

THE GLOBAL EIGHTEENTH CENTURY
Clorinda Donato (Romance, German, Russian Languages and Literature)
Tim Keirn (History)
Norbert Schürer (English)
at California State University, Long Beach (CSULB)

Table of Contents:

- **Summary**
- **Scholarly Background**
- **Class Design**
- **Text Selection and Assessment**
- **Syllabus**
- **Prompts, Assignments, and Second Semester**
- **Advertising Flier**
- **Book Proposal I**
- **Book Proposal II**

Summary

“The Global Eighteenth Century” is an interdisciplinary course in eighteenth-century studies designed to open the curricula of various departments to a critical international perspective, to challenge undergraduate students to think beyond their individual disciplines, and to push them to produce work of publishable quality. It introduces students to historical writing on the eighteenth century as well as to primary historical and literary material from England, France, Spain, Germany, the Americas, India, New Zealand, and China. This material breaks the Eurocentric mold and offers a global perspective as an alternative.

The course was taught for the first time in the academic year 2005/06, and we repeated it in a modified form in 2006/07. The course was a great success. A sampling of student comments relates their sense of what they accomplished:

Student 1: *“It was very beneficial to have instructors and classmates from different disciplines. It helped me to see how our specific majors/concentrations intersected, and it really added to the quality of the research and analysis in that it allowed us to see things from multiple perspectives.”*

Student 2: *“This is what I thought college was like. Turns out it is only this class. I rarely if ever get the chance to participate in open discussions with my professors. Most of the time I sit in a*

chair and listen to them repeat exactly what it says in the text book. Why would I want to go to class for that? Why not make use of so many people and their various perspectives?"

Student 3: "The eighteenth century is not merely a French or British century, as I had previously thought and as many still think it is; it is much more global than how it is usually portrayed, and there is a pressing need for research to be done to highlight this fact. The Spanish Enlightenment and its intercontinental nature need reevaluation. This was the premise of our 'Global Eighteenth Century' class. Its aim was to expose us to a wide variety of interdisciplinary print material, representative of the eighteenth century as a period of global or intercontinental relations."

In addition, there were various other successful outcomes for students and teachers of the course.

Several students gave papers based on their research at regional and national conferences

(including the 2006 World History Association [WHA] conference, the 2007 American Society

for Eighteenth-Century Studies [ASECS] conference and the 2007 Association of American

Colleges and Universities [AACU] conference), and the teachers have integrated their

experiences and new knowledge into their own research, making it more global and more

interdisciplinary.

Scholarly Background

The fundamental contention underlying our class "The Global Eighteenth Century" (a title which of course refers to Felicity Nussbaum's excellent eponymous collection) is that it is impossible to understand the European eighteenth century on its own, without knowledge of the eighteenth century as an international or global subject. Since we cannot acquire this knowledge within the confines of one academic discipline, we chose to work across the fields of literary analysis, cultural studies, and history, as well as across the national boundaries of Great Britain, France, Spain, and several of their colonies. The expertise of the participating faculty warranted our focus on European interactions with Asia, Africa, and the Americas.

For instance, as Edward Said has shown, the West defined itself in the eighteenth century as rational, masculine, progressive, and efficient against the supposedly degenerate, irrational, feminine, and incompetent East (not to mention the hyper-sexualized and potentially subhuman Africa)—but at the same time the East had the opportunity to (re-)construct its identity in the confrontation with the West, resisting those stereotypes. In sub-Saharan Africa, the interaction between Europeans and indigenous people was structured by the slave trade. In the course of the eighteenth century, a movement grew across Europe to abolish first that trade and then slavery altogether, precipitating a redefinition of negritude on both continents. In the trans-Atlantic world, the West identified itself with the highly developed indigenous civilization of the New World while actually, as José Rabasa argues, producing the New World as something ‘new’ through its own discourse of power, or as Michel Foucault has theorized, through a process of discursive formation. That identification ironically became a facile tool in the hands of the French *philosophes* in their attack on Spain and the Jesuits—ironically since the *philosophes* relied almost entirely on the Jesuit accounts of the New World for their information.

Class Design

In a class designed to encourage students to move beyond the confines of one academic discipline, the course on the global eighteenth century works across the fields of literary analysis, cultural studies, and history. In particular, the course focuses on the interaction between Europe, Asia and the Americas. “The Global Eighteenth Century” has been offered twice, attracting a diverse group of students to explore in depth a period whose ideas, events, and leaders defined “global” in ways that resonate intensely with our own twenty-first century realities of cultural, economic, and political globalization. Students discovered the need to question the canonical

presentation of historical events and their literary representation through the study of comparative empires, whose interactions on the global eighteenth-century stage had never been evaluated in previous coursework. Students and faculty read history and literature together, learning the diverse, albeit complementary, set of theoretical tools that each discipline uses in its research. Students of English wrote about French texts, learning to decipher the agenda behind the quintessential wit of *lumières*, while students of Spanish analyzed historical documents and arguments, seeing the Spanish colonial world they had been studying through the eyes of its British and French competitors. History students observed how genre, style, and tone reflect political tensions and uncertainties as clearly as treaties and trade agreements once the proper analytical tools and information are engaged. All students learned to challenge ‘national’ conceptualizations with transnational and global perspectives and encountered history in a historiographical and interpretative, rather than a contextual, presentation.

“The Global Eighteenth Century” was taught to twenty seniors who were invited to join the class based upon their performance in previous classes. These students were comfortable with reading in an interdisciplinary manner and in discussing the disciplinary perspectives each work of secondary sources displayed. This dynamic played itself out for the three professors involved in team-teaching the class as well. Our students had the unique opportunity of observing us ask questions about methodology and interpretation of sources across disciplines as we too learned about how each discipline “thinks” about sources and how each discipline shapes its narrative.

The students we invited had little knowledge of the eighteenth century beyond the level of the survey class—and certainly none beyond their discipline of provenance, i.e., English/French/Spanish literature or History. For that reason, we began the class with an

overview of the traditional (Western) historiography and intellectual history of the Enlightenment. At the same time, we began to juxtapose those traditional ideas with critiques. For instance, Kant’s famous “What Is Enlightenment?” offers a fairly conventional and optimistic view of the Enlightenment project. This text was juxtaposed to Foucault’s essay of the same title (which questions Eurocentrism) and Horkheimer’s “Reason Against Itself” (which basically argues that the Enlightenment project has failed). Similarly, one class on historiographical questions challenged what have come to be complacent and static notions of transatlantic studies from the perspective of world history or global studies. For a third class, students read Restall’s *Seven Myths*, which debunks commonplaces about the conquest of the Americas, and then tested Restall’s theories against Las Casas’ *The Destruction of the Indies*.

Class usually consisted of a combination of lecture and discussion (in English), the former introducing or clarifying intellectual concepts and the latter examining the application of those concepts to specific texts. The discussion in each class (or even for each text within one class) was led by the instructor most familiar with that area (or text), with the other two participating actively. In the course of the semester, we learned that students appreciated our interactions because they clarified the different disciplinary approaches while also making it clear that those approaches could supplement each other. At the same time, we learned from each other—not just because we read texts that might have fallen beyond the scope of our individual disciplinary perspectives, but also because we had to argue for our own interpretations in the face of competing analyses, approaches, and disciplines.

Text Selection and Assessment

Beyond the presentation of the historiographical and intellectual underpinnings of eighteenth-century studies in the first weeks of class, the material could not be divided into particular units because of the interdisciplinary and the international nature of the topics. It made no sense to proceed geographically, since the point of the global eighteenth century is to show the problems with that form of organization; following the same rationale, it made no sense to proceed according to our individual disciplines, since that would have suggested that it is possible to understand the history without its cultural incarnations or the literature without the historical background. (Obviously, the instructors who are in literary fields approached their topic from a new historical perspective rather than from a formalist point of view.) Nevertheless, we ended up with material mostly related to Europe, Asia, Africa, and the Americas. In general, our movement was from Europe towards the rest of the world, ending with texts written by and for non-Europeans. However, we made a point to choose our texts in five categories:

1. *texts written in Europe by Europeans with no real knowledge of the rest of the world* (Voltaire, Graffigny, Behn)
2. *texts written in Europe by Europeans with some knowledge of the rest of the world* (Diderot, Montesquieu, Gibbes, Cadalso)
3. *texts written in Europe or outside Europe by Europeans with experience visiting or living in the rest of the world* (Saint-Pierre, Las Casas, Montagu, Starke, *Gazette*)
4. *texts written by individuals partly acculturated to the European experience in or outside Europe* (Equiano, I'tesamuddin, Rowlandson)
5. *texts written outside of Europe by non-Europeans* (Te Horeta, Yuan Mei)

Of course, these categories cannot be delineated clearly, and some texts fit into several—but the point is that we chose our texts to show the range of interaction between Europe and the rest of the world. Especially the texts in the third, fourth, and fifth categories helped students decenter their Eurocentric assumptions by showing how the perspective of Western travelers who ventured beyond Europe shifted, as well as how outsiders saw the West. At the same time, it is

important to note that it was difficult to find material in the fifth category simply because little seems to be available in accessible English translations.

Since the reading load in this class is quite heavy, we decided to require less writing than usual at this level. In the end, we settled on four written assignments:

1. regular responses to the assigned reading posted on a weekly basis on CSULB's web interface for course management (20% of grade);
2. two short essays (around five pages—20% of grade each); and
3. a book review (20% of grade. The remaining 20% were given according to participation in class discussion). This book review—the culminating writing production for the semester, based on all the knowledge and skills acquired—went through various revisions until it was of high enough quality to be posted on our web site EBRO (Eighteenth-Century Book Reviews Online, www.csulb.edu/ebro).

Syllabus

Week I: Introduction

Week II: Intellectual Context of the Global Enlightenment and French North America

Foucault, Michel. "What Is Enlightenment?" *The Foucault Reader*. Ed. Paul Rabinowitz. New York: Pantheon, 1984. 32-50.

Horkheimer, Max. "Reason Against Itself: Some Remarks on Enlightenment." *What Is Enlightenment: Eighteenth-Century Answers to Twentieth-Century Questions*. Ed. James Schmidt. Berkeley: University of California Press, 1996. 359-367.

Kant, Immanuel. "What Is Enlightenment?" Schmidt, 58-64.

Week III: Historiographical Questions and Intellectual Discussion

Bentley, Jerry. "The New World History." *A Companion to Western Historical Thought*. Ed. Lloyd Kramer and Sarah Maza. Malden, MA: Blackwell, 2002. 393-416.

Coclanis, Peter. "Drang Nach Osten: Bernard Bailyn, the World-Island, and the Idea of Atlantic History." *Journal of World History* 13.1 (Spring 2002): 169-82.

Karras, Alan. "The Atlantic World as a Unit of Study." *Atlantic American Societies: From Columbus Through Abolition 1492-1888*. Ed. Alan Karras and J.R. McNeill. London and New York: Routledge, 1992. 1-15.

Week IV: Early European Foundations of the Global Eighteenth Century

Las Casas, Bartolome de. *Short Account of the Destruction of the Indies*. Harmondsworth: Penguin, 1999.

Restall, Matthew. *Seven Myths of the Spanish Conquest*. Oxford: Oxford University Press, 2004.

Week V: The French Colonial World

Choquette, Leslie. "Center and Periphery in French North America." *Negotiated Empires: Centers and Peripheries in the Americas, 1500-1820*. Ed. Christine Michaels and Michael Kennedy. New York and London: Routledge, 2002. 193-206.

Diderot, Denis. "Supplement to Bougainville's 'Voyage'" *Rameau's Nephew, and Other Works*. By Denis Diderot. Indianapolis: Hackett 2001.

Voltaire, Francois Marie Arouet, Baron de. "The Huron, or, Pupil of Nature." *The Best Known Works of Voltaire*. New York: Book League, 1940. 173-234.

Week VI: The Atlantic Eighteenth Century (I)

Hancock, David. *Citizens of the World : London Merchants and the Integration of the British Atlantic Community, 1735-1785*. Cambridge: Cambridge University Press 1997.

Week VII: The Atlantic Eighteenth Century (II)

Behn, Aphra. *Oroonoko*. Ed. Joanna Lipking. New York: Norton, 1997.

Week VIII: Transatlantic Autobiography

Equiano, Olaudah. *The Interesting Narrative and Other Writings*. Harmondsworth: Penguin 2003.

Week IX: Captivity and Slavery Narratives

Rowlandson, Mary. *The Narrative of the Captivity and the Restoration of Mrs. Mary Rowlandson*.

Saint-Pierre, Jacques-Henri Bernardin de. *Paul and Virginia*. London: Peter Owen/Dufour, 2005.

Week X: Epistolary Texts

Graffigny, Françoise de. *Letters from a Peruvian Woman*. New York: MLA, 1993.

Cadalso, Jose. "Cartas Maruecas/Moroccan Letters." *Highlights of Spanish Literature: A Bilingual Anthology*. Ed. Seymour Resnick and Jeanne Pasmantier. New York: Ungar, 1963. 292-9.

Montagu, Lady Mary Wortley. *The Complete Letters*. Ed. Robert Halsband. Oxford: Clarendon Press, 1965. (selections 1717-18)

Week XI: The Novel (I)

Montesquieu, Charles Louis de Secondat. *Persian Letters*. Harmondsworth: Penguin 1973.

Week XII: The Eurasian Eighteenth Century (I)

Pomeranz, Kenneth. "Political Economy and Ecology on the Eve of Industrialization: Europe, China, and the Global Conjecture." *American Historical Review* 107.2 (April 2002): 425-46.

McNeill, J.R. and William McNeill. "Spinning the Worldwide Web, 1450-1800." *The Human Web: A Bird's-Eye View of World History*. By J.R. McNeill and William McNeill. New York and London: Norton, 2003. 155-212.

Week XIII: The Eurasian Eighteenth Century (II)

The Calcutta Gazette. (selections 1784-93)

Starke, Mariana. *The Widow of Malabar*. London: Minerva, 1791.

Week XIV: The Novel (II)

Gibbes, Phebe. *Hartley House, Calcutta*. Dublin: Jones, 1789.

Week XV: Travel Literature

Anson, George. "Transactions in the River of *Canton*." *A Voyage Round the World*. By George Anson. London: Oxford University Press, 1974. 346-58.

Beaglehole, J.C. (ed.). *The Endeavour Journal of Joseph Banks 1768-1771*. Sydney: The Public Library of New South Wales, 1962. (selections November 1769)

Cook, James. *A Journal of a Voyage Round the World*. London: Becket and De Hondt, 1771. (selections November 1769)

I'tesamuddin, Mirza Sheikh. *The Wonders of Vilayet: Being the Memoir, Originally in Persian, of a Visit to France and Britain in 1765*. Leeds: Peepal Tree, 2002.

Mei, Yuan. "Anson's Dealings with the Chinese at Canton." *Yuan Mei: Eighteenth Century Chinese Poet*. By Arthur Waley. London: George Allen and Unwin, 1956. 205-9.

Reed, A.H. and A.W. (ed.). *Captain Cook in New Zealand: Extracts from the Journals of Captain Cook*. 2nd ed. Wellington: Reed, 1969. (selections November 1769)

Te Horeta. "An Account of an Ancient [European] Navigator Called Rongo-Tute." *The Ancient History of the Maori*. 6 vols. By John White. Wellington: Didsbury, 1887-90. V 120-39.

Prompts, Assignments, and Second Semester

Where there was more than one prompt, students had a choice of any one.

Reading Response #1

The texts by Kant, Foucault, and Horkheimer give different answers to the question, "What is Enlightenment?" What are the main commonalities (if there are any) and differences between the three positions? After reading the texts, how would you define Enlightenment? What are the main strengths and weaknesses of the Enlightenment? How might the concept be problematized with a view to the rest of the world?

Reading Response #2

Based on your reading of Bentley, Coclanis, and Karras, account for the development of wider spatial and global perspectives in historical scholarship. Discuss some of the contemporary characteristics and preoccupations of "atlantic" and "world" historians. What are some of the shortcomings of these approaches?

Reading Response #3

Based on your reading of Restall, account historiographically and methodologically for the myths surrounding the Spanish Conquest. To what extent did Las Casas contribute to Restall's "myth"? To what extent did Las Casas' representation run counter to it?

Reading Response #4

1. Discuss Diderot's view of nature and morality in the "Supplement to Bougainville's 'Voyage.'" How would you describe the genre of this text? How does it lend itself to the development of his ideas and our ability to chart the pattern of his thought process? Can Diderot be considered a global thinker?
2. "The Huron, or, Pupil of Nature" is a classic example of the genre Voltaire himself invented, the "conte philosophique," or critical tale, in which the characters operate as the bearer of the author's message ("porteparole"). What message about education and religion does Voltaire communicate through the Huron? Do we learn anything about indigenous peoples and the colonial world? Does Voltaire's "philosophical style" facilitate or hinder knowing?

Reading Response #5

Aphra Behn's *Oroonoko* is the story of an African prince as told by a British narrator. The book describes the enslavement and subsequent rebellion of the eponymous hero with his fellow slaves against the white planters. To what extent are the narration, the description, or the characters in *Oroonoko* racist?

Reading Response #6

1. Equiano's *Interesting Narrative* appeared during the height of the first parliamentary proceedings that considered abolition of the slave trade. By what means does the *Narrative* succeed as an abolitionist text?
2. To what extent is the *Interesting Narrative* a truly "Atlantic" text?

Reading Response #7

1. Is Mary Rowlandson's experience in captivity what she expects? What particular events in her captivity does she highlight? Does her view of the world change in her time in captivity?
2. "It is necessary to leave one's country in order to learn to love it." (Bernardin de Saint-Pierre, *Voyage à l'Ile de France*, 1769) Before writing *Paul and Virginia*, Saint-Pierre wrote a series of letters based on his travels to l'Ile de France, or Mauritius, the island that provides the setting for *Paul and Virginia*. In his travelogue, he focuses on the landscape, multiracial relations, morals, and the most burning questions of colonialism—slavery, the humanity of the Africans, industry and agriculture. Written some twenty years after his travels, how does *Paul and Virginia*, with the doomed relationship of the young couple at the center, operate as a prism through which the questions and problems related to French colonialism may be analyzed?

Reading Response #8

1. In Madame de Graffigny's *Letters of a Peruvian Woman*, language loss and language acquisition, especially the acquisition of writing, chart Zilia's continual repositioning of herself in relation to both Peruvian and French society. Discuss the ways in which Madame de Graffigny uses language and writing to explore issues of gender, national identity, and class.
2. In her letters from Turkey back to friends in England, Lady Mary Wortley Montagu positions herself as a double outsider, on the margins of British society as a woman and looking at Turkish society from a European perspective. How does Montagu express this position in her text? To what extent does this point of view allow Montagu to make unique observations, and to what extent does it invalidate her comments?

Reading Response #9

The harem runs throughout Montesquieu's *Persian Letters* as an ongoing subplot, and ultimately, the place where the book ends. Discuss the function of the harem in Montesquieu's text.

Reading Response #10

Contemporary world historical scholarship has emphasized comparative and transnational perspectives, and the de-centering of Europe in historical representations of the (global) eighteenth century. How do the recent writings of Pomerantz and McNeill(s) reflect these historiographic developments?

Reading Response #11

1. Based on your reading of the excerpts from the *Calcutta Gazette*, and taking account of the readership of the newspaper, discuss and account for the means by which Britain and India are represented to the reader.

2. *The Widow of Malabar* clearly deals with the topic of *sati* (or widow-burning), and it is equally obvious that the play opposes that practice. However, in the course of Starke's tragedy, the rationales for opposing *sati* and the specific positions towards the practice are differentiated and change. Trace some of these distinctions and developments, and relate them to the nationalities, ethnicities, and religions of the characters.

Reading Response #12

1. In *The Wonders of Vilayet*, Mirza Sheikh I'tesamuddin (who is also sometimes spelled I'tisam al-Din) describes his trip to England from 1767 to 1769. In the process, he compares England and India at great lengths. What are some of the areas in which he compares the two countries, how does he evaluate the differences, and what does that tell us about I'tesamuddin's assessment of the relative status of English and Indian civilization in the second half of the eighteenth century?

2. The texts by Anson and Yuan Mei narrate the same events from different perspectives. Can you tell if one version is truer than the other? What can the two versions tell us about the cultures of the authors? What do they reveal about the cultures they are observing?

Prompt for Paper #1

Write a review of David Hancock's *Citizens of the World*. This should be concise – four pages. Book reviews are not book reports. The review should address and analyze the following (not necessarily in this order):

- A. the content, scope and argument of the monograph
- B. the historiographical context
- C. the sources, evidence and methodology
- D. the weaknesses, strengths and significance of the work

Prompt for Paper #2

Diderot ("Supplement to Bougainville's 'Voyage'"), Voltaire ("The Huron, or, Pupil of Nature"), Saint-Pierre (*Paul and Virginia*), Graffigny (*Letters of a Peruvian Woman*), and Montesquieu (*Persian Letters*) all use the prism of the Other as a means of engaging in social and political criticism. Using examples from at least three of these texts, please address at least two of the following points in your paper:

- 1) women as a barometer of change

- 2) genre and style in the many-layered text
- 3) exoticism and eroticism and their function in the texts
- 4) representations of France, England, Spain, Persia, Peru, Italy, etc.

Your conclusion should draw from all three texts you have chosen to address the way in which Enlightenment France defined its role in the world.

Second Semester

In its original form, this class was conceived as a year-long project. The first (fall) semester, as described here, introduced the students to the global eighteenth century. With that preparation, the students were able to work on research projects in the second (spring) semester that were initiated by the faculty and undertaken by the students under close supervision. These projects—described below—are still in progress and are intended for publication. We realize that we were extremely fortunate in having the resources to develop and implement such projects, but perhaps their success can motivate administrators to support the idea of undergraduate and graduate research not just in rhetoric, but also in practice. Furthermore, we believe that the first semester described above can be taught independently.

Advertising Flier

By invitation only!

CLA 496/596
Fall 2006: Tu 4-7
Spring 2007: TBA

The Global Eighteenth Century

“The Global Eighteenth Century” is an interdisciplinary class team-taught by faculty from the Comparative Literature, English, History, and RGRLL (Romance, Germanic and Russian Languages and Literatures) departments. Over two semesters, we will explore how Europe saw the rest of the world during the eighteenth century—and how the rest of the world saw Europe. Our texts will include fiction and non-fiction from across the globe. The class will have no more than a total of 20 students, allowing for intense discussion. Participation is by invitation only.



In the first semester (Fall 2006), we will meet as a regular class and develop ideas; in the second semester (Spring 2007), students and faculty will take those ideas and turn them into collaborative research projects. These projects may be traditional papers but could also include editions of eighteenth-century works, web sites, academic presentations, or other creative ideas. They might be presented in public forums such as publication and could be used by students applying for graduate school.

If you think you may be interested, talk to one of the participating faculty:

- Clorinda Donato (RGRLL, cdonato@csulb.edu)
- Tim Keirn (History, tkeirn@csulb.edu)
- Norbert Schürer (English, nschurer@csulb.edu)

Book Proposal I

BOOK PROPOSAL

What Did the Eighteenth-Century Owe Spain?: Encyclopedias Respond

Clorinda Donato, **Volume Editor and Introduction**
Ricardo Lopez, **Translation Editor**

donato@csulb.edu
rlopez@csulb.edu

Abstract:

This four-part volume with appendices consists of:

I) The complete text of the infamous 1785 article “Espagne,” penned by Masson de Mortvilliers, one of the editors of the three-volume *Géographie moderne* for the Charles-Joseph Panckoucke’s *Encyclopédie méthodique* (1782-1832)

II) The facing-page English translation of the article “Espagne”

III) The 1792 Spanish translation of “Espagne,” “España”; this article is both a translation and an example of “re-écriture” in which distinct passages are rendered either to respond to French attacks or to “set the record straight” with regard to Spain’s history and current position in the global arena of eighteenth-century culture and commerce. Several pages of “adiciones” (addenda) to the French article complete the entry “España.”

IV) The facing-page English translation of the article “España”

Appendices:

The Appendices will include: 1) a copy of the article 1755 *Encyclopédie* article “Espagne,” also with a facing page translation in English; 2) an annotated bibliography of the Spanish and Italian responses to Masson de Mortvillier’s article.

Volume Description:

Historical Background and Rationale:

The French *Encyclopédie* (1752-1765) is considered the quintessential product of the high enlightenment. Originating as a translation of Ephraim Chambers 1728 *Cyclopaedia*, the *Encyclopédie* embodied the enlightenment goal to map knowledge, both learned and practical, and to place it in the hands of rational beings for active application. The success of the *Encyclopédie* and the numerous editions, adaptations and translations it spawned have been documented in historian Robert Darnton’s book history classic, *The Business of Enlightenment: A Publishing History of the Encyclopédie, 1775-1800* (Cambridge, MA: Harvard UP, 1979). Darnton’s work provided the statistical foundation of the *Encyclopédie*’s “best-seller” status; moreover, it opened the field of encyclopedia studies, a research area that holds regular conferences and publishes its findings in the journal, *Recherches sur Diderot et sur l’Encyclopédie*, among others.

For scholars of the global eighteenth century, the geographical articles of these encyclopedias are of great interest, particularly in comparative, cross-cultural, and transnational perspective. The representation of Spain and her empire in French-language publications had been notoriously negative, borrowing heavily from Voltaire's derogatory portrayal of the Spanish Empire in his history of 17th-century France, *Le Siècle de Louis XIV*. Since articles on cultural and political geography, (as opposed to physical geography) were new to compilations, first appearing in Diderot and D'Alembert's *Encyclopédie*, the Chevalier de Jaucourt's geographical 1755 entry "Espagne" in Diderot and D'Alembert's *Encyclopédie*, is one of the prime examples of eighteenth-century Spain bashing. Its impact on the image of Spain was far more damaging than might have been anticipated due to the rapid and wide-ranging spread of Diderot's *Encyclopédie* in multiple editions, which exponentially expanded the influence of the *philosophes'* view of culture. The derogatory representation of Spain continued to escalate, culminating in the most important late-enlightenment compilation, the *Encyclopédie méthodique*. Here, French vitriol against Spain intensified in the 1785 article "Espagne," published in the first volume of *Géographie moderne*. This polemical piece, penned by Masson de Morvilliers, enraged all of Spain by asking rhetorically half-way through the article: "Que doit-on à l'Espagne? Et depuis deux siècles, depuis quatre, depuis dix, qu'a-t'elle fait pour l'Europe?" ('What do we owe Spain? And in the past two centuries, the past four, the past ten, what has she done for Europe?'). When this article came out, Spain was in the midst of publishing a Spanish translation-adaptation of the *Encyclopédie méthodique*. The crown had predicated its grant to royal publisher Antonio de Sancha for a Spanish translation upon assurances from the French editor-publisher Panckoucke that all controversial information would be excised from his encyclopedia, including bad press against the Spanish empire. Indeed, the reaction in Spain against Masson de Morvilliers' attack quickly escalated to the level of an intellectual crisis of significant proportions; ultimately it would shut down the translation project, but not before Spain could respond in the "translation" of the article "Espagne" into Spanish, which appeared in the last published volume of the compilation into Spanish before the crown rescinded Sancha's right to continue with the enterprise. "España" is in fact a point-by-point response piece that highlights the achievements of Spain and its colonies, while criticizing France.

Project Description:

As interest in the Iberoamerican enlightenment grows, the need for translated and annotated primary source material also increases. While many Hispanists know of the Masson controversy, few have read either the French article, or its Spanish translation/adaptation. Moreover, a full understanding of the controversy requires access to at least three French-language encyclopedia articles on Spain, as well as the Spanish article in the translated edition, not to mention solid reading skills in both French and Spanish. UCLA is the only library in the United States that owns a copy of the Spanish translation.

We propose to fill this gap by producing a facing page, fully annotated translation into English of the French and Spanish texts. A well-articulated introduction locates these texts historically, culturally, and stylistically with regard to the encyclopedic genre. The introductory essay will contextualize these articles interculturally within the panorama of the European and colonial eighteenth century by engaging the most current theories on linguistic and cultural translation and the transmission of knowledge.

This volume is ideal for student and scholar alike. It would make a welcome addition to the syllabi for courses on the European eighteenth century, Iberoamerican Enlightenment, French Enlightenment, the representation of colonial empires, intercultural studies, translation theory and knowledge transfer.

Book Proposal II

BOOK PROPOSAL
British Encounters with India

Tim Keirn
Norbert Schürer

timkeirn@csulb.edu
nschurer@csulb.edu

Volume Description:

The twenty-first century is often called the age of globalization, but recent scholarship has recognized that globalization actually began long before our time. Starting over two hundred years ago, Britain expanded her empire into Asia, the Americas, and Africa. There, Britain met some smaller and less advanced societies, but also encountered large cultures highly developed in terms of technology, economy, bureaucracy, and arts. The resulting interactions are interesting and important because they were not one-way meetings where one (European) culture dominated the other (non-European), but global encounters between equals (or even with the non-European culture in control). Instead of the more familiar imperialism and racism, at least some Britons responded to these contacts with genuine attempts to understand the foreign culture. In this process, they constructed a European version of the Other, but also transformed their own vision of the world. *British Encounters with India* presents a comprehensive record of one such global interaction.

In retrospect, it is easy to forget that the British spent most of the eighteenth century not as masters of India, but negotiating their place on the subcontinent. When Britain first came to India in the early seventeenth century with the East India Company, it was merely as one of several European powers (including Portugal, the Netherlands, and France) humbly requesting permission to trade. In contrast, the Mughal empire in Northern India was a refined kingdom with an ancient civilization, a successful army, and the second-largest population in the world (only China had a more citizens). Around 1700, the future of the British traders in India was uncertain; yet by 1800, Britain was in military and administrative control of Bengal, India's richest province, and on her way to ruling the entire subcontinent. What started as British visitors to India had turned into Anglo-Indian culture. The selections in *British Encounters with India* mostly come from the period between the victory over the combined armies of Shah Alam II, Mir Qasim, and Shuja-ud-Daula at Buxar in 1757, which turned the East India Company into a territorial power, and the Fourth Mysore War in 1799, which ended the last serious military threat to British hegemony on the Indian subcontinent.

The material in *British Encounters with India* documents the British representation and negotiation of these developments in a wide variety of discourses. Here, the British write and rewrite the history of their involvement in recent battles and wars, imagine individual adventurers in India, construct the geography of the subcontinent, describe their actual travels there, discuss their understanding of local religions and customs, and work out their own national identity in poetry. These are not mimetic representations of a fixed external reality, but representational attempts to understand and give meaning to difficult and constantly changing situations.

The selections demonstrate that Britain conceived of India alternately as an exotic, threatening, and exciting place; that the Mughals—and other rulers on the subcontinent—were seen as possible allies, potential enemies, or simply as mysteries; and that the British in India appropriated local culture (in clothing, architecture, government, etc.) while also holding on to institutions familiar from Europe. In other words, *British Encounters with India* constitutes a fascinating record of the Anglo-Indian encounter before that interaction turned into dominance and oppression.

Description of Contents:

British Encounters with India is divided into nine sections according to literary genre, publication format, historical event, or medium. The total length of the book will be about 300 pages (600 in double-spaced manuscript). There is a general introduction to the entire volume explaining the historical and literary background of the period and the global interaction (and providing a map and chronology). Each section is preceded by a short foreword more specific to that material, introducing the genre, topic, and authors.

The authors are mostly not in the Anglo-American literary or historical canon, but individuals who happened to have some personal contact with, or experience in, India. (However, this was not a prerequisite for writing about India in the eighteenth century.) Not all the material is chosen for its aesthetic quality, but rather it is selected because of its historical and literary interest in dealing with a contact situation new to British writers. This was one of the first times the British had to deal with a highly developed non-European government and bureaucracy, describe a completely new flora, fauna, and navigate a foreign culture and religion. Some texts were written and produced in India for an (Anglo-)Indian market, while others were published in Britain—all are originally English. The selections have varying lengths, some being excerpts, other complete texts (where possible). They are transcribed from facsimiles of first editions, with later editions consulted for comparison where applicable. The texts are annotated carefully to make them comprehensible to lay readers. The sections are:

- poetry
- drama
- novel
- biography
- pamphlets
- travel writing
- geography
- *Asiatic Researches*
- journalism
- images

The volume closes with a bibliography of recent research on Anglo-Indian relations in the eighteenth century and a detailed index of people, places, and topics.