

English 224, The Global Eighteenth Century
Fall 2011 Monday/Wed. 12:30p.m. -1:50 p.m. Meneely 102

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Office Hours: **Mon. and Wed. 2:00 p.m. -3:00 p.m., and by appointment**

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Course Description:

In this course we'll read British literature and culture from the Restoration and the eighteenth century. As Britain colonized ever larger portions of the globe, British literature personified a range of new speakers and insistently considered the subjectivity of the Enlightenment's most marginalized individuals. We will examine eighteenth-century literature's "global consciousness" by looking at the texts of British writers who act globally and of colonial subjects who "talk back" to empire. These texts include novels, poems, letters, paintings, engravings, and more. While analyzing them, we will consider the extent to which British writing advances and questions the creation of empire. We will draw from theories of post-colonialism, global history, nationalism, and world literature to interpret texts that range from Scotland, Ireland, North America, the Caribbean and Africa, India, and the South Pacific.

Required Texts:

Aphra Behn, *Oroonoko* (1688) (ISBN: 0140439889)

Olaudah Equiano, *The Interesting Narrative...* (1789) (ISBN: 0142437166)

Additional Readings are available on the course website.

You should order both of these texts yourself. I have not ordered these two texts to the bookstore. **Be sure to get the EXACT edition as I have described them above. Other editions are NOT acceptable. If you bring other editions of these works to class, you will be asked to leave until you secure the correct editions.**

To order these books: Use the ISBN, which uniquely identifies each edition of a book, that I have included in parenthesis above. At Amazon.com, for example, you can plug the ISBN itself into their search function and it will identify the proper edition. You may buy used copies if you wish, as long as the book is the **exact same edition with the exact same ISBN.**

Papers: There will be two original papers for this class. The first paper will be 5 to 6 pages. The second will be 7 to 8 pages. The first paper will ask you to deal with a precise question. The second paper will ask you to devise your own topic and produce an argument. I will hand out more information as the due dates approach.

Attendance and Participation: This class is driven by your attendance and participation. Since the class is small, we will be able to have informal, discussion-based class meetings. Therefore, though I will often introduce material and add important contextual information, **your**

comments and our conversations will form the majority of the class. With that in mind, every student is allowed **4 absences** for the course. More absences than this will severely affect your grade. I see myself as a moderator and facilitator for the class, but you direct it: it is *your* class. Therefore, being prepared for class is essential. To me preparation involves more than just reading the material with your eyes. Have questions, write notes, and compose ideas about what you might want to contribute to the conversation. I understand that everyone has off days, reads less stringently than they would like, etc. **Nonetheless, I expect to hear from every single person in every single class in some capacity.**

Response papers: You will be asked to respond to the readings in the form of **5 response papers**. These responses should be **single spaced** and be a **maximum of one page**. **Typically, the more you write the better your grade, though this is not a rule. Bring a hardcopy of your response to the class.** I will grade but only make brief comments on these hard copies, though I will be happy to speak with any student about the responses. These responses are intended to help you collect your ideas about the reading for the class. In them you should produce interpretations and make arguments. **Take positions in your responses.** They should not be personal reactions to the readings or testimonies about how the reading made you feel. **Late or absent responses will not receive credit. There are no make-ups for these responses, though I will drop your lowest response grade. If you miss a response, consider that your dropped grade.**

Grading: Your grade for the course will be calculated according to the following formula:

Attendance and participation: 10%
Responses: 20%
First paper: 30%
Final paper: 40%

Plagiarism and the Honor Code: Plagiarism will not be tolerated in this class. You should always cite your sources; references are an essential part of critical thinking and academic writing, so don't be afraid to use other people's ideas to develop and advance your own. In this class we will use MLA citation style or University of Chicago citation style. If you have any questions about these differences you may ask me, or consult one of a number of websites that identify how to cite in these styles. A particularly useful website that contains searchable style guides (MLA, Chicago, APA, etc.) can be found at Purdue University's Online Writing Lab: <http://owl.english.purdue.edu/owl/>.

Syllabus

Note: Works on the course website are indicated by an asterisk. All other readings are in the books you purchased for the class.

W Aug. 31 **Hurricane Irene!**

BRITAIN RULES

M Sept. 5 **Labor Day, No Class**

W Sept. 7 Introduction

M Sept. 12 Andrew Marvell, "Bermudas" (1653)*
James Thomson, "Rule Britannia" (1740)*
Please watch the various modern incarnations of "Rule Britannia"*

W Sept. 14 Alexander Pope, "Windsor Forest" (1713)*
James Thomson, "Rule Britannia" (1740)*
Suvir Kaul, Introduction to *Poems of Nation, Anthems of Empire**
(read until page 23)

Response #1 due

[React to Kaul's idea of the relationship between poetry and political power]

M Sept. 19 Joseph Addison, *Spectator* #69 [The Royal Exchange]*
Edward Ward, selection from *The London Spy* (1709, 4th ed.) [Royal Exchange]*
Kathleen Wilson, "Introduction: Nations, Empires, and Identities in the Eighteenth Century" in *The Island Race* (2003)*

W Sept. 21 Alexander Pope, "Windsor Forest" (1713)*
James Thomson, "Rule Britannia" (1740)*

SCOTLAND AND IRELAND

M Sept. 26 Daniel Defoe, on the Act of Union (1707)*
Daniel Defoe, "A True-Born Englishman," **pages 10-top of 16***
Selections from Samuel Johnson, *Journey to the Western Islands of Scotland* (1775) and James Boswell, *The Journal of the Tour to the Hebrides* (1785)*

W Sept. 28 Robert Burns, from *Selected Poems*:*
"The Vision"

“To a Mouse”
 “The Cotter’s Saturday Night”
 “Address of Beelzebub”
 “Address to the Deil”
 “A Bard’s Epitaph”
 “Lines Written on a Banknote”
 “Auld Lang Syne”

Response #2 Due

[What vision/representation does Burns offer of Scotland? How does it compare to that of Johnson and Boswell?]

M Oct. 3 Jonathan Swift, selections from “Causes of the Wretched Condition of Ireland” (1726)
 selections from “A Short View of the State of Ireland”(1728)*
 “A Modest Proposal” (1729)*

THE BLACK ATLANTIC

W Oct. 5 Aphra Behn, *Oroonoko: Or, the Royal Slave* (1688), **please read the whole text**

M Oct. 10 **Fall Break, No Class**

W Oct. 12 Aphra Behn, *Oroonoko: Or, the Royal Slave* (1688)

M Oct. 17 Philip Morgan, “The Black Experience in the British Empire, 1680-1810” from *The Oxford History of the British Empire**
[In class we will compare Behn’s representation of the Atlantic slave trade to that of Morgan’s.]

Paper #1 due in class

W Oct. 19 Olaudah Equiano, *The Interesting Narrative...* (1789), ix-xxx, 1-146
 Look also at Appendix A, frontispieces and title pages to *Interesting Narrative*, 309-15

M Oct. 24 Olaudah Equiano, *The Interesting Narrative...* (1789), 146-236

W Oct. 26 Read the “Introduction” to Srinivas Aravamudan, *Tropicopolitans* (1999)*
 William Blake, “A Group of Negroes,” engraving for Stedman’s *Narrative* (1796)*
[Note that Blake’s engraving is featured in Aravamudan’s *Tropicopolitans* and that the engraving concerns slaves in Suriname]

Response #3 due

[Use this response to work through Aravamudan’s ideas of the postcolonial eighteenth century. Pay particular attention to his notion of retroactive reading: what is it? How might this concept apply to our class?]

- M Oct. 31 William Cowper, “The Negro’s Complaint”*
 William Blake, “Little Black Boy”*
 Josiah Wedgwood, “Am I Not a Man and a Brother?”*
 Thomas Clarkson, Diagram of a Slave Ship*
 William Blake, engraving, “A Negro Hung by the Ribs”*
 American Advertisements for runaway slaves*

REVOLUTIONARY AMERICA

[Paine’s *Common Sense*, Linebaugh/Reddiker’s *Many-Headed Hydra*, and Johnson’s *Taxation No Tyranny* are relatively long, so I encourage you to read ahead]

- W Nov. 2 Nathaniel Ames II, “A Thought upon the Past, Present, and Future of British America” (1758)*
 Benjamin Franklin, “Remarks Concerning the Savages of North America” (1783)*
 “Information to Those Who Would Remove to America” (1784)*
 Philip Freneau, “On the Emigration to America and Peopling the Western Country” (1784)*
- M Nov. 7 Thomas Jefferson, “The Declaration of Independence” (1776)*
 Thomas Paine, *Common Sense**

Response #4

[What are Paine’s arguments for American Revolution in *Common Sense*? Rather than focus on whether they’re “right” or not, focus instead on the form and rhetoric Paine employs to make his argument.]

- W Nov. 9 Peter Linebaugh and Marcus Reddiker, Chap. 7, “The Motley Crew in the American Revolution” in *The Many Headed Hydra* (2000)*
- M Nov. 14 Samuel Johnson, *Taxation no Tyranny* (1775)*
- W Nov. 16 Phillis Wheatley, selections from *Poems on Various Subjects, Religious and Moral* (1773) all selections available on course website*
 “Preface”
 “Copy of a Letter...”
 “To the Publick”
 “On Being Brought from Africa to America”
 “To The King’s Most Excellent Majesty”

“To the University of Cambridge, in New England”
 “To the Right Honorable William, Earl of Dartmouth”

THE OTTOMAN EMPIRE AND THE MIDDLE EAST

- M Nov. 21 Mary Wortley Montagu, selections from *The Turkish Embassy Letters**
 [Please also read the additional letter on the murdered Turkish woman]*
- W Nov. 23 **No Class, Thanksgiving**
- M Nov. 28 Mary Wortley Montagu, selections from *The Turkish Embassy Letters**
Response #5

INDIA

- W Nov. 30 Homi Bhabha, “Signs Taken for Wonders” from *The Location of Culture* (1994; rept. 2004)*
- [Use this response as an opportunity to collect ideas and questions about Bhabha’s notions of “hybridity.” How might they apply to our course thus far?]
- M Dec. 5 Phebe Gibbes, *Hartly House, Calcutta* (1789); xi-86 [this includes the introductory material]
- W Dec. 7 Phebe Gibbes, *Hartly House, Calcutta* (1789), 86-162.

*****Final Paper Due December 10***, in my office, Meneely 317. Papers submitted elsewhere, such as my office mailbox on the second floor, will not be accepted.**