George Berkeley (1685-1753) is well known for his immaterialist proposal and for his philosophical tenet *esse est percipi*, that is, to be is to be perceived, developed mainly in works as *Principles of Human Knowledge* (1710) or *Three Dialogues between Hylas and Philonous* (1713). However, he was also a philosopher concerned about the social, political, and moral situation of his country and his time. And for the same reason he wrote several works about those issues, nevertheless, surprisingly most of them have deserved little or no attention by scholars. This lack of attention is a deficiency because such writings are not so secondary, much less purely anecdotic, as some scholars believe. On the contrary, I suggest that they are indispensable for understanding Berkeley’s philosophy as a whole, and this is so because after study them one realizes that both his epistemological and metaphysical theses and his social and political ones are connected and point towards the same goal, namely, consolidate his apologetic and humanist project.

The course will focus on some of Berkeley’s social and political works, contained mainly in volume six (1953) of Luce and Jessop’s edition¹, as well as it will examine secondary bibliography related to them.

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