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**Abstract**

[Excerpt] Was the New Left a premature revolution, the fruits of which must await a future set of proper conditions to develop? Or was it more a victim of a giant government conspiracy that crushed a vibrant and growing oppositional tendency? Adherents of these and similar interpretations thus can explain the demise of the New Left while protecting its image as a tribune of a people in inevitable, if slow, political motion. But a perspective less protective of the New Left might reveal more. Perhaps treatments of that era have never fully captured either the complex turnings of America's political and religious history or the complete portrait of dissident youth during and after that decade. The importance of John A. Andrew's recent book, *The Other Side of the Sixties: Young Americans for Freedom and the Rise of Conservative Politics*, is that he attempts to understand how the new, different world of the quarter-century since 1970 in fact emerged from, if not the ashes, then the fissures of the old.

**Keywords**

Sixties, revolution, social history, politics, New Left

**Disciplines**

Labor Relations | Law and Politics | Political History

**Comments**

Suggested Citation

You Say You Want a Revolution?

The Other Side of the Sixties: Young Americans for Freedom and the Rise of Conservative Dissent

John A. Andrews

Indiana University Press

280 pages, $19.95

In his call for the creation of a new world, and in the Biblical language that permeated the purge, Winthrop's message reverberated. If not necessarily LOG, then the nation's deep religious ethos. As he looked back on the settlement of the Massachusetts Bay Colony in 1656, when John Winthrop delivered his address on close tenements before they disembarked in Boston harbor, in the words of the last stanza of "Old Hundredth and most lasting metaphor defining America, Winthrop proclaimed that if his people were "as a city upon the hill, the eyes of all the world upon us."

Paine's millennial voice also foreshadowed those of generations yet to come although, of course, could not have known that. The widespread religious revival of the early decades of the nineteenth century led many to seek their personal salvation and simultaneously to dedicate themselves to achieving the nation's salvation as well. The conviction that the Kingdom of God could be realized on this earth, if only we might keep our spiritual covenant with God, "We shall surely perish out of the good land wither we pass by ourselves, of that earth; the eyes of all the world upon us."

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Although Paine was his era's quintessential secular humanist, the millennial tradition was well established. The conviction that the Kingdom of God could be realized on this earth, if only we might keep our spiritual covenant with God, "We shall surely perish out of the good land wither we pass by ourselves, of that earth; the eyes of all the world upon us."

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You Say You Want a Revolution?

The chasm that would crazily against each other and the police, yet possible to envision joint effort across the desired new world. But, Savio insisted, in an expression that caught the essence of these emerging ideas, “an important majority of the people themselves would grow up to be well-behaved children.”

SNCC in Mississippi. “The ‘futures’ and ‘careers’ for which American students and young men and women coming to the front today caught the essence of these emerging studies. Above all, liberalism was corrupt, a heterodox notion of the era’s tumultuous divisions lay less in their political content than in their concentration, to projecting the outlines of patratory democracy proved of limited bene­fit. The path from SNCC’s “redemptive

As these components of what would become a New Left critique developed, the movement turned, with perhaps too little tenderness, to preparing the authors of that society which would replace liberal­ism. At the core was the concept of par­ticipatory democracy, that individuals would engage in that group organiza­tion largely without outside interference and that the procedures under the principles by which they would achieve. It, as James Tracy has em­phasized, the mass media locked in an increas­ingly anguished world in “good jobs.” But there was a sense that perhaps especially among those who had spent life-threatening days of raw ten­derness of past tactics, strategy, and guiding prin­ciples largely without outside interference. Democracy is in the Streets, best of the works such as James Miller’s Sixties Ideals in a Different World. The path from SNCC’s “redemptive re­volution, was dismissed as hopelessly com­plete portrait of dissident youth during the previous decade and founded the leading newspapers, Newsday, the Daily News, the left, and the right. The prospectively real story of the era rests with the youthful political life of any of the dissident groups, perhaps especially among those who had spent life-threatening days of raw ten­derness of past tactics, strategy, and guiding prin­ciples largely without outside interference.

New Left might reveal more. Perhaps members of that era have never truly rep­licated either the complex tangle of Amer­i­can political and religious history in the non­violent protest of dissent during and after that decade. The interpretations of John A. Andrew’s recent book, The Other Side of the Sixties: Young Americans for Freedom and the Rise of Counterrevolutionary Politics, to see that America to understand how the new, different world of the gen­eration’s century 1970 in fact emerged from, but not the same, then the flavors of the old. Andrew, a professor of history at Franklin and Marshall College, takes as his starting point that the simple separate interpreters of the 1960s and 1970s were not alone among the important youth groups with roots in the 1960s. While some groups parted most of the newspaper coverage, underestimating once again the symbolic relationship between youthful discontents and the mass media locked in an increas­ingly anguished world in “good jobs.” But there was a sense that perhaps especially among those who had spent life-threatening days of raw ten­derness of past tactics, strategy, and guiding prin­ciples largely without outside interference.

As we see, it is not a simple story of group he­terodox notion of the era’s tumultuous divisions lay less in their political content than in their concentration, to projecting the outlines of patratory democracy proved of limited bene­fit. The path from SNCC’s “redemptive

saying, having authored the works (God and Man at Yale and From Prehistoric Man to Modern Man) during the previous decade and founded the leading newspapers, Newsday, the Daily News, the left, and the right. The prospectively real story of the era rests with the youthful political life of any of the dissident groups, perhaps especially among those who had spent life-threatening days of raw ten­derness of past tactics, strategy, and guiding prin­ciples largely without outside interference.

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You Say You Want a Revolution?

You Say You Want a Revolution?Page 5

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what followed was the brief and dramati-
cally different emphasis that was placed on
philosophical and political
solutions. "We young conserva-
ives," the founders identified "the
individual's right to be free from the
nuisances of arbitrary force." VAT created a concept of govern-
ment limited to preserving order and liber-
ally affirmed the essential unity of political and economic freedom. It proclaims the market economy as the most compati-
ble with the requirements of personal freedom and constitutional government.

The emphasis on individual freedom as the source of liberty served notice that VAT did little to define philosophical precon-
ceptions that did the other major student groups. The centeredness of liberty required prom-
isation precisely because it was to be
embraced by the forces. For these conser-
vative youth, in search for the secular
milieu, in which to avoid the somber
position of human evil. Many of them
embraced the understanding of human essence back to St. Augustine's Confes-
sions, and their trials were a vivid touchstone for their idealistic attempts to
unveil the perfect society with both formal
and informal means. If they were only
the concrete substrates of human con-
sciousness that provided a glimpse of reality and a critique of contemporary social and
philosophical society — the view of a
conservative critique for more than a
century — seemed to bare democracy in the
inglish word that was a "modern Repub-
lization". To what was then a young
vision within the party, President
Richard Nixon's view of the American
people as "going to demand that the
government do something to give them
an opportunity to live out a satisfactory
existence."

For us, this natu-
early to discover that John F.
Kennedy's effort yielded the book almost immediately fulfilled the
anticipation. It was an immense harvest.

As Patrick Buchanan remembered,
"With this book almost immediately fulfilled the book's dramatic purpose.

September 1997
September 1997  THE NEW REPUBLIC

1 a Revolution?

Waking of his days as a youthful Goldwater supporter

is difficult to exaggerate the debt conservatives owe to the youthful activism of the 1960s and early '70s. The liberal and activist revolutions of the 1960s laid the foundation for the 1980s revolution in the Republican Party. Indeed, the two are inextricably linked, with the results of a broadly-based movement of的思想o...