

THE EMERGENCE AND DEVELOPMENT OF THE ANTI-WAR MOVEMENT IN THE UNITED STATES, MID-1960S–EARLY 1970S

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Abstract. This article examines the emergence and development of the anti-war movement in the United States, which became one of the most significant aspects of the Vietnam War's impact on American society from the mid-1960s to the mid-1970s. The authors examine various aspects of the problem under study, beginning with an analysis of the causes of growing protest sentiment in American society (the increase in human losses and financial costs of military operations, the reduction of social programs, etc.) and focusing on the role of various social strata and groups (students, African Americans, and veterans) in the development of anti-war and even anti-government movements. The authors used scholarly monographs and articles by Soviet, Russian and American researchers as their primary historical sources, as well as various internet resources, including electronic encyclopedias, web portals, statistical data, and archival government materials. Using a number of examples, the authors seek to demonstrate that the anti-war movement in the United States became a distinctive social phenomenon, influencing a wide range of aspects of American society during the period under study – from media to the development of various youth countercultural movements, including hippies, radical groups, religious sects, and others. The authors conclude that the «bloody decade» (the 1960s), which saw a peak in violent events, including political assassinations, prompted increased political activism among African Americans, veterans (not only of the Vietnam War but also of World War II and the Korean War), and young people, primarily students.

Key words: Vietnam War, American society, USA in the 1960s-1970s, anti-war movement, protest activity.

Introduction

Wars have been a constant presence throughout human history, from ancient times to the present day. The impact of wars on the societies of a given country or region has always been and remains a pressing issue. Any war, as a large-scale catastrophe that combines elements of many other disasters, has a complex impact on the countries directly involved in the fighting. It affects all spheres of society: the economy, domestic and foreign policy, social affairs, and, ultimately, society as a whole.

Despite the fact that the Vietnam War ended over fifty years ago, it left a profound mark on history. Its consequences continue to influence society not only in the United States but throughout the world. We believe that studying the impact of the US War in Vietnam on American society in the mid-1960s and 1970s has important practical significance, as it allows us to consider past experiences when analyzing modern conflicts and their consequences. Undoubtedly, the Vietnam War had a profound impact on American society throughout the entire period, from the mid-1960s to the present day. The war influenced virtually every aspect of US domestic politics during this period—from politics and economics to culture and social movements, as well as the state's foreign policy.

The purpose of this study is to examine the impact of the Vietnam War on American society from the mid-1960s to the mid-1970s through the prism of the emergence and development of the anti-war movement as a unique phenomenon of the era.

Materials and methods of research

The study of the Vietnam War and its aftermath occupies a prominent place in modern historical scholarship. The source base for the study is represented by a diverse range of materials. These primarily include periodicals from the period under review, including newspaper articles and magazine publications. Archival materials and statistical data from the period were also used. Important sources include the memoirs of participants in the events, as well as official documents.

The historiography of this topic is represented by both foreign and domestic (Russian and post-

Soviet) authors. A number of publications (books by A. Kaplan, O. Stone and P. Kuznick, D. McInerney, and others) are works by American historians and publicists translated into Russian. In collecting information, in addition to magazine and newspaper publications, statistical data and sociological research from reputable organizations such as Gallup and The Harris Poll, which specialize in the study of public opinion and political and social processes, were used. In Soviet historiography, the Vietnam War was viewed primarily as a manifestation of US aggressive policy during the Cold War.

Modern research strives for a more comprehensive approach to the problem, considering not only the political and military aspects but also the economic, social, and cultural consequences of the war. Furthermore, online resources, including electronic encyclopedias, libraries, and articles from popular science portals, were used, allowing for a broader range of research questions and the incorporation of modern scholarly approaches to the topic. One source of information, in particular, was the «History» portal, which contains a large number of analytical articles, including those devoted to the 1960s and 1970s.

In preparing this publication, both general and specialized historical research methods were employed, including problem-chronological, retrospective, descriptive, and comparative (comparative-historical) approaches. The principle of historicism served as the foundation of the study.

Results and its discussion

In examining the sociopolitical changes in American society under the influence of the war, we will dwell in greater detail on the emergence and development of a broad anti-war movement as a distinctive symbol of the era.

We will begin by analyzing the reasons for the rise of protest sentiment in American society, largely as a result of the comprehensive coverage of the Vietnam War in various media outlets. It was the depiction of the «horrors of war» (it is no coincidence that the Vietnam War is called «the first war shown on television», although, in fact, the first television reports began to be regularly broadcast somewhat earlier, during the Korean War of 1950–1953) that became a kind of «trigger» for the emergence, formation, and development of anti-war (and, at the same time, often anti-government) sentiments among various segments of the country's population.

According to existing research, the first reason was the significant increase in casualties among US military personnel. With a colossal advantage in the quantity and quality of soldiers, weapons, equipment, aviation, and medical support, the Americans achieved significant military successes against the enemy in the early years of the war (1965–1966) and even reversed the hopeless situation in South Vietnam. The result was a casualty ratio of 1 to 10: one American killed for every ten North Vietnamese killed. However, the supply of weapons, equipment, aviation, and air defense systems from the USSR and China, as well as the participation of military specialists, led to the ratio changing to 1 to 5 by 1968. These statistics were largely arbitrary, as for every American killed, there were approximately five wounded, whose survival was ensured by more advanced medical technology and rapid evacuation [1].

That same year, 1968, the US Army suffered its greatest losses of the entire war: 16,899 people were killed during the year. This was partly due to the Tet Offensive by the North Vietnamese Army and the Viet Cong. By 1968, the total number of fatalities had reached 36,956 [2], while the number of wounded exceeded 300,000.

The situation was exacerbated by mandatory conscription and the dispatch of young men to Vietnam. From the beginning of the war, the number of conscripts increased from 10,000 to over 30,000 per month, aged 19 to 26. Deferments were abolished for a number of categories of citizens, and students were deprived of educational deferments in various ways in order to be drafted. Arrested participants in anti-war rallies were often given a choice: imprisonment or dispatch to Vietnam. Ultimately, a government lottery was introduced, with the «grand prize» effectively being a draft notice [3].

In 1966, Robert McNamara, US Secretary of Defense from 1961 to 1968, who gained fame as the «Pentagon reorganizer» [4], proposed Project 100,000, ostensibly aimed at expanding

opportunities for social advancement among the poorest segments of the population. Under the proposed plan, the Army relaxed its strict physical and psychological requirements for conscripts, effectively allowing it to recruit even those with intellectual disabilities. Recruiters targeted disadvantaged neighborhoods, ghettos, and rural areas of the southern states. According to confirmed reports, they succeeded in recruiting one young man with an IQ of 62. In total, 354,000 individuals with obvious intellectual disabilities were drafted under the program. Among the military, these conscripts earned the nickname «McNamara's Morons» or «The Moron Corps». Disproportionately high mortality rates, desertion, indiscipline, and conflicts with fellow soldiers were the inevitable consequences of these men's participation in combat [5].

On December 1, 1969, a lottery was held to draft men born between January 1, 1944, and December 31, 1950. A glass container contained 366 capsules with birth dates. The first date drawn during the live broadcast was September 14, meaning that men born on that day would be the first to report to recruiting offices for service, including in Vietnam [6]. There was also a draft order for those born on the same day—the order was determined by the letters of their initials. For example, men born on September 14 with initials conventionally beginning with «J» could be drafted earlier, while those with initials beginning with «V» were drafted later [3].

The steadily increasing number of combat casualties had not only a statistical but also a psychological impact on American society. Reports reaching citizens through the media about the deaths of service members, the return of the wounded and disabled, and the fear of being sent to war fueled domestic discontent. The war was no longer a distant problem or an abstract conflict, but a personal issue for every citizen of the United States.

The second reason was the significant financial costs of waging the war. Over the course of the conflict, the United States spent over \$150 billion [7], and from 1964 to 1975, the defense budget increased by almost 75%—from \$53 billion to \$92 billion [8].

It is worth noting that even before the war and during its first years, President Lyndon B. Johnson attempted to address social and economic problems within the country through his Great Society program. A campaign was launched to combat poverty, and work programs were created for youth and low-income groups, including African Americans. Steps were taken to eliminate racial and religious segregation, and subsidized loans, health insurance, and farm support programs were introduced. However, the war, which required colossal financial resources, negatively impacted the implementation of these programs: some were reduced or curtailed.

Economic problems not only were not resolved but worsened. By the late 1960s, inflation had reached double digits, unemployment reached approximately 6% (approximately 5 million people), industrial production declined, and bankruptcies increased [9]. An additional cause of the escalation of domestic tensions was the invasion of neighboring Cambodia by the US and South Vietnamese armies on April 30, 1970, under President Richard Nixon. The goal of this offensive was to destroy North Vietnamese bases located along the border, but the expansion of the conflict itself provoked a sharp negative reaction within American society [10, 504].

Thus, the deteriorating economic situation in the country, coupled with increasing military losses, led to increased social discontent. A growing number of segments of the population—students, women, African Americans, representatives of various minorities, and veterans—began to actively advocate for the withdrawal of American troops from Vietnam and an end to the war.

The Role of Students, African Americans, and Veterans in the Anti-War Movement.

We believe that special attention should be given to the segment of the population which took an active part in protest movements not only in the United States during the Vietnam War but also in other movements and events around the world—students. Students are typically in a biologically maturing stage. They are characterized by maximalism, high social activity, motivation for study and learning, and so on [11]. These factors make them somewhat vulnerable and highly susceptible to the influence of various ideas.

There is a belief that students have always been opposed to the escalation of the conflict, in favor of an end to hostilities and the withdrawal of troops from Vietnam. To some extent, this is true, but the data cited in the article «Polls: Is the War a Mistake?» from 1970, based on Gallup polls,

clearly show that among all those surveyed in March 1966, the 21- to 29-year-old group, which includes students, was the least likely to believe that the war was a mistake. Respondents aged 50 and older were the most likely to believe that the war was a mistake. This preponderance of opinion persisted until the very end of the 1960s [12].

This in no way suggests that, initially, most students supported the war and its escalation. Rather, in the early years of the conflict, students did not perceive the Vietnam War as a personal problem, but rather as a distant event overseas, having little impact on their lives. This situation began to change radically as the conflict continued. The growing US military presence in Vietnam, the increase in combat casualties, and, most importantly, changes to the conscription system—including the abolition of deferments, the increase in the number of draftees, and the introduction of draft lotteries—created the threat of personal involvement in combat and made the Vietnam War a personal issue.

A striking manifestation of this was the attitude of young people toward military service. Thousands of young Americans attempted to avoid the draft by exploiting legal loopholes and, in some cases, even through self-harm. According to various estimates, approximately 30,000 fled to Canada. Some preferred imprisonment to being sent to war [7]. At the same time, the deteriorating economic and social situation in the country, mass unemployment, and inflation contributed to a change in the traditional way of life. A decade of economic development and a relatively peaceful life in conditions of abundance had «spoiled» the youth, while the Vietnam War tore them away from their usual «consumption of goods» [13]. These factors also contributed to the politicization of the student population.

Regarding the same article, «Polls: Is the War a Mistake?», it should be noted that it cites data from a Harris poll from November 1969, in which, in response to the question, «Overall, how concerned are you about the goals of the people who demonstrate, march, and protest against the war in Vietnam? Do you share or disagree with their goals?», 52% of respondents under 35 agreed. In the group aged 50 and older, by contrast, only 28% of respondents agreed [12]. Thus, it can be argued that in the 1960s, it was the older generation that largely advocated for an end to the conflict, but did not always understand the meaning and goals of those protesting its escalation.

Returning to students, it should be noted that most student anti-war organizations were formed at the local level—at universities and on campuses. They built on pre-existing movements against racism, free speech, civil rights, and so on. Among them, the Students for a Democratic Society (SDS), the Student Nonviolent Coordinating Committee (SNCC), and others stand out; these organizations reoriented themselves toward the anti-war movement in 1965 [11].

The hippie movement also played an important role as a counterculture that became one of the symbols not only of that era but of American society as a whole. The so-called «Beat Generation», or beatniks, whose views and lifestyle greatly influenced the formation of a new youth culture, are considered the precursors of this movement. They were characterized by a passion for jazz, an interest in Eastern philosophies, experimentation with recreational drugs, and a rejection of conventional social norms in their personal lives. These characteristics were reflected in the distinctive visual style associated with beatniks, which included dark clothing, striped sweaters, round glasses, and a pronounced detachment from mainstream culture.

The «hippie» movement, which emerged in the 1960s, represented a more widespread counterculture. The «hippies» opposed traditional American values, which they largely associated with capitalism, conformism, and militarism. Its members—primarily young middle-class people—consciously refused to conform to social norms. They were associated with rock music, the use of psychedelic drugs, brightly colored clothing, long hair, flowers, and a strong emphasis on freedom of expression.

Like other countercultural groups, «hippies» criticized mainstream popular culture, which they associated with many of the problems in American society, including the country's involvement in the Vietnam War. Consequently, the movement had a pronounced anti-war character. However, unlike organized student movements, hippies often expressed their protest through their lifestyle rather than direct political action, although they also participated in mass protests. Emerging against

the backdrop of the escalating conflict in Vietnam, the «hippie» movement reached its peak in the late 1960s and gradually lost influence as the war ended and public sentiment changed [14].

It should be noted that the anti-war movement was not monolithic or homogeneous, but, on the contrary, was distinguished by contrast and diversity. Alongside peaceful demonstrators, there were also radical groups practicing more violent and disruptive forms of protest, with some of them resorting to criminal methods. For example, seven Americans adopted the protest method of South Vietnamese Buddhists by publicly immolating themselves, as did the young Quaker Norman Morrison right under the window of McNamara's office in the Pentagon in November 1965 [15]. In some cases, this led to extreme violence, such as the Charles Manson group's series of high-profile murders in 1969, including the killing of Roman Polanski's pregnant wife, Sharon Tate, and others at their home [16]. Such episodes demonstrate that the anti-war movement should not be idealized, as, along with the struggle for peace and social justice, it also generated radical and destructive forms of behavior.

The forms of student participation in the anti-war movement were varied. In addition to participating in protests, demonstrations, and rallies, students organized educational seminars explaining, in their view, the injustice of the war, seized campuses, publicly burned draft notices, infiltrated conscription offices, damaged documentation, and engaged in other activities [11]. Major student protests included the University of Chicago strike in May 1966, the riots at Princeton and Columbia Universities in the summer of 1967, and the student demonstration on the campus of Kent State University (Ohio) on May 4, 1970, which ended with violent suppression and the shooting of participants [13].

Against the backdrop of student organizations, strikes, and demonstrations, less visible but still making a significant contribution was the veterans' movement—not only of the Vietnam War but also of World War II and the Korean War. Veterans created their own organizations, held rallies, and participated in hearings in the US Congress, where they testified about the atrocities committed by the American army in Vietnam. One such organization was «Vietnam Veterans Against the War», founded by veteran Ian Barry [17]. Veterans spoke out against US aggression in Vietnam and for the withdrawal of American troops from the country. They organized mass demonstrations and protests, testified before Congress, and gave interviews, often speaking out against their former comrades and exposing the inhumane crimes committed by American soldiers against Vietnamese civilians. In 1971, during an anti-war protest in Washington, D.C., veterans demonstratively threw their medals, badges, discharge papers, and canes over the fence surrounding the Capitol building. The sight of people, many in wheelchairs, throwing their medals on live television contributed to the spread of the anti-war movement. This event holds a special place among the most dramatic episodes in the history of the anti-war movement [17].

Organizations formed by the Black community in the United States to fight for civil rights also played a role in shaping the overall resistance to the war in Vietnam. Established long before the 1960s, they gained new momentum when they saw the current situation as an opportunity to advance their own demands. Race has been a key issue in the United States since the country's earliest days and has persisted throughout its history. Decades of official racial segregation and various forms of discrimination led to the Black population becoming one of the most radical elements of the anti-war movement [18].

The most famous Black movement worldwide was the Black Panther Party for Self-Defense, part of the broader, but not centralized, Black Power movement. At its core, this movement bore characteristics of African American nationalism and left-wing radical ideology and existed from 1966 to 1982. Interestingly, the modern Black Lives Matter movement, according to some researchers, is partly based on the radical ideas of the Black Panthers [18]. In particular, the symbol of a black clenched fist was borrowed from the Black Power movement, although some argue that BLM more closely follows the traditions of nonviolent civil rights struggle associated with Martin Luther King.

The Black Panthers' leaders and founders were students Bobby Seale and Huey Newton. They believed that Martin Luther King's policy of nonviolent resistance was ineffective, a fact they

believed was confirmed by his assassination on April 4, 1968, by white racist James Earl Ray. The movement's representatives believed that violence should be met with violence. This concept led to the creation of armed self-defense units that patrolled Black neighborhoods and monitored police activity, seeking to prevent abuses of power. Furthermore, the movement's participants demanded state reparations to the Black population for decades of exploitation, which had resulted in the creation of a significant portion of the country's national wealth. In the context of the anti-war movement, they also demanded the withdrawal of all Black soldiers from Vietnam, their demobilization, and ultimately a complete ban on the draft of Black people into the military [18].

Anti-war protests spread to every broad section of society. Large-scale demonstrations swept across the country: in April 1965, approximately 25,000 people attended an anti-war demonstration in Washington, D.C., at the call of the Students for a Democratic Society [10, 462]. In 1969, approximately 100,000 people gathered in Boston, approximately 250,000 in New York, and over 45,000 in Washington, D.C.

To complete the picture of this era, the government's response should also be mentioned. Under Lyndon B. Johnson, the CIA actively sought to uncover possible connections between anti-war organizations and the governments of socialist countries. In February 1967, publications such as *Ramparts*, the *New York Times*, and the *Washington Post* reported that the CIA was funding anti-communist organizations, thereby shaping and fueling corresponding sentiments in society [10, 465]. That same year, the CIA launched a domestic spy operation, sanctioned by the Johnson administration and continued under Richard Nixon, aimed at spying on its own citizens. This effort compiled lists of over 300,000 individuals suspected of various ties to communists, and detailed dossiers were prepared on approximately 7,200 individuals [10, 462].

Amid rising tensions within the country, mass unrest increased. In 1967 alone, there were approximately 25 major riots and more than 30 minor protests. The African American population was on the brink of open clashes with the authorities. Police and the National Guard were actively deployed to suppress the protests. During the riots, 26 African Americans were killed in Newark and 43 in Detroit [10, 465]. In Chicago in 1968, National Guard and regular army forces were deployed to suppress a demonstration of fewer than 10,000 people, dispersing the protesters with tear gas and batons [13]. On October 15, 1969, at least 2 million people took part in anti-war protests across the country. In November of that year, 750,000 people marched in Washington, D.C., and another 150,000 rallied in San Francisco [10, 497, 503]. Years after these events, the entire 1960s would be considered by American society to be the bloodiest decade in the country's political history. Violence, murder, robbery, and war crimes—whether committed by individuals or groups—reached unprecedented levels.

On April 3, 1968, Martin Luther King, Jr., addressed workers in Memphis, Tennessee, declaring that «the nation is sick, the country is unsettled». The day after Martin Luther King's assassination, The *Los Angeles Times* wrote in an editorial that «we are a sick society, far from what we think we are», adding that «a kind of mental and moral decay is eating away at this country from within». The authoritative *The New York Times* noted that the disease stems from the stench of racial prejudice and hatred, which remain strong and underlie the assassination of the iconic civil rights leader. «We are becoming... a brutal nation of brutal people», the *Louisville Courier-Journal* literally moaned. That same year, a few months later, US presidential candidate Robert Kennedy was assassinated; he and Martin Luther King Jr. had been champions of racial and economic equality, and by 1968, both were advocating for the withdrawal of American troops from Indochina. Their assassinations seemed to confirm that «The nation is sick... [19]».

Following the invasion of Cambodia in 1970, protests at US universities erupted with renewed vigor. More than a third of universities suspended classes. The National Guard opened fire on protesters at Kent State University, killing four and wounding nine students [20]. Fire was also opened on protesters at Jackson College in Mississippi, killing two students and wounding 12 [10, 505]. In 1971, during the Mayday protests, thousands of anti-war activists attempted to paralyze life in Washington, seeking to seriously disrupt the functioning of the federal government. The movement was quickly suppressed, but its significance proved far broader. CIA Director Richard Helms later

noted that such protests were one of the factors that pushed the Richard Nixon administration to seek a way out of the war [20].

Conclusion

Students became one of the key driving forces of the anti-war movement in the United States. The evolution of their position—from relative passivity to active protest—reflected a general shift in public opinion and growing distrust of government policy. At the same time, other social groups also played an important role, in particular veterans, whose participation gave the protests additional significance and persuasiveness. The intensification of protest activity and the expansion of its social base, in turn, provoked a response from the state, which testified to a growing internal crisis in American society. To sum up, it is difficult not to agree with the American researcher, professor of history at the University of Utah Daniel McInerney, who in his most famous work emphasized that «...President Johnson dragged his country into a full-scale war. His successor, Nixon, never managed to achieve a decisive victory. Frightened by a wave of protest at home, he was forced to end the war with a peace agreement. One hundred and fifty billion dollars were wasted. Even more terrifying, 58,000 Americans paid with their lives for the leadership's miscalculations in foreign policy. The longest war the United States has ever waged ended in a painful and shameful defeat» [21, 570]. Relevant, isn't it? Those who ignore the lessons of history have to pay an ever-increasing price for it.

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1960 ЖЫЛДАРДЫҢ ОРТАСЫ – 1970 ЖЫЛДАРДЫҢ БАСЫНДА АҚШ-ТАҒЫ СОҒЫСҚА ҚАРСЫ ҚОЗҒАЛЫСТЫҢ ҚАЛЫПТАСУЫ ЖӘНЕ ДАМУЫ

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Аңдатпа. Бұл мақала Америка Құрама Штаттарындағы соғысқа қарсы қозғалыстың қалыптасуы мен

дамуына арналған, ол 1960 жылдардың ортасы – 1970 жылдардың ортасында Вьетнам соғысының американдық қоғамға ықпалының маңызды аспектілерінің бірі болды. Авторлар зерттеліп отырған мәселенің әртүрлі аспектілерін қарастырады, американдық қоғамдағы наразылық сезімінің арту себептерін талдаудан бастайды (адам шығынының артуы және әскери операциялардың қаржылық шығындары, әлеуметтік бағдарламаларды қысқарту және т.б.) және әртүрлі әлеуметтік топтар мен топтардың (студенттердің, афроамерикалықтардың және ардагерлердің) соғысқа қарсы және тіпті үкіметке қарсы қозғалыстардың дамуындағы рөліне назар аударады. Авторлар негізгі тарихи дереккөздер ретінде ресейлік (соның ішінде кеңестік) және американдық зерттеушілердің ғылыми монографиялары мен мақалаларын, сондай-ақ электронды энциклопедияларды, веб-порталдарды, статистикалық деректерді және мұрағаттық үкімет материалдарын қоса алғанда, әртүрлі интернет-ресурстарды пайдаланды. Авторлар бірқатар мысалдарды пайдалана отырып, Америка Құрама Штаттарындағы соғысқа қарсы қозғалыстың зерттеліп отырған кезеңде американдық қоғамның кең ауқымды аспектілеріне – БАҚ-тан бастап хиппилерді, радикалды топтарды, діни секталарды және басқаларды қоса алғанда, әртүрлі жастарға қарсы мәдени қозғалыстардың дамуына дейін әсер еткен ерекше әлеуметтік құбылысқа айналғанын көрсетуге тырысады. Авторлар саяси өлтірулерді қоса алғанда, зорлық-зомбылық оқиғаларының шарықтау шегіне жеткен «қанды онжылдық» (1960 жылдар) афроамерикалықтар, ардагерлер (тек Вьетнам соғысының ғана емес, сонымен қатар Екінші дүниежүзілік соғыс пен Корея соғысының да) және жастар, негізінен студенттер арасында саяси белсенділіктің артуына себеп болды деген қорытындыға келді.

Түйін сөздер: Вьетнам соғысы, американдық қоғам, 1960-1970 жылдардағы АҚШ, соғысқа қарсы қозғалыс, наразылық акциясы.

ФОРМИРОВАНИЕ И РАЗВИТИЕ АНТИВОЕННОГО ДВИЖЕНИЯ В США В СЕРЕДИНЕ 1960 – НАЧАЛЕ 1970-Х ГГ.

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Аннотация. Статья посвящена формированию и развитию антивоенного движения в Соединенных Штатах, которое стало одним из важнейших аспектов влияния войны во Вьетнаме на американское общество в середине 1960 – середине 1970-х гг. Авторы рассматривают различные аспекты исследуемой проблемы, начиная с анализа причин роста протестных настроений в американском социуме (рост людских потерь и финансовых затрат на ведение военных действий, сокращение социальных программ и др.), и подробно останавливаясь на роли различных социальных слоев и групп (студенчества, афроамериканцев и ветеранов) в развитии антивоенного и даже антиправительственного движения. В качестве основных исторических источников авторами использовались научные монографии и статьи как отечественных (в том числе советских), так и американских исследователей, а также различные интернет-ресурсы, включая электронные энциклопедии, веб-порталы, статистические данные и архивные правительственные материалы. На целом ряде примеров авторы стремятся показать, что антивоенное движение в США стало своеобразным социальным феноменом, повлиявшим на самые различные сферы американского общества исследуемого периода – от деятельности средств массовой информации до развития разного рода молодежных контркультурных движений – хиппи, радикальных групп, религиозных сект и др. Авторы приходят к выводу о том, что «кровавое десятилетие» (1960-е гг.), на которое пришелся пик насильственных действий, включая политические убийства, побудило к усилению политической активности афроамериканцев, ветеранов (не только Вьетнамской, но и Второй мировой и Корейской войн) и молодежи, в первую очередь студенческой.

Ключевые слова: война во Вьетнаме, американское общество, США в 1960-1970-е гг., антивоенное движение, протестная активность.