

**Chapter 1 : Rhyme and Reform Symposium | Armstrong Browning Library & Museum**

*Poetry and Reform is the only anthology of its kind on poetry from the English reform movement. The volume features poems from twenty-three different periodicals. The poems reflect the cultural vitality of the movement in their intellectual sophistication and defiant rebelliousness.*

Biography[ edit ] Solon was born in Athens around BC. After repeated disasters, Solon was able to increase the morale and spirits of his body of troops on the strength of a poem he wrote about the islands. The dispute was referred to the Spartans, who eventually awarded possession of the island to Athens on the strength of the case that Solon put to them. Knowing that he was about to cancel all debts, these friends took out loans and promptly bought some land. Suspected of complicity, Solon complied with his own law and released his own debtors, amounting to 5 talents or 15 according to some sources. His friends never repaid their debts. Next, Solon sailed to Cyprus , where he oversaw the construction of a new capital for a local king, in gratitude for which the king named it Soloi. According to Herodotus and Plutarch, he met with Croesus and gave the Lydian king advice, which Croesus failed to appreciate until it was too late. Croesus had considered himself to be the happiest man alive and Solon had advised him, "Count no man happy until he be dead. In protest, and as an example to others, Solon stood outside his own home in full armour, urging all who passed to resist the machinations of the would-be tyrant. His efforts were in vain. Solon died shortly after Peisistratos usurped by force the autocratic power that Athens had once freely bestowed upon him. When someone asked, "Why should you waste your time on it? In Sicyon , Cleisthenes had usurped power on behalf of an Ionian minority. In Megara , Theagenes had come to power as an enemy of the local oligarchs. The son-in-law of Theagenes, an Athenian nobleman named Cylon , made an unsuccessful attempt to seize power in Athens in BC. Solon was described by Plutarch as having been temporarily awarded autocratic powers by Athenian citizens on the grounds that he had the "wisdom" to sort out their differences for them in a peaceful and equitable manner. Some modern scholars believe these powers were in fact granted some years after Solon had been archon, when he would have been a member of the Areopagus and probably a more respected statesman by his peers. Economic and ideological rivalry is a common theme in ancient sources. This same account is substantially taken up about three centuries later by the author of the Aristotelian Athenaion Politeia but with an interesting variation: For the constitution they were under was oligarchic in every respect and especially in that the poor, along with their wives and children, were in slavery to the rich All the land was in the hands of a few. And if men did not pay their rents, they themselves and their children were liable to be seized as slaves. A still more significant variation in the ancient historical account appears in the writing of Plutarch in the late 1st – early 2nd century AD: The city was divided into as many parties as there were geographical divisions in its territory. For the party of the people of the hills was most in favour of democracy, that of the people of the plain was most in favour of oligarchy, while the third group, the people of the coast, which preferred a mixed form of constitution somewhat between the other two, formed an obstruction and prevented the other groups from gaining control. Their goal was control of the central government at Athens and with it dominance over their rivals from other districts of Attika. In most Greek city states, a farmer could conveniently reside in town and travel to and from his fields every day. According to Thucydides , on the other hand, most Athenians continued to live in rural settlements right up until the Peloponnesian War. An Athenian belonged not only to a phyle or tribe and one of its subdivisions, the phratry or brotherhood, but also to an extended family, clan or genos. It has been argued that these interconnecting units of kinship reinforced a hierarchic structure with aristocratic clans at the top. In that case, the struggle between rich and poor was the struggle between powerful aristocrats and the weaker affiliates of their rivals or perhaps even with their own rebellious affiliates. Originally the axones recorded laws enacted by Draco in the late 7th Century traditionally BC. Moreover, the language of his laws was archaic even by the standards of the fifth century and this caused interpretation problems for ancient commentators. This distinction, though somewhat artificial, does at least provide a convenient framework within which to consider the laws that have been attributed to Solon. Some short-term consequences of his reforms are considered at the end of the section. The nine archons took the oath of office

while ceremonially standing on a stone in the agora, declaring their readiness to dedicate a golden statue if they should ever be found to have violated the laws. According to the Constitution of the Athenians, Solon legislated for all citizens to be admitted into the Ekklesia [66] and for a court the Heliastia to be formed from all the citizens. However some scholars have doubted whether Solon actually included the Thetes in the Ekklesia, this being considered too bold a move for any aristocrat in the archaic period. However, many modern scholars have doubted this also. The Solonian constitution divided citizens into four political classes defined according to assessable property [66] [75] a classification that might previously have served the state for military or taxation purposes only. According to the Athenian Constitution, only the pentakosiomedimnoi were eligible for election to high office as archons and therefore only they gained admission into the Areopagus. Most Athenians were still living in rural settlements right up to the Peloponnesian War. The typical farming family, even in classical times, barely produced enough to satisfy its own needs. The specific economic reforms credited to Solon are these: This is one of the earliest known coins. Fathers were encouraged to find trades for their sons; if they did not, there would be no legal requirement for sons to maintain their fathers in old age. By early sixth century the Athenians were using silver in the form of a variety of bullion silver pieces for monetary payments. Athenian black-figure pottery was exported in increasing quantities and good quality throughout the Aegean between BC and BC, a success story that coincided with a decline in trade in Corinthian pottery. However, the encouragement of olive production for export could actually have led to increased hardship for many Athenians to the extent that it led to a reduction in the amount of land dedicated to grain. Moral reform[ edit ] In his poems, Solon portrays Athens as being under threat from the unrestrained greed and arrogance of its citizens. This was no disadvantage to a clan with large landholdings since it could always rent out farms in a sharecropping system. A family struggling on a small farm however could not use the farm as security for a loan even if it owned the farm. Instead the farmer would have to offer himself and his family as security, providing some form of slave labour in lieu of repayment. Equally, a family might voluntarily pledge part of its farm income or labour to a powerful clan in return for its protection. This 6th century Athenian black-figure urn, in the British Museum, depicts the olive harvest. Many farmers, enslaved for debt, would have worked on large estates for their creditors. Many scholars are content to accept the account given by the ancient sources, interpreting it as a cancellation of debts, while others interpret it as the abolition of a type of feudal relationship, and some prefer to explore new possibilities for interpretation. Some Athenians had already been sold into slavery abroad and some had fled abroad to escape enslavement – Solon proudly records in verse the return of this diaspora. According to Herodotus [ ] the country was bound by Solon to maintain his reforms for 10 years, whereas according to Plutarch [59] and the author of the Athenian Constitution [ ] reputedly Aristotle the contracted period was instead years. A modern scholar [ ] considers the time-span given by Herodotus to be historically accurate because it fits the 10 years that Solon was said to have been absent from the country. There were irregularities in the new governmental procedures, elected officials sometimes refused to stand down from their posts and occasionally important posts were left vacant. It has even been said that some people blamed Solon for their troubles. It is possible that some fragments have been wrongly attributed to him [ ] and some scholars have detected interpolations by later authors. Most of the extant verses show him writing in the role of a political activist determined to assert personal authority and leadership and they have been described by the German classicist Wilamowitz as a "versified harangue" Eine Volksrede in Versen. However, poetry is not an ideal genre for communicating facts and very little detailed information can be derived from the surviving fragments. Some wicked men are rich, some good are poor; We will not change our virtue for their store: Formerly they boasted of me vainly; with averted eyes Now they look askance upon me; friends no more but enemies. Let us go to Salamis to fight for the island We desire, and drive away our bitter shame! According to a surviving fragment from a work "Brothers" by the comic playwright Philemon, [ ] Solon established publicly funded brothels at Athens in order to "democratize" the availability of sexual pleasure. In particular, the orator Aeschines cites laws excluding slaves from wrestling halls and forbidding them to enter pederastic relationships with the sons of citizens. Nor can any complete and authentic collection of his statutes have survived for ancient scholars to consult. According to some ancient authors Solon had taken the future tyrant

Peisistratos as his eromenos. Aristotle, writing around BC, attempted to refute that belief, claiming that "those are manifestly talking nonsense who pretend that Solon was the lover of Peisistratos, for their ages do not admit of it," as Solon was about thirty years older than Peisistratos. And they say Solon loved [Peisistratos]; and that is the reason, I suppose, that when afterwards they differed about the government, their enmity never produced any hot and violent passion, they remembered their old kindnesses, and retained "Still in its embers living the strong fire" of their love and dear affection. Despite its persistence, however, it is not known whether the account is historical or fabricated. Whatever its source, later generations lent credence to the narrative.

### Chapter 2 : Poetry and Reform: Periodical Verse from the English Democratic Press,

*Reform Poems. Below are examples of poems about reform. This list of poetry about reform is made of PoetrySoup member poems. Read short, long, best, famous, and modern examples of reform poetry. This list of works about reform is a great resource for examples of reform poems and show how to write.*

The best of guides: Chapters of the order were found from Somalia in the north to Mozambique in the south and as far inland as the eastern Congo. However, little research has been done to explain how an order with a reputation for literate learning as well as spirituality could gain such a broad following amongst Muslim populations who were largely non-literate. This article is divided into two parts. The second examines the teachings of the Qadiriyya shaykhs and the place of popular devotional poetry as the principle means of disseminating their message to their widespread, diverse and largely non-literate constituency. The horsemen were searching for the Sufi leader Shaykh Uways bin Muhammad, who maintained a compound within the village and who was rumoured to be there with his wives, children and a handful of followers. Shaykh Uways, who had spent the previous two years preaching against the teachings of the Sayyid, refused to leave, swearing that he would remain in the village until death rather than flee in the face of the enemy. When the riders entered the village, they were met with a spirited resistance from the Shaykh and his followers. I would like to thank all the members of that seminar and especially its convener, Professor Carl Ernst, for their valuable input. The murder of Uways and his students at the hands of a rival religious group was, in Somalia at least, a rare violent manifestation of a long-simmering conflict over differing views of the proper path to religious reform. The nineteenth century was host to numerous reform-minded thinkers searching for ways to arrest the political, economic and moral decay that plagued Islamic society. In East Africa this debate was shaped by the leaders of various local Sufi or mystical orders Arabic tariqa. Popular practices that sought the deceased, such as the Prophet or the saints, as intermediaries with the divine were viewed as shirk or idolatry. A great deal has been written about Sayyidka, as he is known to Somalis, and his political and religious agendas. Much less, however, is known about those on the other side: Among the most vocal opponents of Sayyid Muhammad were the various leaders of the Qadiriyya Sufi order led by Uways. Earlier scholars have sketched the rough outlines of Qadiriyya ideology; however, these writings are extremely limited in detail. Theologically the Qadiriyya endorsed the idea that deceased holy men or saints could and should act as mediators between individual believers and God. Legally, most Qadiri leaders were willing to look the other way and, at least tacitly, allow the continued practice of xeer, or customary law, in local communities as long as it did not violate the spirit of the Muslim code too egregiously. In addition, how did they refute the Wahhabi-esque arguments of the Salihyya? The importance of these questions goes beyond the bounds of mere intellectual curiosity. The most comprehensive treatments of Somali Qadiriyya ideology are Lewis , , Trimingham and Martin Under Uways and his successors thousands flocked to the Qadiriyya banner, and the order spread throughout southern and central Somalia and along the East African coast, as far south as Mozambique. The first provides a brief discussion of the emergence of the Qadiriyya in East Africa during the late nineteenth century. The second examines the teachings of the order through the medium of popular devotional poetry that served as one of principal means of disseminating their message to this widespread, diverse and largely non-literate constituency. For the Qadiriyya, as we shall see, the key to salvation was the establishment of a closer relationship of the individual spirit with God. This path to the divine, they taught, was obtainable only through the spiritual intervention of the Prophet. According to the written traditions The important question of why the Qadiriyya message was ultimately more popular than that of the Salihyya is beyond the scope to the present work and will be addressed in a larger forthcoming treatment of holy men in north-eastern Africa. Note that ultimate object is not the Prophet as suggested by proponents of so-called neo-Sufism. Instead the Prophet is simply the conduit for reaching the divine. Also see Valerie Hoffman , which provides an excellent discussion of the historical roots of this practice. Sources of information about Qadiriyya activities in eastern Africa from this point until its expansion in the late nineteenth century are scarce. The little information that exists indicates that the order became a small but active component of town life, especially in Harar and to a

somewhat lesser extent in the towns of the Somali coast Trimingham Given the centrality of this dictum to Qadiriyya teachings, it is likely that the virtual absence of literacy beyond the boundaries of urban centres before the late nineteenth century prevented the order from gaining popularity amongst the rural populations. For whatever reason, the Qadiriyya order did not gain widespread currency in eastern Africa until the last two decades of the nineteenth century. Following this he traveled widely in Ethiopia and the Hijaz, where he honed his intellectual skills Martin However, he loathed members of the Sufi orders, whom he regarded as loathsome and unlettered. His success was based largely on his ability to propagate a notion of Sufism based on spirituality and religious learning that attracted members from both the general population and the learned classes. Uways was born in the coastal town of Baraawe in , to a family of modest means belonging to a servile client lineage of the Tunni clan. Muslim religious practitioners of secondary importance frequently practiced other trades in order to earn their livelihood. His spiritual maturity was heralded by his ability to ignore spirits inhabiting a tower in which he was praying at the edge of the city. Between the time of his return and his death in , what became known as the Uwasiyya branch of the Qadiriyya spread rapidly not only throughout southern Somalia but over the entire East African littoral, stretching as far south as Tanganyika, becoming arguably the largest Sufi order in East Africa Martin As Qadiriyya oral and written traditions are quick to point out, the Shaykh attracted followers from every walk of life and social class. There he developed a particularly strong following in Mogadishu, where he is believed to have led the people away from certain immoral practices by introducing them to the teachings and rituals of the Qadiriyya soon after his return from Arabia. Because of this, he traveled to distant towns in the land of the Swahili If he wished to travel, a great crowd of men, women and children, both free and slave would accompany him.. Information regarding actual [ariqa membership is scant. However, by combining data drawn largely from written and oral traditions, enough evidence can be gleaned to support the notion of Qiidiriyya popularity in both rural and urban spheres. The main sources for the life and works of Uways are written hagiographies Arabic mandqib compiled and published following his death in Each was a powerful party, being composed of people from Hamarweyn and Shangani [the two principal quarters of the town]. The members of each faction aided each other with their assets. Among them were the Ashraaf, merchants, notables, clan elders, rulers, patrons and people of the ships. Tomorrow, God willing, we will meet in the Friday mosque in Shangani and face Shaykh Uways al-Qadiri so that we may repent before him this abomination. They met in front of the mosque, performed ritual ablutions and went before Shaykh Uways. May God grant us victory and guidance However, an equal number of stories if not more are set in rural surroundings, where the shaykh assists pastoralist and farmer alike in their times of need. In one such account, Uways assists villagers on the Shabeelle River who were victims of numerous attacks by the Amhara troops of the Ethiopian emperor Menelik He responded by going into seclusion for three days. Furthermore, he established a permanent presence in both rural and urban areas. While Uways was the overall leader of the Qadiriyya in East Africa, local branches of the tariqa were led by khalqas, or deputies, generally chosen from the local community. Ninety-three of those listed have nisbas<sup>14</sup> indicating a geographic, ethnic or clan identity. While these hardly provide a representative cross-section of tariqa membership, they can give us an idea of the composition of the upper echelons of the order, which may be reflective of overall membership patterns. Forty-seven carry nisbas with solid urban pedigrees. In rural areas the khalija was frequently a coastal merchant resident in the interior. See Reese for a fuller discussion. The remainder are identified by nisbas that connect them either to other points on the East African coast eg, Shaykh Ramadan al-Swahili or foreign ethnic groups known to live and trade throughout the littoral eg, Shaykh Ahmad Ba Fadhl al-Hadrami. Whether pastoralist or townsman, farmer or fisher folk, members were attracted to the Qadiriyya regardless of socio-economic status or cladethnic affiliation. The widespread popularity of the Qadiriyya is beyond dispute. This, however, is a rather dense, difficult theological treatise that in reality was read by only the most advanced students. An analysis of this text will be included in an upcoming monograph. It most likely appeared first in manuscript form, but by the early s had been through at least three printed editions. This is no small feat in a country with virtually no printing industry, where most works of any size were printed abroad -often in Egypt -and only through subsidies from wealthy patrons. Rather than being a simple compilation of poetry, it is in fact an edited collection. Using this technique,

al-Barawi placed three of his own stanzas in front of each original two-stanza line, creating a new five-stanza verse. The purpose of this classical technique, common in Islamic religious poetry, was to intensify, but not change, the original message of the work Schimmel. In addition, each poem is prefaced by a short karama story that we could gloss here as a miracle, but that is more appropriately described as a notable incident involving the original author of the poem. This was a text meant for popular consumption, presenting Qadiriyya ideas in a simple and straightforward manner suitable for adepts with limited theological or mystical training. The notion that this was a text with lessons to impart to the seeker is reinforced by the inclusion at the beginning of the first selection of a part of a well-known hadith often associated with poetry. Maktabat al-Islamiyya, in which the entire text, both prose and poetry, is pointed for the benefit of the reader. Personal communication, April 12, We entered their house and found all the sada<sup>20</sup> sitting there. They drew the Shaykh near to them, greeting him warmly, overjoyed with his presence. Sayyid Abu Bakr said: Bless us with something from your gasidas. Whenever you wish to make easy your objective Then give a prayer to your messenger, the best of Guides And say, seeking aid in every circle Blessings of God, as the crier cries On the Chosen, our master the praised Beloved of God preferred of those who ascended His tomb is above any throne or high place As is every pious place, sincerely Musk and spices give fragrance, truly <sup>20</sup> Another Arabic word denoting descendants of the Prophet. To the tomb of Muhammad, light of the heart Every aspect of the I;Iabib gives light The one who seeks him, sees the lights with goodness The distance meets it along with the near It will encompass the Family, the neighbours of the beloved As well as the people of the community, with knowledge of his fragrance al-Barawi Because, all that comes from the tongue[s] of the saints, is light! As the above excerpt shows, this qasida is clearly an expression of the love all believers should have for the Prophet and his family. Their stamp of approval is proof positive of the permissibility of Prophetic mediation. Certainly these lines are somewhat ambiguous. Is the Prophet meant to act as a purely moral guide i. Martin Orwin of SOAS for assistance with this and other poetic translations contained in this article. Several of these verses openly declare the Messenger an intercessor with God, the most straightforward of which declares: Al-Barawi, however, was not satisfied with such limited proof. He also sought to place the Qadiriyya position on firm theological ground by calling on the writings of other, non-Somali, Muslim scholars. Nabhani was an al-Azhar-educated jurist who led a long and successful career as a Qadi in Ottoman Lebanon. As such, he wrote a number of works, beginning in the s, that denounced the teachings of these reformers as heresy and warned against the evils posed by the introduction of such godless practices as Western-style education Ghazal In retirement, Nabhani dedicated himself to the compilation of several theological and hagiographical texts, all of which supported the notion of Prophetic and saintly mediation Schimmel All of his writings were largely compilations of the works of others rather than original work, marshalling material from classical scholars to refute the arguments of the reformers.

### Chapter 3 : Movements : Poetry through the Ages

*The Armstrong Browning Library at Baylor University, the University of Strathclyde in Glasgow, and the University of Manchester in England proudly present "Rhyme and Reform" – a multi-site, digitally-networked symposium and series of events about Victorian portrayals of industrial labor in verse and narrative.*

Connor Watkins and Sakina Haji, students who helped design the exhibit, join via video-conferencing. The innovative symposium sought to bridge digital and physical spaces, with activities held at both the ABL and across the Atlantic at the University of Strathclyde in Glasgow, Scotland. Kirstie Blair U of Strathclyde and Dr. Mike Sanders U of Manchester were the lead organizers for the Glasgow site. This exhibition remains available through the website, where it is now joined by recordings of events from both symposium sites. Mike Sanders depicting nineteenth-century working-class life in Manchester, England. You can hear a minute excerpt of the performance here. The symposium also included engaging and insightful talks by top scholars including Prof. Marjorie Stone Dalhousie U and Prof. Florence Boos U of Iowa , an authority on Victorian working-class women poets. You can listen to their talks on the symposium website here. Kirstie Blair and Dr. Mike Sanders on the literary cultures of industrial workers in the North of England and Scotland. These two young boys working looms in factories – one in the nineteenth century and one in the present – appeared in the physical exhibit at the ABL. The dual-site, digitally connected nature of this symposium allowed international collaboration and participation with limited travel and thus a reduced economic and environmental impact. Further, it opened access to the events across the world. You can see some of interactions among participants by viewing the hashtag RhymeandReform on Twitter. Over just the two days, the symposium website received nearly visitors from seven countries. Some of these included groups of faculty and students, such as the self-organized viewing by the University of Regina in Saskatchewan, Canada. This entry was posted in Exhibitions , News and Events by nicolebouchard. Leave a Reply Your email address will not be published.

**Chapter 4 : | Norton Anthology of American Literature: W. W. Norton StudySpace**

*Lines In Memoriam Regarding The Entertainment In Reform Street Hall, Dundee 'Twas on the 31st of March, and in the year of , I gave an entertainment in the city of Dundee.*

Socrates advocates censorship of poetry, and censorship is bad. Socrates and his proposals for the reform of the "feverish" unjust city are therefore also bad. Naddaff, a professor in the Department of Rhetoric at University of California, Berkeley, agrees with these critics that censorship should be decried. Naddaff crosses swords more directly and unqualifiedly with philosophical commentators like Francis Cornford, Benjamin Jowett, Paul Shorey, and Julia Annas, who suggest that the discussion of poetry in Book 10 adds nothing essential to the argument. Rather than an irrelevant addition, she argues, the reincorporation of poetry in the "myth of Er" at the end constitutes a new definition of philosophy. Because it takes a "myth" to arouse the desire that animates and sustains philosophy as a search for wisdom, poetry and philosophy are necessarily intertwined. After attempting first to restrict and then to negate the power of poetry, Naddaff argues, Socrates finally produces a new form of philosophical- poetic discourse. Following the course of the conversation in the dialogue, Naddaff identifies three stages or moments in this "production": With this "myth," Naddaff concludes, Plato "subverts" his own apparent teaching about the relation between poetry and philosophy by showing that "philosophy is an art of living that requires poetic images and myths. Following Foucault, she emphasizes the way in which the attempt to repress, if not control, poetry results in the "production" of a new kind of poetry if not knowledge. But, in contrast to Foucault, she seems to ignore the political implications of the "production" she describes. As a result, her analysis of the differences between poetry and philosophy and of their final conjunction remains fundamentally formal and, consequently, empty. In Homer, death is shown to be horrible. As "shades," they do not appear to be able to think or communicate with others. Minos is said to be judge, and some souls of tyrants like Tantalus and Sisyphus are shown to be suffering unending punishments. Only Heracles appears to have been rewarded with an immortal life with the gods on Olympus. There is no suggestion of reincarnation or rebirth. In the "myth of Er," souls are first judged, rewarded or punished, and then brought to a field where they can contemplate the intelligible order and beauty of the cosmos—the orbits of the planets and the resultant harmony of the spheres. Although the three "fates," said to be daughters of necessity, keep the spheres in motion, they merely seal the choices the individual souls make concerning their future lives. Neither the gods nor the intelligible order of nature determines the shape and outcome of human lives. On the contrary, individual souls choose the form of their future life on the basis of what they have learned or failed to learn, what they have cherished or hated, in their previous existence. According to the "myth of Er," both the learning and the rewards thus take place in this life, not the next. At the end of his myth, Er reports: Homer shows that Odysseus, by going to Hades, had learned that the most important thing in human life is the sympathetic understanding of another. He did not return to Ithaca merely to be reunited with his family, however. He also tried to take vengeance on the young men who had tried to supplant him. He would have destroyed the entire population of Ithaca in a civil war, if Athena had not stopped him. In Homer she sees only the praise of the heroic virtues. He therefore plans to withdraw from the battle and go home to live in obscurity—until Hector kills his beloved Patroclus. Achilles then changes his mind. He re-enters the battle, knowing that he will lose his life. He does so not to seek glory, however, but to avenge his friend. Instead of simply praising the heroic quest for honor, as Naddaff like many other readers seems to think, in both his epics Homer shows that the most precious thing in human life is the understanding and loyal affection of others. Because that understanding and affection are rooted in a shared, distinctively human experience of living in the face of our own inevitable death, the immortal gods do not have and cannot provide it. But the same knowledge of the inevitability of human death that makes us cherish our loved ones while they last also gives rise to rage and despair. There is nothing that can compensate us for our inescapable losses. In his "myth of Er" Socrates thus points both to a deeper reading of Homer than is usually given and to an even deeper disagreement with the epic poet. He attempts to show that the poets are wrong when they suggest that there is nothing lasting, eternal, or intelligible in human existence. Explicitly admitting that

human beings are mortal and therefore imperfect, Socrates nevertheless insists that real improvement in human life is possible, but only if human beings can discover some eternally unchanging, intelligible principles to guide them.

**Chapter 5 : Solon - Wikipedia**

*That characteristically Thelwallian dual purpose is evident in the contents themselves, which resemble The Peripatetic in their mix of poetry and prose, politics and sentiment, principles of social and literary reform.*

Photograph by Frances Benjamin Johnston c. In , she married the artist Charles Walter Stetson , after initially declining his proposal because a gut feeling told her it was not the right thing for her. Charlotte Perkins Gilman suffered a very serious bout of post-partum depression. This was an age in which women were seen as "hysterical" and "nervous" beings; thus, when a woman claimed to be seriously ill after giving birth, her claims were sometimes dismissed. The two divorced in . She contacted Houghton Gilman, her first cousin , whom she had not seen in roughly fifteen years, who was a Wall Street attorney. They began spending a significant amount of time together almost immediately and became romantically involved. While she would go on lecture tours , Houghton and Charlotte would exchange letters and spend as much time as they could together before she left. In her diaries, she describes him as being "pleasurable" and it is clear that she was deeply interested in him. Their marriage was nothing like her first one. In both her autobiography and suicide note, she wrote that she "chose chloroform over cancer" and she died quickly and quietly. After moving to Pasadena, Gilman became active in organizing social reform movements. Throughout that same year, , she became inspired enough to write fifteen essays, poems, a novella, and the short story *The Yellow Wallpaper*. For instance, many textbooks omit the phrase "in marriage" from a very important line in the beginning of story: The story is about a woman who suffers from mental illness after three months of being closeted in a room by her husband for the sake of her health. This story was inspired by her treatment from her first husband. Silas Weir Mitchell , and she sent him a copy of the story. For the twenty weeks the magazine was printed, she was consumed in the satisfying accomplishment of contributing its poems, editorials, and other articles. This book discussed the role of women in the home, arguing for changes in the practices of child-raising and housekeeping to alleviate pressures from women and potentially allow them to expand their work to the public sphere. In she wrote one of her most critically acclaimed books, *The Home: Its Work and Influence*, which expanded upon *Women and Economics* , proposing that women are oppressed in their home and that the environment in which they live needs to be modified in order to be healthy for their mental states. In between traveling and writing, her career as a literary figure was secured. By presenting material in her magazine that would "stimulate thought", "arouse hope, courage and impatience", and "express ideas which need a special medium", she aimed to go against the mainstream media which was overly sensational. The magazine had nearly 1, subscribers and featured such serialized works as *What Diantha Did* , *The Crux* , *Moving the Mountain* , and *Herland*. The *Forerunner* has been cited as being "perhaps the greatest literary accomplishment of her long career". Her autobiography, *The Living of Charlotte Perkins Gilman*, which she began to write in , appeared posthumously in . Already susceptible to depression, her symptoms were exacerbated by marriage and motherhood. A good proportion of her diary entries from the time she gave birth to her daughter until several years later describe the oncoming depression that she was to face. Have your child with you all the time Lie down an hour after each meal. And never touch pen, brush or pencil as long as you live. By early summer the couple had decided that a divorce was necessary for her to regain sanity without affecting the lives of her husband and daughter. She writes of herself noticing positive changes in her attitude. She returned to Providence in September. She sold property that had been left to her in Connecticut, and went with a friend, Grace Channing, to Pasadena where the cure of her depression can be seen through the transformation of her intellectual life. Gilman argued that male aggressiveness and maternal roles for women were artificial and no longer necessary for survival in post-prehistoric times. She wrote, "There is no female mind. The brain is not an organ of sex. Might as well speak of a female liver. From childhood, young girls are forced into a social constraint that prepares them for motherhood by the toys that are marketed to them and the clothes designed for them. She argued that there should be no difference in the clothes that little girls and boys wear, the toys they play with, or the activities they do, and described tomboys as perfect humans who ran around and used their bodies freely and healthily. She believed that womankind was the underdeveloped half

of humanity, and improvement was necessary to prevent the deterioration of the human race. In she published *Women and Economics*, a theoretical treatise which argued, among other things, that women are subjugated by men, that motherhood should not preclude a woman from working outside the home, and that housekeeping, cooking, and child care, would be professionalized. Housework, she argued, should be equally shared by men and women, and that at an early age women should be encouraged to be independent. The home should shift from being an "economic entity" where a married couple live together because of the economic benefit or necessity, to a place where groups of men and groups of women can share in a "peaceful and permanent expression of personal life. Gilman suggest that a communal type of housing open to both males and females, consisting of rooms, rooms of suites and houses, should be constructed. This would allow individuals to live singly and still have companionship and the comforts of a home. The structural arrangement of the home is also redefined by Gilman. She removes the kitchen from the home leaving rooms to be arranged and extended in any form and freeing women from the provision of meals in the home. The home would become a true personal expression of the individual living in it. Ultimately the restructuring of the home and manner of living will allow individuals, especially women, to become an "integral part of the social structure, in close, direct, permanent connection with the needs and uses of society. How can Race A best and most quickly promote the development of Race B? Additionally, in *Moving the Mountain* Gilman addresses the ills of animal domestication related to inbreeding. In "When I Was a Witch," the narrator witnesses and intervenes in instances of animal use as she travels through New York, liberating work horses, cats, and lapdogs by rendering them "comfortably dead. One anonymous letter submitted to the *Boston Transcript* read, "The story could hardly, it would seem, give pleasure to any reader, and to many whose lives have been touched through the dearest ties by this dread disease, it must bring the keenest pain. To others, whose lives have become a struggle against heredity of mental derangement, such literature contains deadly peril. Should such stories be allowed to pass without severest censure? In her autobiography she admitted that "unfortunately my views on the sex question do not appeal to the Freudian complex of today, nor are people satisfied with a presentation of religion as a help in our tremendous work of improving this world.

### Chapter 6 : Reform Poems | Examples of Reform Poetry

*Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.*

Next Feeding creative explosions. For many centuries, poetry movements and communities have served as the most provocative, creative, vital, engaging, and oft-underground elements of regional and national literary trends. The simple joy of gathering for a single or group reading, listening to verse, hearing background stories, and discussing poesy has joined and empowered poets from ancient Athens to the streets of San Francisco. The assemblies launched social and political discourse while feeding creative explosions that, in nearly all cases, involved the arts and music as well. Poetic communities launched social and political discourse, and are vital to working poets. In doing so, we invariably set foot inside a poetic movement or community. Throughout history, there have been hundreds of major and minor poetic movements and communities. Major community-based movements – such as the Ancient Greek poetry schools, Provençal literature, Sicilian court poets, Elizabethan and Romantic poets, American Transcendentalists, Paris expatriate Surrealist, and Beat poets – changed the course of poetry during and after their respective eras. McKay was part of a literary community with widespread influence. Confessionalists, such as Sylvia Plath, were a part of a tributary movement that contributed to the body of poetics. While not as well known, tributary movements have been equally rife with provocative thought and contributions to the body of poetics. For example, in the past 50 years in the U. All responded or reacted to the three major movements of the first half of the 20th century: Imagism Ezra Pound, h. This pattern has permeated the wide-rooted, long-branched family tree of community-based poetry. Insight into ten great movements. By taking a closer look at ten great community-based movements in Western poetry, we can glean greater insight into their genesis, their contributions to world poetry and literature, and their cultural influences. Ancient Greek poetry 7th to 4th centuries B. The pinnacle of ancient Greek poetry lasted three centuries, making it one of the few multi-generational poetic movements and communities. Ancient Greek poets were also unique because they were the first large group to commit their poetry to writing; prior civilizations preferred the oral tradition, though some written poems date back to the 25th century B. The pinnacle of ancient Greek poetry lasted three centuries. Poets were often dramatists who wrote for choirs, or courtly muses who entertained regional kings. Hundreds of dramas were performed, each of them featuring exquisite lyric poetry within its three-act structure. The Greeks developed nearly all of the classic forms that formed the underpinnings of later literature, drama, music and poetry, including the ode, epic, lyric, tragedy, and comedy. Among the great poets who passed developing forms to succeeding generations were Homer, Hesiod, Sappho, Pindar, Aeschylus, Anacreon, and Euripides. The Romans borrowed from Greek works to develop their own dramatic, literary, and poetic movements. As Greek works became disseminated through the Western world, they created the basis for modern literature. The Inquisition doomed the Provençal movement in the 13th century, and most troubadours fled to Spain and Italy. However, as the 11th century reached its midpoint, a group of troubadour musicians in southern France began to sing and write striking lyrics. They were influenced by the Arabic civilization and its leading denizens, Omar Khayyam and Rumi, inspired by Latin and Greek poets, and guided by Christian precepts. Three concepts stood above all others: With a gift for rhythm, meter, and form, the musicians and poets created a masterful style by the 13th century. During their heyday, these and other poets routinely traveled to communities to deliver poems, news, songs, and dramatic sketches in their masterful lyrical styles. Forms like the sestina, rondeau, triolet, canso, and ballata originated with the Provençal poets. The Inquisition doomed the Provençal movement in the 13th century, though a few poets continued to produce into the midth century. Frederick II required poets to write about courtly love, and hundreds of beautiful canzone were written between and In the twelfth century, Sicily integrated three distinct languages and cultural influences: Arabic, Byzantine Greek, and Latin. The small society was well read in both ancient Greek and Latin, and women were viewed more kindly and tenderly than in other medieval cultures. When Sicilian poets interacted with the Provençal troubadours, they found the perfect verse form for

their utterances of the heart: Beginning with Cielo of Alcamo, the court poets developed a series of lyrical styles that used standard vernacular to make art of poetry. They were aided by Frederick II, who required poets to stick to one subject: Between and , court poets wrote hundreds of love poems. They worked with a beautiful derivative of canso, the canzone, which became the most popular verse form until Giacomo de Lentini further developed it into the sonnet. The Sicilian poets made several changes to Provençal structure, including the discontinuation of repetitive and interchangeable lines. They also wrote poetry to be read, rather than accompanied by music, and created the line sonnet structure, broken into an octet and sestet, which stands to this day. The socially open Elizabethan era enabled poets to write about humanistic as well as religious subjects. He introduced the forms to a countryside attuned to lyrical and narrative poetry by the great Geoffrey Chaucer, whose experiences with latter Provençal poets influenced the style credited with modernizing English literature. Spenser and Shakespeare took the Petrarchan form that Wyatt introduced to the literary landscape and added their individual touches, forming the three principal sonnet styles: Petrarchan, Spenserian, and Shakespearean. The dramatic rise in academic study and literacy during the late 16th century created large audiences for the new poetry, which was also introduced into the educational system. In many ways, the Elizabethan era more closely resembled the expressionism of the Ancient Greeks than the Sicilian and Italian Renaissance schools from which it derived its base poetry. Metaphysical poets A century after the height of the Elizabethan era, a subtler, provocative lyric poetry movement crept through an English literary countryside that sought greater depth in its verse. Poets shared an interest in metaphysical subjects and practiced similar means of investigating them. Beginning with John Dryden, the metaphysical movement was a loosely woven string of poetic works that continued through the often-bellucose 18th century, and concluded when William Blake bridged the gap between metaphysical and romantic poetry. The Romantics felt that the relationships we build with nature and others defines our lives. In between, the group of poets lived as mighty flames of poetic production who were extinguished well before their time. While history did not treat Robert Southey so kindly, Byron considered him a key member of the movement. Shelley died at 30, while Byron succumbed at . Ironically, the poets held distinctly different religious beliefs and led divergent lifestyles. Blake was a Christian who followed the teachings of Emmanuel Swedenborg who also influenced Goethe. Wordsworth was a naturalist, Byron urbane, Keats a free spirit, Shelley an atheist, and Coleridge a card-carrying member of the Church of England. The romantics made nature even more central to their work than the metaphysical poets, treating it as an elusive metaphor in their work. They sought a freer, more personal expression of passion, pathos, and personal feelings, and challenged their readers to open their minds and imaginations. They anticipated and planted the seeds for free verse, transcendentalism, the Beat movement, and countless other artistic, musical, and poetic expressions. The Romantic movement would have likely extended further into the 19th century, but the premature deaths of the younger poets, followed in by the death of their elderly German admirer, Goethe, brought the period to an end. American Transcendentalists Of all the great communities and movements, the American Transcendentalists might be the first to have an intentional, chronicled starting date: September 8, , when a group of prominent New England intellectuals led by poet-philosopher Ralph Waldo Emerson met at the Transcendental Club in Boston. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men. They created a shadow society that espoused utopian values, spiritual exploration, and full development of the arts. They revolted against a culture they thought was becoming too puritanical, and an educational system they thought overly intellectual. They even had a commune, Brook Farm. These sentiments informed their gatherings, discussions, public meetings, essays, and poetry. A number of great authors, poets, artists, social leaders, and intellectuals called themselves Transcendentalists. The Beats formed from a wide variety of characters and interests, but were linked by a common thread: The mixture of academia, be-bop jazz, the liberating free verse of William Carlos Williams, and the influence of budding author Jack Kerouac who coined the term "Beat Generation" in at a meeting with Allen Ginsberg, Herbert Huncke, and William S. Another major contributor was former New York poet Lawrence Ferlinghetti, who owned and operated City Lights bookstore, which in the s sold books that were banned by the U. He published *Howl*, thus creating a legacy as the greatest publisher and distributor of Beat literature. Beat poets and their works fostered a new era

of appreciation and study of poetry. The emerging Baby Boomer generation fanned the fame of the Beats far beyond what any of them imagined. That group went on to launch psychedelic rock and the cultural revolution of the late s.

### Chapter 7 : Reformation Poems | Examples of Reformation Poetry

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

### Chapter 8 : English Poetry - Renaissance and Reformation - Oxford Bibliographies

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### Chapter 9 : In His Poetry What Did Keats Attempt To? | Yahoo Answers

*Reformation Poems. Below are examples of poems about reformation. This list of poetry about reformation is made of PoetrySoup member poems. Read short, long, best, famous, and modern examples of reformation poetry. This list of works about reformation is a great resource for examples of reformation.*