

political conservatives in the 1960s and 1970s

Political Conservatives in the 1960s and 1970s: A Transformative Era in American Politics

political conservatives in the 1960s and 1970s found themselves at a crossroads, navigating a rapidly changing America marked by social upheaval, cultural revolutions, and shifting political landscapes. This era was pivotal in shaping the modern conservative movement, as it transitioned from a largely traditionalist base into a more organized and influential force within American politics. Understanding the political conservatives in the 1960s and 1970s requires looking at their responses to the civil rights movement, the Vietnam War, the rise of counterculture, and economic challenges that defined the period.

The Origins of Conservative Thought in the 1960s

In the early 1960s, political conservatives were often associated with a commitment to limited government, traditional social values, and a strong anti-communist stance. The legacy of figures like Barry Goldwater, whose 1964 presidential campaign galvanized conservative activists, set the stage for what would become a broader conservative coalition. Although Goldwater lost in a landslide, his campaign energized grassroots conservatives who felt alienated by the liberal policies of the New Deal and the Great Society.

Conservatism and the Civil Rights Movement

The civil rights movement posed a significant challenge to political conservatives in the 1960s. While many conservatives supported equal rights on principle, there was widespread resistance to federal intervention in states' affairs, particularly in the South. This resistance was often framed around the concept of states' rights, which became a rallying cry for those opposing desegregation and civil rights legislation. This stance had complex implications, as it alienated some potential conservative supporters but also helped consolidate a new conservative base in the South, contributing to the eventual realignment of political parties.

Economic Conservatism and Opposition to the Great Society

The 1960s also saw political conservatives pushing back against President Lyndon B. Johnson's Great Society programs, which aimed to combat poverty and racial injustice through sweeping social reforms and expanded government welfare programs. Conservatives criticized these initiatives as government overreach that threatened individual freedoms and fiscal responsibility. Their advocacy for free-market principles, reduced taxation, and smaller government became central themes that resonated with many Americans concerned about the growing size and scope of the federal government.

The Rise of Conservative Activism in the 1970s

The 1970s witnessed a maturation and expansion of the conservative movement, fueled by dissatisfaction with the status quo and a sense that traditional values were under siege. This decade was marked by the rise of influential conservative organizations, think tanks, and political leaders who sought to challenge liberal dominance in American politics.

The Impact of Social and Cultural Changes

Political conservatives in the 1960s and 1970s were deeply affected by the cultural revolutions sweeping the nation—from the sexual revolution and feminist movement to the anti-war protests and growing influence of counterculture. Many conservatives viewed these changes as a threat to the moral fabric of the country. This gave rise to what is often called the "New Right," a coalition that combined economic conservatism with social conservatism, emphasizing family values, law and order, and religious faith.

The Role of Religious Conservatism

One of the defining features of political conservatives in the 1970s was the increasing involvement of evangelical Christians and other religious groups in politics. Leaders like Jerry Falwell and organizations such as the Moral Majority began to mobilize religious voters around issues like opposition to abortion, school prayer, and the perceived decline of traditional morality. This religious conservative awakening helped expand the movement's base and influence, setting the stage for future political successes.

Conservative Responses to Foreign Policy and National Security

The Vietnam War and the Cold War context also played a crucial role in shaping conservative attitudes during the 1970s. Many conservatives were staunchly anti-communist, advocating for a strong military and a firm stance against the Soviet Union. The perceived failures of the Vietnam War, the Watergate scandal, and détente policies under Presidents Nixon and Ford led conservatives to argue for renewed American strength and moral clarity on the international stage.

Key Figures and Events Shaping Political Conservatives in the 1960s and 1970s

The era is marked by several prominent figures and landmark events that defined the conservative movement's trajectory.

Barry Goldwater and the 1964 Election

Though Goldwater suffered a decisive defeat, his campaign is often credited with awakening conservative activism. His unapologetic stance against the expansion of government and his focus on individual liberty laid the groundwork for future conservative leaders.

Richard Nixon and the "Silent Majority"

Richard Nixon's presidency encapsulated many conservative themes, including law and order, anti-communism, and a cautious approach to social change. Nixon appealed to what he termed the "silent majority"—Americans who were uncomfortable with the radical changes and protests of the era and sought stability and tradition.

The Emergence of Ronald Reagan

Ronald Reagan's rise from a Hollywood actor to the Governor of California and eventually a national conservative icon symbolized the growing influence of conservatism. His charismatic communication and commitment to limited government, strong defense, and traditional values would define the conservative movement heading into the 1980s.

Lessons from Political Conservatives in the 1960s and 1970s

Looking back, the political conservatives of this era teach us much about the dynamics of political realignment and grassroots mobilization. They demonstrated how cultural anxieties and economic concerns could be channeled into a cohesive political ideology and movement. The blending of economic, social, and religious conservatism created a durable coalition that continues to influence American politics.

Understanding this period also highlights the importance of messaging and organization. Conservative think tanks, media outlets, and political action committees first took shape during these decades, proving that ideas combined with strategic communication can reshape the political landscape.

The story of political conservatives in the 1960s and 1970s is not just about opposition to liberalism, but about the emergence of a new vision for America—one rooted in tradition, individual responsibility, and a skepticism of expansive government. Their legacy is still evident today in ongoing debates about the role of government, national identity, and cultural values.

Frequently Asked Questions

Who were some prominent political conservatives in the 1960s and 1970s?

Prominent political conservatives in the 1960s and 1970s included Barry Goldwater, Ronald Reagan, and William F. Buckley Jr., who helped shape conservative ideology during this era.

What were the main goals of political conservatives in the 1960s and 1970s?

Political conservatives aimed to promote limited government, reduce federal intervention, uphold traditional social values, oppose communism, and advocate for free-market economic policies.

How did Barry Goldwater influence conservatism in the 1960s?

Barry Goldwater's 1964 presidential campaign popularized a more uncompromising brand of conservatism that emphasized individual liberty, a strong anti-communist stance, and limited government, laying the groundwork for future conservative movements.

What role did Ronald Reagan play in conservative politics during the 1960s and 1970s?

Ronald Reagan emerged as a key conservative figure by promoting conservative values through his speeches and governorship of California, eventually becoming a leading voice for the conservative movement before his presidency in the 1980s.

How did the conservative movement respond to the social changes of the 1960s?

Conservatives generally opposed many social changes of the 1960s, such as the counterculture, civil rights protests, and anti-war movements, viewing them as threats to traditional values and social order.

What was the impact of William F. Buckley Jr. on conservative thought during this period?

William F. Buckley Jr., through his magazine *National Review*, played a critical role in uniting various conservative factions, promoting intellectual conservatism, and shaping the ideological foundation of the movement.

How did conservatives view the Vietnam War in the 1960s and 1970s?

Many conservatives strongly supported the Vietnam War, viewing it as essential to containing communism, while opposing anti-war protests and advocating for a strong military stance.

What economic policies did conservatives advocate for in the 1960s and 1970s?

Conservatives advocated for deregulation, lower taxes, reduced government spending, and free-market capitalism as solutions to economic challenges faced during this time.

How did the conservative movement of the 1960s and 1970s influence American politics?

The movement revitalized the Republican Party, shifted political discourse toward conservative principles, and set the stage for the election of Ronald Reagan and the conservative dominance in the 1980s.

What was the relationship between political conservatives and the religious right in the 1970s?

In the 1970s, political conservatives began forming alliances with the religious right, which emphasized traditional family values and opposition to abortion, strengthening the social conservative wing of the movement.

Additional Resources

Political Conservatives in the 1960s and 1970s: An Analytical Review

political conservatives in the 1960s and 1970s occupied a pivotal role in shaping the landscape of American politics during a period marked by profound social upheaval and cultural transformation. This era witnessed the emergence of new ideological battlegrounds, as conservatives sought to counterbalance the rapid liberalization of society, the civil rights movement, and the expansion of federal government influence. Understanding political conservatives in the 1960s and 1970s requires a nuanced exploration of their beliefs, strategies, and impact within the broader context of Cold War anxieties and domestic unrest.

The Ideological Foundations of Political Conservatism in the 1960s and 1970s

Political conservatives in the 1960s and 1970s were united by a shared belief in limited government, free-market capitalism, traditional social values, and a strong national defense. This was a period when conservative ideology was often framed in opposition to the perceived excesses of liberalism, including the Great Society programs initiated under President Lyndon B. Johnson and the countercultural movements challenging established norms.

One of the defining features of conservatism during these decades was its emphasis on individual responsibility and skepticism towards expansive welfare policies. Conservatives argued that government intervention often led to inefficiency and dependency, advocating instead for private enterprise and self-reliance as engines of prosperity.

The Rise of New Conservatism

The 1960s and 1970s saw the crystallization of what is often termed "New Conservatism," a more politically organized and ideologically coherent movement than the loosely defined conservatism of earlier decades. This new wave included influential figures such as Barry Goldwater, Ronald Reagan, and William F. Buckley Jr., who played crucial roles in articulating conservative positions.

Barry Goldwater's 1964 presidential campaign, although ultimately unsuccessful, is widely credited with laying the groundwork for the conservative ascendancy. His staunch opposition to the expansion of federal government and his advocacy for states' rights resonated with many voters disillusioned by liberal policies and social unrest.

William F. Buckley Jr., through his magazine *National Review*, provided an intellectual backbone to the movement, promoting conservative viewpoints on politics, culture, and economics. Buckley's writings helped to unify disparate conservative factions, from traditionalists to libertarians, into a coherent political force.

Conservative Responses to 1960s Social Movements

The 1960s and 1970s were decades of significant social change, including the civil rights movement, anti-Vietnam War protests, the feminist movement, and the sexual revolution. Political conservatives often positioned themselves in opposition to these developments, advocating for law and order and traditional family values.

Law and Order as a Conservative Rallying Cry

In response to urban riots and widespread protests, many conservatives emphasized "law and order" as a central theme. This rhetoric appealed to voters concerned about rising crime rates and social instability. Figures like Richard Nixon capitalized on this sentiment during his 1968 presidential campaign, promising to restore order and curb what conservatives viewed as permissiveness.

This focus on law and order also intersected with racial and cultural anxieties. Conservatives often criticized the civil rights movement's tactics and opposed policies like busing and affirmative action, which they perceived as federal overreach or reverse discrimination.

Social Conservatism and Cultural Backlash

Political conservatives in the 1960s and 1970s frequently articulated resistance to the cultural shifts symbolized by the counterculture. Opposition to the sexual revolution, feminist activism, and changing gender roles formed an essential component of conservative identity. Many conservatives sought to uphold traditional family structures and religious values, positioning themselves against what they saw as moral decline.

The rise of the Religious Right toward the late 1970s began to formalize this cultural conservatism

into a potent political force. Evangelical leaders started to mobilize voters around issues such as opposition to abortion and the promotion of prayer in schools, setting the stage for conservative realignment in the following decades.

Economic Policies and Conservatism in the 1960s and 1970s

Economic challenges during the 1970s, including stagflation and the oil crisis, influenced conservative economic thought and policy proposals. Political conservatives criticized Keynesian economic policies dominant in previous decades, advocating instead for supply-side economics, deregulation, and tax cuts.

Shifting Economic Paradigms

The economic turmoil of the 1970s eroded confidence in government-led economic management. Conservatives argued that high taxes and extensive regulation stifled growth and innovation. This critique laid the groundwork for the supply-side revolution, which gained momentum toward the end of the decade and into the Reagan era.

The advocacy for reduced government spending on social programs and a focus on free-market solutions was a hallmark of conservative economic thought during this period. These ideas often clashed with liberal demands for expanded welfare and social safety nets, highlighting the ideological divide between the political left and right.

The Conservative Coalition and Political Realignment

The 1960s and 1970s witnessed significant political realignment, with the conservative coalition—comprising fiscal conservatives, social conservatives, and Southern Democrats—gaining influence. This coalition was instrumental in reshaping the Republican Party's identity, transforming it into the primary vehicle for conservative policies and ideals.

The Southern Strategy, employed notably by Nixon and later by Reagan, aimed to attract disaffected white Southern voters by appealing to conservative positions on race, states' rights, and social issues. This strategy contributed to the gradual shift of the South from a Democratic stronghold to a Republican base.

Challenges and Critiques of Political Conservatism in the Era

Despite its growing influence, political conservatism in the 1960s and 1970s faced significant challenges and criticisms. Many liberals and moderates accused conservatives of fostering division

and resisting necessary social progress. The emphasis on law and order was sometimes criticized for exacerbating racial tensions, while economic conservatism was seen by opponents as neglecting the needs of vulnerable populations.

Moreover, the conservative movement grappled internally with tensions between its libertarian and traditionalist wings. Libertarians prioritized individual liberty and minimal government interference, even in social matters, whereas traditionalists emphasized moral order and cultural cohesion. Balancing these sometimes conflicting priorities was a complex task for conservative leaders.

Legacy and Influence

The political conservatives of the 1960s and 1970s set the stage for the conservative resurgence of the 1980s. Their efforts to articulate a cohesive ideology, mobilize grassroots support, and influence party politics reshaped American political discourse. The emergence of think tanks, advocacy groups, and media outlets dedicated to conservative causes during this time helped institutionalize the movement, ensuring its continued relevance.

In analyzing political conservatives in the 1960s and 1970s, it becomes clear that their impact extended beyond electoral politics. They contributed to a redefinition of American values, governance, and economic policy, effects that continue to resonate in contemporary political debates.

Political Conservatives In The 1960s And 1970s

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political conservatives in the 1960s and 1970s: The Rise of Common-Sense Conservatism
Antti Lepistö, 2021-04-20 In the years following the election of Donald Trump—a victory that hinged on the votes of white Midwesterners who were both geographically and culturally distant from the media’s coastal concentrations—there has been a flurry of investigation into the politics of the so-called “common man.” The notion that the salt-of-the-earth purity implied by this appellation is best understood by conservative politicians is no recent development, though. As Antti Lepistö shows in his timely and erudite book, the intellectual wellsprings of conservative “common sense” discourse are both older and more transnational than has been thought. In considering the luminaries of American neoconservative thought—among them Irving Kristol, Gertrude Himmelfarb, James Q. Wilson, and Francis Fukuyama—Lepistö argues that the centrality of their conception of the common man accounts for the enduring power and influence of their thought. Intriguingly, Lepistö locates the roots of this conception in the eighteenth-century Scottish Enlightenment, revealing how leading neoconservatives weaponized the ideas of Adam Smith, Thomas Reid, and David Hume to denounce postwar liberal elites, educational authorities, and social reformers. Their reconfiguration of Scottish Enlightenment ideas ultimately gave rise to a defining force in modern conservative politics: the common sense of the common man. Whether twenty-first-century politicians who invoke the grievances of “the people” are conscious of this unusual lineage or not,

Lepistö explains both the persistence of the trope and the complicity of some conservative thinkers with the Trump regime.

political conservatives in the 1960s and 1970s: Religion and Politics in the Contemporary United States R. Marie Griffith, Melani McAlister, 2008-06-09 This collection of essays from a special issue of *American Quarterly* explores the complex and sometimes contradictory ways that religion matters in contemporary public life. *Religion and Politics in the Contemporary United States* offers a groundbreaking, cross-disciplinary conversation between scholars in American studies and religious studies. The contributors explore numerous modes through which religious faith has mobilized political action. They utilize a variety of definitions of politics, ranging from lobbying by religious leaders to the political impact of popular culture. Their work includes the political activities of a very diverse group of religious believers: Christians, Jews, Muslims, Hindus, Buddhists, and others. In addition, the book explores the meanings of religion for people who might contest the term—those who are spiritual but not religious, for example, as well as activists who engage symbols of faith and community but who may not necessarily consider themselves members of a specific religion. Several essays also examine the meanings of secular identity, humanist politics, and the complex evocations of civil religion in American life. No other book on religion and politics includes anything like the diversity of religions, ethnicities, and topics that this one does—from Mormon political mobilization to attempts at Americanizing Muslims in the post-9/11 United States, from César Chávez to James Dobson, from interreligious cooperation and conflict over Darfur to the global politics surrounding the category of Hindus and South Asians in the United States.

political conservatives in the 1960s and 1970s: Catholic Intellectuals and Conservative Politics in America, 1950-1985 Patrick Allitt, 2019-01-24 At the end of World War II, conservatism was a negligible element in U.S. politics, but by 1980 it had risen to a dominant position. Patrick Allitt helps explain the remarkable growth of the contemporary conservative movement in the light of Catholic history in the United States. Allitt focuses on the role of individual Catholics against a backdrop of volatile cultural change, showing how such figures as William F. Buckley, Jr., Garry Wills, John T. Noonan, Jr., Michael Novak, John Lukacs, Thomas Molnar, Russell Kirk, Clare Boothe Luce, Ellen Wilson, Charles Rice, and James McFadden forged a potent anti-liberal intellectual tradition. *Catholic Intellectuals and Conservative Politics in America, 1950-1985* is much more than a history of conservative Catholics, for it illuminates critical themes in postwar American society. As Allitt narrates the interplay of liberal and conservative politics among Catholics, he unfolds a history both intricate and sweeping. After describing how New Conservatism was shaped in the 1950s by William F. Buckley, Jr., and an older generation of Catholic thinkers including Ross Hoffman and Francis Graham Wilson, Allitt traces the range of Catholic responses to the cataclysmic events of the 1960s: the election of John F. Kennedy, the civil rights movement, the decolonization of Africa, Supreme Court decisions on school prayer, the war in Vietnam, and nuclear arms proliferation. He shows how the transformation of the Church prompted by the Second Vatican Council not only intensified existing divisions among Catholics but also shattered the unity of the Catholic conservative movement. Turning to the 1970s, Allitt chronicles bitter controversies concerning family roles, contraception, abortion, and gay rights. Next, comparing the work of John Lukacs, Thomas Molnar, Garry Wills, and Michael Novak from the 1950s through the 1980s, Allitt demonstrates how individual Catholic conservatives drew different lessons from similar contingencies. He concludes by assessing recent ideological shifts within American Catholicism, using as his test case the conservative resistance to the Catholic Bishops' 1983 Pastoral Letter on Nuclear Weapons. Offering new insight into the subtle interplay between religion and politics, *Catholic Intellectuals and Conservative Politics in America, 1950-1985* will be engaging reading for everyone interested in the postwar evolution of American politics and culture.

political conservatives in the 1960s and 1970s: Conservatism Redefined Patrick Garry, 2010-02-16 After reaching high levels of public popularity in the 1980s and 1990s, political conservatism has become beset with criticism and disillusionment. As demonstrated by the 2008

election results, political conservatism has been blamed for an unpopular Iraq war, an economy nose diving into recession, and a barrage of high profile instances of corporate misbehavior. This crisis in the ideological identity of and public confidence in conservatism is partly due to conservatism itself. Contrary to the intellectual vibrancy that characterized the 1980s and 1990s, political conservatism in recent years has become complacent and dormant. It has been more focused on simply protecting political power than on reexamining its philosophical principles and policy prescriptions. Because of this failure to continually reexamine, conservatives have allowed their ideology to slip back into various ruts caused by certain historical deviations from the conservative creed. These deviations, beginning in the early twentieth century, mischaracterized conservatism as a special-interest defender of the wealthy and corporate class. The deviations also allowed conservatism to be miscast as a political creed that advocates aggressive U.S. intervention in the affairs of foreign nations. Perhaps because of all its successes, as well as the political influence it has been able to achieve, political conservatism in America has somewhat lost its foundational bearings. Its basic principles and ideological identity have been lost amidst the various political maneuverings and issues associated with partisan politics. Consequently, conservatives need to get their ideology back to a firm foundational setting, so as to allow it to once again provide a strong beacon of guidance to American society. In this book, Patrick Garry attempts to provide a clear definition and ideological identity to conservatism—an identity that not only connects conservatism to the past, but allows it to position itself for the challenges of the future. With a concise simplicity, Garry provides a definition of conservatism that relies on two fundamental propositions. Garry also argues that the focus of conservatism needs to be redirected toward the interests of the poor and disadvantaged. As Garry argues, it is conservatism and not liberalism that offers the best hope for the poor and disadvantaged to prosper in America. This new focus of conservatism will allow conservatism to flourish as a governing ideology.

political conservatives in the 1960s and 1970s: Countercultural Conservatives Axel R. Schäfer, 2011-12-13 In the mid-twentieth century, far more evangelicals supported such “liberal” causes as peace, social justice, and environmental protection. Only gradually did the conservative evangelical faction win dominance, allying with the Republican Party of Ronald Reagan and, eventually, George W. Bush. In *Countercultural Conservatives* Axel Schäfer traces the evolution of a diffuse and pluralistic movement into the political force of the New Christian Right. In forging its complex theological and political identity, evangelicalism did not simply reject the ideas of 1960s counterculture, Schäfer argues. For all their strict Biblicism and uncompromising morality, evangelicals absorbed and extended key aspects of the countercultural worldview. Carefully examining evangelicalism’s internal dynamics, fissures, and coalitions, this book offers an intriguing reinterpretation of the most important development in American religion and politics since World War II.

political conservatives in the 1960s and 1970s: From Protest to Politics Katherine Tate, 1994 The struggle for civil rights among black Americans has moved into the voting booth. How such a shift came about--and what it means--is revealed in this timely reflection on black presidential politics in recent years. Since 1984, largely as a result of Jesse Jackson's presidential bid, blacks have been galvanized politically. Drawing on a substantial national survey of black voters, Katherine Tate shows how this process manifested itself at the polls in 1984, 1988, and 1992. In an analysis of the black presidential vote by region, income, age, and gender, she is able to identify unique aspects of the black experience as they shape political behavior, and to answer longstanding questions about that behavior. Unique in its focus on the black electorate, this study illuminates a little-understood and tremendously significant aspect of American politics. It will benefit those who wish to understand better the subtle interplay of race and politics, at the voting booth and beyond.

political conservatives in the 1960s and 1970s: Race, Culture, and the Intellectuals, 1940-1970 Richard H. King, 2004-08-17 To study this transition from universalism to cultural particularism, Richard King focuses on the arguments of major thinkers, movements, and traditions of thought, attempting to construct a map of the ideological positions that were staked out and an

intellectual history of this transition.

political conservatives in the 1960s and 1970s: Adversarial Legalism Robert A. Kagan, 2019-10-08 In the first edition of this groundbreaking book, Robert Kagan explained why America is much more adversarial—likely to rely on legal threats and lawsuits—than other economically advanced countries, with more prescriptive laws, more costly adjudications, and more severe penalties. This updated edition also addresses the rise of the conservative legal movement and anti-statism in the Republican party, which have put in sharp relief the virtues of adversarial legalism in its ability to empower citizens, lawyers, and judges to mount challenges to the arbitrary or unlawful exercise of government authority. “This is a wonderful piece of work, richly detailed and beautifully written. It is the best, sanest, and most comprehensive evaluation and critique of the American way of law that I have seen. Every serious scholar concerned with justice and efficiency, and every policymaker who is serious about improving the American legal order, should read this trenchant and exciting book.” —Lawrence Friedman, Stanford University “A tour de force. It is an elegantly written, consistently insightful analysis and critique of the American emphasis on litigation and punitive sanctions in the policy and administrative process.” —Charles R. Epp, *Law and Society Review*

political conservatives in the 1960s and 1970s: Making Policy, Making Law Mark Carlton Miller, Jeb Barnes, 2004 This volume proposes a new way of understanding the policymaking process in the United States by examining the complex interactions among the three branches of government, executive, legislative, and judicial. Collectively across the chapters a central theme emerges, that the U.S. Constitution has created a policymaking process characterized by ongoing interaction among competing institutions with overlapping responsibilities and different constituencies, one in which no branch plays a single static part. At different times and under various conditions, all governing institutions have a distinct role in making policy, as well as in enforcing and legitimizing it. This concept overthrows the classic theories of the separation of powers and of policymaking and implementation (specifically the principal-agent theory, in which Congress and the presidency are the principals who create laws, and the bureaucracy and the courts are the agents who implement the laws, if they are constitutional). The book opens by introducing the concept of adversarial legalism, which proposes that the American mindset of frequent legal challenges to legislation by political opponents and special interests creates a policymaking process different from and more complicated than other parliamentary democracies. The chapters then examine in depth the dynamics among the branches, primarily at the national level but also considering state and local policymaking. Originally conceived of as a textbook, because no book exists that looks at the interplay of all three branches, it should also have significant impact on scholarship about national lawmaking, national politics, and constitutional law. Intro., conclusion, and Dodd's review all give good summaries.

political conservatives in the 1960s and 1970s: Epic Encounters Melani McAlister, 2005-07-05 Examines how popular culture has shaped the ways Americans define their interests in the Middle East. Author McAlister argues that U.S. foreign policy, while grounded in material and military realities, is also developed in a cultural context. American understandings of the region are framed by narratives that draw on religious belief, news media accounts, and popular culture. This book skillfully weaves readings of film, media, and music with a rigorous analysis of U.S. foreign policy, race politics, and religious history.--From publisher description.

political conservatives in the 1960s and 1970s: Encyclopedia of American Religion and Politics Paul A. Djupe, Laura R. Olson, 2014-07 Presents an encyclopedia of religion and politics in America including short biographies of important political and religious figures like Ralph Abernathy, civil rights leader, and Ralph Waldo Emerson, writer, and synopses of religious entities like the Branch Davidians and the Episcopal church as well as important court cases of relevancy like *Epperson et al. v. Arkansas* having to do with evolution.

political conservatives in the 1960s and 1970s: Feminisms/Museums/Surveys Hilary Robinson, Lara Perry, 2025-04-21 The first anthology of feminist art exhibition essays and museum

publications, providing an exciting and valuable overview of recent developments in feminist curation *Feminisms-Museums-Surveys: Exhibition Curating 2005-2022* brings together works from exhibition catalogs and museum publications to provide a comprehensive and timely view of the modern approach to feminist curating. Offering insights into how curators from around the world engage with different feminisms and select and exhibit feminist art, this one-of-a-kind anthology exemplifies the diversity of feminist thinking and curatorial approaches in the contemporary art museum. This important volume comprises articles and essays drawn from publications which accompanied major curatorial projects from different regions around the globe, and each essay offers a unique critical interpretation of feminist art. Organized chronologically, the book presents the essays — the majority in print for the first time since their initial publications and some for the first time in English — with the dates and venues of the exhibition and a brief introduction by the editors. All the artists in the exhibitions and the curators involved are indexed in the supplementary material. Making key examples of feminist curating easily accessible to a wider audience of scholars and students, this unique anthology: Offers a transnational perspective on feminist curating, featuring exhibitions from across Europe, Asia, Australia, Africa and the Americas Highlights the diverse ways in which curators have attempted to bring feminist theory into the museum exhibition format Illustrates how feminist ideas have evolved in diverse ways in the international community of museum professionals Includes an index of artists and curators whose work is represented in the volume Offering deep insights into how curators have approached the documentation and representation of art informed by feminist politics and thinking, *Feminisms-Museums-Surveys: Exhibition Curating 2005-2022* is an ideal resource for courses in feminism and art, curation, LGBTQ art, art and politics, museum studies, art history, cultural studies, feminist and gender studies, and related courses across fine arts and visual arts programs.

political conservatives in the 1960s and 1970s: *The Encyclopedia of New York State*

Peter Eisenstadt, 2005-05-19 *The Encyclopedia of New York State* is one of the most complete works on the Empire State to be published in a half-century. In nearly 2,000 pages and 4,000 signed entries, this single volume captures the impressive complexity of New York State as a historic crossroads of people and ideas, as a cradle of abolitionism and feminism, and as an apex of modern urban, suburban, and rural life. The Encyclopedia is packed with fascinating details from fields ranging from sociology and geography to history. Did you know that Manhattan's Lower East Side was once the most populated neighborhood in the world, but Hamilton County in the Adirondacks is the least densely populated county east of the Mississippi; New York is the only state to border both the Great Lakes and the Atlantic Ocean; the Erie Canal opened New York City to rich farmland upstate . . . and to the west. Entries by experts chronicle New York's varied areas, politics, and persuasions with a cornucopia of subjects from environmentalism to higher education to railroads, weaving the state's diverse regions and peoples into one idea of New York State. Lavishly illustrated with 500 photographs and figures, 120 maps, and 140 tables, the Encyclopedia is key to understanding the state's past, present, and future. It is a crucial reference for students, teachers, historians, and business people, for New Yorkers of all persuasions, and for anyone interested in finding out more about New York State.

political conservatives in the 1960s and 1970s: *Contained Empowerment and the Liminal Nature of Feminisms and Activisms*

Victoria A. Newsom, 2022-12-19 *Contained Empowerment and the Liminal Nature of Feminisms and Activisms* examines the processes by which activist successes are limited and outlines a theoretical framing of the liminal and temporal limits to social justice efforts as “contained empowerment.” With a focused lens on the third wave and contemporary forms of feminism, the author investigates feminist activity from the early 1990s through responses and reactions to the overturning of *Roe v. Wade* in 2022 and contrasts these efforts with anti-feminist, white supremacist, and other structural normalizing efforts designed to limit and repress women's, gendered, and reproductive rights. This book includes analyses of celebrity activism, girl power, transnational feminist NGOs, digital feminisms, and the feminist mimicry applied by practitioners of neo-liberal and anti-feminism. Victoria A. Newsom concludes that the contained nature of feminist

empowerment illustrates how activists must engage directly with intersectional challenges and address the multiplicities of structural oppressions in order to breach containment.

political conservatives in the 1960s and 1970s: The Social Work Experience Mary Ann Suppes, Carolyn Cressy Wells, 1996

political conservatives in the 1960s and 1970s: American Political Thought Keith E. Whittington, 2016 In *American Political Thought: Readings and Materials*, Keith E. Whittington's historical organization of readings and materials offers a fresh alternative to traditional anthologies, contextualizing key pieces in new and unique ways.

political conservatives in the 1960s and 1970s: American Exceptionalism and Human Rights Michael Ignatieff, 2009-01-10 With the 2003 invasion and subsequent occupation of Iraq, the most controversial question in world politics fast became whether the United States stands within the order of international law or outside it. Does America still play by the rules it helped create? *American Exceptionalism and Human Rights* addresses this question as it applies to U.S. behavior in relation to international human rights. With essays by eleven leading experts in such fields as international relations and international law, it seeks to show and explain how America's approach to human rights differs from that of most other Western nations. In his introduction, Michael Ignatieff identifies three main types of exceptionalism: exemptionalism (supporting treaties as long as Americans are exempt from them); double standards (criticizing others for not heeding the findings of international human rights bodies, but ignoring what these bodies say of the United States); and legal isolationism (the tendency of American judges to ignore other jurisdictions). The contributors use Ignatieff's essay as a jumping-off point to discuss specific types of exceptionalism--America's approach to capital punishment and to free speech, for example--or to explore the social, cultural, and institutional roots of exceptionalism. These essays--most of which appear in print here for the first time, and all of which have been revised or updated since being presented in a year-long lecture series on American exceptionalism at Harvard University's John F. Kennedy School of Government--are by Stanley Hoffmann, Paul Kahn, Harold Koh, Frank Michelman, Andrew Moravcsik, John Ruggie, Frederick Schauer, Anne-Marie Slaughter, Carol Steiker, and Cass Sunstein.

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