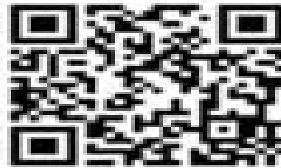


Good Country People by Flannery O'Connor



In her book, "Good Country People," Flannery O'Connor shows first hand how one cannot judge a book by its cover... not even a Bible. Even though a façade is put on, one realizes how vulnerable Hulga Hopewell actually is. Her encounter with a Bible salesman, Manley Pointer, shows how one cannot trust even "good country people" (2). Symbolism in this story transforms what one perceives the character of Hulga and Manley to be and allows the reader to make deeper connections about their physical and mental flaws. The main, and most noticeable, symbol is Hulga "Joy" Hopewell's artificial leg. She is "as sensitive about it as a peacock about its tail" (8). The roughness of her personality matches that of her wooden leg. Since becoming handicapped, she removes all feelings for others, herself, and the belief in a higher power. She feels that she is not of value anymore and not worth the "dust of her existence" (11) so she changes her name to Hulga, which she believes is the ugliest name in all languages. Her leg is used as a tool to illustrate to others her miserable state. She stomps around and purposely makes an "ugly-sounding" (9) noise. As bad as the situation of losing her leg may be, what is worse is how she uses it. The leg, though inanimate and built to be very strong, is her crutch, both literally and psychologically. This crutch is what makes her so weak and bitter. When Hulga says to her mother, Mrs. Hopewell, "if you want me, here I am— like I am" (2) this

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Good Country People An Irregular Journal Of The Cultures Of Eastern North Carolina

Minjie Lin



Good Country People An Irregular Journal Of The Cultures Of Eastern North Carolina:

Good Country People Arthur Mann Kaye, 1995 William Carlos Williams wrote that One has to learn what the meaning of the local is for universal purposes Good Country People delights in the local in the possibilities of diversity and is founded on the notion that there is no trifle that good writing can articulate and celebrate the cultures of tobacco and barbecue of farmlands and factories of tech schools and evangelical churches of the various races social classes and genders which make up the coastal plains of North Carolina Good Country People includes essays on Native American cultures of Eastern North Carolina pre Civil War Architecture black traveling shows of the first part of the 20th century along with a personal reminiscence by a participant and the oddities of Belhaven museum one of the most unusual museums in the country Captivating series of black and white photographs range from a study of Native American faces to celebrated architectural achievements *Good Country People* ,1965 Ragged but Right Lynn Abbott, Doug Seroff, 2009-09-17 The commercial explosion of ragtime in the early twentieth century created previously unimagined opportunities for black performers However every prospect was mitigated by systemic racism The biggest hits of the ragtime era weren't Scott Joplin's stately piano rags Coon songs with their ugly name defined ragtime for the masses and played a transitional role in the commercial ascendancy of blues and jazz In Ragged but Right Lynn Abbott and Doug Seroff investigate black musical comedy productions sideshow bands and itinerant tented minstrel shows Ragtime history is crowned by the big shows the stunning musical comedy successes of Williams and Walker Bob Cole and Ernest Hogan Under the big tent of Tolliver's Smart Set Ma Rainey Clara Smith and others were converted from coon shouters to blues singers Throughout the ragtime era and into the era of blues and jazz circuses and Wild West shows exploited the popular demand for black music and culture yet segregated and subordinated black performers to the sideshow tent Not to be confused with their nineteenth century white predecessors black tented minstrel shows such as the Rabbit's Foot and Silas Green from New Orleans provided blues and jazz heavy vernacular entertainment that black southern audiences identified with and took pride in North Carolina Libraries ,1993 *The North Carolina Historical Review* ,1996 **The Pembroke Magazine** ,1994 Raising Cain W. T. Lhamon, 1998 Cain made the first blackface turn blackface minstrels liked to say of the first man forced to wander the world acting out his low place in life It wasn't the approved reading but then blackface wasn't the approved culture either yet somehow we're still dancing to its renegade tune The story of an insubordinate rebellious truly popular culture stretching from Jim Crow to hip hop is told for the first time in Raising Cain a provocative look at how the outcasts of official culture have made their own place in the world Unearthing a wealth of long buried plays and songs rethinking materials often deemed too troubling or lowly to handle and overturning cherished ideas about classics from Uncle Tom's Cabin to Benito Cereno to The Jazz Singer W T Lhamon Jr sets out a startlingly original history of blackface as a cultural ritual that for all its racist elements was ultimately liberating He shows that early blackface dating back to the 1830s put forward an interpretation of blackness as

that which endured a commonly felt scorn and often outwitted it To follow the subsequent turns taken by the many forms of blackface is to pursue the way modern social shifts produce and disperse culture Raising Cain follows these forms as they prolong and adapt folk performance and popular rites for industrial commerce then project themselves into the rougher modes of postmodern life through such heirs of blackface as stand up comedy rock n roll talk TV and hip hop Formally raising Cain in its myriad variants blackface appears here as a racial project more radical even than abolitionism Lhamon s account of its provenance and persistence is a major reinterpretation of American culture **Ulrich's Periodicals Directory 2005**

R. R. Bowker LLC,2004 *The American Humanities Index* Stephen H. Goode,2000 *Poetry* Harriet Monroe,1995

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Raising Cain William T. Lhamon,2004 A New York dans les ann es 1830 des Blancs se maquillent en noir blackface et dansent pour obtenir gratuitement du poisson sur les march s Fin du XXe si cle M Jackson et M C Hammer se d hanchent avec des pas de danse identiques Pourquoi ces gestes ont ils perdur Quels processus d identification ont ils mis en oeuvre Histoire d une gestuelle et d une culture qui a perdur *The Serials Directory* ,1994 *New Serial Titles* ,1996 A union list of serials commencing publication after Dec 31 1949 *Forthcoming Books* Rose Army,1994-04 *Fruit Trade Journal and Produce Record* ,1926 **Great Pages in History from the Wisconsin State Journal, 1852-2002** Frank Denton,2002

This fascinating collection reproduces the most important front pages in the history of the Wisconsin State Journal newspaper from its first publication under that name on September 30 1852 to the current War on Terrorism See what Wisconsinites first read about Abraham Lincoln s election and assassination Custer s last stand against the Sioux the first votes by women Henry Ford s 5 daily wage the Saint Valentine s Day mob massacre in Chicago the disappearance of Amelia Earhart as she attempted to fly around the world and the wars elections crimes and social revolutions that have defined the past century and a half Each front page reproduced from the original is readable down to the smallest type In 2002 the Wisconsin State Journal celebrates its Sesquicentennial marking one hundred and fifty years of service to the people of Madison and the State of Wisconsin The newspaper had an earlier inception as the Madison Express in 1839 when Madison was a territorial town on the frontier and statehood was still nine years away Readers will notice the newspaper s appearance has changed nearly as much as have the methods of gathering the news and producing the paper But readers fascination with and hunger for the news of each day remain strong *American Agriculturist* ,1889 **The Cultivator & Country Gentleman** ,1874

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