

Chapter 1 : A Step At A Time: April

The Museum of Modern Art (MoMA) is a place that fuels creativity and provides inspiration. Its extraordinary art collection includes modern and contemporary art such as Dialogue (Zwiesprache) (Max Pechstein).

What is the Biblical Language? The thought of Martin Buber is centered on the philosophy of language, as we can see in *I and Thou*, or his translation *Verdeutschung* of the Hebrew Bible. Steven Kepnes once wrote such a thesis in *Text as Thou*. The importance to Buber of dialogue *Zwiesprache*, speech "that is, the dialogical principle" can easily be seen in his interpretation of the Bible. The biblical language is not confined to a certain aspect, but is characterized by its variety. Firstly, the Bible contains the spoken word, which is sacred, and is spoken by God-the Holy Being. This is the holy word, which was accepted by the Israelite community through the prophets. The word spread through the world and was handed down from generation to generation and shared as the same memory prior to the establishment of ethnic culture, custom, and history. This memory was transmitted as narrated stories, tales, and legends while the oral tradition was compiled later in human languages. Illman, Buber and the Bible refer footnote 3, 87 onward. Kepnes, *The text as Thou* [refer footnote 2], That is, the biblical language is not classified between the sacred and the secular, the spoken and the written. It is composed of multiple words that have different aspects. How many steps there are from the original spoken word to the biblical text! He regards language *Sprache* as the three types of extensive meanings; that is the word that is spoken by God voice, the written text as historical documents the literary, and the language that is used in a particular realm currently. But he [Buber] makes remarks about the word spoken by God to humanity, the written word of scripture, and the word of interpretation which, if pieced together, can be used to construct a linguistic continuum In *The Word that is Spoken* Buber lays emphasis on the first characteristic of language; Actual Occurrence *aktuelles Begebnis*; spokenness *Gesprochenheit, Gesprochenwerden*; spoken word *parole*. So Buber began to write *Die Schrift und ihre Verdeutschung* with the following phrase. The Hebrew Bible is profoundly stamped and ordered by the language of *Botschaft*11 message. Kepnes, *The Text as Thou* refer footnote 2, Verlag Lambert Schneider, Buber, *Das Wort, das gesprochen wird*, in: WI refer footnote 7, here *Journal of Jewish Studies* 27, no. Also in WII refer footnote 9, Buber expressed it as follows. The originality of the word is its spokenness. Purpose of the Bible Translation -Restoration of Relation Always when I Buber have to translate or to interpret a biblical text, I do so with fear and trembling, in an inescapable tension between the word of God and the words of man The translation is the first pass point when a reader faces the text. The biblical readers should apply to reading the original along with the translations. When only the translation is read, the Hebrew sounds themselves lose their immediacy for a reader who is no longer a listener²² thus resulting in dissatisfaction and apprehensions. Buber, *Die Sprache der Botschaft*, in: *Die Schrift und ihre Verdeutschung*, in: WII refer footnote 9, here *Zu einer neuen Verdeutschung der Schrift* op. Buber, *Biblischer Humanismus*, in: Augustine refers to his teacher Ambrosius: So the biblical language for the public was not read by eyes but heard by ears. Reading would be possible if we have a book in hand but hearing would be possible only when a speaker and reciter exist. Buber, *Zu einer neuen Verdeutschung der Schrift* refer footnote 12, 8. Buber, 17 *Samuel und Agag*, *Autobiographische Fragmente*, in: Kohlhammer Verlag, here *Die Schrift und ihre Verdeutschung* refer footnote 13, The aim of his translation was to provide the reader with the opportunity to confront the phonetic word. Therefore the spoken word no longer resounds. We have virtually forgotten the tone, intensity, loudness, rhythm, accents, dynamics, agogics, and even the pause associated with the spoken word. But, only in the sound of the spoken word, can the lyric tone of longing be heard. The postmodern culture constitutes the culmination of a long process toward a domination of writing and an eclipse of orality. To make the word resound, to make it sound anew, even in our a-phonic and deaf situation, might be the only way for us to live the presence of the absent relation. The Bible as the written text is the *It Es* for us. It is an object of analysis or argument for reading though the eyes. There is a need to listen carefully in order to face the voice in the Bible. The biblical language is different from other languages in the point that it utters the divine voice. So it is impossible for us to hear that voice unless we are committed to the biblical language as *Thou Du*. The Bible

asks us for a reverent intimacy *Vertrautheit* with its meaning and its sensory concreteness. So the translation is not a simple shift from Hebrew to German. This is the mission of the translator, as Buber works out in the translation *Verdeutschung*. The possibility of encounter is the very gift of translation and this gift is what Buber meant to achieve. He offers a translation that makes a path in order to provide the reader with opportunity to encounter the voice in the Bible and to be a part of the oral tradition that has been transmitted through the generations. The translation is a door, through! Buber, *Zu einer neuen Verdeutschung der Schrift* refer footnote 12 , 4. This 24 recognition of Buber also indicates that when he talks about the Bible as the voice, he means the voice of message *Botschaft*. This not only refers to recitation in the Jewish tradition, but also relates to the attitude used to read the Bible in a manner in which one can hear the voice in the text, with the recognition that the message of God is contained even in the most trivial textual description. Poma, *Unity of the Heart and Scattered Self*, in: Buber, *Zu einer neuen Verdeutschung der Schrift* refer footnote 12 , 5. Yet this glance opens a new horizon. However, two hundred years later BC 6c , an anonymous prophet Deutero Isaiah stated the following: The glory of Yahweh shall be revealed, and all flesh shall see it together Is. But as the time passed, this glory came to be revealed to the whole world in front of all the nations. Buber interprets this wish of Moses to come true in the context of Deutero Isaiah in the following passage. That is the character of prophets according to Buber. Bertone, *The Possibility of a Verdeutschung of Scripture*, in: Buber, *Die Forderung des Geistes und die geschichtliche Wirklichkeit*, , in: Buber, *Zu einer neuen Verdeutschung der Schrift* refer footnote 12 , 3. Buber, *Ich und Du*, , in: Buber, *Der Gott der Leidenden*, in: *Der Glaube der Propheten*, , in: Buber, *Die grossen Spannungen*, in: *Der Glaube der Propheten* refer footnote 35 , The dialogue between God and human and God and world, exists in history. False Prophecy Jeremiah 28 So, what is a prophet and how can we be prophets? A person who takes form is a prophet and therefore can stand between God and the people to transmit that unformed message through his formed word. A prophet is, so to speak, the first translator of the original voice of God. The prophecy is made known through visions and dreams. Although Jeremiah had a yoke around his neck Je If their prophecies misinform, the oral tradition would have made an error from the beginning. The topic of false prophecy is described in the book of Jeremiah. And Yahweh said to me: The prophets are prophesying lies in my name; I did not send them, nor did I command them or speak to them. They are prophesying to you a lying vision, worthless divination, and the deceit of their own minds. Buber expounds upon this theme in *False Prophets* in the story of Hananiah in Jeremiah I will break the yoke of Nebukadnezar king of Babylon. He just declared what he knew. He has very aptly been called a caricature of Isaiah. Hananiah thus concluded that God had promised to break the yoke of Babylon, because the situation seemed the same. But it was not the same. When Isaiah transmitted the will of God, Israel was assigned the historical task of conversion. But it did not. In contrast to the false prophet, Jeremiah behaved as follows.

Chapter 2 : Between Man and Man - Martin Buber - Google Books

We haven't found any reviews in the usual places. Contents. DIALOGUE Zwiesprache

Dictung und Wahrheit that investigates the conception of personality. Aquinas on God, Being, and Evil. Among the topics considered are whether God exists; the relationship between God, existence, and the real; and the origin and nature of evil. Class limited to twenty students. Common Core humanities and social sciences. In addition to discussing the text as it unfolds, special attention is given to the questions of whether and how this American epic is especially American. French or consent of instructor. Readings in French; the professors conduct class in French. For student participation, French is preferred, but the written work may be in either French or English. There are a few brief lectures, but emphasis is on seminar discussion and student participation. This course consists of a close reading and discussion of two magnificent novels about extraordinary women. Both break the bonds of convention, love passionately, and die tragically. The novels are a reflection of the status of women in the nineteenth century, as well as a timeless comment on love, marriage, and society. The course first focuses on "translating"--becoming more familiar with--what is to many the peculiar language of Hegel, a language which has set and still sets the most important boundaries and questions for many thinkers, not merely about politics but also about economics, sociology, and jurisprudence. More importantly, a concern with particular arguments and the general strategies of his argument understood broadly is also stressed and pushed as far as time and student interest permit. In particular, once some comfort with the language is attained, a somewhat critical stance is adopted, if for no other reason than to guard against the possible bewitchment by what will probably be for many a somewhat new language of thought. Attention is once again being directed to how a "we," a community, establishes itself. This interest often assumes that discussion will play a major, if not the major, role and often coincides with the notion that the organization of the community should be through government by discussion. This course is concerned with one major example of the constitution of a community, the United States. Students are required to write a paper related to their reading of the text. Both Job and Ecclesiastes dispute a central doctrine of the Hebrew Bible, namely, the doctrine of retributive justice. In brief, the authors of Job and Ecclesiastes, each in his own way, not only "de-mythologizes," but "de-moralizes" the world. The students read the books in translation and discuss their theological and philosophical implications. It remains a work to be carefully read, energetically discussed, and greatly enjoyed. While this course involves a close reading of the text, attention will also be directed to the historical events and circumstances which illuminate the satiric dimensions of the Travels. This course consists of a close reading of the Discourses of Machiavelli. Consisting of articles grouped into twenty-five chapters, the Ulozhenie of is probably the most important single text to survive from Russia prior to Its laws are of Byzantine, Lithuanian, and Muscovite origin. The codification reflected Russian political, economic, social, and legal realities of the time and served as the basis of Russian law for the next years. This course entails a close reading of the text in the Hellie English translation and examination of its context. This course consists of a close reading of two novels, Pride and Prejudice and Emma, with attention to how they represent the relations between individual autonomy; the roles of men and women within the family, the town, and the larger world; and the work of imagination in fashioning identity. We examine how the novels treat the phenomenon of development in characters as it is fostered or hindered by travel, by change in socioeconomic circumstances, and by love and friendship. Required of new Fundamentals concentrators; class limited to fifteen students. Required of new Fundamentals concentrators; open to others by consent of instructor. This course is based on a close reading and analysis of the Phaedrus supplemented by a briefer study of the Symposium. The Phaedrus celebrates love as the source of friendship, of philosophy, and of discourse. We read the dialogue page by page with careful attention to how it defines the meaning and interrelations of love, friendship, rhetoric, and philosophy. Then we consider more briefly the alternative conceptions of love offered by the Symposium. This course is an ntroduction to the elements of Roman law by close reading of the part of the Corpus Juris designed as the basic text. There is some background on the history of Roman law and on the age of Justinian, but the main focus is on reading through

the Institutes, with an interest in fundamental legal concepts as much as in the specific principles of the Roman system. Close reading of the two related but contrasting Eliot works. More broadly, *The Elementary Forms* is a remarkable attempt to recast Cartesian method and Kantian epistemology within modern evolutionist and functionalist patterns of thought, in light of the finding of the new empirical science of ethnology. *The Aeneid in Translation*. Themes under investigation include the relation of virtue to fortune, of piety and compassion to arrogance and self-reliance, and of friendship to love. This reading is usually based solely on the *Grundlegung* the English title of which is normally either *Fundamental Principles* or *Groundwork*, an early "critical" work written for a very specific purpose. The assumption in this course is that Kant is much more interesting than this reading indicates and than attention to the *Grundlegung* alone allows. Some of the course readings consequently are his *Metaphysics of Morals*, *Religion within the Limits of Reason Alone*, and various essays on "history. *Life-History and Case History: Readings* pose such questions as how a life story is constructed, questions of "normal" and "abnormal," the balance of vulnerability and coping with adversity in the study of lives, and the interplay of biography and both social and historical forces. Students may wish to do a life-history based on interviews and psychological tests or to study a historical figure for the course paper. Papers relating issues discussed in this course to study of biography or autobiography in the humanities or social sciences are also particularly relevant to the topic of this course. *Varieties of Religious Experience*. Students write a paper, taking off from a theme from James. The discussions have a multidisciplinary focus. A close study of the first half of the *Critique*. Class limited to ten College students; must be taken in sequence. This course consists of a careful reading of *The Republic*. Special attention is paid to the invention of a dynamic account of the human psyche and to the relation of psychology and politics. We study not only the relation of a healthy psyche to a healthy polis, but also the psycho-political account of degeneration and disease culminating in the psycho-political catastrophe of tyranny. Must be taken in sequence. This two-quarter seminar is devoted to a close reading and discussion of the *Ethics*, emphasizing questions of the relation between the natural in man and the human in man and the implications of this relation for human conduct and human happiness. The first quarter considers the virtues Books I-VI, with special emphasis on the relation between nature and convention in the moral virtues and on the role of prudence. The *Ethics* is read as an unfolding dialectical inquiry rather than a completed teaching. Today not everyone will think of that as a virtue. We read it, as his first readers did, in installments. We also consider it in relation to his career and his times; because his later works are different, we read one of them as well probably *Bleak House*. Class limited to fifteen students. A close reading of the novel together with other materials by James notebooks, letters, and prefaces and possibly some writings of other members of his family. Some of the main themes of the novel are love, self-sacrifice, sickness, and death. Courses about art are usually concerned with aesthetic and critical questions and rarely pause to consider questions about how to make works of art. In addition, the text we have is filled with ambiguities. Rather than being a liability, these ambiguities are an occasion to explore various possibilities of what a poetic enterprise might involve. Furthermore, various types of stories either mentioned by Aristotle or which are seeming counterexamples to what he says are also part of the course readings and class discussion. This epigraph sets the stage for the text of *The Brothers Karamazov*, contrasting the genuine freedom of the bread of heaven with the bondage borne of defiance of the divine. We explore the nature of this freedom, particularly the possibilities it might open up for human fruition through love and understanding. Not offered; will be offered. Close reading of this novel with a look back at earlier Jamesian fiction, especially *The Portrait of a Lady*, and consideration of recent critical approaches. Special attention is given to the major characters--the places they come from, their families, their loves, and their aspirations. We focus on two of them: Other courses of interest: *Four Artists in Search of the Invisible*.

Chapter 3 : MoMA | The Collection | Max Pechstein. Dialogue (Zwiesprache).

We used machine learning to identify this work in photos from our exhibition history.

Duquesne University Press, On the Idea of Renaissance in Modern Judaism. Stanford University Press, The Shape of Revelation: Aesthetics and Modern Jewish Thought. The Library of Living Philosophers, vol. Schilpp and Maurice S. Between Man and Man. Translated by Ronald Gregor-Smith. London and New York: Translated with an Introductory Essay by Maurice S. Holt, Rinehart and Winston, Originally published as Daniel: De geschiedenis van het moderne individu. Translated by Inigo Bocken, Kampen: Friedman and Ronald Gregor-Smith, 49â€” Translated by Walter Kaufmann. Simon and Schuster, Originally published as Ich und Du, Upper Saddle River, NJ: Youthful Zionist Writings of Martin Buber. Translated and edited by Gilya G. Syracuse University Press, Selected Essays, translated by Maurice S. Friedman and Ronald Gregor-Smith, â€” Translated by Francesco Ferrari. Graduate Faculty Philosophy Journal 33, no. Tales of the Hasidim. Translated by Olga Marx. The Knowledge of Man: Translated by Maurice S. Friedman and Ronald Gregor-Smith. The Legend of the Baal-Shem. Princeton University Press, Originally published as Legende des Baalschem, The Origin and Meaning of Hasidism. Edited and translated by Maurice S. Friedman and Ronald Gregor-Smith, 79â€” The Life of Dialogue. The Great Chain of Being: A Study of the History of an Idea. Harvard University Press, Cambridge University Press, Translated by Christopher Macann. Massachusetts Institute of Technology Press, Originally published as Der Andere: Studien zur Sozialontologie der Gegenwart, 2nd ed,

Chapter 4 : Between man and man - Martin Buber - Google Books

Scholar, theologian and philosopher, Martin Buber is one of the twentieth century's most influential thinkers. He believed that the deepest reality of human life lies in the relationship between one being and another.

Biography[edit] Martin Hebrew name: Buber was a direct descendant of the 16th-century rabbi Meir Katzenellenbogen , known as the Maharam of Padua. Karl Marx is another notable relative. At home, Buber spoke Yiddish and German. In , Buber went to study in Vienna philosophy, art history , German studies, philology. In , he joined the Zionist movement, participating in congresses and organizational work. He then founded the Central Office for Jewish Adult Education, which became an increasingly important body as the German government forbade Jews from public education. In , Buber left Germany and settled in Jerusalem , Mandate Palestine , receiving a professorship at Hebrew University and lecturing in anthropology and introductory sociology. They had two children: A cultural Zionist , Buber was active in the Jewish and educational communities of Germany and Israel. His influence extends across the humanities, particularly in the fields of social psychology , social philosophy , and religious existentialism. Accordingly, the task of Israel as a distinct nation was inexorably linked to the task of humanity in general". Herzl envisioned the goal of Zionism in a nation-state, but did not consider Jewish culture or religion necessary. In contrast, Buber believed the potential of Zionism was for social and spiritual enrichment. For example, Buber argued that following the formation of the Israeli state, there would need to be reforms to Judaism: In , Buber became the editor of the weekly Die Welt, the central organ of the Zionist movement. However, a year later he became involved with the Jewish Hasidim movement. Buber admired how the Hasidic communities actualized their religion in daily life and culture. In stark contrast to the busy Zionist organizations, which were always mulling political concerns, the Hasidim were focused on the values which Buber had long advocated for Zionism to adopt. In , he withdrew from much of his Zionist organizational work, and devoted himself to study and writing. It was necessary for the Zionist movement to reach a consensus with the Arabs even at the cost of the Jews remaining a minority in the country. In , he was involved in the creation of the organization Brit Shalom Covenant of Peace , which advocated the creation of a binational state, and throughout the rest of his life, he hoped and believed that Jews and Arabs one day would live in peace in a joint nation. Nevertheless, he was connected with decades of friendship to Zionists and philosophers such as Chaim Weizmann , Max Brod , Hugo Bergman , and Felix Weltsch , who were close friends of his from old European times in Prague , Berlin , and Vienna to the Jerusalem of the s through the s. Now the headquarters of the ICCJ. In , he moved from Berlin to Heppenheim. In , Buber began his close relationship with Franz Rosenzweig. Though he edited the work later in his life, he refused to make substantial changes. He himself called this translation Verdeutschung "Germanification" , since it does not always use literary German language, but instead attempts to find new dynamic often newly invented equivalent phrasing to respect the multivalent Hebrew original. He resigned in protest from his professorship immediately after Adolf Hitler came to power in On October 4, , the Nazi authorities forbade him to lecture. He then founded the Central Office for Jewish Adult Education , which became an increasingly important body, as the German government forbade Jews to attend public education. He received a professorship at Hebrew University , there lecturing in anthropology and introductory sociology. The lectures he gave during the first semester were published in the book The problem of man Das Problem des Menschen ; [20] [21] in these lectures he discusses how the question "What is Man? He became a member of the group Ihud , which aimed at a bi-national state for Arabs and Jews in Palestine. Such a binational confederation was viewed by Buber as a more proper fulfillment of Zionism than a solely Jewish state. In , he published his work Paths in Utopia , [23] in which he detailed his communitarian socialist views and his theory of the "dialogical community" founded upon interpersonal "dialogical relationships". In , he argued with Jung over the existence of God.

Chapter 5 : Martin Buber - Wikipedia

Between Man and Man is the classic work where he puts this belief into practice, applying it to the concrete problems of contemporary society. Here he tackles subjects as varied as religious ethics, social philosophy, marriage, education, psychology and art.

I recently received a startling e-mail. It contained an extract from a book published in the United States in , according to which the Russians had used something called a "friendship drug" on Finnish President Urho Kekkonen and the leadership of the Finnish Communist Party. The book was written by Joseph D. Douglass, who has a doctorate from the renowned Cornell University, and who has studied the use of drugs in international politics for several decades. The extract was from the book *Betrayed*, on how various medications and drugs were used to influence prisoners of war. The book tells about how governments in various countries - especially the Soviet Union - became interested in synthetic drugs in the s. The Russians tested drugs which undermine will power on clergy and others considered suspect by the Soviet system. The goal was to get the victims to agree with the Russians after a few days. The allegations are quite astounding, but are they true? First we must ask Finnish experts about the matter. One expert on the history of the communists, Kimmo Rentola, says that he has never heard that the Russians would have given Kekkonen anything stronger than vodka. Timo Vihavainen, a professor of Russian studies, also says that he knows nothing of any such activities. He has also never heard that Kekkonen would have been under the influence of the friendship drug. In negotiations there was always someone there who was sober, and a doctor would have noticed in the morning at the latest if Kekkonen was behaving in an exceptional manner", Suomi insists. But what does Dr. Douglass base his claim on? On the basis of biographical data, the man would seem worthy of being taken seriously. He has a long history in research institutes studying security matters, as well as a career in the US Defence Department. The book does not actually say when the Russians might have slipped Kekkonen a Mickey. The former Finnish President is mentioned in a part of the book explaining how seminars would often be held in Czechoslovakia, where participants would unwittingly consume the friendship drug during breakfast. The book does not actually claim that Kekkonen would have been drugged specifically in Czechoslovakia. Kekkonen paid a state visit to Czechoslovakia only once, on October 1st - 4th, All I can do is to ask Dr. He says that he heard about Kekkonen being drugged from Jan Sejna. He did mention Kekkonen as one of the targets, as I recall, and I believe he was talking about the early 50s or thereabouts. He defected from Czechoslovakia to the United States in He is one of the highest-ranking communist leaders ever to escape to the west. After his defection, the communists claimed that he was a drug dealer. Not everyone in Finland likes Sejna. It has not been possible to verify that claim either.

Chapter 6 : Max Pechstein. Dialogue (Zwiesprache). | MoMA

(Was ist der Mensch? a.k.a., Das Problem der Menschen,), Buber's inaugural lectures at the Hebrew University which masterfully outline the history of philosophical anthropology and some of its contemporary issues, and "Dialogue" (Zwiesprache,), which applies Buber's philosophy of dialogue to some concrete issues.

Recent discussion in the social sciences has explored the activity of cycling as an experiential and embodied process, generating identity through both internal and external recognition. The act of cycling can be read simultaneously both as an act of cultural consumption and of cultural production. This paper takes a cross-sectional study of actor-narratives and combines them with a series of analytical frameworks developed in the literature on cycling identities. However, these must be combined with recognition that the act of cycling is itself a spectacle and that the participant is also therefore productive of a form of self-performance in reflexive relation to their surroundings. Furthermore, the agentic nature of cycling in social space itself helps to create new forms and experience of social space contrasting with the alienation produced by automobile traversing of landscape. Le Guin Origins Cycling is a relatively unexamined field within both social and cultural studies. Transport studies, the major academic location for studies relating to cycling, exhibit a tendency to exclude the actual experience of journeying and to focus on the origin and destination: Indeed, the aim of most transport management planning is to increase the efficiency of the traffic system in order to minimise journey time or distance and to speed up transition between static end-points. By contrast, my concern here is in the aspects of cycling that, far from seeking to diminish the activity, exist because of the experience of the travel, not necessarily of the destination. Cyclotourism celebrates and dwells on the journey itself regardless of destination. Although cycling has been a mode of leisure and play, of transport and of sport for more than years, academic attention has largely overlooked the phenomenological reality created by the bicycle. This paper is located within a small but growing field of social studies of cycling that aim to go beyond the existing dominance of either transport or technology studies and to explore the social meanings produced by and associated with cycling in its various forms and activities see Horton, Rosen and Cox , and the CSRG symposium series for examples. These studies explore the activity of cycling as an experiential and embodied process, generating identity through both internal and external recognition. This paper therefore takes a cross-sectional study of actor-narratives and combines them with a series of analytical frameworks developed in the literature on cycling Peter Cox Page 2 identities. However, these images must be combined with recognition that the act of cycling is itself a spectacle and that the participant is also therefore productive of a form of self- performance in reflexive relation to their surroundings. Defining Cyclotourism Tourism studies have opened a number of perspectives in which to understand and interpret contemporary and historical tourism. Cohen creates a typology of tourism, distinguishing between institutionalised and non-institutionalised forms, and within these categories, between mass and individual tourism in the former group, and between the explorer and the drifter in the latter. Cyclotourism as will be seen crosses over between these categories and is not clearly defined by any of them, although they all reveal aspects of its experience. This latter may be likened to some aspects of the pre- wandervogel: Analysed through the work of John Urry , , the phenomenon of mass tourism has created the economic conditions for the construction of deliberate tourist destinations, whether as resort destinations or of cultural spectacles created and maintained as visitor attractions " a role adopted by many contemporary museums. Peter Cox Page 3 In turn this has raised the theoretical problem of the idea of authenticity and the remaking of cultural and historical artefacts, which in turn results in analysis of the tourist gaze: For the purposes of this discussion, the cyclotourist is defined as a person who makes a journey by bicycle for the express purpose of leisure, and whose choice of the bicycle as the means of mobility is elective, not forced by necessity. That is, the tourist experience of the cyclotourist could not be made by substituting any other form of locomotion or transport. The experiences imparted by the act of cycling are understood as integral to the journeying. The journey itself is inseparable from the destination. Immediately, we can make two observations in relation to the primary defining characteristics of tourism. First, cyclotourism, whilst historically and popularly identified with

non-institutionalised tourism practices, is not necessarily confined to them. A survey of advertisements in the CTC Gazette monthly journal of the Cyclists Touring Club in the s and s and its successor Cycle Touring through to the s reveals an almost complete lack of commercial cycle touring packages. However, there is a clear expectation that cyclotourism is not limited to individual initiative, but it may be equally accomplished through the conventions of club membership and participation in group tourist rides. Such practices constitute an ambivalent area between the institutionalised and noninstitutionalised conventions and between mass and individual tourism. Peter Cox Page 4 Further, since the mids, an increasing number of organised cycling package holidays are advertised and sold. Similar patterns are visible in other areas of cycling. Since the mids racing cyclists have increasingly taken up cycling packages to ride stages of the grand tours and other similar events, although these fall outside of our working definition of cyclotourism. Indeed, also since the middle of the s, CTC has consciously repositioned itself as more of a campaigning organisation and its identification with the club scene and with cyclotourism scene has been progressively diminished. The second important observation concerning the cyclotourist is that there is a degree of ambivalence in the extent to which the binary division between the mundane and the extraordinary, as identified by Urry above, can be upheld. Although there are significant exceptions, one may make the general observation that those who select cyclotourism over any other mode of tourism will have some regular experience of cycling in an everyday situation. Cyclotourism, for the bulk of its participants therefore, transposes a mundane and familiar activity into a novel space. This analysis is consciously limited to an exploration of those within an English speaking language community, and within the particular history of cyclotourism originating in the UK. Other cultural constructions of cycle tourism will have their own parallel Peter Cox Page 5 narratives, sites of intersection and areas of difference which deserve investigation. The cyclotourist, by definition is one who has moved beyond their immediate and familiar locale. But as Urry makes clear, the gazer implies a gazed, and therefore experience is a two way production, a dialogue even if one party is the landscape or cultural object. The production of experience and the agency involved forms the latter part of this discussion. Prior to that, the three realms of experience currently suggested as ways of interpreting the cyclotourist experience must be examined. The Cyclotourist as Voyeur Whilst cycle histories conventionally assume the bicycle as a means of transport, Nicholas Oddy forcefully argues that throughout the nineteenth century, the bicycle is principally a plaything. To have undertaken journeys by bicycle during this period thus owes little to the rational adoption of an efficient means of non- substitutable method of transport, but to the deliberate statement of an act of wilful leisure. As defined, cyclotourism continues to constitute this ludic dimension of cycling. The advent of the high bicycle, with its much higher gearing greater development resulting in greater distance travelled per pedal stroke and the increased comfort of the tension spoked wheel, brought about the capacity for practical travel over longer distances than had previously been viable. The safety bicycle onwards and the pneumatic tyre commercially produced from significantly opened further Peter Cox Page 6 the opportunities and the practice of cyclotourism. Still firmly a leisure machine, it is in the s that we see the first accounts of cycling as a leisure activity away from the immediate domestic surroundings of urban parks and cycling rinks to which direct drive machines had previously been limited. Thomas Stevens epic *Around the World on a Bicycle* recounting his three year journey typifies the new possibilities. Clubs such as the aforementioned CTC in the UK and the numerous local clubs in the USA were formed with the express intention of creating a touring culture, and this is reflected in the accounts from their members. As in many other similar descriptions of cycling in the pages of the *Wheelman* and of *Outing*, the language of tourist gaze is hammered out: All around us could be seen most graceful outlines and rugged forms, bold, perpendicular cliffs, pyramids, cones, and pinnacles. Far above, from apparently bare, smooth walls of granite, gnarled and stunted pines and cedars jutted out without any visible signs of support, or of any earth from which to obtain their nourishment. The language of the tourist is that of voyeur, of landscape experienced through the gaze and made newly accessible by the bicycle. Parallel examples can be found in numerous other accounts, for example in John S. Peter Cox Page 7 The language of these accounts reflects a growing romanticisation of the landscape shared with other growing outdoor pursuits in the late nineteenth century, such as climbing see *Westaway* If Wordsworthian romanticism in relation to landscape is clear in these largely bourgeois explorations of the rural and the less

well-trodden uplands in the UK Urry, what of other influences? There is also a current of transcendentalism evident in these narratives, the landscape having itself an agentic quality – a capacity to transform the senses of the observer. The cyclotourist is an observer, a voyeur, but the claim appears to be implied that the voyeur does not remain unmoved by the vision. Edward Lunn and F. Lowe was published in serial form in *The Strand* magazine during the 1890s, and in book form in *Every landscape, every person is a new and strange spectacle to be gazed upon and measured against the expectations and values of the Englishman*. Here is the world displayed as an education in the ways of strangers and the search for moments of recognition. These nineteenth century accounts describe a new and unfamiliar world opened up by the bicycle, and in which the bicycle, as Norcliffe demonstrates, is a harbinger of modernity. The bicycle tourist as voyeur par excellence is maintained throughout subsequent cycling literature. A scattering of examples should suffice. These articles are, of course, in addition to the news, rides and technical articles one might expect to find. The cycle tourist is encouraged to be Peter Cox Page 8 the observer, not merely an onlooker but one who learns to appreciate the world made available through travel. Moreover, in the use of illustrations in the pages of the *Gazette*, a very particular set of images is created. A significant factor in the construction of the self-image of the British cyclist in the twentieth century is due to the prolific contribution made by Frank Patterson. For these two journals, over the course of 59 years from until his death in 1938, he produced some 26, illustrations Moore commencing his work in *Cycling in the 1890s* and in the *Gazette* from 1900. After his death, the illustrations continued to be used in the *Gazette* until it changed to colour print in the 1960s. Other illustrators also drew stylistically on his work. Where local inhabitants of the landscapes are present, they are frequently rustic caricatures, the picturesque peasantry of a bygone pastoral. A rural Peter Cox Page 9 and nostalgic tone pervades his work, a very definite statement even when concerned with the racing, rather than the touring, cyclist. Describing Staithes on the Yorkshire coast, Wright Also, Peter Cox Page 10 alongside the voyeuristic activity of the cyclist we should also note the construction of a very specific rurality. Magazine covers are structured as if in a Patterson sketch. But these also reflect the growing commercial power of cycle tourism and the editorial decision of *Cycle* to embrace a different readership and CTC membership. The cyclist is immediately present in the landscape, looking and seeing. Voyeurism is one appropriate lens through which to understand the experience of the cyclotourist. The views in tourist Peter Cox Page 12 photographs become signifiers. Full of signifiers they connect with the desire of the mid-twentieth century cyclotourist in the way that exoticised pictures of challenging landscapes articulate and nurture the dreams and desire of the contemporary cycle tourist see e. Cyclotourism, as we have seen, although arising from the urban, has been construed as an enterprise that takes the cyclist out of the urban context and into the rural. This therefore maintains and reinforces the sense of an urban-rural divide – a source of potential critique. It is to consider the gaze only as a one-way imaging. Peter Cox Page 13 The construction of the tourist gaze occurs in relationship to its opposite: This inherent urge to seek the untrammelled places where convention ceases and real beauty in thought and vision begins is in all of us but is undeveloped because of our close and confined civilisation. The only real way I know of shaking free from that confinement is cycle touring, when you step out on the road one morning, and for a space of time, according to your luck, forget everything but the joy of journeying. This distinction becomes even clearer when we move forward to examine those accounts which occur after the growth of mass motoring. Although complicated considerably by class and gender bias in the distribution of motorisation, after this date, we can reasonably consider the non-car mobile as a minority. The continuation, indeed the flourishing of cyclotourism in recent years, marks another social and cultural transition. Riding a bicycle as a deliberate leisure pursuit, especially in a context where general cycle use declines rapidly through the 1970s, marks the cyclotourist in popular terms as an eccentric. Published accounts of epic and not so epic journeys by authors such as Mustoe and Dew serve to emphasise the oddness of the cyclist. In all these accounts, the romantic gaze of the cyclotourist also hints at more than a totally detached and ambivalent observer status. There is a frequently expressed difference which is best described through the consideration of agency. The landscape and the view within its own unique context is itself implicitly somehow agentic, affecting and acting upon the perceptions of the observer. Thus, in considering the location of agency in the process of experiential formation, it is quite clearly decentred. To unlock the processes through which this

may be understood we need to move forward to the kinaesthetic dimension of the cyclotourist experience.

Chapter 7 : Mixed Influences: The Mulatto by Emil Nolde

"Dialogue (Zwiesprache,) -- The question to the single one (Die frage an den einzelnen,) -- Education (Rede Å¼ber das erzieherische,) -- The education of character (Ueber charaktererziehung,) -- What is man?"

Power was slipping out of his hands, but he struggled to communicate his deep concerns about where NEP and his revolution was going. Mr Podvolotskii argued that civil rights were a bourgeois deception [Jaworskyj: Krylenko on the Marxist concept of Law and State and on the conflict between socialist theory and Soviet reality [ibid: Naumov on "legal nihilism" [ibid: Moscow Joseph Stalin laid his ideological claim to Communist Party leadership with a series of lectures, later gathered and augmented in a booklet Foundations of Leninism [CWC: It could build socialism out of its own resources, so long as the cadres of the Communist Party of the USSR maintained its powerful managerial control over things Trotsky staked all on his own concept of "permanent revolution" [TXT]. Geneva Protocol set procedures and obligations in connection with the League of Nations effort to settle international disputes without war [DPH: It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously. Even though the facts which prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other explanation. For the grossly impudent lie always leaves traces behind it, even after it has been nailed down, a fact which is known to all expert liars in this world and to all who conspire together in the art of lying. Stalinism now had a powerful slogan as in-fighting among top leaders intensified in the late NEP era. Persia n Majlis parliament declared the rule of the Qajar dynasty to be terminated and deposed Ahmad Shah while he was absent in Europe War Minister Reza Khan advised the creation of an Iranian Republic, but conservative Shiah religious leaders blocked that. One-sided agreements and treaties with foreign powers were terminated, abolishing all special privileges in Iran [Wki] Women were emancipated and required to discard their veils The first Iranian university opened and became the crown-jewel of a growing national system of schools Schools were opened to women, and job opportunities brought women into the work force Moscow premier of two movies: Austrian Count Richard N. Coudenhove-Kalergi argued against nationalist and racist doctrines and in support of what he called Pan-Europe [P MacIver sought to redefine relationship of individual to society and state, to defend liberal and democratic governments from the onslaught of European statist doctrines, in his book The Modern State [CCS, 1: Italian Fascist dictatorship of Mussolini strengthened by law on power of the executive branch to make decrees having the force of legislation or laws [DPH: The children, who were shipped out [In reality, [one child, a so-called "orphan of Empire", learned years later that his] unmarried mother had been forced to give him up as a baby. That was the case with many of the "orphans", others had been placed in care by impoverished families. Some migrants learned that their parents had tried to seek them, without success â€” either because their names were changed when they arrived in Australia, or because parents were told by British authorities that their children were dead or had been adopted by wealthy families. Parliamentary inquiries in Britain and Australia in the past decade [] concluded that physical and sexual abuse were "widespread and systematic" in the institutions, particularly those run by Catholic orders such as the Christian Brothers and Sisters of Mercy. And, importantly for Australia, they were white; this was an era when Australia feared being overwhelmed by "Asian hordes" from neighboring countries. The institutions, though, were not properly inspected, and staff were mostly untrained and poorly supervised. Government records show that at least , children aged between three and 14 were sent to Commonwealth countries, mainly Australia and Canada, in a program that began in the s and did not end until

Chapter 8 : Project MUSE - Paul Celan and Martin Heidegger

Get this from a library! Between man and man. [Martin Buber; Robert Gregor Smith] -- One of the world's greatest philosophers and mystics seeks through this book to find an answer to today's tensions between man and man, nation and nation.