

**Make Love, Not War: The  
Radical 1960s and 1970s**

UW Madison Study Abroad:  
Spring 2025

**Afro-American solidarity  
with the oppressed  
People of the world**



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**T 9:30 AM-12:30PM, Virginia Woolf Room**

Office hours: Mondays 11:30AM-1:30 PM at  
Guillam Coffee 31 St. Petersburg Place (Bayswater Tube Stop) or on Zoom  
Office hours Zoom link: <https://uwmadison.zoom.us/j/92242938675>

## **Make Love, Not War: The Radical 1960s and 1970s**

That brings me to the second mode of civil disobedience. There's a time when the operation of the machine becomes so odious, makes you so sick at heart that you can't take part! You can't even passively take part! And you've got to put your bodies upon the gears and upon the wheels, upon the levers, upon all the apparatus—and you've got to make it stop! And you've got to indicate to the people who run it, to the people who own it—that unless you're free the machine will be prevented from working at all!

—Mario Savio, Sproul Hall Sit-in Address, December 2, 1964

**Course Description:** This course will explore the radical political and cultural upheavals that shook US-American and British society during the 1960s and 1970s. This period saw student movements overtake university campuses across the globe, while the US and Great Britain experienced an explosion of social movements for Civil Rights, Black Power, women's and gay Liberation, and de-colonization to name a few. At the same time, this expansion of grassroots political power among politicized youth was coupled with an extraordinary cultural revolution in both societies, including the emergence of radically new fashion styles, gender and sexual expressions, art and design cultures, and cultural politics aimed at altering the entire mind-set of the British and American people toward social change. Thus, the radical 1960s and 1970s represents the cultural pre-history of contemporary projects for gender and sexual freedom and racial and environmental justice.

### **Required Texts:**

All readings for this class are available in two course readers that you can purchase . **You must bring copies of annotated readings to class.** All course films will be streamed online.

### **What are we learning?**

As a special topics course in cultural studies, this advanced seminar offers students from any discipline or educational background an in-depth look at a specific aspect of the US and British experience: the emergence, expansion and impact of radical social movement politics in the late twentieth century. By the end of this term, students will have gained:

- 1) a strong understanding of the historical significance of radical left-wing social movements to the evolution of US and British culture and lifeways following WWII.

- 2) an expanded vocabulary for distinguishing between the variety of different and competing political values, commitments, investments, and strategies or tactics of progressive movements in the twentieth century.
- 3) a multidimensional view of the ways that social movements contested taken-for-granted or rigidly held beliefs about race, gender, sex and desire, bodily autonomy, economic equality, and political freedom.
- 4) a variety of new skills in interpreting or making meaning of our contemporary political landscape, especially in relation to the last century of political activism in the Western world.

### **What do we have to write?**

In addition to our weekly readings, this course has three assignments, including weekly online discussion posts, a take-home mid-term exam, and a creative final. A handful of the weekly discussion posts as well as the last two assignments will be completed with a group. **While many people tend to dislike group work, it is extremely rewarding to develop a long-term intellectual dialogue with fellow students, receive mutual support, and build new friendships. This is especially true while traveling in a new city for the semester.** At the beginning of the term, I will place you into randomized groups of 3-4 members. You will work with this unit for the entire semester, gaining knowledge of each other's strengths, negotiating collective writing and research, and providing one another feedback. I will also have policies in place to ensure all members of a group are pulling their weight.

- 1) **Weekly Online Discussion and Group Engagement—20%:** each week I will ask students to respond to an online prompt or question related to our readings. You must post your response to our discussion board on Canvas by 10 PM on Sunday night. You are also required to respond at least once to another person's post by 10 PM the following day. These discussions will offer a foundation for our in-class dialogues, giving everyone an opportunity to gather their thoughts and learn about how others are thinking about the issues raised by a given week's readings.
- 2) **Take-home mid-term exam—20%:** halfway through the term, each group will need to complete a take-home mid-term exam. You will be asked to explain a handful of key concepts from our course in your own words, substantively answer a series of short questions, and craft a long-form essay response to an analytical question. All elements of the exam must be completed collaboratively. You will be given two weeks to complete this assignment.
- 3) **Final creative paper—20%:** for the class final, you will be asked to develop an original week of course content covering some aspect of US-American and British social movement cultures that we did not get a chance to discuss this semester. You will have to do original research to locate readings or viewing appropriate to the topic you wish to explore, develop a fully formed lesson plan, and identify an experiential learning activity to incorporate into your outline.

**The remaining 40% of your grade rests on your dedicated engagement in our class discussion. This is, without a doubt, where most of the magic happens in a seminar. The heft of this percentage is intended to stress how important it is for you to bring your A-game every week. Note: All assignments will be submitted by email as word documents.**

**Experiential learning:** For a number of our meetings this semester, we will explore the built environment of London, visit museums and archives, or connect with visiting speakers who will give us new insight into various aspects of our weekly readings. On these days, we will most often meet at our classroom first for a short discussion and then travel together by foot or tube to a nearby location. Since these experiences will be organized throughout the semester, it is imperative that you read your emails weekly for announcements about the locations we will be going. In case of any emergency or confusion on the way to a location, you may email me or text me at 019492332581 for instructions on rejoining the group.

**Attendance Policy: With the exception of severe illness or a serious personal emergency, attendance and participation at every class session is mandatory (and a necessary for compliance with your Visa requirements).** That means not only showing up, but being awake, attentive, and actively engaged in our meetings. Most importantly, this includes coming to class having completed that day's reading (and viewing) assignments, taken careful notes on all these items, and prepared to engage in dialogue about them. Please inform me of any severe illness or a personal emergency as soon as possible. I will do everything in my power to accommodate unexpected changes in anyone's personal circumstances. Your health and wellbeing is paramount. If you feel serious symptoms of illness you should not attend class but rest and recover; however, if you feel under the weather but healthy enough to attend class, please wear a mask to protect yourself and others from the potential spread of illness. **You can implement a number of best practices to reduce your chances of getting sick including: washing and disinfecting your hands regularly; getting a consistent, full night's sleep; eating three solid meals a day, staying hydrated, and resting when you feel exhausted; and wearing a mask in very crowded spaces like the tube.**

**Email etiquette:** Whenever you write an email to a professor, you should always begin with a formal salutation (such as Dear Professor or Dr. Fawaz) and sign off with an appropriate ending followed by your name (Sincerely, All Best, Have a wonderful day etc.). You should read all emails from your professors carefully to ensure you receive appropriate instructions and details about course assignments and schedules. **Finally, I cannot stress enough that you must reply to any email individually directed to you by a professor.** If you are at any time struggling with your mental health, or your state of mind is preventing you from completing work or attending class, please inform me or the FIE team immediately. I also encourage you to reach out to university Mental Health Services at <https://www.uhs.wisc.edu/mental-health/> or 608-265-5600 to receive appropriate care and attention.

**Disability Support Services** At all times, this seminar will be open and accessible to students with disabilities. If you are a student enrolled with the McBurney Disability Resource Center or have a disability but have not used the MDRC, I encourage you to speak with me regarding your rights to accommodation. Please come see me about any questions you have regarding additional support for your success in this class.

## **Week 1—Introduction: Global 1968**

Tuesday, January 14

Mario Savio, “An End to History,” December 2, 1964:  
<<https://voicesofdemocracy.umd.edu/mario-savio-an-end-to-history-december-2-1964-speech-text/>>

Gerd-Rainer Horn, “1968: A Social Movement Sui Generis,” in *The History of Social Movements in Global Perspective: A Survey*, eds. Stefan Berger and Holger Nehring (2017)

Immanuel Wallerstein and Sharon Zukin, “1968, Revolution in the World-System: Theses and Queries,” *Theory & Society* 18.4 (1989)

## **Week 2—Postwar Western Civilization and its Discontents**

Tuesday, January 21

“The Atlantic Charter” (August 14, 1941)

Henry Luce, “The American Century” (1941)

Betty Friedan, “The Problem That Has No Name,” Introduction to *The Feminine Mystique* (1963)

Chris Waters, “‘Dark Strangers’ in Our Midst: Discourses of Race and Nation in Britain, 1947–1963,” *Journal of British Studies* 36.2 (1997)

Leerom Medevoi, excerpts from “Identitarian Thought and the Cold War World,” in *Rebels Youth and the Cold War Origins of Identity* (2005)

## **Week 3—The Civil Rights and Black Freedom Movements**

Tuesday, January 28

Film Screening: *I Am Not Your Negro* (Peck 2017)

Martin Luther King Jr. “Letter from a Birmingham Jail,” (1963)

Malcolm X, “The Ballot or the Bullet,” (April 1964)

Enoch Powell, “Rivers of Blood Speech” (April 1968):  
<<https://www.telegraph.co.uk/news/0/enoch-powells-rivers-blood-speech/>>

Joe Street, "Malcolm X, Smethwick, and the Influence of the African American Freedom Struggle on British Race Relations in the 1960s," *Journal of Black Studies* 38.6 (2008)

#### **Week 4—The New Left and Student Peace Movements**

Tuesday, February 4

Film Screening: *Berkeley in the Sixties* (Kitchell, 1990)

Excerpts from Students for a Democratic Society, *The Port Huron Statement* (1962)

Caroline Hoeferrle, "A Web of Interconnections: Student Peace Movements in Britain and the United States, 1960–1975," in *Peace Movements in Western Europe, Japan and the USA During the Cold War*, ed. Benjamin Zeimann (2007)

Celia Hughs, "Narratives of Radical lives: The Roots of 1960s Activism and the Making of the British Left," in *Against the Grain: The British Far Left from 1956*, eds. Matthew Smith and Matthew Worley (2014)

#### **Week 5—The Sexual Revolution and the US and British Counterculture(s)**

Tuesday, February 11

David Allyn, Introduction and Chapters 3, 10, and 13, in *Make Love, Not War, The Sexual Revolution: An Unfettered History* (2000)

Timothy Miller, "The Sixties-Eras Communes," in *Imagine Nation: The American Counterculture of the 60s and 70s*, eds. Peter Braunstein and Michael William Doyle (2013)

Hera Cook, "The English Sexual Revolution: Technology and Social Change," *History Workshop Journal* 59.1 (2005)

#### **Week 6—Black Power**

Tuesday, February 18

Film Screening: *The Black Power Mixtape 1967-1975* (Olsson, 2011)

Black Panther Party, "What We Want, What We Believe" (1966)

Anne Marie-Angelo, "The Black Panthers in London, 1967-1972: A Diasporic Struggle Navigates the Black Atlantic," *Radical History Review* 103 (2009)

Alondra Nelson, "Chapter 3: The Black Panthers' Free Medical Clinics," in *Body and Soul: The Black Panther Party and the Fight Against Medical Discrimination* (2011)

### **Week 7—The Roots of Radical Feminism: Part I**

Tuesday, February 25

Selections from Shulamith Firestone, excerpt from introduction to *The Dialectic of Sex: The Case for Feminist Revolution* (1970)

Sue Bruley, "'It didn't just come out of nowhere did it?': the origins of the women's liberation movement in 1960s Britain," *Oral History* 45.1 (2017)

Hiedi Safia Merza, "Introduction: Mapping a Genealogy of Black British Feminism," in *Black British Feminism: A Reader*, ed. Heidi Safia Merza (1997)

**\*\*Group Take-home Midterm Exam Due by Friday 28 at 11:30 PM\*\***

### **Week 8—SPRING RECESS**

### **Week 9—The Roots of Radical Feminism: Part II**

Tuesday, March 11

Radicalesbians, "The Woman-Identified Woman" (1970)

The Combahee River Collective, "A Black Feminist Statement" (1977)

Lucy Delap, "Feminist Bookshops, Reading Cultures and the Women's Liberation Movement in Great Britain," c. 1974–2000, *History Workshop Journal* 81.1 (2016)

### **Week 10—Gay Liberation**

Tuesday, March 18

"London Gay Liberation Front Manifesto" (1971)

Carl Whitman, "Refugees from Amerika: A Gay Manifesto" (1970)

Terrance Kissack, "Freaking F\*g Revolutionaries: New York's Gay Liberation Front," *Radical History Review* 62 (1995)

Lucy Robinson, "Three Revolutionary Years: The Impact of the Counter Culture on the Development of the Gay Liberation Movement in Britain," *Cultural and Social History* 3.4 (2006)

### **Week 11—Gay Liberation: Part II**

Tuesday, March 25

Third World Gay Revolution (New York City), "What We Want, What We Believe" (1970)

Nadia Ellis, "Black Migrants, White Queers and the Archive of Inclusion in Postwar London," *Interventions: Journal of Postcolonial Studies* 17.6 (2005)

Adam Lent, "The Transformation of Gay and Lesbian Politics in Britain," *British Journal of Politics and International Relations* 5.1 (2003)

### **Week 12—De-colonization: Part I**

Tuesday, April 1

Film Screening: *Ghandi* (Attenborough, 1982)

Franz Fanon, "On Violence" in *The Wretched of the Earth* (1961)

Nikil Pahl Singh, "Chapter 5: Decolonizing America," *Black Is a Country: Race and the Unfinished Struggle for Democracy* (2004)

### **Week 13—De-colonization: Part II**

Tuesday, April 8

Film Screening: *The Battle of Algiers* (Pontecorvo, 1966)

Kanika Batra, "Worlding Sexualities under Apartheid: From Gay Liberation to a Queer Afropolitanism," *Postcolonial Studies* 19.1 (2016)

Natalie Havlin, "To Live a Humanity under the Skin": Revolutionary Love and Third World Praxis in 1970s Chicana Feminism," *Women's Studies Quarterly* 43.3-4 (2015)

Emily Hobson, "Si Nicaragua Venció": Lesbian and Gay Solidarity with the Revolution," *Journal of Transnational American Studies* 42.2 (2012)

Week 14: AIDS Activism

Tuesday, April 15

Film Screening: *120 BPM* (Campillo, 2017)

Vito Russo, “Why We Fight,” (1988) (Transcribed on pages 113-118 of *Let the Record Show*). Watch here: <<https://www.youtube.com/watch?v=C0Q8p0HCQEs>>

Queer Nation, “The Queer Nation Manifesto: I Hate Straights!” (1991)

Sarah Schulman, “Introduction: How Change is Made,” in *Let the Record Show: A Political History of ACT UP New York, 1987-1993* (2021)

Simon Watney, “The Spectacle of AIDS,” *October* 43 (1987)

**Week 15—The End(s) of Democracy**

Tuesday, April 22

Wendy Brown, “Neo-liberalism and the End of Liberal Democracy,” *Theory & Event* 7.1 (2003)