# Michaelmas Term Seminars

# Enlightenment Debates

Convenor: Dr Caroline Warman.

**Tuesdays of Weeks 1, 3, 5 and 6 at 10AM-11.30AM**

**The location of each seminar is given below after the seminar tutor's name.**

## Week 1. What is Enlightenment? (Professor Ritchie Robertson, Voltaire Foundation, Besterman Room, 99 Banbury Road)

Primary reading

Moses Mendelssohn, ‘Über die Frage: Was heißt aufklären?’ (1784)

Immanuel Kant, ‘Beantwortung der Frage: Was ist Aufklärung?’ (1784)

It is important to read both essays.

Consider the definitions offered by the two writers, noting points of agreement or difference; and compare what they say with your own understanding of what Enlightenment is. Written work could pursue these issues and bring in twentieth-century debates (e. g. Horkheimer/Adorno) as a point of comparison.

German originals in editions of Mendelssohn’s and Kant’s works, or in: *Was ist Aufklärung? Thesen und Definitionen*, ed. Ehrhard Bahr (Stuttgart, 1974)

*Was ist Aufklärung? Beiträge aus der Berlinischen Monatsschrift*, ed. Norbert Hinske and Michael Albrecht, 4th ed. (Darmstadt, 1990)

English translations in: *What is Enlightenment? Eighteenth-Century Answers and Twentieth-Century Questions*, ed. James Schmidt (Berkeley, 1996)

Kant’s essay can also be found on a number of websites, e. g. <http://www.english.upenn.edu/~mgamer/Etexts/kant.html>; <http://www.fordham.edu/halsall/mod/kant-whatis.html>.

Secondary reading. Priority:

H. B. Nisbet, ‘“Was ist Aufklärung?” The Concept of Enlightenment in Eighteenth-Century Germany’, *Journal of European Studies*, 12 (1992), 77-95

James Schmidt, ‘Introduction. What is Enlightenment? A Question, Its Context, and Some Consequences’, in Schmidt (ed.), *What is Enlightenment? Eighteenth-Century Answers and Twentieth-Century Questions* (Berkeley, 1996). This whole book is extremely valuable for the subject.

Possible further reading:

Gisbert Beyerhaus, ‘Kants “Programm” der Aufklärung aus dem Jahre 1784’, *Kant-Studien*, 26 (1921), 1-16

Franco Venturi, ‘Was ist Aufklärung? Sapere aude!’, *Rivista storica italiana*, 71 (1959), 119-128

Luigi Firpo, ‘Ancora a proposito di “Sapere aude!”, *Rivista storica italiana*, 72 (1960), 114-117

Werner Schneiders, *Die wahre Aufklärung* (Munich, 1974)

Norbert Hinske, ‘Mendelssohns Beantwortung der Frage: Was ist Aufklärung? oder Über die Aktualität Mendelssohns’, in *Ich handle mit Vernunft …Moses Mendelssohn und die europäische Aufklärung*, ed. Norbert Hinske (Hamburg, 1981), 85-117

Hans Erich Bödeker, ‘Aufklärung als Kommunikationsprozeß’, *Aufklärung*, 2/2 (1987), 89-111

Norbert Hinske, ‘Il dialogo silenzioso: Principi di antropologia e di filosofia della storia in Mendelssohn e Kant’, tr. S. Carboncini, in *Annali della Scuola Normale Superiore di Pisa: Classe di Lettere*, 3rd series, XIX (1989), no. 4, pp. 1299-1323; in German as ‘Das stillschweigende Gespräch: Prinzipien der Anthropologie und Geschichtsphilosophie bei Mendelssohn und Kant’, in *Moses Mendelssohn und die Kreise seiner Wirksamkeit*, ed. M. Albrecht, E. J. Engel, N. Hinske (Tübingen, 1994), pp. 135-156

James Schmidt, ‘What Enlightenment Was: How Moses Mendelssohn and Immanuel Kant answered the *Berlinische Monatsschrift*’, *Journal of the History of Philosophy*, 30 (1992), 77-101

*Die Bestimmung des Menschen*, ed. Norbert Hinske, in *Aufklärung* 11 (1999), no. 1

Katerina Deligiorgi, *Kant and the Culture of Enlightenment*, SUNY series in philosophy (Albany, 2005)

Wolfgang Albrecht, ‘Bestimmung(en) des Menschen: Zu einem Zentralthema des Aufklärungsdiskurses und einigen seiner Facetten im Umkreis Lessings’, in *Practicing Progress: The Promise and Limitations of Enlightenment: Festschrift for John A. McCarthy*, Internationale Forschungen zur allgemeinen und vergleichenden Literaturwissenschaft, 106 (Amsterdam, 2007), 21-34

Reinhard Brandt, *Die Bestimmung des Menschen bei Kant* (Hamburg, 2007)

Giovanni Landolfi Petrone, ‘La voix de la raison: la *Bestimmung des Menschen* d’après l’itinéraire kantien’, in *Kant et les lumières européennes: Actes du VIIe Congrès de la Société d’Études Kantiennes de langue française*, ed. Lorenzo Bianchi, Jean Ferrari, Alberto Postigliola (Naples and Paris, 2009)

Oliver R. Scholz, ‘Kants Aufklärungsprogramm: Rekonstruktion und Verteidigung’, in *Kant und die Zukunft der europäischen Aufklärung*, ed. H. F. Klemme (Berlin and New York, 2009), pp. 28-42

Günter Zöller, ‘Aufklärung über Aufklärung: Kants Konzeption des selbständigen, öffentlichen und gemeinschaftlichen Gebrauchs der Vernunft’, in *Kant und die Zukunft der europäischen Aufklärung*, ed. H. F. Klemme (Berlin and New York, 2009), pp. 82-99

Willi Goetschel, ‘Einstimmigkeit in Differenz: Der Begriff der Aufklärung bei Kant und Mendelssohn’, in *Text + Kritik Sonderband: Moses Mendelssohn*, ed. Heinz Ludwig Arnold and Cord-Friedrich Berghahn (Munich, 2011), pp. 79-98

[George di Giovanni](http://www.springerlink.com/content/?Author=George+di+Giovanni), ‘[The Year 1786 and *Die Bestimmung des Menschen*, or *Popularphilosophie* in Crisis](http://www.springerlink.com/content/w7251g738nv53587/)’, in [*Moses Mendelssohn’s Metaphysics and Aesthetics*](http://www.springerlink.com/content/978-94-007-2450-1/), ed. Reinier Munk, [Studies in German Idealism](http://www.springerlink.com/content/1571-4764/), 13 (Dordrecht, 2011), pp. 217-234

[Frederick C. Beiser](http://www.springerlink.com/content/?Author=Frederick+C.+Beiser), ‘[Mendelssohn Versus Herder on the Vocation of Man](http://www.springerlink.com/content/k301346427r24822/)’, in [*Moses Mendelssohn’s Metaphysics and Aesthetics*](http://www.springerlink.com/content/978-94-007-2450-1/), ed. Reinier Munk, [Studies in German Idealism](http://www.springerlink.com/content/1571-4764/), 13 (Dordrecht, 2011), pp. 235-244

James Schmidt, ‘What Counts as an Answer to the Question “What is Enlightenment?”?’ (2011), at <http://www.academia.edu/3751155/What_Counts_as_an_Answer_to_the_Question_What_is_Enlightenment_>

Samuel Fleischacker, *What is Enlightenment?*, Kant’s Questions (Abingdon, 2013)

**Week 3.** **Voltaire & Rousseau (Dr Gemma Tidman, St John's: 46 St Giles)**

\* = Core primary reading, or highly recommended secondary. If you have time to read more then great, but I don’t expect you to read all of this list for the seminar.

**Primary reading (all in Voltaire Room, or online via SOLO/Google Books, etc)**

\* Voltaire, ‘Poème sur le désastre de Lisbonne’ (1756) – 1st edn. online at Gallica

\* Rousseau, letter to Voltaire, 18 Aug 1756, published as *Lettre sur la providence* (1759) – in Rousseau, *Œuvres complètes*, IV, pp. 1061-75

Voltaire, *Candide* (1759)

\* Rousseau, letter to Voltaire, 17 Jul 1760, in Rousseau, *Correspondance complète* (*CC*) ed. by Leigh (1965-98), v. 7, no. 1019, p. 136

\* Voltaire, *Lettre au docteur pansophe* (1766), in *Œuvres complètes de Voltaire* (*OCV*), vol. 60C – in Voltaire Room. First edition available online via SOLO.

\* Irailh, l’abbé A. S., ‘Avant-Propos’ in *Querelles littéraires, ou Mémoires pour servir à l’histoire des révolutions de la république des lettres*, 4 vols (Paris: Durand, 1761), v. I, pp. v-xiv

Prince de Wurtemburg, letter to Rousseau, 31 Jan 1764, in *CC*, v. 19, no. 3128, p. 96

Rousseau, letter to Wurtemburg, 11 Mar 1764, in *CC*, v. 19, no. 3174, p. 210

**General reading on quarrels**

Hostiou, Jeanne-Marie & Alexis Tadié, dirs, *Querelles et création en Europe à l’époque moderne* (Paris: Garnier, 2019)

Lilti, Antoine, ‘Querelles et controverses’, *Mil neuf cent. Revue d'histoire intellectuelle*, 25 (2007), 13-28

Mouffe, Chantal, Introduction to *Agonistics: Thinking the World Politically* (Verso: 2013) – a general ‘theoretical’ work (not that the others on this list aren’t...)

Rey, Anne-Lise & Alexis Tadié, ‘Diputes et territoires epistémiques’ [Introduction], in *Revue de synthèse*, 137.3-4 (2016), 223-226

\* Tadié, Alexis, ‘The Language of Quarrels’, *Paragraph*, 40.1 (2017), 81-96

Tunstall, Kate, ‘‘Ne nous engageons point dans les querelles’: Un projet de guerre perpétuelle?’, *Revue de synthèse*, 137.3-4 (2016), 345-72

\* Viala, Alain, ‘Un temps de querelles’, *Littératures classiques,* 81 (2013), 5-22

\* ‘Projet Agon’: <http://www.agon.paris-sorbonne.fr/en/introduction> – an excellent site

Attached to a recent international research project on early modern *querelles*. The ‘Databank’ anthology of quarrels is sadly currently not working, but the rest of the site is worth a look if you’re interested in other quarrels, further bibliography, etc.

**On the *querelle* between Voltaire and Rousseau**

Mason, Haydn, ‘Voltaire’s sermon against Optimism: the *Poème sur le désastre de Lisbonne*’, in *Enlightenment Essays in Memory of Robert Shackleton,* ed. by Barber et al. (Oxford: Vf, 1988), pp.189-204 – background on Voltaire’s poem

\* Mostefaï, Ourida, ‘De la dispute philosophique à la querelle publique: le dialogue entre Voltaire et Rousseau’, in *Jean-Jacques Rousseau écrivain polémique* (Leiden, 2016), 69-96 – a v. good volume on ‘Rousseau the quarreller’

\* Gouhier, Henri, *Voltaire et Rousseau: portraits dans deux miroirs* (Vrin, 1983)

Pomeau, René, ‘Rousseau et Voltaire’, *Revue d’histoire littéraire de la France*, 84 (1984), 77-88

**On the nature of discourse in the ‘Enlightenment Republic of Letters’:**

\* Goodman, Dena, *The Republic of Letters: A Cultural History of the French Enlightenment* (Ithaca, 1994) – Intro & ‘Into Print: Discord in the Republic of Letters’

Fumaroli, Marc, *La République des lettres* (Paris: Gallimard, 2015)

Habermas, Jürgen, *The Structural Transformation of the Public Sphere*, trans. by Thomas Bürger (Cambridge, Mass.: MIT Press, 1991) – a classic study

Waquet, Françoise, ‘La République des Lettres: un univers de conflits’, in B. Barbiche, ed., *Pouvoirs, contestations et comportements dans l’Europe moderne,* (Paris: Presses Universitaires de Paris-Sorbonne, 2005), pp. 829-840

**Visual and material culture (not necessarily part of this *querelle*...but maybe..?)**

Allan Ramsay, *Jean-Jacques Rousseau* (1766). Oil on canvas, 74.90x64.80cm. (Edinburgh, Scottish National Gallery) – viewable online here: <https://www.nationalgalleries.org/art-and-artists/5337/jean-jacques-rousseau-1712-1778>

Jean-Baptiste Pigalle, Voltaire nu (1776). Marble, 1.5x0.89x0.77m. (Paris, Louvre) – viewable online here: <https://www.louvre.fr/oeuvre-notices/voltaire-nu>

Anon., ‘Le Nouveau jeu de la vie humaine’ [Jeu de l’oie] (Paris: Crepy, 1775). Engraving on paper, 685x900mm. (Rothschild Collection, Waddesdon Manor) – viewable online at the excellent online anthology of *Jeux de l’oie* by Luigi Ciompi & Adrian Seville - <http://www.giochidelloca.it/scheda.php?id=1185>

Goodman, D., ‘Pigalle’s Voltaire nu: The Republic of Letters Represents itself to the World’, *Representations*, 16 (1986), 86-109

Mostefaï, ‘Jean-Jacques Rousseau et les différends des Lumières. Le Conflit entre David Hume et Jean-Jacques Rousseau’, *Littératures classiques*, 81 (2013), 119-29

**Some possible questions:**

1. What is a *querelle*? What features do they often have?
2. What was the dispute between Voltaire and Rousseau about? When did it begin and why; was their relationship always conflictual; who participated; what different forms/media were involved; did it end, and if so how?
3. Was (is?) this quarrel ‘a creative force’? If so, what does it create?
4. Can visual and material culture also participate in a *querelle littéraire*?
5. How do you read Viala’s (2013) and/or Mouffe’s work (2013) in relation to, say, Fumaroli (2015) and/or Habermas’s ideas?
6. ‘Quarrels are such a perennial feature of the literary field that they cannot tell us anything specific about the Enlightenment’. What do you think of this statement?

Please also bring any questions you may have. If you are interested in other contemporary Enlightenment debates, feel free to bring your reflections on these along, too.

## Week 5. Debate as definition: *la* *querelle* *des Philosophes* (Dr Jessica Goodman, St Catherine's; Office 8.1a)

**Primary texts**

Palissot, *Les Philosophes* (1760; in *La Comédie des Philosophes et autres textes*, ed. Olivier Ferret, 2002)

Palissot, *Petites lettres sur de grands philosophes* (1757); on Google Books at:

<http://books.google.co.uk/books/about/Petites_lettres_sur_de_grands_philosophe.html?id=U_sAAAAAcAAJ&redir_esc=y>

Voltaire, *Recueil des facéties parisiennes*, esp. Voltaire’s notes to the *Lettre de Palissot, auteur de la Comédie des Philosophes, pour servir de préface à la pièce* and *Lettres et réponses de M. Palissot et de Monsieur de Voltaire* (should be out in *OCV* in September; if not I will supply relevant extracts)

Diderot, *Le Neveu de Rameau* (?1761-1777?; ed. Hobson, 2012)

Sedaine, *Le Philosophe sans le savoir* (1765; ed. Garapon, 1990)

Voltaire, *L’Ecossaise* (1760; in *OCV*)

*Encyclopédie*: *Discours préliminaire*, and articles‘Encyclopédie’ and ‘Philosophe’ (online at http://encyclopedie.uchicago.edu)

You should also take a look at the various pamphlets reproduced in:

*La Comédie des Philosophes et autres textes*, ed. Olivier Ferret, 2002

*La Fureur de nuire*, ed. Olivier Ferret, 2007

For timeline and summaries:

<http://base-agon.paris-sorbonne.fr/querelles/querelle-des-philosophes>

**Select secondary:**

Paul Benhamou, « La guerre de Palissot contre Diderot », in *Les Ennemis de Diderot* (Paris: Klincksieck, 1993), p. 17-29.

Christopher Cave, « Le rire des anti-philosophes », *Dix-huitième siècle*, 32 (2000), p. 227-239.

Logan Connors, *Dramatic battles in eighteenth-century France: philosophes, anti-philosophes and polemical theatre*, SVEC, 2012.

Robert Darnton, *The Literary Underground of the Old Regime* (Harvard University Press, 1982).

Gustave Desnoiresterres, *La Comédie satirique au XVIIIe siècle*. *Histoire de la société française par l’allusion, la personnalité et la satire au théâtre. Louis XV, Louis XVI, la Révolution* (Paris: Perrin, 1885).

Colin Duckworth, « Voltaire’s L’Écossaise and Palissot’s *Les Philosophes*: a strategic battle in a major war », *SVEC*, 1972, p. 333-351.

Dena Goodman, *The Republic of Letters: A Cultural History of the French Enlightenment* (Ithaca: Cornell University Press, 1996).

Hervé Guénot, « Palissot de Montenoy: un ‘ennemi’ de Diderot et des philosophes », *Recherches sur Diderot et l’Encyclopédie*, 1 (Oct. 1986), p. 59-63.

Pierre Hartmann (ed.), *Le Philosophe sur les planches. L’image du philosophe dans le théâtre des Lumières* (Strasbourg: PUS, 2003).

Sylvie Kleiman-Lafon, « Voltaire’s *L’Écossaise*: The Story of a French and Scottish Fraud », *Scotland and France in the Enlightenment*, Deidre Dawson & Pierre Morère (eds) (Bucknell: BUP, 2003), p. 61-73.

Antoine Lilti, *Le Monde des salons: sociabilité et mondanité à Paris au XVIIIe siècle* (Paris: Fayard, 2005).

Didier Masseau, *Les Ennemis des philosophes: l’anti-philosophie au temps des Lumières* (Paris: Albin, 2000).

Michael O’Dea (ed.), *Rousseau et les philosophes*, SVEC 2010: 12.

English Showalter, « ‘Madame a fait un livre': Madame de Graffigny, Palissot et Les Philosophes», in *Recherches sur Diderot et sur l'Encyclopédie*, 23 (1997), p. 109-125.

KE Tunstall, ‘Aha! There you are *Monsieur le Philosophe:* Diderot, *Rameau’s Nephew*, and the figure of the *philosophe* in eighteenth-century Paris*’*, in *A History of Modern French Literature* (Princeton University Press, 2017), ed. Chris Prendergast .

**Suggested seminar topics** – feel free to modify / combine / devise your own:

* What is at stake in this *querelle*, personally and institutionally?
* How did it contribute to the creation of the *philosophes* as a group?
* What was the role of different genres and forms of writing in the *querelle*?

## Week 6. Tolerance (Dr Caroline Warman, Voltaire Foundation, Besterman Room, 99 Banbury Road)

**Tolerance.**

* Primary texts: short texts from Bayle, Locke, Spinoza; Voltaire's *Traité sur la tolérance*; please also read the anthology *Tolérance: le combat des Lumières*.
* Questions to bear in mind when reading these texts: What is tolerance? Is it an epistemology or a religious position or a theory of society?
* The bibliography of secondary literature is divided into *Key critical literature* and *Further Exploring*, and is followed by suggested topics for the seminar presentations (which will be shared out at the beginning of term).

Pierre Bayle, *De la Tolérance,* Commentaire Philosophique (1686), ed. Jean-Michel Gros (Paris: Champion, 2006): Read the 'Discours préliminaire,' and also Part 1, ch.1, and Part 2, ch.1.

In English: *Pierre Bayle's Philosophical Commentary*, ed. and trans. Amie Godman Tannenbaum (New York, Peter Lang, 1987).

John Locke, A Letter Concerning Toleration (1689) in *Locke on Toleration*, ed. Richard Vernon, trans. Michael Silverthorne, (Cambridge : Cambridge University Press, 2010).

Baruch de Spinoza, Tractatus Theologico-Politicus (1670), ch.20, in Spinoza, *Complete Works,* ed. Michael Morgan,trans. Shirley Jordan, (Indianapolis: Hackett, 2002), ch.20: http://www2.dsu.nodak.edu/users/dmeier/31458292-Spinoza-Complete-Works.pdf

Voltaire, *Traité sur la Tolérance* (1763), ed. John Renwick (Oxford: Voltaire Foundation, 1999).

In English: Voltaire, *Treatise on Tolerance*, ed. Simon Harvey, trans. Simon Harvey and Brian Masters (Cambridge: CUP, 2000).

*Tolerance: le combat des Lumières* (Paris: SFEDS, 2015). Online here: <https://www.openbookpublishers.com/shopimages/resources/Tolerance-Original-French.pdf>

In English *Tolerance: The Beacon of the Enlightenment*, trans. C. Warman et al (Cambridge: Open Book Publishers, 2016), online here: http://www.openbookpublishers.com/product/418/

**Key critical literature:**

Teresa Bejan,  *Mere civility : disagreement and the limits of toleration* (Cambridge, MT: Harvard UP, 2017).

Nicholas Cronk, ed., *Etudes sur le Traité sur la tolérance de Voltaire* (Oxford: Voltaire Foundation, 2000).

Forst, Rainer, "Toleration", The Stanford Encyclopedia of Philosophy (Summer 2012 Edition), Edward N. Zalta (ed.), Part 3. ‘The History of Toleration.’ Quick introduction to the history and polemics around the concept of ‘toleration’.

Ole Peter Grell and Roy Porter, eds., *Toleration in Enlightenment Europe* (Cambridge: CUP, 2000).

John Marshall, *John Locke, Toleration and Early Enlightenment Culture* (Cambridge: CUP, 2006).

Mostefai, Ourida & Scott, John T. (2009). *Rousseau and L’Infâme: Religion, Toleration, and Fanaticism in the Age of Enlightenment*. Rodopi.

**Further exploring here:**

Baubérot, Jean & Lenoir, Claude-Jean (1997). *La Tolérance Ou la Liberté? Les Leçons de Voltaire Et de Condorcet*. Monograph Collection (Matt - Pseudo).

Beltran, M. (1994). Tolerance and freedom of conscience in the works of Spinoza-remarks on Mignini, Filippo hypothesis. *Rivista di Filosofia Neo-Scolastica* 86 (4):738-746.

Bessire, François ; Menant, Sylvain ; Cotoni, Marie-hélène & Voltaire, (2000). *"Traité Sur la Tolérance" de Voltaire*.

Billecoq, Alain (1998). Spinoza et l’idée de tolérance. *Philosophique* 1:122-142.

Blois, M. (2008). 'the True Spirit Of Toleration': Edmund Burke on Establishment and Tolerance. *Netherlands Journal of Legal Philosophy* 3:212-229.

Boulad-Ayoub, Josiane (1990). « Et la religion le remplit de fureur... » : Les déterminations idéologiques, polémiques et politiques, du Mahomet de Voltaire. *Philosophiques* 17 (2):3-22.

Broad, Jacqueline & Green, Karen (eds.) (2007). *Virtue, Liberty, and Toleration: Political Ideas of European Women, 1400-1800*. Springer.

Brown, Wendy (2008). *Regulating Aversion: Tolerance in the Age of Identity and Empire*. Princeton University Press.

Brownlee, Timothy (2013). Hegel's Defense of Toleration. In Angelica Nuzzo (ed.), [*Hegel on Religion and Politics*](http://philpapers.org/rec/NUZHOR). State University of New York Press 79.

Bucher, Tg (1985). Between atheism and tolerance-on the historical effects of Bayle, Pierre (1647-1706). *Philosophisches Jahrbuch* 92 (2):353-379.

Buisson, Ferdinand (2005). Protestantisme libéral, tolérance et esprit laïque. *Revue D'Histoire Et de Philosophie Religieuses* 85 (1-2):253.

Bukovskaya, Natalia (2008). Tolerance in Kant's Philosoph-Political Discourse. *Proceedings of the Xxii World Congress of Philosophy* 50:63-69.

Clark, Samuel (2009). No abiding city: Hume, naturalism, and toleration. Philosophy 84 (1):75-94.

De Krey, Gary (2010). John Locke, Toleration and Early Enlightenment Culture. Faith and Philosophy 27 (2):231-236.

Dunn, John (2003). *Locke: A Very Short Introduction*. Oxford University Press.

Eliopoulos, Panos (2007). Pierre Bayle and his Ideas on Religious Toleration. Skepsis: A Journal for Philosophy and Interdisciplinary Research 18 (1-2).

Garrioch, David, *The Huguenots of Paris and the Coming of Religious Freedom, 1685-1789* (Cambridge: CUP, 2014).

Grimaldi, Nicolas (1999). Tolérance et intolérance de la raison à l'âge des lumières: la politique au rouet. Giornale di Metafisica: Revista Bimestrale di Filosofia 21 (3):257-298.

Hickson, Michael W. (2013). Theodicy and Toleration in Bayle's Dictionary. Journal of the History of Philosophy 51 (1):49-73.

Horton, John & Mendus, Susan (eds.) (2015). *John Locke's Letter on Toleration in Focus*. Routledge.

Israel, Jonathan I. (2006). *Enlightenment Contested: Philosophy, Modernity, and the Emancipation of Man, 1670-1752*. Oxford University Press.

Israel, Jonathan Irvine (1999). *Locke, Spinoza and the Philosophical Debate Concerning Toleration in the Early Enlightenment*. Monograph Collection (Matt - Pseudo).

Jenkinson, Sally L. (1996). Two concepts of tolerance: Or why Bayle is not Locke. Journal of Political Philosophy 4 (4):302–321.

Madden, D. (2000). Toleration in Enlightenment Europe. History of European Ideas 26 (1):74-77.

Mori, Gianluca (1997). Pierre Bayle, the Rights of the Conscience, the "Remedy" of Toleration. Ratio Juris 10 (1):45-60.

Nussbaum, Martha C. (2006). Radical evil in the Lockean state: The neglect of the political emotions. Journal of Moral Philosophy 3 (2):159-178.

Parkin, J. & Stanton, T. (eds.) (2013). *Natural Law and Toleration in the Early Enlightenment*. Oxford University Press.

Renwick, John (ed.) (2011). *Voltaire: La Tolérance Et la Justice*. Éditions Peeters.

Tailhé, Jacques & Maultrot, Gab Nic (1758). *Questions Sur la Tolérance Où l'On Examine Si les Maximes de la Persécution Ne Sont Pas Contraires au Droit des Gens, À la Religion, À la Morale, À l'Intérêt des Souverains & du Clergé*. Chez Henry-Albert Gosse & Compagnie.

Jeremy Waldron, ‘Toleration and Calumny,’ in *Self-Evident Truths? Human Rights and the Enlightenment*, ed. Kate E. Tunstall (London: Bloomsbury, 2012), p.209-237.

Zarka, Yves Charles, Lessay, Franck, Rogers, John, eds., [*Les fondements philosophiques de la tolérance*](http://solo.bodleian.ox.ac.uk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=oxfaleph015470538&indx=2&recIds=oxfaleph015470538&recIdxs=1&elementId=1&renderMode=poppedOut&displayMode=full&frbrVersion=&dscnt=0&scp.scps=scope%3A%28OX%29&frbg=&tab=local&dstmp=1468509424668&srt=rank&mode=Basic&&dum=true&vl(490959669UI1)=all_items&vl(254947567UI0)=any&tb=t&vl(1UIStartWith0)=contains&vl(freeText0)=zarka%20tolerance&vid=OXVU1) (Paris : Presses Universitaires de France, 2002), 3 vols.

**Suggested seminar topics** – feel free to modify / combine / devise your own:

* How do these writers define tolerance? Do they define tolerance?
* How do their definitions differ?
* What are the recurring features of these arguments (whether rhetorical strategies, arguments, illustrations)?
* How do they seek to persuade?
* How do they develop the notion of suffering in relation to the notions of tolerance and intolerance?