THE DEBATE ABOUT COLOUR NAMING IN 19TH CENTURY GERMAN PHILOLOGY pdf

1: The Debate about Colour Naming in 19th-Century German Philology (Barbara Saunders)

The Debate about Colour Naming in 19th Century Germon Philology is comprised of eleven years essays illustrating the intensity of interest in colour naming and categorization that arose in nineteenth century Germany.

Academic Journals in Nietzsche Studies 1. Taking this approach, however, risks confusing aspects of the Nietzsche legend with what is important in his philosophical work, and many commentators are rightly skeptical of readings derived primarily from biographical anecdotes. When young Friedrich was not quite five, his father died of a brain hemorrhage, leaving Franziska, Friedrich, a three-year old daughter, Elisabeth, and an infant son. Young Friedrich also enjoyed the camaraderie of a few male playmates. Upon the loss of Karl Ludwig, the family took up residence in the relatively urban setting of Naumburg, Saxony. Outside school, Nietzsche founded a literary and creative society with classmates including Paul Deussen who was later to become a prominent scholar of Sanskrit and Indic Studies. In Nietzsche entered the University of Bonn, spending the better part of that first year unproductively, joining a fraternity and socializing with old and new acquaintants, most of whom would fall out of his life once he regained his intellectual focus. Instead, he choose the more humanistic study of classical languages and a career in Philology. In he followed his major professor, Friedrich Ritschl, from Bonn to the University of Leipzig and dedicated himself to the studious life, establishing an extracurricular society there devoted to the study of ancient texts. The year was and Friedrich Nietzsche was 24 years old. At this point in his life, however, Nietzsche was a far cry from the original thinker he would later become, since neither he nor his work had matured. Swayed by public opinion and youthful exuberance, he briefly interrupted teaching in to join the Prussian military, serving as a medical orderly at the outbreak of the Franco-Prussian War. His service was cut short, however, by severe bouts of dysentery and diphtheria. Back in Basel, his teaching responsibilities at the University and a nearby Gymnasium consumed much of his intellectual and physical energy. He became acquainted with the prominent cultural historian, Jacob Burkhardt, a well-established member of the university faculty. But, the person exerting the most influence on Nietzsche at this point was the artist, Richard Wagner, whom Nietzsche had met while studying in Leipzig. It is commonplace to say that at one time Nietzsche looked to Wagner with the admiration of a dutiful son. This interpretation of their relationship is supported by the fact that Wagner would have been the same age as Karl Ludwig, had the elder Nietzsche been alive. Such pressures continued to bridle Nietzsche throughout the so-called early period. If Nietzsche intended to use this text as a way of alienating himself from the Wagnerian circle, he surely succeeded. Upon its arrival in Bayreuth, the text ended this personal relationship with Wagner. It would be an exaggeration to say that Nietzsche was not developing intellectually during the period, prior to In addition, Nietzsche was taken by the persona of the philosopher Arthur Schopenhauer, which Nietzsche claimed to have culled from close readings of the two-volume magnum opus, The World as Will and Representation. Nietzsche discovered Schopenhauer while studying in Leipzig. For Nietzsche, the most important aspect of this philosophy was the figure from which it emanated, representing for him the heroic ideal of a man in the life of thought: Even before the publication of Birth of Tragedy, he had attempted to re-position himself at Basel in the department of philosophy, but the University apparently never took such an endeavor seriously. By , his circumstances at Basel deteriorated to the point that neither the University nor Nietzsche was very much interested in seeing him continue as a professor there, so both agreed that he should retire with a modest pension [CE2]. His physical woes, however, would continue to plague him for the remainder of his life. After leaving Basel, Nietzsche enjoyed a period of great productivity. And, during this time, he was never to stay in one place for long, moving with the seasons, in search of relief for his ailments, solitude for his work, and reasonable living conditions, given his very modest budget. Moritz, and winters in Genoa, Nice, or Rappollo on the Mediterranean coast. Occasionally, he would visit family and friends in Naumburg or Basel, and he spent a great deal of time in social discourse, exchanging letters with friends and associates. She quickly began shaping his image and the reception of his work, which by this time

had already gained momentum among academics such as Georg Brandes. Soon the Nietzsche legend would grow in spectacular fashion among popular readers. Unfortunately, Friedrich experienced little of his fame, having never recovered from the breakdown of late and early His final years were spent at Villa Silberblick in grim mental and physical deterioration, ending mercifully August 25, The following division is typical: During this time Nietzsche was admitted into the prestigious Gymnasium Schulpforta; he composed music, wrote poetry and plays, and in produced an autobiography at the age of He also produced more serious and accomplished works on themes related to philology, literature, and philosophy. He was influenced intellectually by the philosopher Arthur Schopenhauer and emotionally by the artist Richard Wagner. This text also included a Wagnerian precept for cultural flourishing: It is a work of acerbic cultural criticism, encomia to Schopenhauer and Wagner, and an unexpectedly idiosyncratic analysis of the newly developing historical consciousness. A fifth meditation on the discipline of philology is prepared but left unpublished. Plagued by poor health, Nietzsche is released from teaching duties in February his affiliation with the university officially ends in and he is granted a small pension. A peculiar kind of meaningfulness is thus gained by the retrograde step: Postâ€"the later period Nietzsche transitions into a new period with the conclusion of The Gay Science Book IV and his next published work, the novel Thus Spoke Zarathustra, produced in four parts between and Also in he returns to philosophical writing with Beyond Good and Evil. In he attempts to consolidate his inquiries through self-criticism in Prefaces written for the earlier published works, and he writes a fifth book for The Gay Science. In he writes On the Genealogy of Morality. In , with failing health, he produces several texts, including The Twilight of the Idols, The Anti-Christ, Ecce Homo, and two works concerning his prior relationship with Wagner. During this period, as with the earlier ones, Nietzsche produces an abundance of materials not published during his lifetime. For years this material has been published piecemeal in Germany and translated to English in various collections. Philosophically, during this period, Nietzsche continues his explorations on morality, truth, aesthetics, history, power, language and identity. The intent here seems to be an overcoming or dissolution of metaphysics. And, some will even deny that he achieves nor even attempts the overcoming described above. Despite such complaints, interpreters of Nietzsche continue to reference these ineffable concepts. Although it would not be illogical to say that Nietzsche mistrusted philosophical systems, while nevertheless building one of his own, some commentators point out two important qualifications. At the very least, we can say that Nietzsche does not intend it to establish a strong and unmovable absolute, a negative-system, from which dogma may be drawn. Perhaps it is a discredit to Nietzsche as a philosopher that he did not elaborate his position more carefully within this tension; or, perhaps such uncertainty has its own ground. For a second cautionary note, many commentators will argue along with Richard Schacht that, instead of building a system, Nietzsche is concerned only with the exploration of problems, and that his kind of philosophy is limited to the interpretation and evaluation of cultural inheritances The four major concepts presented in this outline are: Why is this so? All beginnings and ends, for Nietzsche, are thus lost in a flood of indeterminacy. How then shall they be understood? The existence of a value presupposes a value-positing perspective, and values are created by human beings and perhaps other value-positing agents as aids for survival and growth. Because values are important for the well being of the human animal, because belief in them is essential to our existence, we oftentimes prefer to forget that values are our own creations and to live through them as if they were absolute. For these reasons, social institutions enforcing adherence to inherited values are permitted to create self-serving economies of power, so long as individuals living through them are thereby made more secure and their possibilities for life enhanced. Nevertheless, from time to time the values we inherit are deemed no longer suitable and the continued enforcement of them no longer stands in the service of life. To maintain allegiance to such values, even when they no longer seem practicable, turns what once served the advantage to individuals to a disadvantage, and what was once the prudent deployment of values into a life denying abuse of power. When this happens the human being must reactivate its creative, value-positing capacities and construct new values. Commentators will differ on the question of whether nihilism for Nietzsche refers specifically to a state of affairs

characterizing specific historical moments, in which inherited values have been exposed as superstition and have thus become outdated, or whether Nietzsche means something more than this. It is, at the very least, accurate to say that for Nietzsche nihilism has become a problem by the nineteenth century. The scientific, technological, and political revolutions of the previous two hundred years put an enormous amount of pressure on the old world order. In this environment, old value systems were being dismantled under the weight of newly discovered grounds for doubt. The possibility arises, then, that nihilism for Nietzsche is merely a temporary stage in the refinement of true belief. Reason is not a value, in this reading, but rather the means by which human beings examine their metaphysical presuppositions and explore new avenues to truth. But to relegate nihilism to that situation, according to Heidegger, leaves our thinking of it incomplete. Near the beginning of the aphorisms collected under the title, Will To Power aphorism 2 , we find this note from That the highest values devalue themselves. According to Nietzsche, the conceptual framework known as Western metaphysics was first articulated by Plato, who had pieced together remnants of a declining worldview, borrowing elements from predecessors such as Anaximander, Parmenides, and especially Socrates, in order to overturn a cosmology that had been in play from the days of Homer and which found its fullest and last expression in the thought of Heraclitus. Values most responsible for the scientific revolution, however, are also crucial to the metaphysical system that modern science is destroying. Such values are threatening, then, to bring about the destruction of their own foundations. Thus, the highest values are devaluing themselves at the core. Most importantly, the values of honesty, probity, and courage in the search for truth no longer seem compatible with the guarantee, the bestowal, and the bestowing agent of an absolute value. What philosophical ground, after all, could support revaluation if this interpretation were accurate? If, indeed, a workable epistemology may be derived from reading specific passages, and good reasons can be given for prioritizing those passages, then consistent grounds may exist for Nietzsche having leveled a critique of morality. But, Nietzsche insisted, in an intellectual climate that demands honesty in the search for truth and proof as a condition for belief, the absence of foundations has already been laid bare. The dawn of a new day had broken, and shadows now cast, though long, were receding by the minute. In Beyond Good and Evil Nietzsche claims that the logic of an existence lacking inherent meaning demands, from an organizational standpoint, a value-creating response, however weak this response might initially be in comparison to how its values are then taken when enforced by social institutions aphorisms Nihilism stands not only for that apparently inevitable process by which the highest values devalue themselves. It also stands for that moment of recognition in which human existence appears, ultimately, to be in vain. How, and for how long, did the values here serve the living? What form of redemption was sought here, and was this form indicative of a healthy life? What may one learn about the creation of values by surveying such cultures? Emphasis is laid on the one who faces the problem of nihilism. The problem of value-positing concerns the one who posits values, and this one must be examined, along with a corresponding evaluation of relative strengths and weaknesses. Here was evidence, Nietzsche believed, that humanity could face the dreadful truth of existence without becoming paralyzed. The strength of Greek culture is evident in the gods, the tragic art, and the philosophical concepts and personalities created by the Greeks themselves. Comparing the creativity of the Greeks to the intellectual work of modernity, the tragic, affirmative thought of Heraclitus to the pessimism of Schopenhauer, Nietzsche highlights a number of qualitative differences.

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The Debate about Colour Naming in 19th-Century German Philology. This selection of work directs itself toward the growing field of psychology and the shifting ground on which it was to form the later debates about color naming and categorization.

Share20 Shares 11K This is part one of what will be a two part series on the most influential scientists in history. Be sure to tell us who you think should be on the future list â€" we already have our second ten, but it might lead to a third or fourth. She founded the Curie Institutes in Paris and Warsaw. Her achievements include the creation of a theory of radioactivity a term coined by her , techniques for isolating radioactive isotopes, and the discovery of two new elements, radium and polonium. While an actively loyal French citizen, she never lost her sense of Polish identity. Religion is a boundary condition. He provided an influential formalization of the concept of the algorithm and computation with the Turing machine. With the Turing test, meanwhile, he made a significant and characteristically provocative contribution to the debate regarding artificial intelligence: He later worked at the National Physical Laboratory, creating one of the first designs for a stored-program computer, the ACE, although it was never actually built in its full form. He devised a number of techniques for breaking German ciphers, including the method of the bombe, an electromechanical machine that could find settings for the Enigma machine. Bohr mentored and collaborated with many of the top physicists of the century at his institute in Copenhagen. He was also part of the team of physicists working on the Manhattan Project. One of his sons, Aage Niels Bohr, grew up to be an important physicist who, like his father, received the Nobel Prize, in Bohr has been described as one of the most influential physicists of the 20th century. Planck made many contributions to theoretical physics, but his fame rests primarily on his role as originator of the quantum theory. Together they constitute the fundamental theories of 20th-century physics. His discoveries have led to industrial and military applications that affect every aspect of modern life. I am always making them. The fact that evolution occurs became accepted by the scientific community and the general public in his lifetime, while his theory of natural selection came to be widely seen as the primary explanation of the process of evolution in the s, and now forms the basis of modern evolutionary theory. His book On the Origin of Species established evolution by common descent as the dominant scientific explanation of diversification in nature. He was an expert mathematician, engineer, inventor, anatomist, painter, sculptor, architect, botanist, musician and writer. Leonardo is revered for his technological ingenuity. He conceptualized a helicopter, a tank, concentrated solar power, a calculator, the double hull and outlined a rudimentary theory of plate tectonics. Relatively few of his designs were constructed or were even feasible during his lifetime, but some of his smaller inventions, such as an automated bobbin winder and a machine for testing the tensile strength of wire, entered the world of manufacturing unheralded. As a scientist, he greatly advanced the state of knowledge in the fields of anatomy, civil engineering, optics, and hydrodynamics. His achievements include improvements to the telescope and consequent astronomical observations, and support for Copernicanism. His contributions to observational astronomy include the telescopic confirmation of the phases of Venus, the discovery of the four largest satellites of Jupiter, named the Galilean moons in his honor, and the observation and analysis of sunspots. Galileo also worked in applied science and technology, improving compass design. Galileo was eventually forced to recant his heliocentrism and spent the last years of his life under house arrest on orders of the Holy Inquisition. One must be sane to think clearly, but one can think deeply and be quite insane. He is best known for many revolutionary contributions in the field of electricity and magnetism in the late 19th and early 20th centuries. In , the Supreme Court of the United States credited him as being the inventor of the radio. Many of his achievements have been used, with some controversy, to support various pseudosciences, UFO theories, and early New Age occultism. His other contributions include advances in the fields of relativistic cosmology, capillary action, critical opalescence, classical problems of statistical mechanics and their application to quantum theory, an explanation of the

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Brownian movement of molecules, atomic transition probabilities, the quantum theory of a monatomic gas, thermal properties of light with low radiation density which laid the foundation for the photon theory , a theory of radiation including stimulated emission, the conception of a unified field theory, and the geometrization of physics. Einstein published over scientific works and over non-scientific works. In this work, Newton described universal gravitation and the three laws of motion, laying the groundwork for classical mechanics, which dominated the scientific view of the physical universe for the next three centuries and is the basis for modern engineering. In mechanics, Newton enunciated the principles of conservation of momentum and angular momentum. He also formulated an empirical law of cooling and studied the speed of sound. In mathematics, Newton shares the credit with Gottfried Leibniz for the development of the differential and integral calculus.

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Bring fact-checked results to the top of your browser search. Liberalism in the 19th century As an ideology and in practice liberalism became the preeminent reform movement in Europe during the 19th century. The national character of a liberal movement could even be affected by religion. Liberalism in Roman Catholic countries such as France, Italy, and Spain, for example, tended to acquire anticlerical overtones, and liberals in those countries tended to favour legislation restricting the civil authority and political power of the Catholic clergy. In Great Britain the Whigs had evolved by the midth century into the Liberal Party , whose reformist programs became the model for liberal political parties throughout Europe. The liberal project of broadening the franchise in Britain bore fruit in the Reform Bills of , , and â€" The sweeping reforms achieved by Liberal Party governments led by William Gladstone for 14 years between and marked the apex of British liberalism. Culver Pictures Liberalism in continental Europe often lacked the fortuitous combination of broad popular support and a powerful liberal party that it had in Britain. After the Bourbon Restoration in , however, French liberals were faced with the decades-long task of securing constitutional liberties and enlarging popular participation in government under a reestablished monarchy , goals not substantially achieved until the formation of the Third Republic in Throughout Europe and in the Western Hemisphere , liberalism inspired nationalistic aspirations to the creation of unified, independent, constitutional states with their own parliaments and the rule of law. But the failure of the Revolutions of highlighted the comparative weakness of liberalism on the Continent. The liberal-inspired unification of Italy was delayed until the s by the armies of Austria and of Napoleon III of France and by the opposition of the Vatican. The United States presented a quite different situation, because there was neither a monarchy, an aristocracy , nor an established church against which liberalism could react. In Europe, by contrast, liberalism was a transforming force throughout the 19th century. Industrialization and modernization, for which classical liberalism provided ideological justification, wrought great changes. The feudal system fell, a functionless aristocracy lost its privileges, and monarchs were challenged and curbed. Capitalism replaced the static economies of the Middle Ages, and the middle class was left free to employ its energies by expanding the means of production and vastly increasing the wealth of society. As liberals set about limiting the power of the monarchy, they converted the ideal of constitutional government , accountable to the people through the election of representatives, into a reality. Modern liberalism Problems of market economies By the end of the 19th century, some unforeseen but serious consequences of the Industrial Revolution in Europe and North America had produced a deepening disenchantment with the principal economic basis of classical liberalismâ€"the ideal of a market economy. The main problem was that the profit system had concentrated vast wealth in the hands of a relatively small number of industrialists and financiers, with several adverse consequences. First, great masses of people failed to benefit from the wealth flowing from factories and lived in poverty in vast slums. Second, because the greatly expanded system of production created many goods and services that people often could not afford to buy, markets became glutted and the system periodically came to a near halt in periods of stagnation that came to be called depressions. Finally, those who owned or managed the means of production had acquired enormous economic power that they used to influence and control government, to manipulate an inchoate electorate, to limit competition, and to obstruct substantive social reform. In short, some of the same forces that had once released the productive energies of Western society now restrained them; some of the very energies that had demolished the power of despots now nourished a new despotism. The modern liberal program Such, at any rate, was the verdict reached by an increasing number of liberals in the late 19th and early 20th centuries. As noted above, modern liberals held that the point of government is to remove the

obstacles that stand in the way of individual freedom. In this they followed the lead of thinkers and reformers such as the British political philosopher T. According to Green, the excessive powers of government may have constituted the greatest obstacles to freedom in an earlier day, but by the middle of the 19th century these powers had been greatly reduced or mitigated. The time had come, therefore, to recognize hindrances of another kindâ€"such as poverty, disease, discrimination , and ignoranceâ€"which individuals could overcome only with the positive assistance of government. The new liberal program was thus to enlist the powers of government in the cause of individual freedom. Although most liberals eventually adopted this new course, there were some dissenters, notably the influential social Darwinists Herbert Spencer in England and William Graham Sumner in the United States. As the term Darwinists indicates, these writers thought of politics, economics, and society in general in evolutionary terms. Like Paine, they regarded government as at best a necessary evilâ€"not, however, because it coerces but because it too often interferes with the struggle for survival that nature imposes on human beings as much as on other species see natural selection. Helping the poor and the weak, they argued, impedes individual freedom and retards social progress by holding back the strong and the fit. They saw no reason for a fixed line eternally dividing the private and public sectors of the economy; the division, they contended, must be made by reference to what works. The spectre of regimentation in centrally planned economies and the dangers of bureaucracy even in mixed economies deterred them from jettisoning the market and substituting a putatively omnicompetent state. On the other handâ€"and this is a basic difference between classical and modern liberalismâ€"most liberals came to recognize that the operation of the market needed to be supplemented and corrected. The new liberals asserted, first, that the rewards dispensed by the market were too crude a measure of the contribution most people made to society and, second, that the market ignored the needs of those who lacked opportunity or who were economically exploited. They contended that the enormous social costs incurred in production were not reflected in market prices and that resources were often used wastefully. Not least, liberals perceived that the market biased the allocation of human and physical resources toward the satisfaction of consumer appetitesâ€"e. Finally, although liberals believed that prices, wages , and profits should continue to be subject to negotiation among the interested parties and responsive to conventional market pressures, they insisted that price-wage-profit decisions affecting the economy as a whole must be reconciled with public policy. Greater equality of wealth and income To achieve what they took to be a more just distribution of wealth and income , liberals relied on two major strategies. First, they promoted the organization of workers into trade unions in order to improve their power to bargain with employers. Such a redistribution of power had political as well as economic consequences, making possible a multiparty system in which at least one party was responsive to the interests of wage earners. Second, with the political support of the economically deprived, liberals introduced a variety of government-funded social services. Meeting these objectives required a redistribution of wealth that was to be achieved by a graduated income tax and inheritance tax , which affected the wealthy more than they did the poor. Social welfare measures such as these were first enacted by the decidely nonliberal government of Otto von Bismarck in Germany in the late 19th century, but liberal governments soon adopted them in other countries of northern and western Europe. In the United States such measures were not adopted at the federal level until passage of the Social Security Act of Europe was reshaped by the Treaty of Versailles on the principle of national self-determination, which in practice meant the breakup of the German, Austro-Hungarian, and Ottoman empires into nationally homogeneous states. The League of Nations was created in the hope that negotiation would replace war as a means of settling international disputes. But the trauma of the war had created widespread disillusionment about the entire liberal view of progress toward a more humane world. In Italy, meanwhile, dissatisfaction with the peace settlement led directly to the takeover by the Fascist Party in Liberalism was also threatened by Soviet communism , which seemed to many to have inherited the hopes for progress earlier associated with liberalism itself. While liberalism came under political attack in the interwar period, the Great Depression threatened the very survival of the market economy. The boom-and-bust character of the business cycle had long been a major defect of market

economies, but the Great Depression, with its seemingly endless downturn in business activity and its soaring levels of unemployment , confounded classical economists and produced real pessimism about the viability of capitalism. The wrenching hardships inflicted by the Great Depression eventually convinced Western governments that complex modern societies needed some measure of rational economic planning. The New Deal â€"39 , the domestic program undertaken by Pres. Roosevelt to lift the United States out of the Great Depression, typified modern liberalism in its vast expansion of the scope of governmental activities and its increased regulation of business. Among the measures that New Deal legislation provided were emergency assistance and temporary jobs to the unemployed, restrictions on banking and financial industries, more power for trade unions to organize and bargain with employers, and establishment of the Social Security program of retirement benefits and unemployment and disability insurance. In his influential work The General Theory of Employment, Interest, and Money , the liberal British economist John Maynard Keynes introduced an economic theory that argued that government management of the economy could smooth out the highs and lows of the business cycle to produce more or less consistent growth with minimal unemployment. Library of Congress, Washington, D. As western Europe, North America, and Japan entered a period of steady economic growth and unprecedented prosperity after the war, attention shifted to the institutional factors that prevented such economies from fully realizing their productive potential, especially during periods of mass unemployment and depression. Great Britain, the United States, and other Western industrialized nations committed their national governments to promoting full employment, the maximum use of their industrial capacity, and the maximum purchasing power of their citizenry. Here, clearly, was a program less disruptive of class harmony and the basic consensus essential to a democracy than the old Robin Hood method of taking from the rich and giving to the poor. A further and final expansion of social welfare programs occurred in the liberal democracies during the postwar decades. Johnson as part of his Great Society program of national reforms. These measures created the modern welfare state , which provided not only the usual forms of social insurance but also pensions, unemployment benefits, subsidized medical care, family allowances, and government-funded higher education. The new nations almost invariably adopted constitutions and established parliamentary governments, believing that these institutions would lead to the same freedom and prosperity that had been achieved in Europe. The results, however, were mixed, with genuine parliamentary democracy taking root in some countries but succumbing in many others to military or socialist dictatorships. Contemporary liberalism The revival of classical liberalism The three decades of unprecedented general prosperity that the Western world experienced after World War II marked the high tide of modern liberalism. But the slowing of economic growth that gripped most Western countries beginning in the mids presented a serious challenge to modern liberalism. By the end of that decade economic stagnation, combined with the cost of maintaining the social benefits of the welfare state, pushed governments increasingly toward politically untenable levels of taxation and mounting debt. Equally troubling was the fact that the Keynesian economics practiced by many governments seemed to lose its effectiveness. Governments continued to spend money on programs aimed at stimulating economic growth, but the result too often was increased inflation and ever-smaller declines in unemployment rates. As modern liberals struggled to meet the challenge of stagnating living standards in mature industrial economies, others saw an opportunity for a revival of classical liberalism. The intellectual foundations of this revival were primarily the work of the Austrian-born British economist Friedrich von Hayek and the American economist Milton Friedman. He also famously argued, in The Road to Serfdom , that interventionist measures aimed at the redistribution of wealth lead inevitably to totalitarianism. Friedman, as one of the founders of the modern monetarist school of economics, held that the business cycle is determined mainly by the supply of money and by interest rates, rather than by government fiscal policy â€"contrary to the long-prevailing view of Keynes and his followers. These arguments were enthusiastically embraced by the major conservative political parties in Britain and the United States, which had never abandoned the classical liberal conviction that the market, for all its faults, guides economic policy better than governments do. Revitalized conservatives achieved power with the lengthy administrations of Prime Minister

Margaret Thatcher â€"90 in Britain and Pres. Ronald Reagan â€"89 in the United States. Bill Clinton in the s. Civil rights and social issues Contemporary liberalism remains deeply concerned with reducing economic inequalities and helping the poor, but it also has tried to extend individual rights in new directions. With the exception of the utilitarians, liberals have always invoked the concept of rights to argue against tyranny and oppression; but in the later 20th century claims to rights became the most common way of articulating struggles for social justice. In the s there arose similar movements struggling for equal rights for women , gays and lesbians , the physically or mentally disabled, and other minorities or disadvantaged social groups. For example, the relaxation in most developed countries of long-standing restrictions on contraception , divorce , abortion , and homosexuality was inspired in part by the traditional liberal insistence on individual choice. In similar fashion, the liberal emphasis on the right to freedom of speech led to the loosening of inherited restrictions on sexual content and expression in works of art and culture see censorship.

4: Humanism - Wikipedia

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His father died in , and the family relocated to Naumburg, where he grew up in a household comprising his mother, grandmother, two aunts, and his younger sister, Elisabeth. Nietzsche had a brilliant school and university career, culminating in May when he was called to a chair in classical philology at Basel. At age 24, he was the youngest ever appointed to that post. Before the opportunity at Basel arose, Nietzsche had planned to pursue a second Ph. When he was a student in Leipzig, Nietzsche met Richard Wagner, and after his move to Basel, he became a frequent guest in the Wagner household at Villa Tribschen in Lucerne. His first book, The Birth of Tragedy out of the Spirit of Music , was not the careful work of classical scholarship the field might have expected, but a controversial polemic combining speculations about the collapse of the tragic culture of fifth century Athens with a proposal that Wagnerian music-drama might become the source of a renewed tragic culture for contemporary Germany. These essays are known collectively as the Untimely Meditations. When he sent the book to the Wagners early in , it effectively ended their friendship: As a result, he was freed to write and to develop the style that suited him. He published a book almost every year thereafter. These works began with Daybreak , which collected critical observations on morality and its underlying psychology, and there followed the mature works for which Nietzsche is best known: In later years, Nietzsche moved frequently in the effort to find a climate that would improve his health, settling into a pattern of spending winters near the Mediterranean usually in Italy and summers in Sils Maria, Switzerland. His symptoms included intense headaches, nausea, and trouble with his eyesight. Recent work Huenemann has convincingly argued that he probably suffered from a retro-orbital meningioma, a slow-growing tumor on the brain surface behind his right eye. In January , Nietzsche collapsed in the street in Turin, and when he regained consciousness he wrote a series of increasingly deranged letters. His close Basel friend Franz Overbeck was gravely concerned and travelled to Turin, where he found Nietzsche suffering from dementia. After unsuccessful treatment in Basel and Jena, he was released into the care of his mother, and later his sister, eventually lapsing entirely into silence. He lived on until , when he died of a stroke complicated by pneumonia. Critique of Religion and Morality Nietzsche is arguably most famous for his criticisms of traditional European moral commitments, together with their foundations in Christianity. This critique is very wide-ranging; it aims to undermine not just religious faith or philosophical moral theory, but also many central aspects of ordinary moral consciousness, some of which are difficult to imagine doing without e. By the time Nietzsche wrote, it was common for European intellectuals to assume that such ideas, however much inspiration they owed to the Christian intellectual and faith tradition, needed a rational grounding independent from particular sectarian or even ecumenical religious commitments. Then as now, most philosophers assumed that a secular vindication of morality would surely be forthcoming and would save the large majority of our standard commitments. Christianity no longer commands society-wide cultural allegiance as a framework grounding ethical commitments, and thus, a common basis for collective life that was supposed to have been immutable and invulnerable has turned out to be not only less stable than we assumed, but incomprehensibly mortalâ€"and in fact, already lost. The response called for by such a turn of events is mourning and deep disorientation. Indeed, the case is even worse than that, according to Nietzsche. Not only do standard moral commitments lack a foundation we thought they had, but stripped of their veneer of unquestionable authority, they prove to have been not just baseless but positively harmful. Unfortunately, the moralization of our lives has insidiously attached itself to genuine psychological needsâ€"some basic to our condition, others cultivated by the conditions of life under moralityâ€"so its corrosive effects cannot simply be removed without further psychological damage. Still worse, the damaging side of morality has implanted itself within us in the form of a genuine self-understanding, making it hard for us to imagine ourselves living any

other way. Thus, Nietzsche argues, we are faced with a difficult, long term restoration project in which the most cherished aspects of our way of life must be ruthlessly investigated, dismantled, and then reconstructed in healthier formâ€"all while we continue somehow to sail the ship of our common ethical life on the high seas. The most extensive development of this Nietzschean critique of morality appears in his late work On the Genealogy of Morality, which consists of three treatises, each devoted to the psychological examination of a central moral idea. In the First Treatise, Nietzsche takes up the idea that moral consciousness consists fundamentally in altruistic concern for others. He begins by observing a striking fact, namely, that this widespread conception of what morality is all aboutâ€"while entirely commonsensical to usâ€"is not the essence of any possible morality, but a historical innovation. In such a system, goodness is associated with exclusive virtues. There is no thought that everyone should be excellentâ€"the very idea makes no sense, since to be excellent is to be distinguished from the ordinary run of people. Nietzsche shows rather convincingly that this pattern of assessment was dominant in ancient Mediterranean culture the Homeric world, later Greek and Roman society, and even much of ancient philosophical ethics. It focuses its negative evaluation evil on violations of the interests or well-being of othersâ€"and consequently its positive evaluation good on altruistic concern for their welfare. Such a morality needs to have universalistic pretensions: It is thereby especially amenable to ideas of basic human equality, starting from the thought that each person has an equal claim to moral consideration and respect. The exact nature of this alleged revolt is a matter of ongoing scholarly controversy in recent literature, see Bittner ; Reginster ; Migotti ; Ridley ; May Afterward, via negation of the concept of evil, the new concept of goodness emerges, rooted in altruistic concern of a sort that would inhibit evil actions. For Nietzsche, then, our morality amounts to a vindictive effort to poison the happiness of the fortunate GM III, 14 , instead of a high-minded, dispassionate, and strictly rational concern for others. That said, Nietzsche offers two strands of evidence sufficient to give pause to an open minded reader. Second, Nietzsche observes with confidence-shaking perspicacity how frequently indignant moralistic condemnation itself, whether arising in serious criminal or public matters or from more private personal interactions, can detach itself from any measured assessment of the wrong and devolve into a free-floating expression of vengeful resentment against some real or imagined perpetrator. The First Treatise does little, however, to suggest why inhabitants of a noble morality might be at all moved by such condemnations, generating a question about how the moral revaluation could have succeeded. The Second Treatise, about guilt and bad conscience, offers some materials toward an answer to this puzzle. Nietzsche begins from the insight that guilt bears a close conceptual connection to the notion of debt. The pure idea of moralized guilt answers this need by tying any wrong action inextricably and uniquely to a blamable agent. As we saw, the impulse to assign blame was central to the ressentiment that motivated the moral revaluation of values, according to the First Treatise. Thus, insofar as people even nobles become susceptible to such moralized guilt, they might also become vulnerable to the revaluation, and Nietzsche offers some speculations about how and why this might happen GM II, 16â€" These criticisms have attracted an increasingly subtle secondary literature; see Reginster , as well as Williams a, b , Ridley , May In such cases, free-floating guilt can lose its social and moral point and develop into something hard to distinguish from a pathological desire for self-punishment. Ascetic self-denial is a curious phenomenon indeed, on certain psychological assumptions, like descriptive psychological egoism or ordinary hedonism, it seems incomprehensible , but it is nevertheless strikingly widespread in the history of religious practice. One obvious route to such a value system, though far from the only one, is for the moralist to identify a set of drives and desires that people are bound to haveâ€"perhaps rooted in their human or animal natureâ€"and to condemn those as evil; anti-sensualist forms of asceticism follow this path. As Nietzsche emphasizes, purified guilt is naturally recruited as a tool for developing asceticism. Suffering is an inevitable part of the human condition, and the ascetic strategy is to interpret such suffering as punishment, thereby connecting it to the notion of guilt. Despite turning her own suffering against her, the move paradoxically offers certain advantages to the agentâ€"not only does her suffering gain an explanation and moral justification, but her own activity can be validated by being enlisted on the side of

punishment self-castigation: For every sufferer instinctively seeks a cause for his suffering; still more precisely, a perpetrator, still more specifically, a guilty perpetrator who is susceptible to suffering, and the ascetic priests says to him: GM III, 15 Thus, Nietzsche suggests, The principal bow stroke the ascetic priest allowed himself to cause the human soul to resound with wrenching and ecstatic music of every kind was executedâ€"everyone knows thisâ€"by exploiting the feeling of guilt. Consider, for example, the stance of Schopenhauerian pessimism, according to which human life and the world have negative absolute value. From that standpoint, the moralist can perfectly well allow that ascetic valuation is self-punishing and even destructive for the moral agent, but such conclusions are entirely consistent withâ€"indeed, they seem like warranted responses toâ€"the pessimistic evaluation. That is, if life is an inherent evil and nothingness is a concrete improvement over existence, then diminishing or impairing life through asceticism yields a net enhancement of value. While asceticism imposes self-discipline on the sick practitioner, it simultaneously makes the person sicker, plunging her into intensified inner conflict GM III, 15, 20â€" While this section has focused on the Genealogy, it is worth noting that its three studies are offered only as examples of Nietzschean skepticism about conventional moral ideas. Nietzsche tried out many different arguments against pity and compassion beginning already in Human, All-too-human and continuing to the end of his productive lifeâ€"for discussion, see Reginster , Janaway forthcoming , and Nussbaum Nietzsche resists the hedonistic doctrine that pleasure and pain lie at the basis of all value claims, which would be the most natural way to defend such a presupposition. From that point of view, the morality of compassion looks both presumptuous and misguided. It is misguided both because it runs the risk of robbing individuals of their opportunity to make something positive individually meaningful out of their suffering, and because the global devaluation of suffering as such dismisses in advance the potentially valuable aspects of our general condition as vulnerable and finite creatures GS ; compare Williams For him, however, human beings remain valuing creatures in the last analysis. It follows that no critique of traditional values could be practically effective without suggesting replacement values capable of meeting our needs as valuers see GS ; Anderson , esp. Nietzsche thought it was the job of philosophers to create such values BGE , so readers have long and rightly expected to find an account of value creation in his works. There is something to this reaction: It is common, if not altogether standard, to explain values by contrasting them against mere desires. If I become convinced that something I valued is not in fact valuable, that discovery is normally sufficient to provoke me to revise my value, suggesting that valuing must be responsive to the world; by contrast, subjective desires often persist even in the face of my judgment that their objects are not properly desirable, or are unattainable; see the entries on value theory and desire. We [contemplatives] â€¦ are those who really continually fashion something that had not been there before: Only we have created the world that concerns man! Some scholars take the value creation passages as evidence that Nietzsche was an anti-realist about value, so that his confident evaluative judgments should be read as efforts at rhetorical persuasion rather than objective claims Leiter , or relatedly they suggest that Nietzsche could fruitfully be read as a skeptic, so that such passages should be evaluated primarily for their practical effect on readers Berry ; see also Leiter Others Hussain take Nietzsche to be advocating a fictionalist posture, according to which values are self-consciously invented contributions to a pretense through which we can satisfy our needs as valuing creatures, even though all evaluative claims are strictly speaking false. First, while a few passages appear to offer a conception of value creation as some kind of legislative fiat e. Second, a great many of the passages esp. GS 78, , , , connect value creation to artistic creation, suggesting that Nietzsche took artistic creation and aesthetic value as an important paradigm or metaphor for his account of values and value creation more generally. While some Soll attack this entire idea as confused, other scholars have called on these passages as support for either fictionalist or subjective realist interpretations. In addition to showing that not all value creation leads to results that Nietzsche would endorse, this observation leads to interesting questionsâ€"e. If so, what differentiates the two modes? Can we say anything about which is to be preferred? Nietzsche praises many different values, and in the main, he does not follow the stereotypically philosophical strategy of deriving his evaluative judgments from one or a few

foundational principles. A well-known passage appears near the opening of the late work, The Antichrist: Everything that heightens the feeling of power in man, the will to power, power itself. Everything that is born of weakness. The feeling that power is growing, that resistance is overcome. That doctrine seems to include the proposal that creatures like us or more broadly: The same conception has been developed by Paul Katsafanas , who argues that, qua agents, we are ineluctably committed to valuing power because a Reginster-style will to power is a constitutive condition on acting at all. His account thereby contributes to the constitutivist strategy in ethics pioneered by Christine Korsgaard and David Velleman , On this view, what Nietzsche values is power understood as a tendency toward growth, strength, domination, or expansion Schacht Leiter is surely right to raise worries about the Millian reconstruction. Nietzsche apparently takes us to be committed to a wide diversity of first order aims, which raises prima facie doubts about the idea that for him all willing really takes power as its first-order aim as the Millian argument would require. It is not clear that this view can avoid the objection rooted in the possibility of pessimism i. Given his engagement with Schopenhauer, Nietzsche should have been sensitive to the worry. According to Reginster I want to learn more and more to see as beautiful what is necessary in things; then I shall be one of those who make things beautiful.

THE DEBATE ABOUT COLOUR NAMING IN 19TH CENTURY GERMAN PHILOLOGY pdf

The Debate about Colour Naming in 19th Century German Philology contains eleven essays illustrating the intensity of interest in color naming and categorization that arose in nineteenth-century Germany. The themes of each chapter vary in their emphasis on particular theories that lie behind the "testing" of the color-naming capacities of.

In the Platonic sense, theory is the ultimate abstraction. With the significant exception of Alain Badiou a defender of Platonism and therefore of theory, but quite a latecomer in the field there is no theorist that would be at the same time a theoretician: Michel Foucault turned the history of philosophy, thought, and social behaviors into a basis for a philosophy of its ownâ€"actually, into a philosophy of his own. Roland Barthes was primarily a literary scholar and a semiologist, using signs to read texts and interpret the text of the world. Gilles Deleuze engaged with aesthetics, cinema, the history of philosophy, sciences, literature, and very often with specific bodies of text as basis for his own research. So did Jacques Derrida, whose writings were often in the margins of others, from Marx, to Artaud, to Husserl, to Nietzsche. Julia Kristeva brings together psychoanalysis, linguistics, semiology, and literary criticism. Portrait of Donatien Grau. Pencil on paper by Phong Bui. French Theory is not French. Or rather, it does not want nor seek to be French. In fact, it most often deals with the outside: They were addressing others, and not necessarilyâ€"or not exclusivelyâ€"as French. French Theory can only be understood as a twofold reflection: Deductions and interrogations were turned into statements. French Theory was never French in the first placeâ€"what would have it meant for it to be French? And it certainly was not French eventually. If French Theory is not French, and if it is no theory, if its very name is nothing but a lie and fake advertisement, perhaps we should let it all go. Let the French be French, and engage with the wide world; let their work be named otherwise criticism? And yetâ€¦ France is the only countryâ€"along with the United Statesâ€"whose identity, at the very end, is primarily a project. The rises of the German nation, of the Italian nation, of the English nation, of the Spanish nation, of the Chinese nation, of the Russian nation, all have in common one thing: Let us go back to the debate that took place in between Mommsen and Fustel de Coulanges: At its best, the greatness of the French project lies in an ability to think that what is human matters, in setting the stage for thinking about a conception of humankind larger than the individual, the social, or the national. In that sense, the French thinkers considered to be part of French Theory were definitely part of that great lineage of French ambition. They wanted to get it right, and make it count. Contemplation, in the Platonic sense, perhaps has not been their trademarkâ€"or at least not for most of them. What they have in common, however, is philologyâ€"this great Nietzschean concept, abstracted from ancient Greek criticism, and 19th-century German and French scholarship in ancient Greek and Roman studies. This is what every single such thinker has achieved. Philology is the theory of an immanent world leaning toward the possibility of its own transcendence. French Theory is theory in its philological state. They are French in the great sense of the word: They are theoreticians in a philological sense, that is: Some of them are barely thirty. Some a couple of years older. But they all have this outstanding ability to utilize their ant-like work to pronounce some opinion upon the value of life. They are Frenchâ€"their nation existing only in the spiritâ€"they provoke theory, they offer new views in politics, art, literature, morals, life. And all these statements collected here have never, so far, been read in English. Everything here is new, published for the first time, and translated thanks to the generous support of the Cultural Services of the French Embassy in the United States. He has edited, published or contributed to over a hundred publications worldwide, in philosophy, the visual arts, literature, architecture, design, ancient history, and, in particular, ancient Roman numismatics.

6: Ida-Theresia Marth (Translator of The Debate about Colour Naming in 19th-Century German Philology)

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It entered English in the nineteenth century. Those who earnestly desire and seek after these are most highly humanized. For the desire to pursue of that kind of knowledge, and the training given by it, has been granted to humanity alone of all the animals, and for that reason it is termed humanitas, or "humanity". Gellius maintains that this common usage is wrong, and that model writers of Latin, such as Cicero and others, used the word only to mean what we might call "humane" or "polite" learning, or the Greek equivalent Paideia. Yet in seeking to restrict the meaning of humanitas to literary education this way, Gellius was not advocating a retreat from political engagement into some ivory tower, though it might look like that to us. He himself was involved in public affairs. According to legal historian Richard Bauman, Gellius was a judge as well as a grammarian and was an active participant the great contemporary debate on harsh punishments that accompanied the legal reforms of Antoninus Pius one these reforms, for example, was that a prisoner was not to be treated as guilty before being tried. Teachers and scholars of Greek and Latin grammar, rhetoric, philosophy, and poetry were called and called themselves "humanists". For Cicero, a lawyer, what most distinguished humans from brutes was speech, which, allied to reason, could and should enable them to settle disputes and live together in concord and harmony under the rule of law. The designation Religious Humanism refers to organized groups that sprang up during the late-nineteenth and early twentieth centuries. It is similar to Protestantism , although centered on human needs, interests, and abilities rather than the supernatural. The first Humanist Manifesto was issued by a conference held at the University of Chicago in They identified humanism as an ideology that espouses reason , ethics , and social and economic justice , and they called for science to replace dogma and the supernatural as the basis of morality and decision-making. The coinage gained universal acceptance in , when German historian and philologist Georg Voigt used humanism to describe Renaissance humanism , the movement that flourished in the Italian Renaissance to revive classical learning, a use which won wide acceptance among historians in many nations, especially Italy. In , the author of an anonymous article in a French Enlightenment periodical spoke of "The general love of humanity After the French Revolution , the idea that human virtue could be created by human reason alone independently from traditional religious institutions, attributed by opponents of the Revolution to Enlightenment philosophes such as Rousseau , was violently attacked by influential religious and political conservatives , such as Edmund Burke and Joseph de Maistre , as a deification or idolatry of humanity. The Oxford English Dictionary records the use of the word "humanism" by an English clergyman in to indicate those who believe in the "mere humanity" as opposed to the divine nature of Christ, i. Thoughts on " â€"49 , states: There has been a persistent confusion between the several uses of the terms: Nasadiya Sukta , a passage in the Rig Veda , contains one of the first recorded assertions of agnosticism. The idea of Ahura Mazda as a non-intervening deistic god or Great Architect of the Universe was combined with a unique eschatology and ethical system which implied that each person is held morally responsible in the afterlife, for their choices they freely made in life. Ancient Greece Main article: Ancient Greek philosophy 6th-century BCE pre-Socratic Greek philosophers Thales of Miletus and Xenophanes of Colophon were the first in the region to attempt to explain the world in terms of human reason rather than myth and tradition, thus can be said to be the first Greek humanists. Thales questioned the notion of anthropomorphic gods and Xenophanes refused to recognise the gods of his time and reserved the divine for the principle of unity in the universe. These Ionian Greeks were the first thinkers to assert that nature is available to be studied separately from the supernatural realm. Anaxagoras brought philosophy and the spirit of rational inquiry from Ionia to Athens. Pericles , the leader of Athens during the period of its greatest glory was an admirer of Anaxagoras. Other influential pre-Socratics or rational philosophers include Protagoras like Anaxagoras a friend of Pericles , known for his famous dictum

"man is the measure of all things" and Democritus , who proposed that matter was composed of atoms. Little of the written work of these early philosophers survives and they are known mainly from fragments and quotations in other writers, principally Plato and Aristotle. The historian Thucydides , noted for his scientific and rational approach to history, is also much admired by later humanists. He was also the first Greek philosopher to admit women to his school as a rule. Medieval Islam See also: Early Islamic philosophy Many medieval Muslim thinkers pursued humanistic, rational and scientific discourses in their search for knowledge, meaning and values. A wide range of Islamic writings on love, poetry, history and philosophical theology show that medieval Islamic thought was open to the humanistic ideas of individualism , occasional secularism , skepticism , and liberalism. Now that you are safe and free to say whatever you please appoint some arbitrator who will impartially judge between us and lean only towards the truth and be free from the empery of passion, and that arbitrator shall be Reason , whereby God makes us responsible for our own rewards and punishments. Herein I have dealt justly with you and have given you full security and am ready to accept whatever decision Reason may give for me or against me. Peace be with you and the blessings of God! According to George Makdisi, certain aspects of Renaissance humanism has its roots in the medieval Islamic world , including the "art of dictation , called in Latin, ars dictaminis ", and "the humanist attitude toward classical language ". Renaissance humanism Portrait of Petrarch painted in Renaissance humanism was an intellectual movement in Europe of the later Middle Ages and the Early Modern period. The 19th-century German historian Georg Voigt â€"91 identified Petrarch as the first Renaissance humanist. Paul Johnson agrees that Petrarch was "the first to put into words the notion that the centuries between the fall of Rome and the present had been the age of Darkness". According to Petrarch, what was needed to remedy this situation was the careful study and imitation of the great classical authors. For Petrarch and Boccaccio , the greatest master was Cicero , whose prose became the model for both learned Latin and vernacular Italian prose. Once the language was mastered grammatically it could be used to attain the second stage, eloquence or rhetoric. This art of persuasion [Cicero had held] was not art for its own sake, but the acquisition of the capacity to persuade others â€" all men and women â€" to lead the good life. Rhetoric thus led to and embraced philosophy. A modern historian has this to say: Humanism was not an ideological programme but a body of literary knowledge and linguistic skill based on the "revival of good letters", which was a revival of a late-antique philology and grammar, This is how the word "humanist" was understood by contemporaries, and if scholars would agree to accept the word in this sense rather than in the sense in which it was used in the nineteenth century we might be spared a good deal of useless argument. That humanism had profound social and even political consequences of the life of Italian courts is not to be doubted. But the idea that as a movement it was in some way inimical to the Church, or to the conservative social order in general is one that has been put forward for a century and more without any substantial proof being offered. The nineteenth-century historian Jacob Burckhardt, in his classic work, The Civilization of the Renaissance in Italy , noted as a "curious fact" that some men of the new culture were "men of the strictest piety, or even ascetics". If he had meditated more deeply on the meaning of the careers of such humanists as Abrogio Traversari â€" , the General of the Camaldolese Order, perhaps he would not have gone on to describe humanism in unqualified terms as "pagan", and thus helped precipitate a century of infertile debate about the possible existence of something called "Christian humanism" which ought to be opposed to "pagan humanism". The umanisti criticised what they considered the barbarous Latin of the universities, but the revival of the humanities largely did not conflict with the teaching of traditional university subjects, which went on as before. Some, like Salutati, were the Chancellors of Italian cities, but the majority including Petrarch were ordained as priests, and many worked as senior officials of the Papal court. By analogy with what they saw as decline of Latin, they applied the principle of ad fontes , or back to the sources, across broad areas of learning, seeking out manuscripts of Patristic literature as well as pagan authors. In , while employed in Naples at the court of Alfonso V of Aragon at the time engaged in a dispute with the Papal States the humanist Lorenzo Valla used stylistic textual analysis, now called philology , to prove that the Donation of Constantine , which

purported to confer temporal powers on the Pope of Rome, was an 8th-century forgery. Instead, after the fall of the Byzantine Empire to the Turks in , which brought a flood of Greek Orthodox refugees to Italy, humanist scholars increasingly turned to the study of Neoplatonism and Hermeticism , hoping to bridge the differences between the Greek and Roman Churches, and even between Christianity itself and the non-Christian world. After , when the new invention of printing made these texts widely available, the Dutch humanist Erasmus , who had studied Greek at the Venetian printing house of Aldus Manutius , began a philological analysis of the Gospels in the spirit of Valla, comparing the Greek originals with their Latin translations with a view to correcting errors and discrepancies in the latter. Henceforth Renaissance humanism, particularly in the German North, became concerned with religion, while Italian and French humanism concentrated increasingly on scholarship and philology addressed to a narrow audience of specialists, studiously avoiding topics that might offend despotic rulers or which might be seen as corrosive of faith. Consequences The ad fontes principle also had many applications. The re-discovery of ancient manuscripts brought a more profound and accurate knowledge of ancient philosophical schools such as Epicureanism , and Neoplatonism , whose Pagan wisdom the humanists, like the Church fathers of old, tended, at least initially, to consider as deriving from divine revelation and thus adaptable to a life of Christian virtue. The words of the comic playwright P. Terence, an African and a former slave, was well placed to preach the message of universalism, of the essential unity of the human race, that had come down in philosophical form from the Greeks, but needed the pragmatic muscles of Rome in order to become a practical reality. Two hundred years later Seneca ended his seminal exposition of the unity of humankind with a clarion-call: There is one short rule that should regulate human relationships. All that you see, both divine and human, is one. We are parts of the same great body. Nature created us from the same source and to the same end. She imbued us with mutual affection and sociability, she taught us to be fair and just, to suffer injury rather than to inflict it. She bid us extend our hands to all in need of help. Let that well-known line be in our heart and on our lips: Homo sum, humani nihil a me alienum puto. This was despite what A. Crombie viewing the Renaissance in the 19th-century manner as a chapter in the heroic March of Progress calls "a backwards-looking admiration for antiquity", in which Platonism stood in opposition to the Aristotelian concentration on the observable properties of the physical world. The humanistic school, animated by the idea that the study of classical languages and literature provided valuable information and intellectual discipline as well as moral standards and a civilised taste for future rulers, leaders, and professionals of its society, flourished without interruption, through many significant changes, until our own century, surviving many religious, political and social revolutions. It has but recently been replaced, though not yet completely, by other more practical and less demanding forms of education. They inveighed against the abuses of the Church, but not against the Church itself, much less against religion. In the Renaissance to be secular meant simply to be in the world rather than in a monastery. He hoped that he could do some good by winning earthly glory and praising virtue, inferior though that might be to a life devoted solely to prayer. By embracing a non-theistic philosophic base, [48] however, the methods of the humanists, combined with their eloquence, would ultimately have a corrosive effect on established authority. Yet it was from the Renaissance that modern Secular Humanism grew, with the development of an important split between reason and religion. A tiny wedge was thus forced between reason and authority, as both of them were then understood. This was the main divisive line between the Reformation and the Renaissance, [50] which dealt with the same basic problems, supported the same science based on reason and empirical research, but had a different set of presuppositions theistic versus naturalistic. According to Tony Davies: Paine called himself a theophilanthropist, a word combining the Greek for "God", "love", and "humanity", and indicating that while he believed in the existence of a creating intelligence in the universe, he entirely rejected the claims made by and for all existing religious doctrines, especially their miraculous, transcendental and salvationist pretensions. The Parisian "Society of Theophilanthropy" which he sponsored, is described by his biographer as "a forerunner of the ethical and humanist societies that proliferated later" The second is philosophical, German, seeks the totality and autonomy of knowledge, and stresses understanding

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rather than freedom as the key to human fulfilment and emancipation. The two themes converged and competed in complex ways in the 19th century and beyond, and between them set the boundaries of its various humanisms. She wrote to a friend: The British Humanistic Religious Association was formed as one of the earliest forerunners of contemporary chartered Humanist organisations in in London. This early group was democratically organised, with male and female members participating in the election of the leadership, and promoted knowledge of the sciences, philosophy, and the arts. Schiller labelled his work "humanism" but for Schiller the term referred to the pragmatist philosophy he shared with William James. Potter was a minister from the Unitarian tradition and in he and his wife, Clara Cook Potter, published Humanism: Bragg asked Roy Wood Sellars to draft a document based on this information which resulted in the publication of the Humanist Manifesto in To establish such a religion is a major necessity of the present. In , the American Humanist Association was organised. Noted members of The AHA included Isaac Asimov , who was the president from until his death in , and writer Kurt Vonnegut , who followed as honorary president until his death in Gore Vidal became honorary president in Robert Buckman was the head of the association in Canada, and is now an honorary president.

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Classical world[edit] Ancient Greek statue of a woman with blue and gilt garment, fan and sun hat, from Tanagra , BC Further information: The paint was frequently limited to parts depicting clothing, hair, and so on, with the skin left in the natural color of the stone. But it could cover sculptures in their totality. The painting of Greek sculpture should not merely be seen as an enhancement of their sculpted form but has the characteristics of a distinct style of art. For example, the pedimental sculptures from the Temple of Aphaia on Aegina have recently[when? The polychrome of stone statues was paralleled by the use of materials to distinguish skin, clothing and other details in chryselephantine sculptures , and by the use of metals to depict lips, nipples, etc. Relics of polychrome on an Ancient Greek Ionic capital , from an unidentified 5th century BC building. By the time European antiquarianism took off in the 18th century, however, the paint that had been on classical buildings had completely weathered off. However, some classicists such as Jacques Ignace Hittorff noticed traces of paint on classical architecture and this slowly came to be accepted. Such acceptance was later accelerated by observation of minute color traces by microscopic and other means, enabling less tentative reconstructions than Hittorff and his contemporaries had been able to produce. An example of classical Greek architectural polychrome may be seen in the full size replica of the Parthenon exhibited in Nashville, Tennessee , US. The "Warrior Vase", a pictorial Style krater discovered by Schliemann at Mycenae , in a house on the Acropolis, BC Traces of paint depicting embroidered patterns on the peplos of an Archaic kore Polychrome on the Peplos Kore , ca. The exteriors of churches were painted as well, but little has survived. Exposure to the elements and changing tastes and religious approval over time acted against their preservation. The "Majesty Portal" of the Collegiate church of Toro is the most extensive remaining example, due to the construction of a chapel which enclosed and protected it from the elements just a century after it was completed. You can help by adding to it. June While stone and metal sculpture normally remained uncolored, like the classical survivals, polychromed wood sculptures were produced by Spanish artists: With the arrival of European porcelain in the 18th century, brightly colored pottery figurines with a wide range of colors became very popular. Polychrome brickwork Polychrome brickwork is a style of architectural brickwork which emerged in the s and used bricks of different colors typically brown, cream and red in patterned combination to highlight architectural features. It was often used to replicate the effect of quoining and to decorate around windows. Early examples featured banding, with later examples exhibiting complex diagonal, criss-cross, and step patterns, in some cases even writing using bricks. During these periods, brickwork, stone, tile, stucco and metal facades were designed with a focus on the use of new colors and patterns, while architects often looked for inspiration to historical examples ranging from Islamic tilework to English Victorian brick. Sackler Museum , among others. Polychrome building facades later rose in popularity as a way of highlighting certain trim features in Victorian and Queen Anne architecture in the United States. The rise of the modern paint industry following the American Civil War also helped to fuel the sometimes extravagant use of multiple colors. Polychromy reappeared with the flourishing of the preservation movement and its embrace of what had previously been seen as the excesses of the Victorian era and in San Francisco, California in the s to describe its abundant late-nineteenth-century houses. John Joseph Earley â€" developed a "polychrome" process of concrete slab construction and ornamentation that was admired across America. In the Washington, D. The concrete panels were pre-cast with colorful stones and shipped to the lot for on-site assembly. Earley wanted to develop a higher standard of affordable housing after the Depression, but only a handful of the houses were built before he died; written records of his concrete casting techniques were destroyed in a fire. Less well-known, but just as impressive, is the Dr. His uniquely designed polychrome houses were outstanding among prefabricated houses in the country, appreciated for their Art Deco ornament

and superb craftsmanship. Polychromatic light[edit] The term polychromatic means having several colors. It is used to describe light that exhibits more than one color , which also means that it contains radiation of more than one wavelength. The study of polychromatics is particularly useful in the production of diffraction gratings.

Barbara Saunders is the author of The Debate about Colour Naming in 19th-Century German Philology (avg rating, 1 rating, 0 reviews, published).

Her book Race and Popular Fantasy Literature: Habits of Whiteness, is available from Amazon and direct from Routledge. Go back to the beginning of the series here. But it is not only extremists who believe in it. There is evidence to show that many perhaps most people get their ideas about the Middle Ages from popular culture rather than from school or books written by scholars â€" and popular cultural re-imaginings of the European Middle Ages almost exclusively feature characters who are white. Even in fantasy versions of the past like Game of Thrones or the Dragon Age video game series, the idea that there were no people of colour in Europe during the Middle Ages is used to explain away a lack of diverse representation. But where does this notion come from? Where are those images of the medieval past from in the first place? How did the idea of the Middle Ages become so entangled with the idea of a white race? To answer this we need to look back to the era when our current ideas about race and about Middle Ages developed: Carl Linnaeus first categorised humans into races in in his highly influential Systema Naturae, which sought to classify the entire natural world. By the tenth edition in , he had expanded his original brief descriptions to include physical and sociological descriptions. Homo europaeus, as he called Europeans, were white-skinned, with societies organised by the rule of law. In the second half of the eighteenth-century his ideas were well-known, and arguments raged in the public sphere about the causes of the differencesâ€"both physical and culturalâ€"across the spectrum of humanity. It is probably not surprising that all the European thinkers who took part in these debates always placed themselves at the pinnacle of racial hierarchies. It is therefore vital that we understand how the ideas of race and white superiority became wide-spread among everyday people. Oliver Goldsmith, who is probably now best remembered as the author of the popular novel The Vicar of Wakefield , was just one of the figures who contributed to making whiteness popular in Britain and its former colonies with his A History of Earth and Animated Nature His work was a translation and adaptation of Linnaeus and other early biologists. Goldsmith was not as convinced that races were as fundamentally different as many of his contemporaries. But he was still very clear that Europeans were supreme among humanity. They [those variations] are actual marks of degeneracy in the human form; and we may consider the European figure and colour as standards to which to refer all other varieties. He also wrote that whiteness was the best skin tone in terms of beauty and its ability to show emotion, and that Europeans resembled God more closely than other people. A History of Earth and Animated Nature was one of many publications that helped popularise biological writings of and the idea of race. It was reprinted in , and at least six times in the nineteenth century in the UK and in America. In one American edition the chapter on race was moved to the beginning of the volume. The publisher likely thought it was particularly important. Race allowed Europeansâ€"and European settlers in America and elsewhereâ€"to create a new system of hierarchies and see themselves as collectively superior. This was a crucial moment as a powerful ideological and political tool was built into new national economies and global trade through systems like slavery, and white dispossession of indigenous peoples in settler colonies, and the plunder of resources from around the world by European powers. The eighteenth-century idea that humanity was divided into separate racial groups with distinct physical, cultural and social features inherited fromâ€"and shared withâ€"their ancestors meant that history had to be reassessed. European nations needed to create new stories about their national origins that worked within a racial framework. Classical Greece and Rome had been viewed as the height of human achievement and civilisation. Powerful nations like England and France which could not trace their racial descent back to those places needed a new source for identity. They found it in the Middle Ages, among the very peoples who had, according to the thought of the day, destroyed Rome. We have never completely let go of the idea that the Middle Ages were barbaric, but since the s western nations found things to take pride often undeservedly in

the medieval period as well. Racial origins are among them. There were hierarchies within the hierarchy that placed whites at the global peak of humanity. It was in the debates about which nations shared a common ancestry and whose ancestors were superior that much of the intellectual and cultural work that went into creating modern concepts of whiteness was done. Despite being inherently cultural, language thus became a marker of racial connection. One of the results of the interest language as a marker of racial connection was a growing interest in the Middle Ages. Medieval manuscripts were often the oldest written records of a language and could serve as evidence in those debates. The medieval period was also the source of the earliest historical writings about, for example, English people by English people. Most of the white-washing of the Middle Ages was done in those debates which focused within Europe rather than in writings about races on a global scale, at least it the early stages. It shows his vision of the branches of Gothic language in the style of a family tree. Although he is not much remembered now, his studies of the Middle Ages were very widely read and influential at the time. The first Five Pieces of Runic Verse Translated from the Islandic Language made strong claims about the close relationships of English, Scandinavian and Germany based mostly on language. His best-known publication was the Reliques of Ancient English Poetry a three-volume collection of purportedly medieval ballads. Most were early modern not medieval as he claimed, and many were very heavily re-written by Percy to make them more appealing to his readers. Each volume contained a framing essay which presented its contents as the cultural heritage of the English race. Some of his theories were challenged but the volume was so popular that he was able to argue back in second edition in Percy began his translation in the early s and from that time was committed to showing the Goths and Celts were different races. All three of his medievalist publications aimed to make contemporary readers see themselves as connected to the Middle Ages because of racial descent. The examples of medieval poetry they contained gave readers something tangible to connect the idea of race and identity to. The Reliques was re-printed throughout the nineteenth century and into the twentieth. They were printed in cheap mass-market editions, in luxury versions, and even in editions aimed at children. In many ways, they reshaped English identity around a framework of race and medievalism. Other writers and antiquarians across Europe followed his model, either directly inspired by reading his public Siege of Acre, by Dominique Papety c. Art depicting the Crusades, such as this, became popular in the 19th century, and was steeped in racist imagery. And thus, the Middle Ages were tied to the European concept of white racial identity. But Percy and Goldsmith are just two of the hundreds of thinkers and authors who contributed to connecting whiteness to the Middle Ages. The s marked the beginning of an explosion of medievalism across Europe. Architecture, the arts, and literature took a medievalist turn. These medievalisms were often driven by, or at least participated in, ethno-nationalist ways of thinking. They are enemies and potential invaders in crusader tales, but are not part of the medieval Christian white societies of Europe. Tolkien, for example, and many others both relied on and helped create medieval Europe as the crucible of white European nations. Habits of Whiteness, the genre conventions created in the early years of mass popular culture have shaped western popular- cultural versions of the Middle Ages ever since. Harland wrote earlier in this series ; in the case of language studies, academic disciplines were founded on ideas about race. In the eighteenth century there were no English departments in universities. There is a racial dimension to the way they were structured, and how many remain structured today. When I began graduate studies in an English department it taught Old Norse and Old English Germanic languages alongside Middle English and literature, and of course modern literature. Old French was not taughtâ€"despite the profound influence of French on modern English which resulted from the Norman Conquest. Medieval Spanish, or Middle Arabic were not. Many departments are organized this way in the English-speaking world. French and Spanish, from another family of languages Romance , was not. Arabic certainly was not. The idea that English literature is separate to the literature of other languages as as field of study goes back to the race-based ideas that underpinned philology. In order for their race to be distinct, their history needed to be made distinct. So, those features of the medieval period that we think of as distinctive and definitive knights, castles, feudalism, etc. The white-washing of the Middle Ages is now being challenged in popular culture and

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by scholars. Scholars are exploring the Global Middle Ages in research and teaching. The legacies of linguistic ideas of race are losing power because of new approaches to multilingualism and national borders. The Middle Ages were made white in the eighteenth century, but they do not have to stay that way. The Public Medievalist does not pay to promote these articles, so we would love it if you shared this with your history-loving friends! Click to share with your friends on Facebook , or on Twitter.

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