

**THE GRADUATE CENTER
Ph.D. PROGRAM IN HISTORY**

GLOBALIZING THE ENLIGHTENMENT

Hist 72800
MALS 70600
French 87400

Professor Helena Rosenblatt
Tuesdays, 4:15-6:15
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Course Description:

The Eighteenth Century European Enlightenment is widely seen as a transformative moment in Western culture, one which gave birth to many of our most cherished ideals. We are often told, for example, that it is to the Enlightenment that we owe our modern notions of human rights, representative government, and liberal democracy. However, the recent “global turn” in scholarship has led historians to ask some new and often unsettling questions. How, for example, did eighteenth-century European thinkers perceive the world beyond their own borders? How did they get their information and to what purposes was that information put? Did regions outside of Europe experience an Enlightenment too? With the help of both primary and secondary sources, we will ask how adopting a “global” perspective on the Enlightenment might change our view of it. Is it even correct to call the Enlightenment *European*?

Learning Objectives:

Upon successful completion of this course, students should be able to

- Read texts more critically and effectively
- Identify and summarize ideas in texts in an articulate and persuasive manner, verbally and in writing
- Display a grasp of the key methodological questions involved in “globalizing” the Enlightenment
- Display a grasp of some the key concepts that can be used to illustrate the global perspective of European eighteenth century thinkers.

Requirements:

- Regular class participation demonstrating careful reading of all assigned texts: 30%
- 2-4 sentence summaries of the *argument(s)* of each of the weekly readings. Sentences may be in bullet form and must be handed in in class: 10% (TEN times over the course of the term)

- a 7-10 page analytical summary of one week's readings: 30%
 - a 15-20 page analytical and critical summary, in essay form, of Rousseau's *Second Discourse* answering the following questions: 30%
1. What are the (innate) characteristics of Rousseau's savage (or natural) man?
 2. What are the (innate) characteristics of Rousseau's savage (or natural) woman?
 3. How and why do these characteristics change over time?
 4. How many "steps to society" are there? Recount them.
 5. What role does Rousseau's savage man play in the *Discourse*?
 6. Is this a "Eurocentric" text? Why or why not and does it matter?

No written work will be accepted after December 11.

Readings:

Recommended for purchase (used editions are readily available, at amazon.co, for example).

These books are also on reserve at the library:

David Armitage, *The Declaration of Independence: A Global History*
Harvard University Press, 2008, pages TBA

The Discourse on the Origin of Inequality among Men: by Jean-Jacques Rousseau with Related Documents, Bedford, 2010 (There are many other good editions, but this one includes some other useful documents and a helpful introduction.)

Margaret Jacob, *Strangers Nowhere in the World. The Rise of Cosmopolitanism in Early Modern Europe*, University of Pennsylvania Press, 2006.

Lynn Hunt, *Inventing Human Rights*, W.W. Norton & Co, 2007.

Charles de Secondat, baron de Montesquieu, *The Persian Letters* (There are many good editions available and it can be found online too.)

Dorinda Outram, *The Enlightenment*, Cambridge University Press, 2013.

Larry Wolff, *Inventing Eastern Europe*, Stanford University Press, 1994.

All books will be on reserve.

All articles are either available through JSTOR or will be provided by the instructor.

Week One: Introduction to the Course and to the Historiography of the Enlightenment (8/28)

Recommended:

Immanuel Kant "What is Enlightenment?"

Karen O'Brien, "The Return of the Enlightenment," *American Historical Review* 115, 5 (December, 2010), 1426-1435.

Dorinda Outram, "What is Enlightenment?" in Dorinda Outram, *The Enlightenment*, Cambridge University Press, 2013, 1-9.

Week Two: The Enlightenment and its Critics (9/4)

Required:

Denis Diderot, "Philosophe"

Darrin MacMahon, *Enemies of the Enlightenment*, Oxford University Press, 2002, pages TBA

James Schmidt, "What Enlightenment Project?" *Political Theory* 28, 6 (2000) 737-738

Daniel Gordon, "On the Supposed Obsolescence of the French Enlightenment," *Historical Reflections/Réflexions Historiques* 25, 2 (Summer 1999), pp. 365-385.

David A. Hollinger, "The Enlightenment and the Genealogy of Cultural Conflict in the United States," in KM Baker and Peter Hanns Reill, eds., *What's Left of Enlightenment: A Postmodern Question*, Stanford University Press, (2001), 7-18.

Robert Wokler, "The Enlightenment Project and its Critics," in Sven-Eric Liedman, *The Postmodernist Critique of the Project of Enlightenment*, Rodopi, 1997, 13-30

Recommended:

Anthony Pagden, *The Enlightenment: And Why it Still Matters*, Random House, 2013.

Foucault, "What is Enlightenment?" in *The Foucault Reader*, ed. Paul Rabinow (New York: Pantheon Books, 1984).

Theodor Adorno and Max Horkheimer, *Dialectic of Enlightenment* (There are many editions available)

James Schmidt and Thomas E. Wartenberg, "Foucault's Enlightenment: Critique, Revolution, and the fashioning of the Self," in *Critique and Power: Recasting the Foucault-Habermas Debate*, ed. Michael Kelly, MIT Press, 1994, 283-314.

September 11 NO CLASS

September 18 NO CLASS

Week Three: The Enlightenment Reimagined for the Twenty-First Century (9/25)

Required:

Daniel Carey and Sven Trakulhun, "Universalism, Diversity, and Postcolonial Enlightenment," in *The Postcolonial Enlightenment: Eighteenth-Century Colonialism and Postcolonial Theory*, 2009, 240-280. **E-resource**

Sebastian Conrad, "Enlightenment in Global History: A Historiographical Critique," *The American Historical Review* 117, 4 (October, 2012), 999-1027.—We shall watch a lecture on this in class.

Dorinda Outram, "Exploration, Cross-Cultural Contact, and Ambivalence" in *The Enlightenment*, Cambridge University Press, 2013, 47-59.

Ursula Vogel, "The Sceptical Enlightenment: Philosopher Travellers Look Back at Europe", *The Enlightenment and Modernity* eds. Norman Geras and Robert Wokler, (2002), 3-24. **Vogel Sceptical pdf.**

Recommended:

Edward W. Said *Orientalism* (Penguin, 1978)

David A. Bell, "Questioning the Global Turn: The Case of the French Revolution," *French Historical Studies* 37,1 (Winter 2014), 1-24.

Lecture by Sebastian Conrad (very similar to his article)

https://www.youtube.com/watch?v=ZdU_mX2K0QM

Lynn Hunt, *Writing History in the Global Era*, W.W. Norton &Co, 2015.

Samuel Moyn and Andrew Sartori, eds., *Global Intellectual History*, Columbia University Press, 2015.

Charles W. J. Withers, *Placing the Enlightenment: Thinking Geographically about the Age of Reason*, The University of Chicago Press, 2007, Introduction, "The Enlightenment in National Context", "National Enlightenments?" "Enlightenment Margins," "Above and beyond the Nation. Cosmopolitan Networks," "The Enlightenment as a Republic of Letters," (1-49)

Week Four: ALL DAY CONFERENCE ON LIBERALISM (10/2)

Required:

Introduction, Chapter One and Epilogue of Helena Rosenblatt, *The Lost History of Liberalism*

Week Five: Cosmopolitanism (10/9)

Required:

Margaret Jacob, *Strangers Nowhere in the World. The Rise of Cosmopolitanism in Early Modern Europe*, University of Pennsylvania Press, 2006.

Ian Coller "East of Enlightenment: Regulating Cosmopolitanism between Istanbul and Paris in the Eighteenth Century" *The Journal of World History* 21, 3 (September 2010), 447-470.

Selected letters (TBA) written by Lady Mary Wortley Montagu, available online at

<https://andromeda.rutgers.edu/~jlynch/Texts/montagu-letters-abridged.html>

(Letters I, V, X, XII, XXIV, XXV, XXVI, XXVII, XXIX, XXXI, XXXIII, XXXIV, XXXVIII, XXIX, XL, XLI, XLII, LI, LIII, LIV, LVI, LVIII)

Recommended:

Immanuel Kant "Idea for a Universal History from a Cosmopolitan Point of view" (1784) in *Perpetual Peace and other Essays*, trans. T. Kennedy, Hackett Publishing, 1983.

Franz Leander Fillafer and Jürgen Osterhammel, "Cosmopolitanism and the German Enlightenment," in *The Oxford Handbook of German History*, Helmut Walser Smith ed., Oxford University Press, 2011, 119-143.

David Harvey, "Cosmopolitanism and the Banality of Geographical Evils," in *Public Culture* 12, 2 (2000)

Also at <http://www.davidharvey.org/media/cosmopol.pdf>

Mary Hellen McMurrin, "The New Cosmopolitanism," *Eighteenth Century Studies* 47, 1 (Fall, 2013), 19-38

Walter Mignolo, "The Many Faces of Cosmo-polis: Border Thinking and Critical Cosmopolitanism" *Public Culture* 12, 3 (2000)

Also at <http://people.duke.edu/~wmignolo/InteractiveCV/Publications/ManyFacesCosmo.pdf>

Helena Rosenblatt, "Rousseau, the Anti-Cosmopolitan?" *Daedalus* 137, 3 (Summer, 2008), 59-67.

Week Six: "Western Europe" vs. "Eastern Europe" (10/16)

Required:

Larry Wolfe, *Inventing Eastern Europe*, Stanford University Press, 1994

Week Seven: The Muslim "Other" (10/23)

Required:

Alexander Bevilacqua, "The Qur'an in Translation," in Alexander Bevilacqua, *The Republic of Arabic Letters*, Cambridge, 2018, 44-74.

Asli Cirakman, "From Tyranny to Despotism: The Enlightenment's Unenlightened Image of the Turks," *International Journal of Middle East Studies* 33, 1 (2001), 49-68.

Kevin J Hayes. "How Thomas Jefferson Read the Qur'an." *Early American Literature* 39, 2 (2004), 247-261.

Montesquieu, *The Persian Letters*, selected letters TBA

Recommended:

Thomas Kaiser, "The Evil Empire? The Debate on Turkish Despotism in Eighteenth-Century French Political Culture," *Journal of Modern History* 72, 1 (2000), 6-34.

Alexander Bevilacqua, *The Republic of Arabic Letters*, Cambridge, Cambridge, 2018

Week Eight: The Islamic Enlightenment (10/30)

Christopher Bellaigue, *The Islamic Enlightenment*, Liveright, 2018

Week Nine: Enlightenment and Religion (11/6)**Required:**

Walter W. Davis, "China, the Confucian Ideal, and the European Age of Enlightenment" In *Discovering China: European Interpretations in the Enlightenment*, ed. Julia Ching and Willard G. Oxtoby, University of Rochester Press, 1-26.

Helena Rosenblatt, "The Christian Enlightenment," in *The Cambridge History of Christianity*, Stewart J. Brown and Timothy Tackett, eds., Cambridge University Press, 2006, 283-301.

David Sorkin, *The Religious Enlightenment*, Princeton University Press, 2018, Introduction and Chapter Four: "Moses Mendelssohn's 'Vital Script,' 165-214.

The Treatise of the Three Imposters

Recommended:

Justin Champion, "I Remember a Mahometan Story of Ahmed Ben Edris" Freethinking Uses of Islam from Stubbe to Toland," *Al Quantara* 31, 2 (July-December 2010), 443-480.

Lynn Hunt, Margaret Jacob and Wijnand Mijnhardt, *The Book that Changed Europe*, Belknap Press, 2010.

Ulrich Lerner, *The Catholic Enlightenment: The Forgotten History of a Global Movement*, Oxford University Press, 2016.

P.J Marshall, ed., *British Discovery of Hinduism in the Eighteenth Century*, Cambridge, 1970.

Week Ten: Anthropologies of the Enlightenment: (11/13)

Denis Diderot, *Supplement to Bougainville's Voyage*, selections.

Neil Hargraves, "Beyond the Savage Character: Mexicans, Peruvians, and the "Imperfectly Civilized" in William Robertson's 'History of America,'" in Larry Wolff and Marco Cipolloni, eds. *The Anthropology of the Enlightenment*, 103-11.

Eve Kornfeld "Encountering the 'Other': American Intellectuals and Indians in the 1790s," *William and Mary Quarterly* 52 (1995), 287-314.

Sankar Muthu, "Toward a Subversion of Noble Savagery: From Natural Humans to Cultural Humans" in *Enlightenment against Empire* (Princeton, NJ: PUP, 2003), 11-71.

Recommended

Jean-Jacques Rousseau, *Discourse on the Origin of Inequality* ("Second Discourse")

Jean-Philippe E. Belleau, "Love in the Time of Hierarchy. Ethnographic Voices in Eighteenth-Century Haiti" in Larry Wolff and Marco Cipolloni, eds. *The Anthropology of the Enlightenment*, 209-236.

Anthony Pagden, "The Immobility of China: Orientalism and Occidentalism In the Enlightenment," in *The Anthropology of the Enlightenment*, 56-64.

Carl Niekerk, "The Problem of China: Asia and Enlightenment Anthropology" (Buffon, de Pauw, Blumenbach, Herder) in Daniel Leonhard Purdy and Bettina Brandt, eds., *China in the German Enlightenment*, University of Toronto Press, 2016, 97-117.

Larry Wolff, "Discovering Cultural Perspective: The Intellectual History of Anthropological Thought in the Age of Enlightenment" in *The Anthropology of the Enlightenment*, 3-32.

Week Eleven: Race (11/20)

Joyce Chaplin, "Race" in David Armitage, ed, *The British Atlantic World, 1500- 1800*, 2002), 154-174

Aaron Garrett and Silvia Sebastiani, « David Hume on Race » in *The Oxford Handbook of Philosophy of Race*, éd. Naomi Zack, Oxford University Press, 2017, 31-43

Silvia Sebastiani, « Race as a Construction of the 'Other': 'Native Americans' and 'Negroes' in the Eighteenth-Century Editions of the Encyclopædia Britannica », in Bo Stråth (dir.), *Europe and the Other and Europe as the Other*, Bruxelles, P.I.E.-Peter Lang, 2000, 195-228.

Jorge Cañizares-Esguerra, "New Worlds, New Stars: Patriotic Astrology and the Invention of Indian and Creole Bodies in Colonial Spanish America 1600- 1650", *American Historical Review* 104 (February 1999), 33-68

Walter Demel, "How the Chinese Became Yellow: A Contribution to the Early History of Race Theories," in Daniel Leonhard Purdy and Bettina Brandt, eds., *China in the German Enlightenment*, 20-59.

Recommended

Emmanuel Chukwudi Eze, ed., *Race and the Enlightenment: A Reader*

Nicholas Hudson, "From 'Nation' to 'Race': The Origin of Racial Classification in Eighteenth-Century Thought." *Eighteenth-Century Studies* 29 (1996) 247-64.

Richard Popkin, "Hume's Racism," *Philosophical Forum* 9, 2-3 (1977-1978), 211-226. Also published in *The High Road to Pyrrhonism*, ed. Richard A. Watson and James E. Force, Austin Hill Press, 251-266.

Richard Popkin, "The Philosophical Basis of Modern Racism," in *Racism in the Eighteenth Century*, ed. Harold E. Palgiaro, Case Western Reserve Press, 245-262.

Silvia Sebastiani, *The Scottish Enlightenment. Race, Gender and the Limits of Progress*, Palgrave-Macmillan, 2013.

Naomi Zack, *Philosophy of Science and Race*, Routledge, 2002.

Week Twelve: Enlightenment Origins of Human Rights (11/27)

David Armitage, *The Declaration of Independence: A Global History*
Harvard University Press, 2008, pages TBA

Lynn Hunt, *Inventing Human Rights*, W.W. Norton & Co, 2007

Recommended

Samuel Moyn, *The Last Utopia: Human Rights in History*, Harvard University Press, 2012.

Samuel Moyn, *Christian Human Rights*, University of Pennsylvania Press, 2015

Week Thirteen: The Haitian Revolution (12/6)

L. Dubois, "An Enslaved Enlightenment: Rethinking the Intellectual History of the French Atlantic," *Social History*, 31, 1 (Feb 2006), 1-14.

Alyssa Sepinwall, "Beyond the Black Jacobins: Haitian Revolutionary Historiography Comes of Age," *Journal of Haitian Studies*, (Spring 2017), vol. 23 (1) pp. 4-34.

Thornton, John K. "I am the Subject of the King of Congo," *Journal of World History* 4, 2 (1993), 181-214.

Susan Buck-Morss, "Hegel and Haiti" in *Critical Inquiry*, Vol 26, no 4 (Summer, 2000) p. 821-865.

Recommended:

L. Dubois, *A Colony of Citizens: Revolution and Slave Emancipation in the French Caribbean, 1787-1804* (Chapel Hill, NC, 2004)

Dorinda Outram, "When People are Property: The Problem of Slavery in the Enlightenment," in *The Enlightenment*, 60-7

Miranda Spieler, *Empire and Underworld: Captivity in French Guiana* (Cambridge, MA, 2012)

Week Fourteen: "Contact Zones" and the Production of Knowledge (12/11)

Required:

Richard Drayton, "Knowledge and Empire," In *The Oxford History of the British Empire* vol 2: The Eighteenth Century, ed. P.J. Marshall, Oxford University Press, 1998, 231-52.

Kapil Raj, "Colonial Encounters and the Forging of New Knowledge and National Identities: Great Britain and India, 1760-1850." *Osiris* 15 (2000), 119-34.

Kapil Raj, "The Historical Anatomy of a Contact Zone: Calcutta in the Eighteenth Century," *The Indian Economic and Social History Review*, 48, 1 (2011), 55-82.

Neil Safier, "Knowledge on the Move: Itineraries, Amerindian Narratives, and Deep Histories of Science," *Isis*, vol 101, no 1 (March 2010), 133-145.

Emilie Savage-Smith, "Islam" in *The Cambridge History of Science*, vol 4, *Eighteenth-Century Science*, ed. Roy Porter, Cambridge University Press, 2003, 649-68.

Recommended:

C. Bayly, *Empire and Information: Intelligence Gathering and Social Communication in India, 1780-1870*, Cambridge University Press, 1996.

Richard Brown, *Knowledge is Power. The Diffusion of Information in America, 1700-1865*, Oxford University Press, 1989.

Jorge Caniases-Esguerra, *How to Write the History of the New World: Histories, Epistemologies, and Identities in the Eighteenth-Century Atlantic World*, Stanford University Press, 2001.

Walter Demel, "China's Changing Image during the Age of Enlightenment," *Studies on Voltaire and the Eighteenth Century* 348 (1997), 1231-35.

Mathew Edney, *Mapping an Empire: The Geographical Construction of British India, 1765-1843*, Chicago, 1997.

John Tate Lanning, "The Reception of the Enlightenment in Latin America." In *Latin America and the Enlightenment*, ed. Arthur Whitaker, Great Seal Books, 1961, 71-93.

David Philip Miller and Peter Hanns Reill, eds., *Visions of Empire: Voyages, Botany, and Representations of Nature* (Cambridge, 1996).

Anthony Pagden "Eighteenth-Century Anthropology and the "History of Mankind," in *History and the Disciplines: The Reclassification of Knowledge in Early Modern Europe*, ed. Donald Kelly, University of Rochester Press, 1997, 223-35.

Anthony Pagden *European Encounters with the New World: From the Renaissance to Romanticism*, Yale University Press, 1993.

Sumathi Ramaswamy, "Global Encounters, Earthy Knowledges, Worldly Selves," in *L'Indes des Lumières: Discours, histoire, saviors (XIIe-XIXe siècle)*, EHESS, 2013, 359-391.

Charles W. J. Withers, *Placing the Enlightenment: Thinking Geographically about the Age of Reason*, The University of Chicago Press, 2007.