



Independent Study IN IDAHO

Engl 258
Survey of World Literature II

Independent Study in Idaho
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The University of Idaho in statewide cooperation with
Boise State University — Idaho State University
Lewis-Clark State College

Study Guide

Independent

Study IN IDAHO

PO Box 443225

Moscow ID 83844-3225

Self-paced study. Anytime. Anywhere!

English 258 Survey of World Literature II

Idaho State University
3 Semester-Hour Credits

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Table of Contents

Welcome!	1
Course Materials	1
Required Readings	2
Other Required Work.....	2
Course Introduction	2
Exams.....	3
Grading	3
About the Course Developer.....	4
Contacting Your Instructor	4
Disability Support Services.....	4
Lesson 1: Neoclassicism/Romanticism	5
Lesson 2: Neoclassicism Molière: <i>Tartuffe</i>	8
Lesson 3: Voltaire: <i>Candide</i> , or <i>Optimism</i>	11
Lesson 4: Romanticism: Rousseau, Wordsworth, and Blake	14
Exam 1 Information: Covers Lessons 1-4.....	19
Lesson 5: <i>Faust</i> Part I (<i>Der Tragödie erster Teil</i>).....	21
Lesson 6: “The Death of Ivan Ilyitch”.....	25
Lesson 7: <i>The Awakening</i>	27
Lesson 8: William Butler Yeats, Selected Poems	30
Exam 2 Information: Covers Lessons 5-8.....	32
Lesson 9: <i>The Good Woman of Sezuan</i>	34
Lesson 10: <i>Brave New World</i>	37
Lesson 11: <i>No Exit</i>	39
Lesson 12: <i>Beloved</i>	43
Final Exam Information: Covers Lessons 9-12.....	46
Appendix and Forms Table of Contents	i
Appendix: Independent Study in Idaho Policies and Procedures	iii
See for information on registration, lessons/exams, instructor contact, etc.	
Forms for Independent Study in Idaho	

Independent Study in Idaho

This course is offered by Idaho State University


Survey of World Literature

3 Semester-Hour Credits: ISU

Welcome!

Whether you are a new or returning student, welcome to the Independent Study in Idaho (ISI) program. Before beginning this course, read the information provided below, including course description, prerequisites, required materials, course objectives, and information about lessons, exams, and grading.

Important!

As you read this section, you will see the following icon: 

Use this icon to direct yourself to the **Appendix** in the back of this study guide for essential registration information, Independent Study in Idaho policies and procedures, and forms you will need to successfully complete this course. You are responsible for understanding and following ISI policies and procedures.



Turn to the **Appendix** now. Familiarize yourself with the information in the *Registration* section, student responsibilities in *Academic Integrity*, and the necessary forms. If there is anything you do not understand, please contact the ISI office for clarification before starting your course.

Course Materials

Required Course Materials

- Hurt, James and Wilkie, Brian editors. *Literature of the Western World*. Volume II, 4th Edition. SaddleRiver: Prentice Hall, 1997. ISBN: 0132275627
- Huxley, Aldous. *Brave New World*. New York: Harper and Collins, 1989. ISBN: 0060901012
- Morrison, Toni. *Beloved*. New York: Penguin Books., 1998. ISBN: 0452280621
- Sartre, Jean-Paul. *No Exit and Three Other Plays*. 10th Edition. New York: Vintage Books, 1989. ISBN: 0679725164

Independent Study in Idaho course materials are available for purchase at the University of Idaho Bookstore. Visit the UI Bookstore's Web site, <http://www.uidahobookstore.com>, select *Textbook, Independent Study* for a list of course materials. You may order online, by telephone, (208) 885-7334, or by e-mail to uibooks@uidaho.edu.

Independent Study in Idaho courses are updated and revised periodically. Ordering course materials from the UI Bookstore at the time of registration allows you to purchase the correct edition(s) of textbooks, study guides, and supplemental materials. If purchasing textbooks from another source, refer to the ISBN(s) for the textbook(s) listed for this course to ensure that you obtain the correct edition(s). If you have questions regarding the course materials you have ordered and received, contact the UI Bookstore.

In the text, *Literature of the Western World*, the "Introductions" to periods and to authors are excellent. They provide essential information about the writers and their times, summarize the ideas and attitudes of cultural periods, and give balanced observations that are in the main line of accepted critical thinking. Be sure to **study**, not merely read, these pages. The Self Study Questions assume you know the information in the "Introductions."

Required Reading

Each lesson has specific assignments. These include the “Introductions” in addition to the literary works themselves.

Other Required Work

The “Writing Assignment” section of each lesson provides you opportunity to think independently and critically about literature. Follow the directions closely, revise your draft into carefully edited formal English, and send the result to the Independent Study Office. For both written assignments and exams, remember that the study of the humanities requires you to make explanations of things—and some explanations are better than others. They are better because they are truer to the text, they are fuller, are more aptly phrased, or fit better within the tradition of explanations, among other qualities. Explanations are not “answers;” we think of an answer as either right or wrong. The idea is to make your explanation as credible and as full as possible. Avoid idiosyncratic explanations. Always try to study the literature within its time frame. Then and only then give your interpretation; this has been a plague in the past. (This has been a curse and an abomination in the eyes of the professorate.)

Course Introduction

You will study some of the most important secular authors from the seventeenth century to the present. The authors represent the major themes, underlying ideas, and literary forms of their time. Your key work is **study**. Distinguish the study of literature from the casual reading of it. Literary study is a part of our heritage that is called the “humanities.” These are academic disciplines different in subject and method from social science or natural science. The humanities include literature, history, and philosophy, among others, and center on the ideas, culture, and arts of civilization through the ages.

More particularly, the study of literature includes literary history and literary criticism. Literary history seeks to explain the origin of literary masterpieces. Literary criticism is either of the judgmental or academic kind: the first determines the quality of the literary work, while the second seeks to understand it. We will engage in both literary history and academic literary criticism in this course.

Some subjects in the humanities remain constant from age to age. In literature, certain themes from basic human experience are perennial, such as joy, sorrow, love and hate. In philosophy, certain ideas recur, such as what the good life is and how to achieve it; the nature of divinity and man’s relationship to it; evil and its cause.

But other topics in the humanities do not remain constant. Each historical period changes and adapts the civilization that preceded it, manifesting unique forms of cultural, social, economic, and political life. Ideas also change, and the most important certainly do. These are the ideas that constitute the core of a period’s beliefs; they are the underlying and often unstated substrata of a belief network. We call such basic beliefs “warrants” in logic, and either “assumptions,” “conventional beliefs” or “underlying ideas” when we discuss the history of ideas.

In our study, we should keep in mind the underlying ideas in each historical period, perceive how they relate to and even require other corollary ideas, and how these ideas shape a society and its literary culture. For literature gives voice to accepted ideas and to the new ones that challenge them. No other historical records do this so intensively; it is one of the reasons that literary study is basic for an educated person.

Obviously, studying the literature of the past helps us to understand what we don’t know. But is this the only reason to study masterpieces from long ago? Partly this is the answer, because the human desire to know is permanent. As well, the study of literary masterpieces provides the intellectual tools to examine

our own lives, to decide on our potential, to clarify our own ideas and assumptions, to see whether they comprise a unified wholeness to life, and to re-think them if they don't. Further, the study of character in literature enables us to make far finer distinctions about people than ready-made psychological schemes do with their categories of personality types and pigeon-holing of people, who in reality are endlessly different from each other. Finally, the study of the humanities clarifies for us who we are in our own time. It helps us discern what our own culture possesses as well as lacks, why we are unique in time, how we have succeeded and failed, and why.

Thus, humanistic study enables. It accesses the real nature of things, such as what community means, what respect for learning entails, and what life in a living historical tradition amounts to. Such study requires us to re-examine ideas and beliefs that we simply never think about, and that we may profess without really believing. For example, do the facts about the U.S. today justify our belief that every citizen has the right to life, liberty, and the pursuit of happiness, or do nearly insurmountable obstacles exist which block the attainment of those basic rights? If we really cherish the family as the core of our society as we claim, why are only one fourth of the households in the U.S. today traditional "nuclear" families, and why does the average father spend only ten minutes a week with his children? In our time, might it in fact be that our central controlling idea is the attainment of profit, pleasure, and power by each individuals, and our personal activities and societal structures derive from it? Such thoughts suggest that we need to carefully examine the assumptions that reveal what a culture really believes.

The lessons are structured to develop independent and critical thinking. This course encourages such thought, but always within the framework of the text and its historical referents. Avoid rashly idiosyncratic views; stay within the "great tradition."

Exams

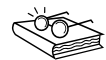
Overview

- You must wait for grades and comments on lessons prior to taking each subsequent exam.
- For your instructor's exam guidelines, refer to the letters sent in your registration packet and the *Exam Information* sections in this study guide.

There are three one-hour examinations. Each covers the lessons that precede it; see the list on the "Course Contents" page. There is no inclusive "final" exam, and no exam questions ask you to "back up" to the beginning. Each exam requires you to identify and explain passages as well as write essays.

Choosing a Proctor/Scheduling Exams

All exams require a proctor unless an exam is self-administered.

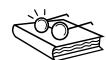


See the **Appendix** for guidelines on *how to choose a proctor and schedule exams*.

Grading

Your written assignments and examinations are graded against the general standard in sophomore English classes. "C" is an average grade for acceptable work without serious flaw. Your prose style is expected to measure up to a standard of correctness, organization, and clarity reflecting 14 years of education.

The final course grade is issued after **all** lessons and exams have been graded.



See the **Appendix** for information about *confidentiality of student grades, course completion and time considerations*, and *requesting a transcript*.

About the Course Developer

First, my life story would not be accurate because I have a poor memory. I could tell some intriguing scenes that flock and flutter against memory's grid, but I'd prefer not to, for various reasons. I could tell you about school days in Idaho and my subsequent struggle to achieve my goal(s) in spite of them, but it might sound fishy, so I'd prefer not to. I could tell you about simple moments of joy like watching the steam come off of a log after a rainstorm on the Snake River bottoms, or the intense anger I felt while wading waist deep down a snowy mountainside only to have the sheer joy of that white and blue-black photography torn into pieces by the buzzing drone of a snowmobile, but I'd prefer not to. No one has had the same experiences as I. I am unique, but aren't you unique too? Nature did not break the mold when she made either one of us, as in Rousseau's case, do let us be unique together and share the experiences of this course together. That I would prefer to do.

I was born and bred in Southeastern Idaho where, for the most part, I called ranches my home until 18 years-of-age. Some of that time was on an island in the Snake River where we raised sheep. (A sheep station) After high school and one largely failed semester of college, I enlisted in the United States Marine Corps, where I learned the vast difference between officers and gentlemen and the troops. I was not of the gentry. To partially mend my ways and to forward my career, I left the Corps and went back to college (Idaho State University in Pocatello). I received a BA and an MA in English there; I drove down the highway to the University of Utah in Salt Lake City where I took a Ph.D. in Comparative Literature with a doctoral minor in German.

I taught seven years at Idaho State; took many post-doctoral courses in counseling psychology, worked for some years in the field of mental health, taught two years at the Sho-Ban Tribal School in Fort Hall, Idaho, and then returned to ISU (1989 to present). I am a family man (I think), an avid outdoors person, and a gourmet cook (hot dogs, etc.) I love teaching—especially western world literature, Shakespeare and critical thinking. Someday, I hope to write my story on the flip-side of the “great American novel.”

Contacting Your Instructor

You will receive *course and instructor contact information* in your registration packet.



See the **Appendix** for detailed information on *contacting your instructor*.

Disability Support Services



See the **Appendix** for *information on Disability Support Services (DSS)*.

Lesson 1

Neoclassicism/Romanticism

Required Reading

Hurt and Wilkie, Read the Introduction to the text, pp. 1-17

Re-read the Introduction, pp. 1-17, pp. 1328-1336

Lesson Objectives

A careful study of these three world views will enable you to have solid reference points to locate each work as it is studied by you. This will enable you to see these works in their literary and historical contexts, rather than as isolated, idiosyncratic works of art.

Overview

“. . .Christianity was challenged by the rise of modern science and technology. A compromise of sorts was worked out, mediated by the concept of nature. Science took all of nature as its domain; religion could still lay claim to nature’s God....The eighteenth-century French thinkers viewed the Christian church as a failure at handling the religious affairs of the universe. A modern religion was needed, stripped of ancient myth and doctrine, a religion for ‘reasonable men’. Thus was born the religion of theism or deism, these two words interchangeable at the time of their origin. In Voltaire’s *Dictionary*, the alternative to Christianity is theism, the belief in a ‘supreme being’ whose existence and nature are evident to any logical-minded person.” (*A Grammar of Responsibility*, Gabriel Moran)

The French Revolution drew its intellectual strength from men like [the Marquis de Condorcet]. It was readied by the growth of educational opportunity and then fired by the idea of the universal rights of man [Voltaire]. Yet as the Enlightenment seemed about to achieve political fruition in Europe, something went terribly wrong...Thirty years earlier Jean-Jacques Rousseau, in *The Social Contract*, had introduced the idea that was later to inspire the rallying slogan of the Revolution: “Liberty, Equality, Fraternity”. But he had also invented the fateful abstraction of the “general will” to achieve these goals... “Those who do not conform to the general will,” Rousseau continued, “are deviants subject to necessary force by the assembly.” Might its idealism have contributed to the Terror, which foreshadowed the horrendous “dream of the totalitarian state?” (*Back From Chaos*, Edward O. Wilson)

Still another concern is that a science-driven society risks upsetting the natural order of the world set in place by God, or by billions of years of evolution. Science given too much authority risks conversion into a self destroying impiety. The godless creations of science and technology are, in fact, powerful and arresting images of modern culture. Frankenstein’s monster and Hollywood’s Terminator (an all-metal, microchip-guided Frankenstein’s monster) wreak destruction on their creators, including the naive geniuses in lab coats who arrogantly forecast a new age ruled by science. Storms rage, hostile mutants spread, life dies. Nations menace one another with world-destroying technology. (Edward Wilson)

Self Study

1. What are the basic ideas/rules of Neoclassicism?
2. What are the basic ideas/rules of Romanticism?
3. In what ways are they similar and/or different?
4. What are the three formulas your editors discuss?
5. One invaluable way to look at Neoclassicism and Romanticism is to use Georg Wilhelm Friedrich Hegel's *Dialectic* which is that the first position, in this case, the concept of Neoclassicism is the thesis. The second position arises in opposition to the first which is Romanticism. The third position is the synthesis of the other two opposites which is what we have been trying to understand since the French Revolution of 1789 ended the Age of Neo-classicism. So what is a synthesis?

The synthesis: 1) "...cancels the conflict between thesis and antithesis. 2) It preserves or retains the element of truth within the thesis and antithesis. 3) It transcends the opposition and raises up or sublimates the conflict into a higher truth," a multi-faceted modern world. This truth is our somewhat confusing modern world.

Written Assignment



Please read the Appendix in the back of this study guide for essential Independent Study in Idaho policies and procedures, and forms you will need to successfully complete this course. You are responsible for understanding and following ISI policies and procedures. If there is anything on these pages you do not understand, contact the ISI office for clarification. Before starting the written assignment for Lesson 1, see the letters sent in your registration packet for your instructor's contact information and requirements: **how to format and submit lessons, number of lessons you may submit at one time, and lesson guidelines.**

Make an outline from the *Introduction to the Literature of the Western World*. From that write an essay on Neoclassicism vs. Romanticism and its modern synthesis. Include in your outline and essay the following:

- A. Neoclassicism and Romanticism definitions and their dates
- B. Reason and Passions
- C. The Individual
- D. Society
- E. Nature
- F. Literary Conventions
- G. Authority
- H. The Effort to Correct and Moderate Men and Women's Passions vs. the "Veneration of the Individual"
- I. Descartes
Newton
Leibniz
Corneille
Pope
Rousseau
Voltaire