reincarnation is defended by Plato, Ducasse, and Johnson. The critics include Lucretius, Hume, Voltaire, Kant, Broad, and Hospers. The evidence from psychical research is evaluated by Paul and Linda Badham and John Beloff. Also included is Ayer's account of his well-known near-death experience. The nature of mind and its relation to the body is discussed by Descartes, J. S. Mill, Elliot, James, and Flew. The philosophical issue of personal identity and its connection with questions of survival is examined by Locke, Hume, Reid and Parfit. (Publisher, edited)

Baird, F. E., (ed) and Kaufmann, W "Modern Philosophy", Second ed., Prentice Hall: Upper Saddle River, (1997). An anthology of modern philosophy including extensive selections from the "British Empiricists" (Francis Bacon, Thomas Hobbes, John Locke, George Berkeley, David Hume, Thomas Reid, and Mary Wollstonecraft) and the "Continental Rationalists" (Rene Descartes, Baruch Spinoza, and Gottfried Leibniz), together with almost 160 pages from the great synthesizer,

Immanuel Kant. In choosing texts for this volume, the author says, he has tried wherever possible to follow three principles: 1) to use complete works or, where more appropriate, complete sections of works, 2) in clear translations, 3) of texts central to the thinker's philosophy or widely accepted as part of the "canon".

Wenz, P. S. "Philosophy Class as Commercial", *Environmental Ethics*, 19 (2), pp; 205-216, (1997). Commercialism tends toward environmental degradation, selection and treatment of the philosophical canon are environmental matters. Environmentalists and others who teach early modern and modern philosophy should, he argues, alter pedagogical approaches that (usually unwittingly) reinforce common assumptions underlying commercialism and promote anti-environmental perspectives. Typical treatments of Hobbes, Locke, Descartes, Kant, Hume and Bentham focus on human selfishness, mind body dualism, the subjectivity of values and the mathematical nature of reality, positions that are frequently identified as contributing causes both of the environmental crisis and of commercialism. The alternative, he argues, is to place canonical thinkers in historical perspective within a history of ideas that also includes such writers as Montaigne, Erasmus, Reid, Burke, Goethe and Emerson. Such courses can be historically accurate, pedagogically sound and environmentally benign.

Reed, E. S. "From Soul to the Mind: The Emergence of Psychology from Erasmus Darwin to William James", Yale University Press, New Haven, (1997). "From Soul to the Mind" introduces a cast that includes not only well-known scientists and philosophers (Kant, Reid, Darwin, James) but also figures important in their time who are largely forgotten today (R. H. Lotze in Germany, G. H. Lewes in Britain) and literally notables (Mary Shelley, E. T. A. Hoffman, Edgar Allan Poe). Countering the widespread belief that psychology is the offspring of philosophy, Reed contends that modern philosophy arose when academic philosophers sought philosophy and psychology within a broad intellectual and social framework and offers a fresh perspective on the roots of the new psychology. (Publisher, edited)

Robinson, D. and Harre, R. "What Makes Language Possible? Ethological Foundationalism in Reid and Wittgenstein", *Review of Metaphysics*; 50 (3), pp; 483-498, (1997). Thomas Reid in the eighteenth century and Wittgenstein in the "Investigations" consider the necessary preconditions for language and arrive, by different paths, at a naturalistic point of origin. Reid's critique of (Lockean) conventionalist explanations of meaning is grounded in the propositions that conventions themselves presuppose the very linguistic resources needed for there to be compacts and covenants. This leads Reid to a theory of natural language on which artificial languages might then be constructed. Wittgenstein's concept of "natural expressions" are similar and lead to much the same theory. Both accounts successfully avoid the pitfalls of Whomskian "nativistic" theories while, at the same time, preserving the required foundationalism.

Todd, D. D. "Plantinga and Naturalized Epistemology of Thomas Reid", *Dialogue*; 31 (3), pp; 57-62, (1996). The author summarizes briefly Plantinga's criticisms of contemporary "internalist" foundationalist and coherentist epistemologies for their "deontologism", the view that there is a noetic structure to which all properly constituted sets of beliefs ought to conform if they are to be properly justified. He endorses his "externalism" and "Reidism foundationalism" and his concepts of "warrant" and "proper function", but criticizes his extravagant and unnecessary "possible worlds" critique of contemporary epistemology and author rejects, on Reidism grounds, his extended argument that "naturalism in epistemology flourishes best in the context of a theistic view of human beings: naturalism in epistemology requires supernaturalism in "anthropology".

Wood, P. (ed.) "Thomas Reid on the Animate Creation: Papers Relating to the Life Sciences", Pennsylvania University Press, University Park, (1996). Best known as a moralist and one of the founders of the Scottish Common Sense school of philosophy, Thomas Reid was also an influential scientific thinker. Here, his work on the life sciences is studied in detail, bringing together unpublished transcripts of his most important papers on natural history, physiology and materialist metaphysics.

Sinclair, A. "The Failure of Thomas Reid's Attack of David Hume", *British Journal for the History of Philosophy*, 3 (2), pp; 389-398, (1995). This paper examines: i) what Hume thought of

Reid's book, "An Inquiry into the Human Mind"; ii) why Hume was unshaken by Reid's arguments against him; iii) whether the arguments of Reid's later book, "Intellectual Powers", published after Hume died in 1776 were any stronger; and why Reid failed to confront Hume with better arguments within the latter's lifetime. Secondly, because his arguments failed to persuade even his successors that his philosophy was worthwhile in itself.

Falkenstein, L. "Hume and Reid on the Simplicity of the Soul", *Hume Studies*: 21 (1), pp; 25-45, (1995). Reid is well known for rejecting the "philosophy of ideas"- a theory of mental representation that he claimed to find in its most vitriolic form in Hume. But there was another component of Hume's philosophy that exerted an equally powerful influence on Reid: Hume's attack on the notion of spiritual substance in "Treatise" 1. 4. 5. the author summarizes this neglected aspect of Hume's philosophy and argue that much of Reid's epistemology can be explained as an attempt to buttress dualism against the effects of Hume's critique.

Greco, J. "Reid's Critique of Berkeley and Hume: What is the Big Idea?", *Philosophy and Phenomenological Research*; 55 (2), pp; 279-296, (1995). Reid thought that the linchpin of his response to skepticism was his rejection of the theory of ideas. The author argues that Reid's assessment of his own work is incorrect; the theory of ideas plays no important role in at least one of Berkeley's and Hume's arguments for skepticism, and rejecting the theory is therefore neither necessary nor sufficient as a reply to that argument. Reid does in fact answer the argument, but with his theory of evidence rather than his rejection of the theory of ideas.

Conclusion

As can be rightly and easily understood from the account of Reid's common sense philosophy and its historical impacts, which has been so far presented by us at the above, after all, I believe what Alexander Broadie (1990) states in his book *'The Tradition of Scottish Philosophy'*, is justified, at least in relation to two of the philosophers of the 'Scottish Enlightenment', namely, David Hume and Thomas Reid. Broadie writes:

"An extraordinary quartet of thinkers dominated the philosophy of the Scottish Enlightenment: Francis Hutcheson (1694-1746), David Hume (1711-1776), Thomas Reid (1710-1796), and Adam Smith (1723-1790). It is thanks to them that Scotland has a commanding place in the history of philosophy, for their writings are regarded by most philosophers as a priceless source of insights into a wide range of perennial, and therefore also of present-day, problems." (Broadie, 1990: 1)

In our century, particularly in the second half of it, philosophers of action have tried to respond to the free will question by offering seemingly alternative theories, which basically have their origin in Hume's Reductionist Action Theory and Reid's Holistic Common Sense Philosophy of Action. Today, the implications of the features of Hume's and Reid's philosophies have been rediscovered, reshaped and reinterpreted in accordance with scientific and philosophical achievements. This claim is particularly true in Reid's case. Thus the controversy between Hume and Reid over philosophical themes has been leading contemporary action theorists towards the creation of new versions. But whether they admit or not, they are keeping (or applying) the same spirits which their philosophical masters kept and applied. (Açıköz, 2017: 306)

As a result at 310th birth anniversary of Thomas Reid I should like to share my final justification about his legacy which was pointed out at the end of my doctoral thesis written about his philosophy, as follows: So far we have been examining the philosophy of the most influential representative of the common sense school in the eighteenth century. As far as I am able to judge he [Thomas Reid (1710-1796)] deserves to be appraised as one of the eminent and dominant figures of the philosophy of action in his own time and ours. Today, as we have seen, there basically seem two groups to fulfil this honourable mission. Tomorrow is very likely to see a new school and a new attempt and approach which must be based upon the common sense ground.

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REID'S MANUSCRIPTS: As far as historians of the philosophy are concerned, Aberdeen University has the honour and privilege of keeping the manuscripts of Thomas Reid (1710-1796) known as the Birkwood Collection (MSS. 2131/1-8). The collection comprises over 800 items relating to the writings and teachings of Thomas Reid. The manuscripts range from fair copies of papers on specific topics to miscellaneous research notes, abstracts of works read and occasional mathematical calculations.

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