

Research on the Lasting “Legacies” of Enlightenment: A Double-edged Sword to Modern Society

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Abstract: It is already common sense that the Enlightenment has brought huge improvement to human society both ideologically and physically and numerous scholars have discussed it before. However, the main aim of this article is to discover the real contributions of the Enlightenment and explore its limitations to our modern life. Think about what can be learned from the Enlightenment and what needs to be avoided in future political movements. The article will discuss the ‘lasting legacies’ of Enlightenment in three aspects: Arts, Economics, and Women's Rights and then focus on the negative sides of Enlightenment at the end. This essay may not cover all the political philosophers during the Enlightenment, so there are some limitations to the conclusions. Moreover, since political movements have developed differently in different eras, some of these conclusions may not apply to today's society, but it can provide some references for scholars to study.

Keywords: Enlightenment, Art, Economics, Women's Rights

1. Introduction

Before starting the main paragraphs, it is crucial to introduce readers to the concept of ‘Enlightenment’. From the middle of the seventeenth century to the eighteenth century, for nearly a hundred years, an ideological revolution took place on the European continent with France as the center, which is the “Enlightenment”. Before that, France was still a feudal monarchy in the eighteenth century, and the social life and thinking of the people were still controlled by the Catholic Church. The royal aristocracy is extravagant, and the national reserves are exhausted. At the same time, the Catholic Church and the feudal monarchs were still colluding with each other and killing people with different beliefs and progressive ideas. In sharp contrast to the current state of serious corruption in the monarchical church was the growth of the new bourgeoisie, which refused to continue to accept the monarchical system and the church's text of violence and strongly demanded a break from the old system in all aspects of bondage and repression. The Enlightenment is an ideological movement set off by the new bourgeoisie. The increasingly powerful emerging bourgeoisie was dissatisfied with the oppression of the feudal monarchy and church, and carried out a series of struggles. For the

development of society, the Enlightenment had a different impact in different areas, and these areas are the next focus of this article.

2. The Artistic Legacies of Enlightenment and its Influence to Modern Art

2.1. Artistic legacies after Enlightenment

As mentioned in the previous paragraph, the Enlightenment was an intellectual movement in 18th century Europe, and exploring its lasting impact on the development of art was of great significance. This section provides an overview of the three main art schools divided after the Enlightenment: Neoclassicism, Romanticism, and Realism. The section will explain their background, main ideas, representative figures, and influence. These three art schools were also a reflection of the social atmosphere, social movements, social trends, and current social conditions at that time, and were important components of gradually promoting social progress. This section supplements readers' knowledge to understand the influence s that Enlightenment brought to contemporary arts in a later section.

Firstly, the Neoclassical Art after the Enlightenment. Neoclassicism emerged after the Enlightenment and was a powerful weapon for the bourgeoisie to hold high its ideological opposition to feudal monarchy and church superstition, in order to call on and organize the masses to dedicate themselves to the struggle of the bourgeoisie against feudalism. Therefore, what the bourgeoisie, for example, the bourgeoisie in France, recognizes and highly praises is the individual heroism of ancient Greece and Rome. Compared to classicism, the background of the emergence of neoclassicism is vastly different. On this basis, neoclassicism pays more attention to painting major historical themes; Influenced by the Enlightenment movement, they placed more emphasis on rationality rather than creating based on feelings. The emphasis on the composition should not be altered, and its completeness should still be emphasized; Pay attention to the completeness and outline of the sketch. But just like classicism, there is still not enough emphasis on color recognition, and the "sauce and oil color" of the classicism period has still been passed down. As mentioned earlier, Jacques Louis David, as a spiritual defender of classicism and one of the representative figures of neoclassicism, his work *The Death of Mara* is also one of the representative paintings of neoclassicism [1].

Secondly, romanticism. The rise of the Romantic literary movement in Europe was around the end of the 18th century to the first half of the 19th century, and the birth of romanticism was closely related to neoclassicism. After the French Revolution, due to the incomplete revolution, the Bourbon dynasty was restored, which was a rational kingdom advocated by the Enlightenment movement. It was early and had serious doubts, leading to disappointment. At this point, many staunch supporters of the Enlightenment movement felt disappointed and oppressed. Romantic living was born from this. The artistic expression of romanticism is personalized, emphasizing the transmission of strong emotional colors. It uses strong lighting effects, colorful contrasts, bold brushstrokes, and dynamic composition as the main means of expressing passion. The representative figure of Romantic art is the French painter Delacroix. As mentioned earlier, his masterpiece "*Freedom Guide*" reflects the real society of France at that time and praises the revolutionary spirit of Paris citizens who fought for freedom against tyranny. This work cleverly combines freehand brushwork with realism in a romantic way, using rich and intense colors and contrasting light and dark. It is full of dynamic composition, bold brushstrokes, and compact structure, expressing revolutionary enthusiasm and praising the July Revolution with the working class, bourgeoisie, and intellectuals as the main body [1].

Finally, realism. Realism became the mainstream painting school in society after neoclassical and romantic art, but its origin can be traced back to 1789 and was born in the same era as neoclassical and romantic art. The popularity of realism was due to the failure of the bourgeois-led French Revolution at that time, which forced the French people to abandon their fantasies and face reality.

Subsequently, influenced by the "February Revolution", the previously prevalent romanticism did not conform to the harsh social background at that time. Therefore, some supporters of the original romanticism have raised questions, reflections, and discussions. The concept that "artistic creation should be based on real practical life, should be for the people, and art for life" is gradually emerging in society, gradually leading to the democratization of art. This also creates a strong disagreement between the realism that the people hope for and the romanticism supported by bourgeois rulers. Due to this, the reason why the bourgeoisie strongly resists realism is that realism has a strong critical nature. In the 19th century, the bourgeois rulers of France used the art of illusory and beautiful reality to make the laboring masses praise and support him. Realistic art, on the contrary, depicts the starving and cold living conditions of people at the bottom of society and the dark social background, which completely contradicts the expectations of the bourgeoisie. Realistic art is not just about drawing what you see, let alone making it up at will. It has real ideas, opposes indiscriminate and false character ideas, and depicts the most authentic side, including the inner world. Miller is the practitioner of this statement and a representative painter of realism. Realistic art emphasizes the authenticity of content and emphasizes real life, especially the lives and activities of low-level characters. His representative work "Picking up the Ears" and "Evening Prayer" well prove this viewpoint. Its visuals have nothing to do with grandeur at all, only plain and unpretentious scenes of fields. Realist artists have found the most sincere soul in their hearts through this peaceful and simple artistic style. This is a different realm from the quaint and solemn neoclassicism and the passionate and unrestrained romanticism [2].

To sum up, Neoclassicism promoted the spiritual art of rational heroism after the Enlightenment. On the basis of classicism, most of the paintings were based on ancient Greece and Rome, and the character images in the paintings also presented Hellenization, pursuing classical artistic conception. Romanticism breaks through the dogmatic and academic tendencies of neoclassicism, focusing on depicting historical events of national struggle and magnificent natural environments as themes, expressing the pursuit of an ideal world and passionate emotions, reflecting the essence of Romanticism's freedom, innovation, and unruly nature; The final realism is a basin of cold water that is slightly fanatical about the first two. Some artists have emerged from the strange circle of 'art for the sake of art', focusing not only on national righteousness, national development, and the imagined state of an ideal country but also on the hardworking people living at the bottom of society and the largest number of people. The significance of art is not just a means of appreciation and bourgeois propaganda, which gradually leads to the democratization of art. Becoming a culture that serves the public has had a profound impact on Impressionism and Modernism, driving the development process of history [3].

2.2. The Influence of Enlightenment on Modern Arts

It is not enough in terms of academic significance to only discuss the heritage brought by the Enlightenment. As mentioned in the introduction, the main purpose of this whole paper is to bring references to later scholars. Therefore, this section mainly focuses on the influence of the Enlightenment to modern art, so that modern artists can make certain references.

As mentioned earlier, the significance of the Enlightenment to the development of art is extraordinary and has undergone significant legacies. It had a profound impact on the development of human art. Until now, contemporary works of art also contain many remnants of the Enlightenment era.

First of all, the Enlightenment emphasized the importance of rational thinking and realism, which had a positive impact on the development of modern art. In the early stages of the Enlightenment, artists began to pursue authenticity and objectivity, no longer just decorative or religious themes. They began to observe and depict the world from a realistic perspective, emphasizing the authenticity of images and the accuracy of details. The influence of this realistic style is particularly evident in

French painting, such as the famous French painter Jean Baptiste Greuze (1725-1805) and his work *Broken Eggs* (Figure 1). He was born into a poor family, and his father was a bricklayer who repaired houses. Greuze showed exceptional talent in painting from a young age, but his family did not have the financial means to send him to study. Later, with the support of his grandfather, he had the opportunity to learn painting and successfully enrolled in the Lyon School of Fine Arts. After graduation, he went to Paris to continue his studies at the Academy of Fine Arts. His paintings mainly focus on portraits and genre paintings, with realistic and vivid character images. The brief Salon career of Greuze opened in 1757 with *Broken Eggs*. Much had been said in praise of *Broken Eggs* and the work achieved singular success. Greuze presented the human encounters with which he mainly concerned himself in domestic interiors such as the one depicted in Figure 1: a bare timbered room, rather dark, but with focused light, and the minimum of serviceable furnishings. Into the space he introduced sometimes one but more often three or more people wearing the clean, tidy equivalent of peasant costume. The participants vary in age and engage in different, highly charged, and often confrontational behaviors, while from time to time one of them offers a commentary on the activities of the others. In Figure 1, the behavior of the blond boy in the lower right corner elucidates the event. His elliptical expression (for what can so young a child know?) encourages the viewer to think darkly about the connection between the pretty girl, the remonstrating crone, and the dominant young male.



Figure 1: Jean Baptiste Greuze, *Broken Eggs*, 1757

With a napkin, the boy clutches the shell of a broken egg, the contents of which trickle in a liquid stream to the ground. The malefactions of the man with respect to the woman are thus suggested, because presumably she has lost her virginity, although it is not clear that she is unhappy about it. The artist's tales and the way he relates them were derived in part from earlier Dutch genre scenes, which were admired and collected in Paris at the time. They may also have reflected aspects of his life, though the subject here is universal. In the 1750s, the audience for Salon exhibitions was increasingly numerous, diverse, and admiring of narratives of this kind [4]. Overall, Greuze's *Egg Broken* is a very good example of realism in the era of Enlightenment, it reflects the most simple life style of people in that era, and the popularity of this work at that time also reflects the higher acceptance of realistic works by people in the Enlightenment era, rather than just pursuing ethereal elements. But the conclusion about whether Greuze's *Broken Egg* was influenced by Enlightenment ideology cannot be confirmed. As mentioned in the previous introduction to Greuze, his family conditions are not good. Is there any possibility that Greuze's own family conditions may have led to his later creation of realistic style, rather than the ideological guidance of the era. Although this cannot be confirmed, a large number of realistic art works emerged at the time, such as another famous French painter Jacques Louis David, he was borned into a hardware merchant family in Paris, his works have solemn colors and rigorous composition. Even though his family condition was better

than Greuze, his work like *The Death of Marat* and *The Coronation Ceremony of Napoleon I*, were all laid emphasis on realistic elements. However, David could be an exception, as most of the artists painted in realism were from lower class, for instance Bruegel Pieter who painted similar scenes as Greuze like *Peasant Wedding*, who came from a peasant family, spent all his work on realism.



Figure 2: Eugene Delacroix, *Freedom Leading the People*, 1830

Moreover, the Enlightenment movement advocated for human freedom and equality, which had a profound impact on the themes and forms of later art. The thinkers of the Enlightenment emphasized the individual's independence and free will, which is reflected in art. Artists have begun to pay attention to the universal values and dignity of humanity, expressing their pursuit of human rights and freedom through their works of art. The famous painter Eugene Delacroix's *Freedom Leading the People* (Figure 2) is a symbol of human freedom and equality. The work is based on the July Revolution in France in 1830, showcasing a smoky street battle battlefield. The main character is a symbol of the Statue of Liberty, who is healthy, powerful, resolute, beautiful, and simple. In Figure 2 she holds a tricolor flag high, leading the revolutionary team of workers, intellectuals, and the petty bourgeoisie forward. The picture adopts a towering composition. The bodies lying on the ground, the warriors in battle, and the woman holding the French tricolor flag (red, white, and blue) form a stable and dynamic triangle. The picture is majestic, with fiery colors and unrestrained brushstrokes, possessing a strong infectious power [5]. Overall, the entire work showcases a revolutionary ideology that despite the setbacks of the revolution, the dark clouds are rolling over Europe, firmly believing that the revolution will surely triumph and that freedom will eventually come. However, critically speaking, based on the background of this painting, the author created it to commemorate the July Revolution in France in 1830. Therefore, it is highly likely that this painting does not adequately reflect the ideological impact of the Enlightenment movement on his artistic works. On the contrary, it may contain many uncertain political factors, and due to words limit, this article will not discuss them in detail here. Overall, there is still a lot of uncertainty regarding this statement.

2.3. The General Attitudes of Enlightenment political philosophers towards Art and Denis Diderot's view of Arts at the time

It is not enough to have a broad understanding of the artistic influence of the Enlightenment. It is necessary to have a detailed interpretation of the interaction between the Enlightenment political philosophers and arts, their attitude and influence in the field of art was a turning point on human artistic development. This enables readers to have a deeper understanding of why the Enlightenment brought such artistic influence mentioned above. And this section will introduce one specific

Enlightenment philosopher Denis Diderot 's attitude towards art as an instance to help the readers understand more concretely.

The attitude of the Enlightenment towards art is consistent with their views on nature and society. In the field of art, from the perspective of posterity, Enlightenment can be said to be a movement against neoclassicism that emerged after Enlightenment. Neoclassicists were both singers and reflectors of Louis XIV's authoritarian monarchy, while Enlightenment activists were spokespersons on the ideological front of the rising bourgeoisie, so their dissatisfaction with neoclassicism is natural. But their ideas are also not consistent in this regard. Overall, their opposition to neoclassicism is far less clear and resolute than their opposition to feudal rule and church authority. They want to use literature and art to promote the Enlightenment movement and better serve the rising bourgeoisie. They sometimes feel constrained by the types of neoclassical literature and art (such as epics, tragedies, comedies, etc.), themes (mostly based on the great deeds of ancient heroes), language forms (such as the strict Alexander style), and traditional "rules" (such as the Three Unifications), which require integration with real life and greater freedom. They were inspired by the British example, and to some extent felt that Milton, like Shakespeare, disregarded classical rules, used biblical themes like that, combined with modern life's sentimental prose novels like Regardson's "Clarissa," as well as mixed dramas and "sentimental dramas" that portray civic life, all had their own uniqueness and were worth learning from. However, most of them are still pleased with the achievements of neoclassical writers, as if it is difficult to break out of their circle. Voltaire believed that Gaunai and Racine were even more brilliant than Greek tragedies, and Moliere was even more brilliant than the "Joker Aristophane" [6]. Most of them also believe that the classical "rules" are necessary, and they have said many things to defend the three unifications. Da Lambert's words can well represent their attitude towards "rules": "A poet is a person who is required to wear shackles and walk gracefully: he should be allowed to sway slightly at times." The basic problem is that most of the Enlightenment still believed in the universal human nature advocated by neoclassicists. They say, "The basic rules of aesthetic taste are the same in all eras because they come from some unchanging attributes in the human spirit." While believing in universal human nature, they often emphasize the continuous progress of humanity (Condorce said, "The perfectibility of human beings is infinite"), as well as the changes in aesthetic taste with time, ethnicity, and human customs. They said, "In the two centuries that connect, there are sometimes significant differences in literary and artistic situations. Is this due to material reasons? Is it because material reasons drive spiritual reasons?" "The changes in the customs and habits of a nation's political system will inevitably cause a change in their aesthetic taste". It is obvious that the correct perspective on historical development has emerged. But how does this reconcile with the universal and eternal view of human nature? Voltaire once tried to reconcile this contradiction. He said in On Epic: "... You may ask me: Isn't there any kind of beauty in terms of aesthetic taste that all ethnic groups can love? Of course, there are, and there are many. Since the Renaissance, people have regarded ancient writers as models, such as Homer, Demosthenes, Virgil, and Cicero, as if they had unified all the ethnic groups in Europe under their rule, forming a single literary republic. However, in general coordination, the customs and habits of each ethnic group also create a special aesthetic taste." He saw the contradiction between the universality and particularity of artistic ambiguity, as well as the fact that this contradiction is unified. However, he did not clearly state how and why it can be unified.

After introducing the general attitude of Enlightenment philosophers towards art, the following paragraph will introduce one specific political philosopher's attitude during Enlightenment in more details, so that the readers could have a richer understanding. Among the three leaders of the Enlightenment Voltaire (1694-1778), Jean Jacques Rousseau (1712-1778), and Denis Diderot (1713-1784), Diderot's position in the development of art is unique. This paragraph will focus on introducing Diderot's general literary theory and aesthetic views since his attitude towards art is the most open

and broadest since among the three leading enlighteners, with accompanying descriptions of his views on painting.

Diderot's interest in art is extremely broad, and he talks about almost every category of art, but he mainly focuses on three aspects. Firstly, there is drama, in which his intention is to break the boundaries of neoclassical tragedy and comedy, and establish a serious comedy or civic drama that meets the needs of the bourgeoisie. The main works on theatrical art include "The Conversation with Dowall on" The illegitimate Son "(1757)," On Dramatic Poetry "(1758) attached to the script of" The Lord of a Family ", and" The Dialogue on Actors "(written in his later years and published in 1830 after his death). Secondly, there is plastic arts, in which his intention is to reverse the trend of French painting, shifting it from the flashy and delicate "mother-of-pearl" style of neoclassicism represented by Boucher to a vivid and profound style with a romantic tendency that is more in line with the requirements of the bourgeoisie represented by Greuze. Important theoretical works in this field include *Les Salons* and *The Theory of Painting* (1765), which reviewed and introduced various Paris art carving exhibitions from 1759 to 1781. The third is aesthetics. Diderot's aesthetic views are scattered in many of his works, with a systematic treatise being his lengthy essay "On Beauty" published in the *Encyclopedia* (1750). Diderot's dialectical views are also reflected in his views on the relationship between nature and art. On the one hand, he always insists that art should imitate nature, and on the other hand, he repeatedly emphasizes that art does not equal nature, and imitation does not mean being plagiarized. When he sees beauty, it must be real at the same time, but not everything that is real is beautiful. Beauty also has its own depth and depth. He said, "Sometimes nature is dull, but art can never be dull." Therefore, art should first have a choice for nature. Imitating nature is not enough, we should imitate beautiful nature. There is a dialogue in *Talking about Actors*: "B: 'But it should have a natural reality inside!' A: 'Just like a sculptor faithfully carving a statue from an ugly model, there is also a natural reality inside. People praise this authenticity, but find the entire work poor and annoying.' "Diderot's main point here is that although beauty and truth are the same, there are differences after all, and that art should pay attention to the principle that content cannot solely rely on expressive techniques. In his evaluation of the 1767 Paris Art Exhibition in *The Salon* and in his dialogue with *Talking about Actors*, Diderot repeatedly praised the so-called "ideal beauty" and its distinction from "realistic beauty". Ideal beauty first requires the selection of materials, but more importantly, it requires the idealization, centralization, and typification of real materials. In "The Actor", he questioned opponents of art's modification of nature and said, "If rough nature and accidental arrangement are better than artistic creation, artistic processing will inevitably damage it. May the authors ask: What is the magic of art that people praise? Don't you admit that humans can beautify nature It is obvious that "beautifying nature" requires "accidental arrangements that damage the rough nature". The result of this' beautification 'is a work of art, which is no longer natural. Diderot used sculpture as an example to illustrate this principle: "Sculpture first imitates the first model it encounters, and later discovers that some other models are better than the first, so many of these models are modified. First, major problems are corrected, and then minor problems are corrected. After repeated modifications and a series of work, it finally creates an image that is no longer natural, Diderot's viewpoint is that art should be based on nature while surpassing it. Artistic beauty is an ideal beauty, which is the result of artists' "craftsmanship" and processing on nature.

3. The Economic Legacies of Enlightenment

"When the body of the people is possessed of the supreme power, it is called a democracy." [7]. The Enlightenment, with its eternal theme of peace and democracy, also showed its characteristics in economic terms. As the Enlightenment progressed, the concepts of various terminologies changed as people awakened to their consciousness. This essay will discuss how the development of the economy during the Enlightenment influenced and provided the theoretical basis for the subsequent revolutions,

as well as the enlightenment it brought to the functioning of modern society. In keeping with the title, it will begin with an analysis of the Enlightenment and its significance, as well as its connection to the economic aspects. Then, the authors will show the positive economic development brought about by the free trade policies of the European Enlightenment, and then, from the cultural perspective of the Enlightenment, the authors will illustrate the different understandings of "capitalism" and "entrepreneurship" at different times. Finally, the authors will explain the generalization and popularization of science and technology education in the Enlightenment and its impact on the Industrial Revolution.

3.1. The Definition, Significance of the Enlightenment, and Relationship of the Enlightenment to Economics

Mathew White, a philosopher, has a very brief understanding of the Enlightenment. He defined the Enlightenment as "the period of rigorous scientific, political, and philosophical discourse that characterized European society" [8] while John Robertson, who is also known for his philosophical ideas and concepts, perceived it as "the light which carrying with religious connotation and represents the knowledge of true" [9]. The Enlightenment, in which the political philosophers proposed the fundamental economic theories for today's economic system, is considered one of the most revolutionary and well-known intellectual reforms in the European countries during the eighteenth century. It has made an outstanding contribution to the development of all aspects of our humanity and has left us many "legacies" in various dimensions like culture, religion, governance, and economics of thought.

The Enlightenment has always been talked about because of its profound impacts. In the eighteenth century, after the collapse of the Western Roman Empire, many feudal principalities and kingdoms were established that restricted most important trade and goods for their own sake. The civilians from these countries struggled with the restrictive barriers to entering the market. The situation did not improve until the eighteenth century when a different economic policy was advocated by famous political philosophers such as François Quesnay and Adam Smith. They called for free domestic and international markets to develop the domestic economy and promote economic growth. It was here that the curtain was lifted on the Enlightenment and, with it, from the dimension of economics, the Enlightenment provides economic theories as a foundation for the coming events, and they still underpin today's economic system [10,11].

3.2. The Development of Free Trade, Market, and Commerce in Europe

A nation had to increase its overall wealth in contrast to other nations during the late sixteenth and early seventeenth century if it wanted to better its current economic situation. This results in the domestic government with massive regulation of laws for more trade surplus in order to gain more. The method above which dominated almost the entire seventeenth and eighteenth centuries is known as "mercantilism" which was first proposed in 1763 by Mirabeau, the figure of the early stages of the French Revolution [12]. As every single country wanted to improve its status, the competition began. On the one hand, the competition among several countries did improve their economy, but on the other hand, they imposed relatively high tariffs on imported products to achieve this, which caused unbalanced trade, fewer imports, and discontent among civilians. It brought them great inconveniences in life and lowered their quality of life.

Adam Smith, the father of political economy until now and a philosopher, disagreed with the notion of mercantilism. He argues in his famous political and economic work "The Wealth of Nations" that "mercantile stock is... barren and unproductive... It only perpetuates the existence of its

own value, without producing any new value". To explain, the mercantile system in his opinion cannot produce any worthy value or meaning but as a form of completion [13].

He also introduced his view on the importance of labor when it comes to the stock of capital. From Smith's point of view, labor was the original medium of exchange for all commodities, and it continues to be the only ideal and valid yardstick by which the worth of all goods can be contrasted. Labor is important, while he noted that the labor itself cannot always be the same, and the hours of labor that are put into the production of an object could tell us how much effort is put into the process, and it states its own value. Furthermore, he stated that free trade can increase a nation's wealth as it creates more opportunities for labor, which as a consequence multiplies national wealth [14].

At the same time, since the development and improvement of the competition during the eighteenth century, more voices were appearing in favor of "free trade, market, and commerce" as the carrying out of the Enlightenment. Under the control of the old regimes, it is very difficult to tackle tricky problems and make feasible proposals. Adding the pressure of protectors and those export restrictions related to the mercantile system, makes it even harder to take steps. But eventually, policies and regulations for freer trade were gradually relaxed [14].

The advice finally worked due to the large amount of votes and most importantly the impact of Smith's points in terms of free markets. He first introduced the word "laissez-faire", which in French means "allow to do", also associated with the policy of minimal governmental intervention in the economic affairs of individuals and society, to describe the ideal of free trade. He introduced the role of the government of 'natural liberty' advocating the power of the market itself instead of the interference of the power of the government. People should be free to pursue their own interests and to engage in new competitions with others as long as they do not violate laws.

Second, as noted above, he added that the theory of "division of labor" breaks down huge jobs into smaller pieces of components to save both time and money by eliminating the need for workers to switch tasks during production. However, Smith realized the potential problem that forcing individuals to perform repetitive tasks would result in an ununiformed, discontented workplace which would then reduce efficiency.

To sort it out, he said the prerequisite for this is that the workers or the laborers themselves like the task itself and they would be assigned with the most suitable work.

On the condition of the mentioned factors, all of which played an essential role in the development of free markets, the prosperity of the economies of European countries would be brought. Furthermore, when free trade was still able to exist for a very brief time without interference from either the government or the mercantilists, it significantly increased society's economic growth, provided more meaningful competition among nations, leveled the playing field, and demonstrated the value of fairer rules.

3.3. The Sprouting of the Concept of Entrepreneur

Secondly, the concept of the modern general economic system, which today is also called "capitalism", emerged in most European countries mainly in the 18th century during the Enlightenment.

Since the Enlightenment was centered around and aimed at the pursuit of freedom and liberty, people placed an intensely important place for democracy. Some philosophers, such as Voltaire and Jean-Jacques Rousseau established democratic principles and argued for a new civic order. With democracy came its opposite, capitalism. It is undeniable that democracy and capitalism need one another to survive, according to Cohen. They are two sides of the same coin, mutually reinforcing trends. Free trade and the free market generally work well together, building on the success of free commerce in the eighteenth century. Capitalism can also foster an environment that is conducive to democracy, allowing it to weather upheaval and volatility, even when democracy's very survival is occasionally questioned. As the American economist Stiglitz said in his work "The Price of

Inequality", "The movement from a closed to an open society is a very big change", the importance of capitalism was placed while protecting society from turmoil due to the movement [15].

It was also during this period that entrepreneurs began to emerge. It was also during this period that the basic wealth for the emergence of capitalists was accumulated. The word 'entrepreneur' varied all the time, and during that period it was distinguished from the definition we have today. It is more like a venture capitalist today due to the more and more industrialized world back then. The group of people who dealt with the government and made large numbers of profits from the large price contract and supplied products or commodities were primarily called 'entrepreneurs', and the prosperity and the policy of free trade gave people opportunities to be in contrast with the government and make their own profit. The better they worked, the more they had.

Giving an example, a person named Charles Willson Peale entered the museum business in 1778 which is right about the time of the Enlightenment. People were keen on new knowledge and scientific research, so the museum would surely be the best place to go to. He had no experience, but once he started the business, it was a great success. He earned a lot, and the story was told a thousand times. No matter what strategy he used, the point is that he caught people's eyes at the right time, and the wealth he had made him an early entrepreneur.

As for the 'capitalist', which was also initially introduced by Richard Cantillon, a merchant banker and speculator who had made an enormous fortune in 1719-20, in his book *The Essay on the Nature of Trade in General*. He lived at a time when the first major business cycle occurred. He consisted that the markets were in charge of the variation of prices according to supply and demand. The book had been out of print for approximately 20 years, but when it was finally reprinted in 1755 in Paris, it was hailed as a wonderful work that helped define the field of political economy [16].

3.4. The Enlightenment and the European Industrial Revolution

The European industrial revolution would not have been possible without the popularization of science and technology education during the Enlightenment, which laid the foundation for later research and development. With the successful processing of the Enlightenment, it is clear that there was a surge of scientific research and also, the popularization of technological education. They triggered people to reorientate the development of commerce, society, governance, religion, and technology.

As David Hume alleged "the minds of men, being once roused from their lethargy, and put into a fermentation, turn themselves on all sides, and carry improvements into every art and science." So to say, people were no longer judging right and wrong and explaining principles on the basis of their own subjective assumptions, but were proving them by means of scientific research. Joel Mokyr argued that enlightenment philosophy exacerbated the industrial revolution by switching the British political system, as well as putting a stop to some aspects of mercantilism and reviving a vibrant and quick-responded economic system. The Enlightenment, in a certain way, prompted the beginning of the industrial revolution as it also provided indigenous dwellers with more job opportunities and new cities to live in [15].

4. The Legacies of Enlightenment in Terms of Women's Rights

I will be outlining how enlightenment ideals transformed the lifestyle of women as observed until the Industrial Revolution. The transformation that is discussed here alludes to the shift in what defines the significance of women in society. Women's roles in society evolved from their long-standing, traditional domestic standard to their emerging entry into the workforce and generating income. This shift in the female lifestyle is rooted in an ideological evolution, wherein women's identity emancipated itself from their former confinement within familial units, becoming distinct entities

defined by their gender; this transformation was facilitated by the growing recognition of women's indispensable role within society, a recognition notably amplified by the Industrial Revolution.

The inception of the Enlightenment, marking the beginning of rational thought, triggered widespread contemplation on the concept of women. It was during this juncture that deliberations concerning women's place in the societal framework commenced. the authors will examine the works of two eminent figures of the time-- "A Vindication of the Rights of Women" by Mary Wollstonecraft and "Emile, or on Education" by Jean-Jacques Rousseau to depict divergent perspectives on the intrinsic nature and societal functions of women.

Building upon the foundation established earlier, the subsequent section will delineate the transition into the Industrial Revolution, elucidating the catalysts that propelled this change and the subsequent ramifications for women's lives. Within this context, the authors will introduce the technological marvels of the era and present data highlighting the working conditions endured by women during this period of transformation.

The final thread of this paper weaves together the insights pondered before to illustrate the ideological shift in the concept of womanhood and to provide context to the notion of female passivity alluded to in the writings of both Wollstonecraft and Rousseau. This synthesis will be achieved through an examination of the trajectory of the women's suffrage movement in the United Kingdom, tracing its progression from earlier philosophies to its culmination as a pivotal force in advocating for gender equality.

In essence, this research topic is significant as it underscores the often-overlooked significance of economic engagement in realizing gender equality for women. Moreover, it offers a nuanced perspective on the persistent struggle for women's equitable rights, providing insights that could illuminate ongoing efforts towards achieving gender parity.

4.1. The Debate

The Enlightenment is a period that nurtured a spirit of rationalism, guiding individuals away from a reliance on their religious institutions for definitive answers. While the immediate transformation of women's lifestyles did not transpire as a direct outcome of this intellectual exploration into the subject of women, it served as the beginning of a gradual metamorphosis in the societal status of women, which would undergo a drastic transformation in the subsequent Industrial Revolution.

The Enlightenment, in its wake, ignited intense and impassioned debates surrounding the enigmatic "woman question"[17]— a discourse entailing contemplations on the essence of women, their entitlements, and their societal functions. Societal voices regarding the "woman question" could be split into two opposing camps—feminists that advocated for the equal treatment of men and women in society and anti-feminists that adhered to the traditional view that deemed women innately inferior to men. To contextualize those two opposing viewpoints, two literary works representatives of these ideas will be studied.

4.2. A Vindication of the Rights of Women

In "A Vindication of the Rights of Women," Mary Wollstonecraft takes a firm stance against the notion of innate differences between men and women justifying restrictions on women's lifestyles. She asserts that however the nature of the woman is, it should not be used to relegate women to inferior positions. The book examines the societal processes that gradually mold women into subservient roles, and it advocates for the abandonment of gender-based considerations when evaluating an individual's character.

This directly opposes Rosseau's objectifying romanticization of the vitality of women in stabilizing society through sustaining their current subordinate roles to men. Wollstonecraft points

out that the only virtue prized in woman is being “absolute in loveliness” [18], echoing what Rousseau argues in *Emile*, “...that woman is especially constituted to please man” [19]. This loveliness corresponds to obedience to the status quo, the preservation of chastity, and the fulfillment of maternal roles. These qualities, however, predominantly serve in men's interests, enabling them to enjoy the domestic services provided by women.

"A Vindication of the Rights of Women" challenges these conventions by advocating for women's contributions to extend beyond the domestic sphere through equal access to education. It contends that an individual's behavior should be guided by standards of morality relative to their own character, rather than dictated by prescribed gender roles. This perspective fundamentally questions and challenges the established norms that limited women's potential to the confines of traditional roles.

4.3. *Emile, Or Treatise on Education*

"*Emile, Or Treatise on Education*" is written by the French Enlightenment philosopher Jean-Jacques Rousseau as a guide on the education of children. Rousseau's perspective is rooted in the idea that effective education should nurture an individual's natural abilities. For women, this primarily entails cultivating their caregiving nature. Mary Wollstonecraft, on the other hand, aligns with Rousseau in recognizing the importance of educating women to enhance their empathetic talents. However, she vehemently opposes Rousseau's belief that women's education should solely prepare them for their future roles as pleasers of men.

Rousseau asserts that men and women possess inherent differences. According to him, men are the stronger sex, characterized by innate activeness, while women embody innate passiveness. Despite this distinction, Rousseau contends that the relationship between the sexes is complementary, with each reliant on the other. Rousseau's assertion that a "woman is worth more as a woman, but less as a man" [19] highlights his belief that biology dictates societal roles. He argues that women's role is to utilize their compassionate nature to nurture children and to unlock their men's potentials, thus "they ought not to have the same education" [19].

Contrarily, Wollstonecraft challenges this notion. She attributes women's perceived inferiority to the limitations imposed by their education. She argues that an individual's sex should not determine their abilities, emphasizing that restricting women's education confines them to an unequal status.

4.4. What Changed?

The Enlightenment era sparked a reevaluation of traditional practices, paving the way for innovations that would reshape the economic landscape, leading up to the Industrial Revolution. The Industrial Revolution was a period of revolutionary technological advancements that shifted agrarian economies into industrialized, factory-based economies. Innovations such as the steam engine, mechanized textile production, and the later advent of electricity paved the way for mechanization and automation. These technological marvels transformed industries, allowing for faster and more efficient production processes. Factories replaced traditional artisanal workshops, marking a seismic shift in the way goods were manufactured. As a result, economies transitioned from agrarian and handcraft-based systems to factory-driven models, giving rise to mass production and increased productivity. Before the Industrial Revolution, women's roles were largely confined to the domestic sphere. Their responsibilities centered around managing households. However, the advent of mechanization and the rise of factories during the Industrial Revolution necessitated the mass participation of women within the workforce, signifying a momentous departure from these traditional roles.

During the seventeenth and eighteenth centuries, the higher proportion of women marrying after 30 or not all presented to employers a pool of cheap labor [20]. This resulted in women's mass integration into the workforce alongside men. As occupations were segregated by gender, women

were commonly paid wages accounting only one-half or one-third of those of men [20]. Given the abominable conditions of the working women, it is clear that materialistically, the Industrial Revolution was no hallmark in improving the lifestyle of women. However, the ideological alternation regarding the significance of women changed radically as women's involvement in the infrastructure is now an essential component to supporting their society's economy.

4.5. Women's Passive March Towards Equality

I will delve into the unfolding of the women's suffrage movement in the United Kingdom as a case study, capturing the ideological transformation in women's significance within society, and contextualizing the notion of women's passive disposition as espoused by both Wollstonecraft and Rousseau in their works.

Before the outbreak of the First World War, several feminist initiatives in the United Kingdom had advanced women's rights in education and employment. However, the right to vote remained elusive, as English society staunchly resisted its concession to women [21]. A pivotal distinction lies between rights related to work and the right to vote: while the work-related rights can be manipulated and constrained, with key positions remaining in the hands of men, the right to vote is black and white, carrying unequivocal weight. The absence of women's suffrage mirrored the prevalent perception in English society at the time — that women were intrinsically less capable than men, with contributions deemed less important, rendering them ineligible to participate in shaping a nation's political destiny.

The advent of World War I and the United Kingdom's active engagement in it brought about a profound demographic shift. The vast majority of English men were mobilized to the battlefield, leading to women taking on roles once solely occupied by men, while continuing to shoulder their domestic responsibilities. The nation's eventual triumph in the war spotlighted women's instrumental role in stabilizing the country, thereby eroding entrenched biases. This shift laid a firm foundation for women to assert their right to vote, with women finally given the right by the Equal Franchise Act to vote on equal terms as their male counterparts in 1928 in the United Kingdoms.

The path through which women secured their voting rights embodies the guiding principle of the Women's Social and Political Union (WSPU): "deeds not words." Women's remarkable performance in upholding societal equilibrium also aligns with prevalent theories that underscore their passive and peace-seeking nature. The evolving societal landscape necessitated women's passive assimilation into erstwhile male-dominated roles, fostering stability amidst the turbulence of warfare. In fact, this action-driven approach, rather than mere rhetoric, yielded enhanced gender equality by garnering social acknowledgment. This accentuates the often-overlooked importance of economic participation in realizing women's parity. Notably, women's status progressed in tandem with the growing realization of their indispensable contribution to the foundational infrastructure of society

5. The Unravelling Ideals: Exploring the Failure of Enlightenment

The term "legacy" refers to the historical figures, movements, or events that have left behind a lasting impression, effect, or inheritance [22]. This influence, which may shape future developments, attitudes, and results, can be either beneficial or bad. Contributions that encourage development, advance wellbeing, and have a beneficial influence on culture or society constitute a positive legacy. A bad legacy, on the other hand, includes outcomes that have negative repercussions, obstruct development, or sustain unfavorable patterns in society or culture.

The objectives of the Enlightenment were not, however, fully realized, as history has demonstrated. Despite having high aspirations and a strong mind, the movement had a difficult time turning its vision into real and lasting cultural change [23]. Famous political philosophers have posed compelling challenges to the victorious story of Enlightenment ideals and the practical implementation of its

ideas, including Horkheimer and Adorno, Robert Darnton, Jacob L. Talmon, and Hannah Arendt. Their observations highlight the contradictions in the Enlightenment's embrace of individuality and reason, and they offer light on how these values have frequently failed to address the complex problems of human civilization.

By examining the viewpoints of these significant political philosophers, we shall investigate the complex critique of the Enlightenment goal in this article. By dissecting these claims, we may learn more about the flaws and shortcomings of the utopian vision of the Enlightenment and how these criticisms still have relevance in today's debates about the functions of reason, authority, and group action in forming contemporary societies. We will reveal the difficulties that contradict the unqualified celebration of Enlightenment ideas via their critical perspectives, as well as the complicated terrain of socio-political transformation that exists beyond the idealised narrative.

By learning important lessons about the difficulties of societal change and the limitations of even the most persuasive and progressive ideas by analyzing the flaws of the Enlightenment. This essay explores the demise of reason, the emergence of totalitarianism, and the maintenance of racial hierarchies as three crucial factors that led to the downfall of the Enlightenment.

5.1. Reason and Its Paradoxes: The Unintended Consequences of Rationalism

When taking into account significant works like "Dialectic of Enlightenment" by Max Horkheimer and Theodor Adorno (1947), it becomes glaringly obvious that the Enlightenment's reliance on reason as a guiding principle failed. The Enlightenment's elevation of reason to a mythical pedestal has a serious defect, as this ground-breaking work of social theory and cultural critique reveals. According to Horkheimer and Adorno, the "enlightenment" as a school of thought is characterised by instrumental rationality, in which reason is used as a tool to achieve a goal, frequently dehumanising people and turning knowledge into a commodity. Contrarily, this utilitarian mentality promotes a climate that is favourable for the establishment of totalitarian governments, which ultimately leads to the disastrous advent of fascism. This viewpoint emphasises how the high pursuit of reason during the Enlightenment can have unanticipated and disastrous results.

In a similar spirit, "George Washington's False Teeth: An Unconventional Guide to the Eighteenth Century" by Robert Darnton (1997) provides more insight into the limitations of the Enlightenment's reliance in reason. Darnton contends that the Enlightenment was ill-prepared to deal with illogical events and irrational human behaviours because of its overconfidence in the power of reason. As a result of the Enlightenment's embrace of reason as a cure and the erroneous notion that progress was unavoidable, mankind was unable to deal with the horrors of the 20th century. The Enlightenment's inability to handle the myriad problems of the human experience was hampered by its ignorance of the intricate interplay between rationality and irrationality.

In conclusion, the Enlightenment's obsession with reason as a compass exhibits a serious flaw that undercut its ultimate objectives of society change and development. Works like "George Washington's False Teeth" and "Dialectic of Enlightenment" highlight the negative effects of this narrow focus by showing how an unbalanced emphasis on reason can paradoxically result in authoritarianism, dehumanisation, and a failure to address the irrational forces that shape human history. We should think about a more nuanced strategy for societal transformation—one that acknowledges the complex interaction between reason and irrationality—in light of the Enlightenment's failure to reconcile the complexities of human nature with its idealistic vision of reason.

5.2. Totalitarian Temptations: From Liberation to Tyranny

The aberration totalitarianism, which is frequently connected to the 20th century, stands for a glaring failure of the Enlightenment values. The *Origins of Totalitarianism Democracy*, a seminal work by Jacob L. Talmon published in 1952, introduced the idea of "Totalitarianism Democracy," which refers to a system in which elected officials exercise governmental authority while nominally upholding the integrity of the nation-state. This contradictory expression, in which conventional democratic mechanisms conceal [24] a lack of meaningful public participation, calls into question the entire foundation of Enlightenment ideals that promoted reason, individual rights, and mass empowerment.

This shortcoming is further enlightened by Hannah Arendt's "The Origins of Totalitarianism" (1951), which charts the route from the Enlightenment to totalitarianism. According to Arendt, the Enlightenment unintentionally created the conditions for totalitarian governments [25], such as the Reign of Terror during the French Revolution, by fostering a political climate characterised by a lack of respect for human dignity and the encouragement of widespread violence. 'George Washington's False Teeth: An Unconventional Guide to the Eighteenth Century' by Robert Darnton, published in 1997, emphasises how the Enlightenment principles, while supporting development, also harboured seeds of authoritarianism. The Enlightenment sowed the seeds of authoritarianism and dehumanising individualism while simultaneously advancing science, business, and governance.

In his 1996 book "What is Enlightenment? : Eighteenth-Century Answers and Twentieth-Century Questions," James Schmidt highlights the several dangers associated with Enlightenment philosophy. This includes the development of antagonistic attitudes towards otherness, the maintenance of racism and sexism, and the idea that humans have control over nature. Meta-narratives that gave rise to oppressive ideologies are also included. The tale illustrates a significant departure from the goals of the Enlightenment by contrasting its ideals of liberty, equality, and progress with the bleakness of totalitarianism [26].

In conclusion, the phenomena of totalitarianism, which is frequently linked to the 20th century, glaringly exposes a serious failure of principles from the Enlightenment. The "Totalitarianism Democracy" theory developed by Jacob L. Talmon reveals how true public participation is eroding even in institutions that appear to support democratic principles. This contradiction runs counter to the fundamental tenets of the Enlightenment, which promoted reason, individual liberties, and group empowerment. Hannah Arendt's examination of the transition from Enlightenment to totalitarianism [27] highlights the unexpected effects of the political atmosphere of the Enlightenment, including the diminution of human dignity and the spread of violence. Robert Darnton's study emphasises yet again how the Enlightenment not only sowed the seeds of progress but also of authoritarianism and a dehumanising individualism.

James Schmidt's critique highlights the dangers of Enlightenment thought, including its ability to encourage unfettered power over nature, develop polarising views, and perpetuate inequality. Such meta-narratives' rise of repressive ideologies is a profound departure from the Enlightenment's ideals of liberty, equality, and advancement. The history of totalitarianism is a sobering reminder that even the highest ideals may be corrupted, producing results that are completely at odds with their initial goals. The aberration of totalitarianism ultimately serves as a cautionary tale, encouraging us to critically consider the nuanced interaction between Enlightenment ideas and the problems they may unintentionally engender.

5.3. Race and the Dark Underbelly of Enlightenment Thought

Through the critical viewpoints provided by academics like John Grey, Ian Buruma, and Robert Darnton, it becomes glaringly obvious how the Enlightenment failed to address concerns of race. John Gray's "Enlightenment's Wake" (1995) offers a scathing critique of the Enlightenment's

universalist goals, contending that the movement fundamentally represents a type of Western cultural imperialism despite its claims to universal emancipation and civilisation. Grey argues that rather than bringing about the promised progress, the Enlightenment's pursuit of a single "Enlightenment programme" has resulted in the erasing of cultural distinctions. This viewpoint emphasises how the supposed values of reason and liberty promoted by the Enlightenment have frequently been disproved by their actual implementation [28].

The idea of "white culture" and its connection to Enlightenment ideals serve as another evidence that racial issues have not been adequately addressed [29]. Ian Buruma argues against assuming that liberalism and small government are inherently associated with being male, white, or European. Without using racial or identitarian frameworks, he stresses the necessity to reexamine the liberal tradition. Buruma argues that prejudices against people of European ancestry and those who are white have moulded the stereotype of the citizen and the idea of civilization, which are essential to Enlightenment ideas. This in turn has emphasised how the ideals of the Enlightenment have been entwined with racial prejudices, perpetuating a restricted understanding of what constitutes progress and legitimacy.

The 1997 book "George Washington's False Teeth: An Unconventional Guide to the Eighteenth Century" by Robert Darnton explores the subtle difficulties of universalism throughout the Enlightenment. Darnton contends that Western predominance was frequently concealed by the alleged universality of Enlightenment ideas. Despite being hailed as a foundation for equality and prosperity, human rights were also used as an excuse for the enslavement and destruction of other civilizations. According to Darnton, the greater rationality of the Enlightenment was frequently used as an instrument of cultural imperialism, giving Europeans a self-declared "civilising mission" and enabling them to depict indigenous peoples as quiet and passive beings. This viewpoint demonstrates how the Enlightenment's universalist overtones frequently went unnoticed and undermined its claimed dedication to equality and freedom.

In conclusion, the analysis of these critical viewpoints reveals the egregious inability of the Enlightenment to resolve racial conflicts. Together, John Gray's critique of cultural imperialism, Ian Buruma's study of prejudices in "white culture," and Robert Darnton's perceptions of the covert operations of Western hegemony show how the goals of the Enlightenment were undermined by racial prejudices and power relationships. The constraints and paradoxes that have hampered the Enlightenment's attempts to achieve universal liberty and development may be seen via the lens provided by these viewpoints, which also provide helpful insights into the Enlightenment's failings with regard to issues of race and cultural variety [30].

6. Conclusion

This part will summarize all the sections in this paper respectively and then provide an overall summary at the end. In conclusion, this article analysis the legacies of Enlightenment in terms of arts, economics and women's rights, and then the paper evaluates the undesirable heritage at the end.

As for arts, the Enlightenment had a significant impact on art. It left great artistic legacies nowadays such as Neoclassicism, Romanticism and Realism. The emergence of the Enlightenment also has led many artists to use the ideas of the Enlightenment movement to create artistic works, thereby liberating the minds of artists and promoting the development of art. This can be seen from one of the Enlightenment philosophers Denis Diderot mentioned above. Overall, Enlightenment contributes to artistic development to a very large extent.

Moving on to economics, in conclusion, this paper sought to study the political and economic thoughts and policies in medieval European countries throughout their development. The European Enlightenment was a period of thought and development from a variety of perspectives, and at a deeper level, while it developed democratization as mentioned at the start, its most central idea was

that human beings answer the doubts of their lives through rational thought and evidence. Throughout the whole essay, there are still many issues that have not involved. The authors have focused on the economic policies of the Enlightenment and their impact on the Industrial Revolution of the 18th century, but the authors have neglected to consider the impact of the "legacy" on the development of contemporary society and the functioning of the economic system. This focus has resulted in a narrower scope of the article. In future research, the authors will continue to examine the legacy of the Enlightenment in today's society under the influence of the Enlightenment, focusing on Cantillon's and others' research on the relevance of Enlightenment money to today. As we look back on history, many of the political and economic ideas of the Enlightenment allow us to reflect on today's responses.

And for women's rights, to sum up, this paper in conclusion, delved into the transformative journey ignited by Enlightenment ideals, navigating the evolution of women's societal roles up until the Industrial Revolution. The shift in women's significance from domestic stabilizers to active contributors in the workforce, intertwined with their emerging independent identity, finds its roots in the Enlightenment's rationalist nature. This ideological transformation gained momentum in the backdrop of the Industrial Revolution, with technological leaps propelling societal change. In this narrative, the enduring thread is the recognition of women's integral role in societal progress. The overlooked realm of economic participation emerged as a cornerstone for gender equality, while the enigma of women's passive disposition found expression in their pragmatic pursuit of change. As we reflect on this history, it illuminates the ongoing journey towards women's rights and the pivotal role of economic empowerment in reshaping societal paradigms.

Finally, in conclusion, the legacy of the Enlightenment is a complex fabric of ongoing impact, characterised by both outstanding accomplishments and serious flaws. While the Enlightenment's good contributions to modern society and its enormous influence on moulding contemporary political thinking cannot be denied, its legacy is inextricably linked to its dual character. Intellectual progress, rationality, individual rights, and the Enlightenment's influence on significant historical occurrences like the French Revolution all undoubtedly represent advantages for mankind that will endure. The direction of contemporary political and social discourse is still being influenced by its focus on critical thinking, liberty, and development.

To be clear, the Enlightenment was not exempt from criticism or complexity, just like any other historical era. The contradictory character of the Enlightenment, which simultaneously repeats racial prejudice and cultural imperialism while championing emancipation and reason, highlights its inconsistencies. Sometimes, the very principles that aimed to elevate mankind were tainted by the methods in which they were put into practise. Even while the legacy of the Enlightenment cannot be entirely rejected, it is crucial to have thoughtful conversations that take into account all of its implications.

Political philosophers of today continue to traverse the Enlightenment's legacy as they look for methods to create a society that is more just and equal while being cognizant of its benefits and drawbacks. The influence of the Enlightenment leads researchers to critically examine how ideals and reality collide, challenging both its accomplishments and faults. Modern thinkers may gain priceless insights that direct the continued quest of development, fairness, and human happiness by appreciating the dual character of the Enlightenment. The legacy of the Enlightenment is therefore still a witness to the complexity of human thinking and desire, providing future generations with a rich source of inspiration and warning.

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