



The Routledge History of Twentieth-Century America

Between Heaven and Russia

Ramp Hollow

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

The War on Poverty and the Civil Rights Movement in Texas

A Retrospective

An Oral History

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 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 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 encyclopedia contains over 300 entries alphabetically arranged for straightforward use by scholars and general readers alike. Thompson, assisted by a network of contributors and consultants, provides a comprehensive and systematic collection of designated entries that describe, in detail, important diversity and social justice themes.

A lone man wanders from swamp to swamp searching for himself, a wolf-girl visits Wales and eats the sheep, a Welsh criminal marries an 'Indian Princess', Lakota men re-enact the Wounded Knee Massacre in Cardiff and, all the while, mountain women practise Appalachian hoodoo, native healing and Welsh witchcraft.These stories are a mixture of true tales, tall tales and folk tales, that tell of the lives of migrants who left Wales and settled in America, of the native and enslaved people those curious travellers who returned to find their roots in the old country. They were explorers, miners, dreamers, hobos, tourists, farmers, radicals, showmen, sailors, soldiers, witches, warriors, poets, preachers, prospectors, political dissidents, social reformers, and wayfaring strangers. The Cherokee called them 'the Moon-Eyed People.'

Appalachia's distinctive brand of Christianity has always been something of a puzzle to mainline American congregations. Often treated as pagan and unchurched, native Appalachian sects are labeled as ultraconservative, primitive, and fatalistic, and the actions of minority sub-groups such as "snake handlers" are associated with all worshippers in the region. Yet these churches that many regard as being outside the mainstream are living examples of America's own religious heritage. The religion that still thrives in Appalachia is very much at the heart of American worship. The lack of a recognizable "father figure" like Martin Luther, John Calvin, and John Knox compounds the mystery of Appalachia's religious origins. Ordained minister John Sparks determined that such a person must have existed, and his search turned up a man less literate, urbane, and well-known than Luther, Calvin, and Knox—but no less charismatic and influential. Shubal Stearns, a New England Baptist—now dubbed "The Old Brethren" by Old School Baptists churches in Appalachia—from New England to North Carolina in the mid-eighteenth century. His musical "barking" preaching is still popular, and the association of churches that he established gave birth to many of the disparate denominations prospering in the region today. A man lacking in the scholarship of his peers but endowed with the eccentricities that would make their mark on Appalachian faith, Stearns has long been a favorite of Baptist historians. In The Roots of Appalachian Christianity, Sparks depicts an important religious figure in a new light. Poring over pages of out-of-print and little-used histories, Sparks discovered the complexity of Stearns's character and his impact on Appalachian Christianity. The result is a history not just of this leader but of the roots of a religious movement.

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 antiviolen struggle—one that continues in today's movements against mass incarceration and in support of transformative justice.

Willis Duke Weatherford

The Roots of Appalachian Christianity

Appreciating Local Knowledge

Community Organizing in Radical Times

A People's War on Poverty

All Health Politics Is Local

From Columbus's Great Discovery to the War on Terror

*How is religious conversion transforming American democracy? In one corner of Appalachia, a group of American citizens has embraced the Russian Orthodox Church and through it Putin's New Russia. Historically a minority immigrant faith in the United States, Russian Orthodoxy is attracting Americans who look to Russian religion and politics for answers to western secularism and the loss of traditional family values in the face of accelerating progressivism. This ethnography highlights an intentional community of converts who are exemplary of much broader networks of Russian Orthodox converts in the US. These converts sought and found a conservatism more authentic than Christian American Republicanism and a nationalism unburdened by the broken promises of American exceptionalism. Ultimately, both converts and the Church that welcomes them deploy the subversive act of adopting the ideals and faith of a foreign power for larger, transnational political ends. Offering insights into this rarely considered religious world, including its far-right political roots that nourish the embrace of Putin's Russia, this ethnography shows how religious conversion is tied to larger issues of social politics, allegiance, (anti)democracy, and citizenship. These conversions offer us a window onto both global politics and foreign affairs, while also allowing us to see how particular communities in the U.S. are grappling with social transformations in the twenty-first century. With broad implications for our understanding of both conservative Christianity and right-wing politics, as well as contemporary Russian-American relations, this book provides insight in the growing constellations of far-right conservatism. While Russian Orthodox converts are more likely to form the moral minority rather than the moral majority, they are an important gauge for understanding the powerful philosophical shifts occurring in the current political climate in the United States and what they might mean for the future of American values, ideals, and democracy.*

*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.*

*Reformers to RadicalsThe Appalachian Volunteers and the War on PovertyUniversity Press of Kentucky*

*For the past three decades, many history professors have allowed their biases to distort the way America's past is taught. These intellectuals have searched for instances of racism, sexism, and bigotry in our history while downplaying the greatness of America's patriots and the achievements of "dead white men." As a result, more emphasis is placed on Harriet Tubman than on George Washington; more about the internment of Japanese Americans during World War II than about D-Day or Iwo Jima; more on the dangers we faced from Joseph McCarthy than those we faced from Josef Stalin. A Patriot's History of the United States corrects those doctrinaire biases. In this groundbreaking book, America's discovery, founding, and development are reexamined with an appreciation for the elements of public virtue, personal liberty, and private property that make this nation uniquely successful. This book offers a long-overdue acknowledgment of America's true and proud history.*

*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.*

*Creativity and Continuity in Six Communities*

*Folk Tales from Welsh America*

*Expertise and Appalachian Landscapes*

*How and Why the Founders Created a Chief Executive*

*A Patriot's History of the United States*

*Encyclopedia of Diversity and Social Justice*

*Poverty in Common*

*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.*

*Freedom Is Not Enough*

*Why the Government Is Losing the Trust of Rural America*

*Religion and Resistance in Appalachia*

*The War on Poverty in Mississippi*

*The Politics of Community Action During the American Century*

*For-Profit Democracy*

*Hillbilly Nationalists, Urban Race Rebels, and Black Power*