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The Politics of Authenticity: Liberalism, Christianity, and the New Left in America (Columbia Studies in Contemporary American History) Paperback – 5 Jun. 1998 by Doug Rossinow (Author)

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These new radicals - young, white, raised in relative affluence - struggled for peace, equality and social justice. Their struggle was cultural as well as political, a search for meaning and authenticity that marked a new phase in the long history of American radicalism.

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As Doug Rossinow relates in **The Politics of Authenticity: Liberalism, Christianity, and the New Left in America**, a small cadre of students found refuge from the reactionary politics of their day, as well as from the stifling conformism of the "football, beer drinking" culture at UT, in a tradition of Christian existentialism.

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The Politics of Authenticity. Liberalism, Christianity, and the New Left in America. Doug Rossinow . Columbia University Press

The Politics of Authenticity | Columbia University Press

A Footnote to the Sixties. **The Politics of Authenticity: Liberalism, Christianity, and the New Left in America**. By Doug Rossinow. Columbia University Press. 500 pp. \$32.50. Reviewed by Scott McConnell. It is jarring to discover that the history of the 1960s is now being written by people who—as the young historian Doug Rossinow describes himself—had "never heard" of the New Left before entering college in the 1980s.

FT April 1999: The Politics of Authenticity

The Politics of Authenticity: Liberalism, Christianity, and the New Left in America. Breaking new ground in cultural, political, and social history, Rossinow tells the story of the new left-wing movement that emerged in the 1960s from an innovative perspective: illustrating the spiritual dimension of student activism and providing the first account "from the bottom up" -- as well as linking local developments to the national scene.

The Politics of Authenticity: Liberalism, Christianity ...

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The Politics of Authenticity: Liberalism, Christianity ...

How western travel influencers got tangled up in Pakistan's politics The Hunza valley in Gilgit-Baltistan province, Pakistan. Photograph: RooM the Agency/Alamy

In the 1960s a left-wing movement emerged in the United States that not only crusaded against social and economic exploitation, but also confronted the problem of personal alienation in everyday life. These new radicals - young, white, raised in relative affluence - struggled for peace, equality and social justice. Their struggle was cultural as well as political, a search for meaning and authenticity that marked a new phase in the long history of American radicalism.

Liberals and leftists in the United States have not always been estranged from one another as they are today. Historian Doug Rossinow examines how the cooperation and the creative tension between left-wing radicals and liberal reformers advanced many of the most important political values of the twentieth century, including free speech, freedom of conscience, and racial equality. Visions of Progress chronicles the broad alliances of radical and liberal figures who were driven by a particular concept of social progress—a transformative vision in which the country would become not simply wealthier or a bit fairer but fundamentally more democratic, just, and united. Believers in this vision—from the settlement-house pioneer Jane Addams and the civil rights leader W. E. B. Du Bois in the 1890s and after, to the founders of the ACLU in the 1920s, to Minnesota Governor Floyd Olson and assorted labor-union radicals in the 1930s, to New Dealer Henry Wallace in the 1940s—belonged to a left-liberal tradition in America. They helped push political leaders, including Presidents Woodrow Wilson, Franklin Roosevelt, and Harry Truman, toward reforms that made the goals of opportunity and security real for ever more Americans. Yet, during the Cold War era of the 1950s and '60s, leftists and liberals came to view one another as enemies, and their influential alliance all but vanished. Visions of Progress revisits the period between the 1880s and the 1940s, when reformers and radicals worked together along a middle path between the revolutionary left and establishment liberalism. Rossinow takes the story up to the present, showing how the progressive connection was lost and explaining the consequences that followed. This book introduces today's progressives to their historical predecessors, while offering an ambitious reinterpretation of issues in American political history.

In the three decades following World War II, the Golden State was not only the fastest-growing state in the Union but also the site of significant political change. From the late 1940s through the mid-1970s, a generation of liberal activists transformed the political landscape of California, ending Republican dominance of state politics and eventually setting the tone for the Democratic Party nationwide. In California Crucible, Jonathan Bell chronicles this dramatic story of postwar liberalism—from early grassroots organizing and the election of Pat Brown as governor in 1958 to the civil rights campaigns of the 1960s and the campaigns against the New Right in the 1970s. As Bell argues, the emergent "California liberalism" was a distinctly post-New Deal phenomenon that drew on the ambitious ideals of the New Deal but adapted them to a diverse population. The result was a broad coalition that sought to extend social democracy to marginalized groups—such as gay rights and civil rights organizations—that had not been well served by the Democratic Party in earlier decades. In building this coalition, liberal activists forged an ideology capable of bringing Latino farm workers, African American civil rights activists, and wealthy suburban homemakers into a shared political project. By exploring California Democrats' largely successful attempts to link economic rights to civil rights and serve the needs of diverse groups, Bell challenges common assumptions about the rise of the New Right and the decline of American liberalism in the postwar era. As Bell shows, by the end of the 1970s California had become the spiritual home of the liberal wing of the Democratic Party as much as that of the Reagan Revolution.

The Liberal Imagination is one of the most admired and influential works of criticism of the last century, a work that is not only a masterpiece of literary criticism but an important statement about politics and society. Published in 1950, one of the chillier moments of the Cold War, Trilling ' s essays examine the promise —and limits—of liberalism, challenging the complacency of a na i ve liberal belief in rationality, progress, and the panacea of economics and other social sciences, and asserting in their stead the irreducible complexity of human motivation and the tragic inevitability of tragedy. Only the imagination, Trilling argues, can give us access and insight into these realms and only the imagination can ground a reflective and considered, rather than programmatic and dogmatic, liberalism. Writing with acute intelligence about classics like Huckleberry Finn and the novels of Henry James and F. Scott Fitzgerald, but also on such varied matters as the Kinsey Report and money in the American imagination, Trilling presents a model of the critic as both part of and apart from his society, a defender of the reflective life that, in our ever more rationalized world, seems ever more necessary—and ever more remote.

Reading across the disciplines of the mid-century university, this book argues that the political shift in postwar America from consensus liberalism to New Left radicalism entailed as many continuities as ruptures. Both Cold War liberals and radicals understood the university as a privileged site for "doing politics," and both exiled homosexuality from the political ideals each group favored. Liberals, who advanced a politics of style over substance, saw gay people as unable to separate the two, as incapable of maintaining the opportunistic suspension of disbelief on which a tough-minded liberalism depended. Radicals, committed to a politics of authenticity, saw gay people as hopelessly beholden to the role-playing and duplicity that the radicals condemned in their liberal forebears. Camp Sites considers key themes of postwar culture, from the conflict between performance and authenticity to the rise of the meritocracy, through the lens of camp, the underground sensibility of pre-Stonewall gay life. In so doing, it argues that our basic assumptions about the social style of the postwar milieu are deeply informed by certain presuppositions about homosexual experience and identity, and that these presuppositions remain stubbornly entrenched despite our post-Stonewall consciousness-raising.

Liberalism dominates today's politics just as it decisively shaped the American and European past. This engrossing history of liberalism—the first in English for many decades—traces liberalism ' s ideals, successes, and failures through the lives and ideas of a rich cast of European and American thinkers and politicians, from the early nineteenth century to today. An enlightening account of a vulnerable but critically important political creed, Liberalism provides the vital historical and intellectual background for hard thinking about liberal democracy ' s future.

In the 1960s, the strict opposition between the religious and the secular began to break down, blurring the distinction between political philosophy and political theology. This collapse contributed to the decline of modern liberalism, which supported a neutral, value-free space for capitalism. It also deeply unsettled political, religious, and philosophical realms, forced to confront the conceptual stakes of a return to religion. Gamedly intervening in a contest that defies simple resolutions, Clayton Crockett conceives of the postmodern convergence of the secular and the religious as a basis for emancipatory political thought. Engaging themes of sovereignty, democracy, potentiality, law, and event from a religious and political point of view, Crockett articulates a theological vision that responds to our contemporary world and its theo-political realities. Specifically, he claims we should think about God and the state in terms of potentiality rather than sovereign power. Deploying new concepts, such as Slavoj Žižek's idea of parallax and Catherine Malabou's notion of plasticity, his argument engages with debates over the nature and status of religion, ideology, and messianism. Tangling with the work of Derrida, Deleuze, Spinoza, Antonio Negri, Giorgio Agamben, Alain Badiou, John D. Caputo, and Catherine Keller, Crockett concludes with a reconsideration of democracy as a form of political thought and religious practice, underscoring its ties to modern liberal capitalism while also envisioning a more authentic democracy unconstrained by those ties.

The resurgence of Islamic fundamentalism in the 1980s influenced many in the Islamic world to reject Western norms of liberal rationality and to return, instead, to their own tradition for political and cultural inspiration. This rejection of foreign thought threatens to end the centuries-long dialogue between Islam and the West, a dialogue that has produced a nascent Middle Eastern liberalism, along with many less desirable forms of discourse. With Islamic Liberalism, Leonard Binder hopes to reinvigorate that dialogue, asking whether political liberalism can take root in the Middle East without a vigorous Islamic liberalism. But Binder asks, is an Islamic liberalism possible? The Islamic political community presents special problems to the development of an indigenous liberalism. That community is conceived of as divinely ordained, and its notions of the good are to be derived from scriptural revelation, not arrived at through rational discourse. Liberal politics would seem to stand little chance of surviving in such an atmosphere, let alone thriving. Binder responds to the challenge of Edward Said's critique of Orientalism, of a range of neo-Marxian development theorists, of Sayyid Qutb's fundamentalist vision, of Samir Amin's vision of Egypt's role in the Arab awakening, of Tariq al-Bishri's new populism, of Zaki Najib Mahmud's pragmatism, and the structuralism of Arkoun and Laroui. The deconstruction of these varied texts produces a number of persuasive hermeneutical conclusions that are sequentially woven together in a critical argument that refocuses our attention on the central question of political freedom and democracy. In the course of constructing this argument, Binder reopens the dialogue between Western modernity and Islamic authenticity and reveals the surprising extent to which there is a convergent interest in liberal, democratic, civil society. Finally, in a concluding chapter, he addresses the prospects for liberalism in the three major bourgeois states of Islam—Egypt, Turkey, and Iran.

" Authenticity, " the dominant cultural value of the baby boom generation, became central to presidential campaigns in the late 20th century. Beginning in 1976, Americans elected six presidents whose campaigns represented evolving standards of authenticity. Interacting with the media and their publics, these successful presidential candidates structured their campaigns around projecting " authentic " images and connecting with voters as " one of us. " In the process, they rewrote the political playbook, redefined " presidentiality, " and changed the terms of the national political discourse. This book is predicated on the assumption that it is worth knowing why.

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