

8.15 Continuity and Change in Period 8

Learning Objective 8.Q: Explain how and why opposition to existing policies and values developed and changed over the course of the 20th century.

US Global Leadership

KC-8.1: The United States responded to an uncertain and unstable postwar world by asserting and working to maintain a position of global leadership, with far-reaching domestic and international consequences.

- Continuities
 - The US once again dominant world power after World War
 - Allied with Western Europe
- Changes
 - US chose to step into leadership role
 - Co-founds _____, _____, implements _____, IMF, World Bank
 - US involves in hot wars like Vietnam and Korea

Cold War

KC-8.1.I: United States policymakers engaged in a cold war with the authoritarian Soviet Union, seeking to limit the growth of Communist military power and ideological influence, create a free-market global economy, and build an international security system.

- Continuities
 - US always had aversion to communism (1st Red Scare)
- Changes
 - US develops aggressive foreign policy against Soviet Union
 - Crafted through “_____”
 - Soviet Union responds with _____

Civil Liberties in a Cold War

KC-8.1.II: Cold War policies led to public debates over the power of the federal government and acceptable means for pursuing international and domestic goals while protecting civil liberties.

- Continuities
 - Civil Liberties in a time of war had been debated (_____ , _____)
- Changes
 - Red Scare increases paranoia over a communist threat
 - _____ - Smith Act, Blacklisting

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- Interrogations yielded actual cases of espionage - _____, _____

Civil Right Movements

KC-8.2: New movements for civil rights and liberal efforts to expand the role of government generated a range of political and cultural responses.

- Continuities
 - Movement for Civil Rights goes back to the 19th c.
 - _____ had been allowed through Plessy v. Ferguson, voting rights infringed
- Changes
 - The use of non-violent resistance and peaceful protest grew, ex. _____, _____

Progress in Equality

KC-8.2.I: Seeking to fulfill Reconstruction-era promises, civil rights activists and political leaders achieved some legal and political successes in ending segregation, although progress toward racial equality was slow.

- Continuities
 - Policies like _____ had started path towards civil rights policies
- Changes
 - New cases decided on the side of movement, ex. _____ (1954) _____ (1964)
 - Congress active in passing legislation ex. _____, _____

New Civil Rights Movements

KC-8.2.II: Responding to social conditions and the African American civil rights movement, a variety of movements emerged that focused on issues of identity, social justice, and the environment.

- Continuities
 - Historically disadvantaged groups still disadvantaged
 - Prior debates on conservation/preservation
- Changes
 - Utilization of Civil Rights Movement methods to end discriminatory practices
 - Sparks: _____ (1969), _____ (1963)
 - Methods: _____, _____ of farm workers

Liberalism

KC-8.2.III: Liberalism influenced postwar politics and court decisions, but it came under increasing attack from the left as well as from a resurgent conservative movement.

- Continuities
 - Liberalism as a solution to large problems accepted since _____ and _____
- Changes
 - Conservative criticism over SC decisions like _____ (1966) and _____ (1973)
 - Inability to deal with _____
 - Weather Underground adopted violence, sought faster changes
 - Growing skepticism due to _____

Economic and Demographic Changes

KC-8.3: Postwar economic and demographic changes had far-reaching consequences for American society, politics, and culture.

- Continuities
 - Accumulation of wealth continued at disproportionate levels, _____
- Changes
 - Baby boom generation grows as people move to the _____ and to the _____
 - Young generation comes of age in era of change, active in _____ and _____ counterculture

Economic Growth

KC-8.3.I: Rapid economic and social changes in American society fostered a sense of optimism in the postwar years.

- Continuities
 - The US was in the strongest economic position after WWII
 - “_____” and “_____” programs epitomize optimism
- Changes
 - Once other countries recover, the US encounters more economic competition
 - _____ leads to _____, government response worsens unemployment

Cold War's Effect on Culture

KC-8.3.II: New demographic and social developments, along with anxieties over the Cold War, changed U.S. culture and led to significant political and moral debates that sharply divided the nation.

- Continuities
 - Divisive issues of civil rights, foreign policy, role of government, economy split nation
- Changes
 - US active in providing civil rights, backlash against _____ and _____
 - The US continues begins hands-off approach of support- _____
 - Backlash against environmental regulations

Recap

- The United States became a global leader in the Cold War against the Soviet Union
- The US objective of the Cold War was to limit the influence of Communism around the world
- The Civil Rights movement made significant gains, inspiring other historically disadvantaged groups
- The Supreme Court was active in ensuring Civil Liberties, opposition from critics of big government
- Postwar economic growth and the Baby Boomers impacted American culture
- The post-war optimism will give way to disillusion over Vietnam war and Watergate

Part II

Short Answer Questions

Answer the following in AT LEAST three sentences.

1. Explain the extent to which the events of the period from 1945 to 1980 reshaped national identity.

Barbara Jordan, 1976 Democratic National Convention Keynote Address (July 12, 1976)

Retrieved from: <http://www.americanyawp.com/reader/28-the-unraveling/barbara-jordan-1976-democratic-national-convention-keynote-address-1976/>

Now that I have this grand distinction, what in the world am I supposed to say? I could easily spend this time praising the accomplishments of this party and attacking the Republicans — but I don't choose to do that. I could list the many problems which Americans have. I could list the problems which cause people to feel cynical, angry, frustrated: problems which include lack of integrity in government; the feeling that the individual no longer counts; the reality of material and spiritual poverty; the feeling that the grand American experiment is failing or has failed. I could recite these problems, and then I could sit down and offer no solutions. But I don't choose to do that either. The citizens of America expect more. They deserve and they want more than a recital of problems.

We are a people in a quandary about the present. We are a people in search of our future. We are a people in search of a national community. We are a people trying not only to solve the problems of the present, unemployment, inflation, but we are attempting on a larger scale to fulfill the promise of America. We are attempting to fulfill our national purpose, to create and sustain a society in which all of us are equal.

...

And now we must look to the future. Let us heed the voice of the people and recognize their common sense. If we do not, we not only blaspheme our political heritage, we ignore the common ties that bind all Americans. Many fear the future. Many are distrustful of their leaders, and believe that their voices are never heard. Many seek only to satisfy their private work — wants; to satisfy their private interests. But this is the great danger America faces — that we will cease to be one nation and become instead a collection of interest groups: city against suburb, region against region, individual against individual; each seeking to satisfy private wants. If that happens, who then will speak for America? Who then will speak for the common good?

This is the question which must be answered in 1976: Are we to be one people bound together by common spirit, sharing in a common endeavor; or will we become a divided nation? For all of its uncertainty, we cannot flee the future. We must not become the "New Puritans" and reject our society. We must address and master the future together. It can be done if we restore the belief that we share a sense of national community, that we share a common national endeavor. It can be done.

There is no executive order; there is no law that can require the American people to form a national community. This we must do as individuals, and if we do it as individuals, there is no President of the United States who can veto that decision.

As a first step — As a first step, we must restore our belief in ourselves. We are a generous people, so why can't we be generous with each other? We need to take to heart the words spoken by Thomas Jefferson:

Let us restore the social intercourse — "Let us restore to social intercourse that harmony and that affection without which liberty and even life are but dreary things."

- 1. Provide an Attribution for the document:**

- 2. Use the document to support the thesis: "National Identity had changed tremendously by the end of the 1970s as a result of the Cold War, Civil Rights Movement, and economic changes."**

3. Choose one of the analysis topics from HAPP and provide a 2 sentence analysis of the document.

4. Give an A-C-E response on a piece of outside evidence that is relevant to the document and topic of the thesis

Jimmy Carter, “Crisis of Confidence” (July 5, 1979)

Retrieved from: <http://www.americanyawp.com/reader/28-the-unraveling/jimmy-carter-crisis-of-confidence-1979/>

I know, of course, being president, that government actions and legislation can be very important. That’s why I’ve worked hard to put my campaign promises into law — and I have to admit, with just mixed success. But after listening to the American people I have been reminded again that all the legislation in the world can’t fix what’s wrong with America. So, I want to speak to you first tonight about a subject even more serious than energy or inflation. I want to talk to you right now about a fundamental threat to American democracy.

I do not mean our political and civil liberties. They will endure. And I do not refer to the outward strength of America, a nation that is at peace tonight everywhere in the world, with unmatched economic power and military might.

The threat is nearly invisible in ordinary ways. It is a crisis of confidence. It is a crisis that strikes at the very heart and soul and spirit of our national will. We can see this crisis in the growing doubt about the meaning of our own lives and in the loss of a unity of purpose for our nation.

The erosion of our confidence in the future is threatening to destroy the social and the political fabric of America.

The confidence that we have always had as a people is not simply some romantic dream or a proverb in a dusty book that we read just on the Fourth of July.

It is the idea which founded our nation and has guided our development as a people. Confidence in the future has supported everything else — public institutions and private enterprise, our own families, and the very Constitution of the United States. Confidence has defined our course and has served as a link between generations. We’ve always believed in something called progress. We’ve always had a faith that the days of our children would be better than our own.

Our people are losing that faith, not only in government itself but in the ability as citizens to serve as the ultimate rulers and shapers of our democracy. As a people we know our past and we are proud of it. Our progress has been part of the living history of America, even the world. We always believed that we were part of a great movement of humanity itself called democracy, involved in the search for freedom, and that belief has always strengthened us in our purpose. But just as we are losing our confidence in the future, we are also beginning to close the door on our past.

In a nation that was proud of hard work, strong families, close-knit communities, and our faith in God, too many of us now tend to worship self-indulgence and consumption. Human identity is no longer defined by what one does, but by what one owns. But we’ve discovered that owning

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things and consuming things does not satisfy our longing for meaning. We've learned that piling up material goods cannot fill the emptiness of lives which have no confidence or purpose.

The symptoms of this crisis of the American spirit are all around us. For the first time in the history of our country a majority of our people believe that the next five years will be worse than the past five years. Two-thirds of our people do not even vote. The productivity of American workers is actually dropping, and the willingness of Americans to save for the future has fallen below that of all other people in the Western world.

As you know, there is a growing disrespect for government and for churches and for schools, the news media, and other institutions. This is not a message of happiness or reassurance, but it is the truth and it is a warning.

These changes did not happen overnight. They've come upon us gradually over the last generation, years that were filled with shocks and tragedy.

...

We are at a turning point in our history. There are two paths to choose. One is a path I've warned about tonight, the path that leads to fragmentation and self-interest. Down that road lies a mistaken idea of freedom, the right to grasp for ourselves some advantage over others. That path would be one of constant conflict between narrow interests ending in chaos and immobility. It is a certain route to failure.

All the traditions of our past, all the lessons of our heritage, all the promises of our future point to another path, the path of common purpose and the restoration of American values. That path leads to true freedom for our nation and ourselves. We can take the first steps down that path as we begin to solve our energy problem.

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