

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, in order to assure the survival and the success of liberty.

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility--I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it--and the glow from that fire can truly light the world.

And so, my fellow Americans: **ask not what your country can do for you--ask what you can do for your country.**

My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask of us the same high standards of strength and sacrifice which we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

SOURCE: Excerpts from President John F. Kennedy's inaugural address, January 20, 1961.

Document 3

...Within these last 19 months at least 45 satellites have circled the earth. Some 40 of them were in the United States of America; and they were far more sophisticated and supplied far more knowledge to the people of the world than those of the Soviet Union....

Transit satellites are helping our ships at sea to steer a safer course. Tiros satellites have given us unprecedented warnings of hurricanes and storms, and will do the same for forest fires and icebergs. We have had our failures, but so have others, even if they do not admit them. And they may be less public.

To be sure, we are behind, and will be behind for some time in manned flight. But we do not intend to stay behind, and in this decade, we shall make up and move ahead.

The growth of our science and education will be enriched by new knowledge of our universe and environment, by new techniques of learning and mapping and observation, by new tools and computers for industry, medicine, the home as well as the school. Technical institutions, such as Rice, will reap the harvest of these gains.

And finally, the space effort itself, while still in its infancy, has already created a great number of new companies, and tens of thousands of new jobs. Space and related industries are generating new demands in investment and skilled personnel, and this city and this State, and this region, will share greatly in this growth. What was once the furthest outpost on the old frontier of the West will be the furthest outpost on the new frontier of science and space....

To be sure, all this costs us all a good deal of money. This year's space budget is three times what it was in

January 1961, and it is greater than the space budget of the previous eight years combined....

However, I think we're going to do it, and I think that we must pay what needs to be paid. I don't think we ought to waste any money, but I think we ought to do the job. And this will be done in the decade of the sixties. It may be done while some of you are still here at school at this college and university. It will be done during the term of office of some of the people who sit here on this platform. But it will be done. And it will be done before the end of this decade.

I am delighted that this university is playing a part in putting a man on the moon as part of a great national effort of the United States of America.

Many years ago the great British explorer George Mallory, who was to die on Mount Everest, was asked why did he want to climb it. He said, it is there, well, space is there, and we're going to climb it, and the moon and the planets are there, and new hopes for knowledge and peace are there. And, therefore, as we set sail we ask God's blessing on the most hazardous and dangerous and greatest adventure on which man has ever embarked.

SOURCE: President Kennedy in a speech on September 12, 1962.

Document 4

.... I have come today from the turmoil of your Capital to the tranquility of your campus to speak about the future of your country.

The purpose of protecting the life of our nation and preserving the liberty of our citizens is to pursue the happiness of our people. Our success in that pursuit is the test of our success as a nation....

The **Great Society** rests on abundance and liberty for all. It demands an end to poverty and racial injustice, to which we are totally committed in our time. But that is just the beginning.

The Great Society is a place where every child can find knowledge to enrich his mind and to enlarge his talents. It is a place where leisure is a welcome chance to build and reflect, not a feared cause of boredom and restlessness. It is a place where the city of man serves not only the needs of the body and the demands of commerce but the desire for beauty and the hunger for community.

It is a place where man can renew contact with nature. It is a place which honors creation for its own sake and for what it adds to the understanding of the race. It is a place where men are more concerned with the quality of their goals than the quantity of their goods.

But most of all, the Great Society is not a safe harbor, a resting place, a final objective, a finished work. It is a challenge constantly renewed, beckoning us toward a destiny where the meaning of our lives matches the marvelous products of our labor.

So I want to talk to you today about three places where we begin to build the Great Society: in our cities, in our countryside, and in our classrooms....

For better or for worse, your generation has been appointed, by history, to deal with those problems and to lead America toward a new age. You have the chance never before afforded to any people in any age. You can help build a society where the demands of morality, and the needs of the spirit, can be realized in the

life of the Nation.

So will you join in the battle to give every citizen the full equality which God enjoins and the law requires, whatever his belief, or race, or the color of his skin?

Will you join in the battle to give every citizen an escape from the crushing weight of poverty?

Will you join in the battle to make it possible for all nations to live in enduring peace as neighbors and not as mortal enemies?

Will you join in the battle to build the Great Society, to prove that our material progress is only the foundation on which we will build a richer life of mind and spirit?

There are those timid souls that say this battle cannot be won; that we are condemned to a soulless wealth. I do not agree. We have the power to shape the civilization that we want. But we need your will, and your labor, and your hearts, if we are to build that kind of society.

Those who came to this land sought to build more than just a new country. They sought a new world. So I have come here today to your campus to say that you can make their vision our reality. So let us from this moment begin our work so that in the future men will look back and say, "It was then, after a long and weary way, that man turned the exploits of his genius to the full enrichment of his life.".....

SOURCE: Commencement Address delivered by President Lyndon Johnson at Michigan State University, May 22, 1964.

Document 5

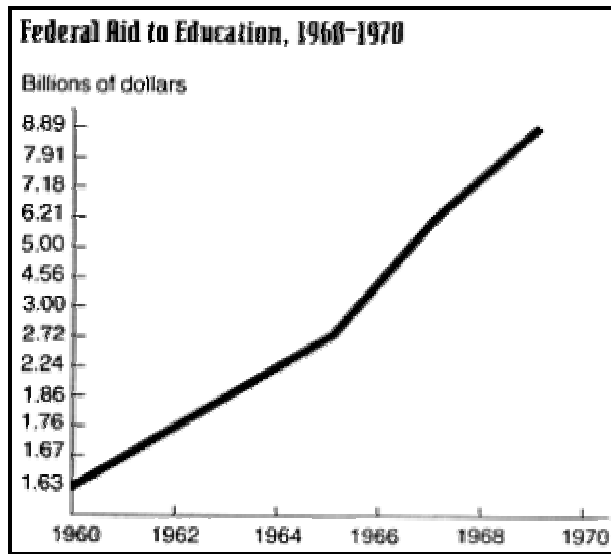
This is an important hour for the Nation, for those of our citizens who have completed their tour of duty and have moved to the sidelines. These are the days that we are trying to celebrate for them. These people are our proudest responsibility and they are entitled, among other benefits, to the best medical protection available.

Not one of these, our citizens, should ever be abandoned to the indignity of charity. Charity is indignity when you have to have it. But we don't want these people to have anything to do with charity and we don't want them to have any idea of hopeless despair.

Mr. President, I am glad to have lived this long and to witness today the signing of the Medicare bill which puts this Nation right where it needs to be, to be right. Your inspired leadership and a responsive forward-looking Congress have made it historically possible for this day to come about.

SOURCE: Former President Truman remarks at the signing in Independence, MO, of the Medicare Bill, July 30, 1965.

Document 6



SOURCE: U. S. Department of Commerce, Bureau of the Census, *Historical Statistics of the United States, Colonial Times to 1970*, Bicentennial Edition, Washington, DC, 1975.

Group B:

Document 7

With so much at hand that generations have striven for, how bewildering that the meaning of life should evade us. Freedoms we have, broader than ever before. But more than ever before most of us yearn for a self-realization that eludes us, while we abide restless in the midst of plenty. As we achieve freedom, we are frightened by social forces that seem to suffocate us....from all parts of an ever-contracting world.

The tedium and dissatisfaction with life are becoming so great that many are getting ready to let freedom slip out of their hands. They feel it is all too complicated...

Source: Bruno Bettelheim, *The Informed Heart: Autonomy in a Mass Age*, 1960.

Document 8

The ultimate outcome of the suburb's alienation from the city became visible only in the twentieth century....In the mass movement into suburban areas a new kind of community was produced, which caricatured both the historic city and the archetypal suburban refuge: a multitude of uniform, unidentifiable houses, lined up inflexibly, at uniform distances, on uniform roads, in a treeless communal waste, inhabited

by people of the same class, the same income, the same age group, witnessing the same television performances, eating the same tasteless pre-fabricated foods, from the same freezers, conforming in every outward and inward respect to a common mold, manufactured in the central metropolis. Thus the ultimate effect of the suburban escape in our time is, ironically, a low-grade uniform environment from which escape is impossible. What has happened to the suburban exodus in the United States now threatens, through the same mechanical instrumentalities, to take place, at an equally accelerating rate, everywhere else--unless the most vigorous countermeasures are taken. . . .

Our cities are being destroyed for the same superstitious religious ritual: the worship of speed and empty space. Lacking sufficient municipal budgets to deal adequately with all of life's requirements that can be concentrated in the city, we have settled for a single function, transportation, or rather for a single part of an adequate transportation system, locomotion by private motor car. . . .

The absurd belief that space and rapid locomotion are the chief ingredients of a good life has been fostered by the agents of mass suburbia....

SOURCE: Lewis Mumford. *The City in History: Its Origins, Its Transformations, and Its Prospects*. New York: Harcourt, Brace and World, Inc., 1961. 486, 509-512.

Document 9

Little boxes on the hillside, little boxes made of ticky tacky,
Little boxes on the hillside, little boxes all the same.
There's a green one and a pink one and a blue one and a yellow one,
And they're all made out of ticky tack and they all look just the same....

And the people in the houses
All went to the university,
Where they were put in boxes
And they came out all the same,
And there's doctors and lawyers,
And business executives,
And they're all made out of ticky tacky
And they all look just the same.

And they all play on the golf course
And drink their martinis dry
And they all have pretty children
And the children go to school,
And the children go to summer camp
And then to the university,
Where they all are put in boxes
And they all come out the same.....

SOURCE: Lyrics by Malvina Reynolds to the song, "Little Boxes," 1963.

Document 10

The millions who are poor in the United States tend to become increasingly invisible. Here is a great

mass of people, yet it takes an effort of the intellect and will even to see them.

I discovered this personally in a curious way. After I wrote my first article on poverty in America, I had all the statistics down on paper. I had proved to my satisfaction that there were around 50,000,000 poor in this country. Yet, I realized I did not believe my own figures. The poor existed in the Government reports; they were percentages and numbers in long, close columns, but they were not part of my experience. I could prove that the other America existed, but I had never been there....

Poverty is often off the beaten track. It always has been. The ordinary tourist never left the main highway, and today rides interstate turnpikes. He does not go into the valleys of Pennsylvania where the towns look like movie sets of Wales in the thirties. He does not see the company houses in rows, the rutted roads (the poor always have bad roads whether they live in the city, in towns, or on farms), and everything is black and dirty.

SOURCE: Michael Harrington, *The Other America*, 1962.

Document 11

When the (feminine) mystique took over,...a new breed of women came to the suburbs. They were looking for sanctuary [safety]; they were perfectly willing to accept the suburban community as they found it (their only problem was "how to fit in"); they were perfectly willing to fill their days with the trivia of housewifery. Women of this kind, and most of those that I interviewed, were of the post-1950 college generation...[They] refuse to take policy-making positions in community organizations; they will only collect for Red Cross or March of Dimes or Scouts or be den mothers or take the lesser PTA jobs. Their resistance to serious community responsibility is usually explained by "I can't take the time from my family." But much of their time is spent in meaningless busywork. The kind of community work they choose does not challenge their intelligence -- or even, sometimes, fill a real function.

...Sociologists point out that a distinguishing feature of these suburbs is the fact that the women who live there are better educated than city women, and that the great majority are full-time housewives.

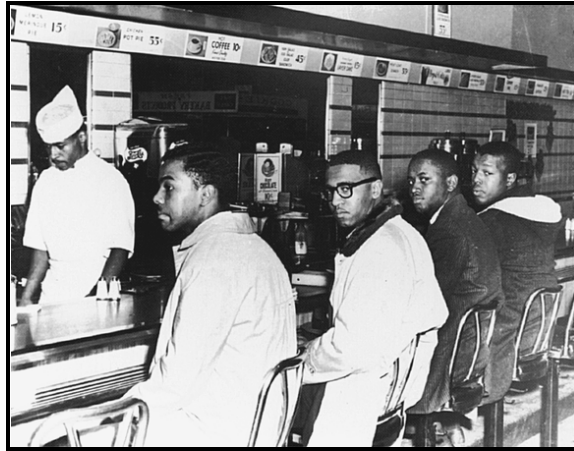
At first glance, one might suspect that the very growth and existence of the suburbs causes educated modern American women to become and remain full-time housewives. Or did the postwar suburban explosion come, at least in part, as a result of the coincidental choice of millions of American women I interviewed, the decision to move to the suburbs "for the children's sake" followed the decision to give up job or profession and become a full-time housewife, usually after the birth of the first baby, or the second, depending on the age of the woman when the mystique hit. With the youngest wives, of course, the mystique hit so early that the choice of marriage and motherhood as a full-time career ruled out education for any profession, and the move to the suburbs came with marriage or as soon as the wife no longer had to work to support her husband through college or law school....

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SOURCE: Excerpt from Betty Friedan's book, *The Feminine Mystique*, 1963.

Group C:

Document 12



SOURCE: Woolworth counter sit-in, Greenville, NS, 1960.

Document 13

...I say to you today, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character....

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plains, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together....

And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: Free at last! Free at last! Thank God Almighty, we are free at last!

SOURCE: Excerpts from the speech made by Dr. Martin Luther King, Jr., March on Washington, in the summer of 1963.

Document 14



SOURCE: *The Problem We All Live With* by Norman Rockwell, 1964.

Document 15

At the heart of the deterioration of the fabric of Negro society is the deterioration of the Negro family.

It is the fundamental source of weakness of the Negro community at the present time.

There is probably no single fact of Negro American life so little understood by whites. The Negro situation is commonly perceived by whites in terms of the visible manifestations of discrimination and poverty, in part because Negro protest is directed against such obstacles, and in part, no doubt, because these are facts which involve the actions and attitudes of the white community as well. It is more difficult, however, for whites to perceive the effect that three centuries of exploitation have had on the fabric of Negro society itself. Here the consequences of the historic injustices done to Negro Americans are silent and hidden from view. But here is where the true injury has occurred: unless this damage is repaired, all the effort to end discrimination and poverty and injustice will come to little.

...The white family has achieved a high degree of stability and is maintaining that stability.

...But it may not be supposed that the Negro American community has not paid a fearful price for the incredible mistreatment to which it has been subjected over the past three centuries.

In essence, the Negro community has been forced into a matriarchal structure which, because it is so out of line with the rest of the American society, seriously retards the progress of the group as a whole, and imposes a crushing burden on the Negro male and, in consequence, on a great many Negro women as

well...

In a word, most Negro youth are in danger of being caught up in the tangle of pathology that affects their world, and probably a majority are so entrapped. Many of those who escape do so for one generation only: as things now are, their children may have to run the gauntlet all over again. That is not the least vicious aspect of the world that white America has made for the Negro.

...It was by destroying the Negro family under slavery that white America broke the will of the Negro people. Although that will has reasserted itself in our time, it is a resurgence doomed to frustration unless the viability of the Negro family is restored.

SOURCE: Daniel Patrick Moynihan. *The Negro Family: The Case for National Action*. Washington, DC: United States Department of Labor, 1965. 5, 30-31.

Document 16

....I'm still a Muslim but I'm also a nationalist meaning that my political philosophy is black nationalism, my economic philosophy is black nationalism, my social philosophy is black nationalism. And when I say that this philosophy is black nationalism, to me this means that the political philosophy of black nationalism is that which is designed to encourage our people, the black people, to gain complete control over the politics and the politicians of our own community.

Our economic philosophy is that we should gain economic control over the economy of our own community, the businesses and the other things which create employment so that we can provide jobs for our own people instead of having to picket and boycott and beg someone else for a job.

....And the only way without bloodshed that this can be brought about is that the black man has to be given full use of the ballot in every one of the 50 states. But if the black man doesn't get the ballot, then your are going to be faced with another man who forgets the ballot and starts using the bullet.

My experience has been that in many instances where you find Negroes talking about nonviolence, they are not nonviolent with each other, and they're not loving with each other, or forgiving with each other. Usually when they say they're nonviolent, they mean they're nonviolent with somebody else....They are nonviolent with the enemy. A person can come to your home, and if he's white and wants to heap some kind of brutality on you, you're nonviolent....But if another Negro just stomps his foot, you'll rumble with him in a minute. Which shows you that there's an inconsistency there.

I myself would go for nonviolence if it was consistent, if everybody was going to be nonviolent all the time. I'd say, okay, let's get with it, we'll all be nonviolent. But I don't go along with any kind of nonviolence unless everybody's going to be nonviolent. If they make the Ku Klux Klan nonviolent, I'll be nonviolent. But as long as you've got somebody else not being nonviolent, I don't want anybody coming to me talking any nonviolent talk....

SOURCE: Excerpts from two speeches given by Malcolm X in April and December of 1964.

Document 17

...The concept of **Black Power** rests on a fundamental premise: *Before a group can enter the open society, it must first close ranks.* By this we mean that group solidarity is necessary before a group can operate effectively from a bargaining position of strength in a pluralistic society. . . .

The point is obvious: black people must lead and run their own organizations. Only black people can convey the revolutionary idea--and it is a revolutionary idea--that black people are able to do things themselves. Only they can help create in the community an aroused and continuing black consciousness that will provide the basis for political strength. . . .

Black Power recognizes--it must recognize--the ethnic basis of American politics as well as the power-oriented nature of American politics. Black Power therefore calls for black people to consolidate behind their own, so that they can bargain from a position of strength. . . . The ultimate values and goals are not domination or exploitation of other groups, but rather an effective share in the total power of the society.

Nevertheless, some observers have labeled those who advocate Black Power as racists; they have said that the call for self-identification and self-determination is "racism in reverse" or "black supremacy." This is a deliberate and absurd lie. There is no analogy--by any stretch of definition or imagination--between the advocates of Black Power and white racists. Racism is not merely exclusion on the basis of race but exclusion for the purpose of subjugation. The goal of the racists is to keep black people on the bottom, arbitrarily and dictatorially, as they have done in this country for over three hundred years. The goal of black self-determination and black self-identity--Black power--is full participation in the decision-making processes affecting the lives of black people, and recognition of the virtues in themselves as black people. The black people of this country have not lynched whites, bombed their churches, murdered their children and manipulated laws and institutions to maintain oppression. White racists have. . . . The goal of Black Power is positive and functional to a free and viable society. No white racist can make this claim. . . .

Those of us who advocate Black power are quite clear in our own minds that a "non-violent" approach to civil rights is an approach black people cannot afford and a luxury white people do not deserve. It is crystal clear to us--and it must become so with the white society--*that there can be no social order without social justice.* White people must be made to understand that they must stop messing with black people, or the blacks *will* fight back!

Next, we must deal with the term "integration." According to its advocates, social justice will be accomplished by "integrating the Negro into the mainstream institutions of the society from which he has been traditionally excluded." This concept is based on the assumption that there is nothing of value in the black community and that little of value could be created among black people. The thing to do is siphon off the "acceptable" black people into the surrounding middle-class white community. . . .

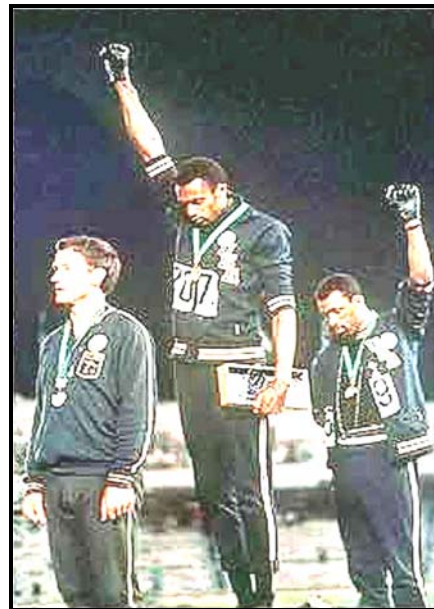
"Integration" as a goal today speaks to the problem of blackness not only in an unrealistic way but also in a despicable way. It is based on complete acceptance of the fact that in order to have a decent house or education, black people must move into a white neighborhood or send their children to a white school. This reinforces, among both black and white, the idea that "white" is automatically superior and "black" is by definition inferior. For this reason, "integration" is a subterfuge for the maintenance of white supremacy....

SOURCE: Stokely Carmichael and Charles V. Hamilton. *Black Power: The Politics of Liberation in America.* New York: Vintage Books, 1967. 44, 46-47, 50-55.

Document 18



Document 19



SOURCE: Black Power symbol on the left; African-American athletes at the 1968 Olympic Games.

Document 20

This is our basic conclusion: Our nation is moving toward two societies, one black, one white--separate and unequal.

....To pursue our present course will involve the continuing polarization of the American community and, ultimately, the destruction of basic democratic values. The alternative is not blind repression or capitulation to lawlessness. It is the realization of common opportunities for all within a single society....

Segregation and poverty have created in the racial ghetto a destructive environment totally unknown to most white Americans.

What white Americans have never fully understood--but what the Negro can never forget--is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it....

Our recommendations embrace three basic principles:

To mount programs on a scale equal to the dimension of the problems.

To aim these programs for high impact in the immediate future in order to close the gap between promise and performance.

To undertake new initiatives and experiments that can change the system of failure and frustration that now dominates the ghetto and weakens our society.

These programs will require unprecedented levels of funding and performance, but they neither probe deeper nor demand more than the problems which called them forth. There can be no higher priority for national action and no higher claim on the nation's conscience....

SOURCE: Excerpt from the Kerner Commission Report, 1968.

Group D:

Document 21

The mosquito control plane flew over our small town last summer. Since we live close to the marshes we were treated to several lethal doses, as the pilot criss-crossed over our place....We consider the spraying of active poison over private land to be a serious aerial intrusion.

The 'harmless' shower bath killed seven of our lovely song-birds outright. We picked up the three dead bodies the next morning, right by the door....The next day three were scattered around the bird bath. (I had emptied it and scrubbed it after the spraying, but YOU CAN NEVER KILL DDT.) On the following day one robin dropped suddenly from a branch in our woods.

We were too heart-sick to hunt for other corpses. All of these birds died horribly, and in the same way. Their bills gaping open and their splayed claws were drawn up to their breasts in agony.

Air spraying where it is not needed or wanted is inhuman, undemocratic, and probably unconstitutional. For those of us who stand helplessly on the tortured earth, it is intolerable.

Source: Rachel Carson, *Silent Spring*, 1962.

Document 22



SOURCE: Stonewall Rioters, NYC, 1968.

Group E:

Document 23

Introduction: Agenda for a Generation

We are people of this generation, bred in at least modest comfort, housed now in universities, looking uncomfortably to the world we inherit.

When we were kids the United States was the wealthiest and strongest country in the world; the only one with the atom bomb, the least scarred by modern war, an initiator of the United Nations that we thought would distribute Western influence throughout the world. Freedom and equality for each individual, government of, by, and for the people--these American values we found good, principles by which we could live as men. Many of us began maturing in complacency.

As we grew, however, our comfort was penetrated by events too troubling to dismiss. First, the permeating and victimizing fact of human degradation, symbolized by the Southern struggle against racial bigotry, compelled most of us from silence to activism. Second, the enclosing fact of the Cold War, symbolized by the presence of the Bomb, brought awareness that we ourselves, and our friends, and millions of abstract "others" we knew more directly because of our common peril, might die at any time. We might deliberately ignore, or avoid, or fail to feel all other human problems, but not these two, for these were too immediate and crushing in their impact, too challenging in the demand that we as individuals take the responsibility for encounter and resolution.

While these and other problems either directly oppressed us or rankled our consciences and became our

own subjective concerns, we began to see complicated and disturbing paradoxes in our surrounding America. The declaration "all men are created equal..." rang hollow before the facts of Negro life in the South and the big cities of the North. The proclaimed peaceful intentions of the United States contradicted its economic and military investments in the Cold War status quo.

We witnessed, and continue to witness, other paradoxes. With nuclear energy whole cities can easily be powered, yet the dominant nation-states seem more likely to unleash destruction greater than that incurred in all wars of human history. Although our own technology is destroying old and creating new forms of social organization, men still tolerate meaningless work and idleness. While two-thirds of mankind suffers under nourishment, our own upper classes revel amidst superfluous abundance. Although world population is expected to double in forty years, the nations still tolerate anarchy as a major principle of international conduct and uncontrolled exploitation governs the sapping of the earth's physical resources. Although mankind desperately needs revolutionary leadership, America rests in national stalemate, its goals ambiguous and tradition-bound instead of informed and clear, its democratic system apathetic and manipulated rather than "of, by, and for the people."

Not only did tarnish appear on our image of American virtue, not only did disillusion occur when the hypocrisy of American ideals was discovered, but we began to sense that what we had originally seen as the American Golden Age was actually the decline of an era. The worldwide outbreak of revolution against colonialism and imperialism, the entrenchment of totalitarian states, the menace of war, overpopulation, international disorder, super-technology--these trends were testing the tenacity of our own commitment to democracy and freedom and our abilities to visualize their application to a world in upheaval....

....Feeling the press of complexity upon the emptiness of life, people are fearful of the thought that at any moment things might be thrust out of control. They fear change itself, since change might smash whatever invisible framework seems to hold back chaos for them now. For most Americans, all crusades are suspect, threatening....

In social change or interchange, we find violence to be abhorrent because it requires generally the transformation of the target, be it a human being or a community of people, into a depersonalized object of hate. It is imperative that the means of violence be abolished and the institutions--local, national, international--that encourage non-violence as a condition of conflict be developed.

These are our central values, in skeletal form. It remains vital to understand their denial or attainment in the context of the modern world.

1. Any new left in America must be, in large measure, a left with real intellectual skills, committed to deliberativeness, honesty, reflection as working tools. The university permits the political life to be an adjunct to the academic one, and action to be informed by reason.
2. A new left must be distributed in significant social roles throughout the country. The universities are distributed in such a manner.
3. A new left must consist of younger people who matured in the postwar world, and partially be directed to the recruitment of younger people. The university is an obvious beginning point.
4. A new left must include liberals and socialists, the former for their relevance, the latter for their sense of thoroughgoing reforms in the system. The university is a more sensible place than a political party for these two traditions to begin to discuss their differences and look for political synthesis.
5. A new left must start controversy across the land, if national policies and national apathy are to be reversed. The ideal university is a community of controversy, within itself and in its effects on communities beyond.
6. A new left must transform modern complexity into issues that can be understood and felt close up by every human being. It must give form to the feelings of helplessness and indifference, so that people may see the political, social, and economic sources of their private troubles, and organize to change society. In a time of supposed prosperity, moral complacency, and political manipulation, a

new left cannot rely on only aching stomachs to be the engine force of social reform. The case for change, for alternatives that will involve uncomfortable personal efforts, must be argued as never before. The university is a relevant place for all of these activities.

...As students for a democratic society, we are committed to stimulating this kind of social movement, this kind of vision and program in campus and community across the country. If we appear to seek the unattainable, as it has been said, then let it be known that we do so to avoid the unimaginable.

SOURCE: Port Huron Statement, Students for a Democratic Society (SDS), July 15, 1962.

Document 24

Whatever their differences, every group, without exception, which has called itself Left or radical, has believed that the organized working class, the labor movement, has a unique historical role to play in the creation of the new society... The single new ideological feature of the "New Left" -- all that seems to me really new about it -- is the rejection, implicit or explicit, of this fundamental assumption. The reasoning behind this rejection is ... that the organized working class has achieved its goals and has itself consequently become part of the power structure....

The abandonment of the traditional pro-labor perspective confronts a radical movement with a major problem, if not the labor movement, then what social force can be expected to lead the way in transforming society, and how are the students to relate to that force? . . . the new radicals, first coming to consciousness of themselves as a force, saw in their own institutional base the main hope for change. And the statistics lent weight to their argument. The mushrooming of higher education had boosted the university population to four-and-a-half million. Many of these, moreover, were highly concentrated, like factory workers in basic industry, in mammoth institutions. In any one of these institutions, a demonstration by only one per cent of the student body would be impressive.

The strategic importance assigned to the university continues as a strain in radical student thinking, but the emphasis has by now shifted considerably. In part, the intellectual realization grew that students alone, even at maximum strength, had neither sufficient numbers nor enough political power to change American society... (It must also be said that the quest for allies outside the university intensified as the intellectual leadership of SDS was graduated.)

The allies chosen, of course, were the poor....

SOURCE: Tom Kahn (Director of the League for Industrial Democracy, a social-democratic group, founded in 1921), *Commentary*, July, 1966.

Document 25

We call ourselves radicals, but the truth was that in those days -- when Bobby Kennedy, Richard Goodwin, and Arthur Schlesinger all still favored the war provided that the pacification program was intensified -- we were almost the only loyal opposition in the country. We joined a few Senators like Fulbright, Gruening, Morse in questioning the assumptions behind the United States intervention in Vietnam. But our questions, which outraged so many of our elders, usually fell well inside the framework of America's global interests.

Most of us still wanted to help run the country, not to become revolutionaries.

For each of us, privately, the draft threatened to interrupt that delicate balance, for it would put an end to the comfortable life we all enjoyed while we protested a war we agreed was immoral. But even after the first major escalation in February 1965, it was still a danger that could be outmaneuvered. Marriage meant a deferment, so did graduate school, the Peace Corps, most forms of government work, the slightest physical or psychological defect; and even if you were single, healthy, and self-employed, you would probably not be called

SOURCE: Paul Cowan (a member of the Harvard SDS), *The Making of an Un-American*, 1967.

Document 26

Since roughly January 1967, the Movement has turned toward what it terms resistance. The new slogans are "from protest to resistance"....the problem to be solved is seen more seriously and somberly than was the case only a few years ago. A liberal ideology was implicit in the pattern of dropping out for a few years and then returning to graduate school, catching up and proceeding to a conventional career. America, basically a good society, was understood to have a problem: "the Negro problem." Just as the problem was small compared to the goodness of the society as a whole, so one devoted only a fraction of a lifetime to its solution. Two or three years was felt to be equivalent to the magnitude of the difficulty.

The Problem is America

Now there is a different vision. The civil-rights movement has become a black-liberation movement. The movement against the war in Vietnam has been understood to be necessarily a movement against all the similar wars which will follow the termination of this one. The Movement as a whole -- even though operating as separate white and black parts -- has redefined itself as a movement against racist capitalist imperialism at home and abroad. The question is no longer that American society has a problem. What we think now is that American society is a problem. Accordingly, we demand of ourselves a commitment of all our energies to the solution of this pervasive problem.

SOURCE: Staughton Lynd (Assistant Professor of History at Yale and editor of *Liberation*) "Resistance," *Liberation*, November, 1967.

Document 27

To the tune of "White Christmas":

I'm dreaming of a white riot/
Just like the one October 8,
When the pigs take a beating/
And things started leading/
To armed war against the state.

We're heading now toward armed struggle,
With every cadre line we write.
May you learn to struggle and fight.
Or the world will f--- you 'cause you're white.

SOURCE: From the Weatherman's songbook, late 1960s.

Group F:

Document 28

Six words: drop out, turn on, then come back and tune it in... and then drop out again, and turn on, and tune it back in... it's a rhythm... most of us think God made this universe in nature-subject object-predicate sentences... **turn on, tune in, drop out...** period, end of paragraph. Turn the page... it's all a rhythm... it's all a beat. You turn on, you find it inside, and then you have to come back (since you can't stay high all the time) and you have to build a better model. But don't get caught - don't get hooked - don't get attracted by the thing you're building, cause... you gotta drop out again. It's a cycle. Turn on, tune in, drop out. Keep it going, keep it going... the nervous system works that way... gotta keep it flowing, keep it flowing...

A psychedelic experience is a journey to new realms of consciousness. The scope and content of the experience is limitless, but its characteristic features are the transcendence of verbal concepts, of space-time dimensions, and of the ego or identity. Such experiences of enlarged consciousness can occur in a variety of ways: sensory deprivation, yoga exercises, disciplined meditation, religious or aesthetic ecstasies, or spontaneously. Most recently they have become available to anyone through the ingestion of psychedelic drugs such as LSD, psilocybin, mescaline, DMT, etc. Of course, the drug does not produce the transcendent experience. It merely acts as a chemical key - it opens the mind, frees the nervous system of its ordinary patterns and structures.



"Between Heaven and Hell"
by Alrene Sklar-Wein, 1968.

SOURCE: Excerpts from Dr. Timothy Leary's book, *The Psychedelic Experience*, which he co-authored with Ralph Metzner, 1964.

Document 29

Every time I think that I'm the only one who's lonely
Someone calls on me
And every now and then I spend my time in rhyme and verse and curse those faults in me

And then along comes Mary
And does she want to give me kicks , and be my steady chick
And give me pick of memories
Or maybe rather gather tales of all the fails and tribulations no one ever sees

When we met I was sure out to lunch
Now my empty cup tastes as sweet as the punch

When vague desire is the fire in the eyes of chicks
Whose sickness is the games they play
And when the masquerade is played and neighbor folks make jokes at who is most to blame today

And then along comes Mary
And does she want to set them free, and let them see reality from where she got her name
And will they struggle much when told that such a tender touch as hers, will make them not the same

When we met I was sure out to lunch
Now my empty cup tastes as sweet as the punch

And when the morning of the warning's passed, the gassed and flaccid kids are flung across the stars
The psychodramas and the traumas gone
The songs are left unsung and hung upon the scars

And then along comes Mary
And does she want to see the stains, the dead remains of all the pains she left the night before
Or will their waking eyes reflect the lies, and make them realize, their urgent cry for sight no more

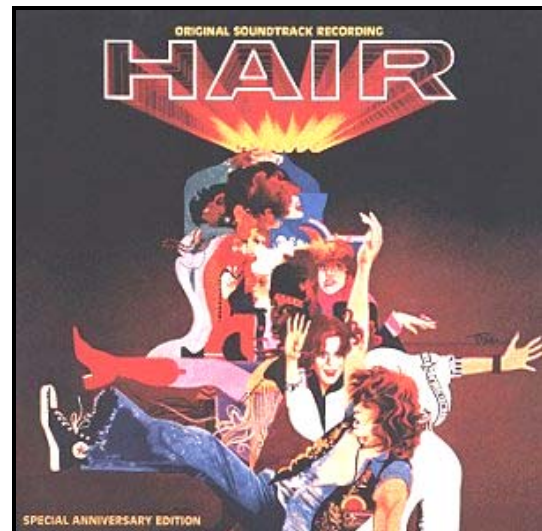
When we met I was sure out to lunch
Now my empty cup tastes as sweet as the punch.

SOURCE: Lyrics to the song, "Along Comes Mary," sung by the group, The Association, 1965.

Document 30

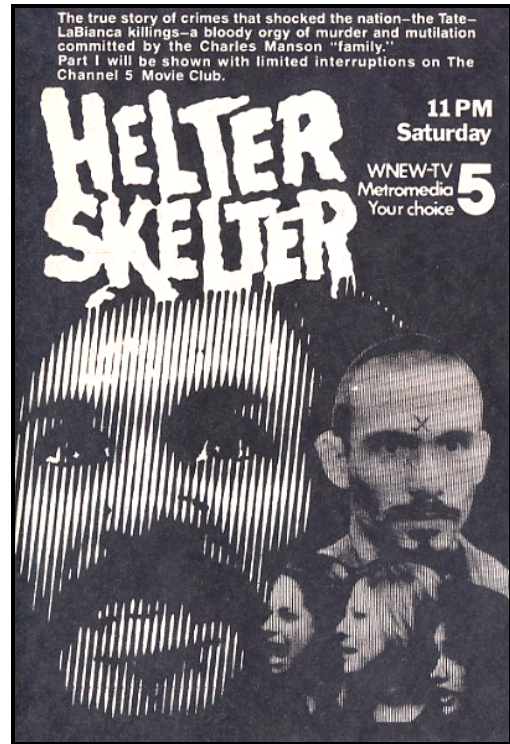
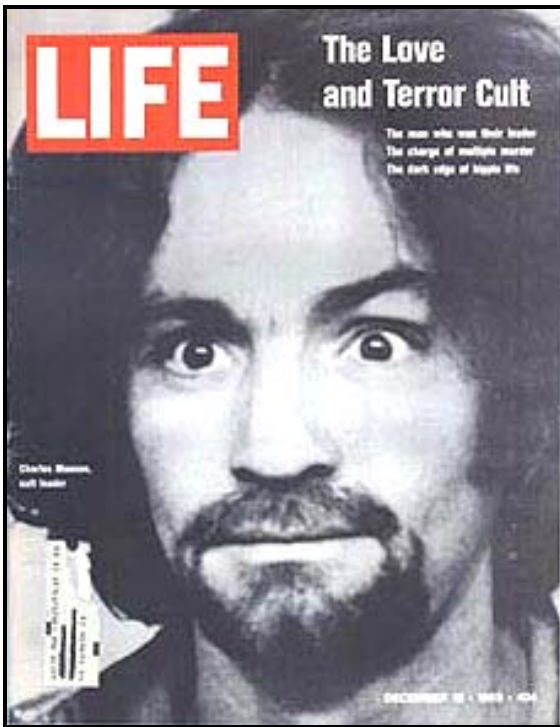
When the moon is in the Seventh House
And Jupiter aligns with Mars
Then peace will guide the planets
And love will steer the stars
This is the dawning of the **Age of Aquarius**
Age of Aquarius
Aquarius!
Aquarius!

Harmony and understanding
Sympathy and trust abounding
No more falsehoods or derisions
Golden living dreams of visions
Mystic crystal revelation
And the mind's true liberation
Aquarius!
Aquarius!



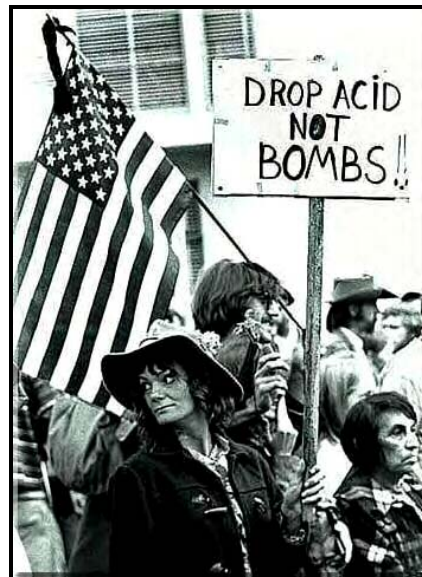
SOURCE: Lyrics to the song, "The Age of Aquarius," sung by The Fifth Dimension, from the Broadway musical, "Hair—The American Tribal Love Rock Musical, 1968

Document 31



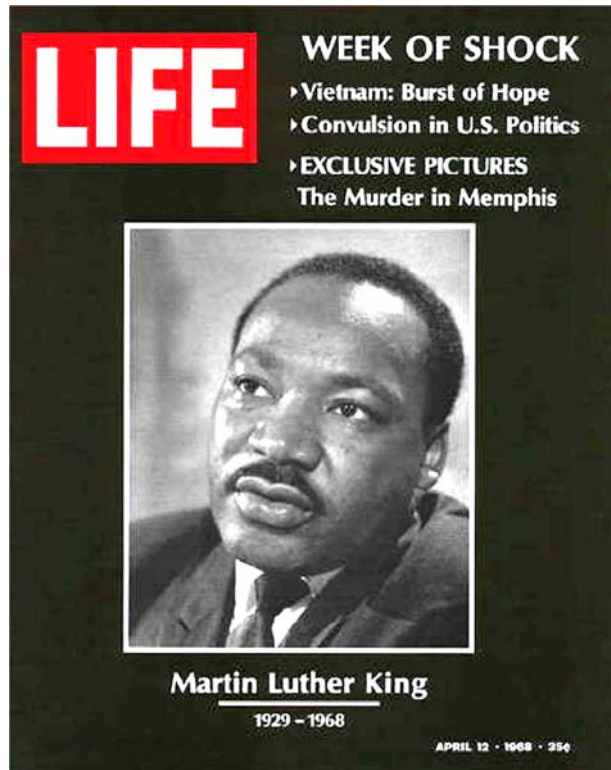
SOURCE: Charles Manson, serial killer, on the cover of *Life Magazine*, 1968 and the ad for the TV movie on his story.

Document 32



SOURCE: Woodstock, 1969.

Document 33



April 12, 1968

...The future does not belong to those who are content with today, apathetic toward common problems and their fellow man alike, timid and fearful in the face of new ideas and bold projects. Rather it will belong to those who can blend vision, reason and courage in a personal commitment to the ideals and great enterprises of American Society.

Our future may lie beyond our vision, but it is not completely beyond our control. It is the shaping impulse of America that neither fate nor nature nor the irresistible tides of history, but the work of our own hands, matched to reason and principle, that will determine our destiny. There is pride in that, even arrogance, but there is also experience and truth. In any event, it is the only way we can live.

This is the way he lived. My brother need not be idealized, or enlarged in death beyond what he was in life, to be remembered simply as a good and decent man, who saw wrong and tried to right it, saw suffering and tried to heal it, saw war and tried to stop it.

Those of us who loved him and who take him to his rest today, pray that what he was to us and what he wished for others will some day come to pass for all the world.

As he said many times, in many parts of this nation, to those he touched and who sought to touch him:

"Some men see things as they are and say why. I dream things that never were and say why not."

Ted Kennedy's eulogy for his brother, Senator Robert F. Kennedy, June 8, 1968, in St. Patrick's Cathedral, NYC.

Group G:

Document 34

Some folks are born made to wave the flag,
Ooh, they're red, white and blue.
And when the band plays "Hail to the chief",
Ooh, they point the cannon at you, Lord,

CHORUS:

It ain't me, it ain't me, I ain't no senator's son, son.
It ain't me, it ain't me; I ain't no fortunate one, no,

Yeah!

Some folks are born silver spoon in hand,
Lord, don't they help themselves, oh.
But when the taxman comes to the door,
Lord, the house looks like a rummage sale, yes,

CHORUS

Some folks inherit star spangled eyes,
Ooh, they send you down to war, Lord,
And when you ask them, "How much should we give?"
Ooh, they only answer More! more! more! yeh,

It ain't me, it ain't me, I ain't no fortunate one, no no no,
It ain't me, it ain't me, I ain't no fortunate son, no no no.



SOURCE: Lyrics to the song, "Fortunate Son," sung by the group Credence Clearwater Revival, 1960s.

Document 35

The eastern world it is explodin',
Violence flarin', bullets loadin',
You're old enough to kill but not for votin',
You don't believe in war, what's that gun you're totin',
And even the Jordan river has bodies floatin',
But you tell me over and over and over again my friend,
Ah, you don't believe we're on the eve of destruction.

Don't you understand, what I'm trying to say?
Can't you see the fear that I'm feeling today?
If the button is pushed, there's no running away,
There'll be no one to save with the world in a grave,
Take a look around you, boy, it's bound to scare you, boy,
But you tell me over and over and over again my friend,
Ah, you don't believe we're on the eve of destruction.

Yeah, my blood's so mad, feels like coaglatin',
I'm sittin' here, just contemplatin',
I can't twist the truth, it knows no regulation,

Handful of Senators don't pass legislation,
And marches alone can't bring integration,
When human respect is disintegratin',
This whole crazy world is just too frustratin',
And you tell me over and over and over again my friend,
Ah, you don't believe we're on the eve of destruction.

Think of all the hate there is in Red China!
Then take a look around to Selma, Alabama!
Ah, you may leave here, for four days in space,
But when you return, it's the same old place,
The poundin' of the drums, the pride and disgrace,
You can bury your dead, but don't leave a trace,
Hate your next-door-neighbor, but don't forget to say grace,
And you tell me over and over and over and over again my friend,
Ah, you don't believe we're on the eve of destruction.

SOURCE: Lyrics to the song, "Eve of Destruction," by Barry McGuire, 1965.

Group H:

Document 36

IN THIS TIME of moral and political crises, it is the responsibility of the youth of America to affirm certain eternal truths.

WE, as young conservatives believe:

THAT foremost among the transcendent values is the individual's use of his God-given free will, whence derives his right to be free from the restrictions of arbitrary force;

THAT liberty is indivisible, and that political freedom cannot long exist without economic freedom;

THAT the purpose of government is to protect those freedoms through the preservation of internal order, the provision of national defense, and the administration of justice;

THAT when government ventures beyond these rightful functions, it accumulates power, which tends to diminish order and liberty;

THAT the Constitution of the United States is the best arrangement yet devised for empowering government to fulfill its proper role, while restraining it from the concentration and abuse of power;

THAT the genius of the Constitution - the division of powers - is summed up in the clause that reserves primacy to the several states, or to the people in those spheres not specifically delegated to the Federal government;

THAT the market economy, allocating resources by the free play of supply and demand, is the single economic system compatible with the requirements of personal freedom and constitutional government, and that it is at the same time the most productive supplier of human needs;

THAT when government interferes with the work of the market economy, it tends to reduce the moral and physical strength of the nation, that when it takes from one to bestow on another, it diminishes the incentive of the first, the integrity of the second, and the moral autonomy of both;

THAT we will be free only so long as the national sovereignty of the United States is secure; that history shows periods of freedom are rare, and can exist only when free citizens concertedly defend their rights against all enemies...

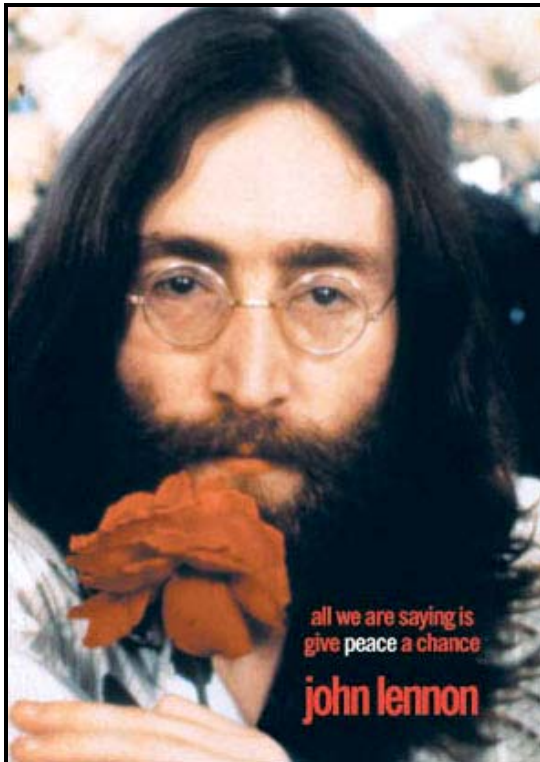
THAT the forces of international Communism are, at present, the greatest single threat to these liberties;

THAT the United States should stress victory over, rather than coexistence with this menace; and

THAT American foreign policy must be judged by this criterion: does it serve the just interests of the United States?

SOURCE: The Sharon, CT, statement on the founding of the Young Americans for Freedom, 1960.

Document 37



You say you want a revolution
Well you know
We all want to change the world
You tell me that it's evolution
Well you know
We all want to change the world
But when you talk about destruction
Don't you know that you can count me out
Don't you know it's gonna be alright
Alright Alright

You say you got a real solution
Well you know
We'd all love to see the plan
You ask me for a contribution
Well you know
We're all doing what we can
But when you want money for people with minds that hate
All I can tell you is brother you have to wait
Don't you know it's gonna be alright
Alright Alright

You say you'll change the constitution
Well you know
We all want to change your head
You tell me it's the institution
Well you know
You better free your mind instead
But if you go carrying pictures of Chairman Mao
You ain't going to make it with anyone anyhow
Don't you know it's gonna be alright
Alright Alright

SOURCE: *Revolution*, by the Beatles (lyrics by Lennon & McCartney), 1968.

Document 38

Mr. Chairman, delegates to this convention, my fellow Americans:...Tonight I again proudly accept that nomination for President of the United States.

But I have news for you. This time there's a difference - this time we're going to win....

We're going to win because at a time that America cries out for the unity that this Administration has destroyed, the Republican party, after a spirited contest for its nomination for President and Vice President, stands united before the nation tonight....And a party that can unite itself will unite America.

...As we look at America, we see cities enveloped in smoke and flame. We hear sirens in the night. We see Americans dying on distant battlefields abroad. We see Americans hating each other; fighting each other; killing each other at home.

And as we see and hear these things, millions of Americans cry out in anguish:...

It is another voice, it is a quiet voice in the tumult of the shouting. It is the voice of the great majority of Americans, the forgotten Americans, the non shouters, the non demonstrators. They're not racists or sick; they're not guilty of the crime that plagues the land; they are black, they are white; they're native born and foreign born; they're young and they're old.

They work in American factories, they run American businesses. They serve in government; they provide most of the soldiers who die to keep it free. They give drive to the spirit of America. They give lift to the American dream. They give steel to the backbone of America.

They're good people. They're decent people; they work and they save and they pay their taxes and they care....

SOURCE: Richard Nixon's acceptance of the Republican Nomination for President, August 8, 1968.

Group 1:

Document 39

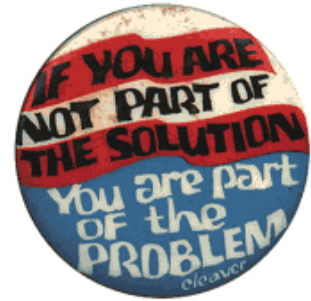


G. I. Joe



Barbie doll as Jackie Kennedy

Document 40



Source: Buttons of the 1960s.