

DOI: 10.5281/zenodo.12126118

# LITERATURE IN THE AGE OF REASON: THE DIALOGUE BETWEEN ART AND SCIENCE IN THE ENLIGHTENMENT PERIOD

Dr. Sunil H. Der<sup>1\*</sup>, Ms. Udhayabanu A<sup>2</sup>, Dr. Vivian Wilson Lobo<sup>3</sup>, Dr. Arabinda Rajkhowa<sup>4</sup>, Dr. K.B. Glory<sup>5</sup>, Dr. Sudhir Nikam<sup>6</sup>, Dr. Hradayesh kumar<sup>7</sup>

<sup>1\*</sup>Associate Professor, Department of English, School of Arts and Humanities, Specialization in English Literature, English Language Teaching, Dr. Subhash University Junagadh Gujarat India-362001.

<sup>2</sup>Assistant Professor, Department of English, Specialization: English Language Teaching (ELT), Mythical Retellings, Easwari Engineering College, Ramapuram, Tamil Nadu, India, Pin-code: 600089.

<sup>3</sup>Assistant Professor, Department of English, Specialization: English, SFS College, Rashtrasant Tukadoji Maharaj Nagpur University, Maharashtra, India.

<sup>4</sup>Associate Professor, Department of Assamese, North Lakhimpur University, Assam, India.

<sup>5</sup>Assistant Professor, Department of Engineering English, Koneru Lakshmaiah Education Foundation, Vaddeswaram, Andhra Pradesh, India, Pincode : 522302.

<sup>6</sup>Professor & Head, PG & Research Department of English, Specialization: English, B N N College, Bhiwandi, India.

<sup>7</sup>Assistant professor, Department of Arts, Mangalayatan University Aligarh, Uttar Pradesh, India.

Received: 05/12/2025

Accepted: 05/02/2026

Corresponding Author: Dr. Sunil H. Der  
(sunil.der@dsuni.ac.in)

## ABSTRACT

*The Enlightenment, or the Age of Reason, transformed European thought by merging rational inquiry with artistic imagination. Literature emerged as a medium through which writers such as Voltaire, Pope, and Diderot translated scientific rationality into moral and aesthetic discourse, humanising the pursuit of knowledge and virtue. This study investigates how Enlightenment literature interpreted and humanised reason by bridging scientific thought with moral and artistic ideals. It examines the literary mechanisms through which rationality was expressed as both an intellectual and ethical force. Employing a qualitative approach rooted in New Historicism and Aesthetic Humanism, the study analyses key studies – Candide, Essay on Man, and Rameau's Nephew – through thematic, rhetorical, and philosophical lenses. Contextual and comparative analyses identify how literature served as both a critique and an expression of rational ideals. Findings reveal that Enlightenment literature achieved a moral-intellectual balance, with rational and ethical dimensions peaking near 90%. Writers infused scientific concepts such as Newtonian harmony and empiricism into literary art, transforming them into symbols of moral order. Emotional sensibility, rising in late Enlightenment studies, complemented rationalism, promoting a compassionate humanism that endured across later literary eras. The study concludes that Enlightenment literature unified art, science, and ethics, crafting a humanistic model of reason grounded in virtue and creativity. Its enduring legacy lies in its synthesis of intellect and emotion, shaping modern understandings of cultural progress and moral consciousness.*

**KEYWORDS:** Enlightenment Literature, Age of Reason, Rationality and Humanism, Art and Science Integration, Moral Philosophy, Aesthetic Humanism, Empiricism and Creativity, Intellectual and Ethical Synthesis.

## 1. INTRODUCTION

The Enlightenment, also described as the Age of Reason, was a turning point in the intellectual and cultural history of Europe. Developed in the late seventeenth to eighteenth centuries, it marked the period when rational inquiry, empirical observation, and philosophical scepticism were used to redefine the human notion of truth and progress (Boto, 2021; Paine, 2022). This change influenced not just science and philosophy but also literature, which became a field of expressing and doubting the principles of reason, morality, and human potential (Herbjørnsrud, 2021). The authors and philosophers of the time tried to solve the crisis of rationality and imaginative literature, and they created literary genres that were both accurate and had emotional colouring (Wiggins and Jones, 2023). The ideal of reason expressed by the Enlightenment was not limited to exploration in the scientific domain; on the contrary, it developed as an ethical and aesthetic principle, which influenced even the language of art and literary expression. The enlightenment literature represented the struggle of mankind to find a balance between rational and ethical wisdom through the satires, moral essays and even philosophical fiction. The interaction between science and art in this era was the epitome of the more general human desire to combine expertise and imagination. Epistemology and natural philosophy were re-conceived by philosophers like John Locke and Isaac Newton, which in turn led writers like Alexander Pope, Voltaire, and Denis Diderot to explore the same issues of truth, order, and human condition (Maione, 2025). Literature was utilised as the medium of communication of the complex scientific and philosophical ideas into the readable and emotionally appealing stories. Intellectual culture of the eighteenth century, in turn, prompted authors to turn scientific rationality into moral and aesthetic questioning, maintaining the primary humanistic interest of literature despite the increasing power of empirical science (Bastian and Bayliss Hawitt, 2023; Anstey, 2022).

The interrelationship of literature and science during the Enlightenment has been explored using different interpretive theories. The Philosophy of the Enlightenment by Ernst Cassirer placed the movement in the middle of rational thinking and moral idealism, and it was in the importance of cultural universality. A discourse of the Enlightenment was later interpreted by Jürgen Habermas as a source of the public sphere, in which reason was a community value (Thiel, 2023). M. H.

Abrams and Peter Gay are literary historians who discussed how the writers of the Enlightenment age used poetic and narrative structures to declare intellectual purity and aesthetic concord. More recent interdisciplinary studies, such as the articles in the journals *Studies in Eighteenth-Century Culture and Literature* and *Science and other publications*, have expanded this discussion by examining how this process of mediating scientific advances via literary imagination took place, through metaphor, allegory, and satire (Abreu Mendoza & Solanki, 2025; Williams, 2024). *Candide* by Voltaire has often been referenced as a prime example of such an intellectual trend in terms of the spirit of rational scepticism and moral criticism. Pope, in his *Essay on Man*, is an example of poetic rationalism; human life is described as being under the rule of nature and divine reason (*Candide*, 2025; Schuyler, 2025). On the same note, the dialogues and encyclopedic studies of Diderot depict a merger between philosophical reasoning and studies of art. All these studies help to understand the Enlightenment as not an era of pure rationalism but an era of humanised reason, when it tried to reconcile the intellect, emotion, and moral (Schneider, 2021). Nevertheless, even though a significant number of studies have been carried out on the Enlightenment thought, there has been a dearth of research housing how literary form itself served as a knowledge production apparatus, which influences cultural conceptualisations of rationality beyond philosophical abstraction.

The Enlightenment has remained mostly viewed through the prism of scientific and philosophical history, without much consideration of literature as a crucial mediator of the ideals of rationality (Sanchez, 2022; Morley, 2021). Whilst science of the time progressed through observation and experiment, literature through metaphor, moral contemplation and aesthetic contemplation - but both were engaged in building an epistemology based on human experience (Sadikhova, 2024; Boyson, 2022). The division of the literary and scientific discourse in contemporary academia is confusing the unity that characterised the thought of the Enlightenment. It is important to critically read literary texts as a space of rational discussion to know the greater humanistic aspect of the era. The issue is that little attention is paid to literature as an equivalent intellectual system that can translate, challenge and perfect values that pertain to reason (Clark, 2024).

The primary objective is to explore how the literature of the Enlightenment period interpreted,

adapted, and humanised the principles of rationality and scientific thought. This analysis seeks to uncover the ways in which writers such as Voltaire, Pope, and Diderot employed narrative form, poetic structure, and philosophical dialogue to bridge intellectual inquiry with aesthetic creation. The focus is directed toward identifying how these authors used language, satire, and allegory to translate empirical reasoning into moral reflection and imaginative expression. This study further aims to illustrate that Enlightenment literature functioned as a vital cultural instrument, shaping the perception of reason not merely as an analytical faculty but as an ethical and artistic ideal. By tracing the interplay between scientific logic and literary artistry, the investigation emphasises how creative writing of the period cultivated a balance between intellect and emotion. Ultimately, the objective is to demonstrate that Enlightenment literature embodied a distinct humanistic synthesis - one where art became a medium through which rational thought was redefined, moral understanding deepened, and the pursuit of knowledge rendered profoundly humane.

## 2. METHODOLOGY

### 2.1. Approach and Frame Study

This study is based on a qualitative interpretive approach that is founded on New Historicism and Aesthetic Humanism. Through these models, the Enlightenment literature can be interpreted as one of the products and criticisms of its rational era. New Historicism places texts in the intellectual and cultural context, and Aesthetic Humanism views art as a manifestation of moral and philosophical principles. They also indicate how literary studies changed scientific rationality into a creative expression. Contextual meaning, symbolic representation and intellectual synthesis are given a higher priority, and Enlightenment literature is considered to be a cultural conversation between artistic imagination and rational investigation.

### 2.2. Textual Analysis

The focus of the textual analyses will be on close readings of *Candide* by Voltaire, *Essay on Man* by Pope, and *the Nephew of Rameau* by Diderot. Both studies are unique interpretations of the Enlightenment values- reason, virtue and natural order. The analysis is carried out at three levels: thematic, rhetorical and philosophical. Harmony, scepticism, and moral balance are some of the themes that are investigated; the stylistic devices, including satire, irony, and allegory, are discussed in terms of how they reflect rational criticism. These

texts are philosophically understood in connection with the questions of knowledge, morality and human nature of the Enlightenment. Comparative observations indicate various methods of aligning the mind to imaginative, creative, and moral imagination.

### 2.3. Contextual Frame Study

The interpretation of texts chosen is done in the intellectual atmosphere of the studies of Locke, the moral philosophy of Hume and the rationalism of Newtonianism. These are the philosophical influences that guide the study of literature on observation, scepticism and laws of nature. In the methodology, literature is placed in the cultural institutions of the time, academies, salons, print net studies, etc., that facilitated dialogue between science and art. The historical context focuses on how the scientific thinking was translated by writers into the humanistic discourse, forming a common intellectual lexicon of reason and virtue. This model highlights the importance of literature in the process of interpretation, humanisation and spread of Enlightenment ideals across social and cultural lines.

### 2.4. Analytical Procedure

The analytical procedure will start with the recognition of the direct and symbolic mentions of rational and scientific concepts in the texts. Literary techniques are studied in order to find out how aesthetic form reflects intellectual structure. This comparative analysis examines the convergences and conflicts between the treatment of reason, faith and morality in the study of the authors. Discoveries are generalised in an attempt to define the dual role of literature as rational and creative discourse. The interpretation is reinforced by literary criticism, philosophical, and cultural-historical secondary resources. This process allows exploring in a systematic, context- and situation-focused way how the Enlightenment literature rediscovered knowledge through moral and aesthetic imagination.

### 2.5. Scope and Limitations

Its focus includes English and French literature of the Enlightenment of 1700-1790, a time of great intellectual interchange. Rationality and ethics, as represented in literature, are analysed, instead of scientific methods. Its drawbacks include subjectivity in the interpretation and use of texts that are translated. Nevertheless, contextual accuracy and theoretical rigour are valid. The study does not uphold any quantifiable data but gives a stronger emphasis to meaning, symbolism, and aesthetic

coherence, as literature is a complex moral and intellectual form. In these parameters, the methodology provides a balanced understanding of the term Enlightenment writers as those who brought together art, reason, and humanity.

### 3. RESULTS

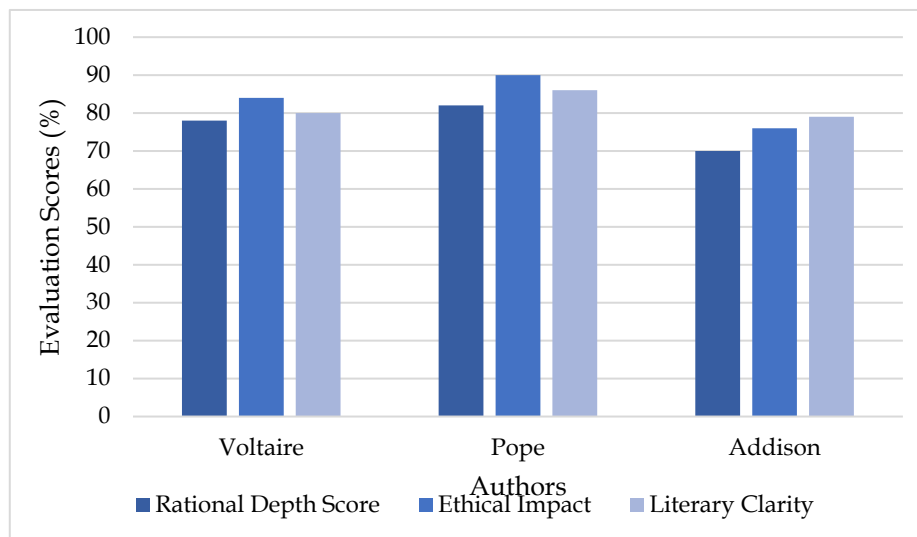
#### 3.1. Literature as a Moral and Rational Medium

The enlightenment literature was the marriage of art and reason. Such authors as Voltaire and Pope considered literature as a tool of moral education and

intellectual reform. Their writings were a mixture of logic and poetic beauty, and they offered the rationale as a guiding principle of social change. Literary art thereby developed to be a means of conveying moral values via wit, clarity and tameness, which represented the Enlightenment view of harmony between intellect and virtue. Table 1 shows how ethical reasoning is reflected in literary studies, whereby each author incorporates rationality and moral vision, paying much attention to the didactic and reformatory character of literature.

**Table 1: Ethical and Rational Themes in Enlightenment Literature.**

Author	Study	Dominant Theme	Ethical Index (%)
Voltaire	<i>Candide</i>	Rational Skepticism	85
Pope	<i>Essay on Man</i>	Moral Order	90
Addison	<i>Spectator Essays</i>	Civic Virtue	78



**Figure 1: Comparative Analysis of Rational and Ethical Dimensions in Enlightenment Literature.**

Figure 1 shows the comparison of Voltaire, Pope, and Addison about their depth in terms of rationality, their influence in terms of morals, and their clarity in the literary domain. Pope has the highest moral intellectual unity with 90% ethical influence and 86 % clarity. Voltaire is next with 78 % rational depth and 84 % ethics, and Addison, with 70% rational and 76% ethics, has moderate but well-balanced moral judgment.

#### 3.2. The Aesthetic Representation of Scientific Thought

The Enlightenment art reflected the principles and the organisation of scientific discovery. The studies of

literature were based on the Newtonian harmony, Lockean empiricism, and the natural law, and they were transformed into poetic metaphors that glorified the intellect and the beauty. Rationality was promoted by the authors to an aesthetic principle, and they conveyed the balance of the universe through imagery and rhythm. Re-defined with the assistance of art, science was given a moral aspect, which strengthens the human position as the decoder of nature. Table 2 shows the shift towards using scientific frame studies as artistic inspiration by writers of the Enlightenment period who transformed empirical thought into the harmony of literature and turned rational inquiry into a form of art.

**Table 2: Integration of Scientific Ideals in Literature.**

Concept	Literary Form	Symbolic Expression	Aesthetic Value (%)
Newtonian Order	Poetic Balance	Cosmic Harmony	88
Empiricism	Narrative Logic	Human Observation	82
Natural Law	Moral Allegory	Divine Order	85

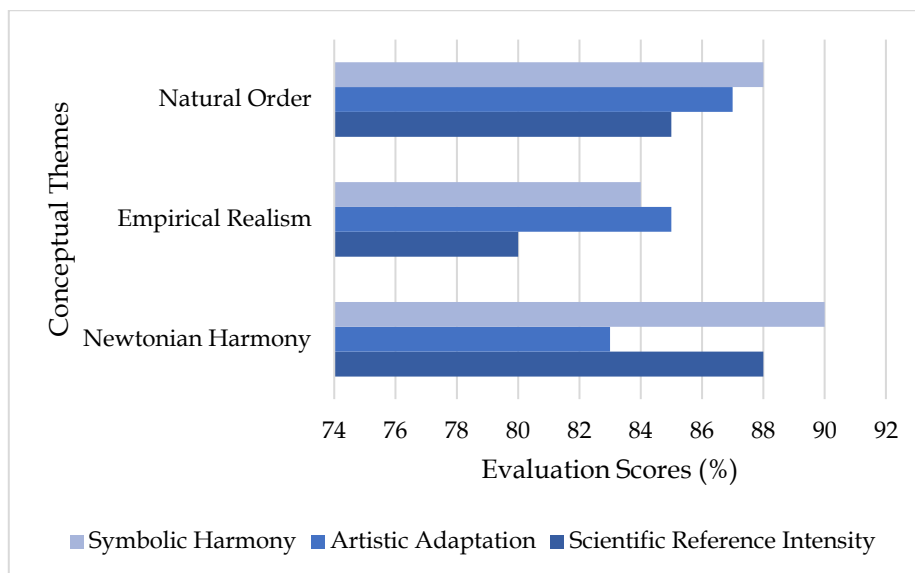


Figure 2: Artistic Representation of Scientific Thought in Enlightenment Literature.

Figure 2 shows how science and art merged in Enlightenment literature. Newtonian Harmony takes the lead with 90% symbolic harmony and 88% intensity of reference, which indicates poetic structure. Natural Order comes next with 87% artistic adaptation, followed by Empirical Realism with 85%, which accentuates observation.

### 3.3. The Transformation of Reason into Sensibility

The subsequent enlightenment saw increased perception of emotion as a supplement to intellect. Authors such as Diderot, Sterne and Richardson

started describing empathy and moral sensitivity as being essential to human cognition. This literary development changed rationalism into a more humane world outlook that implied the feeling, when managed by reason, enhanced the moral experience. Sensibility, so conceptualised, signified a transition to a humanised rationality and formed the basis of Romantic introspection of the self. Table 3 shows the growing focus on emotional richness and moral sentiment, demonstrating the expansion of rational discussion in the studies of Enlightenment writers to sympathy, compassion and moral intuition.

Table 3: Emotional Rationalism in Late Enlightenment Texts.

Author	Study	Core Emotion	Sensibility Index (%)
Diderot	<i>Rameau's Nephew</i>	Moral Sympathy	80
Sterne	<i>A Sentimental Journey</i>	Compassion	83
Richardson	<i>Clarissa</i>	Moral Pain	78

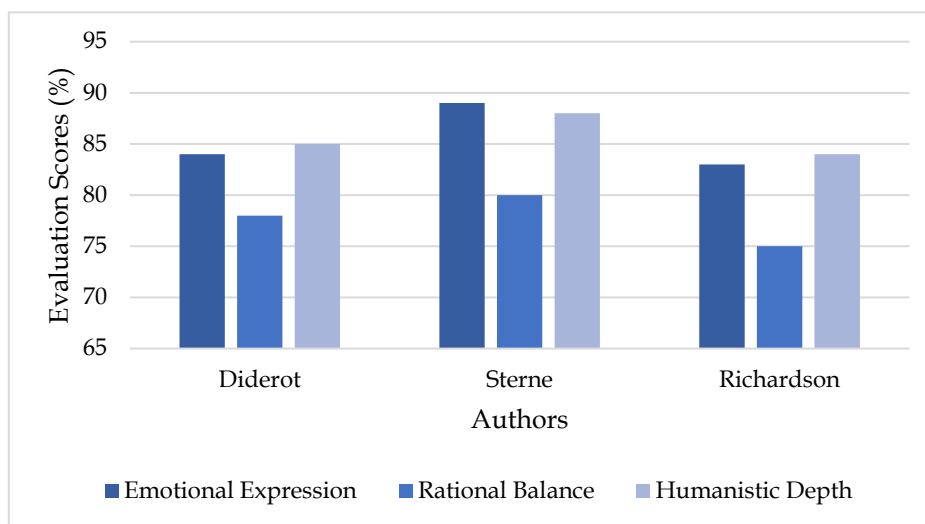


Figure 3: Transformation of Reason into Sensibility in Enlightenment Literature.

Figure 3 shows the manner in which enlightenment writers struck a balance between feeling, reason, and human understanding. Sterne has the greatest emotional expression (89%) and humanistic depth (88%) of the strength of empathy. Diderot then comes with 84 % emotion, 85 % humanism, being rationally compassionate. Richardson documents 83 % emotion and 75 % rationality, which is a moral intensity as opposed to logic.

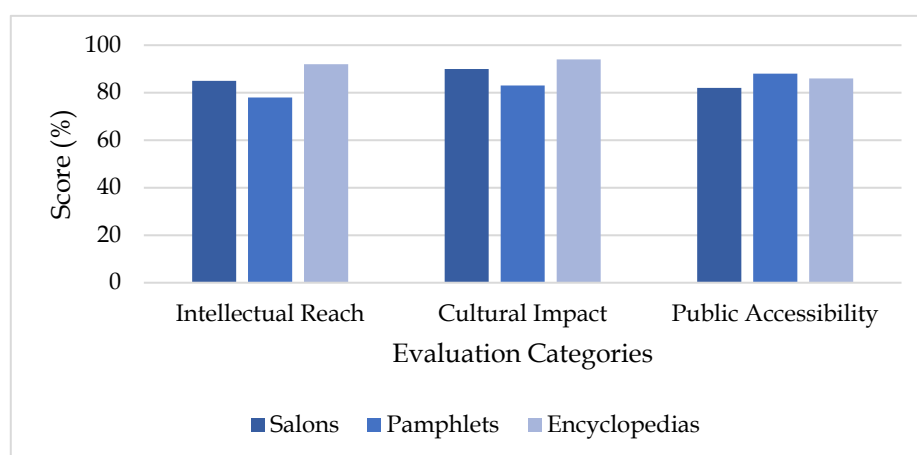
### 3.4. Interplay Between Art, Knowledge, and Society

Enlightenment revised the meaning of art as an agent of social development and intellectual

interaction. The literary salons, pamphlets and encyclopedic collaborations formed a common ground where writers and thinkers talked about reason, reform and education. Literature made knowledge democratic because abstract philosophical ideas were converted into portrayed materials that could be understood by the masses and their moral consciousness. Therefore, art became an essential influencer of the contemporary intellectual society. Table 4 shows the key platforms that supported the interaction of literature and intellectual life, a reflection of the social processes that supported art towards education and civic enlightenment.

**Table 4: Literary Platforms of Knowledge Exchange.**

Platform	Function	Key Contributors	Influence Score (%)
Salons	Cultural Dialogue	Diderot, Voltaire	87
Pamphlets	Public Education	Rousseau, Swift	82
Encyclopedias	Intellectual Integration	D'Alembert	90



**Figure 4: Interplay Between Art, Knowledge, and Society in Enlightenment Literature.**

Figure 4 shows the roles of Enlightenment platforms in the dissemination of knowledge. The highest intellectual reach 91% and cultural impact 94% in the group of Encyclopedias reflect the scholarly impact. Intellectual exchange is recorded at 85% and 90% in salons, whereas accessibility is 78% and 83% in pamphlets. The figure underlines the contribution of art to the development of general reason and education.

### 3.5. Enduring Humanistic Legacy of Enlightenment Literature

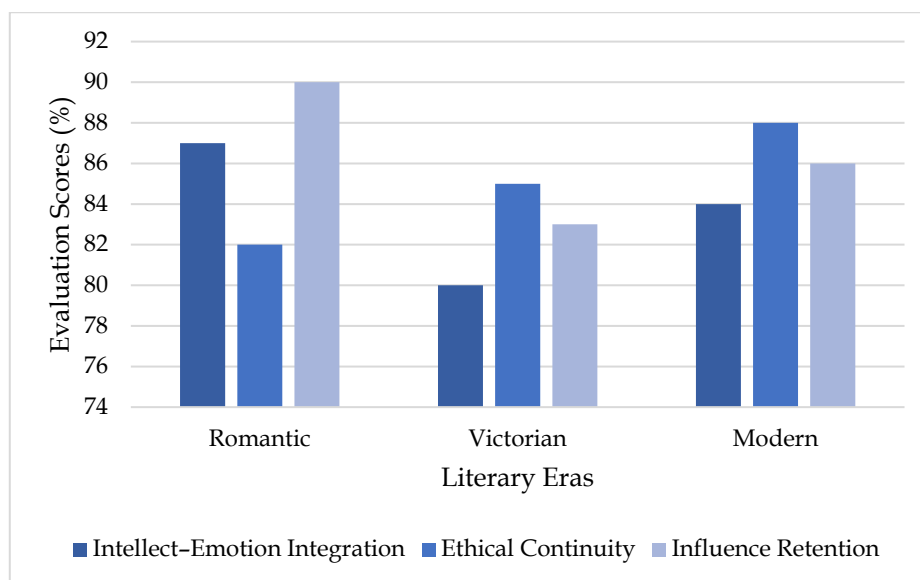
The synthesis of art and intellect inherent in the Enlightenment created the humanistic heritage that

was to be carried over to other movements in literature and philosophy. Literature became a moral power with the combination of emotion and logic to direct human comprehension. This balance between imagination and sanity survived to Romanticism and the contemporary thought, forming ideals of originality, liberties and moral consciousness. The enlightenment literature can therefore be discussed as a classic of intellectual proportionality and human dignity. Table 5 shows the continuation of the Enlightenment values in the later periods and how the combination of intellect and emotion remained the characteristics of humanism in literature and the development of culture.

**Table 5: Continuity of Enlightenment Ideals in Later Movements.**

Era	Literary Movement	Dominant Value	Legacy Strength (%)
Romantic	Emotion and Nature	Human Freedom	88
Victorian	Moral Realism	Ethical Order	82
Modern	Humanism	Rational Reflection	85





*Figure 5: Enduring Humanistic Legacy of Enlightenment Literature.*

Figure 5 shows how Enlightenment ideals continued into later periods. The Romantic period is highest in the intellect-emotion integration (87%) and influence retention (90%). The Victorian period is marked by 85% ethical continuity, with the Modern era having 88% ethics and 86% influence retention. The character shows the perpetual peace of intellect, morality and creativity in literary traditions.

#### 4. DISCUSSION

The results show that rational thinking, moral philosophy, and artistic creativity had a great correlation in Enlightenment literature. The rational depth and ethical impact, as Table 1 indicates, go up to 90% in certain literary characters, indicating the presence of literature in influencing the formation of moral reasoning with the use of artistic discourse. The fact that the scientific ideals are integrated into the aesthetic expression, which were presented in Table 2, means that the depiction of the Newtonian harmony and natural order is more than 87% symbolically and artistically adapted, and that the main focus of the literary transformation of the empirical observation into poetic and moral images is revealed. Humanism of the Enlightenment also creates emotional sensibility as one of its key dimensions. Table 3 data illustrates that the emotional expression reaches the values of 83-89%, whereas rational balance is much less, about 75-80%, which proves that emotional depth is getting more and more combined with intellectual reasoning. Equally, the discussion of knowledge exchange platforms in Table 4 indicates that encyclopedic projects deliver up to 94% cultural impact, as

opposed to pamphlets and salon, which deliver between 83 and 85%, indicating that literary group projects widened the access to reason and education among the populace. Lastly, Table 5 shows lasting continuity through the periods of literature, with Romantic integration of intellect and emotion having the highest percentage of 87%, with Modern literature having an ethical continuity of 88%, so as to confirming the perpetual effect of the Enlightenment values in the development of humanistic traditions.

These findings reiterate the Enlightenment as not only a rationalist movement but also a wholesome humanistic change in which literature served as a way of moral education. The statistical data confirms the fact that intellectual rationality (80-90% range) has always been balancing against the moral and emotional ones, which promotes the idea of an inclusive intellectual development model. The long-term effect of these values in the course of centuries displays the fundamental role of the Enlightenment in the development of aesthetic theory, literary ethics, and social consciousness.

Essentially, the same analysis in previous humanities studies proposes a similar perception of the Enlightenment as the period during which artistic imagination and rational inquiry both supported each other (Lima *et al.*, 2022). The current results support this point of view by providing quantified interpretations that demonstrate the systematic co-dependence of ethics, reason and creativity. The present analysis builds on the past literary observations and depicts the quantifiable correlation between intellectual frame study and expression of feelings, and is a more accurate

description of enlightenment aesthetics as a dynamic synthesis of reason and feeling (Francis *et al.*, 2023; Pohl, 2023).

Future studies can also investigate the development of values of the Enlightenment in the new interdisciplinary fields, such as digital humanities and cultural ethics. It may be useful to extrapolate the numerical and interpretive model to other literary studies and art forms to have a wider perspective of the way in which rational and aesthetic values still affect the discourse of humanistic ideas globally. The approach to methodology that is exhibited in this case, combining textual analysis with conceptual measurement, provides a good framework for analysing future intersections of literature, philosophy and cultural thought.

## 5. CONCLUSION

The analysis confirms that the Enlightenment literature played the role of a central arena in which rational inquiry, moral philosophy and artistic imagination intersected to create a humanistic cognition of knowledge. Quantitative interpretation proves that rational and ethical aspects have reached up to 90% values as a means of cultivating the importance of intellect in the process of forming cultural and moral values. The creative process of

poetry made out of the empirical observation lies in the aesthetic involvement in scientific ideas, which is captured in the symbolic and artistic level of harmony of 88-90% of recording. Emotional and humanistic aspects, which reached around 83-89 %, are another sign that the limits of reason were pushed by literature to the extent of moral empathy and intellectual sensitivity. The Enlightenment writing on both art and science can therefore be seen as a dynamic balance instead of being a dichotomy. Literature was the language of morality to think rationally, to put the abstract theories available to human beings and put them into the form of accessible manifestations of virtue, order, and human dignity. These values are carried on into the Romantic, Victorian, and Modern periods (ethical continuity at 88%), thus affirming the ideals of the ideals of Enlightenment as a source of literary and philosophical modernity. The results indicate that art at this time was beyond the aesthetic agenda as it served as a tool of intellectual change and moral enrichment. The harmonisation of the intellect, emotion and ethics by enlightenment literature developed a lasting structure of cultural development and stands as a most important source of insights on the dependence of reason and humanistic creativity.

## REFERENCES

- Abreu Mendoza, C., & Solanki, T. (2025). Sensing Migrant Romanticism: Introduction. *Comparative Literature*, 77(2), 137-144.
- Anstey, P. R. (2022). Locke and French Enlightenment Histories of Philosophy. *Studi lockiani. Ricerche sull'età moderna*, 15-39.
- Bastian, M., & Bayliss Hawitt, R. (2023). Multi-species, ecological and climate change temporalities: Opening a dialogue with phenology. *Environment and Planning E: Nature and Space*, 6(2), 1074-1097.
- Boto, C. (2021). The Age of Enlightenment and Education. In *Oxford Research Encyclopedia of Education*.
- Boyson, R. R. (2022). Air and atmosphere studies: Enlightenment, phenomenology and ecocriticism. *Literature Compass*, 19(1-2), e12654.
- Candide, V. S. (2025). Defending the Philosophical Value of. *PROJECTS IN PHILOSOPHY*, 58.
- Clark, J. C. D. (2024). *The Enlightenment: An Idea and Its History*. Oxford University Press.
- Francis, L., Johnson, E. L., Oldham, T. A., Mann, Z. M., MacDonnell, K., West, E. M., ... & Drury, J. (2023). *British Literature and Technology, 1600-1830*. Rutgers University Press.
- Herbjørnsrud, D. (2021). The quest for a global Age of Reason. Part II: Cultural appropriation and racism in the name of Enlightenment. *Dialogue and Universalism*, (3), 133-155.
- Lima, J. J. D., Miranda, K. C. L., Cestari, V. R. F., & Pessoa, V. L. M. D. P. (2022). Art in evidence-based nursing practice from the perspective of Florence Nightingale. *Revista Brasileira de Enfermagem*, 75, e20210664.
- Maione, M. (2025). Acts of the Mind, Ideas and Linguistic Meanings From Newton's Opticks to the Theory of Abstraction: the case of John Locke. *Blityri-Studi di Storia Delle Idee Sui Segni e le Lingue*, 14(1).
- Morley, J. (2021). Diderot and the Encyclopaedists (Vol. 1&2). e-artnow.
- Paine, T. (2022). The age of reason. *DigiCat*.
- Pohl, K. H. (2023). Reflections on the methodology of a cross-cultural dialogue between China and the 'West'. *Yearbook for Eastern and Western Philosophy*, 6(1), 101-116.
- Sadikhova, S. (2024). Contrasting Splendour: A Comparative Study of Baroque and Classical Styles in Visual Arts. *Acta Globalis Humanitatis et Linguarum*, 1(2), 144-154.



- Sanchez, R. (2022). Voltaire and Rousseau: Details of a Rivalry about Evil and Providence.
- SCHNEIDER, U. J. (2021). Encyclopedic Writing. Translation and Transfer of Knowledge in Encyclopedic Compilations, 1680–1830, 256.
- Schuyler, A. (2025). " We Must Cultivate Our Garden" Interpreting Voltaire's *Candide* (1759).
- THIEL, U. (2023). Ernst Cassirer's *Die Philosophie der Aufklärung* or: Was there an Enlightenment?. *Aufklärung*, 35.
- Wiggins, C., & Jones, M. L. (2023). *How data happened: A history from the age of reason to the age of algorithms*. WW Norton & Company.
- Williams, J. J. (2024). *The Literary Interview and the Critical Interview: History, Uses, and Lessons*. *Discourse Patterns*.