

THE ENLIGHTENMENT:
ITALY vs. FRANCE

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Sponsor: Professor Jessica Levy

Second Reader: Professor Laura Chmielewski

INTRODUCTION

“Have Courage to Use Your Own Reason” – Immanuel Kant

The Enlightenment also known as the Age of Reason was a time period of political and philosophical innovation. The French Revolution started to influence the culture and its society as a whole which then later shaped the Enlightenment. It lasted from approximately 1600-1800 in different parts of Europe. However, the different parts of Europe experienced the Enlightenment very differently. For instance, the Enlightenment in Italy had very different views of art, religion, and reason than the Enlightenment in France.

The concept of the Enlightenment can be summarized by three main ideas: Reason, Individualism, and Skepticism. Having their own purpose and goal during the Enlightenment. The main idea around Reason was the action of figuring out that we as humans have a special way of thinking and of how one's thinking was very textualized and controlled to the exploration of one idea to one's mind. The concept of Individualism during the Enlightenment was mainly focused on individual rights to the society and how each individual right holds so much power and to share that power that everyone could have or should have just expands one's way of thinking so immensely. The skepticism idea is the one idea that many held during this time period and it was mainly for people who feared that due to the Enlightenment, that many

would reform and it's the question that many people during this time had which was; Is this really how we should be thinking and doing?

In my senior project, I will cover how the Enlightenment unfolded specifically in Italy and France. In Italy the Enlightenment began in the second half of the 18th century. At the same time, questions were being raised about existing forms of knowledge and the truth. There was a growing debate over if what we believe in isn't true to the way of life. Such debate over various theories of knowledge, methods, standards of validity, opinion, ethical, and political issues formed the basis for the Enlightenment. The Enlightenment raised questions that everyone wanted answers to and were intrigued to see how radical people during this time was. The political economy and reformism of Italy was controversial yet inspiring. People during this time period did argue that the integration of the history of political economy and the history of scientific practices and practitioners. In France the Enlightenment blossomed in the late 17th century in Paris. People's thoughts and ideas were mainly governed by the French government. There were many attempts by the state, in alliance with the church, to stifle new ideas. For example, if an intellectual was challenging new understanding or reason, the French government would exile them. The government would often censor or ban particular writings that proclaimed new methods, etc. through science and reasoning. According to a blog post by the Oregon State University Special Collections and Archives Research Center, entitled, "Banning

Information in 18th Century France,” many of the Enlightenment thinkers in France, including Diderot’s *Encyclopédie* and Voltaire’s works and writings, were banned by the Catholic Church because the *Encyclopedie* made little distinction between “Christianity and other religions... and in some cases openly supported radical political theories and challenged the source of power of the ruling class”¹ The French government was very posed by this threat of the Enlightenment because the monarchy was used to controlling their people and the fact that this new movement is imposing that and now people are starting to realize that they have a say to the government and how it ran, really frightened the French monarchy.

Despite suppression by the state and church, the Enlightenment gave rise to a dramatic outburst of new ideas. The Enlightenment in France coincided with a political revolution and ideals that mainly supported individuality, many of which became associated with the French Revolution of 1789. The French Revolution of 1789 was when the French citizens radically altered their political landscape, uprooting centuries-old institutions such as the monarchy and the feudal system.² An upheaval was caused by disgust with the French aristocracy and the economic policies of King Louis XVI, who met his death by guillotine, as did his wife Marie Antoinette. During

¹ “Banning Information in 18th Century France,” Special Collections and Archives Research Center, Oregon State University Libraries and Press, September 26, 2013, <https://blogs.oregonstate.edu/scarc/2013/09/26/banning-information-in-18th-century-france/>;

² History.com Editors, “French Revolution,” History.com, November 9, 2009, <https://www.history.com/topics/european-history/french-revolution>.

the Enlightenment, people were more open to new ideas for different purposes because so many people of France were concerned if what they were believing was true. The French Enlightenment thus was a movement in pursuit of reason, nature, happiness, progress, and liberty. They're similar to other Enlightenment ideals that were happening in other countries as well because they all connected around the basis of reason and understanding. Many wanted to be enlightened of the new ideas that were circulating around Europe and to see what new perspectives people were experimenting about.

On the other hand, the Enlightenment in Italy was also at an uprising.³ The first characteristic of Italy during the Enlightenment was that Italy is a long mountainous country, but with the geography, history, and politics is what made this beautiful country divided. In every other country in the Italian Enlightenment consisted of a series of small groups since Italy was broken up into separate countries, these small groups consisted of marquises, liberal priests, angry anticlericalism, and cultured bibliophiles. These groups were of importance to a future for Italy. However, this made them more isolated in a solitary way, than similar groups that were in France or Germany. According to Owen Chadwick, the second characteristic depended upon the existence of the Pope. Granted that Italy was heavily controlled by the Pope's wishes and was mainly and still is a very religious country. In Rome especially during the

³ Owen Chadwick, "The Italian Enlightenment," in R.S. Porter & M. Teich, eds., *The Enlightenment in National Context* (Cambridge: Cambridge University Press, 2009): 90-105.

Enlightenment, the Pope was the only one that sat as the international figure of Italy. “The authority which he exercised in the church was exercised directly within the Papal States.”⁴ The Papal States consisted of the now Italian regions of Lazio (Latium), Umbria, and Marche and part of Emilia Romagna. The Enlightenment in Italy always contained a criticism of obscurantism in the church. In Italy this movement was seen more from a religious aspect and was bound to take unique forms. “On the one hand it sometimes made it more Catholic; on the other hand, it sometimes made it more ferociously anti-papal.”⁵ Lastly, the third characteristic was its tendency to be very pragmatic in the sense that Italians thought about empirical problems, economics, prosperity, government, penal reform, and finally education.

The major take-away from this senior project is to bring to life why and how these new ideas and the Enlightenment thinkers from both Italy and France both influence many of our thoughts and ideas today. With art, music, justice systems, and our rights as individuals and how they made a difference for our American democracy today age.

⁴ Owen Chadwick, “The Italian Enlightenment,” in R.S. Porter & M. Teich, eds., *The Enlightenment in National Context* (Cambridge: Cambridge University Press, 2009): #.

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CHAPTER ONE:

The Ultimate Realization of Truth

The Enlightenment in Europe impacted many people from around the continent and even impacted different parts of the world. The people of Europe used to only think and believe what the monarchy used to say instead of having their own ideas. The Enlightenment consisted of a wide range of ideas centered around the reasons and aspects of a human's life, the pursuit of knowledge obtained through reason and evidence gained through the senses, and ideals such as natural law, liberty, progress, toleration, fraternity, constitutional government, and separation of church and state. Prior to the Enlightenment many people just followed the words of authority figures, including the queen and king, or even nobles, as well as the church. Few thoughts for themselves.

There were many different thinkers that helped give rise to the Enlightenment. Some of the philosophers that made a particular impact on the Enlightenment were François-Marie Arouet (Voltaire), Jean-Jacques Rousseau, Cesare Beccaria, Charles Louis de Secondat (Montesquieu), and Denis Diderot. Voltaire believed that one should want to explore and reshape the ways people understood issues such as liberty, equality, and individual rights. Some of Voltaire's famous works included the *History of Charles XII (1731)*, *The Age of Louis XIV (1751)*, and his most famous work, *The Spirit of*

the Nation (1756). Most of Voltaire's works were about liberty, progress, and equality,⁶ These evidences are discussed at length and in depth in many of Voltaire's books and pamphlets. Rousseau believed that the focus on individuality undermined the natural equality of human beings. Beccaria believed that people have a rational manner and should apply it toward making choices that will help them achieve their own personal gratification. In Beccaria's interpretation, law exists to preserve the social contract and benefit society as a whole. Montesquieu believed the government was one in which the legislative, executive, and judicial powers were to be separated and each other in check to prevent any branch from becoming too powerful. And lastly, Diderot believed that the moral improvement of humanity would directly result in the progress of civilization. These philosophers had different points of view of what they each wanted to achieve but the main goal that each one had was one should have a thought of their own and it may end in good or bad consequences. Many of these we also use today with our government and people today to stabilize our democracy and its people. The Enlightenment ideals influenced American democracy and society today because the ideals of Liberty, Equality, and Justice helped to create the conditions for the American Revolution and the subsequent Constitution. Democracy was not created in a heartbeat. However, in a world where people were ruled by monarchs from above, the idea of self-government is entirely alien to people during this time.

⁶ Rene Henry Pomeau, "Voltaire," Encyclopaedia Britannica, April 22, 2024. <https://www.britannica.com/biography/Voltaire>.

CHAPTER TWO: *The Thinkers of the Enlightenment*

Jean-Jacques Rousseau was born in Geneva, Switzerland, and was born June 28, 1712.

He was a Genevan philosopher. Rousseau's life consisted of his father being a clockmaker in Switzerland and his mother came from an upper-class family.

Rousseau's mother came from a wealthy upper-class family but her fortunes did not carry over to Rousseau and his family at all. Rousseau's working life was caring for others. However, like many people, he did not want to live that lifestyle forever. By 1742 Rousseau had developed a fascinating interest and desire to pursue a career as a musician and composer. This later resulted in him leaving Switzerland and moving to France. Moving to France was just an opportunity as is. Immigrating to another country where many opportunities had been given to so many other talented and influential people, we know today were given the similar chance that Rousseau took upon just by diverting and focusing on his future in France. When Rousseau first got to France, Denis Diderot saw this young 16-year-old man looking for a job and took him in. Diderot was at this time, was very interested in music and the art of music. When he realized that this young 16-year-old boy named Rousseau was also interested in playing an instrument, he immediately caught Diderot's eye. They would even meet in cafe's to talk about the newest music and would go to art saloons to critique artist because that was one of Diderot's favorite hobbies and critiquing art was also part of his job so, to do that with a young intellectual boy who knew a lot of what he was

talking and stood by his beliefs was very appealing to Diderot. Before Rousseau and Diderot even met, Rousseau had read Diderot's *Encyclopedie of the political economy*, which was about "all the knowledge scattered on the surface of the earth."⁷ This book was important because of everything regarding the anatomy of humans and many neuro-science ideals of a human mind. Rousseau thought this was amazing because it would provide practical references to people of the profession that were detailed in both text and illustration. Diderot later commissioned Rousseau to write a number of articles for the *Encyclopedie* on musical subjects, which correlated to what Rousseau wanted to do originally when he moved to France. Rousseau was also influenced by people like Rene Descartes, Jean le Rond d'Alembert, Gottfried Wilhelm Leibniz, Nicolas Malebranche, Samuel von Pufendorf, and Jean Barbeyrac, many of whom were mathematicians, philosophers, physicists, and music theorists.

Many years later, in 1762 Rousseau published *The Social Contract*.⁸ This book was mainly about Rousseau's belief that modern states subdue the physical freedom that is the people's birthright, and do nothing to secure the civil freedom for the sake of which we enter into civil society. Not just freedom, but also rationality and morality are only able to work within a civil society. A civil society, said Rousseau, is only

⁷ Diderot quoted in Washington University Libraries, "A Revolutionary Encyclopedia," Washington University in St. Louis University Libraries News, November 14, 2017, [https://library.wustl.edu/news/a-revolutionary-encyclopedia/#:~:text=Diderot's%20humble%20goal%20in%20creating,\(see%20typesetting%20plate%20below\).](https://library.wustl.edu/news/a-revolutionary-encyclopedia/#:~:text=Diderot's%20humble%20goal%20in%20creating,(see%20typesetting%20plate%20below).)

⁸ Jean-Jacques Rousseau, *The Social Contract*. Translated by Jonathan Bennett (2017).

possible if we agree to the social contract. What Rousseau meant by following the aspects of the social contract is that people should obey the law when it comes to individual rights by enforcement and not by force. Enforcing rights to an individual is taken as a form of exceptionalism while depending on the rights the government gives men only at this time as being silenced and controlled. A quote from Rousseau's Social Contract states, "I plan to address this question: With men as they are and with laws as they should be, can there be in the civil order any sure and legitimate rule of administration? In tackling this shall I try always to unite * what right allows with * what *interest* demands, so that* justice and *utility don't at any stage part company."⁹ (Rousseau 6). Thus, we do not only have to thank society for the mutual protection and peace the people can afford, but we also owe our rationality and morality to civil society. We would not be human if we were not active participants in society. Actual political authority, Rousseau suggested, comes only in a form of a social contract agreed upon by all citizens for their mutual protection.

Rousseau recalled the collective grouping of all citizens in the "sovereign", and to the person who has that certain power will claim that it should be considered in many ways to be like an individual person. Rousseau stated that "Man is born free, and everywhere he is in chains. Here's one who thinks he is the master of others, yet he is more enslaved than they are." The argument Rousseau is making here is that a man is

⁹ Jean-Jacques Rousseau, *The Social Contract*. Translated by Jonathan Bennett (2017), 6.

born free no matter what but the prevailing wisdom of the day, which said humans were born free into a hierarchy, and subject to the authority of the monarchy (which gained their authority from God himself). I think Rosseau is saying that being in a free country but things will also be reviewed if actions are too extensive. In *The Social Contract*, 'Rousseau also wrote that the social order, of having rights, isn't to be understood in terms of forces but, on a sacred right on which other important rights are based on, it must be based on agreements between the people of France, the monarchy, and the authority of France. Rousseau states, "You could call the family the *prime model* of political societies: the rulers correspond to the father, and the people to the children; and all of them- ruler, people, father, children- because they were born and equal don't give up their liberty without getting something in return."¹⁰ While each individual has a particular right that aims for his/her own best interest. The sovereign expresses the general will that aims for the common good for everyone. The sovereign only has authority over matters that are of the public concern. In this domain its authority is absolute. Rousseau furthermore recommended that the death penalty for those who violate the social contract be enforced. According to Corey Brettschneider, "[Rousseau] claims not only that capital punishment is justifiable, but that the very criminals who are subjected to such a penalty consent to die."¹¹ I think

¹⁰ Jean-Jacques Rousseau, *The Social Contract*. Translated by Jonathan Bennett (2017), 7.

¹¹ Corey Brettschneider, "Rights within the Social Contract: Rousseau on Punishment," in Austin Sarat, Lawrence Douglas, and Martha Merrill Umphrey (eds.), *Laws as Punishment/Law as Regulation*

what he was trying to indicate was that forces don't make up rights because in this sense force doesn't make people obey so why do we force rights if people are not going to follow them but rights don't also come naturally either. People make rights because it's what people should be automatically given not forced to give. Rousseau also claims that all laws must ensure liberty and equality: beyond that, they may vary depending on local circumstances. Rousseau recommends the establishment of a tribunal to mediate between the government, the sovereign, and the people. In cases of emergency, brief dictatorship may be necessary. The role of the censor's office is to voice public opinion. While everyone should be free to observe their personal beliefs in private, Rousseau believed that the state also requires all citizens to observe a public religion that encourages good citizenship.

Looking back and reading *The Social Contract* gave me insight into how the people's minds were changing and how people were starting to think about themselves and think about themselves in the sense that this society that they were living in during this time is changing drastically and to think about how they can survive it. Europe politically and explain through reasoning that if you do something bad that there will be consequences and if you do something good that it can reflect on how people see you and to think that a lot of people were doing things under the hand of authority and hierarchy gave them order but this is when people started to think

(Redwood City, CA, 2011; online edition, Stanford Scholarship Online, 20 June 2013),
<https://doi.org/10.11126/stanford/9780804771702.003.0003>

about free will. Rousseau states in a section called “Government in General” in the *Social Contract*, “So the public force needs an agent of its own... to set it to work under the direction of the general will, to put the state in touch with the sovereign, to do for the collective person something like what the union of soul and body does for an individual man. Here we have what is, in the state, the rationale of government; it’s quite wrong to identify it with the sovereign it *serves* the sovereign.”¹² In the later section also covering where do these government officials receive their power are as follows. Rousseau covers the members of the body called the ‘magistrates’ or ‘kings’, *governors*, and the body as a whole has the name ‘prince.’ Those who claimed that the act by which people put itself under leaders is not a contract but is simply a commission, a job, in which the leaders- mere officials of the sovereign- exercise in it make the power that it has lodged with them. Now, the sovereign can limit this power and change it or take it back at any time because the alienation of such right is incompatible with the nature of the social body, and contrary to the global nature of association. Rousseau's *The Social Contract* tackled both of those topics explaining that the political economy during this point of time was in a very grey area but the hierarchy saw it in a black and white. Black and white in the sense that the good was good (white) and the bad was bad (black), but the grey are why are these things good and bad but I have the free will to do those black and white choices no matter the

¹² Jean-Jacques Rousseau, *The Social Contract*. Translated by Jonathan Bennett (2017), 29.

consequence but it was under my free will that I chose the consequences of the black and white choices. Rousseau did leave an impact on the Enlightenment on France. These ideas of Rousseau not only influenced the revolutionaries of 1789, but also the development of socialist theory in general. Reception. Upon publication, *The Social Contract* in France was prohibited, and Rousseau fled the country trying to avoid imprisonment. However, it was primarily Rousseau's chapter in civil religion, rather than his ideas on liberty and sovereignty, that caused the wrath of controversy.

Another famous Enlightenment philosopher was Italian thinker Cesare Beccaria. Beccaria was born in Milan Italy. His father was an aristocrat on a moderate to low-income. When Beccaria was just eight years old, he was sent to a Jesuit boarding school in Parma. He excelled in mathematics which heightened his intellectual brilliance. He also loved to read and especially during this time many people would want to read what other thinkers were putting out there into the world because of the era they were in with new ideas and reasons to think. Beccaria started to read writers like French philosopher Charles-Louis de Secondat (Montesquieu), whom he later generously acknowledged in his own work, noting that Montesquieu represented a major advance in criminological thoughts, a subject Beccaria showed great interest in. Beccaria started to show his dedication to criminology and political economy in the early 1760s. He helped form a society called “the academy of fists,” which was focused on economic, political and administrative reform. With this he

believed that people have a rational manner and should apply it toward making choices that will help them achieve their own personal gratification. This is related to pursuing personal gratification related to the government or the economy because it's the people that made Italy's government lifestyle different or starting to become different. So having a radical government in a society where the people were controlled told what to believe and how to believe, impacts the country. To have a rational government is a form of government in which decisions are made based on laws and regulations rather than on the whims of certain important issues. In Beccaria's interpretation, law exists to preserve the social contract and benefit society as a whole. Towards the end of the Enlightenment in Italy the intensive activity of theoretical and political reflection left an impact on Italy because now people can think what they want to think and believe and have an understanding of who told them what because it can be backed up by science and reason.

In 1764, Beccaria published his famous and influential criminology essay called *On Crimes and Punishments*. "This book stated that "In order that any punishment should not be an act of violence committed by one person or many against a private citizen, it is essential that it should be public, prompt, necessary, the minimum possible under the given circumstances, proportionate to the crimes, and established by law."¹³ Which is very understandable, if someone was caught stealing they shouldn't

¹³ Beccaria, *On Crimes and Punishments* (first published 1766; Indianapolis, IN: Hackett Publishing, 1986).

automatically give the defender the death penalty, but rather seek out as to why the person stole and you can give them a punishment but depending on the crime and punished by law, not by personal experience or arbitrary. In other words, it shouldn't be left up to random individuals to exact punishment based on their feelings, but rather there should be punishments based on laws and reason. After Beccaria's book he started to advocate for the "proportionality of punishment," meaning that it depends on the crime committed but shouldn't be exaggerated if its a minor crime but should be heavy if its a heinous crime and was also the first person to make a comprehensive case against the death penalty. He later released a "blueprint" some might say, which called for clarity in the law and due process in criminal procedure combined with certainty and regularity of punishment. In 1768, he started a career in economics, which lasted until his death in 1794. He later influenced people who made the United States a thought like George Washington, John Adams, Thomas Jefferson, and James Madison. According to Mark W. Smith's *"Enlightenment Thinker Cesare Beccaria and His Influence on the Founders: Understanding the Meaning and Purpose of the Second Amendment's Right to Keep and Bear Arms,"* Italian thinker Cesare Beccaria were deeply influential on the American Founders' views of criminology law and theory. Specifically, when it came to the Second Amendment of the United States: The

Right to Bear Arms.¹⁴ Two prime examples of where Beccaria influenced the judicial system are with two major cases, District of Columbia vs. Heller and McDonald vs. Chicago, both of these increased the importance of Founding-era thinking of the Second Amendment and to take a closer look at the intellectual influences and early interpreters of that right. “The father of modern criminology” and a prominent Italian thinker during the late eighteenth century, Beccaria had an outsized impact on the Founders’ understanding of the right to keep and bear arms. Beccaria’s treatise *On Crimes and Punishment* (1764) blazed through intellectual circles on both sides of the Atlantic in the 1760s and 1770s with its first-of-kind articulation of a comprehensive, rational approach to criminal justice.”¹⁵

¹⁴ Mark W. Smith, “Enlightenment Thinker Cesare Beccaria and His Influence on the Founders: Understanding the Meaning and Purpose of the Second Amendment’s Right to Keep and Bear Arms,” *Pepperdine Law Review*, 71 (2020), <https://digitalcommons.pepperdine.edu/plr/vol2020/iss1/4>.

¹⁵ Mark W. Smith, “Enlightenment Thinker Cesare Beccaria and His Influence on the Founders: Understanding the Meaning and Purpose of the Second Amendment’s Right to Keep and Bear Arms,” *Pepperdine Law Review*, 71 (2020), <https://digitalcommons.pepperdine.edu/plr/vol2020/iss1/4>, 75.

CHAPTER THREE:

The Reason of Influence

The European intellectual movement known as the Enlightenment began during the 17th and 18th century. Some of the rulers of Europe during this time that were impacted by the Enlightenment included Federick the Great of Prussia, Catherine the Great of Russia, Leopold II of Tuscany and Joseph II of Austria. The ruler in France during the Enlightenment was King Louis XIV and the theocratic monarchy of Rome because Italy was not a unified country at this point, but rather a series of city-states, with the Catholic Church and Rome playing an important role.

In France, the Enlightenment influenced new ideas that encouraged the questioning of authority and religion. It advanced people's outlook on commodities instead of following "authoritative" figures and beliefs and started following and focusing and encouraging their own ideas and beliefs. Forced citizens to compare their needs with the Republic's needs. This really impacted France and Italy in terms of who was reigning during the Enlightenment and how it changed the way of thinking for the monarchy and the people of both France and Italy. King Louis XIV of France reigned from 1643-1715. He was raised deeply religious and assiduously advanced the doctrine of the divine right of kings meaning the political and religious doctrine of royal and political legitimacy and goes into depth of a political doctrine in defense of monarchical absolutism. King Louis was an absolute monarch, he believed that he was

the only one responsible for governing France. He commanded complete loyalty and imposed his vision on his country without consideration of the consequences.

When the Enlightenment started to spring up around France during his reign it challenged his rule and loyalty because Enlightenment philosophers maintained the right to rule should be derived from the consent of the governed, not from a supernatural entity. These beliefs were directly at odds with the divine right of kings since this ideology was dependent on faith. At its peak, few Enlightenment thinkers called for democracy and many intellectuals such as Voltaire believed that monarchy was the best way to advance social, political, and economic goals. The idea that citizens could hold their leaders accountable was revolutionary and raised many concerns and questions regarding the topic of monarchy as a whole. The relationship between the people and the state began to be envisioned as a social contract rather than one in which an authoritarian leader ruled his subjects without question. This view eventually led to the American and French revolutions, when monarchs lost their power.

Italy during this time period, was ruled by French monarchs who controlled the HRE for a portion of time, but then the power shifted to Germany. Italy's Enlightenment did not start till the mid-18th century. The multiple Italian societies went through obstacles related to economic development and the political conservatism of various privileged interest groups. The French Revolution impacted the personal testimonies of political emigres. They were concerned about how big this

religious reformation was becoming. So much so that, vigilant censorship by the Italian governments could not stop the spread of new revolutionary ideas. This influenced many ideas and new ideas like music, art, science, religion, and to philosophy as well.

CHAPTER FOUR:

The Enlightened

The Enlightenment for many people, specifically artists, was an opportunity of a lifetime. A way to put it in the artist's perspective, the environments around them were changing drastically because of the people around them were changing. This is where the age of reason and experiments come into play because now artists have a purpose for what or how they are painting or sculpting. The colors used would actually mean something, a painting would show audiences what was going on during this time of new thinking. During the Enlightenment, the artists during that time period were/are some of the most famous painters we know of today. Leonardo da Vinci, Michelangelo, Giovanni Bellini, Donatello, were the artists that really captured the Enlightenment as a whole. Most of the paintings that these artists made were very religious and reflected a lot on how we look at religion. It also shows how devoted one was about religion and how society looks on religion as well. However, many of these Enlightenment painters painted these pieces for the Papacy or the Christian intelligentsia who wanted those masterworks but even the radical Enlightenment thinkers wanted to preserve some very basic conception of God and immortality. The Christian-informed paintings vibe with the Enlightenment's emphasis on reason and science and not over religion because the concept of religion and what religion means to people are constantly changing and new religions and beliefs are coming out that these artists want to capture the change in art and symbolism that was occurring

during this time. With the paintings that they created they were granted free will to make their masterpiece look perfect even when the Church was at its powerful state.

In France, there were also artists that were influenced by the power of art. A French artist by the name of Jean Honore Fragonard developed an exuberant and fluid manner as a painter, draftsman, and printmaker. In his artworks he tried to embody the freedom and curiosity of the French Enlightenment and tried to work with it. Fragonard produced more than 550 paintings, only five of which are dated. Jean Honore in his time of painting painted a lot about love and with that he painted a lot of women. He illustrated the positives and negatives of love. He liked to get the inside details if you may, about the love life of others and he would take that and let his imagination run wild with. At the end he would create such a masterpiece that would have an intriguing backstory to it. An example I would like to use is Fragonard's *The Swing* (1767). The story behind the painting was about the risqué subject chosen by a man who was believed by some researchers to be the Baron de Saint-Julien, who wanted a portrait of himself with his young mistress. This man is the lover concealed in the shrubbery and, in his original brief, he specified that the swing should be pushed by a bishop because Fragonard had never believed that he would paint something during this time so promiscuous. In the center of the painting stands a young woman, the Baron's mistress, on a swing. She mischievously throws her shoe which was a sign of sensuality towards her lover (the Baron) revealing her ankle, which

at the time had an eminently erotic connotation. This art piece was accepted in the French saloon during this time because so many things were coming into light with new sounds of music, paintings, and even technology. So, people during this were looking at this painting for the first time very astonished yet, longing for that kind of entertainment as well.



Jean-Honoré Fragonard, *The Swing*, oil on canvas, 1767 (Wallace Collection, London), <https://smarthistory.org/jean-honore-fragonard-the-swing/>

Along with painting, another form of art that was on the rise was music. In Italy, a famous and well-known composer during the Enlightenment was Claudio Monteverdi (1567-1643). Monteverdi was an Italian composer, choirmaster, and string player. He was a composer of both secular and sacred music and a pioneer in the development of opera. He was considered a crucial transitional figure between the Renaissance and the Enlightenment and Baroque periods of music history. Monteverdi grew up in Cermona, where he undertook his first musical studies and compositions. He studied under the tutelage of Marc Antonio Ingegneri, the maestro di cappella at the Cathedral of Cermona and continued to hone his craft. The maestro's job was to conduct important worship services in accordance with the liturgy of the Catholic Church. The young Monteverdi was publishing vocal works by the age of 15. Examples of Monteverdi's works are *L'Arianna*, *Le Nozze di Tetide*, *Andromeda*, etc. The reception to his work life continued success and recognition for his contribution to music. The basic sound of the Renaissance was not the parallel harmonies of fauxbourdon but a complex polyphony of equal, independent voices. The sound most closely associated with the Baroque kept the independent, contrapuntal voices, but with some important differences. Another composer whose work inspired Monteverdi was Giaches de Wert, who was a member of the avant-garde movement in music during the 1590s. He developed his career first at the court of Mantua in the years 1590-1613. Claudio Monteverdi's most famous piece was the *L'Orfeo* which was written in 1606-1607. He

wrote his last opera when he was 75 years old—just one year before his passing. Jean-Joseph de Mondonville was a French violinist and composer. It wasn't so much that he was a factor, it was what he did in his life which was opera that really was a figure of the Enlightenment because according to Aubrey Nagle, "Since its inception, composers, singers and directors have used the art form to tell important stories, to entertain, and to comment on the issues of their day. Now, traditional stagings open up dialogues on our cultural history and modern productions give us new ways to see the world."¹⁶ Younger contemporary of Jean-Philippe Rameau who enjoyed great success in his day. Jean-Joseph de Mondonville was born in Narbonne in Occitania, South France, to an aristocratic family which had fallen on hard times. He later moved to Paris where he gained the patronage of the king's mistress, Madame de Pompadour, and won several musical posts, including violinist for the Concert Spirituel. In 1733, he became a violinist of the royal chapel and chamber and performed in 100 concerts. He later was appointed sous-maître in 1740 and then, in 1744, intendant of the Royal Chapel. The Enlightenment shaped music in the way that these composers during this were simply focused on enjoyment and was meant to please people and it have this positive outlook on life and to let the music dominate one to not worry about what was really dramatically changing during this time. Carina Jaramillo explains how people

¹⁶ Aubrey Nagle, "11 Reasons to Fall in Love with Opera," Opera Blog, Opera Philadelphia, October 28, 2016, <https://www.operaphila.org/backstage/opera-blog/2016/11-reasons-to-fall-in-love-with-opera/#:~:text=Since%20its%20inception%2C%20composers%2C%20singers,ways%20to%20see%20the%20world.>

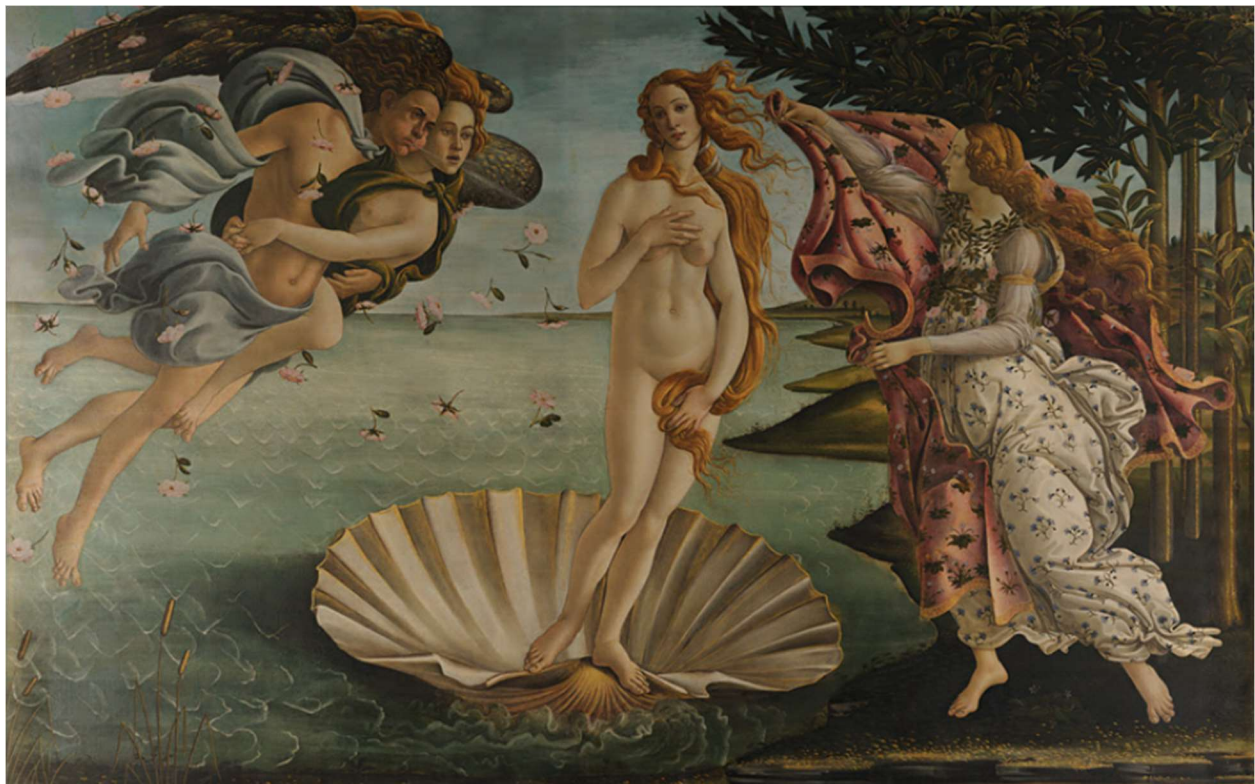
back then and now have grown to have a deeper connection to music and art.¹⁷ How we rely on these things for expression of one's feelings. Many people use art and music that way they can either focus or for pure entertainment and that is why also these composers got into these activities. Jaramillo's states "We have relied on art and music for expression. But during the Age of Enlightenment, the gaudy gold style of art and architecture changed drastically, as composers steered music into a new era of classicalism and melodic harmonies."¹⁸ This is similar to how the Enlightenment shaped the thought on government because everyone knows that the people is what make up the government, people coming together as one expressing these new idea of this new era is what the government from both Italy and France should be all for it but given the fear of change and the fact that the change is happening quickly, this is why this movement was also feared.

In Italy, there were also artists that were influenced by the power of art. An Italian artist by the name of Alessandro di Mariano de Vanni Filipepi, better known as Sandro Botticelli. Botticelli was born in Florence, Italy. He was an Italian painter of the

¹⁷ Carina Jaramillo, "Art and Music in the Age of Enlightenment," Theater Seat Store, September 5, 2023, <https://www.theaterseatstore.com/blog/art-music-enlightenment#:~:text=music%20for%20expression,-,we%20have%20relied%20on%20art%20and%20music%20for%20expression.,of%20classicalism%20and%20melodic%20harmonies>.

¹⁸ Carina Jaramillo, "Art and Music in the Age of Enlightenment," Theater Seat Store, September 5, 2023, <https://www.theaterseatstore.com/blog/art-music-enlightenment#:~:text=music%20for%20expression,-,we%20have%20relied%20on%20art%20and%20music%20for%20expression.,of%20classicalism%20and%20melodic%20harmonies>.

Early Renaissance. Botticelli's father was a tanner who apprenticed Sandro to a goldsmith after his schooling was finished. But, Sandro preferred painting, his father then placed him under Filippo Lippi, who was one of the most admired Florentine masters. Lippi's painterly style, which was formed in the early Florentine Renaissance, was fundamental to Botticelli's own artistic formation, and his influence is evident even in his pupil's late works. Stylistically, Botticelli acquired from Lippi a repertory of types and compositions, a certain graceful fancifulness in costuming, a linear sense of form, and a partially to certain player hues that is still visible even after Botticelli had developed his own strong and resonant color schemes.



Sandro Botticelli, *The Birth of Venus* (1483-1485), Le Gallerie Degli Uffizi,
<https://artsandculture.google.com/asset/the-birth-of-venus/MQEq5oLABEBVg?hl=en>

The Birth of Venus (c. 1485) was used allegorically to illustrate various aspects of love. They were painted for the home of Loranzo di Pierfrancesco de' Medici, who was an Italian banker and politician. It was also a subjugation of male lust by female chastity and a celebration of woman's triumph. *The Birth of Venus*, is the birth of love in the world and depicts the goddess also known as Aphrodite, it contains some of the most sensually beautiful nudes and semi-nudes painted during the Renaissance. Botticelli takes his inspiration from classical statues for Venus' modest pose. This painting was very controversial in Italy during this time period because it was the first Tuscan painting on canvas versus wood. Second and more important, it was the first secular painting to incorporate nudity. Prior to Botticelli's painting, nudity was only used in religious art to depict the sin of Eve but since this specific piece was given to someone not of religious authority this made people think this artwork was very scandalous. Botticelli painted *The Birth of Venus* because he wanted to demonstrate how physical beauty could move people to divine contemplation. Botticelli's works have helped to transform the techniques of painting in order to create the realistic style that Renaissance art is known for. Botticelli's influence on the course of art history and popular culture has been significant across the centuries in a way rivaled by few other artists.

It's said that the Enlightenment period ended during the beginning of the French Revolution of 1789 or the beginning of the Napoleonic War (1804-1815).

However, I believe that the Enlightenment is a never-ending concept. Through the Enlightenment many diverse intellectual and social movements were inspired by new ideas coming to light. Many events that we know of are intertwined by new action and beliefs like religion, voting, and equal rights for all. Also, with the help of books, music, and art we still get to express those aspects just like the people during the Enlightenment of Italy and France as well. This senior project has really enlightened me in many different ways. With the research I have found, I have learned so much about so many topics the Enlightenment has covered or even conspired to the American democracy we have today. It amazed me how much our government was influenced by the Enlightenment in Italy and in France and how they transferred these spectacular ideas of understanding and reasoning among individuals as indescribable. Especially with the artworks during this time period for both Italy and France and how these artworks we all know of, have expressed the feelings of the Enlightenment and how these artists were taking on this new movement that was finally for the people and taking in what people's beliefs are/were and their perceptions were during this time. Lastly, the Enlightenment nowadays is accepted. Some might say a little too much but others might say it's just the right amount. With people accepting each other's beliefs and ideas as much as one could, comes with people who don't accept it all. The whole concept of being "enlightened" is acknowledging one's true inner self. However, knowing one's true inner self can still be silenced also. It depends if one

wants to actually be enlightened or looks to be enlightened only if it's beneficial to their own beliefs within themselves.

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