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America Is Hard To Find

Daniel Berrigan



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America is Hard to Find Daniel Berrigan, 1973 **America is Hard to Find** Daniel Berrigan (S.I.), 1973 **Peoples Temple and Black Religion in America** Rebecca Moore, Anthony B. Pinn, Mary R. Sawyer, 2004-03-11 The Peoples Temple movement ended on November 18 1978 in their utopianist community of Jonestown Guyana when more than 900 members died most of whom took their own lives Only a handful lived to tell their story Little has been written about the Peoples Temple in the context of black religion in America Twenty five years after the tragedy of Jonestown scholars from various disciplines assess the impact of the Peoples Temple on the black religious experience *Finding Purple America* Jon Smith, 2013-05-01 The new southern studies has had an uneasy relationship with both American studies and the old southern studies In *Finding Purple America* Jon Smith one of the founders of the new movement locates the source of that unease in the fundamentally antimodern fantasies of both older fields The old southern studies tends to view modernity as a threat to a mystic southern essence a dangerous outside force taking the form of everything from a bulldozer revolution to a national project of forgetting Since the rise of the New Americanists American studies has also imagined itself to be in a permanent crisis mode seeking to affiliate the field and the national essence with youth countercultures that sixties leftists once imagined to be the future Such fantasies Smith argues have resulted in an old southern studies that cannot understand places like Birmingham or Atlanta or cities at all and an American studies that cannot understand red states Most Americans live in neither a comforting premodern Mayberry nor an exciting postmodern Los Angeles but rather in what postcolonialists call alternative modernities and hybrid cultures whose relationships to past and future to stability and change are complex and ambivalent Looking at how the South has played in global metropolitan pop culture since the nineties and at how southern popular and high culture alike have in fact repeatedly embraced urban modernity Smith masterfully weaves together postcolonial theory cultural studies Lacanian psychoanalysis and surprisingly marketing theory to open up the inconveniently in between purple spaces and places that Americanist and southernist fantasies about who we are have so long sought to foreclose **Numismatic Archaeology of North America** Marjorie H. Akin, James C. Bard, Kevin Akin, 2016-05-05 Numismatic Archaeology of North America is the first book to provide an archaeological overview of the coins and tokens found in a wide range of North American archaeological sites It begins with a comprehensive and well illustrated review of the various coins and tokens that circulated in North America with descriptions of the uses for and human behavior associated with each type The book contains practical sections on standardized nomenclature photographing cleaning and curating coins and discusses the impacts of looting and of working with collectors This is an important tool for archaeologists working with coins For numismatists and collectors it explains the importance of archaeological context for complete analysis **The Dutch and Quaker Colonies in America** John Fiske, 1899 America and Europe United States. Congress. Senate. Committee on Foreign Relations. Subcommittee on European Affairs, 1991 *Contract with*

America United States. Congress. House. Committee on Ways and Means,1995 *The Human Tradition in America Since 1945* David L. Anderson,2003 In the brief biographical essays of *The Human Tradition in America since 1945* students will meet a wide range of diverse individuals both men and women rich and poor powerful and vulnerable who represent key elements of post World War II America **Journal of the Senate of the United States of America** United States. Congress. Senate,1968

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