

1: UGA Press View Book

The "unraveling of america" was by far the most illrepresented mind jarble i have ever read. The authors uncanny ability to misconstrue the facts dealing with the Great Society was so incredible it actually made me laugh out loud in mid sentence.

The book by a noted minister of the gospel in Chattanooga with a global telecom ministry reveals how evil has arisen on many fronts across the world, and that the evil forces that enslave men and darken their understanding are comprehensive systems. But the paperback by the Rev. Ron Phillips declines to lay out the tools by which the Christian reader might join in the effort to resist and rebuild upon the ruins of modern commercial government, might throw into retreat the illiberal yeast that permeates culture when Christianity is privatized, pessimistic and short-term oriented. Typical of the work of evangelical Christian authors, it sees the second coming of Christ as imminent, making moot the need to understand a world in woe and to rebuild and restore a godly order. Phillips goes into detail to describe the status quo. Much to its favor, Unraveling of America goes into unusual places in explaining how the enemies of Christianity and freedom operate. One, notably, is that hidden power of groups such as the Bilderbergers, the Freemasons and the Skull and Bones society at Yale University. A few great ones control governments and structures behind them, Dr. He is not so naive as the late Drs. Jerry Falwell or D. James Kennedy as to think that elections control the course of national government. A state behind the state controls the government, and the people. The interest of secret societies with occultic practices mark the architecture and design of the federal city and reveal themselves on U. Good to be suspicious Dr. Phillips lays a biblical groundwork for being suspicious and not being simple-minded. He discusses the biblical concept of the spirit of truth versus the spirit of error Page Do we allow the fear of being called narrow-minded or racist to move us away from the Biblical foundation this country was founded on? That phrase is not constitutional, but originally came from a letter from Thomas Jefferson to the Danbury Baptist Association. Phillips briefly traces the trend of egalitarianism from the federal high court started in with the ban on individual school prayer and Bible reading. The legal enforcement of that concept has drained vestiges of Christianity from most public venues and events in the U. Americans helpless before banking, abortion combines Dr. He traces the money involved in that trade. The author cites the work of Solomon in describing the five links in the chain of poverty including exhortations for hard work to bring new opportunities and the problems of the slack hand. Phillips is not so naive as to think that the dollar is honest and solid. He provides a conventional discussion about central banking, inflation and the use of debt and deficit spending by the national government. We have federal militarism and socialism because the medium of exchange, the dollar, is an instrument of theft. He details gay strategies and explores how entertainment is uses to push the gay agenda. Homosexuality is a sin, and like any other soon, it needs to be laid at the cross and forsaken. He is right to point out that when city governments cater to a single point of sharia law, every other ordinance and rule will be sucked under that law system eventually. Tools to fight, tools to rebuild Here now we come to the great fault in this work. And before telling you what it is I will ask you 3 questions. In other words, does Christianity have a social theory? Or does the word of God apply only to individual lives, individual and personal circumstances, private and personal piety? The fault of Dr. Phillips lugs a bucket of woe and offers from the gospel a thimble of hope. And now he puts great emphasis on the work of the Holy Spirit. Yet the book sees no great work of conquest by the Holy Spirit among the nations. It does not explain how the 10 commandments have a use in declaring what is sin and also driving us to Christ be a light upon our path. The sins of which Dr. Phillips complains are sins in terms of the commandments. The remedy is also found there; by the power of the Holy Spirit proceeding from the Father, schooling is reformed to be godly and faithful. State and federal law turn from protecting the wicked to oppressing them. Money is reformed from debasement and inflation to redeemability and the storing of buying power of the people. Despite useful insights into the collapse of humanism, Dr. The means by which God intends to fight these evils through the power of the Holy Spirit and the church, is a godly reformation and rebuilding. Also essential for such an undertaking: An optimistic view of the effects of faithful preaching in the church long term.

Optimism about growth and progress in the work of Christ, rather than pessimism inspired by the claim that Satan rules the world. Only Christ does that. He is the fulfillment and the end the goal of the law. The commandments are the template upon which human action must take place. Quotes from Peter Non sequitur Because Dr. Phillips is a standard American Evangelical premillennial Christian, he has a very modern view about the so-called Jews and their erstwhile Zionist state in the Middle East, the nation of Israel. It implies there are two modes of salvation. For the other group, those of the so-called Jews or Israelis, there is a bloodline way of salvation. The concluding part of the book has some very high and historical theological points, but they do not follow the bulk of Dr. By teaching rights vs. But he does not make that argument because he dare not touch the law of God as the basis for this action. Phillips argues that the evils in the foregoing chapters suggest Christ imminent return and that we should pray. He does not argue explicitly for the second mode of salvation implied in that argument. Phillips explain how the arrival of the state of Israel connects with the foregoing signs of tyranny, gay rights, indebtedness and Mohammedanism. End times theory controls Dr. In this view typical of American fundamentalism, comprehensive reform is pointless and not to be desired except among the worldly. Whether abortion or welfarism, Dr. Phillips describe them as causes for action. The sense of non sequitur increases in his last chapter of 17 pages. He describes an ancient hatred between the children of men and the children of God. I have come to the conclusion these two nations are Israel and the United States of America. Phillips follows a theory novel in Christendom whose origins begin with J. N Darby in the late s. This theory contradicts centuries of optimistic postmillennialism of Christianity and a theory of progress and turns Christianity pessimistic, retreatist, inward-looking and pietistic. Well, the system of Muhammad pretends to offer an exhaustive system of life, at least externally; Christendom is not granted that same scope, nor is its founder, the Lord Jesus Christ, considered as a king reigning today and imposing His will and law upon all the nations and the peoples. Widespread reformation, transformation Dr. Phillips calls for a Christian taking back of society, but omits the material needed, the framework needed by which individuals, families, businesses, neighborhoods, towns, cities, regions, industries, trades and nation-states might be rebuilt. With his list of grievances, Dr. Phillips implies that Christians should be doing something to undo and remake the broken sectors in the country. The reader of his book leaves thinking that he must pray for Israel and act defensively against gay rights activists and Muslims. He should read the works of American neopuritan authors such as R. Joel McDurmon is doing excellent work on localism and decentralization and how Christians can step into larger roles of mercy and social direction. His most recent book, *The Problem of Slavery in Christian America*, argues for Christian rebuilding on the basis of repentance for complicity in American chattel slavery, and wrecks the whole left-right framework of race relations. The Christian reconstructionist wing of the reformed camp continues to be the most useful and comprehensive body of Christian literature that gives the solutions Dr. That prolific group has been on the scene for 50 years. And they need to believe that Christian service and godly action will affect long-term reformation and blessing. Phillips anytime soon, unless he does two things.

2: The unraveling of America - The Mason Historiographiki

The Unraveling of America A History of Liberalism in the s. Allen J. Matusow With a new preface. The return of a classic history of liberalism.

The Unraveling of America: A History of Liberalism in the s. Liberal politicians were finally able to take the actions necessary to turn their political theories into real programs. Then everything seemed to go wrong and liberalism began to lose favor with the electorate in this country. This is a sympathetic history, as would be expected from a self-confessed liberal, but one that holds the success of liberalism itself at fault for its downfall. The first is a period of ascendancy during the Kennedy administration. He considers Kennedy a politician who adopted liberal positions for pragmatic reasons rather than a true believer in a liberal philosophy. As an example Kennedy would attempt to placate the civil rights movement by convincing them that executive orders rather than legislation were all that was needed to achieve equality. Championing legislation would put him at odds with southern Democrats who opposed civil rights. As the policies begin to go into effect things do not work out the way the theorist had predicted. Where once full employment and inflation were seen as positive economic conditions, conditions that help get the country out of the Great Depression, they had become economic liabilities. The more the government did the worse the inflation got. Inflation drove up the cost of living and the cost of everything else including the government. This led to a spiral of increasing taxes and increasing prices that by seemed would go on without end. Civil rights also turned out differently. When improvements, especially in the urban centers of the north did not improve immediately unrest developed. By the end of the decade inner-city ghettos in several major cities had experienced riots that lasted days before order could be restored. The final period of the book is the election when the country turned against the liberalism of the previous administration and elected Richard Nixon. This is good synthetic history of the national politics of the 60s. It focuses on the liberal side but this is proper for what is in essence a history of liberalism during that period. Matusow has some primary sources but relies mostly on secondary sources. There are no new revelations just good solid history. In a three-part, synthetic history, Matusow traces the rise and fall of the American domestic agenda against racism and poverty. Parts One and Two are chronological narratives, the first covering the Kennedy administration, civil rights, and the origins of the War on Poverty; the second continues the civil rights and war on poverty narrative through the Johnson years. Part Three of the Unraveling departs from the chronology and focuses on the counterculture including hippies, the Black Power movement, the New Left, antiwar activists, and Weathermen. Matusow concludes his narrative of liberal failure with the election and their political defeat. Unraveling raises two important questions: What was liberalism in the s? And of course, Why did it fail? During the Depression, liberals had flirted with Marxism, idealized common folk, joined popular front groups manipulated by Communists, and praised Russia as a progressive state. In the face of postwar prosperity, they no longer battled the corporation, but saw it as an element of progress. Ideology was still dead, except in the struggle against world Communism. Community action funding was designed to coordinate local public service programs, provide new services, and develop institutional change. Matusow claims that the programs actually increased fragmentation, antagonized local authority, and threatened anarchy when radical individuals or dissenters entered their ranks—although he admits that some good came of the programs notably Head Start and Legal Services. Matusow points out that for the War on Poverty to have truly abolished poverty, radical measures were required—“income redistribution and establishing strong economic bases. Liberal reforms were not the answer. The decade ended in chaos. Racial violence pockmarked the cities and racial and left wing militancy gained strength. The voice of the counterculture grew louder. And liberals changed their agenda from support for the Cold War to position themselves in favor of accommodation with the Soviet Union and an end to the war in Vietnam. It seems disingenuous to say that liberal reform failed. Matusow gives no voice to counterargument, and his statistical support is equally one-sided. Equally arguably, some programs failed, some legislation failed, but many programs and the effects of liberal reform did remain—“despite the national backlash. Equally importantly and much more difficult to prove, liberal reforms did empower many whom

they were supposed to effect--despite their brief programmatic tenure. His time frame for analysis is too brief to assign a blanket evaluation of failure--or success. Matusow also waffles on liberalism. In one sentence, he states, "Liberalism had experimented with so many programs and intellectual reformulations that it seemed less a creature of the past than of mere mood. Liberals and liberalism, the focus of his argument end up with amorphous identity, ambiguously defined by failed programs.

3: The Quiet Unraveling of Work in America

The United States of America is unraveling as a society, in much the same way that the European Union is beginning to fall apart. Throughout the West, conflict is building between those who believe government is the answer to all social problems and those who believe government creates most of those problems.

The content of the paper is below, and the PDF can be accessed by clicking the link above. Commuters stuck in rush hour were waiting impatiently, talking on their phones, and assuming they would get safely to their destinations. Suddenly it collapsed, sending vehicles and 18 construction workers plummeting feet into the river. In total, 13 people were killed and injured in an unexpected tragedy. In the same way, on the surface the American economy looks healthy. The Dow Jones is now over 20,000, unemployment rates are low, and economic growth is strong. But there are signs that the support system under the bridge of the American economy is beginning to wobble. There are three worrisome signs that our economic support structure—the American workforce—is beginning to unravel: Prime age men are exiting the workforce at historically unprecedented rates. Work is now defined by a narrative of individual achievement rather than service, which puts stress on businesses, levels of public engagement, and our pension system. This essay briefly explores each of these three challenges to work in America, in addition to what Christian leaders might do to heal these fissures in American life.

Men Without Work There is a silent army of able-bodied men in America who have dropped out of the workforce. Murray notes that less than a third of children grow up in households with both biological parents, men claim disability benefits at alarming rates, and church-going rates have plummeted. Raised by his Mamaw grandmother, Vance grew up with a host of father figures, a drug addicted mother, and in a culture of hillbilly honor, often retaliating at every slight, especially toward outsiders.

The Splintered Career Another factor impacting the American economy is that the age of working for a single employer for a career is long gone. In 1970, freelancers in the US labor force numbered an estimated 54 million, or as much as one third of the workforce. Today, the average job tenure is less than 4 years and closer to 18 months for millennials and a young worker can expect to have careers over a lifetime. The challenge for the poor is trying to cobble together a variety of part-time jobs to support their families, most of which pay no benefits. Pugh found that many low-income families struggle to stay afloat financially as they try to navigate constantly changing social ties, relationships, and employers. A college degree 20 years ago is no longer enough. The job you prepared for at university may no longer exist today. Technology is transforming the professions as much as it is the trades. The challenge for both groups is to find a sense of vocational identity and social location in a community amidst constantly changing careers. Even harder is trying to figure out what you might do for a paycheck tomorrow. Today, fueled by social media, we tend to see work as the chance to make a mega impact or to build our LinkedIn profiles. Humility has become a lost virtue. This view of work tends to have three economic consequences. First, sustainable businesses and economies are built on trust and the ability to serve the long-term needs of their customers. Business practices fueled by short-term thinking and personal gain can damage entire economies, as we saw in the Great Recession of 2008. Second, healthy economies need a robust civil society to provide for core social needs apart from government aid. In *The Great Degeneration*, historian Niall Ferguson shows that numbers of volunteers have plummeted in the past generation, putting more pressure on governments to pay for socially beneficial programs. As Baby Boomers retire yet live longer—often for years drawing on pension benefits—the economic stress on state and federally funded pension plans is fast reaching a tipping point.

Three Tasks for Christian Leaders Considering these three trends—men without work, the splintered career, and the culture of the Big Me—what can Christian leaders do? I believe three things will help rebuild the structures of our shaky economic bridge. Moreover, meaningful work is a gift of God and a way we express our God-given value.

Gen. This needs to be the basis for new educational and workforce development programs across the US. Management and employees, customers and suppliers, products and producers: Calvinist reformers saw social organization in terms of the Body of Christ, where members depended on one another. Work is about service, not our own career success or quarterly shareholder reports. The message is that the world is one, secular and sacred, and that the chief way to serve the Lord is in our

daily work. Here is the elixir to our economic woes, and the quiet strength still present in the American people.

4: The Unraveling | THE AMERICAN YAWP

The Unraveling of America has 72 ratings and 7 reviews. Ted said: I found the first two parts of the book to be the most useful, as this was where the au.

Throughout the West, conflict is building between those who believe government is the answer to all social problems and those who believe government creates most of those problems. Most Americans, subjected to a progressive news media allied to the Democratic Party, only hear about this particular resistance. This is the resistance that got Trump elected. What makes this ideological conflict increasingly dangerous is how the American people are so evenly balanced between the two sides. Their latest results, published on January 3, , are shown below. Image and Data Source: At the same time the numerical gap has been closing, progressive and neoliberal Americans have increasingly learned to hate, fear and despise each other. As of April, the Pew Research Center found that majorities in both major parties viewed the policies of the other party for the first time not just unfavorably, but very unfavorably. What exactly this means can be seen in the Pew Research bar charts below. In them, the responses in April are displayed both for all partisans of both parties and for those partisans with high political engagement. Expressions of frustration, fear, and anger for the opposite party are strong among partisans. Pew Research Center Because of these extremely strong feelings, the American people can not ever expect cooperation between the parties until a large number of people on one side of the ideological divide or the other change their opinions. This is the condition that could potentially drive the American people to civil war with each other. What Created This Civil Dissension? Beginning with Wilson, American progressives started to reject the ideas and ideals of the Age of Enlightenment. In his image of America, his view of reality, both the Constitution and the Declaration of Independence had out-lived their usefulness. He declared there needed to be a change in the way we viewed those two documents. Evolving human nature renders unnecessary the protection of individual rights. In addition, over the century since Wilson, progressives have greatly weakened the separation of powers mandated by the Constitution in other ways as well. With many of these independent agencies, including the four just cited, the federal judiciary has actually acquiesced to the Congress granting limited judicial power as well, effectively erasing all separation of powers in the domain of the independent agency! Over the many decades since Woodrow Wilson, this corruption of American constitutional government has only gradually aroused neoliberals to oppose it. Somehow, we must reach some kind of consensus on the nature of reality that allows us to solve our major problems effectively and to live with each other. How can Americans search for such a consensus? It is very easy to create a self-consistent picture of the world that offers an explanation for at least some observed events. That is why there are at least two major world ideologies and innumerable variations on them. To distinguish what is true from what is not, a thoughtful human being must insist that any assertion by an ideology be supported by observed data; not only that but the assertions of an ideology must be self-consistent and consistent with all observed facts. Of course, no human picture of the world can totally fulfill these stringent requirements due to the imperfections of our knowledge. However, a world-view that most closely approaches this ideal is the one that is most probably correct. Luckily, in this age we have a great many credible sources that are easily available through the internet. For what sort of truth are we looking among all this data? The most basic question is: How much should government regulate and manage our society? How much government intervention is desirable and how much is destructive? Because the majority of social problems are connected with the performance of the economy in one way or another, it makes sense to focus first on government regulation of the economy. The Heritage Foundation calculates it for almost all countries in the world every year. Varying from zero to , it is zero when the government is totally in control of the economy no economic freedom for the people, and when government has absolutely no control over the economy. It is calculated as a straight arithmetic average of 12 sub-indices in four categories, measuring government intrusiveness in or protectiveness of a free-market. The countries of the world provide many different laboratories testing how well economies perform with differing amounts and combinations of government economic control. It makes sense then to see how some figure of merit, e. When that figure of

merit is per capita GDP, the result is as shown below. However, increasing economic output is not necessarily good if it does not serve people in general. For example, one worry by progressives is that free-markets tend to make the distribution of the national income increasingly unequal. GINI index for all nations for which data is available in vs. Red arrow is the linear trend line. This is exactly the opposite result from what progressives claim! Of course, the scatter of countries about the linear trend is not insignificant, indicating improvement of some subindices making up the economic freedom index is more important than others. That however requires research for a later time. Nevertheless, the overall conclusion is that limiting government power over the economy is generally good. The HDI is constructed to vary from zero to one. Constructing a country scatter plot of HDI versus the index of economic freedom produces the result below. HDI versus economic freedom for all countries on Earth by region in The less government interference and control mucking up the economy, the better! There are still more reasons to be skeptical of progressive public policies. One is that they are entirely too expensive to be supported, and will shortly within about a decade make the federal government insolvent. Consider the following plot of total federal government revenues and of mandatory entitlement expenditures plus interest on the national debt versus time. Historical Tables , U. Government Budget The purple boxes and red crosses are data points, while the two smooth curves are nonlinear, least square fits of exponential curves to the data. Unless mandatory expenditures social security, medicare, and medicaid are greatly reduced or the economy is induced to grow much, much faster, the mandatory expenditures will all by themselves totally absorb every penny of total government revenues by early We simply can not afford the government we have now, let alone any new programs progressives would like to introduce. There are other, non-economic arguments against progressive policies as well, having to do with the kind of lives we would like to lead. Most of us would like to have some control over our own lives, direct our own activities, pursue our livelihood as we want, read what we want, think what we want, and express our thoughts as we want. Yet, what progressives inevitably discover after accumulating some power over society to achieve their aims is that it is not quite enough to do the job. Perhaps their use of their newly accumulated power creates other, even more serious problems witness the Great Recession of caused by federal housing policies! As a result they must always react by seeking even more control over society in order to mitigate the additional social problems they themselves have created. Over time, these imperatives have made progressives and their Democratic Party increasingly authoritarian. Oh, how I would like to induce a conversation with progressives about all this data, but they seem totally oblivious about the consequences of their own ideas! As a result we slide ever closer to civil war.

5: The Unraveling of America

The Unraveling of America, he says, "was intended as a cautionary tale for liberals in the hope that when their hour struck again, they might perhaps be fortified.

Inadequate sanitation, a horrid sound system, and tainted drugs strained concertgoers. The Angels, drunk and high, armed themselves with sawed-off pool cues and indiscriminately beat concertgoers who tried to come on the stage. The Grateful Dead refused to play. Finally, the Stones came on stage. Fights continued near the stage. Pissed off and high on methamphetamines, Hunter brandished a pistol, charged again, and was stabbed and killed by an Angel. His lifeless body was stomped into the ground. The Stones just kept playing. There, drugs, music, and youth were associated not with peace and love but with anger, violence, and death. While many Americans in the s continued to celebrate the political and cultural achievements of the previous decade, a more anxious, conservative mood grew across the nation. For some, the United States had not gone nearly far enough to promote greater social equality; for others, the nation had gone too far, unfairly trampling the rights of one group to promote the selfish needs of another. It seemed as if the nation was ready to unravel. Johnson Library via Wikimedia. Perhaps no single issue contributed more to public disillusionment than the Vietnam War. As the war deteriorated, the Johnson administration escalated American involvement by deploying hundreds of thousands of troops to prevent the communist takeover of the south. Stalemates, body counts, hazy war aims, and the draft catalyzed an antiwar movement and triggered protests throughout the United States and Europe. With no end in sight, protesters burned draft cards, refused to pay income taxes, occupied government buildings, and delayed trains loaded with war materials. By , antiwar demonstrations were drawing hundreds of thousands. In one protest, hundreds were arrested after surrounding the Pentagon. Americans confronted grisly images of casualties and atrocities. Marines burned the South Vietnamese village of Cam Ne with little apparent regard for the lives of its occupants, who had been accused of aiding Vietcong guerrillas. The United States was winning the war, officials claimed. They cited numbers of enemies killed, villages secured, and South Vietnamese troops trained. But the evidence of a stalemate mounted. In January, communist forces attacked more than one hundred American and South Vietnamese sites throughout South Vietnam, including the American embassy in Saigon. Subsequent stories and images eroded public trust even further. In , investigative reporter Seymour Hersh revealed that U. More and more American voices came out against the war. For many Americans, the violent clashes outside the convention hall reinforced their belief that civil society was unraveling. Well aware of domestic pressure to wind down the war, Nixon sought, on the one hand, to appease antiwar sentiment by promising to phase out the draft, train South Vietnamese forces to assume more responsibility for the war effort, and gradually withdraw American troops. Public assurances of American withdrawal, however, masked a dramatic escalation of conflict. News of the attacks renewed antiwar demonstrations. Another three years passed—and another twenty thousand American troops died—before an agreement was reached. Peace was tenuous, and when war resumed North Vietnamese troops quickly overwhelmed southern forces. By , despite nearly a decade of direct American military engagement, Vietnam was united under a communist government. The Vietnam War profoundly influenced domestic politics. And yet, while the antiwar demonstrations attracted considerable media attention and stand today as a hallmark of the sixties counterculture, many Americans nevertheless continued to regard the war as just. Wary of the rapid social changes that reshaped American society in the s and worried that antiwar protests threatened an already tenuous civil order, a growing number of Americans turned to conservatism. The civil rights movement looked dramatically different at the end of the s than it had at the beginning. The movement had never been monolithic, but prominent, competing ideologies had fractured the movement in the s. The rise of the Black Power movement challenged the integrationist dreams of many older activists as the assassinations of Martin Luther King Jr. The political evolution of the civil rights movement was reflected in American culture. The monolith of popular American culture, pilloried in the fifties and sixties as exclusively white, male-dominated, conservative, and stifling, finally shattered and Americans retreated into ever smaller, segmented subcultures. Marketers now targeted particular products to ever smaller pieces of the population,

including previously neglected groups such as African Americans. Styles of dress and physical appearance likewise aligned with cultures of choice. If the popular rock acts of the sixties appealed to a new counterculture, the seventies witnessed the resurgence of cultural forms that appealed to a white working class confronting the social and political upheavals of the s. The coons are coming! As Bunker knew, African Americans were becoming much more visible in American culture. While black cultural forms had been prominent throughout American history, they assumed new popular forms in the s. Disco offered a new, optimistic, racially integrated pop music. By the end of the decade, African American musical artists had introduced American society to one of the most significant musical innovations in decades: A lengthy paean to black machismo, it became the first rap single to reach the Top No longer confined to the antiblack terrorism that struck the southern civil rights movement in the s and s, publicly visible violence now broke out among black Americans in urban riots and among whites protesting new civil rights programs. In the mids, for instance, protests over the use of busing to overcome residential segregation and truly integrate public schools in Boston washed the city in racial violence. In each, a physical altercation between white police officers and African Americans spiraled into days of chaos and destruction. Tens of thousands participated in urban riots. Many looted and destroyed white-owned business. There were dozens of deaths, tens of millions of dollars in property damage, and an exodus of white capital that only further isolated urban poverty. Their report became an unexpected best seller. Many white moderates and liberals, meanwhile, saw the explosive violence as a sign that African Americans had rejected the nonviolence of the earlier civil rights movement. The unrest of the late sixties did, in fact, reflect a real and growing disillusionment among African Americans with the fate of the civil rights crusade. In the still-moldering ashes of Jim Crow, African Americans in Watts and other communities across the country bore the burdens of lifetimes of legally sanctioned discrimination in housing, employment, and credit. Segregation survived the legal dismantling of Jim Crow. The perseverance into the present day of stark racial and economic segregation in nearly all American cities destroyed any simple distinction between southern de jure segregation and nonsouthern de facto segregation. Black neighborhoods became traps that too few could escape. Martin Luther King Jr. He had been in Memphis to support striking sanitation workers. Prophetically, he had reflected on his own mortality in a rally the night before. Confident that the civil rights movement would succeed without him, he brushed away fears of death. The greatest leader in the American civil rights movement was lost. Riots broke out in over a hundred American cities. Two months later, on June 6, Robert F. He had represented the last hope of liberal idealists. Anger and disillusionment washed over the country. As the Vietnam War descended ever deeper into a brutal stalemate and the Tet Offensive exposed the lies of the Johnson administration, students shut down college campuses and government facilities. Protests enveloped the nation. Protesters converged on the Democratic National Convention in Chicago at the end of August , when a bitterly fractured Democratic Party gathered to assemble a passable platform and nominate a broadly acceptable presidential candidate. Initial protests were peaceful, but the situation quickly soured as police issued stern threats and young people began to taunt and goad officials. Attendees recounted vicious beatings at the hands of police and Guardsmen, but many young peopleâ€™ convinced that much public sympathy could be won via images of brutality against unarmed protestersâ€™ continued stoking the violence. Clashes spilled from the parks into city streets, and eventually the smell of tear gas penetrated the upper floors of the opulent hotels hosting Democratic delegates. The Chicago riots encapsulated the growing sense that chaos now governed American life. For many sixties idealists, the violence of represented the death of a dream. Disorder and chaos overshadowed hope and progress. And for conservatives, it was confirmation of all of their fears and hesitations. Americans of turned their back on hope. Beleaguered by an unpopular war, inflation, and domestic unrest, President Johnson opted against reelection in March â€™ an unprecedented move in modern American politics. The forthcoming presidential election was shaped by Vietnam and the aforementioned unrest as much as by the campaigns of Democratic nominee Vice President Hubert Humphrey, Republican Richard Nixon, and third-party challenger George Wallace, the infamous segregationist governor of Alabama. The final tally was close: Wallace, meanwhile, carried five states in the Deep South, and his The Electoral College vote was more decisive for Nixon; he earned electoral votes, while Humphrey and Wallace received only and 45 votes, respectively. Although Republicans won a

few seats, Democrats retained control of both the House and Senate and made Nixon the first president in years to enter office with the opposition party controlling both houses. Once installed in the White House, Richard Nixon focused his energies on American foreign policy, publicly announcing the Nixon Doctrine in 1953. On the one hand, Nixon asserted the supremacy of American democratic capitalism and conceded that the United States would continue supporting its allies financially. The strategy seemed to work. Nixon became the first American president to visit communist China and the first since Franklin Roosevelt to visit the Soviet Union. Direct diplomacy and cultural exchange programs with both countries grew and culminated with the formal normalization of U.S. relations with China in 1979. By 1979, after almost thirty years of Cold War tension, peaceful coexistence suddenly seemed possible. Soon, though, a fragile calm gave way again to Cold War instability. The embargo launched the first U.S. trade war with China.

6: America Unraveling: A Politically Incorrect Analysis of Public Faith and Culture

In The Unraveling of America, Dr. Ron Phillips pulls back the curtain and exposes those who are pulling the strings and unraveling the fabric of America. This book will give you truth and knowledge of our past, present and hope for the future.

The Unraveling of America: Concerned primarily with federal policy, Matusow is interested in how liberals attained political power and attempted to implement social policy. Liberals were now focused on tweaking the capitalist system to mitigate its destructive effects, including poverty, unemployment, and the dislocation of workers. This new economic outlook, which would manifest itself in Keynesian economic policy, converged with the development of other social concerns, not least of which was racism. There was a feeling that the U. Liberals found their way into politics with the election of John F. Central to his argument is that support for liberal reforms, particularly from Kennedy himself, was much weaker than is generally perceived. Kennedy himself was conservative in regards to the economy and race issues. He supported big business and was reluctant to support the Civil Rights movement. In regards to the latter, he was much more interested in suppressing its destabilizing political and social effects. But just prior to his assassination he had turned to support it, realizing that there was no way of regaining southern white support and alarmed that to not support the non-violent protests of greater part of the movement, led by Martin Luther King Jr. But shortly before his death, Kennedy had supported the substantive Civil Rights Act and an anti-poverty legislation designated to wipeout unemployment based on Keynesian economics. Furthermore, specific policy failed to deal with the systematic causes of poverty and became reduced to the distribution of services for the poor rather than their political empowerment. Civil rights legislation also failed to combat the barriers to racism on the local level and the assassination of King unleashed widespread rioting in the North promoting a white backlash against the movement for black equality. Liberals sought to improve American capitalism and democracy, while radicals condemned each as oppressive. Hippies undermined the values that promoted capitalism, including hard work, self-denial, social discipline, and the postponement of gratification. Matusow argues that the values of hippies, though their movement was short-lived became absorbed into dominant political culture. The New Left undermined liberalism through their focus on reconstructing the social order. Confronting stark realities of American poverty and racism, and condemning American imperialism, the New Left charged that liberals were fighting a phony war on poverty, and were uncommitted to real racial reform. This effectively pushed mainstream liberalism to the left, weakening the capacity of corporate liberals and moderate liberals such as LBJ to shape liberal policy. The last movement that Matusow analyzes is the Black Power movement. Disillusioned with the pace of civil rights reform, blacks became increasingly radicalized, disrupting the more moderate platform of King who espoused participation in the capitalist system.

7: Political Fiction: Unraveling America at a West Wing Fan Convention

The Unraveling of America- Our country has been invaded, not by an army of men, but by spiritual forces that are at work at this very hour, chipping away - bit by bit - at the underpinnings of this nation that was founded on the Judeo-Christian herit.

To help people become smart and to help them become good. In the early days of the republic, the Bible was the source book of both moral and religious instruction. Thus, from to the early s, the country used the McGuffey Reader as the primary means of teaching character education in America. This observation is supported by the research of Dr. He has compiled a database cataloging references from the Bible in American newspapers from to Nineteenth-century periodicals printed Sunday school lessons, ran Bible clubs for readers and circulated sermons. Editorials alluded to well-known scriptural references, and verses even turned up again and again as the punch lines of jokes. This practice extended into adulthood the moral and ethical teachings children learned at school and their growing-up years. Building on the crack that had been opened in the case *Everson v. Vitale* was delivered by Justice Hugo Black in Representing the majority opinion of , Black wrote: On the contrary, I think that to deny the wish of these school children to join in reciting this prayer is to deny them the opportunity of sharing in the spiritual heritage of our Nation. *Vitale* were extended to a voluntary moment of silence in the case of *Wallace v. Fletcher* developed a theory of deciding what was right or wrong in a given situation based on four key principles: Pluralism Whose values should we teach? However, these books had no real story line. Eventually, a parental backlash grew in some parts of the country: Sales of those manuals, with old but often great stores, rose from about 10, in to , last year, according to a report in the November issue of *Smithsonian* magazine. *Vitale*, a new generation grew up that had been reared on the teachings of situational ethics. The business community began to realize that the students entering university lacked a background in ethics. Thus, they began to create business ethics courses. November marked the birth of business ethics courses when a conference on business ethics was held at the University of Kansas. The proceedings of that conference led to the creation of the first courses on business ethics. *The Closing of the American Mind*. The claim of democracy is that every man decides for himself. Young Americans have less and less knowledge of and interest in foreign places. Our openness means we do not need others. Thus what is advertised as a great opening is a great closing. For a host of reasons, from court decisions like *Engle vs. Vitale*, to government policies that have weakened the family, America has gone from a society based on Christian principles to a society based on secular principles, and now, a society whose principles are increasingly anti-Christian. Some see this as a good thing, but let us ask three simple questions: If you do not believe in a divine moral law ordained by a Creator, how can you possibly expect people to be ethical, let alone teach ethics? The answer is, you will have a society in which fewer and fewer people see the value in working hard for the sake of working hard, being willing to create jobs that employ others “ and a society in which more and more people who have come to see the coercion of people as a means to get the results one wants. This growing class of people will, in turn, expect “ nay, demand “ that someone i. If the foundations be destroyed, what can the righteous do? These four pillars have been replaced with an ideological stratification that has created a host of people groups all clamoring for, but never finding, equality. All this has happened because those who wish to change the character of the American people are better at using the tools of education and communication than those who wish to preserve it. In the ninth article in my series of posts on *The Unraveling*, I will explore how those who have promoted the deconstruction of the American Way of Life are using the tools of social media to pursue their goals. If you have a desire to review the previous posts in this series, click to read the previous posts in this series. This series is based on an essay that I have written which you can find at www. In that essay I lay out my thoughts as concisely as I can, with a full series of references endnotes 27 for those with a scholarly bent. In this series of posts, I wish to expand on the original essay, and make it easier to digest via social media. I also wish to invite a discussion on this topic. New York, New York. *A History Of Business Ethics*.

8: The Unraveling of America : A History of Liberalism in the s (, Paperback) | eBay

In about two weeks, America will once again go through the pomp and ceremony of inaugurating a new president, meaning new leadership and new direction in our nation.

Throughout the tumult of the George W. The show, which originally aired in the late nineties and early aughts, depicted a world in which government could serve as an engine of good, an instrument of change. The storyline I found most compelling as a young, aspiring author was about the presidential speechwriters. Throughout the show, Toby Ziegler Richard Schiff and Sam Seaborn Rob Lowe sequestered themselves in the darkened catacombs of the White House, armed with nothing more than legal pads and Bic pens, testing out snatches of oratory on each other as they sought to draft a comprehensive narrative about America. The depth of my fandom revealed itself in ways that were oblique but no less shameful. After watching the Democratic National Convention, during which Barack Obama delivered a speech that had an elegance rivaling anything Aaron Sorkin had written, I wrote an effusive fan letter and shipped it off to his senate office in Chicago. Eventually, I abandoned my aspirations to be a presidential speechwriter and enrolled in an M. In retrospect, it seems a slender mercy to have escaped the political arena before the presidency devolved into the blustering Twitter volleys of our current mogul-in-chief. But over the past several years, The West Wing has made a swift and surprising comeback. Retrieving welcome packets and plastic lanyards from the lobby desk, the fans trade introductions with the restive energy of long-lost friends and peruse the daily schedule with palpable elation. Eventually, a bovine line forms outside the White Flynn Amphitheater, where the welcome session will soon start. It is difficult to describe why a cadre of policy wonks would strike anyone as an alluring premise for a fan convention. Ultimately, this will prove perfunctory. Once the introductions are over, Dockery looks momentarily flummoxed, unsure how to close out the session. One by one, the Wingnuts join in until eventually the entire auditorium resounds in song. It is difficult to summarize my first day at the convention. Because, sadly, I could, friends. I was there, your humble correspondent. Again and again throughout the first day of the convention, the Wingnuts keep blathering about the analgesic properties of the show, a needed tonic for our current political turmoil. I meet a white-haired man named Lou, who owns a Sparkle Car Wash in suburban Pennsylvania and who has been a die-hard fan of The West Wing ever since it first aired. And I just keep going through the seasons. If The West Wing snagged Emmys and garnered large audiences during the Bush years, and if the show witnessed a resurgence during the scandal-laden first term of the Trump administration, it seems to suggest something peculiar about Obama, apart from his status as a liberal Democrat. Perhaps it owes something to the fact that Obama was himself a gifted narrator—who, before running for office, penned a New York Times best-selling memoir, *Dreams from My Father*, and who arguably won the election for his ability to tell Americans a particular kind of story. Not only did his narrative flatter the yearnings of the Left, but it also had the power to loosen Republican strongholds throughout middle America. Morgan writes in *Inventing the People*, a trenchant monograph on the origins of democracy. After all, the putative equality was extended only to the rights of white male landowners. It is not at all coincidental that the most venerated presidents throughout history were fluent in certain literary tropes and thus operated as cunning dramatic narrators: Reagan, with his tinsel-town charm and his grandfatherly locutions; Kennedy, with his rousing calls to national service; Roosevelt, with his palliative fireside chats, the oratorical approximation of a bedtime story. What these stewards of the American ideal understood better than their blundering counterparts was that in order to govern effectively, one needed to remain cognizant of the motifs and themes that animate the American fable—optimism, inclusivity, hard work, and progress—a narrative expansive enough to hold together the disparate factions of the nation. Still, it was a dramatic, televisual narrative about America—a Hegelian unfolding of hope and change. By contrast, Donald Trump, Steve Bannon, and Kellyanne Conway have proved dexterous postmodernists, deconstructing not just the narrative about America that Obama and his speechwriters had spent the previous eight years fashioning, but also the rudiments of narrative itself—plot, coherence, truth, and meaning. As the song enters its second movement, it becomes difficult for me not to sense a slippage in the meridians, an imbrication between the real and the

imaginary. After all, sitting beside me in this Bethesda ballroom are a half dozen of former West Wing cast members, whose job required them to portray White House staffers and who doubtlessly recall filming this episode on a mock set in Los Angeles. It occurs to me that as much as the West Wing Weekend has promised an escape from the grisly realities of our political moment, the ontological blur actually feels like a faithful reenactment of the last election, where the reigns of the nation were given over to someone whom we knew mostly from television. It seems important to stress that this is the real David Kusnet— not someone cosplaying him. How would Game of Thrones be different if Aaron Sorkin had written it? We trade potted biographies and discuss the midterm elections, then I ask him what he makes of the West Wing Weekend. This causes him to smile, a bit ruefully. His manifesto, *Speaking American: How Democrats Can Win In The Nineties* was, at one time, the vade mecum for leftists and was so rife with crackling rhetorical advice that Clinton hired him after its publication. Kusnet tells me that the American narrative reached poetic heights with Obama, who mixed the argot of progressivism with the homiletics of the civil rights movement and, as a result, became an incarnation of American progress. Merely by casting a vote for Obama, he says, Americans felt themselves pushing the national story from injustice toward tolerance. However effective this rhetoric proved to be at the ballot box, it obscured the economic and social issues that Clinton had faced in the early nineties, when small towns across America were ravaged by deindustrialization. For a Democrat running in such a climate, the linguistic task became one of convincing the rural quadrants of America— places like Little Rock, Arkansas— that reeducation and job training were exigent and necessary. But to explain that as someone whose rhetoric came out of the folksiest politics of Arkansas and not scare people off, that was impressive. But he could do it. I mean, he could really do it. It must be admitted that, for all my cynicism about the conference, if anyone could be accused of succumbing to the escapist appeal of cosplay, it was me. It grows late, and most of the Wingnuts have repaired to the dance floor, boogying with the half-hearted enthusiasm of middle schoolers at a sock hop. It is a literary predicament that seems to embody our own existential crisis: Or is it a scrambled, fragmentary tale, the meaning of which is uncertain? We shake hands and part ways, with me wandering toward the dance floor and him heading directly for the exits. A phalanx of Wingnuts are socializing in the hallway, talking passionately about squandered storylines, and suddenly, I feel like a fraud in my blue suit and press pass.

9: The Unraveling: Devaluing The Character of America : wisejargon

The Unraveling of Merrill & Bank of America. A few months after the shotgun wedding between Merrill Lynch and Bank of America, senior executives reveal a split between CEOs John Thain and Ken Lewis.

An analysis of the election to be posted later this week. Or they may be remembering the pipe bombs, the killings in Pittsburg, or the racist murders occurring almost daily elsewhere that barely get press coverage anymore. Will Millennial youth even bother to turn out to vote? Who will they trust least? All these key swing groups of Millennials, Hispanics, African-Americans, and union workers in the midwestâ€”i. So put up the barbed wire. Grab their kids when they arrive, as hostage bait. Send the troops to the border right now, to stop the hordes that just crossed into southern Mexico yesterday. They run fast, you see. Or their 80 year old Senator Diane Feinstein, their ring-leader in insurrection. So Trump encourages and turns loose his White Nationalist supporters to confront the horde, the mob, and their liberal financiers like George Soros. If all this is not an unraveling, what is? Arrange a coup partnering with fascists in Ukraine! Install nuclear missiles in Poland! And start deploying barbed wire on the coast of Maine and Massachusetts, just in case. However, behind all the manufactured fear of immigrants, US demonstrators, and concern about violence-oriented white nationalists whipped up and encouraged by Trump and his political followersâ€”lies a deeper anxiety permeating the American social consciousness today. Whether on the right or left, the unwritten, the unsaid, is a sense that American society is somehow unraveling. Both sidesâ€”Trump, Republicans, Democrats, as well as their respective media machinesâ€”sidestep and ignore the deep malaise shared by Americans today. And a crisis of multiple dimensions. The dimensions of the unraveling of America today are many. Growing Sense of Personal Physical Danger Mass and multiple killings and murders are rampant in America today, and rising. So much so that the media and press consciously avoid reporting much of it unless it involves at minimum dozens or scores of dead. There are more than 33, gun killings a year in the US now. While we hear of the occasional school shooting, the fact is there are school shootings so far just in The suicide rate in America is also at record levels, with more than 45, a year now and escalating. The fastest rate of increase is among year olds. The opioid death rate now exceeds more than 50, a year. These are our relatives, neighbors and friends. Big Pharma knew too. They are the criminals, and their politicians are the paid-for crooked cops looking the other way. That compares to US deaths during the entire 8 years of Vietnam War of 56,! We all got rightly upset over killed on by terrorists. But the NRA and the Pharmaceutical companies are the real terrorists here, and politicians are giving them a complete pass. In recent court-sanctioned gerrymandering; in mass voter suppression underway in Georgia, North Dakota, and elsewhere; in the billions of dollars being spent by billionaires, corporations, and their political action committees this election cycle to ensure their pro-business, pro-wealthy candidates win. News of these real killing machines goes on every day, creating a sense of personal insecurity that Americans have not felt or sensed perhaps since the frontier settlement period in the 19th century. But they certainly provide a useful distraction from those who are. People feel the danger has penetrated their communities, their neighborhoods, their homes. But politicians have simply and cleverly substituted the real enemies with the immigrant, the mob, and that old standby, the Russians. How could an America that once shared income gains from economic growth among its classes and across geography from World War II through the s have now allowed this to happen, many ask? And why is it being allowed to get worse? There are many ways to measure and show this economic unraveling. Whatever dimension or study or statistic, the story is the same. Economic gaps are widening everywhere. And everyone knows it. And except for that noble, modern Don Quixote of American Politics, Bernie Sanders, it appears no one in either party is proposing to reverse it. So the awareness festers below the surface, adding to the realization that something is no longer right in America. The sense of economic unraveling may have slowed somewhat after , but it continues none the less, as millions of Americans are forced to assume low paying service jobs. Working two or more jobs to make ends meet. Taking Uber and gig work on the side. Going on Medicaid or foregoing health insurance coverage altogether. Moving to lower quality housing and taking on more room-mates. Treading economic water in good times, and sinking and gasping for air during recessions and in the bad

times. While the wealthy grow unimaginably wealthier by the day. Never-Ending Wars The sense of anxiety is exacerbated by the never ending wars of the 21st century. The war in Afghanistan and elsewhere continues. Change the dates and you can insert the same news copy. With more than US bases in more than countries, America since has been, and remains, on a perpetual war footing. And the annual war bill is going up, fast. And with tax cutting for those who might pay for it now accelerating, the only sources to pay for the trillion dollar plus annual US budget deficits coming for the next decade is either to borrow more or cut Social Security, Medicare, education and other social programs. And those cuts are coming too soon if one believes the public declarations of Senate Republican Majority leader, Mitch McConnell.

Technology Angst As our streets and neighborhoods become more dangerous, as inequality deepens, as wars, tax cuts for the rich and social program cuts for the rest become the disturbing chronic norm awareness is growing that technology itself is beginning to tear apart the social fabric as well. Admitted even by visionaries and advocates of technology, the negatives of technology may now be outweighing its benefits. Studies now show problems of brain development in children over-using hand-held screen devices. Excessive screen viewing, studies show, activates the same areas of the brain associated with other forms of addiction. Social media is encouraging abusive behavior by enabling offenders to hide. What someone would not dare to say or do face to face, they now freely do protected by space and time. Social media is transforming human communications and relations rapidly, and not always positively. It is also enabling the acceleration of the surveillance state. Massive databases of personal information are now accessible to any business, to virtually any governments, and to unscrupulous individuals around the globe intent on blackmail, threats, and worse. Privacy is increasingly a fiction for those participating in it. And employment is about to become more precarious because of it. Technology is creating and diffusing new business models, destroying the old, and doing so far too rapidly to enable adjustment for tens of millions of people. Wiping out millions of jobs, increasing hours worked, uncertainty of employment, lowering of wages. And next Artificial Intelligence. Where will my job be in ten years, many now ask themselves? Will I be able to make it to retirement? Will there be anything like retirement any more after ? Unchecked and unregulated accelerating technological change is adding to the sense of social unraveling of key institutions that once provided a sense of personal security, of social stability, of a vision of a future that seemed more related to the present, rather than to an even more anxiety ridden, uncertain, unstable future. With chronic lying the political norm, what can anyone believe from their elected officials, many now ask? It leaves the American public with a nervous sense of how much further can and will this targeting, personalizing, and threatening go? But the political culture is not the only cultural element in decline. A broader cultural decline has become evident as well. Americans flock to view films of dystopia visions of America, of zombies, and ever-intense CGI violence where fictitious super heroes save the world. More of popular music has become overtly misogynous, angry, mean, and violent in both sound and lyrics. And has anyone recently watched how high schoolers now dance, in effect having sex with their pants on? Collapse of Democratic Institutions Not least is the sense of unraveling of political institutions and the practice of democracy itself. As a recent study estimated, Democracy is in decline in the US, having dropped from an aggregate score of 94 in to a low of 86 today when measured in terms of free and fair elections, citizen participation in politics, protection of civil rights and liberties, and the rule of law. In America, the restrictions on civil rights and liberties have been growing and deepening since and the Patriot Acts, institutionalized in annual NDAA legislation by Congress thereafter. Legislatures have been gerrymandered to protect the incumbents of both wings of the Corporate party of America. Bush in , defined corporations as people with the right to spend unlimited money which it defines as free speech Citizens United , and will likely next decide that President Trump can pardon himself if indicted thus ending the fiction that no one is above the law and endorsing Tyranny itself. The two wings of the Corporate Party of America meanwhile engage in what is an internecine class war between factions of the American ruling class. More billionaires openly contest for office as it becomes clear millions and billions of dollars are now necessary to get elected. Voter suppression spreads from state to state to disenfranchise millions, from Georgia to the Dakotas, to Texas and beyond. A sense of growing political disenfranchisement adds to the feeling that the country is politically unraveling as well adding to the concurrent fears about growing physical insecurity, worsening economic

inequality and declining economic opportunities, and an America mired in never ending wars. An America in which it is evident that political elites are increasingly committed to policies of redistribution of national wealth to the wealthiest. An America where more fear that technology may be taking us too far too fast. An America where the culture grows meaner, nastier and more decadent, where lies are central to the political discourse, and where political institutions no longer serve the general welfare but rather a narrow social and economic elite who have bought and captured those institutions. And, not least, an America where politicians seem intent on drifting toward a nationalism on behalf of a soon to be minority White Americaâ€™i. Jack Rasmus November 6, Dr.

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