

Remote Learning Packet

NB: Please keep all work produced this week. Details regarding how to turn in this work will be forthcoming.

May 4 - 7, 2020

Course: 10 Humane Letters

Teacher(s): Mr. Garner ben.garner@greatheartsirving.org

Weekly Plan:

Monday, May 4

- Read *Crime and Punishment*, Part Five, chapters 2-3
- Answer chapters 2-3 reading questions

Tuesday, May 5

- Read *Crime and Punishment*, Part Five, chapter 4
- Read through seminar discussion questions

Wednesday, May 6

- Review Tuesday's reading assignment and seminar questions
- Participate in live seminar

Thursday, May 7

- History reading: pages 609-613 in *Western Heritage*
- Answer history questions

Tuesday, May 5

- Read and annotate Part Five chapter 4 carefully
- Instead of answering reading questions for this reading, spend extra time annotating and thinking about the reading in preparation for tomorrow's live seminar discussion. The seminar questions for tomorrow's discussion are listed below - you do not need to submit written answers to these questions, but I will expect you to come to tomorrow's seminar prepared to discuss these questions.

Seminar Questions:

1. Why does Raskolnikov feel compelled to confess his crime to Sonya? Why is he so terrified of doing so?
2. Raskolnikov poses a hypothetical question to Sonya about a her having to choose who should die: Luzhin or Katarina Ivanovna. What do you suppose his purpose is in asking her this?
3. Raskolnikov faces another great internal struggle as he talks with Sonya. What is he struggling with? What two options lay before him?
4. Raskolnikov compares this meeting with Sonya to his experience committing murder. What about this meeting reminds him of that fateful evening?
5. What is Sonya's immediate reaction to hearing Raskolnikov's confession? Why does she respond this way?
6. In this chapter we finally hear Raskolnikov attempt to explain his own motives for the crime. What are they, and do you think he's being completely honest? Does Sonya accept his explanation?
7. What does Sonya suggest Raskolnikov do as "penance" for his sin?
8. Does confessing his crime to someone seem to ease Raskolnikov's mental torment at all?

Wednesday, May 6

- Review yesterday's reading and annotations, as well as the list of seminar questions.
- Participate in the live seminar! The link for the Zoom meeting can be found on the Google Classroom page, or in the email sent to your parents last week.

▼ Religion in the Romantic Period

During the Middle Ages, the foundation of religion had been the authority of the church. The Reformation leaders had appealed to the authority of the Bible. Then, many Enlightenment writers attempted to derive religion from the rational nature revealed by Newtonian physics, while others attacked it altogether. Romantic religious thinkers, in contrast, sought the foundations of religion in the inner emotions of humankind. Reacting to the anticlericalism of both the Enlightenment and the French Revolution, these thinkers also saw religious faith and institutions as central to human life. One of

the first great examples of a religion characterized by Romantic impulses—Methodism—arose in mid-eighteenth-century England during the Enlightenment itself and became one of the most powerful forces in transatlantic religion during the nineteenth century.

Methodism

Methodism originated in the middle of the eighteenth century as a revolt against deism and rationalism in the Church of England. The Methodist revival formed an important part of the background of English Romanticism.

The leader of the Methodist movement was John Wesley (1703–1791). His mother, Susannah Wesley, who bore eighteen children, had carefully supervised his education and religious development.

After studying at Oxford University to be an Anglican priest, Wesley left England for missionary work in the new colony of Georgia in America, where he arrived in 1735. While he was crossing the Atlantic, a group of German Moravians on the ship deeply impressed him with their unshakable faith and confidence during a storm. When he returned to England, Wesley began to worship with Moravians in London. There, in 1739, he underwent a conversion experience that he described in the words, “My heart felt strangely warmed.”

Wesley began to preach in the open fields near the cities and towns of western England. Thousands of humble people responded to his message of repentance and good works. Soon he and his brother Charles (1707–1788), who became famous for his hymns, began to organize Methodist societies. By the late eighteenth century, the Methodists had become a separate church. They ordained their own clergy and sent missionaries to America.

Methodism stressed inward, heartfelt religion and the possibility of Christian perfection in this life. Methodist preachers emphasized the role of enthusiastic, emotional experience as part of Christian conversion. After Wesley, religious revivals became highly emotional in style and content.

New Directions in Continental Religion

Similar religious developments based on feeling appeared on the Continent. After the Thermidorian Reaction, a strong Roman Catholic revival took place in France. Its followers disapproved of both the religious policy of the revolution and the anticlericalism of the Enlightenment. The most important book to express these sentiments was *The Genius of Christianity* (1802) by Viscount François René de Chateaubriand (1768–1848). In this work, which became known as the “bible of Romanticism,” Chateaubriand argued that the essence of religion is “passion.” The foundation of faith in the church was the emotion that its teachings and sacraments inspired in the heart of the Christian.

Against the Newtonian view of the world and of a rational God, the Romantics found God immanent in nature. No one stated the Romantic religious ideal more eloquently or with greater impact on the modern world than Friedrich Schleiermacher (1768–1834). In 1799, he published a response to both Lutheran orthodoxy and Enlightenment rationalism, *Speeches on Religion to Its Cultured Despisers*. According to Schleiermacher, religion was an intuition or feeling of absolute dependence on an infinite reality.

Although Schleiermacher considered Christianity the “religion of religions,” he also believed every world religion was unique in its expression of the primal intuition of the infinite in the finite. He thus turned against the universal natural religion of the Enlightenment, which he termed “a name applied to loose, unconnected impulses,” and defended the meaningfulness of the numerous world religions. Schleiermacher interpreted the religions of the world in the same way that other Romantic writers interpreted the variety of unique peoples and cultures.

▼ Romantic Views of Nationalism and History

A distinctive feature of Romanticism, especially in Germany, was its glorification of both the individual person and individual cultures. Behind these views lay the philosophy of German idealism, which understood the world as the creation of subjective egos. J. G. Fichte (1762–1814), an important German philosopher and nationalist, identified the individual ego with the Absolute that underlies all existing things. According to Fichte, the world is as it is because especially strong persons conceive of it in a particular way and impose their wills on the world and other people. Napoleon served as the contemporary example of such a great person. This philosophy has ever since served to justify the glorification of great persons and their actions in overriding all opposition to their will and desires.

Herder and Culture

In addition to this philosophy, the influence of new historical studies lay behind the German glorification of individual cultures. German Romantic writers went in search of their own past in reaction to the copying of French manners in eighteenth-century Germany, the impact of the French Revolution, and the imperialism of Napoleon. An early leader in this effort was Johann Gottfried Herder (1744–1803), already discussed in Chapter 17 as a critic of European colonialism. In 1778, Herder published an influential essay, “On the Knowing and Feelings of the Human Soul.” In it, he vigorously rejected the Enlightenment’s mechanical explanation of nature. He saw human beings and societies as developing organically, like plants, over time.

Herder revived German folk culture by urging the collection and preservation of distinctive German songs and sayings. His most important followers in this work were the Grimm brothers, Jakob (1785–1863) and Wilhelm (1786–1859), famous for their collection of fairy tales. Believing each language and culture were the unique expression of a people, Herder opposed both the

concept and the use of a “common” language, such as French, and “universal” institutions, such as those Napoleon had imposed on Europe. These, he believed, were forms of tyranny over the individuality of a people. Herder’s writings led to a broad revival of interest in history and philosophy. Although initially directed toward identifying German origins, such work soon expanded to embrace other world cultures. Eventually the ability of the Romantic imagination to be at home in any age or culture spurred the study of non-Western religion, comparative literature, and philology.

Hegel and History

The most important philosopher of history in the Romantic period was the German Georg Wilhelm Friedrich Hegel (1770–1831). He is one of the most complicated and significant philosophers in the history of Western civilization.

Hegel believed ideas develop in an evolutionary fashion that involves conflict. At any given time, a predominant set of ideas, which he termed the *thesis*, holds sway. Conflicting ideas, which Hegel termed the *antithesis*, challenge the thesis. As these patterns of thought clash, a *synthesis* emerges that eventually becomes the new thesis. Then the process begins all over again. Periods of world history receive their character from the patterns of thought that predominate during them. (See the Document “Hegel Explains the Role of Great Men in History,” page 612.)

Several important philosophical conclusions followed from this analysis. One of the most significant was the belief that all periods of history have been of almost equal value because each was, by definition, necessary to the achievements of those that came later. Also, all

cultures are valuable because each contributes to the necessary clash of values and ideas that allows humankind to develop. Hegel discussed these concepts in *The Phenomenology of Mind* (1806), *Lectures on the Philosophy of History* (1822–1831), and other works, many of which were published only after his death. During his lifetime, his ideas became widely known through his university lectures at Berlin.

Islam, the Middle East, and Romanticism

The new religious, literary, and historical sensibilities of the Romantic period modified the European understanding of both Islam and the Arab world while at the same time preserving long-standing attitudes.

The energized Christianity associated with Methodist-like forms of Protestantism, on the one hand, and Chateaubriand’s emotional Roman Catholicism, on the other, renewed the traditional sense of necessary conflict between Christianity and Islam. Chateaubriand wrote a travelogue of his journey from Paris to Jerusalem in 1811. A decade later, when he was a member of the French parliament, he invoked the concept of a crusade against the Muslim world in a speech on the danger posed by the Barbary pirates of North Africa.

The medieval Crusades against Islam fired the Romantic imagination. Nostalgic European artists painted from a Western standpoint the great moments of the Crusades including the bloody capture of Jerusalem. Stories from those conflicts filled historical novels such as *Tales of the Crusaders* (1825) by Sir Walter Scott (1771–1832). Although they presented heroic images of Muslim warriors, these paintings and novels ignored the havoc that the crusaders had visited on the peoples of the Middle East.



When Napoleon invaded Egypt in 1799, he met stiff resistance. On July 25, however, the French won a decisive victory. This painting of that battle by Baron Antoine Gros (1771–1835) emphasizes French heroism and Muslim defeat. Such an outlook was typical of European views of Arabs and the Islamic world. Antoine Jean Gros (1771–1835). Detail, *Battle of Aboukir, July 25, 1799*, c. 1806. Oil on canvas. Chateaux de Versailles et de Trianon, Versailles, France. Giraudon/Art Resource, NY

The general nineteenth-century association of nationalistic aspirations with Romanticism also cast the Ottoman Empire and with it Islam in an unfavorable political light. Romantic poets and intellectuals championed the cause of the Greek Revolution (see Chapter 20) and revived older charges of Ottoman despotism.

By contrast, other Romantic sensibilities induced Europeans to see the Muslim world in a more positive fashion. The Romantic emphasis on the value of literature drawn from different cultures and ages allowed many nineteenth-century European readers to enjoy the stories from

The Thousand and One Nights, which first appeared in English in 1778 from a French translation. In 1859, Edward FitzGerald (1809–1883) published his highly popular translation of the *Rubáiyát of Omar Khayyám* of Nishapur, a Persian poet of the twelfth century.



Read the Document
 "The Rubaiyat (11th c. C.E.)
 Omar Khayyam" on
MyHistoryLab.com

Herder's and Hegel's concepts of history gave both the Arab peoples and Islam distinct roles in history. For Herder, Arab culture was one of the numerous communities that composed the human race and manifested the

human spirit. The Prophet Muhammad, while giving voice to the ancient spirit of the Arab people, had drawn them from a polytheistic faith to a great monotheistic vision. For Hegel, Islam represented an important stage of the development of the world spirit. However, Hegel believed Islam had fulfilled its role in history and no longer had any significant part to play. These outlooks, which penetrated much nineteenth-century intellectual life, made it easy for Europeans to believe that Islam could, for all practical purposes, be ignored or reduced to a spent historical force.

British historian and social commentator Thomas Carlyle (1795–1881) attributed new, positive qualities to Muhammad himself. Carlyle disliked the Enlightenment's disparagement of religion and spiritual values and was drawn to German theories of history. In his book *On Heroes and Hero-Worship* (1841), Carlyle presented Muhammad as the embodiment of the hero as prophet. He repudiated the traditional Christian and general Enlightenment view of Muhammad as an impostor. (See Chapter 17.) To Carlyle, Muhammad appeared as a person who had experienced God subjectively and had communicated a sense of the divine to others. Although friendly to Muhammad from a historical standpoint, Carlyle nonetheless saw him as one of many great religious figures and not, as Muslims believed, as the last of the prophets through whom God had spoken.

The person whose actions in the long run did perhaps the most to reshape the idea of both Islam and the Middle East in the European imagination was Napoleon himself. With his Egyptian expedition of 1798, the first European military invasion of the Near East since the Crusades, the study of the Arab world became an important activity within French intellectual life. For his invasion of Egypt to succeed, Napoleon believed he must make it clear he had no intention of destroying Islam but rather sought to liberate Egypt from the military clique that governed the country in the name of the Ottoman Empire. To that end, he took with him scholars of Arabic and Islamic culture whom he urged to converse with the most educated people they could meet. Napoleon personally met with the local Islamic leaders and had all of his speeches and proclamations translated into classical Arabic. Such cultural sensitivity and the serious efforts of the French scholars to learn Arabic and study the Qur'an impressed Egyptian scholars. (When the French sought to levy new taxes, however, the Egyptians' enthusiasm waned.)

It was on this expedition that the famous Rosetta Stone was discovered. Now housed in the British

Museum, it eventually led to the decipherment of ancient Egypt's hieroglyphic writing. Napoleon's scholars also published a twenty-three volume *Description of Egypt* (1809–1828), which concentrated largely on ancient Egypt. Their approach suggested the history of the Ottoman Empire needed to be related first to the larger context of Egyptian history and that Islam, although enormously important, was only part of a larger cultural story. The implication was that if Egypt and Islam were to be understood, it would be through European—if not necessarily Christian—categories of thought.

Two cultural effects in the West of Napoleon's invasion were an increase in the number of European visitors to the Middle East and a demand for architecture based on ancient Egyptian models. Perhaps the most famous example of this fad is the Washington Monument in Washington, D.C., which is modeled after ancient Egyptian obelisks.

In Perspective

Romantic ideas made a major contribution to the emergence of nationalism, which proved to be one of the strongest motivating forces of the nineteenth and twentieth centuries. The writers of the Enlightenment had generally championed a cosmopolitan outlook on the world. By contrast, the Romantic thinkers emphasized the individuality and worth of each separate people and culture. A people or a nation was defined by a common language, history, and customs and by the possession of a historical homeland. This cultural nationalism gradually became transformed into a political creed. It came to be widely believed that every people, ethnic group, or nation should constitute a separate political entity and that only when it so existed could the nation be secure in its own character.

France under the revolutionary government and Napoleon had demonstrated the power of nationhood. Other peoples came to desire similar strength and confidence. Napoleon's toppling of ancient political structures, such as the Holy Roman Empire, proved the need for new political organization in Europe. By 1815, only a few Europeans aspired to this, but as time passed, peoples from Ireland to Ukraine came to share these yearnings. The Congress of Vienna could ignore such feelings, but for the rest of the nineteenth century, as shall be seen in subsequent chapters, statesmen had to confront the growing power these feelings had unleashed.