

**Chapter 1 : New Age Roots: Dark Foundations of the New World Order**

*Popular culture undermines American values / Steve Bonta Popular culture does not undermine American values / John Derbyshire Consumerism harms American culture / Dolores Curran.*

Like Tocqueville, Weber saw that ethic most fully realized in America, where it pervaded the society. What would Tocqueville or Weber think of America today? In place of thrift, they would find a nation of debtors, staggering beneath loans obtained under false pretenses. And they would understand why. After flourishing for three centuries in America, the Protestant ethic began to disintegrate, with key elements slowly disappearing from modern American society, vanishing from schools, from business, from popular culture, and leaving us with an economic system unmoored from the restraints of civic virtue. Not even Adam Smith—who was a moral philosopher, after all—imagined capitalism operating in such an ethical vacuum. The American experiment that Tocqueville chronicled in the 1780s was more than just an effort to see if men could live without a monarch and govern themselves. A free society had to be one in which people could pursue economic opportunity with only minimal interference from the state. To do so without producing anarchy required a self-discipline that was, to Max Weber, the core of the capitalist ethic. Nowhere did the fusing of capitalism and the virtues that made up the work ethic find a fuller expression than in America, where Puritan pioneers founded settlements animated by a Calvinist dedication to work. He would think himself in bad repute if he employed his life solely in living. It found its most succinct expression in the writings of Benjamin Franklin, whose well-known maxims, now considered quaintly old-fashioned, recommended to citizens of the new country a worldview that promoted work and the pursuit of wealth. A reputation for honesty makes it easier to borrow money for new ventures, Franklin counseled. A man who displays self-discipline in his personal life inspires confidence in lenders and business partners. His ideas, widely applauded, permeated popular culture and education. The leading grammar school textbooks of the nineteenth century, for example, by William Holmes McGuffey and his brother Alexander, inculcated children with the virtues of work and thrift. In his first commercial success, Ragged Dick, Dick Hunter, 14 and homeless, impresses patrons with his honesty and industriousness and slowly rises in the world. When he teeters on the verge of losing everything because a thief pilfers his savings-account passbook, bank officials recognize him from his regular visits to make deposits, and they have the thief arrested. In a later novel, Bound to Rise, poor Henry Walton wins a biography of Ben Franklin for acing exams and, inspired by his life story, goes off to earn a fortune. The work ethic even shaped American play. Many southern settlers came in search not of religious freedom but only of economic opportunity. Instead of founding villages or towns with a common civic life, southern settlers developed isolated, widely separated plantations. They cultivated a few staple crops using slave labor, instead of developing a diversified economy. They created a society where a relatively few plantation owners acted like an aristocracy. Rather than viewing all honest work as honorable, they developed what historian C. After the Civil War, this secularized version of the Protestant ethic served as a lodestar for millions of poor immigrants, many from countries with little experience of free markets and democracy. Their assimilation into a culture that they recognized not as Protestant but as American reinvigorated the country, helping to set late-nineteenth- and early-twentieth-century America on a distinctly different path from much of Europe. Many of these immigrants, ironically, absorbed their Franklinesque code from the American Catholic Church. Catholic schools around the country copied his work, and many of them continue today to succeed even with at-risk kids. By the end of the nineteenth century, the Irish had largely shaken off poverty and joined the American mainstream. Waves of Southern and Eastern European Catholics followed them, as well as Eastern European Jews—some 20 million immigrants between and—who quickly replicated the success of the Irish in a country whose institutions emphasized and rewarded hard work, thrift, and self-improvement. Within a single generation, one study shows, the average early-twentieth-century immigrant family had achieved income and educational parity with American-born families, so that the children of these immigrants were just

as likely to be accountants, engineers, or lawyers as the children of families rooted here for generations. The breakup of this year-old consensus on the work ethic began with the cultural protests of the 1960s, which questioned and discarded many traditional American virtues. While film and television had formerly offered a balanced portrait of work and employers, notes film critic Michael Medved in *Hollywood vs. America*, from the 1950s onward, movies and TV portrayed business executives almost exclusively as villains or buffoons. One *Fortune* poll, for instance, found that 92 percent of college students thought business executives were too profit-minded. In this era, being virtuous became something separate from work. What was left of the game was simply the pursuit of cash, until Milton Bradley, criticized for this version, redesigned the game to include rewards for doing good. But its efforts produced mere political correctness: Such gestures, along with tolerance and sensitivity, expanded like a gas to fill the vacuum where the Protestant ethic used to be. The cultural upheavals of the era spurred deep changes in institutions that traditionally transmitted the work ethic—especially the schools. During the 1960s, when intellectuals and college students dismissed traditional American values as oppressive barriers to fulfillment, grammar schools generally jettisoned the traditional curriculum. *Democracy and Our Schools*. Keith Campbell in *The Narcissism Epidemic: Living in the Age of Entitlement*. Thus did the sixties generation spawn the Me Generation of the seventies. By the 1980s, a poll of teens found that more than nine in ten listed shopping as their favorite pastime. The economic shocks that followed the tumultuous late 1970s, especially the devastating inflation of the 1980s, reinforced an emerging materialism. But the plant closings, downsizings, and restructurings of the 1980s also stoked anxiety among workers, as the old ideal of lifetime employment at one paternalistic company gave way to a job-hopping career in a constantly changing business landscape. When takeover-era titans Michael Milken and Ivan Boesky pleaded guilty to insider-trading charges, their confessions strengthened a growing sense that a new ethic had superseded the old standard of playing by the rules. Ostentatious displays of wealth grew more common. From 1980, the year that Volcker finally tamed inflation, to 1985, luxury-car sales doubled in America. The average age of a purchaser of a fur coat—that ultimate status symbol—declined from 50 to just 26 in the 1980s. To fuel such purchases, inflation-adjusted total U.S. income rose. Some middle-class Americans came to resemble not the thrifty bourgeoisie of the early Industrial Revolution but the landed gentry of that era who drained their real estate for cash to fund lavish living. One stark illustration of the change: The denouement of this transformation was the meltdown of world financial markets. America has certainly had its con artists, robber barons, and speculators before, but what distinguished the latest panic was that millions of mortgages belonging to ordinary Americans triggered it—mortgages that were foolhardy at best and fraudulent at worst. A typical case is Bradley Collin, a year-old Minnesota housepainter with three kids. To buy the houses, the Collins had to make four separate mortgage applications, lie on each about their intentions, and hide each sale from the other three lenders, because no bank would have given them money to purchase four homes. The Collins were hardly alone. According to the FBI, reports of mortgage fraud soared tenfold nationwide from 1990 to 2000. No one knows precisely how deep the problem ran, but some mortgage servicers, examining portfolios of subprime mortgages that went bad in 2000, found that up to 70 percent of them had involved some kind of misrepresentation. Occupancy fraud, in which investors intent on buying new homes and then quickly flipping them for a profit lied about their intentions, accounted for about 20 percent of all fraudulent mortgage applications. Since the mortgage meltdown began in 2000, builders in some regions have found that as many as a quarter of the buyers of the homes that they sold in new developments lied about their purposes. This multitude of scams required the complicity of businesses that ultimately destroyed themselves and shattered an entire industry. As the housing boom heated up, WaMu raced after a piece of the action at all costs. Its supervisors chastised loan officers who tried to verify suspicious claims on mortgage applications. The lender set up phone banks, like penny-stock boiler-room operations, to sell home-equity loans. Needless to say, this is not what Adam Smith had in mind. Smith proposed that as societies evolve, they form institutions—courts of law, for instance—that reflect and codify these ethical perceptions of individuals, and that these institutions provide the essential backbone of any sophisticated commercial system. *The Critical Role of Values in the*

Economy. This mechanism of deception pervaded the recent housing bubble; cheating to get mortgages became so commonplace that cheaters barely seemed to perceive that they were committing fraud. Life Inside the Great Mortgage Meltdown, which was published this spring. In the wake of the market crash, our national discussion about how to fix capitalism seems limited to those who believe that more government will fix the problem and those who think that free markets will fix themselves. Few have asked whether we can recapture the civic virtues that nourished our commerce for years. Even our evangelical churches, whose theology most resembles that of the great Protestant reformers, have focused their energies primarily on social issues, such as fighting abortion or gay marriage, or even inveighing against welfare reform that encourages single mothers to return to work. True, a few groups, including the Consumer Federation of America and the Institute for American Values, have launched a national campaign, modeled on World War II efforts to encourage savings, to reintroduce thrift into American life. Could the schools do what they once did—create educated citizens inculcated with the ethical foundations of capitalism? Promisingly, a few public and private schools around the country have replaced the child-centered curriculum with one focused on learning about our culture and its institutions. Late in life, Adam Smith noted that government institutions can never tame and regulate a society whose citizens are not schooled in a common set of virtues. He is the author of *The New New Left*.

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*Last --Popular culture undermines American values / Steve Bonta --Popular culture does not undermine American values / John Derbyshire --Consumerism harms American culture / Dolores Curran --Consumerism benefits American culture / James B. Twitchell --Valuing diversity is patriotic / Martha C. Nussbaum --Valuing diversity is not patriotic.*

Pfister and Hertel, and Willman, this volume. Lawrence, one of the writers who embarked on such a journey, provides an ironic insight into the lived experience of a mutual investment in these stereotyped readings of Otherness: When the same national, ethno-geographical stereotyped interpretations that Lawrence offers of Sicilians, Sardinians, Tuscans and Italians generally are applied to his own person, he snaps: This is a sterile myth that scholars of culture, in particular anthropologists and ethnographers, have long sought to debunk. A Taste of the Sun, September–October two series of six thirty-minute episodes broadcast at 8: I also take into account the limited media attention that his figure has received in Italy, commercial ventures and a guest television appearance on Through the Keyhole The space of a tactic is the space of the other. Thus it plays on and with a terrain imposed on it and organized by a foreign power. It does not have the means to keep itself, at a distance, in a position of withdrawal, foresight and self-collection: This nowhere gives a tactic mobility, to be sure, but a mobility that must accept the chance offerings of the moment, and seize on the wing the possibilities that offer themselves at any given moment. It is a guileful ruse. In short, a tactic is the art of the weak. This is not as much of a leap as it may first seem: I came from a very lower-working-class family in Torre del Greco. I always remember my mum and dad arguing a lot and one main reason was lack of money. The chef from Torre del Greco has also become an online star [â€]. Baratta The story of Gennaro from Torre del Greco is the classic one of the Italian of humble origins who achieves great success abroad. This is a tactical deployment of authenticity that has paid off, at least in financial terms. Cultural boundaries are reified as part of ownership claims. This is a construct that I will query in the second half of this article; what I want to focus on here are the implications of claiming to speak as an authentic cultural voice. Nor does it rely on the implicit contestation of other identities, be they ethno-cultural, sexual, gendered or otherwise. As an embodiment of Italian authenticity, Gino is afforded authority to speak about Italian food in England but only about Italian food in England. Was it perhaps a misguided attempt to engage with the new crowd of consumers in the design hub of contemporary Clerkenwell? Definitely becoming an author because I never thought in a million years somebody like me who never liked school would be able to write 10 cookery books. I write them myself and spend a lot of time [on them]. The exoticism implicit in the title is enhanced with the sensory appeal of close-ups of colourful foods, wide pans of sun-drenched landscapes and a backing soundtrack of opera music. Hidden Italy, he challenges the authority associated with his embodiment of an authentic Italian identity by emphasising his lack of knowledge about Italy. Talking about his first visit to Lake Como as part of the programme, he explains how, as a southern Italian having grown up by the sea, he had to rethink his own prejudices against the north: I was shocked because it was such a beautiful place [â€]. It looked like the sea. And you can do anything you would do in the sea except taste the salt. People fish, water-ski, surf if there is wind, there are beaches, boats everywhere. I can see why those American stars are all going to Lago di Como now. The landscape is completely different. The food is completely different. The dialect is completely different. I had no idea what some of them were talking about, even when they were speaking Italian. It was like talking with someone from Liverpool or Newcastle! The exploration of cultural hybridity is celebrated, and across the range of his cookbooks and cookery programmes, the enthusiastic narratives that frame recipes can be seen to deconstruct the notion of authenticity itself: I thought it was an Austrian thing. English people rely on me to show them Italian food, not strudel! There are two different types: When authenticity is understood to be a quality of exchange demands for authenticity end up being of a rather different sort. In such circumstances, as Jonas points out, the accrual of cultural capital is a consequence rather than an objective This emphasis on the work of cuisine as a social activity is reinforced in web-based

relations, in particular through Twitter. The undeniable utility of such interaction as free, instant and virtually unlimited promotional activity should not be seen as detracting from its capacity to create a sense of social cohesion. This is a possibility that we can interpret both through the communication enacted "as per Figure 1", the communication effected via Ginofantastico is actively bi-directional, with shared images and comments retweeted and responded to directly on a daily basis "and the implicit sociality of food preparation" an act which in itself, as Giard indicates, bespeaks the anticipation of company Figure 1 Ginofantastico Twitter feed. Even for those cooking and dining alone, Ginofantastico renders visible a community bound by a commonality of skills, values and pleasures. The framing of cuisine as a form of social interaction is reinforced within the texts themselves. So if nothing else, prepare a few of these dishes for your family, tuck in and enjoy being together with good food. Instead of obtaining specific ingredients or following to the letter an authentic recipe, what we see these cookbooks foreground is the importance of a social meaning preparing and consuming food together, respecting the natural environment that becomes absent, obscured or irrelevant when ethnic cuisine is transported and mass produced for a new market. Huyssen, and Massey The authentic here, then, seems more closely linked to ideas of artisan production and a sense of community. From peach picking in Turin to truffle hunting in Piedmonte, Gino celebrates the best in local and seasonal Italian ingredients. Radio Times 24 October. The Telegraph 7 December. How to cook like a true Italian. Hodder and Stoughton, A Taste of the Sun. Hodder and Stoughton, b. ITV2, 10 November ITV1, 10 October ITV1, 27 January ITV, 29 August Secondary sources Attfield, Judy. The Material Cultures of Everyday Life. MailOnline 16 September, The Rhetoric of Fiction. University of Chicago Press, La Torre 26 January, MacMillan Press Ltd, Translation Ecology in the Age of the Anthropocene. Oxford and New York: The Practice of Everyday Life. University of California Press, University of Minnesota Press, Art as Experience, vol. The Later Works "Southern Illinois University Press, The Mirror 3 September, Experiencing Food and Drink, Korsmeyer, Carolyn ed. Ruminations of a Food Adventurer. Urban Palimpsests and the Politics of Memory. Stanford University Press, The Journal of Food and Culture, 8 3: Essays in Native American Ethnopoetics. University of Pennsylvania Press, Cultural Studies Review, 19 1: Space, Place and Gender. Pfister, Manfred and Hertel, Ralf. The Wonder of Travel: Fiction, Tourism and the Social Construction of the Nostalgic. Peter Lang AG, Putting the Accent on Authenticity: Modern Languages Open, 1, p. Modern Languages Open, 1, 7.

**Chapter 3 : Putting the Accent on Authenticity: A Case Study of Celebrity Chef Gennaro "Gino" D'Amico**

*Last -- Popular culture undermines American values / Steve Bonta -- Popular culture does not undermine American values / John Derbyshire -- Consumerism harms American culture / Dolores Curran -- Consumerism benefits American culture / James B. Twitchell -- Valuing diversity is patriotic / Martha C. Nussbaum -- Valuing diversity is not patriotic.*

For more than years, Adyar has been the international headquarters of the Theosophical Society, a worldwide organization dedicated to the promotion of Eastern religious thought and the occult. Collectively, the worldwide movement born at Adyar is called "New Age," and its insidious roots now cling tenaciously to the fabric of our society. Mother of this devilish creation was the Russian occultist Helena Petrovna Blavatsky. Born Helena Petrovna in Ekaterinoslav, Russia, in 1831, the girl who was to become the most famous occultist of the 19th century showed an early interest in magic and the supernatural. At the age of 18, following an impetuous marriage to Nikifor Blavatsky, a government official more than twice her age, Helena Blavatsky ran away from her husband and embarked on a series of worldwide wanderings. Eventually her travels led her to the Indian Subcontinent, where pagan and occult religion in every conceivable form flourished like nowhere else. For a number of years, she traveled about India in obscurity. She later claimed that she spent a significant time in Tibet at a secret monastery where she received arduous training in the magic arts. At the same time, she later wrote, she was initiated into a worldwide network of adepts who practiced what she called "the secret doctrine" or "the wisdom religion. Blavatsky related that she was first contacted by the "Masters" in London by a dashing Indian prince dressed in the garb of a Rajput warrior, who called himself "Morya. Accordingly, Blavatsky spent a number of years in the Himalayas, interacting with both mortals and "Masters," who she wrote instructed her in the ways of the occult and taught her the keys to unlocking the mysteries of the secret doctrine. Finally, her training completed, according to her account, Blavatsky traveled back to Europe, including her native Russia, where she quickly acquired celebrity for her alleged supernatural powers. She claimed to have the ability to converse with unseen beings, to read sealed letters, to cause objects to become unnaturally heavy, to conjure objects out of thin air, to know of distant events taking place, and so forth. While she apparently made believers out of her family, friends, and many others, her public life was dogged by controversy. She was accused of charlatanism and immoral conduct. It was alleged that she had fabricated her stories of travel in India and Tibet, having instead spent years in the Parisian demimonde, where she had gradually developed the idea of passing herself off as a mystic. Whatever the truth of these allegations, Helena Blavatsky threw herself into promoting an interest in the occult with missionary zeal. She traveled to America, where she found a particularly receptive climate for her claims of occult powers. America in the 1840s was undergoing a surge of public interest in occult phenomena, such as "spirit rappings" and seances. Taking up residence in New York City, Blavatsky quickly established a circle of fellow occult devotees. Among them were Colonel H. Judge, a New York attorney who would be responsible for the explosive growth of the Society in America in later years. The Theosophical Society was set up in New York City, but personality conflicts and lack of initiative prompted Blavatsky to return to India to transplant the headquarters to more fertile soil. Before leaving the U. She clearly nurtured no great love for the United States, as evidenced by her bitter parting words in a report to a reporter from the New York Daily Graphic: You have liberty, but that is all. After several problematic years in Calcutta, she and Olcott found their way to Madras, where they acquired the estate at Adyar. In following years, the Society prospered at Adyar as it never had in New York, attracting the interest of a number of notable British Indians. Judge, but grew and flourished. Helena Blavatsky, in the meantime, ended up in London, where she attracted the patronage of English aristocrats, radicals, and assorted crackpots. Realizing that she was near the end of her life, she worked feverishly to produce her magnum opus, *The Secret Doctrine*, a much lengthier treatment of the same themes and occult mythology set forth in *Isis Unveiled*. Both *Isis Unveiled* and *The Secret Doctrine* evince an unholy fascination with demonology, racist mythology, and secret societies. Though claiming broad interest in all religions, Blavatsky clearly and

unmistakably pitched the superiority of Eastern religions and shamanic traditions over Christianity. She entertained a peculiar animus for Catholicism, and her writings are suffused with rants against the Pope and against most of the doctrines of the Catholic faith. Not only that, but she declared, in open contradiction of Holy Scripture, that the Christian Apostles worshiped Satan: This they do quite openly. Some religions, notably Hinduism and Buddhism, still actively foster aspects of this tradition, and so meet with her approval. Orthodox Christianity, on the other hand, has suppressed the occult teachings she insists are part of its roots, and so stands condemned. Besant had been an atheist for many years, following a spiritual crisis precipitated by a failed marriage. However, when she read a copy of *The Secret Doctrine* for the purpose of writing a review, she was converted to the occultist cause. She also became president of the Theosophical Society after the death of Colonel Olcott. Besant was well-known for her leadership in radical political causes, such as the anti-vivisection movement the equivalent of modern-day animal rights activism, the promotion of birth and population control, and various episodes of union unrest. As a Fabian Socialist, she was personally acquainted with a number of influential leftists of the day, and was largely responsible for bringing Theosophy into favor in radical political circles in Europe. From Blavatsky she learned that the Aryan race is the closest surviving language and religion to that original pure Aryan bequest were the ancient Vedic texts of India and the archaic form of Sanskrit in which they were written. Accordingly, in a series of lectures tellingly entitled *The Inner Government of the World*, Besant laid out an elaborate taxonomy of races and sub-races. According to her, east Asians, who are "predominantly emotional and passionate," belong mostly to the Fourth Race. The more highly evolved "Fifth Race" is the Aryan race, of which, Besant declared, "India is the common motherland. So important was the emphasis on Aryan supremacy that Besant, in a letter to fellow socialist agitator Charles Bradlaugh, listed as one of the three objects of the Theosophical Society "to forward the study of Aryan literature and philosophy. In his fascination with German paganism, Hitler concluded that the Germans were in fact the purest representatives of the Aryan race, with apocalyptic consequences that need not be rehashed here. The Society at Adyar parted ways with European and American power elites back in the 1890s, with the expulsion from the Society in America of Alice Bailey and her husband Foster Bailey. The Baileys inaugurated the Lucis Trust, a New York-based organization responsible for giving the New Age movement most of its modern organization and political trappings. Like Helena Blavatsky, Alice Bailey claimed to have been overshadowed on various occasions by an "Ascended Master" named Djwhal Khul, and to have penned many volumes of occult writing under his influence. The Lucis Trust, like the Theosophical Society, claims as one of its purposes the advancement of interest in occult and arcane religion. It runs a number of non-profit "arcane schools" designed to teach various occult doctrines and practices. The Lucis Trust is also aggressively involved in promoting a globalist ideology, which it refers to as "goodwill. Indeed, the Lucis Trust enjoys consultant status at the United Nations and, judging from the political writings appearing in its publications, it is as much a political organization as an occult religious one. Creme was instructed to prepare the way for the coming of one Lord Maitreya, a Master who would assume human form and begin preparing humanity for the advent of the Age of Aquarius — a sort of New Age millennium. The Aquarian Age would be a time of peace, plenty, perfect equality, and global governance under the Masters, via the United Nations. Creme claims that on July 1952, Lord Maitreya took a human form and descended from his hidden redoubt in the Himalayas. He now resides incognito in the South Asian neighborhood of London, making miraculous appearances from time to time at religious gatherings all over the world. At some time in the near future, declares Creme, a global crisis will bring about conditions for the so-called "Day of Declaration. Thus will the Aquarian Age of peace and prosperity be ushered in. Creme himself travels and lectures all over the world, while his organization, Share International, promulgates the Gospel According to Maitreya. Also featured is a message from the Master Maitreya, which, it is claimed, is communicated telepathically via Benjamin Creme. Another luminary in the contemporary New Age firmament is Maurice Strong, Canadian multimillionaire and grand panjandrum of the global environmentalist movement. Strong has been pivotal in bringing about a confluence of two major streams of globalist subversion: The wacky folks comprising the fringe elements

present at the conference "including ritual drummers seeking to heal the earth and worshipers of the Brazilian sea goddess "mae orixa" were treated by the press as harmless nuts, having little to do with the serious agenda of the conference participants. In reality, however, New Age themes such as worship of the earth or "Gaia" as a Mother Goddess, pantheism, and an interest in aboriginal religious traditions such as Native American shamanism, are all dominant mainstream topics in present environmentalist circles. We cannot hope to provide exhaustive coverage of every aspect of the New Age in the scope of this article. Suffice it to say that the New Age movement at the close of the 20th century is a far-reaching agglomerate of rather diverse interests and groups, embracing not only theosophy, the Maitreya cult of personality, and much of environmentalism, but also Wicca witchcraft, voodoo, magic, and more recent phenomena such as the bizarre annual "burning man" festival held in the Nevada desert. Who is not familiar with gurus, karma, holistic medicine, meditation, yoga, and so forth? Our discourse, music, television, and educational institutions are all steeped in New Age culture. We have already seen that much of the contemporary New Age movement is closely intertwined with politics, particularly the United Nations and global environmentalism. It is crucial for patriotic Americans to understand that much of the New Age phenomenon is not accidental, but is instead being carefully and deliberately promoted by the globalist power elites. Why is this being done? Old policies and strategies, which we have promoted in the past at the United Nations, have led us nowhere. Although I am not a "religious" person I do believe that the construction of a New World Order requires a sense of moral obligation on the part of all nations which will give flesh to the concept of interdependence. We need in effect a spiritual catalyst to bring about change. The ethic of national self-interest must yield to the ethic of co-operation within the larger family of nations. In other words, the globalist Insiders, recognizing that all societies and governments ultimately are rooted in religious traditions, have seen the need for providing a religious foundation for a global society under a global government. That religion is to be New Age. Understandably, then, the United Nations is regarded by many of its devotees as an essentially religious organization. Robert Muller, former UN assistant secretary-general, enthused that "if Christ came back to earth, his first visit would be to the United Nations to see if his dream of human oneness and brotherhood had come true. Its president, Mohammed Ramadan, has said: One very important common theme in all shamanic, pagan, and polytheistic religions is the de-emphasis or outright denial of individuality. As Alice Bailey put it, "Each soul is an individualized aspect of one great Oversoul. The sense, therefore, of being separate, is the great illusion. From that illusion stem all our problems, all our suffering. Westerners visiting India are often shocked at the blatant disregard for human life and individual welfare manifest in Hindu society. Yet this is the logical outgrowth of a belief system that supposes that each human life is part of an endless cycle of death and rebirth, in which a single lifespan is comparatively insignificant. It is not difficult to appreciate why a religion that de-emphasizes individual human life would be of interest to globalist elites, with their passion for population control, abortion, and collectivization. A second major theme in pagan religion and hence in the New Age movement is the notion of fate as the prime determiner of all events. Hinduism and Buddhism are both closely wedded to astrology. Even now, devout Hindus seldom make important decisions without consulting astrologers. Astrology, fortune telling, and other forms of divination also figure prominently in the New Age movement. The very term "Age of Aquarius" reflects the belief that, starting about the year , the earth will be so aligned as to be under the astrological influence of the constellation Aquarius, and will remain so for the next 2, years or so. In general, such a life view tends to render one passive and disinterested in resisting encroachments on his personal liberty. An outgrowth of this mindset in India is the horrendous caste system.

**Chapter 4 : History of the Jews in the United States - Wikipedia**

*American values: opposing viewpoints (Book) Average Rating.*

Edited by Gabor S. It is a collection of five clearly defined, well-written essays, each by a distinguished historian. The common theme is the Confederacy was lost battlefields, despite the many interpretations to the contrary. McPherson rejects the position that Union victory was "inevitable. He refutes each one using clear examples and substantiated interpretations. Strategy," by Archer Jones. Jones looks closely at the linkage of strategy and politics and explores the evolution of the strategies of the opposing forces. Through a meticulous recreation of the strategies employed, Jones comes to the intriguing conclusion that all things considered, the Civil War was strategically a stalemate. Generals," by Gary W. Gallagher, the focus is on Ulysses. S Grant, William T. Sherman and Robert E. Lee, the three generals he feels shaped the military arena of the war most significantly. While not denying the impact of other military commanders, both North and South, Gallagher maintains that Grant, Sherman and Lee "shaped military events to a far greater extent than any of their comrades. Gallagher is fair to all concerned, giving Grant and Sherman credit as the architects of northern victory. He is also even-handed with Lee, concluding that despite recent criticisms, the general followed the best course of action available to him at the time. From the panoramic perspective of the generals, Why the Confederacy Lost examines the common soldier in "The Perseverance of the Soldiers," by Reid Mitchell. The author scrutinizes battalions, companies and regiments to identify reasons for the outcome of the war. Regardless of larger population base and material superiority in the North, Mitchell questions what the consequences would have been "if the men of the North had not volunteered in droves" during the first two years of the fighting. He applies the lessons learned from Vietnam, where manpower and materials did not ensure victory, and then explores the varying levels of motivation and cohesion on the front line. The final essay by Joseph T. Glatthaar proved to be the most interesting of the five works. The African-American Role in Union Victory," Glatthaar examines the obvious and not so obvious roles slaves and former slaves played in the Confederate defeat. Why the Confederacy Lost is an intelligent, clearly focused, well-edited book worthy of attention. It is deserving of a place on the bookshelf of any student of the Civil War. Winchester, Virginia, saw constant troop movements from the earliest days of the war until Appomattox. The community changed hands so frequently during the course of the war that it must have seemed to the its residents that there was forever an ill wind blowing. Fortunately for us, Cornelia McDonald, a middle-class white woman, mother of nine children and resident of Winchester, kept a diary of events between March and August Her husband marched into history with the famed Stonewall Brigade and at his request she kept the diary, even after his death. That McDonald was able to sustain her family and cope effectively with the myriad problems facing her daily is nothing less than remarkable. From her vivid description of the first time Yankee soldiers came to her home to the day, sixteen months later, when she was finally compelled to abandon her ravaged farm, she relates in haunting detail the trials her family endured. The reader accompanies her on repeated trips to Union General R. McDonald shares her sorrow at the death of her baby daughter Bess and her mixed emotions when the tide of war brought her husband home briefly the following week. She recounts the horrors of slavery in describing the loss of Lethea, a female slave and nurse to the McDonald children. McDonald remembered, "I went up stairs into a room where she was busy tacking down a carpet. Her tears were falling on her hands as she held the hammer. I could not tell her she had to go, dreading to witness her sorrow, but turned away. This proved to be his final visit and he died December 1, , at Richmond. In combination with the diary, this work is both moving and educational. Lee and Thomas J. He begins by tracing their family lines, both were Virginians although from different regions and economic backgrounds, and their training as West Point cadets. Casdorff moves back and forth between the two leaders, relying heavily on earlier biographies and The War of the Rebellion records to emphasize their similar thinking as they attempted to win victories for the Confederacy. While Casdorff explores their pre-Civil War years more fully than most biographers, he can only surmise in

several instances that they had contact with each other because they were in the same area at the same time. No doubt they knew of each other by reputation, but letters or other written evidence of meetings and conversations are not cited in this work. Most Civil War scholars will recognize the wartime sources he cites but will find little new information about either general. Casdorff has a distracting tendency to use last names and several nicknames in referring to the generals. He also refers on occasion to a "local historian" making a statement, but determining the exact source in the endnotes for a particular piece of information is difficult. On the map of western Virginia, the Staunton-Parkersburg Pike is depicted twice and Parkersburg is misspelled each time. In the account of the Seven Days fighting, June 30 becomes July 30. Schutz and Walter N. The Civil War is an extremely complex subject and the number of scholarly publications voluminous. Biographies of the personalities is one approach to studying the war and there are considerable works on the generals of the period. Examining their lives and careers can explain the strategy of certain battles. Each general had an individual style, although most who attended West Point noted that individuality was discouraged and conformity emphasized. Trenerry contend that John Pope is a major figure historians have overlooked as a primary topic. Their study of Pope closes this small gap in our historical knowledge about his role in the most important war in American history. The authors provide a credible account of Pope, the son of Nathaniel Pope, the first territorial secretary of Illinois. John Pope graduated from West Point, seventeen in a class of fifty-six, in Mahan and graduate of West Point. Nearly every general was plagued by mistakes in both peacetime and war, later brought to light by historians. The authors have written a very detailed and carefully researched account of his military life, including his scientific contributions. Most of his successes occurred prior to the Civil War when the west was linked to the east by railroads. Pope played a significant role during this time of great expansion and exploration. In the outgoing Congress of Millard Fillmore, the Secretary of War was directed to fund explorations to ascertain the best practical, economic route to the Pacific Ocean. Pope, under his first independent order, took command of surveying the eastern half of the 32nd parallel. In the west, he conducted experiments for irrigation by means of artesian wells and studied meteor showers and atmospheric electrical disturbances. In, Pope completed his apprenticeship, having spent his military career on the frontier except for the brief leaves in St. Louis and other parts of Missouri. Soon his military career shot upward and within three years peaked, before descending into its "bitter anticlimax of thirty years. The battle of Second Bull Run was his singular defeat. Nothing during his twenty-four additional years of military service could keep him from being associated with this great defeat by the public. During the war, it became increasingly obvious that his failure lay in his inability to establish a rudimentary system for collecting field intelligence, an absolute necessity for making sound tactical decisions. Nothing survives to indicate the personal side of marriage, facing enemy fire or being close to Lincoln and the social and political circles of the time. Self-satisfaction and condescension became additional characteristics that were part of his daily manner. Vanity seemed to tower above all other traits. His failures at command and personal traits led to his abandonment by Lincoln. There, he returned to his element, the western frontier. Schutz and Trenerry let the historical files speak to those who are searching for new information on the Civil War. Their sources demonstrate that the research is truly first rate and that this detailed biography is worthy of attention. Press of Kentucky, In quick succession, rebel armies began to surrender to Union forces, the wartime president was assassinated and the vice-president assumed control of the government. Meanwhile, in the South, Congress and the former Confederate leaders were at odds over almost all parts of the post-war settlement. The full Reconstruction story is a massive one, covering as it does not only the three branches of the national government, but also the history of events in thirty-eight states. One way of attempting to understand the Reconstruction story is to narrow the focus to one place within a particular span of years. Sawrey of Marshall University, in *Dubious Victory*: Perhaps the strangest twist of fate in United States history was the presidential succession in April, six days after the surrender of Robert E. Abraham Lincoln, a Republican, northerner and increasing foe of slavery, was replaced by a southern Democrat with scant interest in any basic rights for blacks. Lincoln and Johnson won the election on the "Union Party" ticket, with Lincoln hoping to avoid the

"Republican" label and broaden his appeal by sharing the ticket with a southern Democrat. As time went on, Sawrey notes, it became clear to Ohio Republicans that Johnson intended to forgive the South quickly and readmit the southern states to full participation in the affairs of the nation. Republicans in Ohio and other northern states broke with the president, and introduced the Fourteenth Amendment as the new basis for Reconstruction. The Fourteenth Amendment moved beyond abolishing slavery required equality before the law for all persons born in the United States. When Johnson encouraged the southern states to reject the Fourteenth Amendment, and ten of the eleven former Confederate states did so, Congressional attitudes hardened. Congress instituted military occupation and demanded black suffrage in the South, a right not yet available in Ohio. Meanwhile the recalcitrant Johnson became the defendant in an impeachment trial, and although acquitted, he ceased obstructing Congressional Reconstruction. By looking at each of these closely contested campaigns, Sawrey is able to analyze voter behavior and pursue the development of coherent Reconstruction ideologies by both political parties. The next year, the Republicans triumphed by breaking with Johnson and supporting the Fourteenth Amendment as the basis of Reconstruction. The Grand Old Party suffered a great voter backlash, as it was portrayed as the party of "Negro domination" and miscegenation. Democrats also advanced some popular arguments for inflation of the money supply or "greenbackism." Sawrey argues that the success in the state races may have been a result of the coattail effects of Ulysses S Grant at the head of the ticket.

**Chapter 5 : Book Reviews and Notes Vol. 52**

*American values: opposing viewpoints (Book) Contributors: Williams, Mary E.,*

Earliest surviving Jewish residence in the U. Luis de Carabajal y Cueva , a Spanish conquistador and converso first set foot in what is now Texas in The first Jewish-born person to set foot on American soil was Joachim Gans in Legarde was employed by Anthonie Bonall, who was a French silk maker and vigneron cultivator of vineyards for winemaking , one of the men from Languedoc sent to the colony by John Bonall, keeper of the silkworms of King James I. Solomon Franco , a Jewish merchant, arrived in Boston in ; subsequently he was given a stipend from the Puritans there, on condition he leave on the next passage back to Holland. Governor Peter Stuyvesant tried to enhance his Dutch Reformed Church by discriminating against other religions, but religious pluralism was already a tradition in the Netherlands and his superiors at the Dutch West India Company in Amsterdam overruled him. Religious tolerance was also established elsewhere in the colonies; the colony of South Carolina , for example, was originally governed under an elaborate charter drawn up in by the English philosopher John Locke. This charter granted liberty of conscience to all settlers, expressly mentioning "Jews, heathens, and dissenters. By the time of American Revolution, the Jewish population in America was still small, with only 1, to 2,, in a colonial population of about 2. They played a role in the struggle for independence, including fighting the British, with Francis Salvador being the first Jew to die, [18] and playing a role in financing the revolution, with one of the key financiers being Haym Solomon. President George Washington remembered the Jewish contribution when he wrote to the Sephardic congregation of Newport, Rhode Island , in a letter dated August 17, While everyone shall sit safely under his own vine and fig-tree and there shall be none to make him afraid. Sephardic Jews became active in community affairs in the s, after achieving "political equality in the five states in which they were most numerous. Despite these restrictions, which were often enforced unevenly, there were really too few Jews in 17th- and 18th-century America for anti-Jewish incidents to become a significant social or political phenomenon at the time. The evolution for Jews from toleration to full civil and political equality that followed the American Revolution helped ensure that Antisemitism would never become as common as in Europe. History of Jewish education in the United States before the 20th century Jewish Texans have been a part of Texas History since the first European explorers arrived in the 16th century. Jews intermarried rather freely with non-Jews, continuing a trend that had begun at least a century earlier. However, as immigration increased the Jewish population to 50, by , negative stereotypes of Jews in newspapers, literature, drama, art, and popular culture grew more commonplace and physical attacks became more frequent. During the 19th century, especially the s and s , Jewish immigration was primarily of Ashkenazi Jews from Germany , bringing a liberal, educated population that had experience with the Haskalah , or Jewish Enlightenment. It was in the United States during the 19th century that two of the major branches of Judaism were established by these German immigrants: Several Jewish bankers played key roles in providing government financing for both sides of the Civil War: Grant , angry at the illegal trade in smuggled cotton, issued General Order No. The Jews, as a class violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled Jews appealed to President Abraham Lincoln , who immediately ordered General Grant to rescind the order. Sarna notes that there was a "surge in many forms of anti-Jewish intolerance" at the time. Sarna, however, concludes that the long-term implications were highly favorable, for the episode: Official government antisemitism continued, however, with New Hampshire only offering equality to Jews and Catholics in , [32] the last state to do so. Grant very much regretted his wartime order; he publicly apologized for it. When he became president in , he set out to make amends. Eager to prove that he was above prejudice, Grant appointed more Jews to public office than had any of his predecessors and, in the name of human rights, he extended unprecedented support to persecuted Jews in Russia and Romania. Time and again, partly as a result of this enlarged vision of what it meant to be an American and partly in order to live down General Orders No.

*New York Times Best Sellers NYT - Adult Fiction. NYT - Adult Nonfiction.*

Restorative justice encounters involving victims and offenders discussing what happened, why it happened and what reparation can be made have promoted victim wellbeing and offender rehabilitation. This article argues that judging and legal practice should include exercising intrapersonal and interpersonal skills, and that legal education should train legal professionals accordingly. Psychologically attuned approaches include an appreciation of the role of emotion in legal problems, problem resolution processes and legal outcomes. The central tools and inventions of these approaches are communicative techniques incorporating understanding, feelings and empathy, and the application of a broad definition of legal problems and outcomes. These techniques and approaches have significant implications for the law, the way judges, magistrates and lawyers undertake their work and legal education. Restorative justice asserts that harmful behaviour, whether related to legal action or not, can cause not only material damage but also emotional or psychological harm that must be healed if the problem is to be comprehensively resolved. With the increase in scientific and popular interest in the role of emotions, some recent theories have endeavoured to link emotions to intelligence. The concept of emotional intelligence has been promoted within the academic community by the work of Peter Salovey and John Mayer and within popular culture by the work of Daniel Goleman. In the early s, Howard Gardner proposed a theory of multiple intelligences which are mental skills in particular areas of human functioning, such as logical, linguistic, musical and spatial skills. Gardner also suggested that there are interpersonal and intrapersonal intelligences which relate in part to understanding and managing emotions. These two intelligences overlap with the concept of emotional intelligence as well as with the concept of social intelligence – the capacity to interact wisely with other people. The scope of emotional intelligence includes the verbal and nonverbal appraisal and expression of emotion, the regulation of emotion in the self and others, and the utilization of emotional content in problem solving. For example, social skills include leadership, team capabilities and change catalyst, while motivation includes initiative and optimism [. For example, studies have reported that emotional intelligence is related to more positive social relationships [, ] better work performance [, ] transformational leadership [, ] more positive outcomes during negotiations, improved psychological health and better academic achievement though not higher grades [. However, perhaps the most important result from the emergence of the concept has been a heightened public and professional awareness of the significance of the perception, understanding, use and management of emotions in individual actions and group interactions [. The concept of restorative justice was the result [. While it is true that earlier communities used informal practices, the evidence that they were predominant is not compelling: Encounter processes emerged at a time when there was increasing awareness of the plight of victims of crime [. Material or symbolic reparation for the victim was not a part of the court process. There is also no agreed definition of restorative justice. Thus, maximalists consider community work performed by offenders as repairing the damage they have done to the community and therefore a form of restorative justice; purists do not agree. This debate is unlikely to have a significant practical impact on the justice system. The justice system is likely to take a pragmatic approach which it has done in the past – adopting what it sees as valuable, and using terminology as it sees fit. This is consistent with its hybrid nature: Nevertheless, the most commonly recognised restorative justice practices are the mediated meetings described by Marshall. They take three forms: Despite differences between proponents, all agree on the importance of victim restoration. Howard Zehr suggests that offenders need to have dispelled any doubts or misconceptions they hold about their responsibility for the incident [. Deterrence, punishment and rehabilitation currently outweigh more comprehensive values of restoration. Such programs have since become popular in much of the western world [. Conferencing is arguably the most influential restorative justice practice in Australia, being a critical part of the diversionary approach at the basis of contemporary juvenile justice practice. A youth justice coordinator

facilitates the conference, which involves an introduction of parties and processes, a police officer reading the facts, the offender admitting the facts and the victim describing the effects of the offence. Then there is a general discussion about the effects of the offence and options for making amends. The family meets privately to discuss making an offer of amends. An agreement may then be reached and the parties may share food together. If the young person does not make an admission, the conference ends and the matter is referred to a court. Discussion of what took place, who was affected and what must be done to make things right happens in a group comprising the victim, the offender, their supporters and the police mediator. If an agreement is reached, the mediator prepares a formal agreement while the others take refreshments and talk in an informal way. Community group conferencing involves scripted conferences adapted from the Wagga Wagga model [1]. The script can also assist the facilitator in guiding the participants through the discussion, from the incident and its effects to the completion of an agreement for reparation. It is used in diverse contexts, including in schools, workplaces and community organisations. Circle methods involve a broader range of participants than conferencing: Indigenous approaches to justice have influenced the use of circle methods within the justice system, and some contemporary indigenous communities use circle methods in collaboration with the justice system. A Manitoba community used this approach to address its incest and sexual assault problems [2]. Sherman and Strang suggest that this points to personal and community savings from using the conferences [3]. For example, the quality of studies ranges from anecdotal reports to a relatively few randomised controlled studies. Mostly, it appears that dissatisfaction is caused by an aspect of the process – such as failure to resolve some issues, failure to complete conference agreements, lack of notification about reports concerning the mediation or disagreement with how the mediation was facilitated – rather than it being caused by the restorative justice approach itself [4]. However, further research should identify which cases and parties can most benefit from restorative justice processes and under what circumstances. It appears that particular aspects of the conference process, individually or combined, are therapeutic. Active participation appears important because research has found that it promotes victim satisfaction [5]. The victim may express hurt feelings, the offender shame and remorse, and in some cases the victim may also express forgiveness [6]. According to Zehr, victims experience the shame of being overwhelmed and humiliated by the offender [7]. Removing this shame requires vindication, which can come from a conference in which the effects of the offence on the victim are addressed, the offender admits responsibility and seeks remorse, and reparation is made [8]. Nathan Harris, Lode Walgrave and John Braithwaite have suggested that actual denunciation of the behaviour is unnecessary and that orchestrated disapproval may be harmful [9]. While the first form of shaming is reintegrative, the second is stigmatic, alienating and potentially criminogenic [10]. Perhaps the experience of empathy not only engenders remorse but also shame and guilt [11]. They create a supportive space where parties may express their emotions [12]. Offenders come into a restorative justice conference with differing attitudes towards rehabilitation. E

Criticisms of Restorative Justice Principal criticisms of restorative justice in operation include that: Without proper screening and preparation for the encounter or without proper facilitation by the mediator, there is a risk of further harm to the parties [13]. In any event, there is no evidence that restorative justice undermines deterrence [14]. However, at times some people – such as parties to litigation and their families, victims, offenders, witnesses and jurors – are more significantly affected by it than others. Law can affect people in different ways: Therapeutic jurisprudence asserts that the law can affect wellbeing [15]. Although much of the therapeutic jurisprudence work relates to courts, its scope is much broader. Indeed, it originated in work undertaken by David Wexler and Bruce Winick in mental health law in the United States in the late s [16]. In these cases, a study from the perspective of the effects on wellbeing of the law, legal processes and legal actors can bring conflicting values into sharper focus [17]. For example, when Judge David Fletcher of the North Liverpool Community Justice Centre sentences offenders to imprisonment, he also sends them a letter explaining why they were imprisoned and advising them that a Centre officer will visit them to ensure that they are put in touch with rehabilitation agencies for assistance [18]. It has suggested ways in which policy development and legislative drafting may be improved [19, 20] the techniques which judicial officers can use to

minimise the negative effects of court processes for complainants in child sexual abuse cases [ , ] the strategies which judicial officers and lawyers can use to promote offender rehabilitation [ , ] how therapeutic approaches to estate planning may be implemented [d] and ways in which mainstream courts can promote community confidence in and litigant respect for courts and the law [ . The law has an interest in human behaviour and behavioural change. Thus, it is natural that the behavioural sciences should also be consulted in therapeutic jurisprudence debate. Psychology and psychiatry have been fertile sources for therapeutic jurisprudence research since its introduction. However, therapeutic jurisprudence researchers have also been active in exploring other areas for research findings and principles that could assist in promoting better processes and outcomes in the legal system. These other areas include anthropology, criminology, public health, social work, architecture and leadership. Therapeutic jurisprudence has examined the effect of the law, legal processes and legal actors on diverse dimensions of wellbeing. Emotional wellbeing has been a particular area of interest. For example, therapeutic jurisprudence has considered emotional wellbeing in the interactions between judicial officers, litigants and witnesses, and in the interaction between lawyer and client [ . Similar to procedural justice, restorative justice and therapeutic jurisprudence value active participation of the parties in resolving their case. Restorative justice and therapeutic jurisprudence both value processes that empower participants and thereby promote restoration – therapeutic jurisprudence would regard the restoration sought by restorative justice as therapeutic. It encompasses the whole field of the law, domestic and international. What is important in one area of law may be less so in another area, and consequently a broad definition is required to cover the field. Furthermore, different laws, legal processes and legal actors may affect different aspects of wellbeing. Without it, therapeutic jurisprudence becomes indistinguishable from other analyses of the benefit of law [ . Although rehabilitation is concerned with wellbeing and is therefore relevant to therapeutic jurisprudence, it does not mean that the methods used by justice system projects are necessarily consistent with therapeutic jurisprudence. As noted earlier, therapeutic jurisprudence is strongly opposed to paternalistic and coercive methods [ . Furthermore, the nomenclature of therapeutic jurisprudence has often been adopted by these programs without formal training of its personnel in its practices. Indeed, much of the work for victims in the justice system has been about promoting these values. Much of the subsequent Australian therapeutic jurisprudence literature describes the application of therapeutic jurisprudence to judging, court and legal practice concerning offenders. It is also understandable that some family violence commentators are sceptical about therapeutic jurisprudence given the understanding that: For example, it has been applied to the situation of domestic violence victims, battered immigrant women, child sexual abuse victims and survivors of sexual violence following armed conflict [ . Some criticisms are based on misconceptions concerning the nature of therapeutic jurisprudence [ . Indeed, therapeutic jurisprudence does not assert that judicial officers and lawyers should be therapists – it recognises that therapy is best left to trained professionals. Therapeutic jurisprudence asserts that the actions of lawyers and judicial officers affect a range of people involved in legal processes, whether intentionally or not. This Part gives examples from the courts, legal practice and legal education of the practical application of these approaches. These are the matters that principally concern a court and the legal profession. In addition, there may be deeper problems that have contributed to the legal problem, such as conflict between business partners or neighbours and a consequent inability to communicate, family dysfunction, substance abuse, unresolved past trauma or financial distress. Thus, addressing substance abuse that leads to offending is a matter for corrections rather than for the court. This is not to say that courts are devoid of emotion. Some judicial officers take a more personable approach to judging by virtue of their personality or past experiences.

**Chapter 7 : American Culture | page 2**

*Every once in a while, an event comes along with the power to transform a culture, for better or for worse. The last time it happened in America was in , with the assassination of President Kennedy, a loss-of-innocence kind of event that set the tone for the upheavals of the '60s and the '70s.*

There have been periods in history when the maverick congressman was not such a rare breed, but this is not one of those periods. Democrats and Republicans have been quite disciplined in recent years -- when party leaders say "jump," the savvy congressman had better inquire how high. Paul, however, insists on treating his oath to uphold the Constitution as, well, a solemn promise before God to his constituents. Which is why he is a living rebuke to the hypocritical collectivists who infest the Republican Party, and utterly mystifying to the retread socialists who publish the Post. William Grigg, "The Only Reason to Vote Republican," Pro Libertate , October 15, Rioters are not "anarchists"; "anarchy" is usually poly-archy, or multi-archy -- lots of wanna-be archists imposing their desires by force or threats of violence. Americans can defend themselves in a Free Market. Not everything that exists today is reasonable; but this does not mean that everything that does not exist is sensible. The usual terminology of political language is stupid. Reaction against an unwise policy is not to be condemned. And progress towards chaos is not to be commended. Nothing should find acceptance just because it is new, radical, and fashionable. Who is anti-labor, those who want to lower labor to the Russian level, or those who want for labor the capitalistic standard of the United States? What would have happened to Western civilization if its peoples had always shown such liking for the "new"? Suppose they had welcomed as "the wave of the future" Attila and his Huns, the creed of Mohammed, or the Tartars? They, too, were totalitarian and had military successes to their credit which made the weak hesitate and ready to capitulate. What mankind needs today is liberation from the rule of nonsensical slogans and a return to sound reasoning. As a result, government moves in only one direction -- to become bigger and bigger and bigger. Libertarians will fight to repeal laws, not just to water down some of the new proposals for new laws. Conservative leaders have been trying to pump some life back into a conservative movement that has failed to improve the lives of everyday Americans in any tangible, substantial way. But lacking a consistent, straightforward philosophy that applies in every case, conservative writers and politicians have been searching for some kind of noble mission to champion. They have succeeded only in turning conservatism -- which once sought to roll back the tyranny of the New Deal -- into an embarrassing imitation of liberalism, professing to use the tyranny of government for "good" purposes instead of "bad" ones. No matter how conservative politicians say they want to make the economy freer, and no matter how liberal politicians say they want to guarantee personal freedom, whenever any of them pass a new law, it is to make the government bigger. The Democrats pretend to be the party of those who want a free lunch. The Republicans pretend to represent taxpayers and others who work for a living. But whichever party is in power, government just gets bigger and bigger, the politicians get more and more powerful, and neither the free-lunchers nor the taxpayers get what they wanted. Clinton proposed to take a health-care system made sick by 30 years of government intervention and make it even sicker with a massive makeover. The Republicans fought it, defeated it, gained control of Congress, and proceeded to enact the Clinton health plan piece by piece. Thomas said this in a speech: Democrats have accepted some ideas of Socialism cheerfully, while Republicans have accepted them reluctantly.

**Chapter 8 : Church of the SubGenius - Wikipedia**

*Washington, D.C.* "Human Rights First today expressed grave concern about the announcement by President-elect Donald Trump that Steve Bannon will serve as Mr. Trump's chief strategist and senior counselor.

In , the average American spent 2. Viewers switch on the television and instantly gain access to a wide variety of shows to choose from. While some cheer for their favorite celebrity on *Dancing with the Stars* or cry with joy watching *Say Yes to The Dress*, others make fun of the cast of *The Jersey Shore* for their excessive use of hairspray and bronzer. Although these shows target different audience groups and vary in concept, they all share the genre of so-called reality TV. Today, reality TV shows air during prime-time and are fully immersed within U. This authenticity appeals to the consumer and makes this genre so successful Kilborn However, the more popular and successful reality TV becomes, the greater the amount of criticism and rejection it receives. Jim Taylor denies the authenticity of reality TV and claims that it manipulates the viewer. He condemns reality TV for "[promoting] worst values and qualities in people" and disguises them all as entertainment" Taylor. Is such negative judgment legitimate? Is reality TV the worst of the worst, or is reality TV targeted wrongfully? Rather, reality TV shows serve as case studies discussing specific problematic issues such as teen pregnancy, obesity, or alcohol abuse. This spreads awareness of such topics and can lead to discussion among consumers. Recent criticism condemns reality TV as manipulative, constructed ideals. In other words, the consumer experiences a mixture of his own Lehmann 2 experiences with constructed elements that will collapse into a hyperreal situation Rose and Wood , in which he can no longer distinguish between real and false Lane *Girls and Reality TV*" 3. Yet, people appearing on reality TV are not just ordinary people. Producers select the cast Tomashoff , but deny involvement while manipulating the outcome of the show *Ventre*. This manipulation constructs a utopia, which lead Dr. Besides this lack of authenticity and accusation of audience manipulation, critics concern themselves with the moral issue of reality TV. The influence reality TV has on U. Negative notions about reality TV therefore give a reasonable cause for concern. Yet, such criticism misrepresents reality TV. The concepts of reality and fiction can merge into an utopian situation, which result in an accusation of viewer manipulation. Yet, Richard Kilborn argues against this claim of hyperrealism emphasizing that today, "viewers are much more aware that what is seen on the screen is in every sense a constructed reality" - Since reality TV is more dynamic than other television formats, Kilborn insists that the Lehmann 3 consumer is concerned about the images shown and "[becomes] increasingly sophisticated in [his] relationship with the television medium" Because the audience realizes that reality TV can be "partially scripted," viewers are generally more likely to label such a format as "entertainment" *Ventre*. The consumer relates to reality TV, because "the events depicted could just as easily have happened to" everyone Kilborn Both critics and supporters of reality TV agree that "audience identification" is a key factor guaranteeing success and popularity Kilborn This aspect of socializing is of great importance for the producer as the audience can determine the success of a show. Because reality TV is a complete genre and relies on high TV ratings, a show is more likely to be replaced with another program, if the audience expresses dislike. Instead of manipulating the audience, competition-based shows like *American Idol*, *Survivor*, or *Dancing with the Stars* therefore encourage the consumer to actively participate in the show through voting. Critics warn that this interaction essentially binds the consumer to a show; yet, others reject this claim and favor consumer interaction empowering. A report about the relationship between reality TV and public health uncovers a positive influence on the consumer and states that reality TV "can be used to educate as well as entertain" Christenson and Ivancin 3. The research highlights that [reality TV] has the potential to provide inspiration for lifestyle changes such as weight loss or smoking cessation. Christenson and Ivancin 4 Health shows like *The Biggest Loser* ask the consumer to reconsider positive aspects of a healthier lifestyle and *Teen Mom* can either serve as role model and inspiration, or can serve as a deterrence to prevent teenage pregnancy. Thus, reality TV shows "address health issues in a significant way," not only informing about their consequences, but also

by providing guidance Christenson and Ivancin 5. Even a show like Jackass provides some educational value to the consumer as it informs about serious injuries that can result when performing risky stunts Christenson and Ivancin 5. Indeed, a consumer trend survey for announces reality TV as a new U. The ongoing debate amongst cultural critics about reality TV highlights both negative and positive aspects of this TV genre. To what extent reality TV may or may not be scripted and manipulates the consumer is irrelevant to its outcome on the consumer. Reality TV "[covers] a wide range of human activities," and the themes addressed reflect upon current situations in U. Influences of other sources of mass culture from media such as Facebook, Twitter, or YouTube also must be considered to make a final judgment about the role and influence of reality TV on U. Today, mass media is an especially complex interplay between different elements and looking only at isolated components will not allow for an accurate assessment. By accusing a show producer for manipulating a show, or criticizing a show for promoting false values, reality TV as a whole gains a bad reputation which undermines the educational value some shows have to offer. Steve Buldini rightfully concludes that "[not] all reality TV is bad," rather some shows can be a blessing and a curse Buldini. Girls and Reality TV. Girl Scout Research Institute, Parents Television Council, Reality Culture and Consumers. The Work of Being Watched. Su Holmes and Deborah Jermyn. London and New York: Chandra, Anita, Steven C. Christenson, Peter, and Maria Ivancin. The "Reality" of Health: Reality Television and the Public Health. Kaiser Family Foundation, n. WNET to air film. The New York Times, 25 Aug. Bureau of Labor Statistics. American Time Use Survey "Results." Results. Bureau of Labor Statistics,