AP UNITED STATES HISTORY

Chapter 26 Materials

*The Triumph of Conservatism, 1969-1988*

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| **The Triumph of Conservatism, 1969-1988: Terms** |
| “block grants” (p. 1084)  Family Assistance Plan (p. 1084)  San Antonio Independent School  District v. Rodriguez (p. 1086)  “reverse discrimination” (p. 1086)  Regents of the University of  California v. Bakke (p. 1086)  Title IX (p. 1087)  Nixon and China (p. 1089)  Strategic Arms Limitation Talks  (p. 1089)  détente (p. 1089)  My Lai massacre (p. 1091)  War Powers Act (p. 1091)  stagflation (p. 1095)  misery index (p. 1095)  the Nixon pardon (p. 1096)  Helsinki Accords (p. 1097)  Camp David peace treaty (p. 1099)  Iran hostage crisis (p. 1100)  neoconservatives (p. 1101)  Reagan Revolution (p. 1107)  Reaganomics (p. 1111)  Iran-Contra affair (p. 1115) |

**Shanghai Communique (February 28, 1972)**

*During his first term in office, President Nixon dramatically altered Cold War politics. Although his political career had been built on a platform of fierce anticommunism, he and his secretary of state Henry Kissinger were diplomatic "realists." Nixon's most dramatic maneuver in the Cold War was secretly sending Kissinger to China in 1971. Prior to this visit, the United States had had no diplomatic relations with China since the communist revolution two decades earlier. The Shanghai Communiqué was released after Nixon's own visit to China the following year. In the communiqué, both countries agreed to further normalize relations between them, in part by keeping in contact with one another. Each country also presented its understanding of the proper way to secure freedom for the oppressed peoples of the world. Compare and contrast the two world visions.*

***HIPP/NOTES:***

1. President Richard Nixon of the United States of America visited the People's Republic of China at the invitation of Premier Chou En-lai of the People's Republic of China from February 21 to February 28, 1972. Accompanying the President were Mrs. Nixon, US Secretary of State William Rogers, Assistant to the President Dr. Henry Kissinger, and other American officials.

2. President Nixon met with Chairman Mao Tsetung of the Communist Party of China on February 21. The two leaders had a serious and frank exchange of views on Sino-US relations and world affairs.

3. During the visit, extensive, earnest and frank discussions were held between President Nixon and Premier Chou En-lai on the normalization of relations between the United States of America and the People's Republic of China, as well as on other matters of interest to both sides. In addition, Secretary of State William Rogers and Foreign Minister Chi Peng-fei held talks in the same spirit.

4. President Nixon and his party visited Peking and viewed cultural, industrial and agricultural sites, and they also toured Hangchow and Shanghai where, continuing discussions with Chinese leaders, they viewed similar places of interest.

5. The leaders of the People's Republic of China and the United States of America found it beneficial to have this opportunity, after so many years without contact, to present candidly to one another their views on a variety of issues. They reviewed the international situation in which important changes and great upheavals are taking place and expounded their respective positions and attitudes.

6. The Chinese side stated: Wherever there is oppression, there is resistance. Countries want independence, nations want liberation and the people want revolution--this has become the irresistible trend of history. All nations, big or small, should be equal: big nations should not bully the small and strong nations should not bully the weak. China will never be a superpower and it opposes hegemony and power politics of any kind. The Chinese side stated that it firmly supports the struggles of all the oppressed people and nations for freedom and liberation and that the people of all countries have the right to choose their social systems according their own wishes and the right to safeguard the independence, sovereignty and territorial integrity of their own countries and oppose foreign aggression, interference, control and subversion. All foreign troops should be withdrawn to their own countries. The Chinese side expressed its firm support to the peoples of Viet Nam, Laos and Cambodia in their efforts for the attainment of their goal and its firm support to the seven-point proposal of the Provisional Revolutionary Government of the Republic of South Viet Nam and the elaboration of February this year on the two key problems in the proposal, and to the Joint Declaration of the Summit Conference of the Indochinese Peoples. It firmly supports the eight-point program for the peaceful unification of Korea put forward by the Government of the Democratic People's Republic of Korea on April 12, 1971, and the stand for the abolition of the "UN Commission for the Unification and Rehabilitation of Korea". It firmly opposes the revival and outward expansion of Japanese militarism and firmly supports the Japanese people's desire to build an independent, democratic, peaceful and neutral Japan. It firmly maintains that India and Pakistan should, in accordance with the United Nations resolutions on the Indo-Pakistan question, immediately withdraw all their forces to their respective territories and to their own sides of the ceasefire line in Jammu and Kashmir and firmly supports the Pakistan Government and people in their struggle to preserve their independence and sovereignty and the people of Jammu and Kashmir in their struggle for the right of self-determination.

***HIPP/NOTES:***

7. The US side stated: Peace in Asia and peace in the world requires efforts both to reduce immediate tensions and to eliminate the basic causes of conflict. The United States will work for a just and secure peace: just, because it fulfills the aspirations of peoples and nations for freedom and progress; secure, because it removes the danger of foreign aggression. The United States supports individual freedom and social progress for all the peoples of the world, free of outside pressure or intervention. The United States believes that the effort to reduce tensions is served by improving communication between countries that have different ideologies so as to lessen the risks of confrontation through accident, miscalculation or misunderstanding. Countries should treat each other with mutual respect and be willing to compete peacefully, letting performance be the ultimate judge. No country should claim infallibility and each country should be prepared to reexamine its own attitudes for the common good. The United States stressed that the peoples of Indochina should be allowed to determine their destiny without outside intervention; its constant primary objective has been a negotiated solution; the eight-point proposal put forward by the Republic of Viet Nam and the United States on January 27, 1972 represents a basis for the attainment of that objective; in the absence of a negotiated settlement the United States envisages the ultimate withdrawal of all US forces from the region consistent with the aim of self-determination for each country of Indochina. The United States will maintain its close ties with and support for the Republic of Korea; the United States will support efforts of the Republic of Korea to seek a relaxation of tension and increased communication in the Korean peninsula. The United States places the highest value on its friendly relations with Japan; it will continue to develop the existing close bonds. Consistent with the United Nations Security Council Resolution of december 21, 1971, the United States favors the continuation of the ceasefire between India and Pakistan and the withdrawal of all military forces to within their own territories and to their own sides of the ceasefire line in Jammu and Kashmir; the United States supports the right of the peoples of South Asia to shape their own future in peace, free of military threat, and without having the area become the subject of great power rivalry.

8. There are essential differences between China and the United States in their social systems and foreign policies. However, the two sides agreed that countries, regardless of their social systems, should conduct their relations on the principles of respect for the sovereignty and territorial integrity of all states, non-aggression against other states, non-in-terference in the internal affairs of other states, equality and mutual benefit, and peaceful coexistence. International disputes should be settled on this basis, without resorting to the use or threat of force. The United States and the People's Republic of China are prepared to apply these principles to their mutual relations.

***HIPP/NOTES:***

9. With these principles of international relations in mind the two sides stated that:

a) progress toward the normalization of relations between China and the United States is in the interests of all countries

b) both wish to reduce the danger of international military conflict

c) neither should seek hegemony in the Asia-Pacific region and each is opposed to efforts by any other country or group of countries to establish such hegemony

d) neither is prepared to negotiate on behalf of any third party or to enter into agreements or understandings with the other directed at other states.

10. Both sides are of the view that it would be against the interests of the peoples of the world for any major country to collude with another against other countries, or for major countries to divide up the world into spheres of interest.

11. The two sides reviewed the long-standing serious disputes between China and the United States. The Chinese side reaffirmed its position: the Taiwan question is the crucial question obstructing the normalization of relations between China and the United States; the Government of the People's Republic of China is the sole legal government of China; Taiwan is a province of China which has long been returned to the motherland; the liberation of Taiwan is China's internal affair in which no other country has the right to interfere; and all US forces and military installations must be withdrawn from Taiwan. The Chinese Government firmly opposes any activities which aim at the creation of "one China, one Taiwan", "one China, two governments", "two Chinas", an "independent Taiwan" or advocate that "the status of Taiwan remains to be determined".

12. The US side declared: The United States acknowledges that all Chinese on either side of the Taiwan Strait maintain there is but one China and that Taiwan is a part of China. The United States Government does not challenge that position. It reaffirms its interest in a peaceful settlement of the Taiwan question by the Chinese themselves. With this prospect in mind, it affirms the ultimate objective of the withdrawal of all US forces and military installations from Taiwan. In the meantime, it will progressively reduce its forces and military installations on Taiwan as the tension in the area diminishes. The two sides agreed that it is desirable to broaden the understanding between the two peoples. To this end, they discussed specific areas in such fields as science, technology, culture, sports and journalism, in which people-to-people contacts and exchanges would be mutually beneficial. Each side undertakes to facilitate the further development of such contacts and exchanges.

13. Both sides view bilateral trade as another area from which mutual benefit can be derived, and agreed that economic relations based on equality and mutual benefit are in the interest of the peoples of the two countries. They agree to facilitate the progressive development of trade between their two countries.

14. The two sides agreed that they will stay in contact through various channels, including the sending of a senior US representative to Peking from time to time for concrete consultations to further the normalization of relations between the two countries and continue to exchange views on issues of common interest.

***HIPP/NOTES:***

15. The two sides expressed the hope that the gains achieved during this visit would open up new prospects for the relations between the two countries. They believe that the normalization of relations between the two countries is not only in the interest of the Chinese and American peoples but also contributes to the relaxation of tension in Asia and the world.

16. President Nixon, Mrs. Nixon and the American party expressed their appreciation for the gracious hospitality shown them by the Government and people of the People's Republic of China.

**Questions…**

1. Why did some critics of Nixon feel that compromise with communist governments was impossible?

2. Why did "realists" like Nixon feel that some sort of accommodation with communist governments was inevitable and desirable?

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| **Historical Content & Context** |  |
| **Intended Audience** |  |
| **Point of View** |  |
| **Purpose** |  |

**Richard Nixon “Peace With Honor” (January 23, 1973**)

***HIPP/NOTES:***

Good evening. I have asked for this radio and television time tonight for the purpose of announcing that we today have concluded an agreement to end the war and bring peace with honor in Vietnam and in Southeast Asia.

The following statement is being issued at this moment in Washington and Hanoi:

At 12:30 Paris time today [Tuesday], January 23, 1973, the Agreement on Ending the War and Restoring Peace in Vietnam was initialed by Dr. Henry Kissinger on behalf of the United States, and Special Adviser Le Duc Tho on behalf of the Democratic Republic of Vietnam.

The agreement will be formally signed by the parties participating in the Paris Conference on Vietnam on January 27, 1973, at the International Conference Center in Paris.

The cease-fire will take effect at 2400 Greenwich Mean Time, January 27, 1973. The United States and the Democratic Republic of Vietnam express the hope that this agreement will insure stable peace in Vietnam and contribute to the preservation of lasting peace in Indochina and Southeast Asia.

That concludes the formal statement.

Throughout the years of negotiations, we have insisted on peace with honor. In my addresses to the Nation from this room of January 25 and May 8, [1972] I set forth the goals that we considered essential for peace with honor.

In the settlement that has now been agreed to, all the conditions that I laid down then have been met. A cease-fire, internationally supervised, will begin at 7 p.m., this Saturday, January 27, Washington time. Within 60 days from this Saturday, all Americans held prisoners of war throughout Indochina will be released. There will be the fullest possible accounting for all of those who are missing in action.

During the same 60-day period, all American forces will be withdrawn from South Vietnam.

The people of South Vietnam have been guaranteed the right to determine their own future, without outside interference.

By joint agreement, the full text of the agreement and the protocols to carry it out, will be issued tomorrow.

Throughout these negotiations we have been in the closest consultation with President Thieu and other representatives of the Republic of Vietnam. This settlement meets the goals and has the full support of President Thieu and the Government of the Republic of Vietnam, as well as that of our other allies who are affected.

The United States will continue to recognize the Government of the Republic of Vietnam as the sole legitimate government of South Vietnam.

We shall continue to aid South Vietnam within the terms of the agreement and we shall support efforts by the people of South Vietnam to settle their problems peacefully among themselves.

We must recognize that ending the war is only the first step toward building the peace. All parties must now see to it that this is a peace that lasts, and also a peace that heals, and a peace that not only ends the war in Southeast Asia, but contributes to the prospects of peace in the whole world.

***HIPP/NOTES:***

This will mean that the terms of the agreement must be scrupulously adhered to. We shall do everything the agreement requires of us and we shall expect the other parties to do everything it requires of them. We shall also expect other interested nations to help insure that the agreement is carried out and peace is maintained.

As this long and very difficult war ends, I would like to address a few special words to each of those who have been parties in the conflict.

First, to the people and Government of South Vietnam: By your courage, by your sacrifice, you have won the precious right to determine your own future and you have developed the strength to defend that right. We look forward to working with you in the future, friends in peace as we have been allies in war.

To the leaders of North Vietnam: As we have ended the war through negotiations, let us now build a peace of reconciliation. For our part; we are prepared to make a major effort to help achieve that goal. But just as reciprocity was needed to end the war, so, too, will it be needed to build and strengthen the peace.

To the other major powers that have been involved even indirectly: Now is the time for mutual restraint so that the peace we have achieved can last.

And finally, to all of you who are listening, the American people: Your steadfastness in supporting our insistence on peace with honor has made peace with honor possible. I know that you would not have wanted that peace jeopardized. With our secret negotiations at the sensitive stage they were in during this recent period, for me to have discussed publicly our efforts to secure peace would not only have violated our understanding with North Vietnam, it would have seriously harmed and possibly destroyed the chances for peace. Therefore, I know that you now can understand why, during these past several weeks, I have not made any public statements about those efforts.

The important thing was not to talk about peace, but to get peace and to get the right kind of peace.

This we have done.

Now that we have achieved an honorable agreement, let us be proud that America did not settle for a peace that would have betrayed our allies, that would have abandoned our prisoners of war, or that would have ended the war for us but would have continued the war for the 50 million people of Indochina. Let us be proud of the 2 1/2 million young Americans who served in Vietnam, who served with honor and distinction in one of the most selfless enterprises in the history of nations. And let us be proud of those who sacrificed, who gave their lives so that the people of South Vietnam might live in freedom and so that the world might live in peace.

In particular, I would like to say a word to some of the bravest people I have ever met-the wives, the children, the families of our prisoners of war and the missing in action. When others called on us to settle on any terms, you had the courage to stand for the right kind of peace so that those who died and those who suffered would not have died and suffered in vain, and so that, where this generation knew war, the next generation would know peace. Nothing means more to me at this moment than the fact that your long vigil is coming to an end.

***HIPP/NOTES:***

Just yesterday, a great American, who once occupied this office, died. In his life President [Lyndon B.] Johnson endured the vilification of those who sought to portray him as a man of war. But there was nothing he cared about more deeply than achieving a lasting peace in the world.

I remember the last time I talked with him. It was just the day after New Year’s. He spoke then of his concern with bringing peace, with making it the right kind of peace, and I was grateful that he once again expressed his support for my efforts to gain such a peace. No one would have welcomed this peace more than he.

And I know he would join me in asking for those who died and for those who live, let us consecrate this moment by resolving together to make the peace we have achieved a peace that will last.

Thank you and good evening.

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| **Historical Content & Context** |  |
| **Intended Audience** |  |
| **Point of View** |  |
| **Purpose** |  |

**Jimmy Carter, “Crisis of Confidence” or “Malaise” Speech**

[*Jimmy Carter*](http://www.pbs.org/wgbh/americanexperience/features/biography/carter-bio/)*delivered this televised speech on July 15, 1979.*

***HIPP/NOTES:***

Good evening. This is a special night for me. Exactly three years ago, on July 15, 1976, I accepted the nomination of my party to run for president of the United States.

I promised you a president who is not isolated from the people, who feels your pain, and who shares your dreams and who draws his strength and his wisdom from you.

During the past three years I've spoken to you on many occasions about national concerns, the energy crisis, reorganizing the government, our nation's economy, and issues of war and especially peace. But over those years the subjects of the speeches, the talks, and the press conferences have become increasingly narrow, focused more and more on what the isolated world of Washington thinks is important. Gradually, you've heard more and more about what the government thinks or what the government should be doing and less and less about our nation's hopes, our dreams, and our vision of the future.

Ten days ago I had planned to speak to you again about a very important subject -- energy. For the fifth time I would have described the urgency of the problem and laid out a series of legislative recommendations to the Congress. But as I was preparing to speak, I began to ask myself the same question that I now know has been troubling many of you. Why have we not been able to get together as a nation to resolve our serious energy problem?

It's clear that the true problems of our Nation are much deeper -- deeper than gasoline lines or energy shortages, deeper even than inflation or recession. And I realize more than ever that as president I need your help. So I decided to reach out and listen to the voices of America.

I invited to Camp David people from almost every segment of our society -- business and labor, teachers and preachers, governors, mayors, and private citizens. And then I left Camp David to listen to other Americans, men and women like you.

It has been an extraordinary ten days, and I want to share with you what I've heard. First of all, I got a lot of personal advice. Let me quote a few of the typical comments that I wrote down.

This from a southern governor: "Mr. President, you are not leading this nation -- you're just managing the government."

"You don't see the people enough any more."

"Some of your Cabinet members don't seem loyal. There is not enough discipline among your disciples."

"Don't talk to us about politics or the mechanics of government, but about an understanding of our common good."

"Mr. President, we're in trouble. Talk to us about blood and sweat and tears."

"If you lead, Mr. President, we will follow."

Many people talked about themselves and about the condition of our nation.

This from a young woman in Pennsylvania: "I feel so far from government. I feel like ordinary people are excluded from political power."

***HIPP/NOTES:***

And this from a young Chicano: "Some of us have suffered from recession all our lives."

"Some people have wasted energy, but others haven't had anything to waste."

And this from a religious leader: "No material shortage can touch the important things like God's love for us or our love for one another."

And I like this one particularly from a black woman who happens to be the mayor of a small Mississippi town: "The big-shots are not the only ones who are important. Remember, you can't sell anything on Wall Street unless someone digs it up somewhere else first."

This kind of summarized a lot of other statements: "Mr. President, we are confronted with a moral and a spiritual crisis."

Several of our discussions were on energy, and I have a notebook full of comments and advice. I'll read just a few.

"We can't go on consuming 40 percent more energy than we produce. When we import oil we are also importing inflation plus unemployment."

"We've got to use what we have. The Middle East has only five percent of the world's energy, but the United States has 24 percent."

And this is one of the most vivid statements: "Our neck is stretched over the fence and OPEC has a knife."

"There will be other cartels and other shortages. American wisdom and courage right now can set a path to follow in the future."

This was a good one: "Be bold, Mr. President. We may make mistakes, but we are ready to experiment."

And this one from a labor leader got to the heart of it: "The real issue is freedom. We must deal with the energy problem on a war footing."

And the last that I'll read: "When we enter the moral equivalent of war, Mr. President, don't issue us BB guns."

These ten days confirmed my belief in the decency and the strength and the wisdom of the American people, but it also bore out some of my long-standing concerns about our nation's underlying problems.

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.

***HIPP/NOTES:***

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 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 were sure that ours was a nation of the ballot, not the bullet, until the murders of John Kennedy and Robert Kennedy and Martin Luther King Jr. We were taught that our armies were always invincible and our causes were always just, only to suffer the agony of Vietnam. We respected the presidency as a place of honor until the shock of Watergate.

We remember when the phrase "sound as a dollar" was an expression of absolute dependability, until ten years of inflation began to shrink our dollar and our savings. We believed that our nation's resources were limitless until 1973, when we had to face a growing dependence on foreign oil.

***HIPP/NOTES:***

These wounds are still very deep. They have never been healed. Looking for a way out of this crisis, our people have turned to the Federal government and found it isolated from the mainstream of our nation's life. Washington, D.C., has become an island. The gap between our citizens and our government has never been so wide. The people are looking for honest answers, not easy answers; clear leadership, not false claims and evasiveness and politics as usual.

What you see too often in Washington and elsewhere around the country is a system of government that seems incapable of action. You see a Congress twisted and pulled in every direction by hundreds of well-financed and powerful special interests. You see every extreme position defended to the last vote, almost to the last breath by one unyielding group or another. You often see a balanced and a fair approach that demands sacrifice, a little sacrifice from everyone, abandoned like an orphan without support and without friends.

Often you see paralysis and stagnation and drift. You don't like it, and neither do I. What can we do?

First of all, we must face the truth, and then we can change our course. We simply must have faith in each other, faith in our ability to govern ourselves, and faith in the future of this nation. Restoring that faith and that confidence to America is now the most important task we face. It is a true challenge of this generation of Americans.

One of the visitors to Camp David last week put it this way: "We've got to stop crying and start sweating, stop talking and start walking, stop cursing and start praying. The strength we need will not come from the White House, but from every house in America."

We know the strength of America. We are strong. We can regain our unity. We can regain our confidence. We are the heirs of generations who survived threats much more powerful and awesome than those that challenge us now. Our fathers and mothers were strong men and women who shaped a new society during the Great Depression, who fought world wars, and who carved out a new charter of peace for the world.

We ourselves are the same Americans who just ten years ago put a man on the Moon. We are the generation that dedicated our society to the pursuit of human rights and equality. And we are the generation that will win the war on the energy problem and in that process rebuild the unity and confidence of America.

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.

Energy will be the immediate test of our ability to unite this nation, and it can also be the standard around which we rally. On the battlefield of energy we can win for our nation a new confidence, and we can seize control again of our common destiny.

***HIPP/NOTES:***

In little more than two decades we've gone from a position of energy independence to one in which almost half the oil we use comes from foreign countries, at prices that are going through the roof. Our excessive dependence on OPEC has already taken a tremendous toll on our economy and our people. This is the direct cause of the long lines which have made millions of you spend aggravating hours waiting for gasoline. It's a cause of the increased inflation and unemployment that we now face. This intolerable dependence on foreign oil threatens our economic independence and the very security of our nation. The energy crisis is real. It is worldwide. It is a clear and present danger to our nation. These are facts and we simply must face them.

What I have to say to you now about energy is simple and vitally important.

Point one: I am tonight setting a clear goal for the energy policy of the United States. Beginning this moment, this nation will never use more foreign oil than we did in 1977 -- never. From now on, every new addition to our demand for energy will be met from our own production and our own conservation. The generation-long growth in our dependence on foreign oil will be stopped dead in its tracks right now and then reversed as we move through the 1980s, for I am tonight setting the further goal of cutting our dependence on foreign oil by one-half by the end of the next decade -- a saving of over 4-1/2 million barrels of imported oil per day.

Point two: To ensure that we meet these targets, I will use my presidential authority to set import quotas. I'm announcing tonight that for 1979 and 1980, I will forbid the entry into this country of one drop of foreign oil more than these goals allow. These quotas will ensure a reduction in imports even below the ambitious levels we set at the recent Tokyo summit.

Point three: To give us energy security, I am asking for the most massive peacetime commitment of funds and resources in our nation's history to develop America's own alternative sources of fuel -- from coal, from oil shale, from plant products for gasohol, from unconventional gas, from the sun.

I propose the creation of an energy security corporation to lead this effort to replace 2-1/2 million barrels of imported oil per day by 1990. The corporation I will issue up to $5 billion in energy bonds, and I especially want them to be in small denominations so that average Americans can invest directly in America's energy security.

Just as a similar synthetic rubber corporation helped us win World War II, so will we mobilize American determination and ability to win the energy war. Moreover, I will soon submit legislation to Congress calling for the creation of this nation's first solar bank, which will help us achieve the crucial goal of 20 percent of our energy coming from solar power by the year 2000.

These efforts will cost money, a lot of money, and that is why Congress must enact the windfall profits tax without delay. It will be money well spent. Unlike the billions of dollars that we ship to foreign countries to pay for foreign oil, these funds will be paid by Americans to Americans. These funds will go to fight, not to increase, inflation and unemployment.

Point four: I'm asking Congress to mandate, to require as a matter of law, that our nation's utility companies cut their massive use of oil by 50 percent within the next decade and switch to other fuels, especially coal, our most abundant energy source.

***HIPP/NOTES:***

Point five: To make absolutely certain that nothing stands in the way of achieving these goals, I will urge Congress to create an energy mobilization board which, like the War Production Board in World War II, will have the responsibility and authority to cut through the red tape, the delays, and the endless roadblocks to completing key energy projects.

We will protect our environment. But when this nation critically needs a refinery or a pipeline, we will build it.

Point six: I'm proposing a bold conservation program to involve every state, county, and city and every average American in our energy battle. This effort will permit you to build conservation into your homes and your lives at a cost you can afford.

I ask Congress to give me authority for mandatory conservation and for standby gasoline rationing. To further conserve energy, I'm proposing tonight an extra $10 billion over the next decade to strengthen our public transportation systems. And I'm asking you for your good and for your nation's security to take no unnecessary trips, to use carpools or public transportation whenever you can, to park your car one extra day per week, to obey the speed limit, and to set your thermostats to save fuel. Every act of energy conservation like this is more than just common sense -- I tell you it is an act of patriotism.

Our nation must be fair to the poorest among us, so we will increase aid to needy Americans to cope with rising energy prices. We often think of conservation only in terms of sacrifice. In fact, it is the most painless and immediate way of rebuilding our nation's strength. Every gallon of oil each one of us saves is a new form of production. It gives us more freedom, more confidence, that much more control over our own lives.

So, the solution of our energy crisis can also help us to conquer the crisis of the spirit in our country. It can rekindle our sense of unity, our confidence in the future, and give our nation and all of us individually a new sense of purpose.

You know we can do it. We have the natural resources. We have more oil in our shale alone than several Saudi Arabias. We have more coal than any nation on Earth. We have the world's highest level of technology. We have the most skilled work force, with innovative genius, and I firmly believe that we have the national will to win this war.

I do not promise you that this struggle for freedom will be easy. I do not promise a quick way out of our nation's problems, when the truth is that the only way out is an all-out effort. What I do promise you is that I will lead our fight, and I will enforce fairness in our struggle, and I will ensure honesty. And above all, I will act. We can manage the short-term shortages more effectively and we will, but there are no short-term solutions to our long-range problems. There is simply no way to avoid sacrifice.

Twelve hours from now I will speak again in Kansas City, to expand and to explain further our energy program. Just as the search for solutions to our energy shortages has now led us to a new awareness of our Nation's deeper problems, so our willingness to work for those solutions in energy can strengthen us to attack those deeper problems.

I will continue to travel this country, to hear the people of America. You can help me to develop a national agenda for the 1980s. I will listen and I will act. We will act together. These were the promises I made three years ago, and I intend to keep them.

***HIPP/NOTES:***

Little by little we can and we must rebuild our confidence. We can spend until we empty our treasuries, and we may summon all the wonders of science. But we can succeed only if we tap our greatest resources -- America's people, America's values, and America's confidence.

I have seen the strength of America in the inexhaustible resources of our people. In the days to come, let us renew that strength in the struggle for an energy secure nation.

In closing, let me say this: I will do my best, but I will not do it alone. Let your voice be heard. Whenever you have a chance, say something good about our country. With God's help and for the sake of our nation, it is time for us to join hands in America. Let us commit ourselves together to a rebirth of the American spirit. Working together with our common faith we cannot fail.

Thank you and good night.

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| **Historical Content & Context** |  |
| **Intended Audience** |  |
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**Jerry Falwell, “Listen America” (1980)**

***HIPP/NOTES:***

*The Reverend Jerry Falwell founded the Moral Majority in 1979 to counter what he considered to be both the creeping socialism of the welfare state and the moral decline evidenced in the excesses of the youth revolt. Americans, he insisted, "are sick and tired of the way amoral liberals are trying to corrupt our nation." Coupling fundamentalist Christianity with conservative Republicanism, the Moral Majority emerged as a major political and social force in the 1980s—and a major ally of Ronald Reagan.*

We must reverse the trend America finds herself in today. Young people between the ages of twenty-five and forty have been born and reared in a different world than Americans of years past. The television set has been their primary baby-sitter. From the television set they have learned situation ethics and immorality—they have learned a loss of respect for human life. They have learned to disrespect the family as God has established it. They have been educated in a public-school system that is permeated with secular humanism. They have been taught that the Bible is just another book of literature. They have been taught that there are no absolutes in our world today. They have been introduced to the drug culture. They have been reared by the family and the public school in a society that is greatly void of discipline and character-building. These same young people have been reared under the influence of a government that has taught them socialism and welfarism. They have been taught to believe that the world owes them a living whether they work or not.

I believe that America was built on integrity, on faith in God, and on hard work. I do not believe that anyone has ever been successful in life without being willing to add that last ingredient—diligence or hard work. We now have second-and third-generation welfare recipients. Welfare is not always wrong. There are those who do need welfare, but we have reared a generation that understands neither the dignity nor the importance of work.

Every American who looks at the facts must share a deep concern and burden for our country. We are not unduly concerned when we say that there are some very dark clouds on America's horizon. I am not a pessimist, but it is indeed a time for truth. If Americans will face the truth, our nation can be turned around and can be saved from the evils and the destruction that have fallen upon every other nation that has turned its back on God.

There is no excuse for what is happening in our country. We must, from the highest office in the land right down to the shoe shine boy in the airport, have a return to biblical basics. If the Congress of our United States will take its stand on that which is right and wrong, and if our President, our judiciary system, and our state and local leaders will take their stand on holy living, we can turn this country around.

I personally feel that the home and the family are still held in reverence by the vast majority of the American public. I believe there is still a vast number of Americans who love their country, are patriotic, and are willing to sacrifice for her. I remember the time when it was positive to be patriotic, and as far as I am concerned, it still is. I remember as a boy, when the flag was raised, everyone stood proudly and put his hand upon his heart and pledged allegiance with gratitude. I remember when the band struck up "The Stars and Stripes Forever," we stood and goose pimples would run all over me. I remember when I was in elementary school during World War II, when every report from the other shores meant something to us. We were not out demonstrating against our boys who were dying in Europe and Asia. We were praying for them and thanking God for them and buying war bonds to help pay for the materials and artillery they needed to fight and win and come back.

***HIPP/NOTES:***

I believe that Americans want to see this country come back to basics, back to values, back to biblical morality, back to sensibility, and back to patriotism. Americans are looking for leadership and guidance. It is fair to ask the question, "If 84 per cent of the American people still believe in morality, why is America having such internal problems?" We must look for the answer to the highest places in every level of government. We have a lack of leadership in America. But Americans have been lax in voting in and out of office the right and the wrong people.

My responsibility as a preacher of the Gospel is one of influence, not of control, and that is the responsibility of each individual citizen. Through the ballot box Americans must provide for strong moral leadership at every level. If our country will get back on the track in sensibility and moral sanity, the crises that I have herein mentioned will work out in the course of time and with God's blessings.

It is now time to take a stand on certain moral issues, and we can only stand if we have leaders. We must stand against the Equal Rights Amendment, the feminist revolution, and the homosexual revolution. We must have a revival in this country. . . .

As a preacher of the Gospel, I not only believe in prayer and preaching, I also believe in good citizenship. If a labor union in America has the right to organize and improve its working conditions, then I believe that the churches and the pastors, the priests, and the rabbis of America have a responsibility, not just the right, to see to it that the moral climate and conscience of Americans is such that this nation can be healed inwardly. If it is healed inwardly, then it will heal itself outwardly. . . .

Americans have been silent much too long. We have stood by and watched as American power and influence have been systematically weakened in every sphere of the world.

We are not a perfect nation, but we are still a free nation because we have the blessing of God upon us. We must continue to follow in a path that will ensure that blessing. . . .

Let us never forget that as our Constitution declares, we are endowed by our Creator with certain inalienable rights. It is only as we abide by those laws established by our Creator that He will continue to bless us with these rights. We are endowed our rights to freedom and liberty and the pursuit of happiness by the God who created man to be free and equal.

The hope of reversing the trends of decay in our republic now lies with the Christian public in America. We cannot expect help from the liberals. They certainly are not going to call our nation back to righteousness and neither are the pornographers, the smut peddlers, and those who are corrupting our youth. Moral Americans must be willing to put their reputations, their fortunes, and their very lives on the line for this great nation of ours. Would that we had the courage of our forefathers who knew the great responsibility that freedom carries with it. . . .

Our Founding Fathers separated church and state in function, but never intended to establish a government void of God. As is evidenced by our Constitution, good people in America must exert an influence and provide a conscience and climate of morality in which it is difficult to go wrong, not difficult for people to go right in America.

I am positive in my belief regarding the Constitution that God led in the development of that document, and as a result, we here in America have enjoyed 204 years of unparalleled freedom. The most positive people in the world are people who believe the Bible to be the Word of God. The Bible contains a positive message. It is a message written by 40 men over a period of approximately 1,500 years under divine inspiration. It is God's message of love, redemption, and deliverance for a fallen race. What could be more positive than the message of redemption in the Bible? But God will force Himself upon no man. Each individual American must make His choice. . . .

***HIPP/NOTES:***

Americans must no longer linger in ignorance and apathy. We cannot be silent about the sins that are destroying this nation. The choice is ours. We must turn America around or prepare for inevitable destruction. I am listening to the sounds that threaten to take away our liberties in America. And I have listened to God's admonitions and His direction—the only hopes of saving America. Are you listening too?

**Questions…**

1. What does Falwell see as the major threats to moral standards in 1970s America?

2. How does Falwell appear to understand the idea of freedom?

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| **Historical Content & Context** |  |
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**Ronald Reagan, “Inaugural Address” (1981)**

***HIPP/NOTES:***

Mr. President…by your gracious cooperation in the transition process, you have shown a watching world that we are a united people pledged to maintaining a political system which guarantees individual liberty to a greater degree than any other, and I thank you and your people for all your help in maintaining the continuity which is the bulwark of our Republic.

The business of our nation goes forward. These United States are confronted with an economic affliction of great proportions. We suffer from the longest and one of the worst sustained inflations in our national history. It distorts our economic decisions, penalizes thrift, and crushes the struggling young and the fixed-income elderly alike. It threatens to shatter the lives of millions of our people.

In this present crisis, government is not the solution to our problem; government is the problem. From time to time we've been tempted to believe that society has become too complex to be managed by self-rule, that government by an elite group is superior to government for, by, and of the people. Well, if no one among us is capable of governing himself, then who among us has the capacity to govern someone else? All of us together, in and out of government, must bear the burden. The solutions we seek must be equitable, with no one group singled out to pay a higher price.

So, as we begin, let us take inventory. We are a nation that has a government—not the other way around. And this makes us special among the nations of the Earth. Our government has no power except that granted it by the people. It is time to check and reverse the growth of government, which shows signs of having grown beyond the consent of the governed.

It is my intention to curb the size and influence of the Federal establishment and to demand recognition of the distinction between the powers granted to the Federal Government and those reserved to the States or to the people. All of us need to be reminded that the Federal Government did not create the States; the States created the Federal Government.

Now, so there will be no misunderstanding, it's not my intention to do away with government. It is rather to make it work--work with us, not over us; to stand by our side, not ride on our back. Government can and must provide opportunity, not smother it; foster productivity, not stifle it.

If we look to the answer as to why for so many years we achieved so much, prospered as no other people on Earth, it was because here in this land we unleashed the energy and individual genius of man to a greater extent than has ever been done before. Freedom and the dignity of the individual have been more available and assured here than in any other place on Earth. The price for this freedom at times has been high, but we have never been unwilling to pay that price.

It is no coincidence that our present troubles parallel and are proportionate to the intervention and intrusion in our lives that result from unnecessary and excessive growth of government. It is time for us to realize that we're too great a nation to limit ourselves to small dreams. We're not, as some would have us believe, doomed to an inevitable decline. I do not believe in a fate that will fall on us no matter what we do. I do believe in a fate that will fall on us if we do nothing. So, with all the creative energy at our command, let us begin an era of national renewal. Let us renew our determination, our courage, and our strength. And let us renew our faith and our hope.

***HIPP/NOTES:***

Well, I believe we, the Americans of today, are ready to act worthy of ourselves, ready to do what must be done to ensure happiness and liberty for ourselves, our children, and our children's children. And as we renew ourselves here in our own land, we will be seen as having greater strength throughout the world. We will again be the exemplar of freedom and a beacon of hope for those who do not now have freedom.

**Questions…**

1. Explain the reason President Reagan identified inflation as “an economic affliction of great proportions.”

2. What is Reagan’s definition of freedom?

3. What does Reagan mean when he says, “government is not the solution to our problems; government is the problem”?

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| **Historical Content & Context** |  |
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**Reagan Speech: “Tear Down This Wall,” (1987)**

***HIPP/NOTES:***

*President Ronald Reagan’s “Tear Down This Wall” speech marked his visit to the Brandenburg Gate in Berlin on June 12, 1987, following the G7 summit meeting in Venice. As Reagan spoke, his words were amplified to both sides of the Berlin Wall, reaching both East and West Germans. The President noted recent Soviet progress toward “a new policy of reform and openness,” but wondered, “Are these the beginnings of profound changes in the Soviet state? Or are they token gestures, intended to raise false hopes in the West, or to strengthen the Soviet system without changing it?” Reagan declared that the Berlin Wall offered the Soviets and their president, Mikhail Gorbachev, an opportunity to make a “sign” of their sincerity and “advance dramatically the cause of freedom and peace.” The “sign” Reagan proposed was simple: “Mr. Gorbachev, tear down this wall!”*

EXCERPT

In the 1950s, Khrushchev predicted: “We will bury you.” But in the West today, we see a free world that has achieved a level of prosperity and well-being unprecedented in all human history. In the Communist world, we see failure, technological backwardness, declining standards of health, even want of the most basic kind--too little food. Even today, the Soviet Union still cannot feed itself. After these four decades, then, there stands before the entire world one great and inescapable conclusion: Freedom leads to prosperity. Freedom replaces the ancient hatreds among the nations with comity and peace. Freedom is the victor.

And now the Soviets themselves may, in a limited way, be coming to understand the importance of freedom. We hear much from Moscow about a new policy of reform and openness. Some political prisoners have been released. Certain foreign news broadcasts are no longer being jammed. Some economic enterprises have been permitted to operate with greater freedom from state control.

Are these the beginnings of profound changes in the Soviet state? Or are they token gestures, intended to raise false hopes in the West, or to strengthen the Soviet system without changing it? We welcome change and openness; for we believe that freedom and security go together, that the advance of human liberty can only strengthen the cause of world peace. There is one sign the Soviets can make that would be unmistakable, that would advance dramatically the cause of freedom and peace.

General Secretary Gorbachev, if you seek peace, if you seek prosperity for the Soviet Union and Eastern Europe, if you seek liberalization: Come here to this gate! Mr. Gorbachev, open this gate! Mr. Gorbachev, tear down this wall!

*Ronald Reagan, “Tear Down this Wall” speech at the Brandenburg Gate of the Berlin Wall, West Berlin, June 12, 1987.*

**Questions…**

1. Why did President Reagan follow President Kennedy and President Nixon to make his speech at almost the exact same site they visited?

2. Why did Reagan address his remarks about the wall specifically to the Soviet General Secretary Gorbachev?

3. How did Reagan in his speech seek to prove that life in West Germany was superior to life in the Communist East?

4. What indications are there in the speech that significant changes were about to take place?

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The Impact of Title IX

*by Barbara Winslow*

It’s hard to imagine that just forty years ago, young women were not admitted into many colleges and universities, athletic scholarships were rare, and math and science was a realm reserved for boys. Girls square danced instead of playing sports, studied home economics instead of training for “male-oriented” (read: higher-paying) trades. Girls could become teachers and nurses, but not doctors or principals; women rarely were awarded tenure and even more rarely appointed college presidents. There was no such thing as sexual harassment because “boys will be boys,” after all, and if a student got pregnant, her formal education ended. Graduate professional schools openly discriminated against women.

In every area of athletics, girls and women faced discrimination, racism, homophobia, prejudice, and ridicule. Women were warned that physical activity was not only unfeminine but proof of lesbianism. Female athletes were depicted as physically unattractive and women were told that competitive sports would hurt reproductive organs as well as a woman’s chances of marriage. Women were seen as more “selfish” and not as team-oriented as men. Marginalized and trivialized, girls’ teams had to raise their own money through bake sales or carwashes, wear their school gym suit or make their own uniforms. School cheerleaders received more attention than female athletes. Girls played in empty gymnasiums. Parents who would come to see their sons wouldn’t watch their athlete daughters.

Those who defied the ridicule and institutional barriers did so because they loved their sport and to compete. Lynn Colella, who would go on to be an Olympic silver medalist in swimming, commented that female swimmers during her days at the University of Washington “ha[d] to be mean to themselves. There [was] no incentive for them to keep going. A boy ha[d] the possibility of college scholarships. There [weren’t] opportunities like that for women.” Her brother, also a swimmer, had a full scholarship to UW.

Katherine Switzer, a 20-year-old Syracuse University junior, showed up to run the Boston Marathon in 1967. She wanted to prove to herself and her coach she was capable of running 26.2 miles. Women were not allowed to officially run the marathon, so no one questioned “K. V. Switzer” as it appeared on the application. In the middle of the race, Jock Semple, a Boston marathon official, jumped off a truck, ran toward Switzer and shouted, “Get the hell out of my race.” Switzer managed to finish. She entered the Marathon with no agenda to promote women’s running. Her experience radicalized her, changing her outlook on women in sports. Today, Switzer serves as an official commentator for the New York City Marathon.

Another female athlete, Marge Snyder, remembers, “I played on my Illinois high school’s first varsity tennis team from 1968 to 1970. We were 56-0 over my three years. We were permitted to compete as long as we made no efforts to publicize our accomplishments and personally paid for our uniforms and equipment.” Snyder would go on to work for the Women’s Sports Foundation. And another female athlete who faced adversity, C. Vivian Stringer, currently works as head coach of the championship Rutgers University women’s basketball team. Stringer began coaching at the historically black college Cheney State in 1971. She spent her own money to recruit players and had to drive her teams to their games in an unreliable, used prison bus.

The 1960s feminist movement, the black freedom struggle, a more active and aware youth culture, and other sources of social unrest roiled the nation as a whole and the sports world in particular. Equal rights, social justice, and equal opportunities in education and employment were dominant and popular themes. Patsy Mink of Hawaii rose in this cultural climate. As the first woman of color to be elected to Congress, she was no stranger to race and sex discrimination. Turned down by twenty medical schools, Mink pursued law. But no law firm would hire her. She entered politics in order to fight for gender and racial equality. In 1972 Mink and Edith Green, a Democrat from Oregon who focused on women’s issues, education, and social reforms, introduced Title IX, and were responsible for its passage. Fellow politician Daniel Patrick Moynihan would later state that Title IX was one of the most important pieces of education legislation in the history of the Republic.

The passage of the bill got very little attention until one event brought the issue of women’s sports and feminism to the national stage. Billie Jean King, who couldn’t get a tennis scholarship when she was a student Cal State Los Angeles, campaigned for higher pay and professional treatment for women tennis players. Opposed by sports media and even some women tennis players, she organized successful professional leagues for women. But she is most famous for defeating former Wimbledon champion and tennis hustler Bobbie Riggs in the so-called “Battle of the Sexes.” The 1973 match captivated and changed the way women looked at themselves. “I just had to play,” she said in a later interview with Newsweek. “Title IX had just passed, and I . . . wanted to change the hearts and minds of people to match the legislation.”

The women’s movement, King’s leadership, and the passage of Title IX led to an outpouring of interest and participation in as well as funding for women’s sports. Marge Snyder related the impact of Title IX on her college career: “In one short year things changed dramatically. The passage of Title IX in 1972 meant that by 1973 there were college scholarships at the larger schools, money for equipment and uniforms, and expanded travel schedules. It also meant my small school’s tennis team was no longer competitive with the larger schools’ teams.” Sue Gunter, the third-winningest women’s basketball coach in NCAA history, called a meeting of her squad at Stephen F. Austin University in 1972. “I told my kids they could be on a scholarship the next year.” “Wow, you’ve got to be kidding, Coach, why?” they asked. “Because of Title IX.” “I can’t remember what I ate for dinner last night, but I can remember those kids’ faces in 1972. Title IX kick started us. It gave us the juice to go on.”

In 1971, fewer than 295,000 girls participated in high school varsity athletics, accounting for just 7 percent of all varsity athletes; in 2001, that number leaped to 2.8 million, or 41.5 percent of all varsity athletes, according to the National Coalition for Women and Girls in Education. In 1966, 16,000 females competed in intercollegiate athletics. By 2001, that number jumped to more than 150,000, accounting for 43 percent of all college athletes. In addition, a 2008 study of intercollegiate athletics showed that women’s collegiate sports had grown to 9,101 teams, or 8.65 per school. The five most frequently offered college sports for women are, in order: (1) basketball, 98.8% of schools have a team, (2) volleyball, 95.7%, (3) soccer, 92.0%, (4) cross country, 90.8%, and (5) softball, 89.2%. Since 1972, women have also competed in the traditional male sports of wrestling, weightlifting, rugby, and boxing. Parents have begun to watch their daughters on the playing fields, courts, and on television. A recent article in the New York Times found that there are lasting benefits for women from Title IX: participation in sports increased education as well as employment opportunities for girls. Furthermore, the athletic participation by girls and women spurred by Title IX was associated with lower obesity rates. No other public health program can claim similar success.

However, as part of the backlash against the women’s movement, opposition quickly organized against Title IX. Worried about how it would affect men’s athletics, legislators and collegiate sports officials became concerned and looked for ways to limit its influence. One argument was that revenue-producing sports such as college football should be exempted from Title IX compliance. Another was that in order for schools and colleges to comply, they would have to cut men’s sports such as wrestling. Others argued that federal legislation was not the way to achieve equality or even parity. Finally, conservative opponents of women’s rights believed that feminists used Title IX as an all-purpose vehicle to advance their agenda in the schools. Since 1975, there have been twenty court challenges to Title IX in an attempt to whittle down greater gender equity in all fields of education—mirroring the ups and downs of the women’s movement at large. According to the National Federation of State High School Associations, female students received 1.3 million fewer opportunities to participate in high school athletics than their male peers in the 2006–2007 school years. Yet as a result of Title IX, women have benefited from involvement in amateur and professional sports and, in turn, sports are more exciting with their participation.

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Ronald Reagan and the End of the Cold War: The Debate Continues

*by Michael Cox*

*For a British professor with more than a passing interest in US foreign policy and the role of the United States in ending the Cold War, it is indeed fascinating to observe how deeply divided opinion still remains over the part played in the making of 1989 by one very special American: President Ronald Reagan. Indeed, in a recent class I taught at my home institution—the London School of Economics—I asked a simple question about which policy-maker at the time was most instrumental in ending Soviet control in Eastern and Central Europe. Reagan was of course high on my list of possible candidates; and you might say that for a European I made a fairly strong case for him—but to no avail. Amongst a group of 500 very bright first-year students, there seemed to be only one correct answer, and that was not Ronald Reagan but, rather, Soviet leader Mikhail Gorbachev. By a considerable margin it was the Russian rather than the American who won the overwhelming majority of votes (over 70 percent of the total).*

Yet amongst other students, and no doubt amongst political leaders in other countries, Reagan continues to exercise an enormous fascination—as political leader of the free world at a critical moment in time; as a transformational president; and of course, as the man whose policies, it has been argued, contributed more than anything else to bringing about the demise of Communism. Few American presidents have complete special issues of USA Today devoted to their life and times. But in early 2011 Reagan did: forty-eight pages of it from the cover title—“Reagan: An American Icon”—through the back page where we find out that it was no less a corporation than General Electric (a company for which Reagan worked as spokesman between 1954 and 1962) that had in fact sponsored that very important “Ronald Reagan Centennial Celebration.” Reagan, I suspect, would not have been dismayed. Indeed, according to one account, he later admitted that working for GE was “the second most important eight-year job” he ever had!

Still, for students and teachers of international affairs, the most interesting and difficult question to answer concerns his role in changing the world only a few years after he had assumed the office of president in 1980. Three questions in particular deserve our attention. First, what are the main points in favor of the thesis that Reagan, or at least Reagan’s policies, “won” the Cold War? Second, why has there been so much resistance to this thesis—and not only amongst LSE students? And finally, is it possible to arrive (twenty years after the end of the Cold War in 1989 and a century after the birth of Ronald Reagan) at a balanced view of the part he played in undermining the Soviet system?

When Ronald Reagan took over the White House, the end of the Cold War not only seemed a very long way off—nobody in fact thought in such terms at the time—but in many respects it actually looked as if the USSR (and not the West) was winning. The Soviet Union had just invaded Afghanistan. Its supporters in the Third World from Central America to southern Africa seemed to be sweeping all opposition before them. America’s European allies were mired down in a politically bruising effort to deploy a new class of missiles at home. And, as many felt at the time, the United States stood on the cusp between one highly debilitating decade (Reagan later called the 1970s a “decade of neglect”) and another whose prospects looked anything but bright.

Into this situation strode the ever-optimistic Reagan. The time had come, he announced, to reverse the tide of history. Indeed, instead of retreating (some even believed declining), the United States should challenge its enemies, including the USSR, to a serious contest with nothing less than the world as the prize. Reagan was always certain that in the end the West would win. He was so certain, in fact, that he even abandoned the niceties of nearly forty years of diplomatic convention that took it for granted that “containment” was America’s preferred strategy toward the Soviet Union and replaced it with an altogether more aggressive policy that did not merely contest the Communist system more forcefully, but called its legitimacy (indeed its very survivability) into question.

Reagan was clear. The USSR, he opined in 1982 before the British Parliament, did not represent the wave of the future. On the contrary, it was, he insisted, condemned like all totalitarian systems to that proverbial “ash can” of history. Reagan even cited Karl Marx in his favor. Marx was right—there was a crisis unfolding—except it was not happening in the capitalist West, according to Reagan, but rather in the communist East. Nor was Reagan content just to point out what was wrong with planning—though he did so in some detail. A few months later he spoke of the USSR in almost religious terms. Its government was not just another system with which the United States was engaged in a competition. It was nothing less (he noted in March 1983) than an “evil empire,” one that the United States not only had a foreign-policy duty to oppose but a moral duty to compete with as well.

And compete the United States did with increasing determination, most immediately with a decisive military build up in what became known as SDI (the Strategic Defence Initiative). The United States, some of Reagan’s supporters loudly proclaimed, would, quite simply, spend the Soviet Union into bankruptcy. It would also make the USSR pay for its aggressive actions undertaken in the 1970s. Hence was born the “Reagan doctrine,” a form of proxy war fought by the United States from Afghanistan to Nicaragua using local forces to increase Soviet problems globally. Finally, the US would seek to squeeze the USSR economically through trade embargoes and investment freezes. And even if this proved problematic (largely because the Soviet economy was not that dependent on the West), there was at least one other metaphorical weapon in the American arsenal: Saudi Arabia, which controlled over 25 percent of the world’s oil supplies, and which was well placed to force down the price of the black stuff upon which the USSR did depend for most of its hard currency.

That Reagan had combined a serious analysis of Soviet systemic weaknesses with a fairly coherent strategy of squeeze and pressure is not, I think, in doubt. Where I think there is some doubt is in making a connection between what he talked about and practiced in his first term in office regarding the superpower relationship and what later unfolded in his second term when one of these two players finally decided to fly the white flag of surrender in Europe. Here we have to exercise some intellectual caution and academic balance.

On one hand, there is very clearly a relationship between US policies under Reagan before late 1988 and what subsequently happened on the Soviet side. It would be most odd if there was not. On the other hand, it is not at all obvious what that relationship is.

First, we have to determine which Ronald Reagan we are actually talking about: the tough, uncompromising American leader who seemingly denied the very legitimacy of the Soviet Union and opposed it by calling for Mr. Gorbachev to tear down the Berlin Wall. Or Reagan the serious negotiator, who met new Soviet leader Mikhail Gorbachev on no less than four occasions after 1984. The issue is a critical one in terms of explaining the end of the Cold War. For if, as some believe, it was a policy of strength and contestation that ended the Cold War, then obviously one must conclude that it is the Reagan of the first term who needs to be celebrated. However, if one concludes—as does Reagan’s secretary of state, George Schultz, in his memoirs—that it was only the presence of a Soviet leader with whom one could engage after 1985 that made the end of the Cold War possible, then a very different story is bound to be told; not about a Soviet surrender to the imminent might of American power, but about constructive diplomacy, trust, and something that the early Reagan had been deeply suspicious of: namely détente.

This in turn raises the issue of the USSR and the role played by Gorbachev himself. Here most historians would concede that without a reformer taking over in the Kremlin, not only would there have been nobody with whom Reagan could engage, but there would have been no end to the Cold War either. The United States could raise its own military expenditures as high as it liked; it could have lent even more support to so-called “freedom fighters” in Afghanistan, but without a very different kind of Soviet leader responding to some very real Soviet problems it is impossible to envisage 1989 ever happening. The United States might have played its part in weakening the legitimacy of communism and exposing its weaknesses (of which Reagan was more aware than many American experts at the time). However, at the end of the day the corrosive work was not being done from outside the USSR but from within by an economy that could not innovate and an ideology in which fewer and fewer believed.

There is, in addition, another problem with the argument that an assertive Reagan fought the Soviets to a standstill and then wrestled them to the floor until they cried “Uncle,” and it is a problem that all teachers of history and world affairs confront on a daily basis in the classroom: complexity. What happens in history—as we all know—can never be explained in single-factor terms; and the end of the Cold War is no exception to this important rule. Indeed, this is why scholars from both sides of the Atlantic are still arguing about it. While some give Reagan his due (though it is never entirely clear which Reagan), they often go on to point out that one also has to take into account several other factors when thinking about 1989, including the central part performed by the ordinary people of Central and Eastern Europe in their own liberation; the important role played by some European leaders—among whom the West German Chancellor Helmut Kohl was key when it came to pressing for German unification in October 1989; and finally, the quiet but critical role performed by misperception and misunderstanding. Here, the evidence is now clear. Was Gorbachev prepared to loosen Soviet control over Eastern Europe and let the states there choose their own way (the “Sinatra Doctrine”)? Obviously so. Did he, however, think that this would lead to the rapid and complete collapse of socialism in all its forms? Apparently not. It was one thing seeking a looser, and hopefully less costly, relationship with countries like Poland and Hungary. This did not necessarily mean that Gorbachev actually intended to lose control of the USSR’s “cordon sanitaire” completely. In reality, Gorbachev miscalculated and it was this miscalculation that brought the Cold War to an end.

Finally, how did Reagan himself—and indeed how do most Americans—view the historical figure of Ronald Reagan and what he did in bringing about the end of the Cold War. The simple answer to this is that it all depends on which American you talk to and when! This has certainly been my experience as a teacher. In fact, Americans seem to be even more divided about Reagan than nearly anybody else. There is not very much positive that the broad American left has to say about Reagan, and little indication either that they are prepared to give him any credit for anything. The view on this side of the ideological aisle seems to be that Reagan did more to keep the Cold War going than bringing it to an end. Conservatives and Republicans, you will not be surprised to hear, take a rather different view. Reagan—and here they mean the Reagan of the first term—was absolutely vital in destroying the USSR as result of his policies. George W. Bush even drew significant lessons from what Ronald Reagan had achieved, and sold many of his own policies in the so-called war on terror almost as if they were a re-run of the past. Admittedly in his time, the new enemy was very different from the old one, but the cause was equally just and victory would be achieved by pursuing the same set of uncompromising, morally superior policies against the new totalitarians.

What Reagan himself did say on the end of the Cold War after he left office is revealing. Here, significantly, one finds no sense of the triumphalism that later characterized some more conservative accounts of 1989. Nor, in fact, can we detect much effort on his part to overplay his own role. He accepted that his own policies contributed to the erosion of Soviet power; and that the ideological offensive he unleashed against the USSR in particular (and socialism in general) contributed to changing the terms of the debate about the East-West relationship. But others played their part, too, he insisted: one being Mrs. Thatcher with whom he was so politically close; and the other of course being Mikhail Gorbachev, whose reformist policies he recognized as being genuine when others in his administration were far more sceptical.

Indeed, Reagan even carried on a debate with the skeptics immediately after he left office. He was certainly very critical of his immediate successor. Bush senior may have been the best and only man for the top job. However, he was quite wrong (at first) to treat the Gorbachev reforms with deep suspicion. This not only displayed a distinct lack of vision (unsurprisingly for a president famed for never being possessed of that rather important political commodity), but according to Reagan, it also meant that the West and the United States might lose a golden opportunity. It was time in his view for the United States to be bold and work with the USSR to make the world a safer place; not to hold back for fear of what might lay beyond the Cold War. In this very important sense, Ronald Reagan ultimately demonstrated something that many of his erstwhile critics, and most of his admiring apologists, have never fully comprehended: that whatever role he may or may not have played in bringing about the end of the Cold War—and historians will continue to debate that for many decades to come I suspect—he had what few leaders have ever displayed since: a sense of a different global future in which all might play a constructive role.

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**Interpretation: 1980s**

**A:** Frustrated by th failure of government policy, critics from the right and the left-for decidedly different reasons-joined in denouncing the liberal vision…. Convinced of the inadequacies of federal programs, political activists turned increasingly to more manageable arenas-state, local, and neighborhood organizations…. The belief in community democracy encouraged the proliferation of grass-roots organizations that worked for social betterment…. This burgeoning dissent awakened public suspicions, reminiscent of the antiwar movement, about government credibility… The repudiation of liberalism by community populists paralleled a reinvigorated attack on the same system by its traditional enemies-the conservative right…. The New Right ironically drew strength from social discontents similar in some ways to those that motivated community populists-a distrust of liberal economics and the expansion of government bureaucracy…. The celebration of the old American values coincided with an impassioned effort by the New Right to restore an old moral order. –Peter N. Carroll*, It Seemed Like Nothing Happened: The Tragedy and Promise of America in the 1970’s*, 1982

**B:** Travelers crossing the United States by automobile in the late 1970s could hardly fail to be impressed by the evidence of regional homogeneity. Driving along highways commonly known by numbers rather than by names- Interstate 80, for example… they could stop to eat almost anywhere at a Kentucky Fried Chicken franchise or a McDonald’s outlet and would discover, where they were, that one drumstick or hamburger tasted exactly like another…. Behind the appearance of uniformity, however, differences along class, racial, and ethnic lines persisted. While they had changed dramatically over a forty-year period, these distinctions continued to shape the lives of most Americans…. The preacher’s cry in Ecclesiastes-“There is no new thing under the sun”-should be taken not as witness to the immutability of class. Racial, And ethnic patters but as a testament to their enduring influence.-Richard Polenberg, *One Nation Divisible*, 1980

Explain the differences between Interpretation **A** and Interpretation **B:  
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Specific Historical Evidence to Support **A** (not mentioned in the passage):

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Specific Historical Evidence to Support **B** (not mentioned in the passage):

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**The Triumph of Conservatism: Political Cartoons**

**Analyze the cartoon and answer the questions.**

1. What are the characters and symbols in the cartoon, and what does each one represent?

2. How do the words help you identify the cartoonist’s intention?

3. What action is taking place in the cartoon?

4. What opinion is the cartoonist expressing?

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3. What action is taking place in the cartoon?

4. What opinion is the cartoonist expressing?

**CHAPTER 26**

**REVIEW QUESTIONS**

1. Which of Nixon’s domestic policies did other conservatives oppose, and why?

2. How did the Burger Court modify but not overturn the rights revolution of the 1960s?

3. What were the main features of Nixon’s policy of “realism” in dealing with China and the Soviet Union?

4. Describe the basic events and the larger significance of the Watergate scandal.

5. What were the major causes for the decline of the U.S. economy in the 1970s?

6. Compare Carter’s and Reagan’s explanations for the severe recession of the late 1970s.

7. Identify the groups and their agendas that combined to create the new conservative base in the 1970s and 1980s.

8. What impact did Ronald Reagan have on the American political scene?

9. Why was there growth in economic inequality in the 1980s?

**FREEDOM QUESTIONS**

1. How did conservatives introduce competing definitions of freedom into the fights for women’s rights, especially into the struggle over the Equal Rights Amendment and abortion?

2. What impact did the Reagan Revolution have on the meanings of American freedom?

3. Explain how its supporters defended Reaganomics as a promotion of human liberty.

4. Assess the decisions of the Burger Court on the issue of affirmative action.