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In the late 1970s, the New Christian Right emerged as a formidable political force, boldly announcing itself as a unified movement representing the views of a "moral majority." But that movement did not spring fully formed from its predecessors. American Evangelicals and the 1960s refutes the thesis that evangelical politics were a purely inflammatory backlash against the cultural and political upheaval of the decade. Bringing together fresh research and innovative interpretations, this book demonstrates that evangelicals actually participated in broader American developments during "the long 1960s," that the evangelical constituency was more diverse than often noted, and that the notion of right-wing evangelical politics as a backlash was a later creation serving the interests of both Republican-conservative alliances and their critics. Evangelicalism's involvement with—rather than its reaction against—the main social movements, public policy initiatives, and cultural transformations of the 1960s proved significant in its 1970s political ascendance. Twelve essays that range thematically from the oil industry to prison ministry and from American counterculture to the Second Vatican Council depict modern evangelicalism both as a religious movement with its own internal dynamics and as one fully integrated into general American history. Pause a moment and think. What were the greatest

years of your life? For young David Hollinger, his greatest years were supposed to be the ones he had planned on spending at Clifton University. However, as David finds out during his freshman year, not everything goes quite as planned.

This remarkable group of essays describes the "culture wars" that consolidated a new, secular ethos in mid-twentieth-century American academia and generated the fresh energies needed for a wide range of scientific and cultural enterprises. Focusing on the decades from the 1930s through the 1960s, David Hollinger discusses the scientists, social scientists, philosophers, and historians who fought the Christian biases that had kept Jews from fully participating in American intellectual life. Today social critics take for granted the comparatively open outlook developed by these men (and men they were, mostly), and charge that their cosmopolitanism was not sufficiently multicultural. Yet Hollinger shows that the liberal cosmopolitans of the mid-century generation defined themselves against the realities of their own time: McCarthyism, Nazi and Communist doctrines, a legacy of anti-Semitic quotas, and both Protestant and Catholic versions of the notion of a "Christian America." The victory of liberal cosmopolitans was so sweeping by the 1960s that it has become easy to forget the strength of the enemies they fought. Most books addressing the emergence of Jewish intellectuals celebrate an illustrious cohort of literary figures based in New York City. But the pieces collected here explore the long-postponed acceptance of Jewish immigrants in a variety of settings, especially the social science and humanities faculties of

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major universities scattered across the country. Hollinger acknowledges the limited, rather parochial sense of "mankind" that informed some mid-century thinking, but he also inspires in the reader an appreciation for the integrationist aspirations of a society truly striving toward equality. His cast of characters includes Vannevar Bush, James B. Conant, Richard Hofstadter, Robert K. Merton, Lionel Trilling, and J. Robert Oppenheimer.

Publisher description

What do Joyce Brothers and Sigmund Freud, Rabbi Harold Kushner and philosopher Martin Buber have in common? They belong to a group of pivotal and highly influential Jewish thinkers who altered the face of modern America in ways few people recognize. So argues Andrew Heinze, who reveals in rich and unprecedented detail the extent to which Jewish values, often in tense interaction with an established Christian consensus, shaped the country's psychological and spiritual vocabulary. *Jews and the American Soul* is the first book to recognize the central role Jews and Jewish values have played in shaping American ideas of the inner life. It overturns the widely shared assumption that modern ideas of human nature derived simply from the nation's Protestant heritage. Heinze marshals a rich array of evidence to show how individuals ranging from Erich Fromm to Ann Landers changed the way Americans think about mind and soul. The book shows us the many ways that Jewish thinkers influenced everything from the human potential movement and pop psychology to secular spirituality. It also provides fascinating new interpretations of Sigmund Freud, Alfred

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Adler, and Western views of the psyche; the clash among Protestant, Catholic, and Jewish moral sensibilities in America; the origins and evolution of America's psychological and therapeutic culture; the role of Jewish women as American public moralists, and more. A must-read for anyone interested in the contribution of Jews and Jewish culture to modern America.

The essays in this book demonstrate the breadth and vitality of American intellectual history. Their core theme is the diversity of both American intellectual life and of the frameworks that we must use to make sense of that diversity. *The Worlds of American Intellectual History* has at its heart studies of American thinkers. Yet it follows these thinkers and their ideas as they have crossed national, institutional, and intellectual boundaries. The volume explores ways in which American ideas have circulated in different cultures. It also examines the multiple sites--from social movements, museums, and courtrooms to popular and scholarly books and periodicals--in which people have articulated and deployed ideas within and beyond the borders of the United States. At these cultural frontiers, the authors demonstrate, multiple interactions have occurred - some friendly and mutually enriching, others laden with tension, misunderstandings, and conflict. The same holds for other kinds of borders, such as those within and between scholarly disciplines, or between American history and the histories of other cultures. The richness of contemporary American intellectual history springs from the variety of worlds with which it must engage.

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Intellectual historians have always relished being able to move back and forth between close readings of particular texts and efforts to make sense of broader cultural dispositions. That range is on display in this volume, which includes essays by scholars as fully at home in the disciplines of philosophy, literature, economics, sociology, political science, education, science, religion, and law as they are in history. It includes essays by prominent historians of European thought, attuned to the transatlantic conversations in which Europeans and Americans have been engaged since the seventeenth century, and American historians whose work has carried them not only to different regions in North America but across the North Atlantic to Europe, across the South Atlantic to Africa, and across the Pacific to South Asia.

"Who are we?" is the question at the core of these fascinating essays from one of the nation's leading intellectual historians. With old identities increasingly destabilized throughout the world—the result of demographic migration, declining empires, and the quickening integration of the global capitalist economy and its attendant communications systems—David A. Hollinger argues that the problem of group solidarity is emerging as one of the central challenges of the twenty-first century. Building on many of the topics in his highly acclaimed earlier work, these essays treat a number of contentious issues, many of them deeply embedded in America's past and present political polarization. Essays include "Amalgamation and Hypodescent," "Enough Already: Universities Do Not Need More Christianity,"

"Cultural Relativism," "Why Are Jews Preeminent in Science and Scholarship: The Veblen Thesis Reconsidered," and "The One Drop Rule and the One Hate Rule." Hollinger is at his best in his judicious approach to America's controversial history of race, ethnicity, and religion, and he offers his own thoughtful prescriptions as Americans and others throughout the world struggle with the pressing questions of identity and solidarity.

This book contains an innovative and important series of studies of the complex relations of major cities associated with key moments in the history of higher learning in the West. By exploring the interplay of university learning and civic culture over the centuries, Bender provides a novel perspective on the history of both universities and cities. The theme is pursued in studies of Bologna, Paris, Florence, Leiden, Geneva, Edinburgh, London, Berlin, Frankfurt, Chicago, and New York by several distinguished scholars, including Gene Brucker, Carl Schorske, Edward Shils, Martin Jay, and Nathan Glazer.

Boldly signifying the cultural issues of the 1960s and 1970s in groundbreaking pieces such as *Grey Gardens*, *Gimme Shelter*, and *Showman*, filmmakers and brothers David and Albert Maysles used an approach to documentary film that involved spontaneous observation of naturally occurring events. With no rehearsed footage and no preconceived plots, their revolutionary work eschewed the authoritative voice-over narrator, didactic scripts, and the traditional problem-and-solution format used by the majority of their predecessors in the genre

and duly influenced subsequent directors in both fiction and nonfiction film. Their collaboration from 1962 until David's death in 1987 wrought thirteen major works in which the brothers critiqued the concept of celebrity with unglamorous footage of iconic figures, explored how commercialism hinders communication, and questioned the possibility of seeing anything clearly in a world abounding with both real and constructed images. Jonathan B. Vogels outlines how the Maysles brothers blended a unique amalgam of direct cinema characteristics, a modern humanist aesthetic, and a collaborative working process that included other directors and editors. Looking at the films as both shapers and reflections of American culture, he points out that the works offer insights into a wide range of contemporary topics including materialism, celebrity, modern art, and the American family. In addition to describing the changes in technology that made direct cinema possible, Vogels provides careful, scene-by-scene analyses that allow for a consideration of the Maysles brothers' films as films, a tactic not frequently employed in nonfiction film studies.

The "science of religion" is an important element in the interpretation of William James's work and in the methodology of the study of religion. An authority on pragmatism and the philosophy of religion, Wayne Proudfoot and a stellar group of contributors from a variety of disciplines including religion, philosophy, psychology, and history, bring innovative perspectives to James's work. Each contributor focuses on a specific theme in *The Varieties of Religious Experience* and

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suggests how James's treatment of that theme can fruitfully be brought to bear, sometimes with revisions or extensions, on current debate about religious experience.

Wilson Smith and Thomas Bender have assembled an essential reference for policymakers, administrators, and all those interested in the history and sociology of higher education.

Revised and updated, the fifth edition of this now standard two-volume anthology brings together some of the most historically significant writings in American intellectual history. Uniquely comprehensive, *The American Intellectual Tradition* includes classic works in philosophy, religion, social theory, political thought, economics, psychology, and cultural and literary criticism. Organized chronologically into thematic sections, the two volumes trace the evolution of intellectual writing and thinking from its origins in Puritan beliefs to the most recent essays on diversity and postmodernity. Pedagogical features include introductions and headnotes to the selections, updated bibliographic material throughout, and detailed chronologies at the end of each book. Addressing such highly contested subjects as race, class, gender, aesthetics, political religion, and the role of the United States in the world, *The American Intellectual Tradition, Fifth Edition*, is invaluable for undergraduate courses in intellectual history. It is also an excellent supplement for graduate seminars and classes in American history, American studies, and American literature. Volumes I and II now offer new selections from Roger Williams,

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John Humphrey Noyes, Asa Gray, Thomas Wentworth Higginson, Charles Augustus Briggs, Elizabeth Cady Stanton, Walter Lippmann, Thurman Arnold, Henry Luce, Henry A. Wallace, Albert Einstein, Aldo Leopold, James Baldwin, George Kennan, Milton Friedman, Herbert Marcuse, Edward Said, Gloria Anzaldua, Henry Louis Gates, Jr., Joan W. Scott, Samuel Huntington, and Carl Sagan.

This book is a printed edition of the Special Issue "Between Religion and Ethnicity: Twentieth-Century Jewish Émigrés and the Shaping of Postwar Culture" that was published in Religions

Sympathetic with the new ethnic consciousness, Hollinger argues that the conventional liberal toleration of all established ethnic groups no longer works because it leaves unchallenged the prevailing imbalance of power. Yet the multiculturalist alternative does nothing to stop the fragmenting of American society into competing ethnic enclaves, each concerned primarily with its own well-being. Hollinger argues instead for a new cosmopolitanism, an appreciation of multiple identities -- new cross-cultural affiliations based not on the biologically given but on consent, on the right to emphasize or diminish the significance of one's ethnoracial affiliation. Postethnic America is a bracing reminder of America's universalist promise as a haven for all peoples. While recognizing the Eurocentric narrowness of that older universalism, Hollinger makes a stirring call for a new nationalism. He urges that a democratic nation-state like ours must help bridge the gap between our common fellowship as human beings and the great variety of ethnic and racial groups represented within the United States. The American Intellectual Tradition includes classic works in philosophy, religion, social theory, political thought,

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economics, psychology, and cultural and literary criticism. Organized chronologically into thematic sections, the two volumes trace the evolution of intellectual writing and thinking from its origins in Puritan beliefs to the most recent essays on diversity and postmodernity.--Publisher description.

DIVAn assessment, by a distinguished panel of experts, on the impact of pragmatism on contemporary thought./div Revised and updated, the seventh edition of this now standard two-volume anthology brings together some of the most historically significant writings in American intellectual history. Uniquely comprehensive, The American Intellectual Tradition includes classic works in philosophy, religion, social theory, political thought, economics, psychology, and cultural and literary criticism. Organized chronologically into thematic sections, the two volumes trace the evolution of American intellectual writing and thinking from its origins in Puritan beliefs to the most recent essays on diversity and postmodernity. New to This Edition * New selections reflecting recent developments in historical scholarship * New selections by Samuel Stanhope Smith, Bronson Alcott, Francis Lieber, and others reflecting the increase in scholarly work on early racial science, educational theory, and American nationalism * New selections on recent public debates about American "exceptionalism," religion, globalization, race, science, and technology, including Philip Kitcher on atheism, Norbert Wiener on cybernetics, and Francis Fukayama on the geopolitical dynamics of the late twentieth century

The eighteen essays collected in this book originate from a conference of the same title, held at the Wingspread Conference Center in October of 1993. Leading scholars were invited to reflect on their specialties in American religious history in ways that summarized both where the field is and where it ought to move in the decades to come. The

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essays are organized according to four general themes: places and regions, universal themes, transformative events, and marginal groups and ethnocultural "outsiders." They address a wide range of specific topics including Puritanism, Protestantism and economic behavior, gender and sexuality in American Protestantism, and the twentieth-century de-Christianization of American public culture. Among the contributors are such distinguished scholars as David D. Hall, Donald G. Matthews, Allen C. Guelzo, Gordon S. Wood, Daniel Walker Howe, Robert Wuthnow, Jon Butler, David A. Hollinger, Harry S. Stout, and John Higham. Taken together, these essays reveal a rapidly expanding field of study that is breaking out of its traditional confines and spilling into all of American history. The book takes the measure of the changes of the last quarter-century and charts numerous challenges to future work.

The role of liberalized, ecumenical Protestantism in American history has too often been obscured by the more flamboyant and orthodox versions of the faith that oppose evolution, embrace narrow conceptions of family values, and continue to insist that the United States should be understood as a Christian nation. In this book, one of our preeminent scholars of American intellectual history examines how liberal Protestant thinkers struggled to embrace modernity, even at the cost of yielding much of the symbolic capital of Christianity to more conservative, evangelical communities of faith. If religion is not simply a private concern, but a potential basis for public policy and a national culture, does this mean that religious ideas can be subject to the same kind

of robust public debate normally given to ideas about race, gender, and the economy? Or is there something special about religious ideas that invites a suspension of critical discussion? These essays, collected here for the first time, demonstrate that the critical discussion of religious ideas has been central to the process by which Protestantism has been liberalized throughout the history of the United States, and shed light on the complex relationship between religion and politics in contemporary American life. After Cloven Tongues of Fire brings together in one volume David Hollinger's most influential writings on ecumenical Protestantism. The book features an informative general introduction as well as concise introductions to each essay.

This book is based on an in-depth filmed conversation between Howard Burton and intellectual historian David Hollinger, UC Berkeley, and examines the unique role that different strands of religion have played in 20th-century American culture. The conversation examines intriguing aspects of the distinction between Ecumenical and Evangelical Protestantism, the often overlooked role of Ecumenical Protestantism in the history of the USA, secularization theory, the development of the two-party system, the role of missionaries, and more. This carefully-edited book includes an introduction, The Exception that Proves the Rule?, and questions for discussion at the end of each chapter: I.

Diverging Protestants: Ecumenical vs. Evangelical II. Drifting towards Secularism? American religious exceptionalism III. Often Overlooked: Reinhold Niebuhr's Legacy IV. The Missionary Position: Encounters with The Other V. Demographic Diversification: Cosmopolitan spies and other issues VI. William James: Interpretations and misinterpretations VII. Strident Atheists: Evangelism 2.0 VIII. An Empty Stage: America's intellectual exchange deficit IX. Future Speculations: Pushing a historian out of his comfort zone About Ideas Roadshow Conversations Series: This book is part of an expanding series of 100+ Ideas Roadshow conversations, each one presenting a wealth of candid insights from a leading expert in a relaxed and informal setting to give non-specialists a uniquely accessible window into frontline research and scholarship that wouldn't otherwise be encountered through standard lectures and textbooks. For other books in this series visit our website (<https://ideas-on-film.com/ideasroadshow/>). William James and the Transatlantic Conversation is an edited collection of twelve essays focusing on the American philosopher and psychologist William James (1842-1910) and his engagements with European thought, together with the multidisciplinary reception of his work on both sides of the Atlantic since his death. James's encounters with European life and thought ran through his entire life, beginning

with his early exposure to European ideas and culture as a young man, aspiring artist, and student. This led him to extended interactions with European thinkers and writers across his career in which he participated in a number of transatlantic conversations in science, philosophy, psychology, religion, ethics, and literature. This volume extends these conversations into the twenty-first century by drawing together scholars from a range of disciplines on both sides of the Atlantic to assess James's work in all its variety, to trace his multidisciplinary reception across the twentieth century, and to evaluate his legacy in the twenty-first century. This book argues for a deconstructive approach to the practice and writing of history at a moment when available forms for writing and publishing history are undergoing radical transformation. To do so, it explores the legacy and impact of deconstruction on American historical work; the current fetishization of lived experience, materialism, and the "real;" new trends in philosophy of history; and the persistence of ontological realism as the dominant mode of thought for conventional historians. Arguing that this ontological realist mode of thinking is reinforced by current analog publishing practices, Ethan Kleinberg advocates for a hauntological approach to history that follows the work of Jacques Derrida and embraces a past that is at once present and absent, available and restricted, rather than a fixed and static

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snapshot of a moment in time. This polysemic understanding of the past as multiple and conflicting, he maintains, is what makes the deconstructive approach to the past particularly well suited to new digital forms of historical writing and presentation. "American intellectual historians need to pay more attention to how elites relate to broader audiences. Hollinger's work is in the vanguard of recent intellectual history and it is a joy to observe a true intellectual in discourse with his peers." -- History: Reviews of Books.

They sought to transform the globe and ended up transforming modern America Between the 1890s and the Vietnam era, many thousands of American Protestant missionaries were sent to live throughout the non-European world. Their experience abroad made many of these missionaries and their children critical of racism, imperialism, and religious orthodoxy. When they returned home, they brought new liberal values back to their own society. David Hollinger reveals the untold story of how these missionary-connected individuals left an enduring mark on American public life as writers, diplomats, academics, church officials, publishers, foundation executives, and social activists. Protestants Abroad reveals the crucial role they played in the development of modern American liberalism, and shows how they helped other Americans reimagine their nation's place in the world.

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Cosmopolitanism and Solidarity Studies in Ethnoracial, Religious, and Professional Affiliation in the United States Univ of Wisconsin Press

Revised and updated, the sixth edition of this now standard two-volume anthology brings together some of the most historically significant writings in American intellectual history. Uniquely comprehensive, The American Intellectual Tradition includes classic works in philosophy, religion, social theory, political thought, economics, psychology, and cultural and literary criticism. Organized chronologically into thematic sections, the two volumes trace the evolution of American intellectual writing and thinking from its origins in Puritan beliefs to the most recent essays on diversity and postmodernity. Pedagogical features include introductions and headnotes to the selections, updated bibliographic material throughout, and detailed chronologies at the end of each book. Addressing such highly contested subjects as race, class, gender, aesthetics, political religion, and the role of the United States in the world, The American Intellectual Tradition, Sixth Edition, is invaluable for undergraduate courses in intellectual history. It is also an excellent supplement for graduate seminars and classes in American history, American studies, and American literature.

"Drawing extensively from archival sources and in-depth interviews, Kelly Moore examines the features of American science that made it an attractive target for protesters in the early cold war and Vietnam eras, including scientists' work in military research and activities perceived as environmentally harmful. She describes the intellectual traditions that protesters drew from - liberalism, moral individualism, and the New Left - and traces the rise and influence of scientist-led protest organizations such as Science for the People and the Union of Concerned Scientists. Moore shows how scientist

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protest activities disrupted basic assumptions about science and the ways scientific knowledge should be produced, and recast scientists' relationships to political and military institutions."--Jacket.

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