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History J300-22548
The Enlightenment?
Culture and Knowledge in Eighteenth-Century Europe
<http://www.indiana.edu/~enltnmt/>

The period from 1680 to 1789 in European history is often called “The Age of Enlightenment” and a handful of well-known writers—Locke, Montesquieu, Voltaire, and Kant—are often treated as human embodiments of that era. In this course, we will read those authors and many others, as we think about the varieties of knowledge available in (and about) eighteenth-century Europe. Two major themes will help to structure our reading: (1) the relationship between ideas, institutions, and practices and (2) the interplay of change and continuity, broadly conceived. Both are crucial questions for any historian but they were also vital for eighteenth-century writers, who often considered their own era in relation to some historic or mythic past and who wondered how best to provoke (or, reverse) change.

This is an upper-level intensive writing course, in which we will think carefully about both the reading and writing of history. Our weekly readings will average 100-150 pages, and will be a mix of eighteenth-century materials (primary sources) and historians’ interpretations (secondary sources). Students should be prepared to present their own work and to comment constructively on each others’ writing. This is a demanding course; it is my hope that it will also be an especially rewarding one.

Books: Dorinda Outram, *The Enlightenment* (2005) is available for purchase at the book stores and provides a general context for this course. If you prefer to order it on-line, make sure to get that edition as it is substantially different from the first (1995). I have also ordered:

Gotthold Ephraim Lessing, *Nathan the Wise*, edited by Ronald Schechter
Goethe, *Sorrows of Young Werther*
Jean-Jacques Rousseau, *Emile, or on Education*

We will discuss these texts in detail and you need to have copies of them. We will also discuss a number of fairly short additional texts, all of which are available on-line. If you prefer to read these texts in “hard copy,” you may want to get one or more of the following: Isaac Kramnick, ed., *The Portable Enlightenment Reader* (1995); Montesquieu, *The Spirit of the Laws*; Adam Smith, *The Wealth of Nations*; Jean-Jacques Rousseau, *First and Second Discourses*.

This syllabus is provisional and may change throughout the semester. If they differ, information found on the course website supersedes that provided by this handout.

STUDENTS ARE EXPECTED TO CHECK THE WEBSITE AT LEAST TWICE A WEEK.

<http://www.indiana.edu/~enltnmt/>

Course Requirements and grading:

Final grades will be based on your:

- participating in class discussions (20%),
- writing and re-writing a very short paper (3-4 pages)—(each version 7.5%),
- grading a paper (5%),
- writing a short (7-8 pages) paper on an assigned topic (20%),
- researching and writing a longer paper (12-14 pages) on your own topic (40%).

Attendance and participation are required for a passing grade in this course. Even if you receive high grades on all your written work, you will not have met the course requirements if you do not attend and participate. I will return your short paper (7-8 pages) to you at the end of a one-on-one discussion (15-20 minutes). I will not give you your paper until you come and discuss it with me!! I would be delighted if you chose to have all your work returned to you in tutorial meetings.

Policy on Attendance and Participation: You are expected to attend all classes. If you miss more than three sessions, you may be in danger of failing the course. 20% of each student's final grade will be determined by his/her participation in class discussion. Remember that being present—even being present and talking—is not necessarily the same as constructive participation! Please do not disrupt class by attending to personal matters (such as reading e-mail, answering a cell phone, sending text messages, or eating breakfast).

A Note on the classroom (Ballantine 335): This room is approximately the right size for a seminar group of twenty, but there are usually only a dozen chairs or so around the table. Other seating rings the perimeter of the room. In order to prevent class dynamics from getting into a rut (i.e., habitually talkative students at the table, more reticent ones on the outskirts), I would like to mandate that *on Tuesdays, students whose surnames start with the letter A-K must sit at the table (others may do so if there is space). On Thursdays, students whose surnames start with L-Z must sit at the table.* We can re-visit this plan as the semester progresses.

ALL STUDENTS are required to have completed the Key Readings (those listed on this handout) before each class. No excuse for failure to do the reading will be accepted! Other than the books mentioned above, most of the readings are on the course website; others may be distributed in class or made available on e-reserves. **If you have difficulty accessing the readings, or with understanding them, please let me know immediately.** I will be happy to talk with you before or after class or in my office hours; I will try to answer all e-mail messages within 48 hours (rlspang@indiana.edu).

A note on “further reading”: On the website, I have made weekly recommendations for “further reading.” You should plan to spend at least a bit of time each week looking at some of this material—some weeks, you will probably only click through a website or two; other weeks, you may read several additional article or parts of a book. You will find the recommendations for further reading especially helpful when you are writing your final paper. *Please note:* in keeping with conventional practice, the “further readings” are listed in alphabetical order by the author’s surname. You need to *read through* the list to identify books that may be of interest to you. Remember that Amazon.com and books.google.com allow you to view selected pages of recently published books and that nearly every academic journal is available in a digital form.

Policy on written work and deadlines: All papers and assignments should be submitted in hard copy. Extensions to the deadline will only be granted in the case of serious illness, bereavement, or other grave personal circumstances. Students facing such circumstances should notify me as soon as possible. In the absence of any valid excuse, late papers will be marked down 1/3 of a letter grade for each day late (i.e., from a “B” to a “B-”).

Policy on Academic Honesty: All assignments must include consistently formatted notes and a full bibliography. Ignorance of scholarly reference form is no excuse and papers submitted without full references will be returned unmarked. (If you need help with this, please come to see me or consult the guidelines on the course website.)

Plagiarism and misuse of sources constitute intellectual theft and will result in automatic failure of the course and a report being filed with the Dean’s Office.

Plagiarism means claiming somebody else’s words, ideas, or analysis as your own. To avoid plagiarism, you must cite the source of all material in your work that is neither “general knowledge” (e.g., “the eighteenth century is the period from 1700 to 1800”) nor your own interpretation (e.g., “given the relevance of this course’s materials to my own life, it seems we must still be living in the eighteenth century”). Please see the course website for paper topics, guidelines on essay writing, and explanation of proper reference format.

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STUDENTS ARE EXPECTED TO CHECK THE WEBSITE AT LEAST TWICE A WEEK.

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History J300-22548: Schedule of Classes and Due Dates
<http://www.indiana.edu/~enltnmt/>

Ways of Knowing

Jan. 10 What do we know?

Jan. 12 Ancients and Moderns, History and Enlightenment

Fontenelle, "Digression on the Ancients and the Moderns" (1688).

Henry St. John, Lord Bolingbroke, *Letters on the Study and Use of History* (1735).

Condorcet, *Sketch for a Historical Picture of the Human Mind* (1794).

All of these readings are on the course website

Jan. 17 How do we know? How did they know?

Peter Gay, "The Little Flock of Philosophes." pp. 3-19 of *The Rise of Modern Paganism* (volume one of his *The Enlightenment: an Interpretation*), on e-reserves (password: "light").

Dorinda Outram, "Coffeehouses and Consumers," *The Enlightenment* (2005), pp. 11-27.

Robert Darnton, "An Early Information Society: News and Media in Eighteenth-Century Paris," *American Historical Review* 105:1 (February 2000), on-line.

Jan. 19 What did they know?

Encyclopédie articles: "Agnus scythicus," "alchemy," "bankruptcy (jurisprudence)," "breeches," "seasoning," "Spain (historical geography)," "Vanilla (exotic botany)"; "Map of the System of Human Knowledge" diagram from the *Encyclopédie*; all available on-line at <http://quod.lib.umich.edu/d/did/>

Knowledge: Sensing and Believing

Jan. 24 Reasons to be Faithful

Outram, *The Enlightenment*, pp. 93-125.

* Very short paper (3-4 pages, see the website for details) due at the beginning of class today. Any paper submitted after 9:30 a.m. will be subject to the late penalty.

Jan. 26 Truth and Miracles

Johann Arndt, *True Christianity* (1606), excerpts on the course website.

David Hume, "Of Miracles," section ten of *An Enquiry Concerning Human Understanding* (see too, section six, "Of Probability"), on-line.

Documents about the events in the Saint Médard cemetery, Paris (1728-1731), on-line
Encyclopédie articles: "relic" and "magic."

Jan. 31 Nature, Catastrophe, Religion

Voltaire, “Poem on the Lisbon Disaster” (1756), on-line at wikisource (if you find it hard to follow, concentrate on reading and re-reading the first stanza).

Jean-Jacques Rousseau, letter to Voltaire (18 August 1756), on the course website.

Feb. 02 Writing Workshop

For this workshop, you should download the sample “Age of Enlightenment” paper from the course website and grade it. You should correct stylistic mistakes as well as conceptual ones. How would you make this a better paper? What grade would you give to this version?

We will discuss this paper—and your assessment of it—in class, so please bring your copy with you! It might also be helpful if you could bring one of your *own* graded papers with you.

After our discussions, I will post another paper to the website for you to grade. You should mark it thoroughly; remember to write a final comment and to give a letter grade to the paper. This graded paper is due at the beginning of class on Feb. 07 and will be worth 5% of your final grade.

Feb. 07 Super Enlightenment

Robert Darnton, *Mesmerism and the End of the Enlightenment in France* (1969), pp. 3-23 on e-reserves (password “light”).

Jessica Riskin, “The Mesmerist Investigation and the Crisis of Sensibilist Science,” in her *Science in the Age of Sensibility* (2002), on e-reserves.

* Graded paper (see the website for details) due at the beginning of class today. Any paper submitted after 1:15 p.m. will be subject to the late penalty.

Feb. 09 Spirit Faculties

Emmanuel Swedenborg, *Earths in the Universe* (1749-1756), selections on the website.

Knowing the World

Feb. 14 Human Nature and the Science of Societies

Montesquieu, *Spirit of the Laws* (1748)—selections (see the website).

Outram, *The Enlightenment* (2005), pp. 47-76.

* Revised version of your 3-4 page paper is due at the beginning of class today. Any paper submitted after 9:30 a.m. will be subject to the late penalty.

Feb. 16 Ancient and Modern Empires

Montesquieu, *Spirit of the Laws* (1748)—selections (see the website).

Feb. 21 Propensities and Property

Adam Smith, *The Wealth of Nations* (1776)—selections (see the website).

Feb. 23 *no class today*

* Your 7-8 page paper is due at 4:00 p.m. today in my pigeonhole in the History Department (Ballantine 742). Any paper submitted after 4:00 p.m. will be subject to the late penalty. I will return these papers to you in individual tutorial sessions. Make sure you make an appointment with me and that you remember when it is! I will not give you your paper until we have discussed it.

Feb. 28 Enlightened States and Benighted Peoples
Outram, *The Enlightenment* (2005), pp. 28-46.

Mar. 01 Decay and Regeneration: Poles and Jews
Jean-Jacques Rousseau, *Considerations on the Government of Poland* (1773), chapters 1-5, available on-line.
Christian Wilhelm von Dohm, *On the Civic Improvement of the Jews* (1781), extract in Schechter, ed., *Nathan the Wise*, pp. 128-139.

Mar. 06 One World, Many Faiths?
Lessing, *Nathan the Wise* (1779)—you should have bought a copy of this.

Mar. 08 *Writing and Research Workshop*
We will talk about how to formulate a topic and research questions for your final paper.
Of all the classes in this course, this would be the worst one to miss!

SPRING BREAK You would be wise to start reading *Emile* during the break

Learning to Know

Mar. 20 Is there a Social History of Enlightenment?
No new assigned reading but if you feel you have forgotten things over the break you should review:
Dorinda Outram, “Coffeehouses and Consumers,” *The Enlightenment* (2005), pp. 11-27.
Robert Darnton, “An Early Information Society: News and Media in Eighteenth-Century Paris,” *American Historical Review* 105:1 (February 2000), on-line.

Mar. 22 The Art of Being Enlightened
Jean-Jacques Rousseau, “Discourse on the Arts and Sciences” (1751).
Immanuel Kant, “What is Enlightenment?” (1784), available on-line.

Mar. 27 Letters and their Writers
No assigned reading, but you should look through the “Electronic Enlightenment” website (link from the course website).

Mar. 29 Goethe, Werther, and their Readers

Johann Wolfgang von Goethe, *Sorrows of Young Werther* (1774), book one.

Apr. 03 *Writing Workshop*

By now you should have the following elements of your final paper (see the website for more information and examples):

 a general topic area;

 at least one (probably more!) possible line of argument and analysis;

 a bibliography of at least 4-8 secondary sources and 4-8 primary sources you intend to read;

 a plan for what you might do with these sources (what questions you will ask of them, what patterns you hope to find);

 some sense of who the *people* in your paper are—are they important for what they do, what they don't do, what they represent to others? Please come to class with **five copies** of 1-2 pages that present the above elements as a paper proposal. I will collect one; the others are for you to share with some of your fellow students. I will ask you to work in small groups to comment on each others' paper proposals and then to report on any common problems or concerns that emerge from those discussions.

Apr. 05 Sorrows of an Epistolary Self

Johann Wolfgang von Goethe, *Sorrows of Young Werther* (1774), book two.

Apr. 10 Civilizing Processes: Discipline and Education

Michel Foucault, *Discipline and Punish: The Birth of the Prison* (1975) pp. 195-209; available on e-reserves.

Apr. 12 Crimes and Punishment

Cesare Beccaria, *On Crimes and Punishment* (1764)—at least chapters 13-19, 28, 31-33, 42-47; available on line.

Apr. 17 Education

Rousseau, *Emile, or on Education* (1762), at least Book One.

Apr. 19 Sex Education

Rousseau, *Emile, or On Education* (1762), at least Book Five.

Apr. 24 *Writing Workshop*

By now, you should have completed a first draft of your paper. This may be rough and you may delete much of it, but you must have something by now.

* Please come to class with **five copies** of some part of your paper (2-3 pages, double spaced)—this may be your introduction, it may be a chunk from the middle (analysis of a particular source, for example), it may be a very detailed outline. I will collect one; once again, the others are for you to discuss with your fellow students.

Apr. 26 *No class; class time available for one-on-one meetings to discuss your papers. Please make an appointment and make sure to arrive promptly.*

* * Your final paper is due in my pigeonhole by 3:00 p.m., Tuesday, the first of May.
(History Department Office: Ballantine 742—immediately opposite the elevators.)

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