

Chapter 1 : Realism in American Literature

The Moral Measure of Literature Author Stephen L. Tanner, In an essay on "The Idea of Moral Criticism," and in his book *On Moral Fiction*, John Gardner asserts that moral affirmation is the most fundamental artistic value.

In his first days in command, Angelo declares that he will begin to enforce laws against licentious behavior. Overcome with desire for Isabella, Angelo claims that he will free Claudio if she will make love to him. Isabella repudiates Angelo, in effect telling Claudio that, in order for her to maintain her chastity, he must die. Isabella, despite believing that Claudio is dead, joins Mariana in imploring the Duke to show mercy to Angelo. The Duke commands that Angelo consummate his marriage with Mariana. He then reunites Claudio with his love Juliet, demands that Lucio propose marriage to a whore, and finally asks Isabella for her own hand in marriage. Critics refer to *Measure* as a "problem play. For some, the Duke is a character of positive reform, using his omniscience, craft, and disguise to properly execute the law. For others, the Duke is selfish and shows favoritism, and thus does not properly adjudicate the law. I will focus on two parts of *Measure*: Insofar as he believes the Duke to be a character of reform, he provocatively argues that the Duke displays explicit Jacobean cultural energies, which together express a collective desire for monarchal absolutism. Tennenhouse approaches *Measure* by historically situating it among other "disguised ruler plays" concurrently performed in Jacobean England. In the same way Duke Vincentio goes into disguise to watch Angelo submit to carnal desire and tyranny, these plays feature a trickster figure—often a monarch—who surreptitiously "observes the state and witnesses both sexual misconduct and the abuses of political power. Instead, Tennenhouse seeks out a cultural energy that speaks through the Duke, the disguised ruler genre, and public debate. Yet it is the very object of historical criticism itself to understand such mechanisms. As he writes in the introduction to his book *Power and Display*, "I have not even attempted to show—as well one might in describing the political Shakespeare—how the writer immersed in this milieu sought to question political authority. There are neither prefaces nor epistles accompanying the texts from the playwright. He claims to have elucidated the general machinery behind literary change: The "history of a culture is a history of all of its products. Rather than existing autonomously, literary texts are active participants in socio-political debate, representing and contributing to the cultural energies propelling social change. The Duke, he says, is an expression of Jacobean cultural energies which affirm a political desire for monarchal absolutism. However, men in Parliament believed that James had broken a fundamental rite of kingship. Yet, James and the Commons were not the only contenders for state power; judicial authorities argued that actions taken by both institutional entities were subject to common law. The bureaucratic element of this progression becomes manifest when the Duke goes into disguise, leaving Angelo, Escalus, and a complex of assistants in control of Vienna. Over time, "the machinery [sic] of the state takes control of the deputies and substitutes" in charge, ultimately corrupting them. Angelo sentences Claudio to death for sexual licentiousness, but uses his power in attempting to coerce Isabella to lie with him. Moreover, while Angelo pronounces an unreasonable sentence for Claudio, purveyors of vice in Vienna generally escape punishment. The Duke has the power to "bring Angelo to justice, rescue Claudio, protect Isabella, enforce the pre-nuptial contract between Angelo and Mariana, and punish Lucio. O my dread lord, I should be guiltier than my guiltiness, To think I can be undiscernible, When I perceive your Grace, like power divine, Hath looked upon my passes. This is not to contend that the Duke waltzes through *Measure* as a trickster unscathed. Disguised as a friar, the Duke engages in degrading encounters, which set back his attempts to restore mercy and justice. He presents the Duke as a reformer, one who exemplifies mercy and punishment in his treatment of Angelo. One has only to look to Act I, when readers are first introduced to the Duke. It is obvious that, in his conversation with Friar Thomas, the Duke believes Vienna to be "slipping" backwards into the moral perils of vice: But one cannot help but ask why the Duke does not administer justice to Vienna himself. The answer is revealed in his conversation with Friar Thomas. My holy sir, none better knows than you How I have ever loved the life removed And held in idle price to haunt assemblies Where youth, and cost, witless bravery keeps. As the Duke points out, Vienna has not seen such a depraved state of affairs in "fourteen years" I. Indeed, the Duke chooses to leave Vienna when it needs him

most. Yet, corollary to his desire to retreat from public, we may also read his excuse for inaction as an attempt to "disguise" his bad rule. This is clear in the instructions the Duke gives Angelo before granting him his office: First, as even Angelo himself attests, he is inexperienced: Unlike Angelo, the Duke does not "punish" virtue, nor does he "equate" self-interest with overall justice. Consider, for example, his role in the bed-trick, which dupes Angelo into sleeping with Mariana instead of Isabella. In his undisguised encounter with Angelo at the beginning of Act V, the Duke foreshadows the dramatic action that follows. He commends Angelo, asking him to: Give me your hand, And let the subject see, to make them know That outward courtesies would fain proclaim Favors that keep within The "outward courtesies," or public ceremonies, will indeed manifest themselves according to the "favors" that the Duke "keep[s] within," i. In the same way that he granted power to Angelo based on contradictory—or perhaps even absent—logic, the Duke will show Angelo "outward courtesy" and "favors" in his final judgment. Thus, just like Angelo, the Duke could easily prove just as inept at resolving the paradoxes of the law. Later in Act V, when the Duke sloughs off his friar identity, Angelo confesses to his crimes. He begs no mercy from his master: This method of punishment, however, runs contrary to Christian ethics. Indeed, as Isabella and Mariana beseech the Duke for mercy, he seems to come to a Christian conclusion: Angelo has already shown his willingness "O my dread lord" to be reprimanded by the Duke V. The Duke could indeed enact a "sham trial. Indeed, Measure retains the possibility for equally valid, but contesting, readings of the text—that is, the basis for several competing truth claims. Columbia University Press, Cambridge University Press, David Bevington, New York: Tennenhouse, Leonard, "Representing Power: Measure for Measure in Its Time," Genre: Forms of Discourse and Culture University of California Press, , pp. Longman, , p. Quotations from the play follow this text. Bevington, "Measure for Measure," p. Bennett, Royal Entertainment, p. See Leonard Tennenhouse, "Representing Power: Measure for Measure in its Time," Genre: Forms of Discourse and Culture, In the second, he claims that the Duke is an "enforcer of traditional rules of courtship and marriage," in contrast to those of Elizabethan England. Due to the limited scope of my essay, I have constrained my argument to this first section of "Representing Power. Ibid, Power on Display, p. See Johnson, Nora, "Coda: Cambridge University Press, , p. Tennenhouse, Power on Display, p. Ibid, "Representing Power," pp. As he himself remarks in a note following this passage, his theory on literary change draws heavily on Hayden White, "The Problem of Change in Literary History," New Literary History 7. For neither the whole context nor the individual work can be the subject of a truly historical account. Between literature and historical chronicle, White argues, there is language, "the medium that binds the work, the artist and the audience together in a common mode of praxis which is at once the expression and the reflection of a shared experience in the world" p. Tennenhouse, "Representing Power," p. This paragraph is based upon Tennenhouse, "Representing Power," p. Goldberg claims that James embeds in the Basilikon Doron irreconcilable personal anxieties over his perception by his subjects. James attempts to combine the two theories [Stoic theory of equity and Divine Right assertion] so that he can be both father to his people and assure himself that the dictates of his conscience are always right. Yet these two beliefs imply mutually contradictory consequences; if he owns his subjects, then their consciences are irrelevant; if he has right conscience, then so too do his subjects p. Bawcutt claims that the Duke "does not differ from Angelo by advocating mercy The difference is rather that the Duke, in contrast to Angelo, believes in a personal or reflexive view of the law: If, however, the judge has been able to restrain his own tendency to a particular sin, he is perfectly entitled to punish that sin in other people" Bawcutt, pp. In another notable example, the Duke is slandered by Lucio. The Duke, disguised as a friar, engages Lucio in conversation only, to his dismay, to find that Lucio thinks him to have knowledge of "the service," or prostitution III. Tennenhouse also cites textual evidence reading the Duke in this manner: Bevington, Introduction to "Measure for Measure," p. Lewis, "Dark Deeds," p. At issue here seems to be the question of whether the royal mind can ever be accessible to the populace; or, viewed from another perspective, whether James believes that he is being misunderstood or is afraid that he is being understood all too well and wishes a philosophical means to invalidate correct but potentially seditious perception p. Although Goldberg does not apply his reading of the Basilikon Doron to Measure, I find that there are moments when the Duke displays a similar anxiety over popular opinion. As he says to Escalus: Lewis seems to affirm, I think, the validity of this challenge to Bennett and Tennenhouse. But

in its stead, she posits a very interesting alternative:

Chapter 2 : "The Moral Measure of Literature" by Stephen L. Tanner

The Moral Measure of Literature Stephen L. Tanner What does morality have to do with literature? In an essay on "The Idea of Moral Criticism," 1 and in his book *On Moral Fiction*, 2 John Gardner.

References Introduction It is estimated that civilian casualties now constitute ninety per cent of the victims of armed conflict Weiss , p. The international community has, on occasion, responded to some of these crises for a variety of reasons, such as increased public pressure on governments to address human suffering, the potentially destabilising effect of transborder refugee flows, or other political and practical imperatives. States have acted both unilaterally and within the United Nations system to address these crises and such action has included the provision of humanitarian assistance, peacekeeping, and the use of force to provide such assistance or to prevent or stop gross and widespread violations of human rights and international humanitarian law. It is not intended to be an exhaustive analysis. Rather, its purpose is to provide an overview of some of the important issues surrounding unauthorised humanitarian intervention with a view to facilitating a discussion of policy options for the Canadian government. It addresses the following questions: Is there a legal or moral right or obligation on the part of states to respond to situations of gross violations of human rights? Is there an emerging legal right or norm that allows humanitarian enforcement action outside of the Charter regime? What are the possible criteria for humanitarian intervention which could inform governmental decision-making in a situation where the Security Council is unable to take action? Therefore while some recent international relations literature defines humanitarian intervention as a range of actions including humanitarian assistance and forcible military intervention, 5 this paper will take an international law approach to defining this, such as that developed by Sean Murphy , pp. According to Murphy , p. The Debate Surrounding Humanitarian Intervention What underlies the humanitarian intervention debate is a perceived tension between the values of ensuring respect for fundamental human rights and the primacy of the norms of sovereignty, non-intervention, and self determination which are considered essential factors in the maintenance of peace and international security Danish Institute of International Affairs , pp. These values are set out in the United Nations Charter as fundamental purposes of the United Nations. However, while there are mechanisms within the Charter for the protection and enforcement of peace and international security i. While many developing states and their academics do not agree with the Western emphasis on the individual in current human rights doctrine, 6 it has been put forward by many Western states and academics that the development of international human rights norms and international humanitarian law has modified the traditional concept of sovereignty. The UN System and Humanitarian Intervention The suggestion that respect for sovereignty is conditional on respect for human rights has been reflected in the practice of the Security Council. While there are those who contest this idea, 10 it is arguable that UN-authorized military humanitarian interventions over the past decade reflect an emerging consensus in the international community that respect for fundamental human rights is now a matter of international concern. First, the Security Council is hampered by a lack of political will among its members. The issue of political will was tragically evident in the crisis in Rwanda. An independent investigation of the genocide in Rwanda commissioned by the Organisation of African Unity recently condemned the Security Council and its members for having the opportunity to prevent the genocide but failing to do so and, among other things, pointed to the role of the United States in blocking the deployment of a more effective intervention force during the genocide OAU , Chapter 10, para. Second, effective and consistent humanitarian intervention is made unlikely by the geopolitical realities of relations between the Permanent Five members of the Security Council, leading to the use of the veto and inconsistent action in the face of humanitarian crises. Such difficulties were revealed, for example, when Russia launched its attack on Chechnya to crush the rebellion killing and displacing thousands of Chechen civilians in the process and the Security Council took no action. Third, there is a crucial gap in international law with respect to humanitarian intervention. On the one hand is it legitimate for a regional organization to use force without a UN mandate? On the other, is it permissible to let gross and systematic violations of human rights, with grave humanitarian consequences, continue unchecked? When faced with a

situation like Kosovo – a humanitarian crisis where the Security Council is paralysed – how can Canada respond in a way that does not risk marginalizing the Security Council and undermining the international rule of law? All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations. The two main exceptions to this general prohibition are: However, as stated above, the practice of the Security Council can be seen to have modified this concept to include grave humanitarian crises and it is generally recognized among Western legal scholars that the Security Council now has an exclusive right to authorise the use of force for the purpose of preventing or stopping widespread deprivations of internationally recognised human rights. Whether or not there is an obligation on the part of the Security Council to take such action is another question. According to Bruno Simma, p. However, Murphy, p. Unilateral or Unauthorised Humanitarian Intervention Military action taken with the authorisation of the Security Council by a state or group of states against another state to prevent gross and widespread violations of fundamental rights is referred to as collective intervention. Unilateral intervention involving the threat or use of force refers to military action taken by a state without the authorisation of the Security Council. States receive their legitimacy from the will of the people. Hence, sovereignty is not an inherent right of states but, rather, derives from individual rights. Thus, when sovereignty comes into conflict with human rights, the latter must prevail. The human rights imperative underlies the concepts of state and government and the precepts that are designed to protect them, most prominently article 24. The rights of states recognized by international law are meaningful only on the assumption that those states minimally observe individual rights. The United Nations purpose of promoting and protecting human rights found in article 13, and by reference in article 24 as a qualifying clause to the prohibition of war, has a necessary primacy over the respect for state sovereignty. Force used in defense of fundamental human rights is therefore not a use of force inconsistent with the purposes of the United Nations. The underlying assumption is that human rights constitute self-evident truth and a natural law which has primacy over any notion of state sovereignty or positive international law. On the other hand, those who argue against the right of unilateral humanitarian intervention do so from a positivist perspective. However, although each state has the right to take action to ensure respect for these fundamental rights, this does not entail a right to use force Cassese, p. Thus while respect for human rights is considered important to a just international legal order, it is argued that neither the Charter, current state practice, nor scholarly opinion conclusively supports the view that there is a right of unilateral, unauthorised intervention to stop or prevent widespread deprivations of internationally recognised human rights Murphy, p. Thus, while there is an obligation on the part of states to ensure respect for fundamental human rights, there is no legal right to threaten to use or to use force to compel such compliance. According to the Danish Institute Report, p. Determining whether or not a particular intervention is or was justifiable involves the application of criteria such as: According to this view, in any assessment of a particular instance of humanitarian intervention the legal analysis is only one part. It is correct that normal textual readings are on their side, and that the Charter system cannot be legally bypassed in the manner attempted by NATO. Yet it is equally true that to regard textual barriers to humanitarian intervention as decisive in the face of genocidal behavior is politically and morally unacceptable, especially in view of the qualifications imposed on the unconditional claims of sovereignty by the expanded conception of international human rights. The current recognition of international humanitarian and human rights law as international concerns, then, while not providing a legal right to forcefully intervene without Security Council authorisation to prevent widespread deprivations of internationally recognised human rights, may provide a moral right and perhaps even a moral obligation to do so. In a similar vein, other writers have argued that the legality of an incidence of humanitarian intervention would have to be weighed against a state or group of states compliance with international law in all other aspects during the conduct of a particular humanitarian campaign. As Bruno Simma, p. But such a general statement cannot be the last word. Such analyses will influence not only the moral but also the legal judgment in such cases. First, international law requires that states settle their disputes by peaceful means and that recourse to the use of force be a last resort, once all avenues of peaceful resolution of a situation have been explored. He writes, p. The failure to make this attempt severely compromises the

normative status of the NATO initiative, and does so regardless of the legal rationale selected to justify the action. Second, where force is used for humanitarian reasons the legal requirements of necessity and proportionality with respect to that use of force are even more important Falk , p. As Ruth Gordon , p. Under international humanitarian law, civilians and civilian objects may not be directly targeted and all feasible precautions must be taken to prevent civilian deaths. In addition to strict compliance with the requirements of international humanitarian law, Christine Chinkin , p. Human rights give rise to responsibilities in states acting individually and collectively and in people. These must encompass a duty not to make conditions worse for a threatened population and the obligation to respect the civil, political, economic, social and cultural rights of all civilians. Thus, the means of enforcement chosen must be effective to protect the vulnerable civilian population and must not endanger them or their way of life further. Reports published by Amnesty International a , b and Human Rights Watch , which investigated these bombings, note that according to Yugoslavian figures, some civilians were killed. The reports suggest, respectively, that these killings of civilians could constitute violations of the laws of war or violations of humanitarian law. A NATO campaign which had adopted a method of warfare which would have protected the vulnerable population i. As discussed above there appears to be agreement among the legal scholars surveyed that the Security Council has the legal right to authorise the use of force to prevent widespread deprivations of internationally recognised human rights. In addition, a majority of writers surveyed appear to agree that unilateral or unauthorised intervention by a state or group of states for such a purpose is currently illegal. However, it is not impossible that a customary rule permitting unauthorised intervention could develop in the future. Customary laws derive from a general and consistent practice of states which is accompanied by a belief in, and sense of, legal obligation *opinio juris*. The requirement of general and consistent practice is not absolute. There are examples of customary law emerging from a single action where there is widespread support for that action. Antonio Cassese has argued that the NATO action in Kosovo could lead to the development of a customary rule allowing unilateral humanitarian intervention. However, writing at a later date, Cassese , p. It is not clear, however, on a positivist analysis whether a sense of moral obligation can be equated with a sense of legal obligation *opinio juris*. Many of the legal scholars surveyed argue that the NATO intervention should be treated as a single incident which constitutes an illegal intervention and does not lay the ground for an emerging legal right of unilateral intervention in international law Simma , pp. This is reflected in statements made by several NATO member states, including the US, France, Germany, and Belgium where they insisted that they had never stopped attaching crucial importance to the central role of the Security Council. The armed attack was initiated only as an exceptional measure justified by the failure of that body to act. However, as soon as the Security Council was in a position to take the issue into its own hands, they would discontinue any military action Cassese , p. In addition, it is significant that neither NATO nor its member states with the exception of Belgium 25 justified the use of force in Kosovo in legal terms Charney , pp. We must halt the violence and bring an end to the humanitarian catastrophe now unfolding in Kosovo. We have a moral duty to do so. The responsibility is on our shoulders and we will fulfil it. Thus, the commitment to human rights that humanitarian intervention supposedly entails does not mean equality of rights worldwide. The human rights of some people are more worth protecting than those of others. The issue of the selectivity of the intervention notwithstanding, the *opinio necessitatis* described by Cassese may be evidence of a moral right and perhaps even a moral obligation to act. However, it would appear that the NATO campaign in Kosovo does not reflect the emergence of a customary legal right of unilateral humanitarian intervention. International Relations Theory and Humanitarian Intervention Moral Arguments for and against Humanitarian Intervention Like the legal arguments surrounding humanitarian intervention, the moral or ethical arguments in international relations theory also reflect a tension between concepts of order and concepts of justice. According to Ramsbotham and Woodhouse , p. These are state system values and human rights values. The two main components of the non-intervention norm can be recognized here: Broadly speaking, the moral arguments for and against humanitarian intervention fall into two categories: The realists argue that the state is the only sphere of morality. The pluralists may accept that there exists a universal minimum moral code of which genocide is a breach Walzer , p. Moreover, both schools point to a lack of consensus on the universality

of human rights and on the principles guiding such interventions as providing no clear legal basis for such action. Thus, Michael Walzer Ramsbotham and Woodhouse , p.

Chapter 3 : The Moral Measure of Literature | BYU Studies

the moral measure of literature stephen L tanner what does morality have to do with literature in an essay on the idea of moral criticism 11 and in his book on bonalmoralbonarmoralfiction fiction 2.

Early American writers first had to ensure their own survival before they could think about writing for entertainment. These early writings were more about keeping historical records than of creating something with literary value, so these works would be narratives, descriptions, observations, reports, journals, and histories. We need to be mindful of this when reading them in this current day. Day 3 Vocabulary Record these words and their definitions in your notes. Click on each term and summarize its definition so you have a clear understanding of its meaning: Watch the video and read about the Mayflower Compact. Use the questions to help direct the notes you take on what Bradford writes. Bradford uses several literary devices to create his own style. The way an author uses language is his or her style. If an exam question asks you to describe the style an author uses, you should describe the rhetorical devices the author uses to create his or her style. Can you find anymore in the text? Look again at the definition of litotes from your vocabulary. Bradford uses this device in his writing. Here is one example: Writing Read about 7 Critical Reading Strategies. Yes, this is related to writing! Day 4 Vocabulary Record these words and their definitions in your notes. Tell someone what T. Puritans believed that God had absolute sovereignty and authority. Of course these beliefs would influence the literature they produced. Day 5 Vocabulary Record these words and their definitions in your notes. Review the instructions for Response to Literature assignments in the course description at the top of this page. Record your score out of 30 on the grading sheet using the rubric. Day 6 Vocabulary Record these words and their definitions in your notes. Read about the Massachusetts Bay Colony. Use your function keys for a search for that phrase on the page. Read to the end of the page. For the future United States of America? What does this sermon explain about the beliefs and goals of the Puritans? What concrete ideas does it make you think about? What imagery would Winthrop be creating for his Puritan community and their sense of mission? For this week, read Chapters of The Scarlet Letter. Complete pages of your study guide. You should expect to be done this assignment by Day When assignments tell you to discuss in your small group, instead discuss the issues with a parent or other adult in your household. Day 7 Vocabulary Record these words and their definitions in your notes. It was characterized by clear expression “ short words, direct statements. Writing You will have a Reflective Essay due on Day Essays are to be words long. Review the rubric for an idea of what is expected of you and refer to it as you write your essay. A reflective essay is your chance to write about your own views of a personal encounter or experience. This type of writing is more than just your personal feelings. Writing reflective essays is an important element in academic writing. It requires analysis and personal reflection with substance to it. We will be going through lessons to help teach you how to craft a strong essay. Everyone will write at their own pace, so you may need to revisit the writing lessons at different points in the course. Use your time wisely to be able to complete the essay by or before! Your papers should be presented in MLA format style. Choose from the following ideas: Life-changing experiences can be happy or traumatic, but they can have a tremendous impact on us. How has the experience shaped your goals and thoughts about the future? We all make mistakes, but some mistakes change us. Your outlook or the direction your life was going may have been changed by this mistake. Think about what led up to the mistake, what you could have done differently, and how that mistake changed you for better or worse. If this mistake impacted you in a negative way, what steps have you taken to change things for the better? Sometimes world events can have a huge impact on us. Was this event a good thing or a tragedy? Think about and analyze the way the event affected others and how it personally affected you. Day 8 Vocabulary Record these words and their definitions in your notes.

Chapter 4 : American Literature – Easy Peasy All-in-One High School

*The Moral Measure Of Literature [Keith F. McKean] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Basic characteristics[edit] The nature of Romanticism may be approached from the primary importance of the free expression of the feelings of the artist. Samuel Taylor Coleridge and others believed there were natural laws the imagination – at least of a good creative artist – would unconsciously follow through artistic inspiration if left alone. The concept of the genius , or artist who was able to produce his own original work through this process of creation from nothingness, is key to Romanticism, and to be derivative was the worst sin. This particularly in the effect of nature upon the artist when he is surrounded by it, preferably alone. In contrast to the usually very social art of the Enlightenment , Romantics were distrustful of the human world, and tended to believe a close connection with nature was mentally and morally healthy. Romantic art addressed its audiences with what was intended to be felt as the personal voice of the artist. So, in literature, "much of romantic poetry invited the reader to identify the protagonists with the poets themselves". The application of the term to literature first became common in Germany, where the circle around the Schlegel brothers, critics August and Friedrich , began to speak of romantische Poesie "romantic poetry" in the s, contrasting it with "classic" but in terms of spirit rather than merely dating. Friedrich Schlegel wrote in his Dialogue on Poetry , "I seek and find the romantic among the older moderns, in Shakespeare, in Cervantes, in Italian poetry, in that age of chivalry, love and fable, from which the phenomenon and the word itself are derived. Margaret Drabble described it in literature as taking place "roughly between and ", [24] and few dates much earlier than will be found. In English literature, M. Abrams placed it between , or , this latter a very typical view, and about , perhaps a little later than some other critics. The early period of the Romantic Era was a time of war, with the French Revolution – followed by the Napoleonic Wars until These wars, along with the political and social turmoil that went along with them, served as the background for Romanticism. The first emerged in the s and s, the second in the s, and the third later in the century. That it was part of the Counter-Enlightenment , a reaction against the Age of Enlightenment , is generally accepted in current scholarship. Its relationship to the French Revolution , which began in in the very early stages of the period, is clearly important, but highly variable depending on geography and individual reactions. Most Romantics can be said to be broadly progressive in their views, but a considerable number always had, or developed, a wide range of conservative views, [31] and nationalism was in many countries strongly associated with Romanticism, as discussed in detail below. In philosophy and the history of ideas, Romanticism was seen by Isaiah Berlin as disrupting for over a century the classic Western traditions of rationality and the idea of moral absolutes and agreed values, leading "to something like the melting away of the very notion of objective truth", [32] and hence not only to nationalism, but also fascism and totalitarianism , with a gradual recovery coming only after World War II. This is most evident in the aesthetics of romanticism, where the notion of eternal models, a Platonic vision of ideal beauty, which the artist seeks to convey, however imperfectly, on canvas or in sound, is replaced by a passionate belief in spiritual freedom, individual creativity. Arthur Lovejoy attempted to demonstrate the difficulty of defining Romanticism in his seminal article "On The Discrimination of Romanticisms" in his Essays in the History of Ideas ; some scholars see Romanticism as essentially continuous with the present, some like Robert Hughes see in it the inaugural moment of modernity , [35] and some like Chateaubriand , Novalis and Samuel Taylor Coleridge see it as the beginning of a tradition of resistance to Enlightenment rationalism – a "Counter-Enlightenment" – [36] [37] to be associated most closely with German Romanticism. An earlier definition comes from Charles Baudelaire: This movement was led by France, with Balzac and Flaubert in literature and Courbet in painting; Stendhal and Goya were important precursors of Realism in their respective media. However, Romantic styles, now often representing the established and safe style against which Realists rebelled, continued to flourish in many fields for the rest of the century and beyond. In music such works from after about are referred to by some writers as "Late Romantic" and by others as "Neoromantic" or "Postromantic", but other fields do not usually use these terms; in English literature and painting the convenient term "Victorian" avoids having to characterise the

period further. In northern Europe, the Early Romantic visionary optimism and belief that the world was in the process of great change and improvement had largely vanished, and some art became more conventionally political and polemical as its creators engaged polemically with the world as it was. Elsewhere, including in very different ways the United States and Russia, feelings that great change was underway or just about to come were still possible. Displays of intense emotion in art remained prominent, as did the exotic and historical settings pioneered by the Romantics, but experimentation with form and technique was generally reduced, often replaced with meticulous technique, as in the poems of Tennyson or many paintings. If not realist, late 19th-century art was often extremely detailed, and pride was taken in adding authentic details in a way that earlier Romantics did not trouble with. Many Romantic ideas about the nature and purpose of art, above all the pre-eminent importance of originality, remained important for later generations, and often underlie modern views, despite opposition from theorists.

Chapter 5 : Literary Terms and Definitions C

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Definitions Broadly defined as "the faithful representation of reality" or "verisimilitude," realism is a literary technique practiced by many schools of writing. Although strictly speaking, realism is a technique, it also denotes a particular kind of subject matter, especially the representation of middle-class life. A reaction against romanticism, an interest in scientific method, the systematizing of the study of documentary history, and the influence of rational philosophy all affected the rise of realism. According to William Harmon and Hugh Holman, "Where romanticists transcend the immediate to find the ideal, and naturalists plumb the actual or superficial to find the scientific laws that control its actions, realists center their attention to a remarkable degree on the immediate, the here and now, the specific action, and the verifiable consequence" *A Handbook to Literature* Many critics have suggested that there is no clear distinction between realism and its related late nineteenth-century movement, naturalism. Howells to London, the term "realism" is difficult to define, in part because it is used differently in European contexts than in American literature. Pizer suggests that "whatever was being produced in fiction during the s and s that was new, interesting, and roughly similar in a number of ways can be designated as realism, and that an equally new, interesting, and roughly similar body of writing produced at the turn of the century can be designated as naturalism" 5. Put rather too simplistically, one rough distinction made by critics is that realism espousing a deterministic philosophy and focusing on the lower classes is considered naturalism. In American literature, the term "realism" encompasses the period of time from the Civil War to the turn of the century during which William Dean Howells, Rebecca Harding Davis, Henry James, Mark Twain, and others wrote fiction devoted to accurate representation and an exploration of American lives in various contexts. As the United States grew rapidly after the Civil War, the increasing rates of democracy and literacy, the rapid growth in industrialism and urbanization, an expanding population base due to immigration, and a relative rise in middle-class affluence provided a fertile literary environment for readers interested in understanding these rapid shifts in culture. In drawing attention to this connection, Amy Kaplan has called realism a "strategy for imagining and managing the threats of social change" *Social Construction of American Realism* ix. Realism was a movement that encompassed the entire country, or at least the Midwest and South, although many of the writers and critics associated with realism notably W. Howells were based in New England. Among the Midwestern writers considered realists would be Joseph Kirkland, E. Selective presentation of reality with an emphasis on verisimilitude, even at the expense of a well-made plot Character is more important than action and plot; complex ethical choices are often the subject. Characters appear in their real complexity of temperament and motive; they are in explicable relation to nature, to each other, to their social class, to their own past. Class is important; the novel has traditionally served the interests and aspirations of an insurgent middle class. Realistic novels avoid the sensational, dramatic elements of naturalistic novels and romances. Diction is natural vernacular, not heightened or poetic; tone may be comic, satiric, or matter-of-fact. Objectivity in presentation becomes increasingly important: Interior or psychological realism a variant form. In *Black and White Strangers*, Kenneth Warren suggests that a basic difference between realism and sentimentalism is that in realism, "the redemption of the individual lay within the social world," but in sentimental fiction, "the redemption of the social world lay with the individual" The realism of James and Twain was critically acclaimed in twentieth century; Howellsian realism fell into disfavor as part of early twentieth century rebellion against the "genteel tradition.

Chapter 6 : Literary Terms and Definitions M

By Stephen L. Tanner, Published on 07/01/

It is not necessary that the author or the poet has clearly stated it. It can be left for the audiences or the learners to derive. However, at times, moral is clearly stated in the shape of a proverb. The moral to a story is a universal aspect of the majority of fictional literature that it not only entertains, but also it serves the purpose of instruction, information, and improvement of the audiences. The chorus in the classical drama , for example, commented upon the proceedings and drew out a message for the audience. The novels of Charles Dickens, on the other hand, address the drawbacks of the social and economic system of Victorian Britain, carrying morals of their own type, which are implicit. However, almost all literary writings have some morals to be conveyed to readers. Literary works aimed at children are replete with moral lessons. They provide children with positive lessons and guidelines for the future. It is through the last statement that the fox expresses its dislike of grapes, which it had tried again and again to grasp. This particular story by Aesop discusses a general habit of the people who cannot admit their defeat. Instead, they pass on the blame to someone or something else. The same is the case with the fox in this story, who fails after several attempts. Alders and serpents let me breathe a while! Ugly hell, gape not: Faustus in his final soliloquy. His fall indicates that, in spite of being an educated person, he made a great mistake by selling his soul to the devil. His repentance from his misdeeds leads the reader to realize that the path of the devil is doomed. The story of Dr. Faustus symbolizes the eternal struggle between good and evil, and vice and virtue. And this is the moral lesson of this tale. Function of Moral During the period to , morals were associated with the main purpose of literature, especially literature written for children. In the 18th century, the works by John Locke and Jean-Jacques Rousseau focused their attention on children as the audience of literature. However, as it has been stated by E. This is because ultimately the aim of literature is to make the world a better place, which is impossible without teaching morals. Therefore, moral is necessary for a piece of literature, which then functions as the main gist of any literary piece.

Chapter 7 : Romanticism - Wikipedia

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Narrative of William W. Brown, an American Slave. Incidents in the Life of a Slave Girl. The title page of a slave narrative bears significant clues as to the authorship of the narrative itself. Narratives that identify the subject and author of the text as one and the same represent, in the eyes of many scholars, the most authoritative texts in the tradition. Ask students why it would be important for white readers of the mid-nineteenth century to see the Written by Himself or Herself subtitle in these narratives? Students should understand that identifying a slave narrator as literate and capable of independent literary expression was a powerful way to combat a key proslavery myth, which held that slaves were unself-conscious and incapable of mastering the arts of literacy. Students should remember that in mid-nineteenth-century America, where many whites had had little or no schooling, literacy was a marker of social prestige and economic power. What is the significance of the prefaces and introductions found in many slave narratives? Typically, the antebellum slave narrative carries a black message inside a white envelope. Prefatory and sometimes appended matter by whites attest to the reliability and good character of the black narrator while calling attention to what the narrative would reveal about the moral abominations of slavery. In both cases, the prefaces seek to authenticate the veracity of the narratives that follow them. A good question to ask students is, why did these narratives need such prefaces? What is the plot of most pre-Civil War slave narratives? Usually, the antebellum slave narrator portrays slavery as a condition of extreme physical, intellectual, emotional, and spiritual deprivation, a kind of hell on earth. Since most antebellum narratives adapt the rite-of-passage story to propagandistic purposes. Students will learn a great deal from some narratives—such as those of Grimes, Bibb, and Northup—about the day-to-day grind of back-breaking agricultural labor that we often associate with slavery. Such narratives are not always as self-reflective as readers today might like. Students should understand that fugitive slaves could not assume that whites were interested in what they thought or how they felt about matters other than slavery. Douglass, for instance, spent a crucial part of his boyhood in a port city where he had access to information and had the opportunity to learn to read. In his young manhood he had the opportunity to learn a trade and hire his time in Baltimore. Wells Brown, another skilled slave, had the advantage of working primarily as a house servant, not a field hand. Students could ask themselves why slaves with these comparative advantages were the ones who not only risked everything to escape but then wrote so passionately and eloquently about the injustices of their enslavement. What is the turning-point in a slave narrative? Is it when the slave resolves to escape or when he or she arrives in the North? How does the slave arrive at the decision to escape? Does the narrator portray a process of growing awareness, dissatisfaction, and resistance that culminates in the escape effort? Most slave narratives portray a process by which the narrator realizes the injustices and dangers facing him or her, tries to resist them—sometimes physically, sometimes through deceit or verbal opposition—but eventually resolves to risk everything for the sake of freedom. Douglass, on the other hand, refused to disclose the means by which he made his escape, thereby directly contradicting the expectations of the form he himself had adopted. Why would Douglass make such a decision, knowing his readership wanted to read these kinds of escape accounts in his post-Civil War *Life and Times of Frederick Douglass*, he explained how he made his way to freedom? How do most slave narratives end? How do they portray life in the North? In some well-known antebellum narratives, the attainment of freedom is signaled not simply by reaching the so-called free states but by renaming oneself Douglass and William Wells Brown make a point of explaining why, finding employment, marrying, and, in some cases, dedicating significant energy to antislavery activism. Few slave narratives condemn the widespread racial discrimination and injustice that African Americans endured in the North. *The Life of William Grimes* is a remarkable exception. Those slaves who have kind masters, are perhaps as happy as the generality of mankind. They are not aware that their condition can be better, and I don't know as it can: I would advise no slave to leave his master. If he runs away, he is most sure to be taken. If he is not, he will ever be in the

apprehension of it. And I do think there is no inducement for a slave to leave his master, and be set free in the northern states. I have had to work hard; I have been often cheated, insulted, abused, and injured; yet a black man, if he will be industrious and honest, he can get along here as well as any one who is poor, and in a situation to be imposed on. I have been very unfortunate in life in this respect. Notwithstanding all my struggles and sufferings, and injuries, I have been an honest man. There is no one who can come forward and say he knows any thing against Grimes. This I know, that I have been punished for being suspected of things, of which, some of those who were loudest against me, were actually guilty. The practice of warning poor people out of town is very cruel. It may be necessary that towns should have that power, otherwise some might be overrun with paupers. But it is mighty apt to be abused. A poor man just gets a going in business, and is then warned to depart. Perhaps he has a family, and dont know where to go, or what to do. I am a poor man, and ignorant. But I am a man of sense. I have seen them contributing at church for the heathen, to build churches, and send out preachers to them, yet there was no place where I could get a seat in the church. I knew in New-Haven, Indians and negroes, come from a great many thousand miles, sent to be educated, while there were people I knew in the town, cold and hungry, and ignorant. They have kind of societies to make clothes, for those, who they say, go naked in their own countries. I have forebore to mention names in my history where it might give the least pain, in this I have made it less interesting and injured myself. I may sometimes be a little mistaken, as I have to write from memory, and there is a great deal I have omitted from want of recollection at the time of writing. I cannot speak as I feel on some subjects. If those who read my history, think I have not led a life of trial, I have failed to give a correct representation. I have learned to read and write pretty well; if I had opportunity I could learn very fast. My wife has a tolerable good education, which has been a help to me. I hope some will buy my books from charity, but I am no beggar. If it were not for the stripes on my back which were made while I was a slave. I would in my will, leave my skin a legacy to the government, desiring that it might be taken off and made into parchment, and then bind the constitution of glorious happy and free America. Let the skin of an American slave, bind the charter of American Liberty. Bruce came to me and entreated me to leave the city the next morning. She said her house was watched, and it was possible that some clew to me might be obtained. I refused to take her advice. She pleaded with an earnest tenderness, that ought to have moved me; but I was in a bitter, disheartened mood. I was weary of flying from pillar to post. I had been chased during half my life, and it seemed as if the chase was never to end. There I sat, in that great city [New York], guiltless of crime, yet not daring to worship God in any of the churches. God forgive the black and bitter thoughts I indulged on that Sabbath day! The Scripture says, "Oppression makes even a wise man mad;" and I was not wise. I had been told that Mr. This it was, more than any thing else, that roused such a tempest in my soul. Benjamin was with his uncle William in California, but my innocent young daughter had come to spend a vacation with me. I seem to see the expression of her face, as she turned away discouraged by my obstinate mood. Finding her expostulations unavailing, she sent Ellen to entreat me. She came to us in a carriage, bringing a well-filled trunk for my journey-trusting that by this time I would listen to reason. I yielded to her, as I ought to have done before. The next day, baby and I set out in a heavy snow storm, bound for New England again. I received letters from the City of Iniquity, addressed to me under an assumed name. In a few days one came from Mrs. Bruce, informing me that my new master was still searching for me, and that she intended to put an end to this persecution by buying my freedom. I felt grateful for the kindness that prompted this offer, but the idea was not so pleasant to me as might have been expected. The more my mind had become enlightened, the more difficult it was for me to consider myself an article of property; and to pay money to those who had so grievously oppressed me seemed like taking from my sufferings the glory of triumph. I wrote to Mrs. Bruce, thanking her, but saying that being sold from one owner to another seemed too much like slavery; that such a great obligation could not be easily cancelled; and that I preferred to go to my brother in California. Without my knowledge, Mrs. Bruce employed a gentleman in New York to enter into negotiations with Mr. He proposed to pay three hundred dollars down, if Mr. Dodge would sell me, and enter into obligations to relinquish all claim to me or my children forever after. He who called himself my master said he scorned so small an offer for such a valuable servant. The gentleman replied, "You can do as you choose, sir. If you reject this offer you will never get any thing; for the woman has friends

who will convey her and her children out of the country. Dodge concluded that "half a loaf was better than no bread," and he agreed to the proffered terms. By the next mail I received this brief letter from Mrs.

Read "Literature, Ideology, and the Measure of Moral Freedom: The Case of Aharon Appelfeld's Badenheim Ir Nofesh, Modern Language Quarterly: A Journal of Literary History" on DeepDyve, the largest online rental service for scholarly research with thousands of academic publications available at your fingertips.

Ethics[edit] Immanuel Kant introduced the categorical imperative: Sittlichkeit Ethics also known as moral philosophy is the branch of philosophy which addresses questions of morality. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. January Learn how and when to remove this template message In its descriptive sense, "morality" refers to personal or cultural values , codes of conduct or social mores from a society that provides these codes of conduct in which it applies and is accepted by an individual. It does not connote objective claims of right or wrong, but only refers to that which is considered right or wrong. Descriptive ethics is the branch of philosophy which studies morality in this sense. Normative ethics is the branch of philosophy which studies morality in this sense. Moral realism is the class of theories which hold that there are true moral statements that report objective moral facts. This may be the philosophical view propounded by ethical naturalists , however not all moral realists accept that position e. Instead, they hold that moral sentences are either categorically false claims of objective moral facts error theory ; claims about subjective attitudes rather than objective facts ethical subjectivism ; or else not attempts to describe the world at all but rather something else, like an expression of an emotion or the issuance of a command non-cognitivism. Some forms of non-cognitivism and ethical subjectivism, while considered anti-realist in the robust sense used here, are considered realist in the sense synonymous with moral universalism. For example, universal prescriptivism is a universalist form of non-cognitivism which claims that morality is derived from reasoning about implied imperatives, and divine command theory and ideal observer theory are universalist forms of ethical subjectivism which claim that morality is derived from the edicts of a god or the hypothetical decrees of a perfectly rational being, respectively. Anthropology[edit] Tribal and territorial[edit] Celia Green made a distinction between tribal and territorial morality. Apart from these proscriptions, territorial morality is permissive, allowing the individual whatever behaviour does not interfere with the territory of another. By contrast, tribal morality is prescriptive, imposing the norms of the collective on the individual. Green relates the development of territorial morality to the rise of the concept of private property, and the ascendancy of contract over status. In-group and out-group[edit] Main article: Ingroups and outgroups Some observers hold that individuals apply distinct sets of moral rules to people depending on their membership of an " in-group " the individual and those they believe to be of the same group or an "out-group" people not entitled to be treated according to the same rules. This belief has been confirmed by simple computational models of evolution. Jonathan Haidt has noted [14] that experimental observation indicating an in-group criterion provides one moral foundation substantially used by conservatives , but far less so by liberals. Comparing cultures[edit] Peterson and Seligman [15] approach the anthropological view looking across cultures, geo-cultural areas and across millennia. They conclude that certain virtues have prevailed in all cultures they examined. Each of these includes several divisions. For instance humanity includes love , kindness , and social intelligence. Fons Trompenaars , author of *Did the Pedestrian Die?* One of these was whether the driver of a car would have his friend, a passenger riding in the car, lie in order to protect the driver from the consequences of driving too fast and hitting a pedestrian. Trompenaars found that different cultures had quite different expectations, from none to definite. Please help improve it by removing promotional content and inappropriate external links , and by adding encyclopedic content written from a neutral point of view. March Learn how and when to remove this template message John Newton, author of *Complete Conduct Principles for the 21st Century* [17] compared the Eastern and the Western cultures about morality. As stated in *Complete Conduct Principles for the 21st Century*, "One of the important objectives of this book is to blend harmoniously the fine souls regarding conduct in the Eastern and the Western cultures, to take the result as the source and then to create newer and better conduct principles to suit the human society of the new century, and to introduce a lot of Chinese fine

conduct spirits to the Western world. It is hoped that this helps solve lots of problems the human society of the 21st century faces, including but not limited to the Eastern and the Western cultures what a single culture cannot. Some evolutionary biologists, particularly sociobiologists, believe that morality is a product of evolutionary forces acting at an individual level and also at the group level through group selection although to what degree this actually occurs is a controversial topic in evolutionary theory. Some sociobiologists contend that the set of behaviors that constitute morality evolved largely because they provided possible survival or reproductive benefits. Humans consequently evolved "pro-social" emotions, such as feelings of empathy or guilt, in response to these moral behaviors. On this understanding, moralities are sets of self-perpetuating and biologically-driven behaviors which encourage human cooperation. Biologists contend that all social animals, from ants to elephants, have modified their behaviors, by restraining immediate selfishness in order to improve their evolutionary fitness. The phenomenon of reciprocity in nature is seen by evolutionary biologists as one way to begin to understand human morality. Its function is typically to ensure a reliable supply of essential resources, especially for animals living in a habitat where food quantity or quality fluctuates unpredictably. For example, some vampire bats fail to feed on prey some nights while others manage to consume a surplus. Bats that did eat will then regurgitate part of their blood meal to save a conspecific from starvation. Since these animals live in close-knit groups over many years, an individual can count on other group members to return the favor on nights when it goes hungry. Wilkinson, Marc Bekoff and Jessica Pierce have argued that morality is a suite of behavioral capacities likely shared by all mammals living in complex social groups. They define morality as "a suite of interrelated other-regarding behaviors that cultivate and regulate complex interactions within social groups. Christopher Boehm [22] has hypothesized that the incremental development of moral complexity throughout hominid evolution was due to the increasing need to avoid disputes and injuries in moving to open savanna and developing stone weapons. Other theories are that increasing complexity was simply a correlate of increasing group size and brain size, and in particular the development of theory of mind abilities. Moral cognition [edit] Moral cognition refers to cognitive processes that allow a person to act or decide in morally permissible ways. It consists of several domain-general cognitive processes, ranging from perception of a morally-salient stimuli to reasoning when faced with a moral dilemma. Often, the differential neural response to specifically moral statements or scenes, are examined using functional neuroimaging experiments. Critically, the specific cognitive processes that are involved depend on the prototypical situation that a person encounters. Nonetheless certain cognitive skills such as being able to attribute mental states—beliefs, intents, desires, emotions to oneself, and to others is a common feature of a broad range of prototypical situations. In line with this, a meta-analysis found overlapping activity between moral emotion and moral reasoning tasks, suggesting a shared neural network for both tasks. Science of morality The brain areas that are consistently involved when humans reason about moral issues have been investigated by a quantitative large-scale meta-analysis of the brain activity changes reported in the moral neuroscience literature. These results provide evidence that the neural network underlying moral decisions is probably domain-global. Recent research implicated the salience network in this initial detection of moral content. The explicit making of moral right and wrong judgments coincides with activation in the ventromedial prefrontal cortex (VMPFC) while intuitive reactions to situations containing implicit moral issues activates the temporoparietal junction area. One possibility is that moral judgments typically reflect a weighted function of any morally relevant information that is available at the time. Alternatively, following TMS to the RTPJ, moral judgments might be made via an abnormal processing route that does not take belief into account. On either account, when belief information is degraded or unavailable, moral judgments are shifted toward other morally relevant factors. For intentional harms and non-harms, however, the outcome suggests the same moral judgment as the intention. Thus, the researchers suggest that TMS to the RTPJ disrupted the processing of negative beliefs for both intentional harms and attempted harms, but the current design allowed the investigators to detect this effect only in the case of attempted harms, in which the neutral outcomes did not afford harsh moral judgments on their own. Mirror neurons Mirror neurons are neurons in the brain that fire when another person is observed doing a certain action. The neurons fire in imitation of the action being observed, causing the same muscles to act minutely in the observer as are

acting grossly in the person actually performing the action. Research on mirror neurons, since their discovery in [33] suggests that they may have a role to play not only in action understanding, but also in emotion sharing empathy. Cognitive neuro-scientist Jean Decety thinks that the ability to recognize and vicariously experience what another individual is undergoing was a key step forward in the evolution of social behavior, and ultimately, morality. A number of psychologists have produced theories on the development of morals, usually going through stages of different morals. Lawrence Kohlberg, Jean Piaget, and Elliot Turiel have cognitive-developmental approaches to moral development; to these theorists morality forms in a series of constructive stages or domains. In the Ethics of care approach established by Carol Gilligan, moral development occurs in the context of caring, mutually responsive relationships which are based on interdependence, particularly in parenting but also in social relationships generally. Moral identity theorists, such as William Damon and Mordechai Nisan, see moral commitment as arising from the development of a self-identity that is defined by moral purposes: Of historical interest in psychology are the theories of psychoanalysts such as Sigmund Freud, who believe that moral development is the product of aspects of the super-ego as guilt-shame avoidance. Because we are naturally prone to be empathic and moral, we have a sense of responsibility to pursue moral purposes, [38] [39] we still, at least occasionally, engage in immoral behavior. Such behaviors jeopardize our moral self-image; however, when we engage in immoral behaviors we still feel as though we are moral individuals. Moral self-licensing attempts to explain this phenomenon and proposes that self-image security increases our likelihood to engage in immoral behavior. When our moral self-image is threatened, we can gain confidence from our past moral behavior. The more confident we are, the less we will worry about our future behavior which actually increases the likelihood that we will engage in immoral behaviors. As an alternative to viewing morality as an individual trait, some sociologists as well as social- and discursive psychologists have taken upon themselves to study the in-vivo aspects of morality by examining how persons conduct themselves in social interaction. Jonathan Haidt and Jesse Graham have studied the differences between liberals and conservatives, in this regard. Self-identified conservative Americans valued care and fairness less and the remaining three values more. Both groups gave care the highest over-all weighting, but conservatives valued fairness the lowest, whereas liberals valued purity the lowest. Haidt also hypothesizes that the origin of this division in the United States can be traced to geo-historical factors, with conservatism strongest in closely knit, ethnically homogenous communities, in contrast to port-cities, where the cultural mix is greater, thus requiring more liberalism. Group morality develops from shared concepts and beliefs and is often codified to regulate behavior within a culture or community. Various defined actions come to be called moral or immoral. Individuals who choose moral action are popularly held to possess "moral fiber", whereas those who indulge in immoral behavior may be labeled as socially degenerate. The continued existence of a group may depend on widespread conformity to codes of morality; an inability to adjust moral codes in response to new challenges is sometimes credited with the demise of a community a positive example would be the function of Cistercian reform in reviving monasticism; a negative example would be the role of the Dowager Empress in the subjugation of China to European interests. Within nationalist movements, there has been some tendency to feel that a nation will not survive or prosper without acknowledging one common morality, regardless of its content. Political Morality is also relevant to the behavior internationally of national governments, and to the support they receive from their host population. Noam Chomsky states that [50] [51] Those who do not rise to the minimal moral level of applying to themselves the standards they apply to others "more stringent ones, in fact" plainly cannot be taken seriously when they speak of appropriateness of response; or of right and wrong, good and evil. Any moral code that is even worth looking at has that at its core somehow.

Chapter 9 : Moral - Examples and Definition of Moral

The moral to a story is a universal aspect of the majority of fictional literature that it not only entertains, but also it serves the purpose of instruction, information, and improvement of the audiences.