

## 1: Project MUSE - German Nationalism and Religious Conflict

*Robert Bechtold Heilman was a great literary figure of the twentieth century. This collection of his correspondence includes over exchanges with more than correspondents, among them Saul Bellow, Kenneth Burke, Malcolm Cowley, Richard Eberhart, Charles Johnson, Bernard Malamud, and William.*

But Miss McCarthy no longer occupied it, having recently been promoted to the more dignified status of Grande Dame as a reward for her long years of brilliant service. The next Dark Lady would have to be, like her, clever, learned, good-looking, capable of writing family-type criticism as well as fiction with a strong trace of naughtiness. I would also like to thank Vidhu Aggarwal and Jeff Solomon for valuable comments and suggestions during the later drafts. The New York Intellectuals were a group of mostly Jewish male writers and critics who lived through the Depression, came to prominence in the postwar decades, and exerted a significant influence over American literary culture during the 1930s and 1940s. Howe was a contributor to the *Partisan Review*, the house publication of the New York Intellectuals, and the founder of *Dissent*, a leftwing journal created during the 1930s. The main political theorist was [Sydney] Hook. Howe also mentions that Clement Greenberg, the noted art critic, and Dwight MacDonal, a frequent contributor to the *Partisan Review*, were also key members. Though solidly anti-communist, the New York Intellectuals were primarily affiliated with the Old Left that dominated liberal and leftwing politics in the 1930s, 1940s, and 1950s. Since the New York Intellectuals were primarily a male group, certain barriers existed for female writers who aspired to become members. Polemics were harsh, often rude. As Podhoretz makes clear in *Making It*, a reputation for acerbic wit and a penchant for literary attack were clearly an advantage: If she had published anything, I did not know about it, and I had never heard of her. I prefer to think that I was open to new talent and that I was mesmerized by the intelligence one could detect in her eyes and in her face. *Five Decades of the Literary Life*. Stein and Day, By defending Sontag, Phillips breaks ranks with the Old Left critics. In the opening and closing essays of *Against Interpretation*, Sontag implicitly mocks the sensibility and critical practices of New York Intellectuals and their penchant for reading all forms of culture through the hermeneutic lens of Marx and Freud. In the decades that followed the 1950s, the debate between Howe and Sontag has come to epitomize the cultural struggle of the 1960s and the rift between the Old Left and the counter culture. *American Culture in the Sixties*. Both essays reflect a feminist analysis of culture and history and advocate radical forms of political activism and subversion. Although these essays have not been republished in her later collections of essays, they represent her participation in Second Wave Feminism and an important phase in her intellectual trajectory. *The Making of An Icon*. It has been said that the politics of the left during the 1960s rested in part on different interpretations of Marx. Trotsky; it could further be argued that the fissures between the Old Left and the counter culture begin with different readings of Freud. *Mind as Passion* Whereas Freud believes that sublimation is the only means of displacing instinctual forces the libido, Brown proposes the embrace of the life force eros as a means of overcoming repression and frustration. In *Civilization and Its Discontents*, Freud argues that western civilization is unconsciously attracted to self-annihilation. Thus, Brown, a Freudian reader of history, sees thanatos in the bombing of Hiroshima and in the proliferation of nuclear weapons during the Cold War and argues that the growing presence of thanatos creates the concomitant need to embrace the life force more vigilantly. The radical embrace of eros implies that the world need not be ruled by aggression and anxiety. The negation of aggression also suggests a rejection of Cold War masculinity rigid and repressed, and the utopian return to polymorphous perversity infantile sexuality. Farrar, Straus, Giroux, The New York Intellectuals were skeptical about alternative readings of Freud that emphasized sexual liberation and rejected the principle of sublimation. Thus, interpretation is not as most people assume an absolute value, a gesture of the mind situated in some timeless realm of capabilities. Interpretation must itself be evaluated, within a historical view of human consciousness. Today is such a time when the project of interpretation is largely reactionary, stifling. In a culture whose classical dilemma is the hypertrophy of the intellect at the expense of energy and sensual capability, interpretation is the revenge of the intellect upon art. *Uses of Faith after Freud*; both works contest the alternative readings of Freud that focus on sexual liberation.

How- ever, Sontag also maintains that the liberation of women must precede the liberation of men. In her critique of hyper-rational masculinity, Sontag singles out fiction and drama as the two genres that are plagued by the mania for interpretation: Interpretation runs rampant here in those arts with a feeble and negligible avant-garde: Most American novelists and playwrights are really either journalists or gentleman sociologists and psychologists. They are writing the equivalent of program music. And so rudimentary, uninspired, and stagnant. Although Howe has many targets in his essay Norman O. The new sensibility is impatient with ideas. It is impatient with literary structures of complexity and coherence, only yesterday the catchwords of our criticism. It wants works of literature "though literature may be the wrong word" that will be as absolute as the sun, as unarguable as the orgasm, and as delicious as the lollipop. It schemes to throw off the weight of nuance and ambiguity, legacies of high consciousness and tired blood. It is weary of the habit of reflection, the making of distinctions, the squareness of dialectic, the tarnished gold of inherited wisdom. Adorno and Horkheimer, Western Marxists, are extremely hostile to various forms of popular culture.

e. Five Decades of the Literary Life, Phillips discusses his decision to publish the piece: The Kulturkampf over camp eventually spilled onto the Correspondence section of the Partisan Review. John Simon, a conservative critic who has made a career out of being outraged, voiced his displeasure with camp. Though not a member of the Old Left, Simon attacks Sontag and mounts a defense of traditional cultural values. It is interesting to note that at this point in the s, Simon and the Old Left, culturally speaking, were not very far.

14 Dwight MacDonald, a critic and contributor to the Partisan Review, is also an Old Left defender of high modernism. Brown and Marshal McLuhan. The debate over camp in the Partisan Review is illuminating because it expresses the anxieties of the New York Intellectuals that Phillips was reluctant to name in his memoir. Clearly alarmed, Simon maintains that if camp culture continues to flourish, the established aesthetic hierarchy will no longer exist: The act of genre blurring represents an attack on order and rationality and the a priori preeminence of high culture. In the s, Simon and the Old Left critics are especially uneasy about the rise of popular culture and the apparent cultural decline of the written word. As a rule, the Old Left avoided ostentatious display, and preferred not to draw attention to their persons. While the rhetoric of the Old Left was often loud, acerbic, and witty, their attire and appearance, in most cases, remained fairly traditional and devoid of the sartorial exuberance that characterized the peacock males of psychedelic culture. Moreover, the mockery of seriousness threatened the cultural hegemony of the Old Left because the hyper-rational critics of the Old Left would no longer be able to assert their masculine dominance through the display of rigor. In this excerpt, 17 In the s, Old Left male fashion tends to be traditional and conservative. Old Left intellectuals favor suits, neckties, and short hair. Thus, the fashion sense of the Old Left is very distinct from the often loud and colorful clothing of the Counter Culture and New Left. From my own experience, I can testify that there is a profound concordance between sexual revolution, redefined, and the political revolution, redefined. That being a socialist and taking certain drugs in fully serious spirit: In the early s, Sontag begins to experiment with same sex relationships. The Making of an Icon For the elders of the Old Left, the arrival of James Penner mind-expanding drugs was viewed as an outgrowth of frivolous consumer-culture narcissism. This trend is particularly disturbing to the Old Left because the male body itself and the so-called psychedelic experience could potentially upstage the literary text and challenge its elevated status in American literary culture. The Psychoanalytical Meaning of History. Horkheimer, Max and Theodor W. Harcourt, Brace, and Jovanovich, A Philosophical Inquiry Into Freud. The Mind of a Moralist. The Triumph of the Therapeutic: Uses of Faith after Freud. A Critical Introduction to Her Work. Rollyson, Carl and Lisa Paddock. The Making of an Icon. Farrar, Straus, and Giroux: Farrar, Straus, and Giroux, Essays on Literature and Society. The Viking Press,

2: Pakistan's contrary years (1970s): A cultural history of the Bhutto era - Blogs - www.enganchecubano.com

*This collection of the letters of one of the great literary figures of the 20th century includes exchanges with more than correspondents, among them Saul Bellow, Malcolm Cowley, Charles Johnson, Bernard Malamud, and William Carlos Williams.*

As the war in Vietnam came to an end, new social causes came to the fore, especially environmentalism. Activists triumphed, for instance, when plans for SST Supersonic Transport planes were scrapped because of noise pollution and danger to the ozone level. Besides continued activism on several fronts, the United States also faced significant changes in its demographic portrait because of the economic problems the country faced and changes in immigration laws. Meanwhile, in the landmark *Roe v. Wade*, Congress cut off Medicaid funding for most abortions in 1973, limiting the access of poor women to the procedure. Economic equality of the sexes still proved an elusive goal. At the same time, gender stereotyping began to wane. The status of minorities. With Jim Crow discrimination essentially eliminated through civil rights legislation and court decisions, the issue for minorities in the 1970s was how to combat inequality not rooted in laws and how the impact of past discrimination could be remedied. The reliance on busing to achieve racial balance in Los Angeles and Boston generated considerable controversy, and the Supreme Court ruled in *Morgan v. Des Moines* that requiring the transfer of students from city to suburban schools to achieve integration was unconstitutional. Through affirmative action programs, employers were expected to make every effort to hire and promote minority workers, and a similar approach was taken to increase minority enrollment in higher education. Critics maintained that such programs were tantamount to reverse discrimination, or discrimination against the dominant group in the population, especially white males. In *Regents of the University of California v. Bakke*, the Supreme Court limited the use of numerical quotas but recognized that race could be used as one of the factors in admissions policies of colleges and universities. The case involved a white applicant who was not accepted to a medical school that set aside a specific number of places for nonwhite candidates. The tribes also became more active in legal action pressing for the treaty rights to land, mineral resources, water, and fisheries. The census revealed that the composition and distribution of American society was changing. The population was getting older, and the mandatory retirement age had been raised from 65 to 70 in 1978. New York State actually lost population during the decade, and population growth was extremely modest in the industrial states of the East and Midwest, causing them to be known as the Rust Belt. The fall of South Vietnam created a refugee crisis of major proportions, and in 1975, South Vietnamese entered the country in the last half of the decade. The same factors accounted for increasing illegal immigration during the decade, particularly from Mexico and Central and South America, a trend that continued into the 1980s.

## 3: Project MUSE - Robert B. Heilman

*a schema:Intangible ; schema:name "LITERARY CRITICISM--European--English, Irish, Scottish, Welsh"@en. rdfs:comment "Multi-User Project MUSE Electronic Book". rdfs:comment "(Unlimited Concurrent Users)", "from Ebook Central Academic Complete".*

Life[ edit ] He was the tenth and last child of his parents. His father was a farmer whose father and grandfather had been village mayors; several of his relatives had emigrated to America. After grade-school 1866 , he attended the boarding-school for boys of the Roman Catholic Diocese of Fulda 1896 followed by three semesters in the Fulda diocesan seminary . On October 12, , he entered the noviciate of the German Province of the Society of Jesus Jesuits , which then was located in Bleijenbeek Netherlands due to the expulsion of the Jesuits during the Kulturkampf of the German Reich. After completing this two-years-probation period and further humanistic studies at Exaeten Netherlands he was sent to the United States to continue his studies in July, In May his superiors sent him to St. Francis of Penance and Christian Charity. Louis, Missouri , and on June 28, , he was ordained a priest. Catholic priests and nuns, for the Oglala from the U. In October Buechel moved to St. Francis to become superior there for six years. From to he returned to Holy Rosary as a missionary, and in , Buechel transferred back to St. Francis again, where he stayed until his death. After suffering a stroke he died at St. He lies buried at St. Work[ edit ] During most of his career, Buechel served as an itinerant missionary who lived among the Lakota and frequently stayed in the homes of Lakota parishioners. At various times he also served as the superintendent of the St. Buechel was dedicated to converting the Lakota to Christianity and transforming their lives. But also he was dedicated to preserving their Lakota language and cultural heritage. Already during his first stay at St. Francis 1897 Buechel wrote down stories of the Lakota. In collaboration with Ivan Stars and other Lakota catechists, Buechel collected oral histories, now published bilingually, and cultural objects with related information, now preserved at the Buechel Memorial Lakota Museum, St. Francis, South Dakota, and first displayed at the Mission in With the Sicangu Lakota , he also collected names of plants and their use and he took photographs of the people on the reservations to document their lives. Between and , he compiled over 24, Lakota and Dakota word entries on slips of paper for a bilingual dictionary of the Lakota language , which included approximately 18, from the work of Stephen Return Riggs , several thousand from his conversations with native people, and a few from the works of Emil Perrig, S. In , Buechel published his first notable work in Lakota, his Bible History, which included a selection of texts modeled after the German Biblische Geschichte. In the Jesuit missionaries, with Buechel playing a major role, published Sursum Corda, a Lakota-language book of prayers and hymns, and in , Buechel published his main work, A Grammar of Lakota. Meanwhile, he gained recognition as a linguist through his correspondence with anthropologists like Franz Boas and Lakota Ella Cara Deloria. Buechel was not able to finish his dictionary himself; it appeared in print long after his death, as did other books building upon his collections. When Buechel died, it contained objects, each with a name and description most often in Lakota written by him, and a catalogue number. During the following decades it grew to about 2, at present. Many Lakota remember him as a man who respected their personal dignity and their traditional culture. Among the Jesuits today, he is increasingly perceived as a role model because of his respectful attitude towards the Lakota as a people and as individuals. Writings[ edit ] Wowapi wakan wicowoyake yupecelapi kin. Bible history in the language of the Teton Sioux Indians. Benziger, New York, Lakota Wocekiye na Olowan Wowapi. Sioux Indian Prayer and Hymn Book. A Grammar of Lakota: The Language of the Teton Sioux Indians. Pine Ridge, South Dakota: Holy Rosary Mission, ; 2nd ed.: Rosebud and Pine Ridge Photographs, Anderson, Eugene Buechel, S. Crying for a Vision. A Rosebud Sioux Trilogy Lakota Tales and Texts. Rosebud Educational Society, St. Francis, South Dakota, Lakota Tales and Texts In Translation. Ein deutscher Missionar bei den Sioux-Indianern. Materialien zu Leben und Werk. Fachhochschule Dortmund, Dortmund Germany , Father Eugene Buechel, S. And the Lakota - Images and Imagination. American Catholic Studies Buechel, Eugene 1977 , in: Encyclopedia of Anthropology, vol. Bucko and Kay Koppedraye:

## 4: University of Washington Press - Books - Robert B. Heilman

*American Literature, Gender Studies, Literary Criticism, Gender, Masculinity, and 6 more Masculinities, 20th Century American Literature, Studies On Men And Masculinity, Feminist Literary Theory and Gender Studies, Constructions of masculinity, and Hegemonic Masculinity.*

Background[ edit ] Under the influence of ascending new philosophies and ideologies such as the enlightenment , realism , positivism , materialism , nationalism , secularism and liberalism , the role of religion in society and the relationship between society and church underwent profound changes in the 18th and 19th centuries. Many countries endeavoured to strip the church of worldly powers, reduce the duties of the church to spiritual affairs by secularising the public sphere and by separation of church and state and to assert the supremacy of the state, especially in education. In , the First Vatican Council declared the dogma of Papal infallibility. With its "Syllabus of Errors" of , the Catholic Church launched an assault on the new ideologies condemning 80 philosophical and political statements, mainly the foundations of the modern nation state, as false. It outright rejected such concepts as freedom of religion , free thought , separation of church and state , civil marriage , sovereignty of the people , democracy , liberalism and socialism , reason as the sole base of human action and in general condemned the idea of conciliation with progress. The announcements included an index of forbidden books. The popes worked to increase their control of the Church. Heavily criticized by European governments, it was centralized and streamlined with a strict hierarchy, the bishops sought direction from the Vatican and the needs and views of the international church were given priority over the local ones. Opponents of the new hierarchical church organization pejoratively called it ultramontanism. Secular politicians even wondered whether "Catholicism and allegiance to the modern liberal state were not mutually exclusive". British Prime Minister Gladstone wrote in that the teaching on papal infallibility compromised the allegiance of faithful English Catholics. For European liberalism, the dogmas were a declaration of war against the modern state, science and spiritual freedom. Saxony and Bavaria withheld approval to publish the papal infallibility; Hesse and Baden even denied any legal validity. France refused to publish the doctrines altogether; Spain forbade publication of Syllabus of Errors in A warning not to rejoice yet. The Catholic cleric as a fox and blind passenger on the wagon of progress, in order to later reverse the course of history. By the mid-nineteenth century, liberal policies had also come to dominate Germany and the separation of church and state became a prominent issue. In the wake of other European countries, most German states had taken first steps of secularisation well before unification. As in many European countries, Jesuits were being banned or heavily restricted in many of the German states e. After their return to Germany in , many if not most of the changes were kept in place. Most of them considered a viable Catholicism to be necessary for the very health of society and state and to be the only true and effective protection against the scourge of revolution. In the revolutionary parliament , many prominent representatives of political Catholicism took the side of the extreme right-wingers. In the years following the revolution, Catholicism became increasingly politicised due to the massive anti-modernist and anti-liberal policies of the Vatican. The Catholic dogmas and doctrines announced in , and were perceived in Germany as direct attacks on the modern nation state. While most Catholics eventually reconciled themselves to the doctrine, some founded the small breakaway Old Catholic Church. This pretension once become a dogma, will have a wider scope than the purely spiritual spheres, and will become evidently a political question: They were alarmed by the dramatic rise in the numbers of monasteries, convents and clerical religious groups in an era of widespread religious revival. The Diocese of Cologne, for example, saw a tenfold increase of monks and nuns between and Prussian authorities were particularly suspicious of the spread of monastic life among the Polish and French minorities. Education was also separate and usually in the hands of the churches. There was little mutual tolerance, interaction or intermarriage. Protestants in general were deeply distrustful of the Catholic Church. For Bismarck, the empire was very fragile and its consolidation was an important issue. Thus, in , on the eve of unification, the Center Party was explicitly founded to defend the position of the church in the new empire. Bismarck was highly concerned that many major members and supporters of this new party were not in sympathy with the new

empire: In , the predominantly Catholic states of Southern Germany had only reluctantly joined the empire, increasing the overall share of the Catholic population to He feared that the Centre Party would frustrate his broader political agendas and he accused the Catholic priests of fostering Polish nationalism as had been done openly in the provinces of Posen and Upper Silesia. A wave of anti-Catholic, anticlerical and antimonastic pamphleteering in the liberal press [48] was answered by antiliberal preaching and propaganda in Catholic newspapers and vice versa. According to historian Anthony J. Yet, the phrase the left-liberal Rudolf Virchow coined for this struggle, the Kulturkampf, suggests that the liberals wanted to do more than prevent Catholicism from becoming a political force. They wanted victory over Catholicism itself, the long-delayed conclusion of the Reformation". He had in mind the traditional position of the Protestant church in Prussia and provoked considerable resistance from conservative Protestants. Yet, unlike Bismarck, whose main motivation for the Kulturkampf was the political power struggle with the Centre Party, Falk, a lawyer, was a strong proponent of state authority having in mind the legal aspects of state-church relationships. Falk became the driving force behind the Kulturkampf laws. Although Bismarck publicly supported Falk, he doubted the success of his laws and was unhappy with his lack of political tact and sensitivity. The differences in their attitudes concerning the Kulturkampf eventually put the two politicians at odds with each other. Timeline and laws enacted during the Kulturkampf[ edit ] "Between Berlin and Rome", with Bismarck on the left and the Pope on the right, from the German satirical magazine Kladderadatsch , I still have a very beautiful secret move. They were mainly directed against clerics: In an attempt to overcome increasing resistance by the Catholic Church and its defiance of the laws, new regulations increasingly went beyond state matters referring to the purely internal affairs of the church. Even many liberals saw them as an encroachment on civil liberties, compromising their own credo. But some of the laws were also passed by the Reichstag and applied to all of Germany. In general, the laws did not affect the press and associations including Catholic ones. The Catholic section had been installed in The reason given for the merger was, that "the exclusively political attitude of equal justice to all" was to be adopted and that for that purpose one ecclesiastical department was required. This legislation was at the heart of the Kulturkampf, abolishing church oversight of the Prussian primary school system Catholic and Protestant , excluding the clergy from education and eliminating its influence in curricular matters. It was to ensure an open-minded and neutral education as the prerequisite for a progressive society. In the eyes of Bismarck, this law was necessary after the church, putting itself in opposition to the state, used the schools to incite the young against the government. Therefore, Bismarck took him for a suitable mediator. In response to the rejection, the diplomatic mission was left vacant and Prussia suspended relations with the Vatican in December By acknowledging the supremacy of Papal authority, the Jesuits were accused of contesting the secular authority. The law allowed for the dissolution of all Jesuit chapters and expulsion of its members. The following year the law was extended to closely related orders: In order to facilitate these laws, the Prussian Constitution was amended. Debating the law on education conditions for the employment of clerics, a Progressive deputy in the Prussian legislature " the distinguished medical scientist and pioneer of public health methods, Rudolf Virchow said: It was ironically picked up and derided in the Catholic press and enthusiastically defended in the liberal. It is added, that the same applies to the possession or beneficial use of institutions for religion, teaching, charity, endowments and funds. Section 16, regarding the unrestricted dealings of religious communities with their seniors and public announcements according to general regulations was cancelled. But the amendment added, that the state could regulate the minimum education required for clerical posts, the appointment and dismissal of clergymen and servicemen of religion, and define the limits of ecclesiastical disciplinary measures. On 2 May , the bishops issued a common pastoral letter explaining to the faithful the necessity to unanimously and passively resist these laws. Law on religious disaffiliation allowing a person to sever his connection with the church by simple declaration before a justice of the peace. This declaration freed him from all civil effects of belonging to a church, especially ecclesiastical burthens and dues. Law on ecclesiastical disciplinary measures restricting the exercise of ecclesiastical punishments and means of discipline directed against the life, property, freedom or honour of citizens. This included the infliction of the great excommunication if proclaimed with the name of the guilty, because of possible disturbances of civil and social intercourse. Thus, disciplinary measures were almost totally restricted

to the spiritual realm see state Monopoly on violence. Ecclesiastical disciplinary law concerning ecclesiastical power of discipline and the establishment of The Royal Court of Justice for Ecclesiastical Affairs. This subordinated the Catholic Church to state jurisdiction not only in external but also in internal matters. Members of the court had to be Germans residing in Germany. Bodily chastisement by the Church was entirely forbidden, fines were limited to maximum amounts, restrictions of freedom could only consist in banishment to a church institution within Germany no longer than 3 months and not against the will of the person concerned. On the other hand, the new court also was given jurisdiction over ecclesiastical officers in violation of state laws. With this law, the German clergy was to be exempt from any juridical body outside of the nation. Hence, judgments of the Holy See or the Roman Rota would not be binding upon them. The highest court was made up of Prussian ecclesiastics, all appointed with the permission of Prussian civil authorities. Bishops in defiance of this law could be deposed. Education standards and civic registry law concerning the education and appointment of priests. Regarding the Protestant Church, these regulations had already been in force for a long time. All men intended for priesthood needed a graduate degree Abitur from a German gymnasium and study 3 years of theology at a German university. All appointments of clerics had to be approved by the state. Herewith, training and appointment of the clergy came under state supervision. The traditional regimen of clerical study was to be replaced by a modern education in a liberal German institution, thus ensuring that candidates to the priesthood were imbued with the spirit of secularism. Furthermore, ecclesiastical offices could only be filled with the permission of the highest civil authority in each province, essentially reviving the ancient practice of lay investiture. Parish councils declined to elect new pastors or accept parish administrators. Exiled or imprisoned bishops used underground networks. Clergy obeying the mandate of the bishops immediately became subject to the punishments prescribed by the laws. Fines were imposed in hundreds of cases and the clerics resisted to pay at which, in turn, the government resorted to force, either by confiscation or imprisonment of up to two years. But who would wish to falsely cast the blame of this disturbance on the Catholics of the German Empire! Prussian Civil Registry Law birth, marriage , death. The same law was passed for the whole empire on 6 February The law stipulated, that in such cases, after a final conviction, a cleric would be banned from his parish or sent to another place within the empire and, in case of reoccurrence, that the cleric would be expatriated and expelled.

## 5: Introduction: E. Marlitt Reconsidered : Popular Fiction in the Age of Bismarck

*Robert Bechtold Heilmann was a great literary figure of the 20th century. This work includes the letters that follow Heilmann's career from the time he was a thirty-six-year-old member of Louisiana.*

Kulturkampf in der Schweiz, which took a leading role in the Sonderbund War, in Germany beginning around 1848 and especially their culmination between 1871 and 1878, in France, Belgium, the Netherlands, Britain, [5] Spain, [6] Italy, Austria-Hungary see de: Mexico [8] [9] or Brazil. With this meaning the term Kulturkampf entered many languages, e.g. But it only gained wider currency after liberal member of the Prussian parliament, Rudolph Virchow, used it in 1875. Many countries endeavoured to strip the church of worldly powers, reduce the duties of the church to spiritual affairs by secularising the public sphere and by separation of church and state and to assert the supremacy of the state, especially in education. In 1870, the Vatican Council declared the dogma of Papal infallibility. With its "syllabus of errors" of 1864, the Catholic Church launched an assault on the new ideologies condemning 80 philosophical and political statements, mainly the foundations of the modern nation state, as false. It outright rejected such concepts as freedom of religion, free thought, separation of church and state, civil marriage, sovereignty of the people, democracy, liberalism and socialism, reason as the sole base of human action and in general condemned the idea of conciliation with progress. The announcements included an index of forbidden books. The popes worked to increase their control of the Church. Heavily criticized by European governments, it was centralized and streamlined with a strict hierarchy, the bishops sought direction from the Vatican and the needs and views of the international church were given priority over the local ones. Opponents of the new hierarchical church organization pejoratively called it ultramontanism. Secular politicians even wondered whether "Catholicism and allegiance to the modern liberal state were not mutually exclusive". British Prime Minister Gladstone wrote in 1874 that the teaching on papal infallibility compromised the allegiance of faithful English Catholics. For European liberalism, the dogmas were a declaration of war against the modern state, science and spiritual freedom. Saxony and Bavaria withheld approval to publish the papal infallibility; Hesse and Baden even denied any legal validity. France refused to publish the doctrines altogether; Spain forbade publication of Syllabus of Errors in 1874. A warning not to rejoice yet. The Catholic cleric as a fox and blind passenger on the wagon of progress, in order to later reverse the course of history. By the mid-nineteenth century, liberal policies had also come to dominate Germany and the separation of church and state became a prominent issue. In the wake of other European countries, most German states had taken first steps of secularisation well before unification. As in many European countries, Jesuits were being banned or heavily restricted in many of the German states e.g. After their return to Germany in 1875, many if not most of the changes were kept in place. Most of them considered a viable Catholicism to be necessary for the very health of society and state and to be the only true and effective protection against the scourge of revolution. In the revolutionary parliament, many prominent representatives of political Catholicism took the side of the extreme right-wingers. In the years following the revolution, Catholicism became increasingly politicised due to the massive anti-modernist and anti-liberal policies of the Vatican. The Catholic dogmas and doctrines announced in 1864, and were perceived in Germany as direct attacks on the modern nation state. The liberal majorities in the Imperial Diet and the Prussian parliament as well as liberals in general regarded the Church as backward, a hotbed for reactionaries, enemies of progress and cast monastic life as the epitome of a backward Catholic medievalism. They were alarmed by the dramatic rise in the numbers of monasteries, convents and clerical religious groups. The Diocese of Cologne, for example, saw a tenfold increase of monks and nuns between 1848 and 1871. Prussian authorities were particularly suspicious of the spread of monastic life among the Polish and French minorities. Education was also separate and usually in the hands of the churches. There was little mutual tolerance, interaction or intermarriage. Protestants in general were deeply distrustful of the Catholic Church. For Bismarck, the empire was very fragile and its consolidation was an important issue. Thus, in 1870, on the eve of unification, the Center Party was explicitly founded to defend the position of the church in the new empire. Bismarck was highly concerned that many major members and supporters of this new party were not in sympathy with the new empire: In 1871, the

predominantly Catholic states of Southern Germany had only reluctantly joined the empire, increasing the overall share of the Catholic population to He feared that the Centre Party would frustrate his broader political agendas and he accused the Catholic priests of fostering Polish nationalism as had been done openly in the provinces of Posen and Upper Silesia. A wave of anti-Catholic, anticlerical and antimonastic pamphleteering in the liberal press [55] was answered by antiliberal preaching and propaganda in Catholic newspapers and vice versa. According to historian Anthony J. Yet, the phrase the left-liberal Rudolf Virchow coined for this struggle, the Kulturkampf, suggests that the liberals wanted to do more than prevent Catholicism from becoming a political force. They wanted victory over Catholicism itself, the long-delayed conclusion of the Reformation". 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They were mainly directed against clerics: In an attempt to overcome increasing resistance by the Catholic Church and its defiance of the laws, new regulations increasingly went beyond state matters referring to purely internal affairs of the church. Even many liberals saw them as encroachment on civil liberties, compromising their own credo. But some of the laws were also passed by the Reichstag and applied to all of Germany. In general, the laws did not affect the press and associations including Catholic ones. The Catholic section had been installed in The reason given for the merger was, that "the exclusively political attitude of equal justice to all" was to be adopted and that for that purpose one ecclesiastical department was required. This legislation was at the heart of the Kulturkampf, abolishing church oversight of the Prussian primary school system Catholic and Protestant , excluding the clergy from education and eliminating its influence in curricular matters. It was to ensure an open-minded and neutral education as prerequisite for a progressive society. In the eyes of Bismarck, this law was necessary after the church, putting itself in opposition to the state, used the schools to incite the young against the government. Therefore, Bismarck took him for a suitable mediator. In response to the rejection the diplomatic mission was left vacant and Prussia suspended relations with the Vatican in December By acknowledging the supremacy of Papal authority, the Jesuits were accused of contesting the secular authority. The law allowed for the dissolution of all Jesuit chapters and expulsion of its members. The following year the law was extended to closely related orders: In order to facilitate these laws, the Prussian Constitution was amended. Debating the law on education conditions for the employment of clerics, a Progressive deputy in the Prussian legislature "the distinguished medical scientist and pioneer of public health methods, Rudolf Virchow said: It was ironically picked up and derided in the Catholic press and enthusiastically defended in the liberal. It is added, that the same applies to the possession or beneficial use of institutions for religion, teaching, charity, endowments and funds. Section 16, regarding the unrestricted dealings of religious communities with their seniors and public announcements according to general regulations was cancelled. But the amendment added, that the state could regulate the minimum education required for clerical posts, the appointment and dismissal of clergymen and servicemen of religion, and define the limits of ecclesiastical disciplinary measures. On 2 May , the bishops issued a common pastoral letter explaining to the faithful the necessity to unanimously and passively resist these laws. Law on Religious disaffiliation allowing a person to sever his connection with the church by simple declaration before a justice of the peace. This declaration freed him from all civil effects of belonging to a church, especially ecclesiastical burthens and dues. Law on ecclesiastical disciplinary measures restricting the exercise of ecclesiastical punishments and means of discipline directed against the life, property, freedom or honour of citizens. This included the infliction of the great excommunication if proclaimed with the name of the guilty, because of possible disturbances of civil and social intercourse. Thus, disciplinary measures were almost totally restricted

to the spiritual realm see state Monopoly on violence. Ecclesiastical disciplinary law concerning ecclesiastical power of discipline and the establishment of The Royal Court of Justice for Ecclesiastical Affairs. This subordinated the Catholic Church to state jurisdiction not only in external but also in internal matters. Members of the court had to be Germans residing in Germany. Bodily chastisement by the Church was entirely forbidden, fines were limited to maximum amounts, restrictions of freedom could only consist in banishment to a church institution within Germany no longer than 3 months and not against the will of the person concerned. On the other hand, the new court also was given jurisdiction over ecclesiastical officers in violation of state laws. With this law the German clergy was to be exempt from any juridical body outside of the nation. Hence, judgments of the Holy See or the Roman Rota would not be binding upon them. The highest court was made up of Prussian ecclesiastics, all appointed with the permission of Prussian civil authorities. Bishops in defiance of this law could be deposed. Education standards and civic registry law concerning the education and appointment of priests. Regarding the Protestant Church, these regulations had already been in force for a long time. All men intended for priesthood needed a graduate degree Abitur from a German gymnasium and study 3 years of theology at a German university. All appointments of clerics had to be approved by the state. Herewith, training and appointment of the clergy came under state supervision. The traditional regimen of clerical study was to be replaced by a modern education in a liberal German institution, thus ensuring that candidates to the priesthood were imbued with the spirit of secularism. Furthermore, ecclesiastical offices could only be filled with the permission of the highest civil authority in each province, essentially reviving the ancient practice of lay investiture. Parish councils declined to elect new pastors or accept parish administrators. Exiled or imprisoned bishops used underground networks. Clergy obeying the mandate of the bishops immediately became subject to the punishments prescribed by the laws. Fines were imposed in hundreds of cases and the clerics resisted to pay at which, in turn, the government resorted to force, either by confiscation or imprisonment of up to two years. But who would wish to falsely cast the blame of this disturbance on the Catholics of the German Empire!

## 6: The Office of the Gender and Women's Studies Librarian

*Advanced search. Journal.*

A Multidisciplinary Bibliography, an extensive bibliography of black American Feminist thought from across the disciplines. These African American women did not refer to themselves as feminists, however, their beliefs and activism ignited a tradition of anti-racist and anti-sexist political movement and thought which now defines black American feminism. Many black American women, inspired by these nineteenth century trailblazers have continued over the years to work toward the eradication of race and gender inequality, among other systems of oppression, which have historically subjugated black American women. Contemporary black American feminists have identified the central themes in black feminism as evidenced in over a century of struggle in the U. As black women have become cognizant of the multiple systemic forces of oppression, they have pursued collective actions for social change, transforming society and themselves through their own agency and self-determination. Citations will be added for the sections that I have new material for. The entire body of black American feminist writings is not cited here, nor do I anticipate being able to identify all of the new literature as it is published. As a result, I do welcome input from site visitors. If one is aware of a book, a chapter, an article or Web site that should be included in the bibliography, please fill out the online form and I will take your suggestion into consideration. Citations date back to the nineteenth century to the present, with the majority of references representing the very influential contemporary black feminist thought that emerged in the the s and continues today. The bibliography is primarily arranged by discipline and subject. There are 4 broad discipline based section headings: Special Issues; and Web Sites. Under the disciplines, citations are arranged under narrower subject headings. When I began compiling the bibliography most of the scholarship related to black lesbian feminists was literary. Thus, Lesbian Subjectivities was placed, and still resides, in the Arts and Humanities section. It no longer comfortably fits there. Many of the sources now come from the social sciences. For interdisciplinary research interests, one should consult multiple and related subject headings and formats. Many sources appear in various books and journals. Reprints that I have knowledge of are noted so that researchers have options when trying to locate materials. The citations come from professional, scholarly, popular, mainstream and alternative magazines, journals, newspapers, and books. Many of the references are by self-defined black feminists and written about the black American female experience. However, the bibliography is not limited to such materials. Included are works which do not explicitly propose to take a black feminist stance, but manifest black feminist thinking by employing at least a race and gender analysis. Some sources are more descriptive than analytical. The one theme evident throughout all of the works is the desire for social change. The emphasis of the bibliography is on Black feminist traditions in the United States - feminism, womanism, and Africana womanism.. Furthermore, black women in other parts of the world, under different social, economic and political systems, bring their distinct histories, issues, cultures and experiences to feminist movement and subjectivity 4. While some commonalties exist, some do not. Nonetheless, some black feminists in the U. These theorists have looked to the Diaspora as a source of empowerment and to interpret the black female experience in the United States. These and similar works are included in the bibliography. Black American feminists, as this bibliography illustrates, represent a diversity of viewpoints and activities. Many are and have been integrationist, nationalist, clubwomen, reformists, communists, slaves, men, nurses, teachers, academics, artists, theologians and more, hence "black American feminisms". All resist the multiple and simultaneous oppressions of race and gender experienced by black American women and are committed to the dismantling of patriarchy, white supremacy and other systems of domination which exploit, oppress and victimize people. The librarian on duty at the reference desk will be able to assist you. Works Cited Collins, Patricia Hill. An Historical Encyclopedia, Volume 1, ed. The New Press, The "American" in Black American Feminism is a geographic reference. The bibliography does not reference works concerning black feminist movements in other parts of the Diaspora. It is essential for continued feminist struggle that black women recognize the special vantage point our marginality gives us and make use of this perspective to criticize the dominant racist, classist, sexist hegemony as well as to envision

and create a counter hegemony. South End Press, , Recently, the quantity of new material to be added has declined. This is not a result of a decrease in the volume of black feminist scholarship being produced, but because it has taken me years to locate and add the huge body of black feminist writings available. Most of the new content that will be added from now Spring forward will be newly published material. Along the way, if I discover, or am made aware of older material, I will add that too, but for the most part I believe the bibliography is now relatively comprehensive. *Black Feminism in the Postimperial Nation* Stanford: Stanford University Press, ; also, see the multidisciplinary anthology *Reconstructing Womanhood, Reconstructing Feminism: Writings on Black Women*, ed. Delia Jarrett-Macauley, New York: Black or Antiracist Feminism? Current discourse on Caribbean feminism can be found in a special issue of *Feminist Review*, entitled *Rethinking Feminist Difference*, no. A source for an introduction to the politics of African Feminism from an anthropological perspective is *African Feminism: Reflecting On the Politics of Sisterhood*, ed. Oyeronke Oyewumi, Trenton, NJ: Africa World Press, This Web site was made possible by a grant from the Librarians Association of the University of California. License to use images may be available through private treaty with the artist.

## 7: America in the s

*Gendering Susan Sontag's Criticism in the s: the New York Intellectuals, the Counter Culture, and the KulturKampf over the "New Sensibility" Scholars who have written about Susan Sontag's criticism in the s have typically argued that she has.*

Characteristics[ edit ] In his book, *Introducing Cultural Studies*, Ziauddin Sardar lists the following five main characteristics of cultural studies: For example, a study of a subculture such as white working class youth in London would consider their social practices against those of the dominant culture in this example, the middle and upper classes in London who control the political and financial sectors that create policies affecting the well-being of white working class youth in London. The objective of cultural studies includes understanding culture in all its complex forms and analyzing the social and political context in which culture manifests itself. Cultural studies attempts to expose and reconcile constructed divisions of knowledge that purport to be grounded in nature. Cultural studies has a commitment to an ethical evaluation of modern society and to a radical line of political action. History[ edit ] As Dennis Dworkin writes, [8] "a critical moment" in the beginning of cultural studies as a field was when Richard Hoggart used the term in founding the Centre for Contemporary Cultural Studies CCCS at the University of Birmingham in the UK, which was to become home for the development of the intellectual orientation that has become known internationally as the "Birmingham School" of cultural studies. Many cultural studies scholars employed Marxist methods of analysis, exploring the relationships between cultural forms the superstructure and that of the political economy the base. By the s, the work of Louis Althusser radically rethought the Marxist account of "base" and "superstructure" in ways that had a significant influence on the "Birmingham School. Also during the 70s, the politically formidable British working classes were in decline. Yet millions of working class Britons backed the rise of Margaret Thatcher. Thatcherism and the Crisis of the Left [21] and *New Times: The Changing Face of Politics in the s*. Also by the late s, cultural studies had begun to attract a great deal of international attention. It spread globally throughout the s and 90s. As it did so, it both encountered new conditions of knowledge production, and engaged with other major international intellectual currents such as poststructuralism, postmodernism and postcolonialism. Developments outside the UK[ edit ] In the US, prior to the emergence of British Cultural Studies, several versions of cultural analysis had emerged largely from pragmatic and liberal-pluralist philosophical traditions. A thriving cultural studies scene has existed in Australia since the late s, when several key CS practitioners emigrated there from the UK, taking British Cultural Studies with them, after Margaret Thatcher became Prime Minister of the UK in A school of cultural studies known as "cultural policy studies" is one of the distinctive Australian contributions to the field, though it is not the only one. In Canada , cultural studies has sometimes focused on issues of technology and society , continuing the emphasis in the work of Marshall McLuhan , Harold Innis , and others. Cultural studies journals based in Canada include *Topia: Canadian Journal of Cultural Studies*. In Africa, human rights and Third World issues are among the central topics treated. Even though cultural studies developed much more rapidly in the UK than in continental Europe, there is a significant cultural studies presence in countries such as France, Spain and Portugal. The field is relatively undeveloped in Germany, probably due to the continued influence of the Frankfurt School , which is now often said to be in its third generation, which includes notable figures such as Axel Honneth. In Germany, the term cultural studies specifically refers to the field in the Anglo-sphere especially British Cultural Studies [33] to differentiate it from the German *Kulturwissenschaft* which developed along different lines and is characterized by its distance from political science. However, *Kulturwissenschaft* and cultural studies are often used interchangeably, particularly by lay persons. Throughout Asia, cultural studies has boomed and thrived since at least the beginning of the s. Issues, concepts and approaches[ edit ] Marxism, feminism, race and culture[ edit ] As noted above, Marxism has been an important influence upon cultural studies. Those associated with CCCS initially engaged deeply with the structuralism of Louis Althusser , and later in the s turned decisively toward Antonio Gramsci. Cultural studies has also embraced the examination of race, gender, and other aspects of identity, as is illustrated, for

example, by a number of key books published collectively under the name of CCCS in the late 70s and early 80s, including *Women Take Issue: Race and Racism in 70s Britain*. Gramsci had been concerned with similar issues: What strategic approach is necessary to mobilize popular support in more progressive directions? Gramsci modified classical Marxism, and argued that culture must be understood as a key site of political and social struggle. In his view, capitalists used not only brute force police, prisons, repression, military to maintain control, but also penetrated the everyday culture of working people in a variety of ways in their efforts to win popular "consent. Hegemony was always, for Gramsci, an interminable, unstable and contested process. In the work of Hall, Hebdige and McRobbie, popular culture came to the fore. What Gramsci gave to this was the importance of consent and culture. If the fundamental Marxists saw power in terms of class-versus-class, then Gramsci gave to us a question of class alliance. The rise of cultural studies itself was based on the decline of the prominence of fundamental class-versus-class politics. The theory of hegemony was of central importance to the development of British cultural studies [particularly The Birmingham School. It facilitated analysis of the ways subordinate groups actively resist and respond to political and economic domination. The subordinate groups needed not to be seen merely as the passive dupes of the dominant class and its ideology. Some analysts have however been critical of some work in cultural studies that they feel overstates the significance of or even romanticizes some forms of popular cultural agency. Cultural studies often concerns itself with agency at the level of the practices of everyday life, and approaches such research from a standpoint of radical contextualism. Judith Butler, an American feminist theorist whose work is often associated with cultural studies, wrote that the move from a structuralist account in which capital is understood to structure social relations in relatively homologous ways to a view of hegemony in which power relations are subject to repetition, convergence and rearticulation brought the question of temporality into the thinking of structure. It has marked a shift from a form of Althusserian theory that takes structural totalities as theoretical objects to one in which the insights into the contingent possibility of structure inaugurate a renewed conception of hegemony as bound up with the contingent sites and strategies of the rearticulation of power. On this view, a consumer can appropriate, actively rework or challenge the meanings circulated through cultural texts. In some of its variants, then, cultural studies has thus shifted the analytical focus from traditional understandings of production to consumption, which is nevertheless understood as a form of production of meanings, of identities, etc. Stuart Hall, John Fiske, and others have been influential in these developments. This conception of textuality derives especially from the work of the pioneering and influential semiotician, Roland Barthes, but also owes debts to other sources, such as Juri Lotman and his colleagues from Tartu's Moscow School. Similarly, the field widens the concept of "culture. Cultural studies even approaches sites and spaces of everyday life, such as pubs, living rooms, gardens and beaches, as "texts. The task of the cultural analyst, for Lewis, is to engage with both knowledge systems and texts, and observe and analyse the ways the two interact with one another. This engagement represents the critical dimensions of the analysis, its capacity to illuminate the hierarchies within and surrounding the given text and its discourses. Academic reception[ edit ] Cultural studies has evolved through the confluence of various disciplines—anthropology, media and communication studies, literary studies, education, geography, philosophy, sociology, politics and others. While some have accused certain areas of cultural studies of meandering into political relativism and a kind of empty version of "postmodern" analysis, others hold that at its core, cultural studies provides a significant conceptual and methodological framework for cultural, social and economic critique. This critique is designed to "deconstruct" the meanings and assumptions that are inscribed in the institutions, texts and practices that work with and through, and produce and re-present, culture. Cultural studies work on forms of social differentiation, control and inequality, identity, community-building, media, and knowledge production, for example, has had a substantial impact. Moreover, the influence of cultural studies has become increasingly evident in areas as diverse as translation studies, health studies, international relations, development studies, computer studies, economics, archaeology, and neurobiology, as well as across the range of disciplines that initially shaped the emergence of cultural studies, including literature, sociology, communication studies, and anthropology. Cultural studies has also diversified its own interests and methodologies, incorporating a range of studies on media policy, democracy, design, leisure, tourism, warfare and development. While certain key

concepts such as ideology or discourse, class, hegemony, identity and gender remain significant, cultural studies has long engaged with and integrated new concepts and approaches such as deconstruction and postmodernism. The field thus continues to pursue political critique through its engagements with the forces of culture and politics. Nevertheless, some traditional literary scholars such as Yale professor Harold Bloom have been outspoken critics of cultural studies. One [is] the lunatic destruction of literary studies For Eagleton, literary and cultural theory have the potential to say important things about the "fundamental questions" in life, but theorists have rarely realized this potential. Sociologists[ edit ] Cultural studies has also had a substantial impact on sociology. The subfield of cultural sociology, in particular, is disciplinary home to many cultural studies practitioners. Nevertheless, there are some differences between sociology as a discipline and the field of cultural studies as a whole. While sociology was founded upon various historic works purposefully distinguishing the subject from philosophy or psychology , cultural studies has explicitly interrogated and criticized traditional understandings and practices of disciplinarity. Most CS practitioners think it is best that cultural studies neither emulate disciplines nor aspire to disciplinarity for cultural studies. Rather, they promote a kind of radical interdisciplinarity as the basis for cultural studies. One sociologist whose work has had a major influence upon cultural studies is Pierre Bourdieu. Two sociologists who have been critical of cultural studies, Chris Rojek and Bryan S. Turner , argue in their article, "Decorative sociology: Many, however, would argue, following Hall, that cultural studies has always sought to avoid the establishment of a fixed research agenda; this follows from its critique of disciplinarity. Moreover, Hall and many others have long argued against the misunderstanding that textual analysis is the sole methodology of cultural studies, and have practiced numerous other approaches, as noted above. Rojek and Turner also level the accusation that there is "a sense of moral superiority about the correctness of the political views articulated" in cultural studies [53] Physicist Alan Sokal[ edit ] Main article: Sokal affair In , physicist Alan Sokal expressed his opposition to cultural studies by submitting a hoax article to a cultural studies journal, Social Text. The article, which was crafted as a parody of what Sokal referred to as the "fashionable nonsense" of postmodernism , was accepted by the editors of the journal, which did not at the time practice peer review. When the paper appeared in print, Sokal published a second article in a self-described "academic gossip" magazine, Lingua Franca , revealing his hoax on Social Text. Sokal stated that his motivation stemmed from his rejection of contemporary critiques of scientific rationalism: For most of the past two centuries, the Left has been identified with science and against obscurantism; we have believed that rational thought and the fearless analysis of objective reality both natural and social are incisive tools for combating the mystifications promoted by the powerful -- not to mention being desirable human ends in their own right. The recent turn of many "progressive" or "leftist" academic humanists and social scientists toward one or another form of epistemic relativism betrays this worthy heritage and undermines the already fragile prospects for progressive social critique. Nor can we combat false ideas in history, sociology, economics and politics if we reject the notions of truth and falsity.

## 8: Eugene Buechel - Wikipedia

*E. Marlitt was a bestselling author of the late nineteenth century whose romance novels dominated the German literary market between and*

Their fascination with the s has continued to this day – they describe the era as a period in modern history in which various contemporary ideologies of the left and the right fought their most decisive battles. The s were no different in Pakistan as well. Who, in turn, would go on to redefine global politics and society from the s onwards. The cultural and political flamboyance of the s eventually collapsed on itself. On December 9 and 17 of , Pakistan held its very first elections on the basis of adult franchise. Yahya had been handed over power by the Ayub Khan dictatorship in , after Ayub resigned due to pressure implied by a widespread students and workers movement. During the PPP election campaign, new-found youthful, middle-class infatuations such as radical politics and revolutionary posturing connected with the street-smart vibes of the pro-Bhutto working-class milieu. Till about the late s, urban middle-class Pakistan was either only nominally connected to this culture or many from the class had simply dismissed it as being the realm of the uneducated. The latter group brought with it the music, the emotionalism and the devotional sense of loyalty of the shrine culture. That started to change in – and fast. They traveled down to Rawalpindi and then to Lahore from where they entered India by bus or train. It was at the shrines of Lahore; on the beaches of Karachi; and at the bus stands of Peshawar, where young Pakistanis came into direct contact with the passing hippies. A group of friends in Karachi, These elections, though held under a military dictatorship, are still hailed by a majority of Pakistani political commentators as being the most free and fair ever held in the country. The results were stunning. Also swept aside by the populist tide of both the PPP and the Awami League were various religious parties. A PPP candidate and his supporters celebrate victory in Hyderabad But since Mujib and his party were squarely made up of Bengali nationalists, Yahya hesitated. Pakistanis have yet to decide upon a convincing closure on the issue. As the drastic situation in East Pakistan rapidly turned into becoming a full-fledged Civil War, scores of refugees from East Pakistan crossed into the Indian state of West Bengal, drawing India into the conflict. The turmoil soon mutated into an all-out war in December But unlike the Pakistan-India war that had resulted in a stalemate, this time the Pakistani troops lost out. Mujib was released from a West Pakistan jail to travel back to East Pakistan via London , and take charge of the newly created Bangladesh and Bhutto took over the reins of what now simply became the Republic of Pakistan. Facing a revolt from a group of military officers, Yahya hands over power to Bhutto whose party had won a majority in West Pakistan in the election. If one even skims through the economic stats of Pakistan between and , the Bhutto regime till then did a rather remarkable job, considering that he had inherited an economy ravaged by an exhaustive war. Of course, political skirmishes between Bhutto and the opposition parties continued making the news, but by and large, Pakistanis had decided to settle down and do whatever they could do to restore their pride after the East Pakistan debacle. For example, on the youth front, university and college students, most of whom had been in an agitation mode ever since the late s, returned to the campuses, willing and ready to conduct their politics through annual student union elections. In fact, regarding campus politics, the Bhutto era , is remembered to be one of the most stable, in which regular student union elections kept the students in a more democratic frame of mind. More so, the political and social changes taking place in post Pakistan can clearly be gauged by observing the shifts and pulls witnessed in various universities and colleges in Pakistan during the Bhutto era. For example, even though leftists were still a force on campuses, they lost the unity that they had exhibited in the late s during the anti-Ayub Movement. In response to the fragmentation of leftist groups, many progressive student leaders in Karachi formed the more moderate Liberal Students Organisation. This fragmentation of the left on campuses was reflective of the albeit quiet sense of ambiguity growing within urban middle-class Pakistan. Such students became natural constituents of groups like the IJT. Also, whereas the left groups had begun to split, the IJT remained united. Two candidates of far-left student groups during an election at the Karachi University The Pakistani society maintained a liberal aura. A bus for tourists in Peshawar Along with beer-serving roadside cafes in Karachi and Lahore, shrines too became a favorite haunt for students, and

well known theatre artistes and painters. To accommodate the large number of films being produced mainly in Lahore, the number of cinemas also increased across the country, with the largest one and the only cinema in Pakistan at the time to have a 70mm screen, appearing in Karachi and appropriately called Prince Cinema. A study of the Pakistani cinema of the 1970s in comparison to the Indian cinema of the period makes for an interesting case of contextual contrasts. Nothing of the sort happened in the Pakistani films of the time. Even an armed insurgency by various nationalist Baloch groups in the mountains of the arid province of Balochistan, remained somewhat in the background in the major cities of Pakistan. So what were Pakistani films about during the 1970s—a time when the local film industry had hit a commercial and creative peak? Thus, the Pakistani film heroines started appearing in roles reflecting a more independent and outspoken streak to the point of rebelling against their conservative parents by getting involved and then marrying middle or lower middle-class men. The father eventually comes around to finally approving the union, but keeps offering gifts to her daughter furniture, TV, air-conditioner, etc. In between, the couple have a child a son, but soon he is without a mother when the woman walks out, accusing the husband of being close-minded if not downright paranoid. Though, till now, the film is sympathetic to the whole idea of a modern young Pakistani woman using her own mind and will in social and domestic affairs, the sympathy turns into a question when we see her walking out on her man and that too without the son. The question now was, whether such a display of independence especially by women, may also end up making them behave selfishly? After a lot of histrionics, in which we see the proud proud husband trying to raise the stranded child without a mother, and the mother gradually coming down from her contemporary pedestal of independence thanks to maternal instincts now kicking in more often than before, the couple is finally reunited. The revelation inspired the exhibition of an unprecedented scene never before dared in a Pakistani film. It was a daring statement by the director, Nazrul Islam. No South Asian film till that point had dared to incapacitate the sacred concept of fatherhood to such an extent. Opening in various cinemas in March, the film ran for a staggering weeks! Shabnam and Nadeem in *Aaina* The first signs of the emergence of local hippies had started to appear in Pakistan in the early 1970s. A report in an issue of *The Herald* suggested that the usage of hashish among young Pakistanis and college and university students had grown dramatically. Interestingly, though, even till the late 1970s, hashish among the middle-classes was looked down upon as an intoxicant of the poor and the fakirs, by according to the report, it had become increasingly popular on campuses. But, whereas, by in the West, the hippie and the counterculture movement had started to be ravaged by the rise in the use of deadly drugs such as heroin, in Pakistan, heroin was almost an unknown entity in the 1970s. In the end, Nadeem destroys the sinister hippie group and rescues Shabnam from the clutches of drugs, decadence and assorted displays of nation-breaking obscenity. The film follows a modern young woman actress Mumtaz frequenting nightclubs and other such places of unparalleled wickedness, and having no respect for her own sacrosanct culture. Waheed, however, is the epitome of eastern virtue and is shocked to see what has become of his old sweetheart. Wonder what on earth he was doing in England? Of course, booze, drugs, dance and rape are all what westerners did all day long in the 1970s. *Mohabat Zindagi Hai* Waheed Murad gets sucked in by the demonic night life of Karachi. For example, after the breakup of Pakistan and the war with India, educational discourse of nation-building in Pakistan became much more introverted. As author Rubina Saigol has noticed, a militaristic nationalism, which saw enemies on every border, was constituted. Saigol goes on to explain that this new nationalism required a re-ordering of the past. Those unacceptable to the newly formed national self, had to be expunged. The ambiguity of the regime in this context was also apparent on the state-owned PTV. But there were also plays that indirectly addressed the dichotomy that emerged when the government-sponsored populist-liberalism clashed head-on with the new reactive historical narratives being built by the state after The frontline player in this respect was intellectual and popular playwright, Ashfaq Ahmed. Though on the surface the above may reflect a plea for moderation, the problem was, nobody was quite sure exactly what this traditional religious lineage constituted anymore. It is a story of a loving and liberal grandfather and his favorite young grandson who with his long hair, charming personality and liberal ideas, is the stereotypical 1970s middle-class Pakistani youth. The grandfather Dada, also loves to drink mostly whisky, and the family is happy radiating within the comfort of their liberal bourgeois cocoon, until the grandson falls seriously sick. Ashfaq alludes that the glue that was keeping the family happy

and together liberalism and materialism , was of superficial quality because it had detached the family from its traditional spiritual moorings. The next thing we see is the young man opening his eyes. But in a tragic twist, when he approaches the grandfather, the old man is no more. A scene from Aik Mohabbat Soh Afsanay But the dichotomy such a process was generating was unmistakable. These films were mainly American romantic farces in which nudity scenes and voluptuous content were allowed to be shown by the censors, thus the tag: Dulhan Aik Raat Ki: Muneer jamming with the groovy people. A group of Pakistani students in Students outside the Arts Lobby of Karachi University But confident of being reelected as Prime Minister, Bhutto announced new parliamentary elections in early However, it was the urban middle-classes who had the most influence in the private print media and in student politics. The alliance was given a simple name: The political and social milieu of Pakistan had certainly started its gradual shift towards the right. Magazine cover showing a PNA rally and leaders Soon after , the Bhutto era was replete with difficulties and challenges, particularly in terms of economy. A number of events that took place outside the control of the government were largely responsible for the poor performance of the economy after He held an impressive International Islamic Conference in Lahore, where a number of heads of states of various Muslim countries were invited. Though the speeches made at the well-attended conference described modern Muslim regimes and societies as being progressive, the tone of these speeches gradually became jingoistic while attacking Israel and the United States. The conference also captured the imagination of the common Pakistanis who saw the proceedings on PTV. The speeches made by Libyan head of state, Col. Qaddafi, and PLO leader, Yasser Arafat, received the biggest applause and were repeatedly aired by the state-owned channel. Qaddafi speaking at a rally in Lahore In this dramatic declaration, Bhutto was alluding to the industrialists who were said to be backing the PNA.

### 9: Black American Feminisms Bibliography: Introduction

*1 The Kulturkampf and German National Identity "THE Kulturkampf," Otto Pflanze has written, "was a kaleidoscope, altering its shape with each angle of observation."*

*Dutch-vietnamese Relations, Tonkin 1637-1700 (Tanap Monographs on the History of Asian-European Interacti*  
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*Addiction Aphrodisiacs: A Guide To What Really Works Fertility and fertilizer hints Forest Days, Volume 2 Mao*  
*Tse-tung, the lacquered image Hits of the 70s for Easy Guitar Nitro creator for windows 7 32 bit E voting system Jack*  
*And the Beanstalk (Young Reading Gift Books) Adventures of tom bombadil Longarm and the Wyoming woman Threat*  
*modelling designing for security Bats (New True Books)*