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Autore	Gidney Catherine (Catherine Anne), <1969->
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Nota di contenuto	Front Matter -- Contents -- Acknowledgments -- Introduction -- "To live the good life": The Moral Vision of the University from the 1920s to the 1960s -- "Training for freedom": Moral Regulation in the University from the 1920s to the 1960s -- The Student Christian Movement: The Public Voice of Religion and Reform on the University Campus from the 1920s to the 1960s -- University Christian Missions during and after the Second World War -- Expansion and Transformation: The Context for Changing Values -- Religious Pluralism, the New Left, and the Decline of the Student Christian Movement -- The Decline of In Loco Parentis -- Responding to Religious and Cultural Fragmentation -- Conclusion -- University Presidents and Principals -- University Christian Missions, 1941–1966 -- Notes -- Bibliography -- Index
Sommario/riassunto	Taking a social and cultural history approach, Gidney argues that for much of the twentieth century a liberal Protestant establishment imparted its own particular vision of moral and intellectual purpose to

denominational and non-denominational campuses alike. Examining administrators' pronouncements, the moral regulation of campus life, and student religious clubs, she demonstrates that Protestant ideals and values were successfully challenged only in the post-World War II period when a number of factors, including a loosening of social mores, a more religiously diverse student body, and the ascent of the multiversity finally eroded Protestant hegemony. Only in the late 1960s, however, can one begin to speak of a university whose public voice was predominantly secular and where the voice of liberal Protestantism had been reduced to one among many.
