DOCUMENT-BASED QUESTION 17

NAME _____ DATE _____

Evaluate the extent to which debates over American ideals shaped United States politics and society in the 1960s.

DOCUMENT 1

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

. . .

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 man to bestow on another, it diminishes the incentive of the first, the integrity of the second, and the moral autonomy of both; . . .

—Courtesy of Young America's Foundation.

DOCUMENT 2

We are the people of this generation, bred in at least modest comfort, housed now in the 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.

—Students for a Democratic Society, *The Port Huron Statement* (1962),
http://www2.iath.virginia.edu/sixties/HTML_docs/Resources/Primary/Manifestos/SDS_Port_Huron.html

DOCUMENT 3

I have called for a national war on poverty. Our objective: total victory.

. . . The war on poverty is not a struggle simply to support people, to make them dependent on the generosity of others.

It is a struggle to give people a chance.

It is an effort to allow them to develop and use their capacities, as we have been allowed to develop and use ours, so that they can share, as others share, in the promise of this nation.

We do this, first of all, because it is right that we should.

From the establishment of public education and land grant colleges through agricultural extension and encouragement to industry, we have pursued the goal of a nation with full and increasing opportunities for all its citizens.

The war on poverty is a further step in that pursuit.

—Public Papers of U.S. Presidents, Lyndon B. Johnson, 1963–1964
(Washington: G.P.O., 1965), 1, pp. 375–380.

DOCUMENT 4

WE BELIEVE that the power of American law, and the protection guaranteed by the U.S. Constitution to the civil rights of all individuals, must be effectively applied and enforced to isolate and remove patterns of sex discrimination, to ensure equality of opportunity in employment and education, and equality of civil and political rights and responsibilities on behalf of women, as well as for Negroes and other deprived groups.

WE REALIZE that women's problems are linked to many broader questions of social justice; their solution will require concerted action by many groups. . . .

WE DO NOT ACCEPT the token appointment of a few women to high-level positions in government and industry as a substitute for a serious continuing effort to recruit and advance women according to their individual abilities. To this end, we urge American government and industry to mobilize the same resources of ingenuity and command with which they have solved problems of far greater difficulty than those now impeding the progress of women.

WE BELIEVE that this nation has a capacity at least as great as other nations, to innovate new social institutions which will enable women to enjoy true equality of opportunity and responsibility in society, without conflict with their responsibilities as mothers and homemakers.

. . .

. . . WE REJECT the assumption that these problems are the unique responsibility of each individual woman, rather than a basic social dilemma which society must solve. . . .

—National Organization for Women Statement of Purpose (1966), reprinted with permission. This is a historical document and may not reflect the current language or priorities of the organization.

DOCUMENT 5

Next we 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 to siphon off the "acceptable" black people into the surrounding middle-class white community.

The goals of integrationists are middle-class goals, articulated primarily by a small group of Negroes with middle-class aspirations or status. . . .

. . . "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.

—Stokely Carmichael and Charles Hamilton, *Black Power* (1967),
https://mygaryislike.files.wordpress.com/2016/12/black-power-kwame-ture-and-charles-hamilton.pdf
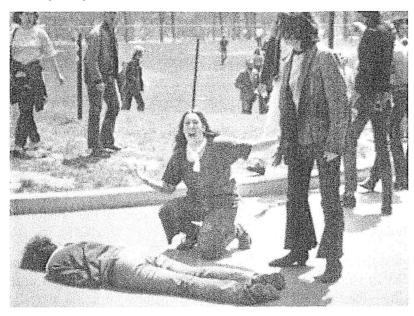
DOCUMENT 6

Leffler, Warren K., *Large crowd at a National Mobilization to End the War in Vietnam direct action demonstration* (1967)

Library of Congress Prints and Photographic Division [LC-DIG-ds-07432]

DOCUMENT 7

John Filo, *Photograph of Mary Ann Vecchio kneeling by the body of Jeffrey Miller at Kent State, Ohio* (1970)

John Filo/ Premium Archive/Getty Images