

The Womens Liberation Movement In Russia Feminism Nihilism And Bolshevism 1860 1930

Assembles a wide range of literature documenting the high points of the women's liberation movement, from the late 1960s and 1970s through the late 1990s.

This pioneering collection of analyses focuses on the ideologies and activities of formal women's organizations and informal women's groups across a range of Arab countries. With contributions on Syria, Jordan, Lebanon, Palestine, Iraq, Egypt, Kuwait, the United Arab Emirates, Yemen, and the Arab diaspora in the United States, Mapping Arab Women's Movements contributes to delineating similarities and differences between historical and contemporary efforts toward greater gender justice. The authors explore the origins of women's movements, trace their development during the past century, and address the impact of counter-movements, alliances, and international collaborations within the region and beyond, providing accessible accounts for scholars and others interested in the Middle East and in women's movements in other settings.

The fascinating true story of the characters in Hulu's "Mrs. America" and a broader portrait of the two women's movements that spurred an enduring rift between liberals and conservatives. "The many admirers of 'Mrs. America' . . . will find great satisfaction in [Divided We Stand] . . . a clear, compelling and deeply insightful volume." -The Washington Post One of Smithsonian Magazine's Ten Best History Books of the Year In the early 1970s, an ascendant women's rights movement enjoyed strong support from both political parties and considerable success, but was soon challenged by a conservative women's movement formed in opposition. Tensions between the two would explode in 1977 at the congressionally funded National Women's Conference in Houston, Texas. As Bella Abzug, Gloria Steinem, and other feminists endorsed hot-button issues such as abortion rights, the ERA, and gay rights, Phyllis Schlafly and Lottie Beth Hobbs rallied with conservative women to protest federally funded feminism and launch a pro-family movement. Divided We Stand reveals how crucial women and women's issues have been in the shaping of today's political culture. After the National Women's Conference, Democrats continued to back women's rights in cooperation with a more diverse feminist movement while the GOP abandoned its previous support for women's rights and defined itself as the party of family values, irrevocably affecting the course of American politics.

Kirsten Swinth reconstructs the comprehensive vision of feminism's second wave at a time when its principles are under renewed attack. In the struggle for equality at home and at work, it was not feminism that failed to deliver on the promise that women can have it all, but a society that balked at making the changes for which activists fought.

For over half a century, the countless organizations and initiatives that comprise the Women's Liberation movement have helped to reshape many aspects of Western societies, from public institutions and cultural production to body politics and subsequent activist movements. This collection represents the first systematic investigation of WLM's cumulative impacts and achievements within the West. Here, specialists on movements in Europe systematically investigate outcomes in different countries in the light of a reflective social movement theory, comparing them both implicitly and explicitly to developments in other parts of the world.

There is no true social revolution without the liberation of women," explains the leader of the 1983-87 revolution in Burkina Faso. Workers and peasants in that West African country established a popular revolutionary government and began to combat the hunger, illiteracy, and economic backwardness imposed by imperialist domination. Preface, introduction, map, photos, index

Two pioneering feminists present a groundbreaking collection recovering a generation's revolutionary insights for today When Betty Friedan published The Feminine Mystique in 1963, the book exploded into women's consciousness. Before the decade was out, what had begun as a campaign for women's civil rights transformed into a diverse and revolutionary movement for freedom and social justice that challenged many aspects of everyday life long accepted as fixed: work, birth control and abortion, childcare and housework, gender, class, and race, art and literature, sexuality and identity, rape and domestic violence, sexual harassment, pornography, and more. This was the women's liberation movement, and writing—powerful, personal, and prophetic—was its beating heart. Fifty years on, in the age of #MeToo and Black Lives Matter, this visionary and radical writing is as relevant and urgently needed as ever, ready to inspire a new generation of feminists. Activists and writers Alix Kates Shulman and Honor Moore have gathered an unprecedented collection of works—many long out-of-print and hard to find—that catalyzed and propelled the women's liberation movement. Ranging from Friedan's Feminine Mystique to Backlash, Susan Faludi's Reagan-era requiem, and framed by Shulman and Moore with an introduction and headnotes that provide historical and personal context, the anthology reveals the crucial role of Black feminists and other women of color in a decades long mass movement that not only brought about fundamental changes in American life—changes too often taken for granted today—but envisioned a thoroughgoing revolution in society and consciousness still to be achieved.

Poems, essays, personal testimonies, and historical documents are contributed by fifty individuals concerned with the liberation of women

Finalist, 2019 PROSE Award in Biography, given by the Association of American Publishers Fifty years after the start of the women's liberation movement, a book that at last illuminates the profound impact Jewishness and second-wave feminism had on each other Jewish women were undeniably instrumental in shaping the women's liberation movement of the 1960s, 70s, and 80s. Yet historians and participants themselves have overlooked their contributions as Jews. This has left many vital questions unasked and unanswered—until now. Delving into archival sources and conducting extensive interviews with these fierce pioneers, Joyce Antler has at last broken the silence about the confluence of feminism and Jewish identity. Antler's exhilarating new book features dozens of compelling biographical narratives that reveal the struggles and achievements of Jewish radical feminists in Chicago, New York and Boston, as well as those who participated in the later, self-consciously identified Jewish feminist movement that fought gender inequities in Jewish religious and secular life. Disproportionately represented in the movement, Jewish women's liberationists helped to provide theories and models for radical action that were used throughout the United States and abroad. Their articles and books became classics of the movement and led to new initiatives in academia, politics, and grassroots organizing. Other Jewish-identified feminists brought the women's movement to the Jewish mainstream and Jewish feminism to the Left. For many of these women, feminism in fact served as a "portal" into Judaism.

Recovering this deeply hidden history, Jewish Radical Feminism places Jewish women's activism at the center of feminist and Jewish narratives. The stories of over forty women's liberationists and identified Jewish feminists—from Shulamith Firestone and Susan Brownmiller to Rabbis Laura Geller and Rebecca Alpert—illustrate how women's liberation and Jewish feminism unfolded over the course of the lives of an extraordinary cohort of women, profoundly influencing the social, political, and religious revolutions of our era.

The term women's liberation remains charged and divisive decades after it first entered political and cultural discourse around 1970. In *Feeling Women's Liberation*, Victoria Hesford mines the archive of that highly contested era to reassess how it has been represented and remembered. Hesford refocuses debates about the movement's history and influence. Rather than interpreting women's liberation in terms of success or failure, she approaches the movement as a range of rhetorical strategies that were used to persuade and enact a new political constituency and, ultimately, to bring a new world into being. Hesford focuses on rhetoric, tracking the production and deployment of particular phrases and figures in both the mainstream press and movement writings, including the work of Kate Millett. She charts the emergence of the feminist-as-lesbian as a persistent "image-memory" of women's liberation, and she demonstrates how the trope has obscured the complexity of the women's movement and its lasting impact on feminism.

Originally published in 1977, this book brings together what is known about liberal feminist and socialist movements for the emancipation of women all over the world in the nineteenth and early twentieth centuries. It deals not only with Britain and the United States but also with Australia, New Zealand, France, Germany, Russia, Austria-Hungary and the Scandinavian countries. The chapters trace the origins, development, and eventual collapse of these movements in relation to the changing social formations and political structures of Europe, America and Australasia in the era of bourgeois liberalism. The first part of the book discusses the origins of feminist movements and advances a model or 'ideal type' description of their development. The second part then takes a number of case studies of individual feminist movements to illustrate the main varieties of organised feminism and the differences from country to country. The third part looks at socialist women's movements and includes a study of the Socialist Women's International. A final part touches on the reason for the eclipse of women's emancipation movements in the half-century following the end of the First World War, before a general conclusion pulls together some of the arguments advanced in earlier chapters and attempts a comparison between these feminist movements of 1840-1920 and the Women's Liberation Movement. The women most crucial to the feminist movement that emerged in the 1960's arrived at their commitment and consciousness in response to the unexpected and often shattering experience of having their work minimized, even disregarded, by the men they considered to be their colleagues and fellow crusaders in the civil rights and radical New Left movements. On the basis of years of research, interviews with dozens of the central figures, and her own personal experience, Evans explores how the political stance of these women was catalyzed and shaped by their sharp disillusionment at a time when their skills as political activists were newly and highly developed, enabling them to join forces to support their own cause.

Reframing feminism for the twenty-first century, this bold and essential history stands up against "bland corporate manifestos" (Sarah Leonard). Eschewing the conventional wisdom that places the origins of the American women's movement in the nostalgic glow of the late 1960s, *Feminism Unfinished* traces the beginnings of this seminal American social movement to the 1920s, in the process creating an expanded, historical narrative that dramatically rewrites a century of American women's history. Also challenging the contemporary "lean-in," trickle-down feminist philosophy and asserting that women's histories all too often depoliticize politics, labor issues, and divergent economic circumstances, Dorothy Sue Cobble, Linda Gordon, and Astrid Henry demonstrate that the post-Suffrage women's movement focused on exploitation of women in the workplace as well as on inherent sexual rights. The authors carefully revise our "wave" vision of feminism, which previously suggested that there were clear breaks and sharp divisions within these media-driven "waves." Showing how history books have obscured the notable activism by working-class and minority women in the past, *Feminism Unfinished* provides a much-needed corrective.

In *The Liberation of Women*, Roberta Hamilton explores two of the key questions that have been systematically raised by the Women's Liberation Movement: why have women occupied a subordinate position in society and how can the variation in the forms and intensity of their exploitation and oppression be explained? Within the Women's Liberation Movement there have been seen to be two different and opposed answers to these questions: a feminist answer and a Marxist one. The feminist analysis has addressed itself to a patriarchal ideology, locating the source of male domination and female subordination in the biological differences between the sexes. Marxists, on the other hand, have seen the origins of female subordination in the growing phenomenon of private property, which, in their view, has made possible and necessary the exploitation of these biological differences in the modern world. This new work attempts to examine this debate in specific analytical terms through a study of the changing role of women during a particular historical period – the seventeenth century. In the course of less than one hundred years the rise of capitalism and the acceptance of Protestantism had separately and together radically altered every aspect of a woman's life. Can both a feminist and a Marxist analysis account for these changes? Do such accounts conflict with each other, making a choice inevitable? Do they overlap to such an extent that retaining both would be redundant? Or, finally, are they complementary, can they usefully coexist? To answer these questions Roberta Hamilton tries to work out the changes that can be attributed to the emergence of capitalism (a Marxist explanation) and those that stemmed from the transformation in patriarchal ideology (a feminist explanation). *The Liberation of Women* will be of particular interest to students of history, sociology and Women's Studies and to those who have been involved in the Women's Liberation Movement. In particular, it will prove essential basic reading for an ever-growing number of courses on sexual divisions in society and the role of women.

The first sustained analysis of the Japanese women's liberation movement of the '70s, with its lessons for contemporary politics

The classic manifesto of the liberated woman, this book explores every facet of a woman's life.

Explores the global history and contributions of the feminist revolution. The *Feminist Revolution* offers an overview of women's struggle for equal rights in the late twentieth century. Beginning with the auspicious founding of the National Organization for Women in 1966, at a time when women across the world were mobilizing individually and collectively in the fight to assert their independence and establish their rights in society, the book traces a path through political campaigns, protests, the formation of women's publishing houses and groundbreaking magazines, and other events that shaped women's history. It examines women's determination to free themselves from definition by male culture, wanting not only to "take back the night" but also to reclaim their bodies, their minds, and their cultural identity. It demonstrates as well that the feminist revolution was enacted by women from all backgrounds, of every color, and of all ages and that it took place in the home, in workplaces, and on the streets of every major town and city. This sweeping overview of the key decades in the feminist revolution also brings together for the first time many of these women's own unpublished stories, which together offer tribute to the daring, humor, and creative spirit of its participants.

In this firsthand history of the contemporary Women's Liberation Movement (WLM), the author, a scholar and activist argues against the prevalent belief that the movement grew out of frustrations over the male chauvinism experienced by WLM founders active in the Black Freedom Movement and the New Left. Instead, she contends, it was the ideas, resources, and skills that women gained in these movements that were the new and necessary catalysts for forging the WLM in the 1960s. She uses a focused study of the WLM in Florida to tap into the common theory and history shared by a relatively small band of Women's Liberation founders across the country. Drawing on a wealth of interviews, autobiographical essays, organizational records, and published writings, this work brings to light information that has been previously ignored in other secondary accounts about the leadership of African American women in the movement. It also explores activists' roots in other movements on the left. This work is a portrait of the people and events that shaped radical feminism.

Poetic Community examines the relationship between poetry and community formation in the decades after the Second World War. In four detailed case studies (of Black Mountain College in North Carolina, the Caribbean Artists Movement in London, the Women's Liberation Movement at sites throughout the US, and the Toronto Research Group in Canada) the book documents and compares a diverse group of social models, small press networks, and cultural coalitions informing literary practice during the Cold War era. Drawing on a wealth of unpublished archival materials, Stephen Voynich offers new and insightful comparative analysis of poets such as John Cage, Charles Olson, Adrienne Rich, Kamau Brathwaite, and bpNichol. In contrast with prevailing critical tendencies that read mid-century poetry in terms of expressive modes of individualism, Poetic Community demonstrates that the most important literary innovations of the post-war period were the results of intensive collaboration and social action opposing the Cold War's ideological enclosures.

Daughters of 1968 is the story of French feminism between 1944 and 1981, when feminism played a central political role in the history of France. The key women during this epoch were often leftists committed to a materialist critique of society and were part of a postwar tradition that produced widespread social change, revamping the workplace and laws governing everything from abortion to marriage. The May 1968 events—with their embrace of radical individualism and antiauthoritarianism—triggered a break from the past, and the women's movement split into two strands. One became universalist and intensely activist, the other particularist and less activist, distancing itself from contemporary feminism. This theoretical debate manifested itself in battles between women and organizations on the streets and in the courts. The history of French feminism is the history of women's claims to individualism and citizenship that had been granted their male counterparts, at least in principle, in 1789. Yet French women have more often donned the mantle of particularism, advancing their contributions as mothers to prove their worth as citizens, than they have thrown it off, claiming absolute equality. The few exceptions, such as Simone de Beauvoir or the 1970s activists, illustrate the diversity and tensions within French feminism, as France moved from a corporatist and tradition-minded country to one marked by individualism and modernity.

This essential volume explores the historical and cultural events leading up to and following the Women's Liberation Movement of the 1970s. This book addresses several issues surrounding the movement, such as the debate surrounding the Equal Rights Amendment and the impact of the "Elimination of All Forms of Discrimination of Women" treaty adopted by the United Nations General Assembly in 1979. Personal narratives are featured from people impacted by the Women's Movement, including an interview with a member of NOW (the National Organization for Women), and a writer recalling what the liberation movement meant to her in the 1970s.

Richard Stites views the struggle for liberation of Russian women in the context of both nineteenth-century European feminism and twentieth-century communism. The central personalities, their vigorous exchange of ideas, the social and political events that marked the emerging ideal of emancipation—all come to life in this absorbing and dramatic account. The author's history begins with the feminist, nihilist, and populist impulses of the 1860s and 1870s, and leads to the social mobilization campaigns of the early Soviet period.

"Fascinating chapters on the relationship between fiction, the theoretical and political debates among women's and feminist groups, and the questions of sexuality . . . and race . . . merit broad readership and prove more culturally illuminating for their emphasis on popular fiction."—In Brief

This ground-breaking history of the UK Women's Liberation Movement examines the movement's shape and strategy as well as the conditions that gave rise to it. Through personal stories of key activists, the politics of experience is sympathetically evaluated in the context of iconic moments of the movement. It urges today's activists to engage anew with feminist memory in shaping new political futures.

Religion, Feminism, and Idoloclasm identifies religious and secular feminism's common critical moment as that of idol-breaking. It reads the women's liberation movement as founded upon a philosophically and emotionally risky attempt to liberate women's consciousness from a three-fold cognitive captivity to the self-idolizing god called 'Man'; the 'God' who is a projection of his power, and the idol of the feminine called 'Woman' that the god-called-God created for 'Man'. Examining a period of feminist theory, theology, and culture from about 1965 to 2010, this book shows that secular, as well as Christian, Jewish, and post-Christian feminists drew on ancient and modern tropes of redemption from slavery to idols or false ideas as a means of overcoming the alienation of women's being from their own becoming. With an understanding of feminist theology as a pivotal contribution to the feminist criticism of culture, this original book also examines idoloclasm in feminist visual art, literature, direct action, and theory, not least that of the sexual politics of romantic love, the diet and beauty industry, sex robots, and other phenomena whose idolization of women reduces them to figures of the feminine same, experienced as a de-realization or death of the self. This book demonstrates that secular and religious feminist critical engagements with the modern trauma of dehumanization were far more closely related than is often supposed. As such, it will be vital reading for scholars in theology, religious studies, gender studies, visual studies, and philosophy.

When Betty Friedan produced *The Feminine Mystique* in 1963, she could not have realized how the discovery and debate of her contemporaries' general malaise would shake up society. Victims of a false belief system, these women were following strict social convention by loyally conforming to the pretty image of the magazines, and found themselves forced to seek meaning in their lives only through a family and a home. Friedan's controversial book about these women - and every woman - would ultimately set Second Wave feminism in motion and begin the battle for equality. This groundbreaking and life-changing work remains just as powerful, important and true as it was forty-five years ago, and is essential reading both as a historical document and as a study of women living in a man's world. 'One of the most influential nonfiction books of the twentieth century.' *New York Times* 'Feminism began with the work of a single person: Friedan.' Nicholas Lemann With a new Introduction by Lionel Shriver

Work on the miners' Lock-Out of 1926 tends to focus on the perspective of the National Union of Mineworkers, while nothing has been written which attempts to examine, for example, how miner's wives coped for six months without pay. This book investigates the Lock-Out from the perspective of gender relations.

Historicising the Women's Liberation Movement in the Western World 1960-1999 Routledge

This is the first book-length account of the women's liberation movement in Scotland, which, using documentary evidence and oral testimony, charts the origins and development of this important social movement of the post-1945 period. In doing so, it reveals the inventiveness and fearlessness of feminist activism, while also pointing towards the importance of considering the movement from the local and grassroots perspectives, presenting a more optimistic account of the enduring legacy of women's liberation. Not only does this book uncover the reach of the WLM but it also considers what case studies of women's liberation can tell us about the ways in which the development of the movement has been portrayed. Previous accounts have tended to equate the fragmentation of the movement with weakness and decline. This book challenges this conclusion, arguing that fragmentation led to a diffusion of feminist ideas into wider society.

In the Scottish context, it led to a lively and flourishing feminist culture where activists highlighted important issues such as abortion and violence against women.

Since the invigorating days of the 1970s, it's surprising how few people have any sense of the history of the Women's Liberation Movement and Women's Studies in Australia. Susan Magarey's *Dangerous Ideas* is a timely memoir, drawing from her rich experience, enabling us to better protect and preserve our most important recent histories. We thank her for her invaluable contribution to our collective memory.

The Women's Liberation Movement (WLM) of the late 1960s, 1970s and 1980s emerged out of a particular set of economic and social circumstances in which women were unequally treated in the home, the workplace and in culture and wider society. As part of the WLM, women collected together in disparate groups and contexts to express their dissatisfaction with their role and position in society, making their concerns apparent through consciousness-raising and activism. This important time in women's history is revisited in this collection, which looks afresh at the diversity of the movement and the ways in which feminism of the time might be reconsidered and historicised. The contributions here cover a range of important issues, including feminist art, local activism, class distinction, racial politics, perceptions of motherhood, girls' education, feminist print cultures, the recovery of feminist histories and feminist heritage, and they span personal and political concerns in Britain, Canada and the United States. Each contributor considers the impact of the WLM in a different context, reflecting the variety of issues faced by women and helping us to understand the problems of the second wave. This book broadens our understanding of the impact and the implication of the WLM, explores the dynamism of women's activism and radicalism, and acknowledges the significance of this movement to ongoing contemporary feminisms. The chapters in this book were originally published as a special issue of *Women's History Review*.

This book studies male activists in American feminism from the 1830s to the late 19th century, using archival work on personal papers as well as public sources to demonstrate their diverse and often contradictory advocacy of women's rights, as important but also cumbersome allies. Focussing mainly on nine men—William Lloyd Garrison, Wendell Phillips, James Mott, Frederick Douglass, Henry B. Blackwell, Stephen S. Foster, Henry Ward Beecher, Robert Purvis, and Thomas Wentworth Higginson, the book demonstrates how their interactions influenced debates within and outside the movement, marriages and friendships as well as the evolution of (self-)definitions of masculinity throughout the 19th century. Re-evaluating the historical evolution of feminisms as movements for and by women, as well as the meanings of identity politics before and after the Civil War, this is a crucial text for the history of both American feminisms and American politics and society. This is an important scholarly intervention that would be of interest to scholars in the fields of gender history, women's history, gender studies and modern American history.

The Women's Liberation Movement held a foundational belief in the written word's power to incite social change. In this new collection, Jaime Harker and Cecilia Konchar Farr curate essays that reveal how second-wave feminists embraced this potential with a vengeance. The authors in *This Book Is an Action* investigate the dynamic print culture that emerged as the feminist movement reawakened in the late 1960s. The works created by women shined a light on taboo topics and offered inspiring accounts of personal transformation. Yet, as the essayists reveal, the texts represented something far greater: a distinct and influential American literary renaissance. On the one hand, feminists took control of the process by building a network of publishers and distributors owned and operated by women. On the other, women writers threw off convention to venture into radical and experimental forms, poetry, and genre storytelling, and in so doing created works that raised the consciousness of a generation. Examining feminist print culture from its structures and systems to defining texts by Margaret Atwood and Alice Walker, *This Book Is an Action* suggests untapped possibilities for the critical and aesthetic analysis of the diverse range of literary production during feminism's second wave.

A well-researched exploration of feminism in the midwest illuminates the contributions of ordinary women in the movement from the 1970s to the present. (Social Science)

A NEW YORK TIMES BESTSELLER “One of the most important books of the current moment.”—Time “A rousing call to action... It should be required reading for everyone.”—Gabrielle Union, author of *We're Going to Need More Wine* “A brutally candid and unobstructed portrait of mainstream white feminism.” —Ibram X. Kendi, author of *How to Be an Antiracist* A potent and electrifying critique of today's feminist movement announcing a fresh new voice in black feminism Today's feminist movement has a glaring blind spot, and paradoxically, it is women. Mainstream feminists rarely talk about meeting basic needs as a feminist issue, argues Mikki Kendall, but food insecurity, access to quality education, safe neighborhoods, a living wage, and medical care are all feminist issues. All too often, however, the focus is not on basic survival for the many, but on increasing privilege for the few. That feminists refuse to prioritize these issues has only exacerbated the age-old problem of both internecine discord and women who rebuff at carrying the title. Moreover, prominent white feminists broadly suffer from their own myopia with regard to how things like race, class, sexual orientation, and ability intersect with gender. How can we stand in solidarity as a movement, Kendall asks, when there is the distinct likelihood that some women are oppressing others? In her searing collection of essays, Mikki Kendall takes aim at the legitimacy of the modern feminist movement, arguing that it has chronically failed to address the needs of all but a few women. Drawing on her own experiences with hunger, violence, and hypersexualization, along with incisive commentary on politics, pop culture, the stigma of mental health, and more, *Hood Feminism* delivers an irrefutable indictment of a movement in flux. An unforgettable debut, Kendall has written a ferocious clarion call to all would-be feminists to live out the true mandate of the movement in thought and in deed.

Released for the first time in paperback, this landmark social and political volume on feminism is credited with being responsible for raising awareness, liberating both sexes, and triggering major advances in the feminist movement. Reprint.

In 1970, ABC, CBS, and NBC--the “Big Three” of the pre-cable television era--discovered the feminist movement. From the famed sit-in at Ladies' Home Journal to multi-part feature stories on the movement's ideas and leaders, nightly news broadcasts covered feminism more than in any year before or since, bringing women's liberation into American homes. In *Watching Women's Liberation, 1970: Feminism's Pivotal Year on the Network News*, Bonnie J. Dow uses case studies of key media events to delve into the ways national TV news mediated the emergence of feminism's second wave. First legitimized as a big story by print media, the feminist movement gained broadcast attention as the networks' eagerness to get in on the action was accompanied by feminists' efforts to use national media for their own purposes. Dow chronicles the conditions that precipitated feminism's new visibility and analyzes the verbal and visual strategies of broadcast news discourses that tried to make sense of the movement. Groundbreaking and packed with detail, *Watching Women's Liberation, 1970* shows how feminism went mainstream--and what it gained and lost on the way.

The Women's Liberation Movement: Europe and North America is a collection of articles that tackle various issues concerning the Women's Liberation Movement in Europe and North America. Consists of nine chapters, the book covers the feminist movement in a specific geographical region, specifically the Netherlands, France, Germany, Italy, Spain, Portugal, and North America. The book will be of great

interest to readers concerned with the condition of feminist movement in Western countries.

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