

More sinister was the emergence of religious cults based on single-minded devotion to a charismatic leader. The one with the most tragic outcome was the People's Temple, founded by Jim Jones, whose religious outlook combined intense spiritual commitment with strong criticism of racism. He attracted a racially mixed community of devout followers, whom he led from Indianapolis to San Francisco and finally to Guyana. There, in 1978 over 900 men, women, and children perished in a mass suicide/murder ordered by Jones.

THE NEW MOVEMENTS AND THE RIGHTS REVOLUTION

The civil rights revolution, soon followed by the rise of the New Left, inspired other Americans to voice their grievances and claim their rights. Many borrowed the confrontational tactics of the black movement and activist students, adopting their language of “power” and “liberation” and their rejection of traditional organizations and approaches. By the late 1960s, new social movements dotted the political landscape.

The counterculture's notion of liberation centered on the free individual. Nowhere was this more evident than in the place occupied by sexual freedom in the generational rebellion. Starting in 1960, the mass marketing of birth-control pills made possible what “free lovers” had long demanded—the separation of sex from procreation. By the late 1960s, sexual freedom had become as much an element of the youth rebellion as long hair and drugs. Rock music celebrated the free expression of sexuality. The musical *Hair*, which gave voice to the youth rebellion, flaunted nudity on Broadway. The sexual revolution was central to another mass movement that emerged in the 1960s—the “second wave” of feminism.

The Feminine Mystique

The achievement of the vote had not seemed to affect women's lack of power and opportunity. When the 1960s began, only a handful of women held political office, newspapers divided job ads into “male” and “female” sections, with the latter limited to low-wage clerical positions, and major universities limited the number of female students they accepted. In many states, husbands still controlled their wives' earnings. As late as 1970, the Ohio Supreme Court held that a wife was “at most a superior servant to her husband,” without “legally recognized feelings or rights.”

During the 1950s, some commentators had worried that the country was wasting its “woman power,” a potential weapon in the Cold War. But the public