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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

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The New Left in America
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.

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The New Left in America
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.

Following the convulsions of 1968, one element uniting many of the disparate social movements that arose across Europe was the pursuit of an elusive “authenticity” that could help activists to understand fundamental truths about themselves—their feelings, aspirations, sexualities, and disappointments. This volume offers a fascinating exploration of the politics of authenticity as they

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manifested themselves among such groups as Italian leftists, East German lesbian activists, and punks on both sides of the Iron Curtain. Together they show not only how authenticity came to define varied social contexts, but also how it helped to usher in the neoliberalism of a subsequent era.

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

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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

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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

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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

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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.

Described as one of the "101 Most Dangerous Academics in America" by right-wing critic David Horowitz, Michael Bérubé has become a leading liberal voice in the ongoing culture wars. This "smooth and swift read" (New Criterion) offers a definitive rebuttal of conservative activists' most incendiary claims about American

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universities, and in the process makes a supple case for liberalism itself. An important polemic as well as "a clear-eyed, occasionally quite humorous account of the joys and frustrations of running a college classroom" (New York Observer), this book is required reading for anyone concerned about the political climate on and off campus.

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 naïve liberal belief in rationality, progress, and the panaceas of economics and

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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.

Argues that Liberalism is in keeping with Christianity's fundamental

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The New Left In America virtues of charity and tolerance, and looks at the connection between these values and the founding principles of our country

In Liberalism, Nationalism, Citizenship, Ronald Beiner engages critically with a wide range of important political thinkers and current debates in light of the Aristotelian idea that shared citizenship is an essential human calling. Virtually every aspect of contemporary political experience - globalization, international migration, secessionist movements, the politics of multiculturalism - pose urgent challenges to modern citizenship. Beiner's work on the philosophy of citizenship is essential reading not just for students of politics and political philosophy, but for all those who rightly sense that these kinds of recent challenges demand an ambitious rethinking of the nature of political community.

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In contrast to prevailing tendencies to simplify and distort American liberalism, James Kloppenberg shows how the multifaceted virtues of liberalism have inspired theorists and reformers from Thomas Jefferson to Martin Luther King, Jr., and how these virtues persist in the work of liberal democrats today.

Is statecraft soulcraft? Should we look to our souls and selves in assessing the quality of our politics? Is it the business of politics to cultivate, shape, or structure our internal lives? Summarizing and answering the major theoretical positions on these issues, Peter Digeser formulates a qualified permission to protect or encourage particular forms of human identity. Public discourse on politics should not preclude talk about the role of reason in our souls or the

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The New Life In America

importance of wholeness and community to our selves or the significance of autonomy for individuals. However, those who seek to place only their own conception of the self or soul within the reach of politics are as mistaken as those who would completely preclude such matters from the political realm. In proposing this view, Digeser responds to communitarians, classical political rationalists, and genealogists who argue that liberal culture fragments, debases, or normalizes our selves. He also critically analyzes perfectionist liberals who justify liberalism by virtue of its ability to cultivate autonomy and authenticity, as well as liberal neutralists who wish to avoid altogether the problem of selfcraft. All these, he argues, fall short in some way in defining the extent to which politics should be concerned with the self.

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