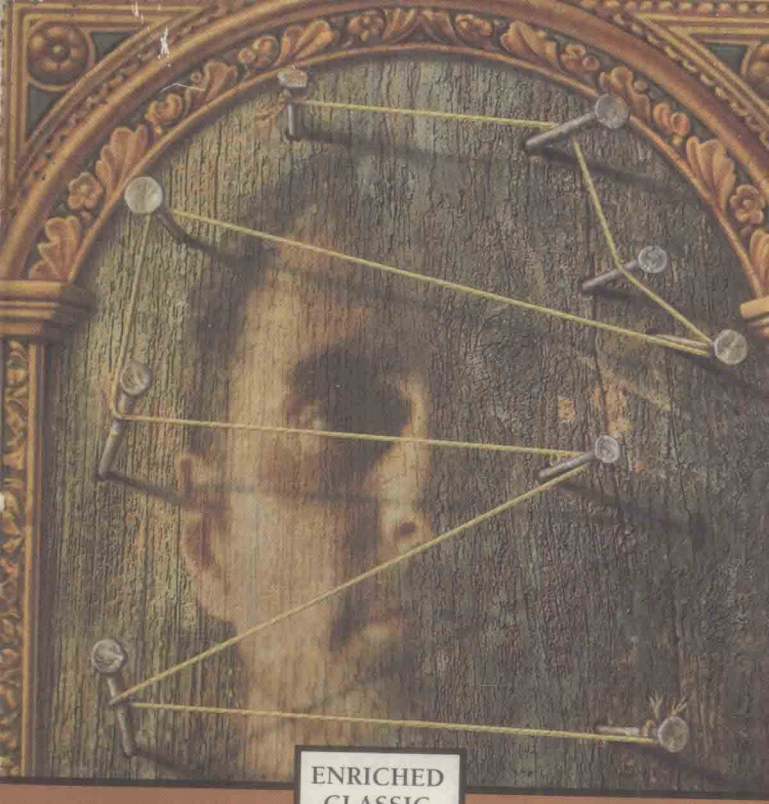

ENRICHED CLASSIC

CRIME AND PUNISHMENT

FYODOR DOSTOYEVSKY

Includes detailed explanatory notes, an overview of key themes, and more

CRIME AND PUNISHMENT

Fyodor Dostoyevsky

Supplementary material written by
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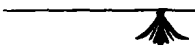
INTRODUCTION
CRIME AND PUNISHMENT: INSIDE THE KILLER'S MIND



In 1895, Sigmund Freud, the father of modern psychology, made a name for himself by publishing *Studies in Hysteria*, a collection of his theories on the roots of deviant behavior. Nearly thirty years previously, Russian literary giant Fyodor Dostoyevsky had already explored the impact of environment, society, and instinct on behavior in a fascinating book called *Crime and Punishment* (1866). The novel follows the path of a promising young man named Raskolnikov as a series of influences, both internal and external, lead him to commit a cold-blooded murder. Dostoyevsky's deft, sympathetic portrayal of Raskolnikov's feelings and thoughts make *Crime and Punishment* a startling, stunning glimpse inside a killer's mind.

Dostoyevsky's early life was not peaceful or happy. His father was murdered. He was poor. As a young man, he was arrested, sent to a labor camp in Siberia, and nearly executed for political agitation. His time among violent criminals gave the perceptive intellectual endless opportunity to examine motivation and guilt in concrete terms. He returned from Siberia to find Russia awash in "progres-

sive" theories about the nature of man and the ideal structure of society. In Crime and Punishment, Dostoyevsky presents a rebuttal to the philosophies of his day, contending that though endowed with reason, humans are not always rational, and predicting the failure of utopian societies founded on the expectation of rationality.

The philosophical disputes enacted in the novel are fascinating. Readers interested in debating the true nature of man will find abundant material to cover in *Crime and Punishment*. But what makes the novel compelling to modern readers is that Raskolnikov, though separated from us by thousands of miles and over a hundred years, seems as familiar as an old classmate or next-door neighbor. Raskolnikov is not a rare, inhuman beast with no heart or soul. He is an intense, sensitive, intelligent, good-looking young man who carefully, and with great deliberation, decides to kill. He could be anyone. He could even be you. And that chilling possibility is what has drawn generation after generation to Dostoyevsky's masterpiece.

The Life and Work of Fyodor Dostoyevsky

Fyodor Mikhailovich Dostoyevsky was born in Moscow on October 30, 1821, the second of seven children to a stern army surgeon and his kind but passive wife. His mother died when he was sixteen years old, and he enrolled in military engineering school in St. Petersburg the next year. In 1839, his father died—murdered, it was rumored, by his own serfs. More interested in art than science, young Fyodor's university years were unhappy. He struggled with his own poverty and hunger and became well acquainted with the city's pawnbrokers and taverns. Crime also became a focus while he was a student when his father was murdered for his cruelty by his own serfs, who forced vodka down his throat until he choked.

He graduated with a lieutenant's commission and spent two years as an officer before leaving the military to pursue writing in 1844. That year, he published a translation of Balzac's *Eugénie Grandet*, followed in 1846 with his first novel, *Poor Folk*. The novel's popular success and critical acclaim landed him work contributing articles to several magazines. *The Double*, a short piece featuring a character with a split personality, was also released in 1846—his last important work for nearly fifteen years.

In 1846, Dostoyevsky met M. Butashevich-Petrashevskii, who led a secret radical socialist discussion group. He and many other members of the group were arrested in April of 1849, convicted and sentenced to be executed for treason. After eight months of solitary confinement, standing on the scaffold awaiting their deaths, Dostoyevsky and twenty of his fellow prisoners learned that their sentences had been commuted. Tsar Nicholas I had arranged the charade to demonstrate his power and terrorize the revolutionaries.

He served four years of hard labor in Siberia, followed by four years of compulsory military service as a private. The horror of his ordeal and near death brought Dostoyevsky to a political and spiritual conversion: he embraced conservative, Russian Orthodox values that he would stand by for the rest of his life.

He married Marya Dmitrievna Isceva while still in exile in 1857, and the couple returned to St. Petersburg in 1859. He immediately resumed his writing career, publishing *Memories of the House of the Dead* in 1860 and starting the magazine *Vremya (Time)* with his brother Mikhail the next year. During his first trip out of Russia in 1862, he toured Europe and decided that Russia should resist the movement to adopt western European values. During this tour he also had an affair with a student named Apollinaria Suslova, whom he considered an intel-

lectual equal. *Time* was banned in 1863, so Fyodor and Mikhail began publishing another journal, *Epokha (Epoch)* in 1864.

The second journal would also be short-lived. Both his wife and brother died in 1864, leaving Dostoyevsky in crippling debt. He escaped his creditors and went into self-imposed exile in Germany. He tried to improve his finances by gambling, but instead made matters worse. With a contractual deadline for a new work looming, he hired Anna Grigorievna Snitkin as his stenographer. With her help he met his obligation, delivering *The Gambler* to the publisher just in time on November 1, 1866. By the end of the year he had also finished *Crime and Punishment*, which found immediate and abundant success. The author and his stenographer were married in February of 1867.

Dostoyevsky struggled for the rest of his life with compulsive gambling, epilepsy, and depression, but the business-minded Anna provided the stability that enabled him to flourish as a writer. *The Idiot* (1868), *The Devils* (1871–1872), and *The Brothers Karamazov* (1879–1880) were all written with her support. During these last years of his life, he enjoyed prominence in his public life as well as his literary career. He died on January 28, 1881, of complications related to epilepsy. The funeral procession included tens of thousands of admirers and mourners. A nationalist and hero to his countrymen, his innovative perspective won him enduring respect not just as a Russian novelist, but as one of the greatest writers the world has ever seen.

Historical and Literary Context of *Crime and Punishment*

By the beginning of the nineteenth century, European thinkers were electrified by the possibilities they saw all

around them: the possibility for common people to seize control of their own destinies and the possibility of what those destinies might be. For the previous two centuries, during the Age of Enlightenment, philosophers speculated that the universe was governed by natural, not divine, law. The Modern Age was ushered in as the American and French Revolutions and brought the Enlightenment to its tremendous conclusion: oppressed people rejected both their "predetermined" lots in life and the tyrants who exploited them under the banner of "divine right."

Prerevolutionary Russia

Russia was less a country and more a loose confederation of cities until Tsar Ivan IV (nicknamed "Ivan the Terrible") vanquished the occupying Tartars and unified the country in the mid-1500s. By the early 1600s, the Romanov dynasty was in power and would remain so for three centuries. Russian life under the Romanovs changed little for the first hundred years, but by the dawn of the eighteenth century, Tsar Peter the Great was intent on "westernizing" Russia. He legislated changes in customs and dress to bring Russia more in line with its more modern European neighbors, and created a world-class military to further his vision. He also conceived and created a city at Russia's western edge—St. Petersburg—and made it the country's capital.

Peter's reforms and works were instituted at great cost to the Russian peasants, who were increasingly forced into serfdom to survive. (Serfs were peasants forced to do physical labor for the upper classes. They had virtually no legal rights and were not allowed to leave the land on which they worked.) Peter the Great's westernizing reforms were continued by his granddaughter-in-law Catherine the Great, who came to power in 1762. She became less liberal and

more authoritative with the overthrow of the monarchy in France in 1789, creating even more hardship for her country's common classes.

Napoleon Bonaparte emerged from the French Revolution bent on building an empire for himself. In 1804 he announced his intent to conquer England, Spain, and Russia; the three countries promptly united against him and were defeated the next year. The turning point in his hitherto successful campaign to unify Europe came when he turned his attention to Russia in 1812. When he reached Moscow in September, he found that Muscovites had burned it practically to the ground rather than surrender it to the French. He retreated, weakened by the long, harsh winter march across Europe, and was pursued by Russian, Prussian, and Australian forces. By 1814, the allies had seized Paris and forced Napoleon into exile. Post-Napoleonic Europe found Russia stronger than ever, but with internal tensions increasing.

Since the time of Ivan the Terrible, the tsars demanded more and more influence over the nobles, but tried to balance it by granting them more and more power over the serfs. There was resistance as Catherine the Great imposed more control over the serfs, but uprisings were put down quickly. Tsar Alexander II decided to emancipate the serfs in 1861 before they emancipated themselves, but legal freedom did little to alleviate their poverty. Alexander also lifted state censorship, which gave rise to new socialist and communist political parties and cries for revolution. A massive labor strike in 1905 led to increased civil rights for Russians, but the imperialist government was soon ended once and for all with the 1917 Bolshevik Revolution and the formation of the Soviet Union.

Russian Radical Thinkers

Intellectuals of the early 1800s were filled with the sense of justice, righteousness, and optimism, and they grappled with the questions of what to do with their newly claimed right of self-determination. While Romantic artists were seeking personal freedom through introspection and individual expression, the Utopian Socialists emerged. Chief among them was a Frenchman named Charles Fourier (1772–1837) who believed that ideal societies were possible in the near future. He believed that industrialization was a passing phase, and that the path to the perfect world lay not in progress but in a return to local, rural economies. He believed that personal fulfillment and social harmony would result from communal arrangements that properly managed people's "natural passions." He published his *Theory of Social Organizations* in 1820.

In repressive tsarist Russia, where about half of the population toiled in virtual enslavement in the fields of the wealthy landowners, Fourier's teachings found only a handful of followers. In the late 1840s, M. Butashevich-Petrashevskii (1821–66) founded and led a secret socialist discussion group known as "Petrashevsky" at his home in St. Petersburg. The Petrashevsky combined socialist ideas with political protest, criticizing the autocracy of Nicholas I's Russia and calling for rights such as free speech and press as well as legal reforms. Petrashevskii and the other members of the group, among them Dostoyevsky, were arrested by the Russian government in 1849 and sentenced to death. The death sentence was merely a terror tactic by the tsar, who waited until the condemned were on the scaffold to commute the sentences to hard labor in Siberia.

With the emancipation of the serfs in 1861, the social and political atmosphere in Russia was uneasy. Radical

thinkers believed revolution was inevitable and imminent, and were occupied with envisioning and shaping the ideal society that was to come.

Nikolai Chernyshevsky (1828–1889) was a journalist in the 1850s primarily concerned with literature and politics. He believed that liberalism served the interests of the rich and powerful, and that the peasants should organize communes and rebel against the power of the large landowners. He had hoped for progressive reforms in Russia, but by the early 1860s had come to the conclusion "that only by force could human rights be seized by the people from the tsar's grip." In 1862, he was arrested and imprisoned for criticizing the established order in Russia. While in prison Chernyshevsky wrote the utopian novel, *What's to Be Done?* which was smuggled out of prison and published in 1863. The novel became popular with students and radicals, including Vladimir Ulyanov (later known as Nikolai Lenin, Russian revolutionary and first leader of the Soviet Union.) Chernyshevsky advocated "rational egoism" over conscience as a basis for morality, arguing that, while humans are essentially self-serving, their reason would show them that it is in each individual's best interest to strive for the satisfaction of the masses.

Dmitri Pisarev (1840–1868) took "rational egoism" to the next level. He was an influential literary critic who espoused rejecting all established traditions and authorities. He believed that freedom from the sentimental and superstitious constraints of family, society, and religion in favor of faith in science was the path to progress. He further argued that it was incumbent upon society's superior intellects to bring such progress to the rest of society. The term "nihilism," from the Latin for "nothing," was coined to describe this approach in Turgenev's *Fathers and Sons* (1861), which featured a character named Bazarov, based on Pisarev.

Pisarev's nihilism was less influential in the long run than the Chernyshevsky-based socialist movement and the Marx-based communist movement, which in tandem provided the ideological foundation for the Bolshevik Revolution. But to his contemporaries, including Dostoyevsky, his ideas presented a scenario of the future that was either tantalizing or terrifying.

Realism in Literature

Imbued with revolutionary spirit, the Romantic Movement lasted from the late eighteenth century to the mid-nineteenth century. It was a rejection of the order, calm, and rationalism of the Enlightenment in favor of innovation and emotional expression. Although disappointed that the French Revolution was overshadowed by the horrors of the Reign of Terror and the egomania of Emperor Bonaparte, intellectuals of the day lauded its ideals and were fascinated by the idea of radical reformation and perfecting the human condition. Surrounded by political and social upheaval rich with possibilities, they were optimistic that humankind could create its own utopia and at the same time pessimistic about the darker side of human nature.

Romantic artists appreciated the beauty of nature, self-examination, and the creative spirit. Nationalism, history, folk culture, the exotic, and the supernatural were also topics of interest. To the romantic, inspiration, intuition, and imagination were seen as divine sparks that pointed to truth.

Starting with Gustave Flaubert's *Madame Bovary* in 1856, however, novels started to shift from settings of another time and another place to very specific times and places, and from subjects of otherworldliness to subjects familiar to common readers. Contemporary urban settings, believable events, true-to-life characters filled the

fiction of the Realist movement. In Russia, Dostoevsky distinguished himself as an early realist with *Crime and Punishment* in 1866, while Mark Twain took up the banner in the United States with *Tom Sawyer* in 1876 and *Huckleberry Finn* in 1884. Leo Tolstoy, Honoré de Balzac, George Eliot, Guy de Maupassant, and Stephen Crane are other authors of the time known for their realistic style.

Not only were the settings specific and the themes commonplace, but the issues raised in realistic fiction were often the hot topics of the day, from women's dissatisfaction with their stifling roles in society to the philosophical debate about utopian societies to the question of the role of newly emancipated slaves in the United States. Far more than simple works of diversion, writers of realistic literature explored and exploded what they considered to be the dangerous, outmoded, and misguided attitudes of their time.

Chronology of Fyodor Dostoyevsky's Life and Work

1821: Fyodor Mikhailovich Dostoyevsky is born on October 30; his parents' second son.
1837: His mother dies and Fyodor moves to St. Petersburg with his older brother, Mikhail.
1838: He enters military engineering school in St. Petersburg.
1839: His father is murdered by his own serfs because of his cruelty.
1842: Dostoyevsky finishes school and is commissioned a second lieutenant.
1844: He leaves the military and begins writing *The Poor Folk*.
1846: *The Poor Folk* is released to great critical acclaim.
1846: He meets Petrashevsky and publishes *The Double*.
1849: Dostoyevsky and several other members of Petrashevsky's circle are arrested in April and condemned to death. A reprieve comes as they are on the scaffold, with sentences commuted to hard labor in Siberia.
1854: Completes his sentence as a convict in Omsk,

Siberia, and begins service as a common soldier in Siberia.

1857: Marries Marya Isaeva.

1859: Allowed to leave the military and return to St. Petersburg, where he resumes writing.

1860: Publishes *Memories of the House of the Dead* about his experiences in Siberia. Begins writing and editing for the magazine *Vremya (Time)*.

1861: Publishes *The Insulted and the Injured*.

1863: *Vremya* is banned and ceases publication.

1864: Begins work on a new magazine, *Epokha (Epoch)* in January, but stops in June due to lack of funds. His wife dies in April and his brother dies in July. Relocates to Germany. Work on *Crime and Punishment* begins.

1866: Publishes *Crime and Punishment* and *The Gambler*.

1867: Marries Anna Grigorievna Snitkin.

1868: Publishes *The Idiot*.

1870: Publishes *The Eternal Husband*.

1871: Returns to St. Petersburg and begins serial publication of *The Devils* in *The Russian Messenger*.

1873: Begins editing the magazine *The Citizen*.

1874: Begins writing the periodical *Diary of a Writer*.

1875: Begins publication of *The Raw Youth*.

1878: His three-year-old son Alexey dies. Dostoyevsky begins work on *The Brothers Karamazov*.

1879: Begins publication of *The Brothers Karamazov*.

1881: Dostoevsky dies in January at the age of 59.

Historical Context of *Crime and Punishment*

1703: The City of St. Petersburg is founded by Peter the Great.
1713: St. Petersburg becomes Russia's capital city.
1760: Landowners are given the right to exile serfs to Siberia.
1766: Catherine the Great grants freedom of worship in Russia.
1767: Peasants are forbidden to make formal complaints about their landowners.
1773: Pugachev leads a peasant revolt that ends with his beheading in 1775.
1784: Turkey cedes Crimea to Russia.
1789: The storming of the Bastille begins the French Revolution.
1795: Russia, Prussia, and Austria divide Poland among themselves.
1796: General Napoleon Bonaparte's first big campaign ends with a victory over Austria.
1799: Napoleon Bonaparte seizes power in a coup d'état and declares himself first consul.

1804: Napoleon crowns himself emperor and intends to conquer England, Spain, and Russia.
1805: A combined force from Russia, England, and Austria is defeated by Napoleon.
1812: Napoleon's invasion, brief occupation, and retreat from Russia.
1813: Napoleon's army is defeated by Russia, Prussia, and Austria at the Battle of Leipzig.
1814: The allies capture Paris in March, and Napoleon abdicates and is exiled to Elba in April.
1819: Serfdom is abolished in Russia's Baltic provinces. The University of St. Petersburg is founded.
1825: Decembrist uprising to protest the ascension of Tsar Nicholas I; 120 protesters are exiled and 5 are hanged.
1831: Poland declares independence from Russia, but the revolution is quickly quashed.
1832: Uvarov coins the phrase that becomes the official ideology of the imperial government: "Autocracy, Orthodoxy, Nationality."
1833: It becomes illegal to sell serfs at public auctions.
1853: Crimean War begins, pitting Russia against the British, French, and Turkish. After the death of Nicholas I in 1855, Alexander II ends the war with the Treaty of Paris in 1856.
1861: Emancipation of the serfs.
1865: By now, Alexander II's law and education reforms are enacted, lifting state censorship, fostering free expression, and giving rise to political movements.
1872: Karl Marx's *Das Kapital* is published in Russian.
1876: Russian radicals form a propagandist organization called Land and Liberty, which advocates terrorism.
1881: Alexander II is assassinated.
1905: The October Revolution strikes lead to the October