Culture And Anarchy Summary

"Culture and Anarchy" is Arnold's most famous piece of writing on culture which established his High Victorian cultural agenda and remained dominant in debate from the 1860s until the 1950s. Arnold's often quoted phrase "culture is the best which has been thought and said" comes from the Preface to Culture and Anarchy. The book contains most of the terms–culture, sweetness and light, Barbarian, Philistine, Hebraism, and many others–which are more associated with Arnold's work influence.

There aren't many serious works of systematic theology which engage with Breaking Bad, The Big Bang Theory, Crazy Heart, theories of capital and positive psychology, as well as the Isenheim Altarpiece and Handel's Messiah. This lively, contemporary study of salvation does precisely that. Christian doctrine cannot simply repeat what has gone before, even as it recognises the value and richness of the traditions Christianity carries with it. Clive Marsh acknowledges this in exploring how doctrine interweaves with life experience and cultural consumption. A Cultural Theology of Salvation considers how salvation is to be understood and articulated now, when the theme of 'redemption' appears outside of Christianity in the arts and popular culture. Marsh also assesses whether contemporary interest in 'happiness' has anything to do with salvation. The first part of the book sets the enquiry in the context of how theology operates as a discipline, and the cultural climate in which theology has to be done. The second part offers a number of case-studies (in art, music, TV, film, positive psychology, and economic life) exploring how the concerns of a doctrine of salvation are addressed directly and indirectly in Western culture. The third part distils the results of the case-studies in formulating a contemporary exposition of salvation, and concludes by showing what this means in practice.

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Yet as other late nineteenth-century writers and artists began to sympathize with anarchism, the prospect of a common culture became increasingly remote. In Weir's view, the affinity for anarchism that developed among members of the artistic avant-garde lies behind much of fin de siecle culture. Indeed, the emergence of modernism itself can be understood as the aesthetic realization of anarchist politics.

Culture and Anarchy is a series of periodical essays by Matthew Arnold, first published in Cornhill Magazine 1867-68 and collected as a book in 1869. The preface was added in 1875. Arnold's famous piece of writing on culture established his High Victorian cultural agenda which remained dominant in debate from the 1860s until the 1950s. According to his view advanced in the book, "Culture...is a study of perfection." He further wrote that: "Culture seeks to do away with classes; to make the best that has been thought and known in the world current everywhere; to make all men live in an atmosphere of sweetness and light..." Arnold contrasts culture, which he defines as "the study of perfection," with anarchy, the prevalent mood of England's then new democracy, which lacks standards and a sense of direction. Arnold classified English society into the Barbarians (with their lofty spirit, serenity, and distinguished manners and their inaccessibility to ideas), the Philistines (the stronghold of religious nonconformity, with plenty of energy and morality but insufficient "sweetness and light"), and the Populace (still raw and blind). He saw in the Philistines the key to culture; they were the most influential segment of society; their strength was the nation's strength, their crudeness its crudeness; it therefore was necessary to educate and humanize the Philistines. Arnold saw in the idea of "the State," and not in any one class of society, the true organ and repository of the nation's collective "best self." No summary can do justice to Culture and Anarchy, however; it is written with an inward poise, a serene detachment, and an infusion of subtle humor that make it a masterpiece of ridicule as well as a searching analysis of Victorian society.

This eBook has been formatted to the highest digital standards and adjusted for readability on all devices. "Culture and Anarchy" is Arnold's most famous piece of writing on culture which established his High Victorian cultural agenda and remained dominant in debate from the 1860s until the 1950s. Arnold's often quoted phrase "culture is the best which has been thought and said" comes from the Preface to Culture and Anarchy. The book contains most of the terms–culture, sweetness and light, Barbarian, Philistine, Hebraism, and many others–which are more associated with Arnold's work influence.

"Priests of Culture" is an analysis of the thought of two cultural critics, Matthew Arnold and Henry James. Focusing on Arnold's cultural and religious criticism and James's travel literature, this study examines the efforts of both Arnold and James to find in an ideal of -culture- a supreme center of value around which to rally the forces of civilization in the wake of a nineteenth-century crisis of faith and unsettling social change. Arnold responds directly to that crisis in offering a doctrine of -culture- to serve as a bulwark for standards to replace an intellectually crippled Christianity. James appears to accept the absence of faith, but is even more appalled at the erosion of cultural standards in an America increasingly reduced to a -money-grabbing democracy-. Sterner argues that their critiques remain compelling, but the curative, cultural visions of both founder in their attempts to make -culture- serve purposes normally, and properly, reserved to religion."

Contains essays on poetry and English rule of Ireland

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identity and self-esteem; teh emergence of feminism and homosexuality meant the redefining of masculinity and femininity. This is the terrain which Elaine Showalter explores with such consummate originality and wit. Looking at parallels between the ends of the 19th and 20th centuries and their representations in literature, art and film, she ranges over the trial of Oscar Wilde, the public furore over prostitution and syphilis, moral outrage over the breakdown of the family, abortion rights and AIDS. High and low culture - from male quest romances to contemporary male bonding movies (Heart of Darkness reworked into Apocalypse Now), Freud to Fatal Attraction - all are part of this scholarly and entertaining study of the fin de siecle.
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Describes authors, works, and literary terms from all eras and all parts of the world.
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This book recovers and recommends the core conviction of Victorian liberal theory that human beings, with the help of the state, can achieve an objective moral perfection. The first half of the book considers the diverse modern biases that have blinded us to the merit of this core conviction and weaves together disparate new scholarship (primarily in political theory and Victorian Studies) to set the stage for a reconsideration of that conviction. The second half of the book is that reconsideration outlining the various policies the Victorian liberals (John Stuart Mill and Matthew Arnold, primarily, with a half dozen other nineteenth-century British and American authors) recommended the state employ in the perfection of human beings.
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