

## Submission Guidelines

Collaborate with your team on your case study presentation. When it is complete, the team leader is responsible for submitting it in the Assignment Lab, or for making sure that another team member submits it. Please note that all learners should visit the assignment lab and provide feedback on at least 2 other team presentations, before the deadline.

As a reminder, your presentation should:

1. Be limited to no more than 750 words
2. Engage the materials in the case studies, lectures, and text.
3. You are free to import material from outside the course, but this is not necessary and may detract you and teammates from the task. Don't go overboard!

## Instructions

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Step 1: Read the case study introduction, background information, and the primary sources below.

Step 2: Work with your team to answer the challenge question for this case study.

Step 3: Go to the Assignment Lab to post your response, and to read and comment on other learners' submissions.

### **Track B, Case Study 3: *Encyclopédie, ou dictionnaire raisonné des sciences, des arts et des métiers* as a global project.**

#### STEP 1

### Case Study Introduction

The French *Encyclopédie* was an attempt to encompass universal knowledge that sprung from Enlightenment Europe's emerging sense of 'universal' laws. Enlightenment thinkers insisted on the use of science and reason to think about and develop human societies, skills, and the natural world. They hoped to improve both understanding and the functioning of the world around them. Nowhere was this new approach to collecting, recording, organizing, and disseminating knowledge more pronounced than in the great project of the French Enlightenment, the *Encyclopédie*. The *Encyclopédie* was a monumental achievement that captured and communicated information on a broad range of specific topics in a way never done before, sharing ideas on human freedom, trades, commerce, the natural world, and social organization for new audiences. Paradoxically it also entrenched and gave 'scientific' legitimacy to long standing biases, such as those of European superiority and scientific racism. Here we consider some of these contradictions.

### Background Information

The *Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers, par une Société de Gens de lettres*, (Encyclopedia, or a Systematic Dictionary of the Sciences, Arts, and Crafts), published between 1751 and 1772, was possibly the greatest achievement of the French Enlightenment. The *Encyclopédie* was a general encyclopedia of thirty-five volumes containing 74,000 articles written by more than 130 contributors.

The project began in earnest in 1745 when André Le Breton persuaded mathematician and philosopher Jean le Rond d'Alembert, and, a year later, translator, former prisoner, and irreverent philosopher, Denis Diderot, to take the lead in compiling the *Encyclopédie*. They aimed to collect and present all human knowledge and propagate the ideas of the French Enlightenment, aiming to dispel human ignorance and, ultimately, to transform the world and how it functioned. To that end Diderot approached leading thinkers in France, *philosophes*, to write the entries.

The entries filled seventeen volumes of text, published between 1751 and 1765, and eleven volumes of plates (with diagrams and illustrations), published between 1762 and 1772. From 1776 to 1777 five more volumes were added, with the inclusion of two indices in 1780. All volumes from 1776 on were compiled under other editors: Diderot refused to work on volumes after the first twenty-eight and d'Alembert had resigned from the project in 1759. The first edition of the *Encyclopédie*, a triumph of secularism, freedom of thought, and discourse on commerce, consisted of these 35 folio volumes. The *Encyclopédie* was a global product even if its authors were French men. To be universal, it drew in knowledge from the world.

Ecclesiastics and government officials had opposed the *Encyclopédie* early on, subjecting it to censorship and suppression and even denial of publication by the French Council of State in 1759. Diderot circumvented these obstacles by suggesting that the publisher release the less contentious volumes with illustrated plates and edit and reprint the other volumes of text. Despite the removal of much that represented new, liberal thought, the *Encyclopédie* was characterized by innovative approaches to intellectual engagement with science, commerce, government, social organization, and the world. It is considered the supreme achievement of the French Enlightenment, and encouraged secularism, free thought, learning, and innovation. The French Revolution would later emerge from and develop many ideas first communicated here. So too would European claims of superiority, hierarchy, and advancement.

In thinking about both the greatness and the limitations of the *Encyclopédie* you can focus on the relationship between producing global scientific knowledge and the creation of a racial, geographic, and gendered hierarchy.

**These are the primary sources for this case study:**

1. Title page of the *Encyclopédie, ou dictionnaire raisonné des sciences, des arts et des métiers* (1751)
2. "Figurative system of human knowledge," *Encyclopédie* organizational structure for human knowledge
3. Sample plates on 'Anatomie' (Anatomy) and 'Economie Rustique' (rural economy) from the *Encyclopédie*
4. *Encyclopédie* entries on 'Barbarie' (Barbary) and 'Afrique' (Africa)
5. Excerpts from *Encyclopédie* entry, 'Femme,' (Woman) written by four men
6. *Encyclopédie* entry, 'Traite des nègres' (Slave Trade), written by Louis chevalier de Jaucourt

Primary Source One: Title page of the *Encyclopédie, ou dictionnaire raisonné des sciences, des arts et des métiers* (1751)

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*ENCYCLOPÉDIE,*  
O U  
DICTIONNAIRE RAISONNÉ  
DES SCIENCES,  
DES ARTS ET DES MÉTIERS,  
PAR UNE SOCIÉTÉ DE GENS DE LETTRES.

Mis en ordre & publié par M. *DIDEROT*, de l'Académie Royale des Sciences & des Belles-Lettres de Prusse; & quant à la PARTIE MATHÉMATIQUE, par M. *D'ALEMBERT*, de l'Académie Royale des Sciences de Paris, de celle de Prusse, & de la Société Royale de Londres.

*Tantum series juncturaque pollet,  
Tantum de medio sumptis accedit honoris!* HORAT.

TOME PREMIER.



A PARIS,

Chez { *BRIASSON*, rue Saint Jacques, à la Science.  
*DAVID* l'aîné, rue Saint Jacques, à la Plume d'or.  
*LE BRETON*, Imprimeur ordinaire du Roy, rue de la Harpe.  
*DURAND*, rue Saint Jacques, à Saint Landry, & au Griffon.

M. DCC. LI.

AVEC APPROBATION ET PRIVILEGE DU ROY.



Source: Title page of *Encyclopédie, ou dictionnaire raisonné des sciences, des arts et des métiers* (1751). Digital Commons.

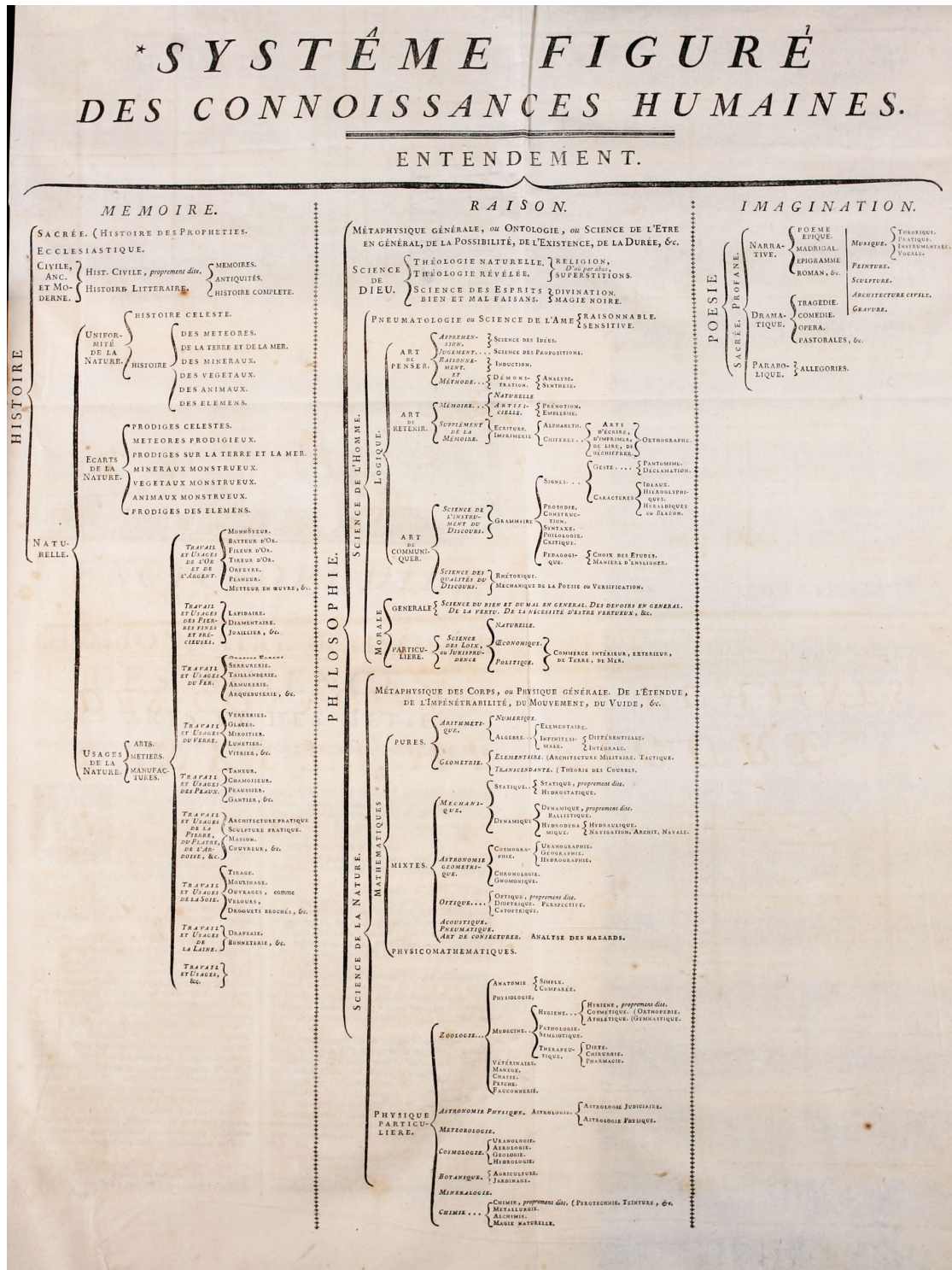
**Description:** This image is of the title page of the *Encyclopédie*. Below the text and in the center of the image is a winged, angelic figure, with the fire of knowledge erupting from his head, and holding a pen and ruler. He stands atop a pile of instruments of knowledge: a globe for charting the world; books, pens, protractors, and other tools for discussing, measuring, and analysing the world, and recording and sharing knowledge. The figure is depicted with European features, he is male, and he is naked except for a cloth covering his loins. He is shown bringing light to the world and dispersing clouds (presumably of ignorance).

### COMPASS POINTS

- This, the *Encyclopédie*'s title page, has a central image of light and reason being communicated to the world.
- Note the angelic depiction of man and note what he stands on: maps, books, scientific instruments, and tools.
- The title indicates that the work is a dictionary, based on reason, that encompasses the sciences, the arts, and occupations.
- Note the affiliations with royal societies of science given for Diderot and D'Alembert: this reinforces the idea that expertise and reason are key to knowledge, and that science needs to come from a credible source.

**Primary Source Two: "Figurative system of human knowledge," *Encyclopédie* organizational structure for human knowledge**

The *Encyclopédie* project came about at a time when the drive to categorize and organize the natural and human world was particularly strong. It organized knowledge into three main branches: memory, reason, and imagination. This restructured human understanding and engagement with knowledge itself. It provided a method to gain expertise and laid the foundation on which scientific consensus could be built.



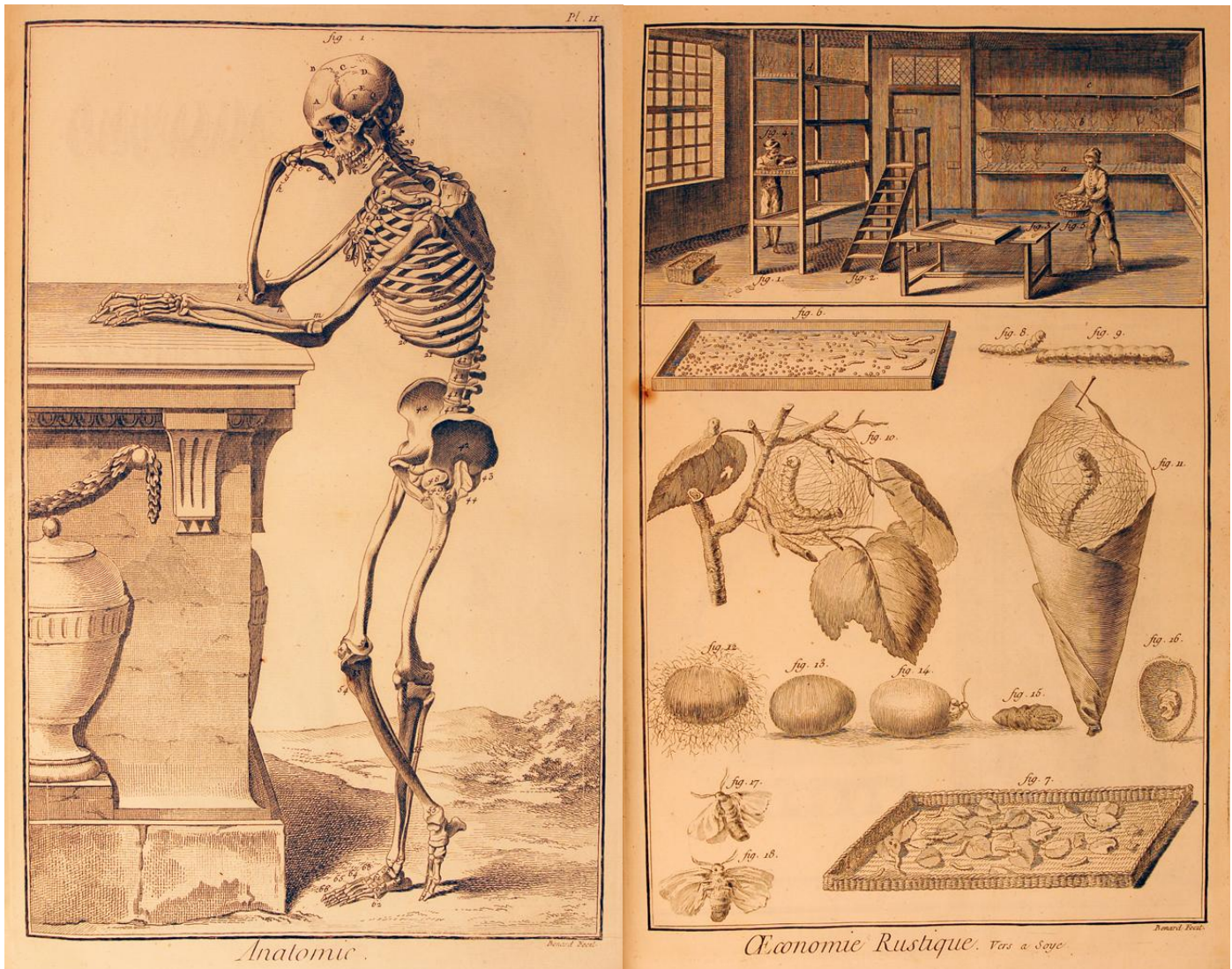
**Description:** This page from the Encyclopédie shows the organizational structure of knowledge as presented by and in the Encyclopédie. The three main branches for understanding are given as memory (memoire), reason (raison), and imagination (imagination).

Source: *Système figuré des connaissances humaine : entendement* dans Denis Diderot, *Œuvres complètes*, tome XIII, éditées par J. Assézat, Garnier, Paris, planche entre les pages 164 et 165. Cf. Public domain.

### COMPASS POINTS

- This page presents the organizational structure or figurative system (système figuré) for human knowledge (des connaissances humaines) used by the *Encyclopédie*.
- Under the heading ‘understanding’ (entendement), you can see the three main branches chosen: memory (memoire), reason (raison), and imagination (imagination).
- Note how the *Encyclopédie* integrates and divides knowledge, in a manner similar to the way that science was organizing knowledge of life and the natural world.

## Primary Source Three: Entries on 'Anatomie,' and 'Economie Rustique,' from the *Encyclopédie*



Source: Illustration of an articulated skeleton. Each bone is identified and named in the accompanying text. (VHS call number: Rare Books AE25 E53 vol. 22 Plates 1 o.s.); Silk production was a lucrative industry in the 1700s. This illustration depicts the harvesting of the silkworm and the transformation of the caterpillar into a moth. (VHS call number: Rare Books AE25 E53 vol. 22 Plates 1 o.s.); All images from Diderot's *Encyclopédie, ou dictionnaire raisonné des sciences, des arts et des métiers*, Virginia Historical Society. Descriptions adapted from Virginia Historical Society.

**Description:** These two images from the *Encyclopédie* are for the entries on anatomy and rustic economy. The first depicts a realistic and seemingly sentient human skeleton in the pose of someone standing thinking. He leans upon a Greco-Roman style pedestal. The second shows the silk industry through methods of silkworm farming. All relevant parts and elements of the pictures are labelled and referred to the scientific or Latin names of the given items indicated. For the silkworm farm, images are presented in a succession that corresponds with the lifespan of the caterpillars and moths, and the stages of silk production. The instruments and facilities are also illustrated.

## COMPASS POINTS

- Note how the arrangement of the images on the page and think about how this functions to foster understanding of the subject matter.
- See the detailed labels and the how specific parts of the image could be directly referred to in the text.



## Primary Source Four: *Encyclopédie* entries on ‘Barbarie’ (Barbary) and ‘Afrique’ (Africa)

### Background

It was Denis Diderot himself who wrote the ‘Geography’ entries *Afrique* and *Barbarie*. He had not visited Africa. (He did, however, have an interest in the continent. His famous novel, *Les bijoux indiscrets* (1748), is framed in the style of *A Thousand and One Nights* and presented as the work of an African chronicler of King Mangogul, the 1,234,500th scion of a dynasty of kings of Kongo. Mangogul is an allegorical representation of King Louis XV, while the Kongo provides a setting in which French society can be mocked.)

### Afrique

Africa, one of the four principal parts of the Earth. It measures approximately 800 leagues from Tangiers to Suez; 1420 from Cape Verde to Cape Guardafui; and 1450 from the Cape of Good Hope to Bone. *Long. 1-71. lat. (southern) 1-35 and (northern) 1-37.30.*

There is little trading on the African coasts; the interior of this part of the world is still insufficiently known, and Europeans began trading only around the middle of the XIVth century. There is little trade between the Kingdoms of Morocco and Fez and the area near Cape Verde. Trading posts can be found around Cape Verde and between the Senegal and the Sierra Leone rivers. The coast of Sierra Leone has been explored by the four Nations, but only the Portuguese and the English have established posts. Only the English have a trading post near Cape Miserado. We do some trading along the Melegueta and Greve Coasts: we trade even more along "little Dieppe" and the grand Sestre. The Ivory (or Tusk) Coast is frequented by all Europeans; they almost all have Settlements and Forts along the Gold Coast. The Cape of Corsica is the main settlement of the English; there is little trade at Asdres. Many Negroes are taken from Benin and Angola. There is no activity in Kafir country. The Portuguese are established in Sofala, in Mozambique, in Madagascar. They also handle all the Malindi trade. We will follow the branches of this trade in the different articles Cape Verde, Senegal, etc.

Source: Denis Diderot, "Africa." *The Encyclopedia of Diderot & d'Alembert Collaborative Translation Project*. Translated by Lauren Yoder. Ann Arbor: Michigan Publishing, University of Michigan Library, 2006. <http://hdl.handle.net/2027/spo.did2222.0000.054>. Originally published as "Afrique," *Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers*, 1:164 (Paris, 1751).

### COMPASS POINTS

- Note how the entry says that this part of the world was not well known: think about to whom.
- Note the perspective of the writer: an outsider looking at Africa from Europe. What does this say about the writer's assumptions about the world? What does it suggest about how knowledge is organized?

### Barbarie

Barbary, vast region of Africa, bounded by the Atlantic Ocean, the Mediterranean Sea, Nigritia, and Guinea. Its length from east to west is considerable, though its width varies. Its principle components are the kingdoms of Tripoli, Tunis, Algiers, Fez, Morocco, Tafieta, and the Sahara, or the desert. These states have a large number of ports on the Mediterranean, and the kingdoms of Fez and Morocco even have some on the ocean; those located at Tripoli, La Goulette, Tunis, Algiers, and Salé enjoy the most commerce. In Algiers, there are merchants from every nation, and the Jews have their own quarter. The Algerian navy is very strong. One can import grain from there. The commerce is the same as that in Couco, which specializes in grain, olives, oils, figs, raisins, honey, and wax. One can also find iron, alum, and small livestock there. There is little business done in Tripoli. From *Barbary* come ostrich feathers, indigo, gold powder, dates, Damascus grapes, leather (both tanned and untanned), copper, wax, tin, woolens, goatskins, and coral which is harvested at Bastion de France; grains, such as wheat, barley, fava beans, and millet; and horses. For trade along this coast, one loads up with linens, scarlet,

velvet, taffeta, muslin, finished silk; groceries, drugs, cotton, tobacco, sugar, logwood, mineral salt, alum, sulfur, cochineal, paper, steel, iron, lead, and all sorts of hardware. There is great profit in buying from these swindlers everything for which they have no use and would simply resell at their own markup. In *Barbary* there is hardly anything but foreign currency, even though they have their burbats, doublas, rubics, and various other coins. Trade is the same everywhere along the coast, with the exceptions of Salé and Bastion de France. Gold and ivory that make their way from Salé to Europe are brought here from Sudan and Gago in Guinea by Arab intermediaries. Ostrich feathers come from the Sahara. The singular business of Tamboucton, the capital of Gago, is the exchange of gold for salt. The merchant places his salt on the mats of woven reeds and then withdraws. The Negro arrives, examines the heap of salt that pleases him, leaves whatever quantity of gold powder he would like to offer on the side of the pile, and withdraws in turn. The merchant then moves in; if he finds the quantity of gold acceptable, he takes a handful of salt and sets it next to the gold; if the proffered gold does not please him, the merchant puts nothing beside it and then walks away. The Negro approaches and takes his salt, or adds more gold, or withdraws his gold - all of which is done without speaking. The silence is ordained by law as the sole method of preventing quarrels between merchants, and it is rigorously observed.

Source: Denis Diderot, "Barbary," *The Encyclopedia of Diderot & d'Alembert Collaborative Translation Project*. Translated by Joshua Handell. Ann Arbor: Michigan Publishing, University of Michigan Library, 2011.  
<http://hdl.handle.net/2027/spo.did2222.0002.169>. Originally published as "Barbarie," *Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers*, 2:69 (Paris, 1752).

### COMPASS POINTS

- What does the writer focus on most in this description? What is the role of goods and trade and what does this show us about the writer's world view?
- Think about how the state of affairs in that area is described and how it would have changed over time.

## Primary Source Five: Excerpt from *Encyclopédie* entry on 'Femme' (Woman)

### Background

Four male contributors wrote the *Encyclopédie* entry, 'Femme' (Woman). Although women are still perceived as fundamentally different from men, and traditional gender roles are somewhat reinforced by the entry, some of its authors argued against the subordination of women and pointed to the fact that its only basis was social convention. Notably, none of the contributors to the *Encyclopédie* was female, and few historical or other social contributions by women are noted in any of the thirty-five volumes. Women mentioned in the text tend to be monarchs or other symbolic figures.

This source is an excerpt from a longer entry on, 'Femme,' (Woman), in the *Encyclopédie*.

### Femme

*[Part One concerns medical and theological teachings on women.]*

The reproductive organs of men are absolutely similar to those of women. . . . The Anatomists are not the only ones who have observed that, in some fashion, women are "failed" men. . . . [Renaissance medical theorists] assure us that the generative property of each animal endeavors to produce a male as being the most perfect of its kind. However, basic nature sometimes calls for a female so that propagation, based on the collaboration of the two sexes, perfects the universe.

The various biases on the point of view of man's superiority compared to women result from the periodic modification of the customs, political systems, and religions of ancient societies. I exempt the Christian religion from this charge because it established . . . a true superiority of man, while nevertheless preserving equal rights for women. . . .

*[Part Two concerns the legal status of wives in marriage.]*

Even though husband and wife have the same fundamental interests in society, it is nevertheless essential that governmental authority rests with either one or the other. The positive rights of civilized nations, like the laws and customs of Europe, now grant this authority unanimously and definitively to the male, who, being gifted with greater strength of mind and body, contributes more to the common good in matters both human and holy. Women then, must necessarily be subordinate to their husbands and obey his orders on all household issues. These are the opinions of legal advisors, both in olden times and now, as well as the unequivocal decision of legislators.

. . . It would be difficult to demonstrate that the husband's authority [in marriage] comes from nature in that this principle is contrary to the natural equality of mankind. Even though we are likely to impose this authority, it does not necessarily mean that we have the right to do so. . . . It can thus be argued that there is no other subordination in the conjugal relationship than that of civil law, and consequently nothing prevents certain special agreements from changing the civil law, as long as natural law and religion determine nothing to the contrary.

We don't deny that . . . a woman who knows the precepts of civil law and who entered into her marriage purely and simply, is, by that fact, tacitly subject to that civil law. But if some woman . . . stipulates the opposite of what the law purports, and in that has the consent of her spouse, should she not have, by virtue of natural law, the same power that her husband has been given by virtue of the Prince's law?

. . . Nothing prevents . . . a woman from executing authority in a marriage between people of equal status in accordance with convention, unless a legislator has prohibited any exceptions to the law, without regard of the free consent of the parties involved. Marriage is by its nature a contract, and as with everything that is not prohibited by natural law, the contract committed to by husband and wife determines their mutual rights.

*[Part Three is on "morality" and on the "equality" of women and men.]*

. . . The character of women is mixed, intermediate or variable. Either education alters their disposition more that it does ours or the delicacy of their constitution renders their souls a mirror that takes in all objects, returns them swiftly, and keeps none. . . .

Nature seems to have conferred on men the right to govern, whereas women have had recourse in art to free themselves. The two sexes have reciprocally exploited these assets of strength or beauty to make others suffer.

Men have increased their natural strength through the laws that they have imposed. Women have increased the price of possessing them by the difficulty of obtaining them. It would not be difficult to say on which side servitude today lies. Whatever the case may be, the goal for which women strive [is to escape servitude] and [they] use love to achieve it while men lead them away from achieving their goal. To try to inspire men while feeling nothing themselves or at least hiding what they feel is the sum of women's politics and morals.

But the more women perfected the art of making themselves desirable, hoped for, and pursued as a means of getting what they are resolved never to give, the more men multiplied their means by which to gain possession of it. The art of inspiring desire that one is not willing to satisfy, has, if nothing else, created the art of feigning unfelt emotions. . . .

Finally there is another woman more securely happy. Her happiness consists of being unaware of that which the world calls pleasure. Her glory is to live in obscurity. Contained within her duties as wife and mother, she dedicates her days to the practice of obscure virtues. Occupied with governing her family, she reigns over her husband with kindness, over her children with gentleness, and over her servants with goodness. Her house is home to religious beliefs, to filial piety, to conjugal love, to maternal tenderness, to order, to inner peace, to deep sleep, and to good health. . . .

*[Part Four concerns the juridical status of women.]*

The condition of women is nevertheless, in general, different in several areas from that of men as such. Women are rather more nubile than men, reaching puberty at twelve years of age. Their mind is generally developed earlier than that of men. . . .

Men, by the prerogative of their sex and by the strength of their temperament, are naturally capable of all sorts of uses and commitments, whereas women, either because of the fragility and delicate disposition of their sex are excluded from several roles, and are incapable of certain commitments.

Source: Translation of Denis Diderot and Jean Le Rond d'Alembert, eds., *Encyclopédie ou Dictionnaire raisonné des sciences, des arts, et des métiers par une société des gens de lettres*, 17 vols. (1751–65) (Paris: Briasson, 1756), 6:468–76. “Article from the Encyclopedia: “Woman,”” *Liberty, Equality, Fraternity*, accessed May 18, 2019, <http://chnm.gmu.edu/revolution/d/469>.

## COMPASS POINTS

- The entry is organized in four sections: medicine and the history of opinions about women’s nature; writings about women’s place in the state and marriage; the social differences between men and women; the legal status of women in different societies.
- Note the last paragraph: it suggests that women and men are fundamentally different and that men are more capable than women. The author does not consider that this may be due to social traditions and limitations on women’s participation, rather than ‘natural.’

## **Primary Source Six: *Encyclopédie* entry on ‘Traite des nègres’ (Slave Trade), by Louis chevalier de Jaucourt**

### **Background**

The *Encyclopédie* was produced at the height of the transatlantic slave trade, which greatly enriched Europeans in the 18th century, and trade was the major factor in shaping the world economy. Through the use of violence and brutality, millions of Africans were stolen from their homes and transported to the New World to work as free labor for European or colonial owners. Slavery was only abolished in the French Colonies in 1848.

### **Traite des nègres**

Slave trade is the purchase of Negroes made by Europeans on the coasts of Africa, who then employ these unfortunate men as slaves in their colonies. This purchase of Negroes to reduce them into slavery is a negotiation that violates all religion, morals, natural law, and human rights.

According to an Englishman of today, who is full of enlightenment and humanity, the Negroes did not become slaves by any right of war; nor did they voluntarily sacrifice themselves to slavery. Therefore, their children are not born as slaves. Everyone knows that Negroes are being purchased from their princes, who believe they have the right to own their freedom. Everybody is also aware that merchants transport these Negroes as if they were merchandise, either to their colonies or to America, where they are put on display to be sold.

If a trade of this kind can be justified by a moral principle, then there is absolutely no crime, however atrocious, that cannot be legitimized. Kings, princes, and magistrates are not owners of their subjects; therefore they are not entitled to their subjects' freedom, nor do they have the right to sell anyone into slavery.

Moreover, nobody has the right to buy these subjects or to call himself their master. Men and their freedom are not objects of commerce; they can be neither sold, nor purchased, nor bought at any price. Thus, a man must blame only himself if his slave escapes. He paid money for illicit merchandise, even though all laws of humanity and equity forbid him to do so.

Thus, each of those unfortunates who are merely considered slaves, has the right to be declared free since he never lost his freedom and never could. Furthermore, neither his prince, nor his father, nor anybody else in the world has the ability to own this freedom. Accordingly, the purchase of it is worthless: this Negro does not, nor could he ever, deprive himself of his natural right. He carries it everywhere, and can demand that he be allowed to enjoy it wherever he goes. It is thus an obvious inhumanity that, in the free country to which the Negro is transported, judges do not immediately decide to liberate him by declaring that he is free, as he is the judges' fellow man and has a soul like theirs.

There are some authors who set themselves up as political legal experts and who boldly say that questions relating to a society's condition must be decided by its national laws. They also argue that when a man is denoted a slave in America, he must remain a slave when he is transported to Europe. However, this results in deciding the rights of humanity by despicable civil laws, as Cicero said. Must not the magistrates of a nation, out of consideration for another nation, have any regard for their own species? Is it their deference to a law, which obliges them to nothing, that forces them to trample on the Law of Nature, which obligates all men in all times and places? Is there any law that is as necessary as the external laws of equity? Can one raise the question of whether a judge is more obligated to observe them, than to respect the arbitrary and inhumane customs of colonies?

One might say that these colonies would be quickly ruined if the slavery of Negroes were abolished. If this is true, must we then presume that the Negro population must be horribly wronged for us to enrich ourselves, or provide for our luxury? It is true that robbers' purses would be empty if stealing were put to an end: but do men have the right to enrich themselves in such cruel and criminal ways in the first place? What gives a bandit the right to steal from passer-bys? Who is permitted to become wealthy by robbing his fellow men of their happiness? Is it legitimate to strip the human species of its most sacred rights, only to satisfy one's own greed, vanity, or particular passions? No...European colonies should be destroyed rather than create so many unfortunates!

However, I do not believe that the abolition of slavery would ruin the European colonies. Their commerce would temporarily suffer: I wish for this. Since the outcome is always affected by new situations, one could not immediately follow another system. However, many other advantages would result from this abolition.

It is this trade of Negroes, it is the usage of servitude, which prevented America from being populated as promptly that it could have. If one frees the Negroes, in a few generations this vast and fertile country will have an infinite number of inhabitants. The arts and talents will flourish there, and instead of being barely populated by savages and ferocious beasts, America will be populated by industrious men only. It is freedom, it is also industry that will be the real sources of abundance. As long as a population conserves this industry and this freedom, there will be nothing to fear. Industry, just out of necessity, is ingenious and inventive. It finds a thousand different ways to procure riches, and if one of these channels of opulence gets blocked, a hundred others immediately open.

Sensitive and generous souls would undoubtedly applaud these reasons in the name of humanity, but the avarice and greed that dominate the earth, will always refuse to listen to them.

Source: Jaucourt, Louis, chevalier de. "Slave trade." *The Encyclopedia of Diderot & d'Alembert Collaborative Translation Project*. Translated by Stephanie Noble. Ann Arbor: Michigan Publishing, University of Michigan Library, 2007. <http://hdl.handle.net/2027/spo.did2222.0000.114> (accessed [fill in today's date in the form April 18, 2009 and remove square brackets]). Originally published as "Traite des nègres," *Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers*, 16:532–533 (Paris, 1765).

## COMPASS POINTS

- Look at how many questions are used in paragraph three. This is a rhetorical device with which the author tries to influence the reader.
- Note the use of ‘I’ in the entry, and the polemical nature of the author’s argument. It is clear that an individual is writing the entry, rather than that it is an objective ‘factual’ record similar to current encyclopedic entry formats.
- Think about the world-view and values that support the author’s position when he writes, “It is freedom, it is also industry that will be the real sources of abundance.”

## Case study challenge question

*Please answer the following question (750-word response):*

What assumptions underpinned the production of the *Encyclopédie* and how might these have shaped Europe's influence in the world?