For the longest time, the Enlightenment was conceived as an event in the history of European ideas: a function of Renaissance values as refracted and deepened by the chaos and residual trauma of the European Wars of Religion; the igniting spark, in its apparently secular assault on the foundations of the church-state alliance, of modernity itself. Recent scholarship has challenged this view: by provincializing Europe and imagining its sensitivity to global entanglements, by situating the Enlightenment in structural sea-changes, and by tracing the role of non-European ideas, commodities, and practices in the formation of Enlightenment philosophies. It was, it has been argued, not just in Europe but all over the world that the material sensorium of the eighteenth-century inspired new ways of thinking about culture, nation, and humanity. Enlightenment cosmopolitanism – a defining philosophy of the epoch – was a global event, comprehensible only in a global context.

This revisionist vision of a “global Enlightenment” is not, however, immune to critique. Appealing though it is, questions emerge about what it leaves out, distorts, and simplifies. To what extent is a cosmopolitan history of Enlightenment cosmopolitanism itself a form of wishful thinking, a projection of our contemporary desires onto the past? Are “sites of contact”, “zones of exchange” and “maps of cultural interchange” all euphemisms for empire? Can we afford to marvel at the Bengal Renaissance in the age of the Bengal Famine? What place, in other words, does a cosmopolitan history of the global Enlightenment mean for a history of the colonial violence that sustained and subsidized the Republic of Letters? And yet, still, in what ways do we distort the histories of Enlightenment and empire by insisting on telling these stories together? Did Enlightenment and empire require each other?

There are no clear answers to these questions, but there are thousands of sources and theoretical frames. Our charge in this course: an exploration of scholarship that has addressed them and explore the archive with our own questions about the turbulent cultural atmosphere of the period – its moral crises, intellectual discoveries, and complex political reckonings. We will consider a range of themes and topics, but the focus will be on the Atlantic world and India.

No prior background is required in philosophy, theory, or European history. What is required is intellectual curiosity and a desire to push yourself as a thinker and a writer. I operate with the belief that a writing course has to be a reading course, that in order to become better writers we need to become better readers and, in particular, learn to read like writers. In accordance with this philosophy, there is less reading than there might be in a course of this kind, with a greater degree of focus on the architecture of scholarly method. How have these scholars framed questions, read sources, and constructed arguments? The writing of history is an art as well as a science, and like all artisans we will strive to become exact in our appreciation of scholarly technique. At the same time, we will be spending a lot of time with primary sources. The exact and imaginative
interpretation of sources is the foundational skill of a humanities education: useful not just for historians or historians-in-the-making but for everyone, no matter whether you are planning on becoming a lawyer, banker, or world leader. It is useful if you are starting your studies, and useful is this is the last class you will ever take on a topic like this.

The capstone of the class is a final research paper. You will turn in a draft at the end of the semester. The weekly assignments are designed to jumpstart the process of writing this paper. Each week we will have an assignment (usually a Moodle post or a 1-2 page response paper) which will focus your attention on particular aspects of the texts we will be reading that week. Any of these assignments could grow into the research paper you will write at the end. You will also be required to write one slightly longer (5-6) paper. The intention is to create an organic format for the generation of paper topics by establishing an environment in which you can feel encouraged to experiment with ideas, and in which the paper you write is an exploration of a question that has emerged naturally, or a contradiction which appears from considering two sets of readings in tandem.

Assignments:
- Weekly short (500-1000 words) Moodle posts (20%): They will vary by week and are designed to get you started on the process of thinking about the research paper. They will not be graded individually (although you will get comments). You’ll get cumulative grades on these posts at two points in the semester.
- Short paper (15%). On one of these weeks, you will write a 5-6 page paper instead of the short assignment. I will ask that you turn this paper in by Spring Break. Other than that, it is up to you to choose which week you will turn in the paper, basing it around your interests or schedule or whenever the inspiration strikes you.
- Final Research Paper of 12-15 pages (25%). Based on an original interpretation of primary sources guided by a clearly defined question. This paper could be an expansion of your short research paper, or one of your Moodle posts, or an exploration of a question that is raised from a combination of Moodle posts and/or short paper. I will be willing to look at least two drafts, but you will be required to turn it at least once draft by the last week of the semester at the latest (although you could turn it in earlier if you prefer)
- Participation (20%). Participation in discussion and/or other demonstrations of engagement with the course.

Attendance and Punctuality:
- Each absence must be accompanied by a medical or Dean’s note. This class meets once a week, so each unexcused absence will noticeably impact your final grade. Three unexcused absences equals a NC. Please also arrive to class on time. I have found the hard way that this needs to be stated on the syllabus!

Disability Accommodation:
Week One: Why are we still talking about the Enlightenment? (1/21)

Week Two: The Enlightenment Redrawn for the Twenty-First Century (1/28)
- “Cosmopolitanism” and “Enlightenment” in New Dictionary of the History of Ideas: Volume 2, pages 487-489 [Read closely] [MOODLE]
Assignment: In what ways does Conrad expand on Outram? How much does Corbulio’s critique of Conrad help you understand the nature and extent of Conrad’s provocation? Why is “the Enlightenment” such a slippery concept and what is at stake in defining it as “cosmopolitan”, “global”, or neither? Are you left with other questions?

Week Three: The Imperial Garden (2/5)
- Francis Bacon, “New Atlantis,” http://oregonstate.edu/instruct/phl302/texts/bacon/atlantis.html [Read closely]
- Londa Schiebinger, “Introduction” “Bioprospecting,” and “The Fate of the Peacock Flower in Europe,” in Plants and Empire: Colonial Bioprospecting in the Atlantic World (2007) [Read] [E-BOOK OR PURCHASE AT BOOKSTORE]
Moodle assignment: How does “New Atlantis” help you think about Schiebinger’s argument about the “non-transfer” of knowledge? To what extent is Drayton’s argument in “Knowledge and Empire” challenged or not by an intellectual synthesis or Schiebinger and Bacon?

Week Four: The Invention of Race (2/11)
- 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 [Read closely] [JSTOR]
Moodle assignment: Can Cañizares-Esguerra’s history of race be mapped onto Chaplin’s? Having read these two pieces, is there anything you would add to (or subtract from) Outram’s chapter?

Week Five: Epistemologies of Slavery and Piracy (2/18)
- Ignacio Gallup-Diaz, “Mythohistories of Ibelele and Tiegun: The Power of the Leres,” The Door of the Seas and Key to the Universe: Indian Politics and Imperial Rivalry in the Darién 1640-175 (2005) [MOODLE] [skim]
- James Delbourgo, “Slavery in the Cabinet of Curiosities: Hans Sloane’s Atlantic World,” [Read closely]
- Marcus Rediker, “The Political Arithmetic of Piracy” from Villains of all Nations: Atlantic Pirates in the Golden Age (2004) [MOODLE] [Read]
- Selections from the Encyclopedie by Denis Diderot and The Wealth of Nations by Adam Smith. [Read closely]

Week Six: Hemispheric Philosophies of History (2/25)
Moodle Assignment: Read the introduction closely, and then skim the chapters: enough come to class with an outline (no more than two pages) of Cañizares-Esguerra’s argument. How does the history of history change the kinds of questions you are likely to ask about historical scholarship and your sense of what is at stake in writing history in any given way?

Week Seven: Diversity and Universalism: a False Opposition? (3/4)
Moodle assignment: Please outline Carey and Trakulhun’s argument and, if anything we have read in Weeks 1-6 further illustrates what they are trying to argue, please include that on your outline.

SPRING BREAK

Week Eight: Three Texts, Infinite Worlds (3/18)
- Alexander Hamilton, Chapter 9 (on the Indus) in New Account of the East Indies (1728), 114-129 [ECCO]
- Selections from Françoise de Graffigny, Letters of a Peruvian Woman: Oxford World Classics (originally published in 1747 translated in 2009 by Jonathan Mallison) [MOODLE]
- Selection from Denis Diderot, Supplement to the Voyage of Bougainville, [Read closely] [MOODLE]
Abbe Raynal, *A Philosophical and Political History of the Settlements and Trade of the Europeans in the West and East Indies* (1777) [Selections in ECCO]

Moodle post: How do Hamilton, Montesquieu and Graffigny help satisfy and/or elaborate or question the three forms of universalism that Carey and Trakulhun describe?

**Week Nine: Portugal in India (3/25)**
- Sanjay Subrahmanyam, “On the Window that was India” and “On Indian Views of the Portuguese in Asia,” in *Explorations in Connected Worlds: From the Tagus to the Ganges* (2005) [MOODLE]

Assignment: Come to a class with a map of knowledge transfer (it can be rough) based on a reading of these two sources, one scholarly.

**Week Ten: Material Histories of Ideas, from Sindh to Sumatra (4/1)**
I’m supposed to be in Finland this week for a conference. But you still must read these texts and post on Moodle. Your Moodle posts will be part of our discussion next week.
- Alexander Hamilton, Volume I chapters XLI-XLII (On Sumatra) in *New Account of the East Indies* (1727) [ECCO]
- William Marsden, *History of Sumatra: containing an account of the government, laws, customs and manners of the native inhabitants, with a description of the natural productions, and a relation of the ancient political state of that island* (1784), http://www.gutenberg.org/files/16768/16768-h/16768-h.htm

Moodle post: How can you use Waugh’s description of material history to explore Hamilton’s and Marsden’s description of silk, opium, and other commodities?

**Week Eleven: The Calcutta Enlightenment (4/8)**

Moodle post: Please make a list of the spaces, dates, and themes which reappear across all three articles. In what ways does the focus on Calcutta change the timeline of empire? How does this help you think about Cañizares-Esguerra’s argument in *How to Write the History of the New World*?
Week Twelve: Hemispheric Cosmologies, or the Indian Universe (4/15)
- Asiatick Researches: or, Transactions of the society instituted in Bengal, for inquiring into the history and antiquities, the arts, sciences, and literature, of Asia (1788-)
  (original copies held at the Friends Collection).
Moodle post: After reading Raj and Ramawamy, please visit the Friends collection to take a look at the actual copies of Asiatick Researches. **You must make an appointment before doing this.** Take notes on what you find.

Week Thirteen: Was the Global Enlightenment a Tragic Enlightenment? (4/21)
- C.L.R. James, “The Property,” in The Black Jacobins (1962), 6-26 [MOODLE]
- Stuart Hall’s Interview of David Scott in BOMB Magazine (Winter, 2005) http://bombsite.com/issues/90/articles/2711 [MOODLE]
Moodle post: In what ways does Scott’s critique of James resonate with what you’ve read over the course of the semester, and to what extent does it raise new questions? Did the interview help answer that question and, if not, how else would you go about finding an answer?

Week Fourteen: Paper Topics/Wild Card (4/28)
- Come to class with two things: 1) an idea for your paper – its scope, its questions, and its sources, 2) a problem or question for your classmates.
- This week is also left open in order to incorporate readings/themes that have emerged for you all over the course of the semester.

**First Draft due on 5/7**
**Final Draft due on 5/17**