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Three Worlds of Relief is an intellectual tour de force that sets a new scholarly agenda"--Desmond King, author of *Separate and Unequal: African Americans and the U.S. Federal Government* "Cybelle Fox's *Three Worlds of Relief* demonstrates that U.S. social policies in their formative years provided disparate treatment by race and ethnicity. Political, labor-market, and racial contexts advantaged European immigrants and disadvantaged African Americans and Mexican immigrants.

Three Worlds of Relief: Race, Immigration, and the ...

Three Worlds of Relief: Race, Immigration, and the American Welfare State from the Progressive Era to the New Deal. *Three Worlds of Relief* examines the role of race and immigration in the development of the American social welfare system by comparing how blacks, Mexicans, and European immigrants were treated by welfare policies during the Progressive Era and the New Deal.

Three Worlds of Relief: Race, Immigration, and the ...

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Three Worlds of Relief: Race, Immigration, and Public and Private Social Welfare Spending in American Cities, 1929 1
Cybelle Fox University of California, Berkeley

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The same programs of relief and social insurance that provided an important degree of security for many workers and citi

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Three Worlds of Relief: Race, Immigration, and Public and Private Social Welfare Spending in American Cities, 1929 Cybelle Fox University of California, Berkeley Using a data set of public and private relief spending for 295 cities, this article examines the racial and ethnic patterning of social welfare provision in the United States in 1929.

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C. Wright Mills (1916–1962) was a pathbreaking intellectual who transformed the independent American Left in the 1940s and 1950s. Often challenging the established ideologies and approaches of fellow leftist thinkers, Mills was central to creating and developing the idea of the "public intellectual" in postwar America and laid the political foundations for the rise of the New Left in the 1960s. Written by Stanley Aronowitz, a leading sociologist and critic of American culture and politics,

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Taking It Big reconstructs this icon's formation and the new dimension of American political life that followed his work. Aronowitz revisits Mills's education and its role in shaping his outlook and intellectual restlessness. Mills defined himself as a maverick, and Aronowitz tests this claim (which has been challenged in recent years) against the work and thought of his contemporaries. Aronowitz describes Mills's growing circle of contacts among the New York Intellectuals and his efforts to reenergize the Left by encouraging a fundamentally new theoretical orientation centered on more ambitious critiques of U.S. society. Blurring the rigid boundaries among philosophy, history, and social theory and between traditional orthodoxies and the radical imagination, Mills became one of the most admired and controversial thinkers of his time and was instrumental in inspiring the student and antiwar movements of the 1960s. In this book, Aronowitz not only reclaims this critical thinker's reputation but also emphasizes his ongoing significance to debates on power in American democracy.

Monica Prasad's powerful demand-side hypothesis addresses three questions: Why does the United States have more poverty than any other developed country? Why did it experience an attack on state intervention in the 1980s, known today as the neoliberal revolution? And why did it recently suffer the greatest economic meltdown in seventy-five years?

Recounts the author's experiences with the reclusive Tarahumara Indians, whose techniques allow them to run long distances with ease, and describes his training for a fifty-mile race with the tribe and a number of ultramarathoners.

The effects of the emotional abuse of children are not necessarily seen immediately. Evidence shows that this type of maltreatment to be perhaps as damaging as other, more obvious forms of abuse.

Americans love to hate their government, and a long tradition of anti-government suspicion reaches back to debates among the founders of the nation. But the election of Barack Obama has created a backlash rivaled only by the anti-government hysteria that preceded the Civil War. Lost in all the Tea Party rage and rhetoric is this simple fact: the federal government plays a central role in making our society function, and it always has. Edited by Steven Conn and written by some of America's leading scholars, the essays in *To Promote the General Welfare* explore the many ways government programs have improved the quality of life in America. The essays cover everything from education, communication, and transportation to arts and culture, housing, finance, and public health. They explore how and why government programs originated, how they have worked and changed--and been challenged--since their inception, and why many of them are important to preserve. The book shows how the WPA provided vital, in some cases career-saving, assistance to artists and writers like Jackson Pollock, Dorothea Lange, Richard Wright, John Cheever, and scores of others; how millions of students from diverse backgrounds have benefited and continue to benefit from the G.I. Bill, Fulbright scholarships, and federally insured student loans; and how the federal government created an Interstate highway system unparalleled in the world,

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Linking the entire nation. These are just a few examples of highly successful programs the book celebrates--and that anti-government critics typically ignore. For anyone wishing to explore the flip side of today's vehement attacks on American government, To Promote the General Welfare is the best place to start.

Despite remarkable economic advances in many societies during the latter half of the twentieth century, poverty remains a global issue of enduring concern. Poverty is present in some form in every society in the world, and has serious implications for everything from health and well-being to identity and behavior. Nevertheless, the study of poverty has remained disconnected across disciplines. The Oxford Handbook of the Social Science of Poverty builds a common scholarly ground in the study of poverty by bringing together an international, inter-disciplinary group of scholars to provide their perspectives on the issue. Contributors engage in discussions about the leading theories and conceptual debates regarding poverty, the most salient topics in poverty research, and the far-reaching consequences of poverty on the individual and societal level. The volume incorporates many methodological perspectives, including survey research, ethnography, and mixed methods approaches, while the chapters extend beyond the United States to provide a truly global portrait of poverty. A thorough examination of contemporary poverty, this Handbook is a valuable tool for non-profit practitioners, policy makers, social workers, and students and scholars in the fields of public policy, sociology, political science, international development, anthropology, and economics.

Prejudice is often not a conscious attitude: because of ingrained habits in relating to the world, one may act in prejudiced ways toward others without explicitly understanding the meaning of one's actions. Similarly, one may know how to do certain things, like ride a bicycle, without being able to articulate in words what that knowledge is. These are examples of what Alexis Shotwell discusses in *Knowing Otherwise* as phenomena of "implicit understanding." Presenting a systematic analysis of this concept, she highlights how this kind of understanding may be used to ground positive political and social change, such as combating racism in its less overt and more deep-rooted forms. Shotwell begins by distinguishing four basic types of implicit understanding: nonpropositional, skill-based, or practical knowledge; embodied knowledge; potentially propositional knowledge; and affective knowledge. She then develops the notion of a racialized and gendered "common sense," drawing on Gramsci and critical race theorists, and clarifies the idea of embodied knowledge by showing how it operates in the realm of aesthetics. She also examines the role that both negative affects, like shame, and positive affects, like sympathy, can play in moving us away from racism and toward political solidarity and social justice. Finally, Shotwell looks at the politicized experience of one's body in feminist and transgender theories of liberation in order to elucidate the role of situated sensuous knowledge in bringing about social change and political transformation.

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