From the Age of Johnson to the era of the transatlantic slave trade, from the Age of Reason to the cult of sensibility: the eighteenth century has been many different things to many different scholars. Since the founding of the American Society for Eighteenth-Century Studies in 1967 (and of the International Society, more than a decade later), the long eighteenth century (1688-1815) has also been institutionalized as one of the most established sites of self-proclaimed inter- and multi-disciplinary conversation within the academy. This course aims to introduce students to some of those discussions. Our focus will be on key eighteenth-century texts and recent interpretative debates but we will also be attentive to the history of the field itself. How, we will ask, have our chronologies and geographies of the eighteenth century changed over the past fifty years, and why? How has the field responded to (and perhaps shaped) broader shifts in the study of literature, history, and the arts? All required readings will be in English but students with relevant expertise are encouraged to write on non-English materials.

Requirements and Assessment: We will meet in weekly seminars and regular, engaged participation is expected. More than one absence may result in a failing grade for the course (regardless of grades on written work). Final grades will be determined by participation (25%) and three short-ish assignments (roughly 3-4 single-spaced pages each; 25% each). You must do three of the following (for more details, see the website):

- review of reviews—based on at least three reviews of a single book in eighteenth-century studies (published 1950-present) describe and (more important) account for the differences and similarities between reviews;
- reception history—pick one eighteenth-century text we read for discussion and write a short account of at least three moments in its reception;
- “this day in history”—pick today’s date for one eighteenth-century year. On the basis of at least three primary sources for that date, write a short account of the day. You may want to emphasize what contemporaries considered newsworthy and/or you may want to focus on how you (as historian-critic) can use the many details that are mentioned but not treated as “news.”
- chronology exercise—write a timeline useful for interpreting one eighteenth-century text. (For instance, if your text were *Sorrows of Young Werther*, you would probably include the year of Goethe’s birth. What else?)
- “Pop! goes the eighteenth century”—this panel title from last year’s ASECS meeting reminds us that the eighteenth century is of vital interest to many communities outside the academy (from Revolutionary War re-enactors to Janeites). Compare and contrast one such version of the eighteenth century to that you find in recent scholarship.
Schedule of Classes

Aug. 25: Introductions—What does the eighteenth century mean to you?
Sept. 1: no class (Labor Day)

**What was eighteenth-century studies? (c. 1950s-1980)**
Sept. 8: Classics
Sept. 15: Enlightenment

**Classics and Enlightenment under pressure**
Sept. 22: Ancients and Moderns
Sept. 29: Critical Theory, Politics, and History

**What did eighteenth-century studies become? (c. 1985-2010)**
Oct. 6: Public Sphere and Private Life
Oct. 13: Persons and Property
Oct. 20: Nations and Revolutions
Oct. 27: The Global, Imperial, Colonial, Post-Colonial, and/or Atlantic Turn(s)
Nov. 3: New Worlds

**And what might it be?**
Nov. 10: Catastrophes and Improvement
Nov. 17: Networks, Materiality, and Non-Human Agents
Nov. 24: no class (Thanksgiving Break)
Dec. 1: Eighteenth-century Studies without the History
Dec. 8: In which the end of the semester arrives and everything is concluded.
Required Reading (for further bibliographical suggestions, links, etc., see the website).

These readings are all either linked from the website, quickly found in digital form via the Library website, or easily acquired in paperback. Many, of course, can also be borrowed in hard copy from the Wells Library or consulted in their eighteenth-century format at the Lilly. Titles marked * you probably want to buy in some form.

What was Eighteenth-Century Studies?

Classics
Samuel Johnson, *The Rambler* nos. 1-5, 18, and 39 (1750);
* Voltaire, *Candide* (1759)—the Norton Critical edition is good but not essential;
W. Jackson Bate, *Samuel Johnson* (1977), selections;
Northrop Frye, “Toward Defining an Age of Sensibility,” *ELH* 23 (1956), 144-152;

Enlightenment
Robert Hooke, “Preface” to *Micrographia* (1665);
Isaac Newton, “Rules of Reasoning” from *Philosophie Naturalis Principia Mathematica* (Mathematical Principles of Natural Philosophy), or “the Principia” (1687);
Diderot, art. “Encyclopedia” and Du Marsais art. “Philosopher” in Diderot and D’Alembert, eds., *Encyclopédie* (1751-1772);
Johnson, “Preface” to *A Dictionary of the English Language* (1755);
Voltaire, “Philosophe” and “Philosophy” in his *Philosophical Dictionary* (1764);
Immanuel Kant, “What Is Enlightenment?” (1780);

Classics and Enlightenment Under Pressure

Ancients and Moderns
Charles Perrault, “The Century of Louis the Great” (1687);
Bernard le Bovier de Fontenelle, *Digression on the Ancients and the Moderns* (1688);
Jonathan Swift, “The Battle of the Books” in his *A Tale of a Tub* (1704);
Montesquieu, *Spirit of the Laws* (1748) selections;
Denis Hollier, ed., *A New History of French Literature* (1999), articles on Perrault (1687 and 1700);
Critical Theory, Politics, and History
at least one of the following:
John Bender, “Fielding and the Juridical Novel” in his *Imagining the Penitentiary* (1987);
and, if you have time, William Epstein, “Counter-Intelligence: Cold-War Criticism and Eighteenth-century Studies,” *ELH* 57:1 (1990), 63-99.

What did eighteenth-century studies become? (c. 1985-2010)

Public Sphere and Private Life
*The Female Tatler* (1709-1710) by “A Lady That Knows Everything,” selections;
Jürgen Habermas, *The Structural Transformation of the Public Sphere* (1962; 1989) chapter two;
Keith Michael Baker, “Public Opinion as Political Invention” in his *Inventing the French Revolution* (1989);
Michael Warner, “The Res publica of letters” in his *The Letters of the Republic* (1990);
Persons and Property
John Locke, *Second Treatise on Civil Government* (1690), Introduction-Chapter Six;
Book One, Chapters 1-3 (at least);
Raymond Williams, “Individual,” in his *Keywords* (1976);
Mary Poovey, *A History of the Modern Fact: Problems of Knowledge in the Sciences of* 
Julian Hoppit, “Compulsion, Compensation and Property Rights in Britain, 1688–1833,” 
*Past & Present* 210 (2011), 93-128;
reviews of Baucom in “Romantic Circles,” *William and Mary Quarterly*, and H-HistGeog

Nations and Revolutions
Sieyès, “What is the Third Estate?” (1789);
Simón Bolívar, “The Letter from Jamaica” (1815);

The global, imperial, and/or Atlantic turn
Emma Rothschild, *The Inner Life of Empires: An Eighteenth-Century History* (2011);
introduction and chapter 5 (“Experiences of Empire”)—available as an e-book via IUCAT;
Kathleen Wilson, “Rowe’s *Fair Penitent* as Global History: or, a diversionary voyage to New South Wales,” *Eighteenth-Century Studies* 41:2 (2008) 231-251;
* Olaudah Equiano, *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African* (1789); the Penguin edition is recommended but there are many others.

New Worlds
* Daniel Defoe, *Robinson Crusoe* (1719); you might want the Norton edition of this.
* Jonathan Swift, *Gulliver’s Travels* (1726), Part III; many desirable editions (including Norton, Bedford, Riverside).
and at least one of the following
John Richetti, “Defoe: Mapping Social Totality,” in his The English Novel in History, 1700-1870 (1999);
Hans Turley, “Protestant Evangelicalism, British imperialism, and Crusoian Identity,” in Kathleen Wilson, ed., A New Imperial History: Culture, Identity, and Modernity in Britain and the Empire (2004);

What might eighteenth-century studies become?

Catastrophes and Improvement
Voltaire, “Poem on the Lisbon Earthquake” (1756);
Jean-Jacques Rousseau, “Letter to Voltaire Regarding the Poem on the Lisbon Earthquake, Aug. 18, 1756”;
David Marshall, “The Problem of the Picturesque” ECS 35:3 (2002);
Ivonne del Valle, “From José de Acosta to the Enlightenment: Barbarians, Climate Change, and (Colonial) Technology as the End of History” ECTI 54:4 (2013);
Greg Garrard, “Pastoral” and “Dwelling” in his Ecocriticism (2012);

Networks, Materiality, and Non-Human Agents
Alexander Pope, “An Essay on Man” (1734), selections;
William Somerville, “The Chase” (1735), selections;
Bruno Latour, We Have Never Been Modern (1991), 1-22;
Richard Nash, “A Pygmy in London,” in his Wild Enlightenment (2003);

Eighteenth-century Studies without the History
Michel Chaouli, “Criticism and Style,” New Literary History 44 (2013), 323-344;
[further readings to be added].
In which the end of the semester arrives and everything is concluded
Paula Backsheider, “The Futures of Eighteenth-Century Studies”; and
Sarah McCleave, “Teaching the Eighteenth Century: Historical Study Through
Performance”; and
Marie-Pascale Pieretti, “When Wikipedists Meet Encyclopedists...” all in *Digital Defoe:
Studies in Defoe and his Contemporaries* 3:1 (Fall 2011);
Rob Hardy, “Ancients and Moderns and the Public Use of Learning,” *Digital Defoe:
Studies in Defoe and his Contemporaries* 5:1 (Fall 2013);
[further readings to be added].