

第10回 社会を見つめるまなざし Part II

ナショナリズムとインターナショナリズム

1) ‘patriotism’= nationalism ?

フランス革命では？

イギリスでは？

ドイツでは？（文化的・政治的な統一は可能？）

Germaine de Staël, *On Germany* (1810)

ヘルダー (Herder): ゲルマン精神文化の復興。

グリム兄弟

Cf. イタリア

2) 過去(歴史)への遡及

→ 民族の根源への遡及

→ 文化的アイデンティティの探求と確立を目指そうとする

Eric Hobsbawm: ‘an epidemic of history-writing overwhelmed Europe in the first half of the 19th century’

e.g. ヘルダー

Southey writing on the histories of Portugal, Brazil, and the Peninsular War

Lamartine, a history of the Girondins

Pushkin, a history of the Pugachev rebellion

Ugo Foscolo, *Dei Sepolcri (On Tombs)* (1807)

トマス・グレイの『田舎の墓畔にて詠める哀歌』(‘Written in a Country Churchyard’) を擬しているが、英雄の墓が後の世代に民族意識を植えつけるという内容。

Santa Croce に眠るミケランジェロ、ガリレオ、マキャベリ

3) (通時的)言語学の興隆

ヘルダー

William Jones, サンスクリットとギリシャ語とラテン語の近似性

グリム兄弟 (the Grimm brothers),

民話の収集、歴史的な原則に基づいた最初のドイツ語辞典作成

とくにヤーコプ・グリム (Jacob Grimm)

e.g. pater (L) = Vater (Gn) = father (E)

frater (L) = phratría (Gk) = Bruder (Gn) = brother

4) 歴史小説

Walter Scott, historical novels, such as *Waverley* (1814) and *Ivanhoe* (1816)

The Bride of Lammermoor (1819)

→ オペラへ *Lucia di Lammermoor* (1835) by Donizetti

Old Mortality (1816)

→ *I Puritani di Scozia* (1835) by Bellini.

Victor Hugo, *Notre-Dame de Paris* (1831), *Les Misérables* (1862)

5) 理想(想像)の共同体 Cf. Benedict Anderson, 'imagined community'
マクファーソンの『オシアン』伝説
ノヴァーリス(Novalis)、カトリック的中世の世界
August Wilhelm Schlegel(シュレーゲル)、『ニーベルンゲン』(*Nibelungenlied*)の伝説を称揚
ゴシック復興へ

戦争

1) 自由への独立

ポーランドのコシチューシコ(Andrew Thaddeus Bonaventure Kosciusko)

ギリシャ (cf. Lord Byron)

ハンガリー

ハイチのトゥッサン・ルヴェルチュール(Toussaint Louverture)

2) 1776-1783 アメリカ独立戦争

国会への代表なくして税金なし。 V. 税金なくして国会への代表なし。

「アメリカ人」というアイデンティティ

Thomas Paine, *Common Sense*

『独立宣言』

2) 1792-1815年 フランス革命戦争 (1803-1815年 ナポレオン戦争)

史上最初の世界大戦 the first world war

1792-3年 フランス革命軍のオーストリア、オランダ侵攻

1793-4年 ジャコバン派による恐怖政治

1795年 ポーランド、第3分割(ロシア、プロシア、オーストリア)により滅亡

1797年 ナポレオン イタリア征服

1798年 ナポレオン エジプト侵攻

1798年 スイス侵攻

1802年 アミアンの和約

1804年 ナポレオン法典成立、ナポレオン皇帝に

1805年 トラファルガーの戦い

1807年 (英) 奴隷貿易廃止

1808-14年 ナポレオン スペイン侵攻 → 半島戦争 (The Peninsular War)

ゲリラ戦争へ

1812年 ナポレオン ロシア遠征 (失敗)

1814年 ナポレオン退位

1815年 ワーテルローの戦い

3) ナポレオン崇拜とロマン主義

ヘーゲル、ヘルダーリン、フォスコロ ('To Bonaparte the Liberator'), アレッサンドロ・マンツォーニ、プーシキン、バイロン、ハズリット、カーライル

4) 戦争が残したもの

フランス革命の理念への疑念

多数の犠牲者、失業者、そして不況

新たな混迷と新しい急進主義(radicalism)

Richard Price, *A Discourse on the Love of Our Country* (1789)

The love of our country has, in all times, been a subject of warm commendations; and it is certainly a noble passion; but, like all other passions, it requires regulation and direction. There are mistakes and prejudices by which, in this instance, we are in particular danger of being misled. I will briefly mention some of these to you, and observe,

First, That by our country is meant, in this case, not the soil, or the spot of earth on which we happen to have been born; not the forests and fields, but that community of which we are members; or that body of companions and friends and kindred who are associated with us under the same constitution of government, protected by the same laws, and bound together by the same civil polity.

Secondly, It is proper to observe, that even in this sense of our country, that love of it which is our duty, does not imply any conviction of the superior value of it to other countries, or any particular preference of its laws and constitution of government. Were this implied, the love of their country would be the duty of only a very small part of mankind; for there are few countries that enjoy the advantage of laws and governments which deserve to be preferred. To found, therefore, this duty on such a preference, would be to found it on error and delusion. It is however a common delusion. There is the same partiality in countries, to themselves, that there is in individuals. All our attachments should be accompanied, as far as possible, with right opinions. We are too apt to confine wisdom and virtue within the circle of our own acquaintance and party. Our friends, our country, and, in short, every thing related to us, we are disposed to overvalue. A wise man will guard himself against this delusion. He will study to think of all things as they are, and not suffer any partial affections to blind his understanding. In other families there may be as much worth as in our own. In other circles of friends there may be as much wisdom; and in other countries as much of all that deserves esteem; but, notwithstanding this, our obligation to love our own families, friends, and country, and to seek, in the first place, their good, will remain the same.

Thirdly, It is proper I should desire you particularly to distinguish between the love of our country and that spirit of rivalry and ambition which has been common among nations. What has the love of their country hitherto been among mankind? What has it been but a love of domination; a desire of conquest, and a thirst for grandeur and glory, by extending territory, and enslaving surrounding countries? What has it been but a blind and narrow principle, producing in every country a contempt of other countries, and forming men into combinations and factions against their common rights and liberties? This is the principle that has been too often cried up as a virtue of the first rank: a principle of the same kind with that which governs clans of Indians, or tribes of Arabs, and leads them out to plunder and massacre. As most of the evils which have taken place in private life, and among individuals, have been occasioned by the desire of private interest overcoming the public affections; so most of the evils which have taken place among bodies of men have been occasioned by the desire of their own interest overcoming the principle of universal benevolence: and leading them to attack one another's territories, to encroach on one another's rights, and to endeavour to build their own advancement on the degradation of all within the reach of their power? what was the love of their country among the Jews, but a wretched partiality to themselves, and a proud contempt of all other nations? What was the love of their country among the old Romans? We have heard much of it; but I cannot hesitate in saying that, however great it appeared in some of its exertions, it was, in general, no better than a principle holding together a band of robbers in their attempts to crush all liberty but their own. What is now the love of his country in a Spaniard, a Turk, or a Russian? Can it be considered as any thing better than a passion for slavery, or a blind attachment to a spot where he enjoys no rights, and is disposed of as if he was a beast?