

Reformers To Radicals The Appalachian Volunteers And The War On Poverty

During the 1970s, grassroots women activists in and outside of prisons forged a radical politics against gender violence and incarceration. Emily L. Thuma traces the making of this anticarceral feminism at the intersections of struggles for racial and economic justice, prisoners' and psychiatric patients' rights, and gender and sexual liberation. *All Our Trials* explores the organizing, ideas, and influence of those who placed criminalized and marginalized women at the heart of their antiviolence mobilizations. This activism confronted a "tough on crime" political agenda and clashed with the mainstream women's movement's strategy of resorting to the criminal legal system as a solution to sexual and domestic violence. Drawing on extensive archival research and first-person narratives, Thuma weaves together the stories of mass defense campaigns, prisoner uprisings, broad-based local coalitions, national gatherings, and radical print cultures that cut through prison walls. In the process, she illuminates a crucial chapter in an unfinished struggle--one that continues in today's movements against mass incarceration and in support of transformative justice.

When Governor Terry Sanford established the North Carolina Fund in 1963, he saw it as a way to provide a better life for the "tens of thousands whose family income is so low that daily subsistence is always in doubt." Illustrated with evocative photographs by Billy Barnes, *To Right These Wrongs* offers a lively account of this pioneering effort in America's War on Poverty. Robert Korstad and James Leloudis describe how the Fund's initial successes grew out of its reliance on private philanthropy and federal dollars and its commitment to the democratic mobilization of the poor. Both were calculated tactics designed to outflank conservative state lawmakers and entrenched local interests that nourished Jim Crow, perpetuated one-party politics, and protected an economy built on cheap labor. By late 1968, when the Fund closed its doors, a resurgent politics of race had gained the advantage, led by a Republican Party that had reorganized itself around opposition to civil rights and aid to the poor. The North Carolina Fund came up short in its battle against poverty, but its story continues to be a source of inspiration and instruction for new generations of Americans.

Little-known folk tales from Welsh settlements in America: a colonial history told through stories from Welsh, American and Native cultures
In his inaugural address, President John F. Kennedy challenged Americans to do something for their country. Thousands of young people answered his call, launching an era of flourishing social activism that eclipsed any in U.S. history. Citizens rallied behind an endless variety of social justice organizations to change the country's social and political landscape. As these social movements gained momentum, the severe poverty of the Appalachian region attracted the attention of many spirited young Americans. In 1964, a group of them formed the Appalachian Volunteers, an organization intent on eradicating poverty in eastern Kentucky and the rest of the Southern mountains. In *Reformers to Radicals: The Appalachian Volunteers and the War on Poverty*, Thomas Kiffmeyer documents the history of this organization as their youthful enthusiasm led to radicalism and controversy. Known informally as the AVs, these reformers sought to improve the everyday lives of the Appalachian poor while also making strides toward lasting economic change in the region. Considering themselves "poverty warriors," the AVs helped residents by refurbishing schools and homes and by offering much-needed educational opportunities, including job training and remedial academic instruction. Their efforts brought temporary relief to the Appalachian poor, but controversy was soon to follow. Within two years of the group's formation, they faced nationwide accusations that they were "seditious" and "un-American." Kiffmeyer explains how these activists, who worked for a worthy cause, ignited a firestorm of public criticism that ultimately caused their mission to fail. Before the decade was over, the Volunteers had lost the support of the federal and state governments and of many Appalachian people--an irreversible setback that caused the group to disband in 1970. The Appalachian Volunteers' failure was caused by multiple factors. They were overtly political, attracting divisive reactions from local and state governments. They were indecisive in defining the true nature of their cause, creating dissension within the group's ranks. They were engaged in a struggle to "integrate" the poor into mainstream American culture, which alienated the AVs from many of the very people they sought to help. They were also caught up in the unrest of the civil rights and anti-Vietnam War movements, which distracted them from their core mission. *Reformers to Radicals* chronicles a critical era in Appalachian history while also investigating the impact the 1960s' reform attitude had on one part of a broader movement in the United States. Kiffmeyer revisits an era in which idealistic young Americans, spurred on by President Kennedy's call to action, set out to remake America.

Black-Brown Coalition and the Fight for Economic Justice, 1960-1974

Federal Power and Populist Defiance in the Ozarks

Folk Tales from Welsh America

A Companion to Lyndon B. Johnson

Southern West Virginia and the Struggle for Modernity

Proving Ground

The New Encyclopedia of Southern Culture

This work addresses how southern West Virginia's complex and often chaotic history still impacts key aspects of modern-day life for Mountaineers. At its center are fundamental elements of late 19th and early 20th century Appalachian existence such as the predominance of subsistence farming, the coming of the Industrial Revolution, the rise of company towns, growing coal company influence, and the resultant expansion of political corruption. It examines how the region's Appalachian culture and identity have adapted to and been affected by these factors as well as how stereotypical perceptions held by those outside the region have created both opportunities and barriers to modernization for southern West Virginians.

In *Appalachian Dance*, Susan Eike Spalding employs twenty-five years' worth of rich interviews with black and white Virginians, Tennesseans, and Kentuckians to explore the evolution and social uses of dance practices in each region. Spalding analyzes how issues as disparate as industrialization around coal, race relations, and the 1970s folk revival profoundly influenced freestyle clogging and other dance forms. She reveals how African Americans and Native Americans, as well as European immigrants drawn to the timber mills and coal fields, added to local dance vocabularies. By placing each community in its sociopolitical and economic context, Spalding explores how the formal and stylistic nuances found in Appalachian dance reflect the beliefs, shared understandings, and experiences of the community at large.

This book is a historical and cultural interpretation of a symbolic place in the United States, Harlan County, Kentucky, from pioneer times to the beginning of the third millennium, based on a painstaking and creative montage of more than 150 oral narratives and a wide array of secondary and archival matter.

Richard Drake has skillfully woven together the various strands of the Appalachian experience into a sweeping whole. Touching upon folk traditions, health care, the environment, higher education, the role of blacks and women, and much more, Drake offers a compelling social history of a unique American region. The Appalachian region, extending from Alabama in the South up to the Allegheny highlands of Pennsylvania, has historically been characterized by its largely rural populations, rich natural resources that have fueled industry in other parts of the country, and the strong and wild, undeveloped land. The rugged geography of the region allowed Native American societies, especially the Cherokee, to flourish. Early white settlers tended to favor a self-sufficient approach to farming, contrary to the land grabbing and plantation building going on elsewhere in the South. The growth of a market economy and competition from other agricultural areas of the country sparked an economic decline of the region's rural population at least as early as 1830. The Civil War and the sometimes hostile legislation of Reconstruction made life even more difficult for rural Appalachians. Recent history of the region is marked by the corporate exploitation of resources. Regional oil, gas, and coal had attracted some industry even before the Civil War, but the postwar years saw an immense expansion of American industry, nearly all of which relied heavily on Appalachian fossil fuels, particularly coal. What was initially a boon to the region eventually brought financial disaster to many mountain people as unsafe working conditions and strip mining ravaged the land and its inhabitants. *A History of Appalachia* also examines pockets of urbanization in Appalachia. Chemical, textile, and other industries have encouraged the development of urban areas. At the same time, radio, television, and the internet provide residents direct links to cultures from all over the world. The author looks at the process of urbanization as it belies commonly held notions about the region's rural character.

Hillbilly Nationalists, Urban Race Rebels, and Black Power

America profunda

Conversations on Education and Social Change

Baltimore Legends Come of Age

The North Carolina Fund and the Battle to End Poverty and Inequality in 1960s America

A Mingo County Chronicle

Maverick Marine

LAUDATO SI' AND NORTHERN APPALACHIA Volume 6, Special Issue 1 Edited by William J. Collinge, Christine Cusick, and Christopher McMahon The Significance of Pope Francis's Prophetic Call: 'Care for Our Common Home' for Northern Appalachia Anne Clifford Sustainable Communities and Eucharistic Communities: Laudato Si', Northern Appalachia, and Redemptive Recovery. Lucas Briola An Integral Eucharist? Pope Francis, Louis-Marie Chauvet, and Ecology's Relationship to Eucharist Derek Hostetter Pope Francis, Theology of the Body, Ecology, and Encounter Robert Ryan The Catholic Worker Farm in Lincoln County, West Virginia, 1970-1990: An Experiment in Sustainable Community William J. Collinge The Catholic Workers and "Green" Civic Republicanism in Lincoln County, WV: 1969-1979 Jinny A. Turman Discerning a Catholic Environmental Ethos: Three Episodes in the Growth of Environmental Awareness in Western Pennsylvania Tim Kelly The Consequences of Fossil Fuel Addiction in Schoharie County Nancy M. Rourke Laudato Si', Communication Ethics, and the Common Good: Toward a Dialogic Meeting amid Environmental Crisis John H. Prellwitz Strange as This Weather Has Been: Teaching Laudato Si' and Ecofeminism David von Schlichten At Home in Northern Appalachia: Laudato Si' and the Catholic Committee of Appalachia Jessica Wroblewski Contributors

A fascinating sociological assessment of the damaging effects of the for-profit partnership between government and corporation on rural Americans. Why is government distrust rampant, especially in the rural United States? This book offers a simple explanation: corporations and the government together dispossess rural people of their prosperity, and even their property. Based on four years of fieldwork, this eye-opening assessment by sociologist Loka Ashwood plays out in a mixed-race Georgia community that hosted the first nuclear power reactors sanctioned by the government in three decades. This work serves as an explanatory mirror of prominent trends in current American politics. Churches become havens for redemption, poaching a means of retribution, guns a tool of self-defense, and nuclear power a faltering solution to global warming as governance strays from democratic principles. In the absence of hope or trust in rulers, rural racial tensions fester and divide. The book tells of the rebellion that unfolds as the rights of corporations supersede the rights of humans.

Often referred to as the leader of inspiration in Appalachian studies, Helen Matthews Lewis linked scholarship with activism and encouraged deeper analysis of the region. Lewis shaped the field of Appalachian studies by emphasizing community participation and challenging traditional perceptions of the region and its people. *Helen Matthews Lewis: Living Social Justice in Appalachia*, a collection of Lewis's writings and memories that document her life and work, begins in 1943 with her job on the yearbook staff at Georgia State College for Women with Mary Flannery O'Connor. Editors Patricia D. Beaver and Judith Jennings highlight the achievements of Lewis's extensive career, examining her role as a teacher and activist at Clinch Valley College (now University of Virginia at Wise) and East Tennessee State University in the 1960s, as well as her work with Appalshop and the Highland Center. Helen Matthews Lewis connects Lewis's works to wider social movements by examining the history of progressive activism in Appalachia. The book provides unique insight into the development of regional studies and the life of a dynamic revolutionary, delivering a captivating and personal narrative of one woman's mission of activism and social justice.

"The Appalachian Mountains attracted an endless stream of visitors in the twentieth century, each bearing visions of the realm that they would encounter on high. The name "Appalachia" became shorthand for a series of moral and economic calculations and pop culture references. Well before large numbers of tourists took to the mountains in the latter half of the century, however, networks of missionaries, sociologists, folklorists, doctors, artists, and conservationists made Appalachia their primary site for fieldwork. *Proving Ground* studies a collection of these professionals in transit to show that the travelers' tales were the foundation of powerful forms of insider knowledge. The visitors represented occupational and recreational groups that used Appalachia to gain precious expertise, and it was to these groups that they became insiders. They were not immersing themselves in a regional culture, but rather in their own professional cultures. These were people who used the mountains to help themselves. *Proving Ground* is a cultural history of expertise, an environmental history of the Appalachian Mountains, and a historical geography of spaces and places in the twentieth century. By using these frameworks to analyze the personal papers, professional records, and popular works of these budding experts, the book presents mountain landscapes as a fluid combination of embodied sensation, narrative fantasy, and class privilege. It will attract students of Appalachian Studies who are interested in the phenomena of cultural and environmental intervention, environmental historians concerned with the construction of hybrid landscapes, and mobility scholars who recognize the organizational power derived from access and movement"--

All Our Trials

Prisons, Policing, and the Feminist Fight to End Violence

General Smedley D. Butler and the Contradictions of American Military History

Journal of Moral Theology, Volume 6, Special Issue 1

To Right These Wrongs

Power

Appalachian Dance

This volume of *The New Encyclopedia of Southern Culture* offers a timely, authoritative, and interdisciplinary exploration of issues related to social class in the South from the colonial era to the present. With introductory essays by J. Wayne Flynt and by editors Larry J. Griffin and Peggy G. Hargis, the volume is a comprehensive, stand-alone reference to this complex subject, which underpins the history of the region and shapes its future. In 58 thematic essays and 103 topical entries, the contributors explore the effects of class on all aspects of life in the South--its role in Indian removal, the Civil War, the New Deal, and the civil rights movement, for example, and how it has been manifested in religion, sports, country and gospel music, and matters of gender. Artisans and the working class, indentured workers and steelworkers, the Freedmen's Bureau and the Knights of Labor are all examined. This volume provides a full investigation of social class in the region and situates class concerns at the center of our understanding of Southern culture.

A "well researched and vigorously written" account of social activism, radical politics, and the failed War on Poverty in 1960s Appalachia (*Journal of American History*). In 1964, a group of young social activists formed the Appalachian Volunteers with the intention of eradicating poverty in eastern Kentucky and the rest of the Southern mountains. In *Reformers to Radicals*, author Thomas Kiffmeyer documents the history of this organization as their youthful enthusiasm led to radicalism and controversy. These reformers sought to improve the lives of the Appalachian poor while making strides toward economic change in the region. Their efforts included refurbishing schools and homes and offering educational opportunities. But in time, these volunteers faced nationwide accusations that they were "seditious" and "un-American." After losing the support of the federal and state governments and of many Appalachian people, the group to disband in 1970.

***Reformers to Radicals* examines the various factors that led to the Appalachian Volunteers' ultimate failure, from infighting within their ranks to tensions with the very people they sought to help. It chronicles a critical era in Appalachian history and investigates the impact the 1960s' reform attitude on the region.**

***Fighting to Preserve a Nation's Soul* examines the relationship between religion, race, and the War on Poverty that President Lyndon Johnson initiated in 1964 and that continues into the present. It studies the efforts by churches, synagogues, and ecumenical religious organizations to join and fight the war on poverty as begun in 1964 by the Office of Economic Opportunity. The book also explores the evolving role of religion in relation to the power balance between church and state and how this dynamic resonates in today's political situation. Robert Bauman surveys all aspects of religion's role in this struggle and substantially discusses the Roman**

Catholic Church, mainline Protestant churches, Jewish groups, and ecumenical organizations such as the National Council of Churches. In addition, he pays particular attention to race, showing how activist priests and other religious leaders connected religion with the antipoverty efforts of the civil rights movement. For example, he shows how the Interreligious Foundation for Community Organization (IFCO) exemplifies the move toward ecumenism among American religious organizations and the significance of black power to the evolving War on Poverty. Indeed, the Black Manifesto, issued by civil rights and black power activist James Forman in 1969, challenged American churches and synagogues to donate resources to the IFCO as reparations for those institutions' participation in slavery and racial segregation. Bauman, then, explores the intricate and fundamental connection between religious organizations, social movements, and community antipoverty agencies and expands the argument for a long War on Poverty.

This personal history of prominent Baltimoreans sheds light on the social transformations already taking place in the supposedly innocent 1950s. *Front Stoops in the Fifties* recounts the stories of some of Baltimore's most famous personalities as they grew up during the "decade of conformity"—just before they entered the turbulent 1960s. Focusing on the period before JFK's assassination, Olesker looks to individuals who would go on to influence the brewing cultural revolution. Such familiar names as Jerry Leiber, Nancy Pelosi, Thurgood Marshall, and Barry Levinson figure prominently in Michael Olesker's fascinating account, which draws on personal interviews and journalistic research. Olesker tells the story of Nancy D'Alesandro Pelosi, daughter of the mayor, who grew up in a political home and eventually became the first woman Speaker of the House. Thurgood Marshall, schooled in a racially segregated classroom, went on to argue *Brown v. Board of Education of Topeka* before the U.S. Supreme Court and rewrite race-relations law. These and many other stories come to life in *Front Stoops in the Fifties*. "[A] fascinating read . . . The shocking part is just how relevant these stories remain today." —Baltimore Post-Examiner "[A] crisp, insightful dispatch from a skilled writer who knows his city and its history." —David Simon, executive producer of HBO's *The Wire*

For-Profit Democracy

Rebellion in Black and White

Reformers to Radicals

Hillbilly Hellraisers

Grasping at Independence

Front Stoops in the Fifties

Freedom Is Not Enough

Led by the Office of Economic Opportunity, Lyndon Johnson's War on Poverty reflected the president's belief that, just as the civil rights movement and federal law tore down legalized segregation, progressive government and grassroots activism could eradicate poverty in the United States. Yet few have attempted to evaluate the relationship between the OEO and the freedom struggles of the 1960s. Focusing on the unique situation presented by Texas, Freedom Is Not Enough examines how the War on Poverty manifested itself in a state marked by racial division and diversity—and by endemic poverty. Though the War on Poverty did not eradicate destitution in the United States, the history of the effort provides a unique window to examine the politics of race and social justice in the 1960s. William S. Clayson traces the rise and fall of postwar liberalism in the Lone Star State against a backdrop of dissent among Chicano militants and black nationalists who rejected Johnson's brand of liberalism. The conservative backlash that followed is another result of the dramatic political shifts revealed in the history of the OEO, completing this study of a unique facet in Texas's historical identity.

This companion offers an overview of Lyndon B. Johnson's life, presidency, and legacy, as well as a detailed look at the central arguments and scholarly debates from his term in office. Explores the legacy of Johnson and the historical significance of his years as president Covers the full range of topics, from the social and civil rights reforms of the Great Society to the increased American involvement in Vietnam Incorporates the dramatic new evidence that has come to light through the release of around 8,000 phone conversations and meetings that Johnson secretly recorded as President

Una contro storia degli Stati Uniti, dalla frontiera a oggi, attraverso un solo, simbolico luogo: Harlan County, Kentucky, al centro della regione mineraria dei monti Appalachi. Da Harlan la storia degli Stati Uniti è passata tutta quanta: i reduci della guerra d'indipendenza, i pionieri, la frontiera, la schiavitù, la guerra civile, le faide e il whisky clandestino, l'industrializzazione e la deindustrializzazione, la distruzione delle antiche foreste, il colonialismo interno di un capitalismo senza scrupoli, le più violente e memorabili lotte sindacali dal 1917 alla fine degli anni ottanta, l'immigrazione (anche italiana) e l'emigrazione, il movimento per i diritti civili, i disastri ambientali delle miniere a cielo aperto, l'epidemia della droga – tutto sulle spalle e sulla forza di resistenza della sua gente. Harlan è dunque un luogo intensamente reale, ma anche intensamente immaginato: c'è Harlan nei libri di Theodore Dreiser e John Dos Passos, nei film di Robert Mitchum e Barbara Kopple, nelle canzoni di Pete Seeger e Woody Guthrie, persino nei fumetti di Al Capp. Ed è un luogo di straordinaria creatività narrativa, musicale, linguistica, e di ostinata memoria. Una contro storia raccontata da Alessandro Portelli secondo

la pratica della storia orale, come un montaggio di voci che ci accompagnano nel profondo delle miniere, nelle vite di chi nelle miniere lavora, vive e muore, e nelle vite delle donne che tengono in piedi le famiglie e le comunità. Raccolte in trent'anni di ricerca sul campo e intrecciate con fonti archivistiche, letterarie, giornalistiche, queste sono le voci di un'America profonda e dolorosamente reale, l'America di carbone e di sangue da cui viene l'energia che accende le luci di Hollywood e di Broadway.

THE STORY OF SOME OF THE MOST IMPORTANT AND LITTLE-KNOWN ACTIVISTS OF THE 1960s, IN A DEEPLY SOURCED NARRATIVE HISTORY The historians of the late 1960s have emphasized the work of a group of white college activists who courageously took to the streets to protest the war in Vietnam and continuing racial inequality. Poor and working-class whites have tended to be painted as spectators, reactionaries, and, even, racists. Most Americans, the story goes, just watched the political movements of the sixties go by. James Tracy and Amy Sonnie, who have been interviewing activists from the era for nearly ten years, reject this old narrative. They show that poor and working-class radicals, inspired by the Civil Rights movement, the Black Panthers, and progressive populism, started to organize significant political struggles against racism and inequality during the 1960s and 1970s. Among these groups: + JOIN Community Union brought together southern migrants, student radicals, and welfare recipients in Chicago to fight for housing, health, and welfare . . . + The Young Patriots Organization and Rising Up Angry organized self-identified hillbillies, Chicago greasers, Vietnam vets, and young feminists into a legendary "Rainbow Coalition" with Black and Puerto Rican activists . . . + In Philadelphia, the October 4th Organization united residents of industrial Kensington against big business, war, and a repressive police force . . . + In the Bronx, White Lightning occupied hospitals and built coalitions with doctors to fight for the rights of drug addicts and the poor. Exploring an untold history of the New Left, the book shows how these groups helped to redefine community organizing—and transforms the way we think about a pivotal moment in U.S. history.

An Oral History

West Virginia History

Mainstreaming Black Power

Power to the Poor

A New Grassroots History, 1964-1980

Studying Appalachian Studies

Community Organizing in Radical Times

In this collection, contributors reflect on scholarly, artistic, activist, educational, and practical endeavor known as Appalachian Studies. Following an introduction to the field, the writers discuss how Appalachian Studies illustrates the ways interdisciplinary studies emerge, organize, and institutionalize themselves, and how they engage with intellectual, political, and economic forces both locally and around the world. Essayists argue for Appalachian Studies' integration with kindred fields like African American studies, women's studies, and Southern studies, and they urge those involved in the field to globalize the perspective of Appalachian Studies; to commit to continued applied, participatory action, and community-based research; to embrace more fully the field's capacity for bringing about social justice; to advocate for a more accurate understanding of Appalachia and its people; and to understand and overcome the obstacles interdisciplinary studies face in the social and institutional construction of knowledge. Contributors: Chris Baker, Chad Berry, Donald Edward Davis, Amanda Fickey, Chris Green, Erica Abrams Locklear, Phillip J. Obermiller, Douglas Reichert Powell, Michael Samers, Shaunna L. Scott, and Barbara Ellen Smith.

This dialogue between two of the most prominent thinkers on social change in the twentieth century was certainly a meeting of giants. Throughout their highly personal conversations recorded here, Horton and Freire discuss the nature of social change and empowerment and their individual literacy campaigns.

Lyndon Johnson's War on Poverty has long been portrayed as the most potent symbol of all that is wrong with big government. Conservatives deride the War on Poverty for corruption and the creation of "poverty pimps," and even liberals carefully distance themselves from it. Examining the long War on Poverty from the 1960s onward, this book makes a controversial argument that the programs were in many ways a success, reducing poverty rates and weaving a social safety net that has proven as enduring as programs that came out of the New Deal. The War on Poverty also transformed American politics from the grass roots up, mobilizing poor people across the nation. Blacks in crumbling cities, rural whites in Appalachia, Cherokees in Oklahoma, Puerto Ricans in the Bronx, migrant Mexican farmworkers, and Chinese immigrants from New York to California built social programs based on Johnson's vision of a greater, more just society. Contributors to this volume chronicle these vibrant and largely unknown histories while not shying away from the flaws and failings of the movement—including inadequate funding, co-optation by local political elites, and blindness to the reality that mothers and their children made up most of the poor. In the twenty-first century, when one in seven Americans receives food stamps and community health centers are the largest primary care system in the nation, the War on Poverty is as relevant as ever. This book helps us to understand the turbulent era out of which it emerged and why it remains so controversial to this day.

In A People's War on Poverty, Wesley G. Phelps investigates the on-the-ground implementation of President Lyndon Johnson's War on Poverty during the 1960s and 1970s. He argues that the fluid interaction between federal policies, urban politics, and grassroots activists created a significant site of conflict over the meaning of American democracy and the rights of citizenship that historians have largely overlooked. In Houston in particular, the War on Poverty spawned fierce political battles that revealed fundamental disagreements over what democracy meant, how far it should extend, and who should benefit from it. Many of the program's implementers took seriously the federal mandate to empower the poor as they pushed for a more participatory form of democracy that would include more citizens in the political, cultural, and economic life of the city. At the center of this book are the vitally important but virtually forgotten grassroots activists who administered federal War on Poverty programs, including church ministers, federal program volunteers, students, local administrators, civil rights activists, and the poor themselves. The moderate Great Society liberalism that motivated the architects of the federal programs certainly galvanized local antipoverty activists in Houston.

However, their antipoverty philosophy was driven further by prophetic religious traditions and visions of participatory democracy and community organizing championed by the New Left and iconoclastic figures like Saul Alinsky. By focusing on these local actors, Phelps shows that grassroots activists in Houston were influenced by a much more diverse set of intellectual and political traditions, fueling their efforts to expand the meaning of democracy. Ultimately, this episode in Houston's history reveals both the possibilities and the limits of urban democracy in the twentieth century.

Creativity and Continuity in Six Communities

The North Carolina Historical Review

Appreciating Local Knowledge

Helen Matthews Lewis

A Radical View

We Make the Road by Walking

Appalachia Since 1945

"By closely studying the strategic blend of land ownership, subsistence agriculture, and commerce, Weise reveals how white male farmers in Floyd County attempted to achieve and preserve patriarchy and independence - and how this household localism laid the foundation for the region's development during the industrial era. By shifting attention from the actions of industrialists to those of farmers, Weise reconciles contradictory views of antebellum Appalachia and offers a new understanding of the region's history and its people."--Jacket.

J. Blake Perkins searches for the roots of rural defiance in the Ozarks--and discovers how it changed over time. Eschewing generalities, Perkins focuses on the experiences and attitudes of rural farmers as they interacted with government in the late nineteenth and twentieth centuries. He uncovers the reasons local disputes and uneven access to government power fostered markedly different reactions over time. Resistance in the earlier period sprang from upland small farmers' conflicts with capitalist elites who held the local levers of federal power. But as industry and agribusiness displaced agriculture after World War II, a conservative cohort of town business elites, local political officials, and Midwestern immigrants arose from the region's new low-wage, union-averse economy. As Perkins argues, anti-government conservatism bore little resemblance to the populist backcountry populism of an earlier age but had much in common with the movement elsewhere.

The industrial expansion of the twentieth century brought with it a profound shift away from traditional agricultural modes and practices in the American South. The forces of economic modernity, including mechanization, and improved efficiency--swept through southern farm communities, leaving significant upheaval in their wake. In an attempt to comprehend the complexities of the present and predict the uncertainties of the future, many southern farmers searched for order and meaning in their memories of the past. In *Southern Farmers and Their Stories*, Melissa Walker explores the ways in which southern farmers remember and recount the past. The book tells the story of the modernization of the South in the voices of those most affected by the decline of traditional ways of life and work. Walker identifies recurring patterns in their narratives of change and loss, filling in gaps left by more conventional political and economic histories of southern agriculture. *Southern Farmers and Their Stories* also explores the tensions inherent in the relationship between history and memory. Walker employs the concept of "communities of memory" to describe the shared sense of the past among southern farmers. Histories of memory converge and shape one another in communities of memory through an ongoing process in which shared meanings emerge through an elaborate alchemy of recollection and interpretation. In her book, more than five hundred oral history narratives, Walker allows silenced voices to be heard and forgotten versions of the past to be reconsidered. *Southern Farmers and Their Stories* preserves the memories and meanings of southern agricultural communities not merely for their own sake but for the potential benefit of a region, a nation, and a world that has much to learn from the lessons of previous generations of agricultural providers.

In the light of the globalization, (post-)modernization, social fragmentation, and economization of many of today's living contexts, local knowledge is receiving increasing attention in various scientific disciplines. Local knowledge indicates a counterpart to both rational forms of an explicit knowledge of facts and knowledge of universal validity. Local knowledge attempts to appreciate a more comprehensive set of skills, capabilities, experience, and sophistication. On the other hand, the reference to 'local' implies an idea of bounded applicability of knowledge in a specific environment. Beyond this scope of a specific local knowledge can be acknowledged either as instrumental in order to achieve specific goals or as an intrinsic value in order to deal with social relations, solidarity, common values and norms according to specific spatial settings are influential for everybody's quality of life, personal identity, and political commitment - and local knowledge is the essential foundation in turning these settings into a vivid arena of action. The result of a two-day conference held in November 2013 in Salzburg, Austria, dedicated to bringing together researchers from different scientific disciplines, including sociology, philosophy, social psychology, economics, history, interpersonal communication studies, cultural studies, and theology, in order to draw distinct trains of thought about local knowledge in a transdisciplinary fashion: the phenomenon of local knowledge, its methodological comprehension, and its practical application.

Expertise and Appalachian Landscapes

The Moon-Eyed People

Mexican Americanism and Ethnic Politics in Texas and Wisconsin

Due secoli raccontati da Harlan County, Kentucky

Southern Student Activism in the 1960s

They Say in Harlan County

The War on Poverty

*Each spring during the 1960s and 1970s, a quarter million farm workers left Texas to travel across the nation, from the Midwest to California, to harvest America's agricultural products. During this migration of people, labor, and ideas, Tejanos established settlements in nearly all the places they traveled to for work, influencing concepts of Mexican Americanism in Texas, California, Wisconsin, Michigan, and elsewhere. In *The Tejano Diaspora*, Marc Simon Rodriguez examines how Chicano political and social movements developed at both ends of the migratory labor network that flowed between Crystal City, Texas, and Wisconsin during this period. Rodriguez argues that translocal Mexican American activism gained ground as young people, activists, and politicians united across the migrant stream. Crystal City, well known as a flash point of 1960s-era Mexican Americanism, was a classic migrant sending community, with over 80 percent of the*

population migrating each year in pursuit of farm work. Wisconsin, which had a long tradition of progressive labor politics, provided a testing ground for activism and ideas for young movement leaders. By providing a view of the Chicano movement beyond the Southwest, Rodriguez reveals an emergent ethnic identity, discovers an overlooked youth movement, and interrogates the meanings of American citizenship.

In the last fifty years, the Appalachian Mountains have suffered permanent and profound change due to the expansion of surface coal mining. The irrevocable devastation caused by this practice has forced local citizens to redefine their identities, their connections to global economic forces, their pasts, and their futures. Religion is a key factor in the fierce debate over mountaintop removal; some argue that it violates a divine mandate to protect the earth, while others contend that coal mining is a God-given gift to ensure human prosperity and comfort. In Religion and Resistance in Appalachia: Faith and the Fight against Mountaintop Removal Coal Mining, Joseph D. Witt examines how religious and environmental ethics foster resistance to mountaintop removal coal mining. Drawing on extensive interviews with activists, teachers, preachers, and community leaders, Witt's research offers a fresh analysis of an important and dynamic topic. His study reflects a diversity of denominational perspectives, exploring Catholic and mainline Protestant views of social and environmental justice, evangelical Christian readings of biblical ethics, and Native and nontraditional spiritual traditions. By placing Appalachian resistance to mountaintop removal in a comparative international context, Witt's work also provides new outlooks on the future of the region and its inhabitants. His timely study enhances, challenges, and advances conversations not only about the region, but also about the relationship between religion and environmental activism.

Synnott Jeffrey A. Turner Erica Whittington Joy Ann Williamson-Lott

Presents the original report on poverty in America that led President Kennedy to initiate the federal poverty program

A People's War on Poverty

The War on Poverty and the Civil Rights Movement in Texas

The Appalachian Volunteers and the War on Poverty

America's Ecumenical War on Poverty

A History of Appalachia

The Tejano Diaspora

Fighting to Preserve a Nation's Soul

The Poor People's Campaign of 1968 has long been overshadowed by the assassination of its architect, Dr. Martin Luther King Jr., and the political turmoil of that year. In a major reinterpretation of civil rights and Chicano movement history, Gordon K. Mantler demonstrates how King's unfinished crusade became the era's most high-profile attempt at multiracial collaboration and sheds light on the interdependent relationship between racial identity and political coalition among African Americans and Mexican Americans. Mantler argues that while the fight against poverty held great potential for black-brown cooperation, such efforts also exposed the complex dynamics between the nation's two largest minority groups. Drawing on oral histories, archives, periodicals, and FBI surveillance files, Mantler paints a rich portrait of the campaign and the larger antipoverty work from which it emerged, including the labor activism of Cesar Chavez, opposition of Black and Chicano Power to state violence in Chicago and Denver, and advocacy for Mexican American land-grant rights in New Mexico. Ultimately, Mantler challenges readers to rethink the multiracial history of the long civil rights movement and the difficulty of sustaining political coalitions.

In old England, if a king didn't like you, he would cut off your head. Now, if they don't like you, they'll cut off your project! As the Johnson Administration initiated its war on poverty in the 1960s, the Mingo County Economic Opportunity Commission project was established in southern West Virginia. Huey Perry, a young, local history teacher was named the director of this program and soon he began to promote self-sufficiency among low-income and vulnerable populations. As the poor of Mingo County worked together to improve conditions, the local political infrastructure felt threatened by a shift in power. Bloody Mingo County, known for its violent labor movements, corrupt government, and the infamous Hatfield-McCoy rivalry, met Perry's revolution with opposition and resistance. In They'll Cut Off Your Project, Huey Perry reveals his efforts to help the poor of an Appalachian community challenge a local regime. He describes this community's attempts to improve school programs and conditions, establish cooperative grocery stores to bypass inflated prices, and expose electoral fraud. Along the way, Perry unfolds the local authority's hostile backlash to such change and the extreme measures that led to an eventual investigation by the FBI. They'll Cut Off Your Project chronicles the triumphs and failures of the war on poverty, illustrating why and how a local government that purports to work for the public's welfare cuts off a project for social reform.

"The traditional narrative of the civil rights movement has been that the more moderate demands of the mainstream movement, including Martin Luther King Jr., worked, but that the more "radical" demands of the Black Power movement derailed further success. Mainstreaming Black Power upends the traditional narrative by showing how Black Power Activists in New York, Atlanta, and Los Angeles during the 1960s through the 1970s navigated the nexus of public policies, black community organizations, elected officials, and liberal foundations. Tom Adam Davies unites local and national perspectives and reveals how the efforts of mainstream white politicians, institutions, and organizations engaged with Black Power ideology, and how they ultimately limited both the pace and extent of change."--Provided by publisher.

Living Social Justice in Appalachia

Urban Politics and Grassroots Activists in Houston

Making the Path by Walking

Uneven Ground

Why the Government Is Losing the Trust of Rural America

The Other America

Religion and Resistance in Appalachia