

Culture Wars The Struggle To Define America

Explains how the process of teaching history and morality in twentieth-century America came into its current state, identifying such factors as conflicts between immigrant groups, the civil rights movement, and debates about school prayer and sex education. (Education)

Beyond Culture Wars shows that the church, not the world, must become our primary target for reformation.

Across nineteenth-century Europe, the emergence of constitutional and democratic nation-states was accompanied by intense conflict between Catholics and anticlerical forces. At its peak, this conflict touched virtually every sphere of social life: schools, universities, the press, marriage and gender relations, burial rites, associational culture, the control of public space, folk memory and the symbols of nationhood. In short, these conflicts were 'culture wars', in which the values and collective practices of modern life were at stake. These 'culture wars' have generally been seen as a chapter in the history of specific nation-states. Yet it has recently become increasingly clear that the Europe of the mid- and later nineteenth century should also be seen as a common politico-cultural space. This book breaks with the conventional approach by setting developments in specific states within an all-European and comparative context, offering a fresh and revealing perspective on one of modernity's formative conflicts.

The Death of Character is a broad historical, sociological, and cultural inquiry into the moral life and moral education of young Americans based upon a huge empirical study of the children themselves. The children's thoughts and concerns—expressed here in their own words—shed a whole new light on what we can expect from moral education. Targeting new theories of education and the prominence of psychology over moral instruction, Hunter analyzes the making of a new cultural narcissism.

History on Trial

American Evangelicalism

Religious Freedom in Islam

The Battles That Define America from Jefferson's Heresies to Gay Marriage

Reinventing the Melting Pot

England's Culture Wars

Television and the Afghan Culture Wars

The Rise of Victimhood Culture offers a framework for understanding recent moral conflicts at U.S. universities, which have bled into society at large. These are not the familiar clashes between liberals and conservatives or the religious and the secular: instead, they are clashes between a new moral culture—victimhood culture—and a more traditional culture of dignity. Even as students increasingly demand trigger warnings and “safe spaces,” many young people are quick to police the words and deeds of others, who in turn claim that political correctness has run amok. Interestingly, members of both camps often consider themselves victims of the other. In tracking the rise of victimhood culture, Bradley Campbell and Jason Manning help to decode an often dizzying cultural milieu, from campus riots over conservative speakers and debates around free speech to the election of Donald Trump.

Traditionalist Christians who oppose same-sex marriage and other cultural developments in the United States wonder why they are being forced to bracket their beliefs in order to participate in public life. This situation is not new, says Steven D. Smith: Christians two thousand years ago faced very similar challenges. Picking up poet T. S. Eliot’s World War II-era thesis that the future of the West would be determined by a contest between Christianity and “modern paganism,” Smith argues in this book that today’s culture wars can be seen as a reprise of the basic antagonism that pitted pagans against Christians in the Roman Empire. Smith’s Pagans and Christians in the City looks at that historical conflict and explores how the same competing ideas continue to clash today. All of us, Smith shows, have much to learn by observing how patterns from ancient history are reemerging in today’s most controversial issues.

Since at least the attacks of September 11, 2001, one of the most pressing political questions of the age has been whether Islam is hostile to religious freedom. Daniel Philpott examines conditions on the ground in forty-seven Muslim-majority countries today and offers an honest, clear-eyed answer to this urgent question. It is not, however, a simple answer. From a satellite view, the Muslim world looks unfree. But, Philpott shows, the truth is much more complex. Some one-fourth of Muslim-majority countries are in fact religiously free. Of the other countries, about forty percent are governed not by Islamists but by a hostile secularism imported from the West, while the other sixty percent are Islamist. The picture that emerges is both honest and hopeful. Yes, most Muslim-majority countries are lacking in religious freedom. But, Philpott argues, the Islamic tradition carries within it “seeds of freedom,” and he offers guidance for how to cultivate those seeds in order to expand religious freedom in the Muslim world and the world at large. It is an urgent project. Religious freedom promotes goods like democracy and the advancement of women that are lacking in the Muslim-majority world and reduces ills like civil war, terrorism, and violence. Further, religious freedom is simply a matter of justice—not an exclusively Western value, but rather a universal right rooted in human nature. Its realization is critical to the aspirations of religious minorities and dissenters in Muslim countries, to Muslims living in non-Muslim countries or under secular dictatorships, and to relations between the West and the Muslim world. In this thoughtful book, Philpott seeks to establish a constructive middle ground in a fiery and long-lasting debate over Islam.

Michele Wallace burst into public consciousness with the 1979 publication of *Black Macho and the Myth of the Superwoman*, a pioneering critique of the misogyny of the Black Power movement and the effects of racism and sexism on black women. Since then, Wallace has produced an extraordinary body of journalism and criticism engaging with popular culture and gender and racial politics. This collection brings together more than fifty of the articles she has written over the past fifteen years. Included alongside many of her best-known pieces are previously unpublished essays as well as interviews conducted with Wallace about her work. *Dark Designs* and *Visual Culture* charts the development of a singular, pathbreaking black feminist consciousness. Beginning with a new introduction in which Wallace reflects on her life and career, this volume includes other autobiographical essays; articles focused on popular culture, the arts, and literary theory; and explorations of issues in black visual culture. Wallace discusses growing up in Harlem; how she dealt with the media attention and criticism she received for *Black Macho* and the *Myth of the Superwoman*, which was published when she was just twenty-seven years old; and her relationship with her family, especially her mother, the well-known artist Faith Ringgold. The many articles devoted to black visual culture range from the historical tragedy of the *Hottenot Venus*, an African woman displayed as a curiosity in nineteenth-century Europe, to films that sexualize the black body—such as *Watermelon Woman*, *Gone with the Wind*, and *Paris Is Burning*. Whether writing about the Anita Hill–Clarence Thomas hearings, rap music, the Million Man March, Toshi Reagon, multiculturalism, Marlon Riggs, or a nativity play in Bedford Stuyvesant, Wallace is a bold, incisive critic. *Dark Designs* and *Visual Culture* brings the scope of her career and thought into sharp focus.

Culture Wars from the Tiber to the Potomac

The Death of Character

Microaggressions, Safe Spaces, and the New Culture Wars

Moral Education in an Age Without Good or Evil

American Literature and the Culture Wars

The Fight over a Mississippi Textbook

Puritan Reformation and Its Enemies in the Interregnum, 1649-1660

The Rights Turn in Conservative Christian Politics documents a recent, fundamental change in American politics with the waning of Christian America. Rather than conservatives emphasizing morality and liberals emphasizing rights, both sides now wield rights arguments as potent weapons to win political and legal battles and build grassroots support. Lewis documents this change on the right, focusing primarily on evangelical politics. Using extensive historical and survey data that compares evangelical advocacy and evangelical public opinion, Lewis explains how the prototypical culture war issue - abortion - motivated the conservative rights turn over the past half century, serving as a springboard for rights learning and increased conservative advocacy in other arenas. Challenging the way we think about the culture wars, Lewis documents how rights claims are used to thwart liberal rights claims, as well as to provide protection for evangelicals, whose cultural positions are increasingly in the minority; they have also allowed evangelical elites to justify controversial advocacy positions to their base and to engage more easily in broad rights claiming in new or expanded political arenas, from health care to capital punishment.

Explores what happened once the monarchy had been swept away after the civil war and puritans found themselves in power. Examines campaigns to regulate sexual behaviour, reform language, and suppress Christmas traditions, disorderly sports, and popular music. Shows how reformers, despite meeting defiance and evasion, could have a major impact.

Two of America's leading authorities on political culture lead a provocative and thoughtful investigation of this question and its ramifications. James Davison Hunter and Alan Wolfe debate these questions with verve, insight, and a deep knowledge rooted in years of study and reflection.

Why is there so much conflict in the Balkans, the Middle East, Africa, and many other parts of the world? Is there something innate in human nature that makes it next to impossible to achieve peaceful coexistence? The answer, says career diplomat Carl Coon, must be sought in the distant prehistoric past when intergroup hostility became ingrained as a pattern of cultural evolution. For thousands of generations, our ancestors organised themselves in distinctive groups that competed with one another. Sometimes the competition was peaceful, but more often than not the struggle took violent forms.Today, we still witness the vestiges of these prehistoric roots when the intermingling of different ways of life results not in harmonious co-operation but in animosity, conflict, and violence. Coon suggests that we have recently embarked on a new phase of cultural evolution, one comparable in importance to the dawn of the Neolithic, when our forebears graduated from a hunter-gatherer way of life to agriculture and animal husbandry.At that time many diverse cultural groups were subsumed by larger, better organised groups whose talent for organisation was necessary to manage the complexities of a new agricultural and technologically more sophisticated society. Today, this process has reached its culmination with organisation established on a world-wide scale and societies becoming ever more multicultural. With the emergence of the global village the world is experiencing the natural atavistic impulse toward violence in certain parts of the globe just as the mechanisms and technology are being put in place to further intercultural co-operation.The challenge for enlightened men and women in contemporary society, says Coon, is to realise that cultural conflicts are an inevitable result of our evolutionary heritage; to use this insight to help manage the transition to a new, global society; and then to focus in a co-operative fashion on the new global priorities of environmental preservation and the promotion of an equitable, prosperous, and peaceful world community.

The Struggle To Control The Family, Art, Education, Law, And Politics In America

The Irony, Tragedy, and Possibility of Christianity in the Late Modern World

Culture Wars and the Teaching of the Past

Fighting the Culture Wars in Urban America

Dark Designs and Visual Culture

Ending the Culture War Over Religion in America

Science and the Good

Why efforts to create a scientific basis of morality are neither scientific nor moral In this illuminating book, James Davison Hunter and Paul Nedelisky trace the origins and development of the centuries-long, passionate, but ultimately failed quest to discover a scientific foundation for morality. The "new moral science" led by such figures as E. O. Wilson, Patricia Churchland, Sam Harris, Jonathan Haidt, and Joshua Greene is only the newest manifestation of that quest. Though claims for its accomplishments are often wildly exaggerated, this new iteration has been no more successful than its predecessors. But rather than giving up in the face of this failure, the new moral science has taken a surprising turn. Whereas earlier efforts sought to demonstrate what is right and wrong, the new moral scientists have concluded, ironically, that right and wrong don't actually exist. Their (perhaps unwitting) moral nihilism turns the science of morality into a social engineering project. If there is nothing moral for science to discover, the science of morality becomes, at best, a feeble program to achieve arbitrary societal goals. Concise and rigorously argued, *Science and the Good* is a definitive critique of a would-be science that has gained extraordinary influence in public discourse today and an exposé of that project's darker turn.

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Recent attacks on Ethnic Studies, revisionist actions in curriculum content, and anti-immigrant policies are creating a new culture war in America. This important work lays out the current debates—both in K–12 and higher education—to uncover the dangers and to offer solutions.
• Presents an innovative exploration of the new culture wars that address the various debates and views on Ethnic Studies that are under attack in American education, both in grades K–12 and in higher education
• Provides information and insights presented by outstanding editors and contributors who are influential in the field
• Includes case studies of Ethnic Studies at risk in higher education as well as personal narratives regarding the challenges and struggles of Ethnic Studies scholars and practitioners
• Suggests solutions for strengthening diverse curricula in K–12 classrooms and in higher education classrooms

In the running debate we call the "culture wars," there exists a great feud over religious diversity. One side demands that only their true religion be allowed in the public square; the other insists that no religions ever belong there. The Right to Be Wrong offers a solution, drawing its lessons from a series of stories--both contemporary and historical--that illustrates the struggle to define religious freedom. The book concludes that freedom for all is guaranteed by the truth about each of us: Our common humanity entitles us to freedom--within broad limits--to follow what we believe to be true as our consciences say we must, even if our consciences are mistaken. Thus, we can respect others' freedom when we're sure they're wrong. In truth, they have the right to be wrong.

Is There a Culture War?

"White" Washing American Education: The New Culture Wars in Ethnic Studies [2 volumes]

Culture Wars

Yo' Mama's Disfunknal!

Before the Shooting Begins

Conservative Religion and the Quandary of Modernity

The Struggle To Define America

Gregory S. Jay boldly challenges the future of American literary studies. Why pursue the study and teaching of a distinctly American literature? What is the appropriate purpose and scope of such pursuits? Is the notion of a traditional canon of great books out of date? Where does American literature leave off and Mexican or Caribbean or Canadian or postcolonial literature begin? Are today's campus conflicts fueled more by economics or ideology? Jay addresses these questions and others relating to American literary studies to explain why this once arcane academic discipline found itself so often in the news during the culture wars of the 1990s. While asking some skeptical questions about new directions and practices, Jay argues forcefully in favor of opening the borders of American literary and cultural analysis. He relates the struggle for representation in literary theory to a larger cultural clash over the meaning and justice of representation, then shows how this struggle might expand both the contents and the teaching of American literature. In an account of the vexed legacy of the Declaration of Independence, he provides a historical context for the current quarrels over literature and politics. Prominent among these debates are those over multiculturalism, which Jay takes up in an essay on the impasses of identity politics. In closing, he considers how the field of comparative American cultural studies might be constructed.

Nothing happening in America today will do more to affect our children's future than the wave of new immigrants flooding into the country, mostly from the developing world. Already, one in ten Americans is foreign-born, and if one counts their children, one-fifth of the population can be considered immigrants. Will these newcomers make it in the U.S? Or will today's realities -- from identity politics to cheap and easy international air travel -- mean that the age-old American tradition of absorption and assimilation no longer applies? Reinventing the Melting Pot is a conversation among two dozen of the thinkers who have looked longest and hardest at the issue of how immigrants assimilate: scholars, journalists, and fiction writers, on both the left and the right. The contributors consider virtually every aspect of the issue and conclude that, of course, assimilation can and must work again -- but for that to happen, we must find new ways to think and talk about it. Contributors to Reinventing the Melting Pot include Michael Barone, Stanley Crouch, Herbert Gans, Nathan Glazer, Michael Lind, Michael Lind, Orlando Patterson, Gregory Rodriguez, and Stephan Thernstrom.

Portrayed in Western discourse as tribal and traditional, Afghans have in fact intensely debated women's rights, democracy, modernity, and Islam as part of their nation building in the post-9/11 era. Wazhmah Osman places television at the heart of these public and politically charged clashes while revealing how the medium also provides war-weary Afghans with a semblance of open discussion and healing. After four decades of gender and sectarian violence, she argues, the internationally funded media sector has the potential to bring about justice, national integration, and peace. Fieldwork from across Afghanistan allowed Osman to record the voices of many Afghan media producers and people. Afghans offer their own seldom-heard views on the country's cultural progress and belief systems, their understandings of themselves, and the role of international interventions. Osman analyzes the impact of transnational media and foreign funding while keeping the focus on local cultural contestations, productions, and social movements. As a result, she redirects the global dialogue about Afghanistan to Afghans and challenges top-down narratives of humanitarian development.

Culture WarsThe Struggle To Control The Family, Art, Education, Law, And Politics In AmericaAvalon Publishing

Whose America?

The Organizational Culture War Games

The Right to Be Wrong

Pop Culture Wars

A Companion to Rorty

To Change the World

Pagans and Christians in the City

Examines the ideological conflicts and controversies that divide the country and demonstrates how different sides have endeavored to gain control over such areas of conflict as the family, education, law, and politics

A riveting account of how Christian fundamentalists, Orthodox Jews, and conservative Catholics have joined forces in a battle against their progressive counterparts for control of American secular culture.

A groundbreaking reference work on the revolutionary philosophy and intellectual legacy of Richard Rorty A provocative and often controversial thinker, Richard Rorty and his ideas have been the subject of renewed interest to philosophers working in epistemology, metaphysics, analytic philosophy, and the history of philosophy. Having called for philosophers to abandon representationalist accounts of knowledge and language, Rorty introduced radical and challenging concepts to modern philosophy, generating divisive debate through the new form of American pragmatism which he advocated and the renunciation of traditional epistemology which he espoused. However, while Rorty has been one of the most widely-discussed figures in modern philosophy, few volumes have dealt directly with the expansive reach of his thought or its implications for the fields of philosophy in which he worked. The Blackwell Companion to Rorty is a collection of essays by prominent scholars which provide close, and long-overdue, examination of Rorty's groundbreaking work. Divided into five parts, this volumecovers the major intellectual movements of Rorty's career from his early work on consciousness and transcendental arguments, to the lasting impacts of his major writings, to his approach to pragmatism and his controversial appropriations from other philosophers, and finally to his later work in culture, politics, and ethics. Offers a comprehensive, balanced, and insightful account of Rorty's approach to philosophy Provides an assessment of Rorty's more controversial thoughts and his standing as an “anti-philosopher’s philosopher” Contains new and original exploration of Rorty’s thinking from leading scholars and philosophers Includes new perspectives on topics such as Rorty’s influence in Central Europe Despite the relevance of Rorty’s work for the wider community of philosophers and for those working in fields such as international relations, legal and political theory, sociology, and feminist studies, the secondary literature

surrounding Rorty’s work and legacy is limited. A Companion to Rorty address this absence, providinga comprehensive resource for philosophers and general readers. Just as Mississippi whites in the 1950s and 1960s had fought to maintain school segregation, they battled in the 1970s to control the school curriculum. Educators faced a crucial choice between continuing to teach a white supremacist view of history or offering students a more enlightened multiracial view of their state’s past. In 1974, when Random House’s Pantheon Books published Mississippi: Conflict and Change (written and edited by James W. Loewen and Charles Sallis), the defenders of the traditional interpretation struck back at the innovative textbook. Intolerant of its inclusion of African Americans, Native Americans, women, workers, and subjects like poverty, white terrorism, and corruption, the state textbook commission rejected the book, and its action prompted Loewen and Sallis to join others in a federal lawsuit (Loewen v. Turnipseed) challenging the book ban. Charles W. Eagles explores the story of the controversial ninth-grade history textbook and the court case that allowed its adoption with state funds. Mississippi: Conflict and Change and the struggle for its acceptance deepen our understanding both of civil rights activism in the movement’s last days and of an early controversy in the culture wars that persist today.

A Dialogue on Values and American Public Life
A History of the Culture Wars
Why Liberals Win the Culture Wars (Even When They Lose Elections)
Culture Wars and the Global Village
Culture Wars and Enduring American Dilemmas
Deserting from the Culture Wars
The Rights Turn in Conservative Christian Politics

Addressing America’s cultural conflict about such issues as abortion, homosexuality, and family values, the author presents a plan in which America can achieve a renewed democracy, despite these differences. DIVExamines the role of the Brazilian government as it attempted to create a national culture during a fifteen-year period of authoritarian cultural management. /div
The U.S. Supreme Court decision in Roe v. Wade stands as a historic victory for abortion-rights activists. But rather than serving as the coda to what had been a comparatively low-profile social conflict, the decision mobilized a wave of anti-abortion protests and ignited a heated struggle that continues to this day. Picking up the story in the contentious decades that followed Roe, The Street Politics of Abortion is the first book to consider the rise and fall of clinic-front protests through the 1980s and 1990s, the most visible and contentious period in U.S. reproductive politics. Joshua Wilson considers how street level protests lead to three seminal Court decisions—Planned Parenthood v. Williams, Schenck v. Pro-Choice Network of Western N.Y., and Hill v. Colorado. The eventual demise of street protests via these cases taught anti-abortion activists the value of incremental institutional strategies that could produce concrete policy gains without drawing the public’s attention. Activists on both sides ultimately moved—often literally—from the streets to fight in state legislative halls and courtrooms. At its core, the story of clinic-front protests is the story of the Christian Right’s mercurial ascent as a force in American politics. As the conflict moved from the street, to the courts, and eventually to legislative halls, the competing sides came to rely on a network of lawyers and professionals to champion their causes. New Christian Right institutions—including Pat Robertson’s American Center for Law and Justice and the Regent University Law School, and Jerry Falwell’s Liberty University School of Law—trained elite activists for their "front line" battles in government. Wilson demonstrates how the abortion-rights movement, despite its initial success with Roe, has since faced continuous challenges and difficulties, while the anti-abortion movement continues to gain strength in spite of its losses.

What do America’s children learn about American history, American values, and human decency? Who decides? In this absorbing book, Jonathan Zimmerman tells the dramatic story of conflict, compromise, and more conflict over the teaching of history and morality in twentieth-century America. In history, whose stories are told, and how? As Zimmerman reveals, multiculturalism began long ago. Starting in the 1920s, various immigrant groups--the Irish, the Germans, the Italians, even the newly arrived Eastern European Jews--urged school systems and textbook publishers to include their stories in the teaching of American history. The civil rights movement of the 1960s and '70s brought similar criticism of the white version of American history, and in the end, textbooks and curricula have offered a more inclusive account of American progress in freedom and justice. But moral and religious education, Zimmerman argues, will remain on much thornier ground. In battles over school prayer or sex education, each side argues from such deeply held beliefs that they rarely understand one another’s reasoning, let alone find a middle ground for compromise. Here there have been no resolutions to calm the teaching of history. All the same, Zimmerman argues, the strong American tradition of pluralism has softened the edges of the most rigorous moral and religious absolutism.

The First Vargas Regime, 1930–1945
Civil Rights, Culture Wars
Religion and the Role of Entertainment in American Life
Culture Wars in the Public Schools
The Street Politics of Abortion
How Abortion Transformed the Culture Wars

Entertainment has long been a source of controversy in American life. On the one hand, American popular culture is enormously desired, captivating audiences around the world. On the other hand, more and more critics blame it for the breakdown of morals and even civilizations itself. Surely Christians and other religious citizens have something to contribute to what is, after all, a discussion of morality. But too often their contributions have been ill-informed, unreflective and reactionary. In this groudbreaking book, William Romanowski brings something desperately needed to the discussion: an informed, systematic and challenging Christian perspective. Comprehensive and historically revealing, Pop Culture Wars bids to accomplish nothing less than to reframe and render more constructive a crucial but angry cultural debate. In this vibrant, thought-provoking book, Kelley, "the preeminent historian of black popular culture writing today" (Cornel West) shows how the multicolored urban working class is the solution to the ills of American cities. He undermines widespread misunderstandings of black culture and shows how they have contributed to the failure of social policy to save our cities. From the Trade Paperback edition.

The call to make the world a better place is inherent in the Christian belief and practice. But why have efforts to change the world by Christians so often failed or gone tragically awry? And how might Christians in the 21st century live in ways that have integrity with their traditions and are more truly transformative? In To Change the World, James Davison Hunter offers persuasive--and provocative--answers to these questions. Hunter begins with a penetrating appraisal of the most popular models of world-changing among Christians today, highlighting the ways they are inherently flawed and therefore incapable of generating the change to which they aspire. Because change implies power, all Christian eventually embrace strategies of political engagement. Hunter offers a trenchant critique of the political theologies of the Christian Right and Left and the Neo-Anabaptists, taking on many respected leaders, from Charles Colson to Jim Wallis and Stanley Hauerwas. Hunter argues that all too often these political theologies worsen the very problems they are designed to solve. What is really needed is a different paradigm of Christian engagement with the world, one that Hunter calls "faithful presence"--an ideal of Christian practice that is not only individual but institutional; a model that plays out not only in all relationships but in our work and all spheres of social life. He offers real-life examples, large and small, of what can be accomplished through the practice of "faithful presence." Such practices will be more fruitful, Hunter argues, more exemplary, and more deeply transfiguring than any more overtly ambitious attempts can ever be. Written with keen insight, deep faith, and profound historical grasp, To Change the World will forever change the way Christians view and talk about their role in the modern world.

In this timely, carefully reasoned social history of the United States, the New York Times bestselling author of Religious Literacy and God Is Not One places today’s heated culture wars within the context of a centuries-long struggle of right vs. left and religious vs. secular to reveal how, ultimately, liberals always win. Though they may seem to be dividing the country irreparably, today’s heated cultural and political battles between right and left, Progressives and Tea Party, religious and secular are far from unprecedented. In this engaging and important work, Stephen Prothero reframes the current debate, viewing it as the latest in a number of flashpoints that have shaped our national identity. Prothero takes us on a lively tour through time, bringing into focus the election of 1800, which pitted Calvinists and Federalists against Jeffersonians and “infidels;” the Protestants’ campaign against Catholics in the mid-nineteenth century; the anti-Mormon crusade of the Victorian era; the fundamentalist-modernist debates of the 1920s; the culture wars of the 1980s and 1990s; and the current crusade against Islam. As Prothero makes clear, our culture wars have always been religious wars, progressing through the same stages of conservative reaction to liberal victory that eventually benefit all Americans. Drawing on his impressive depth of knowledge and detailed research, he explains how competing religious beliefs have continually molded our political, economic, and sociological discourse and reveals how the conflicts which separate us today, like those that came before, are actually the byproduct of our struggle to come to terms with inclusiveness and ideals of “Americanness.” To explore these battles, he reminds us, is to look into the soul of America—and perhaps find essential answers to the questions that beset us.

**Hindu Dharma and the Culture Wars
Brought to You by Foreigners, Warlords, and Activists
Culture Wars in Brazil
The New Immigrants and What It Means To Be American
A War for the Soul of America
Beyond Culture Wars
Speech, Violence, and America's Culture Wars**

When Patrick Buchanan took the stage at the Republican National Convention in 1992 and proclaimed, “There is a religious war going on for the soul of our country,” his audience knew what he was talking about: the culture wars, which had raged throughout the previous decade and would continue until the century’s end, pitting conservative and religious Americans against their liberal, secular fellow citizens. It was an era marked by polarization and posturing fueled by deep-rooted anger and insecurity. Buchanan’s fiery speech marked a high point in the culture wars, but as Andrew Hartman shows in this richly analytical history, their roots lay farther back, in the tumult of the 1960s—and their significance is much greater than generally assumed. Far more than a mere sideshow or shouting match, the culture wars, Hartman argues, were the very public face of America’s struggle over the unprecedented social changes of the period, as the cluster of social norms that had long governed American life began to give way to a new openness to different ideas, identities, and articulations of what it meant to be an American. The hot-button issues like abortion, affirmative action, art, censorship, feminism, and homosexuality that dominated politics in the period were symptoms of the larger struggle, as conservative Americans slowly began to acknowledge—if initially through rejection—many fundamental transformations of American life. As an ever-more partisan but also an ever-more diverse and accepting America continues to find its way in a changing world, A War for the Soul of America reminds us of how we got here, and what all the shouting has really been about.

"Irene Taviss Thomson gives us a nuanced portrait of American social politics that helps explain both why we are drawn to the idea of a 'culture war' and why that misrepresents what is actually going on." ---Rhys H. Williams, Professor and Chair, Department of Sociology, Loyola University Chicago "An important work showing—beneath surface conflict—a deep consensus on a number of ideals by social elites." ---John H. Evans, Department of Sociology, University of California, San Diego The idea of a culture war, or wars, has existed in America since the 1960s—an underlying ideological schism in our country that is responsible for the polarizing debates on everything from the separation of church and state, to abortion, to gay marriage, to affirmative action. Irene Taviss Thomson explores this notion by analyzing hundreds of articles addressing hot-button issues over two decades from four magazines: National Review, Time, The New Republic, and The Nation, as well as a wide array of other writings and statements from a substantial number of public intellectuals. What Thomson finds might surprise you: based on her research, there is no single cultural divide or cultural source that can account for the positions that have been adopted. While issues such as religion, homosexuality, sexual conduct, and abortion have figured prominently in public discussion, in fact there is no single thread that unifies responses to each of these cultural dilemmas for any of the writers. Irene Taviss Thomson is Professor Emeritus of Sociology, having taught in the Department of Social Sciences and History at Fairleigh Dickinson University for more than 30 years. Previously, she taught in the Department of Sociology at Harvard University.

An incisive overview of the current debate over the teaching of history in American schools examines the setting of controversial standards for history education, the integration of multiculturalism and minorities into the curriculum, and ways to make history more relevant to students. Reprint. Frederick Brown, cultural historian, author of acclaimed biographies of Émile Zola (“Magnificent”—The New Yorker) and Flaubert (“Splendid . . . Intellectually nuanced, exquisitely written”—The New Republic) now gives us an ambitious, far-reaching book—a perfect joining of subject and writer: a portrait of fin-de-siècle France. He writes about the forces that led up to the twilight years of the nineteenth century when France, defeated by Prussia in the Franco-Prussian War of 1870–71, was forced to cede the border states of Alsace and Lorraine, and of the resulting civil war, waged without restraint, that toppled Napoléon III, crushed the Paris Commune, and provoked a dangerous nationalism that gripped the Republic. The author describes how postwar France, a nation splintered in the face of humiliation by the foreigner—Prussia—dissolved into two cultural factions: moderates, proponents of a secular state (“Clericalism, there is the enemy!”), and reactionaries, who saw their ideal nation—militant, Catholic, royalist—embodied by Joan of Arc, with their message, that France had suffered its defeat in 1871 for having betrayed its true faith. A bitter debate took hold of the heart and soul of the country, framed by the vision of “science” and “technological advancement” versus “supernatural intervention.” Brown shows us how Paris’s most iconic monuments that rose up during those years bear witness to the passionate decades-long quarrel. At one end of Paris was Gustave Eiffel’s tower, built in iron and more than a thousand feet tall, the beacon of a forward-looking nation; at Paris’ other end, at the highest point in the city, the basilica of the Sacré-Coeur, atonement for the country’s sins and moral laxity whose punishment was France’s defeat in the war . . . Brown makes clear that the Dreyfus Affair—the cannonade of the 1890s—can only be understood in light of these converging forces. “The Affair” shaped the character of public debate and informed private life. At stake was the fate of a Republic born during the Franco-Prussian War and reared against bitter opposition. The losses that abounded during this time—the financial loss suffered by thousands in the crash of the Union Générale, a bank founded in 1875 to promote Catholic interests with Catholic capital outside the Rothschilds’ sphere of influence, along with the failure of the Panama Canal Company—spurred the partisan press, which blamed both disasters on Jewry. The author writes how the roiling conflicts that began thirty years before Dreyfus did not end with his exoneration in 1900. Instead they became the festering point that led to France’s surrender to Hitler’s armies in 1940, when the Third Republic fell and the Vichy government replaced it, with Marshal Pétain heralded as the latest incarnation of Joan of Arc, France’s savior . . .

**A History of the Religious Battles That Define America from Jefferson’s Heresies to Gay Marriage Today
A Diplomats Perspective
The Fate of a Universal Human Right in the Muslim World Today
For the Soul of France
A Struggle for Intellectual Dominance
Secular-Catholic Conflict in Nineteenth-Century Europe
The Rise of Victimhood Culture**

Artists and writers consider a tactical desertion from the "culture wars"--a refusal to be distracted, an embrace of the emancipatory understanding of culture. Deserting from the Culture Wars reflects upon and intervenes in our current moment of ever-more polarizing ideological combat, often seen as the return of the "culture wars." How are these culture wars defined and waged? Engaging in a theater of war that has been delineated by the enemy is a shortcut to defeat. Getting out of the reactive mode that produces little but a series of Pavlovian responses, this book proposes a tactical desertion from the culture wars as they are being waged today--a refusal to play the other side's war games, an unwillingness to be distracted.

In this timely, carefully reasoned social history of the United States, the New York Times bestselling author of Religious Literacy and God Is Not One places today’s heated culture wars within the context of a centuries-long struggle of right versus left and religious versus secular to reveal how, ultimately, liberals always win. Though they may seem to be dividing the country irreparably, today’s heated cultural and political battles between right and left, Progressives and Tea Party, religious and secular are far from unprecedented. In this engaging and important work, Stephen Prothero reframes the current debate, viewing it as the latest in a number of flashpoints that have shaped our national identity. Prothero takes us on a lively tour through time, bringing into focus the election of 1800, which pitted Calvinists and Federalists against Jeffersonians and “infidels;” the Protestants’ campaign against Catholics in the mid-nineteenth century; the anti-Mormon crusade of the Victorian era; the fundamentalist-modernist debates of the 1920s; the culture wars of the 1980s and 1990s; and the current crusade against Islam. As Prothero makes clear, our culture wars have always been religious wars, progressing through the same stages of conservative reaction to liberal victory that eventually benefit all Americans. Drawing on his impressive depth of knowledge and detailed research, he explains how competing religious beliefs have continually molded our political, economic, and sociological discourse and reveals how the conflicts which separate us today, like those that came before, are actually the byproduct of our struggle to come to terms with inclusiveness and ideals of “Americanness.” To explore these battles, he reminds us, is to look into the soul of America—and perhaps find essential answers to the questions that beset us.