

Chapter 1 : African Activist Archive

*to Strangers in Their Own Land to understand what Trump voters were thinking when they cast their ballots. Arlie Hochschild, one of the most influential sociologists of her generation, had spent the preceding five years immersed in the community around Lake Charles, Louisiana, a Tea Party stronghold.*

I feel like this book, written by someone about as far removed from this c Strangers in Their Own Land: I feel like this book, written by someone about as far removed from this culture as one could be, is a telling and insightful look at how the country came to be so divided. The author keeps her mind as open as possible, genuinely likes the subjects she has chosen to spotlight, and works very hard to understand their point of view without bias. I know I risk offending someone along the way, so I apologize in advance if my political views do not match up with yours.

Axiall â€” A chemical company located in St. Charles, Louisiana had an enormous explosion in and again in A safety inspector for Axiall had the job of trying to reduce the risk of accidents. The young man climbed the towers and squeezed under machines to check pipes and valves and attach small red flags to pipes that needed replacing or valves tightening. On hearing this story, a man hired as a corporate industrial hygienist, tasked with sampling acid mist in the battery-charging area in a Ford battery plant, recounted this: The staff asked me to take it off since it might make workers who saw me with it to worry about the ill effect of the air on them. But when they laughed at me, I could see their teeth were visibly eroded by exposure to sulfuric acid mist. Some, believe they must learn to cope because of the jobs it provides, some think of it as the sacrifice made for capitalism, and some consider it respect for bravery. No one considers themselves a victim. In fact, they are critical of liberal sounding talk of victimhood. And, so it goes- What the author refers to as the great paradox. If you are looking for a way to understand why the conservative right is so angry, why they voted the way they did, what issues they face, this book will put you in their shoes, and give you an up close and personal view of their concerns, where they form their opinions and ideals, and why they are so important to them. The state has a strong Christian population and their faith, church, and the Bible is the cornerstone of their lives. The most important thing for the residents of this state, next to their faith, is jobs. Many are quite aware of the health and environmental risks involved. But, they also hate the EPA and the government poking their nose in. For at least eight years, folks like these felt frustrated by welfare recipients, immigrants, refugees, all getting special opportunities they would love to have come their way. Now, the tides have shifted, with the feelings reversed. Often their point of view is quite harsh. Looking at things through their eyes will most assuredly give you some perspective if you happen to walk on the liberal side and are having a hard time understanding why, even knowing the environmental risks, these proud, hardworking, loyal people, still voted for the republican candidate. I may be one of the few people who understands both sides of the spectrum. People who are struggling to keep their heads above water, who want to work, need to work, struggle with educational funding, and see their values and way of life slowly disappearing, or even reviled.

**Chapter 2 : Strangers in Their Own Land: Anger and Mourning on the American Right by Arlie Russell Hochschild**

*As well, 56 per cent support the statement that they feel like strangers in their own country since the influx of Muslim migrants, in comparison to 43 per cent in Also, four out of five respondents said that authorities should not massively approve asylum applications.*

Anger and Mourning on the American Right. The book has been long-listed for the National Book Award. She is a professor emerita of sociology at the University of California, Berkeley. Transcript This is a rush transcript. Copy may not be in its final form. This is Democracy Now! When she brought up the person that became "you know, I know that person. That person was a Miss Universe person. And she was the worst we ever had. The worst, the absolute worst. And she was a Miss Universe contestant, and ultimately a winner, who they had a tremendously difficult time with as Miss Universe. Did not know that story. She was "she was the winner, and, you know, she gained a massive amount of weight, and it was "it was a real problem. We had "we had a real problem. And this has launched a tremendous response. Alicia Machado has done an interview with The Guardian. She was from Venezuela. Donald Trump, at the time that he says his Miss Universe gained weight, brought cameras into the gym to show her exercising. Thanks for staying with us, Arlie. We want to go to this example of Alicia Machado, because clearly he is pounding on this young, vulnerable woman, who says she had an eating disorder for years as a result of what he did to her. And I wanted to go to this issue of attacking the vulnerable. Because they actually feel vulnerable. I think they relate to his dominance, you know, his "and even in the presidential debate, he began edging out, interrupting, taking more space. He actually said more words, I believe, in that debate than Hillary did. Interrupted Hillary Clinton like 29 times. So, what is that? And would that "would he be seen as unmannerly and boorish, or, you know, a guy who takes charge, a guy who dominates? He shames the reporter who had a disability. He shames Alicia with her eating disorder. He shames, tacitly, blacks and immigrants, even, you know, the children of immigrants "everybody except white, blue-color men. And you can sort of do a little shame picture. But they feel that vulnerability, and he seems to be pushing back and making everybody else vulnerable but them. Did anyone in Louisiana who you talked to, in this very conservative swath, raise doubts about Donald Trump? Yes, they all did. The party of the working man turns out to have pushed away the working people that it, you know, was supposed to attract. Can you talk about that, as well? So, that was kind of the normal thing. And there was no public sphere, you know, of government services for everybody. And if you look at the history of poor whites in the plantation system, they were shoved aside. The best land was taken by the plantation owners. So, they were marginalized, and yet the planters appealed to the poor whites and tried to forge an alliance "you know, we whites together. And, in essence, the oil companies and the petrochemical companies, historians have said, are the new plantation. And so, I think, actually, many people, in the back of their mind, think of the federal government as the North, wagging its moral finger, telling us what to do. And they have this model of the plantation, so that where is good government in that model? I know nothing about white supremacists. Well, I have to look at the group. If you would send me a list of the groups, I will do research on them, and certainly I would disavow if I thought there was something wrong. The Ku Klux Klan? But you may have groups in there that are totally fine, and it would be very unfair. Talk about David Duke, Donald Trump and the people you spoke with. The way Trump disavowed Duke says everything. I thought that was actually, from his point of view, very canny kind of winking. So, how "I think this is his covert way of appealing to people who are blaming blacks for their problems. Does David Duke have an appeal to the people that you spoke with? The former Klan leader. The former Klan leader, they disavow. And that was their saying to me: And one of them actually is, paradoxically, I think, coming to terms with the race issue. So, for example, I just gave a reading in New Orleans, and this guy, Mike Schaff, who I interviewed and profiled in the book, was in the audience. Later, Mike comes up with this woman, whose name is Nikki, begin talking and agree to meet to continue the conversation. And we need more of that. I think it can happen. And I felt as you do: If anybody has, he has. I think these people are in mourning for a lost way of life, for a lost identity. It belongs to the petrochemical plants. A lot of people I talked to love Bernie Sanders. Well, I want to thank you

## DOWNLOAD PDF STRANGERS IN THEIR OWN COUNTRY

very much, Arlie, for joining us. Again, the book has been listed for the National Book Award. Arlie Hochschild is professor emerita of sociology at the University of California, Berkeley. Please attribute legal copies of this work to [democracynow](#). Some of the work s that this program incorporates, however, may be separately licensed. For further information or additional permissions, contact us.

Chapter 3 : Strangers in Their Own Land | The New Press

*It found that 47 percent of Americans now say that things have changed so much, they "feel like a stranger in their own country." A slim majority (51 percent) disagree.*

Strangers in Their Own Country By Savina Dawood Aug 5, In , the Khayat family had a beautiful furnished house, two cars, two factories and their kids were in the best schools in Baghdad. But once they stepped out of their home, their cars, the doors of their schools, the world became a very different place. Their year-old son, Mustafa, knew what a murder looked like. She knew they had to leave Baghdad. Since the Iraq War began in , the country has become unsafe, especially in the south and center of Iraq. Many Iraqis have sought refuge by fleeing the country. Others have moved from the south and center to the north because the region is more stable. I preferred to start my life again in Erbil, even if we were poor. At least my family would be safe. We rented a house with only two rooms. None of my friends and relatives could believe that I was able to stand these conditions as I am used to a much better life. I am an ambitious and a hardworking student, I could not accept leaving my education, so I would still go to the school for exams and I would do great and pass successfully. But one day, when she arrived home from her exams, she found all the windows in her house had been smashed out because of the continuous explosions nearby. Their neighborhood, Amarra, was in serious danger because it was close to the airport. She, too, decided it was time to leave. Once she moved to Erbil, Sarah finished her high school exams and got a high average. She is now in her fifth year of medical school at Hawler University, following her lifelong dream to be doctor. Mustafa, 20, was a teenager during the war. He has tried to forget those hard years in Baghdad. But leaving a country behind is even more difficult," she explained. We refused to leave Iraq behind, we chose the hard decision. We were brave and strong enough to stick together and cooperate, to start a new life in our own country. Mustafa Khayat far left with his family in Photo courtesy Mustafa Khayat Tags:

*People who feel like strangers in their own country are unlikely to vote for yet another bland representative of the Stupid Party and Conservatism, Inc. Such specimens as Jeb Bush, Rand Paul, John Kasich and Carly Fiorina are stuck in the low single digits.*

But the story of Islam in Georgia today neither begins nor ends with foreign jihad. Unlike Azeris, Chechens or Kists, Adjara Muslims are ethnic Georgians, living in a country where Islam is seen by many as a hostile religion. Fatima attracted a great deal of attention. A year ago, no one would have batted an eyelid; she was then one of many girls sporting short skirts and low-cut blouses under the blazing Black Sea sun. These days, Fatima barely shows any skin – just her face. A Georgian Muslim woman walks down a Batumi street, Adjara, During my last days at work, she preferred to have me stay in the office and not go to any meetings. Everybody else berated her – Georgians must be Orthodox Christians; Islam is a religion for foreigners. But her experiences are not uncommon for all Georgian Muslims. A former region of the Ottoman Empire, Adjara was ceded to Russia – and joined to other Georgian territories – in Nevertheless, Adjarans continued to feel an attachment to Turkey and their Islamic faith – sometimes in opposition to Orthodox Christian Georgians and Russians. Adjara became one of two autonomous entities in the Soviet Union established not on ethnic, but religious grounds the Jewish Autonomous Region in the Far East can be considered the second. As an aggressive Soviet atheism removed religion from the public sphere, so ethnicity became the main pillar of identity for Adjarans. Perestroika and Glasnost saw the return of both Christianity and Islam. But during the rise of religious and ethnic nationalism in the s, Georgia ensured that Islam never regained its pre-Soviet influence, and slowly ceded its positions in Adjara to the Georgian Orthodox Church. A Christian nation The Orthodox Church is currently the most popular and arguably the most influential institution in Georgia. People cross themselves whenever they see one of thousands of churches dotting the Georgian landscape, and a few minutes later they toss a couple of coins into a donation box for the construction of a new one. The Georgian Orthodox Church, in short, is one of the main pillars of Georgian national identity today. An absolute majority of At the same time, Islam is perceived as the enemy in the popular Georgian mindset. Given that Georgians have had to defend their land against Ottoman and Persian armies throughout their history, this should hardly come as a surprise. They are not real Georgians, because they are not Christians. But neither are they enemies, because they share the same language. However, state historical narratives are not the only rationale behind the othering of Georgian Muslims, or the pressure they face from peers to convert to Georgian Orthodoxy. Muslims are seen not only as incomplete Georgians, but also as inherently less educated and more backwards than Orthodox Christians. Mosque in Chechla, Samtskhe-Javakheti. The region is home to many Muslim Meskhetian Turks. One lecturer often praised her for her outstanding academic performance. Upon discovering that she was a Muslim, the lecturer was shocked. Surely, he thought, the religion must have been forced upon her, as there are no educated and bright Muslims. A clash of traditions All Georgians take pride in their hospitality. This revolves around the supra, a traditional feast led by a tamada toastmaster , a role usually assumed by the head of the household or an honorary guest invariably a man. A supra can hardly be imagined without national cuisine, which includes several different pork dishes. Each and every toast is washed down with a full glass of homemade wine or even stronger spirits. Georgian Muslim men understandably experience difficulties when they are expected to perform the role of a host or a guest during a supra. If a man refuses to drink, he loses part of his masculinity, becoming less of a Georgian in the eyes of the others. Should he follow the custom, and has a drink or two, he is still seen as a weaker person – as somebody unable to be true to his religion. For Georgian Muslim women, the biggest challenge is probably wearing the hijab in public. Many Muslim women I met in Adjara did not cover their hair on a daily basis in an attempt to blend into Christian society. In this context, the hijab not only forces unwanted attention on a woman in public, but affects her professional life as well, as Fatima found. Other women whom I met also recounted a number of stories where they were refused a job simply because they were wearing the hijab to a job interview. Sometimes, they said, mentioning that they were Muslim was enough to bring the interview to an end. Converting to Christianity

The Constitution of Georgia guarantees freedom of religion. Nevertheless, scholars agree that the steady stream of conversions to Christianity in Adjara is strongly connected to social status. But even in Khulo, Christianity has slowly taken over. Two of her children have recently converted to Christianity. Khatuna did not oppose their choice. People say that we, Georgians, must return to our traditional religion. For me, religion is more of a personal affair rather than something cultural or traditional, but for the majority, religion is closely related to their identity. Although the preliminary data for the census are not available until later this spring, an educated guess can be made. The feeling of being strangers in their own land, it would seem, is making Georgian Muslims forget Mohammed and convert to Christianity – to the Georgian Orthodox Church. Inga Popovaite is a freelance journalist based in Tbilisi, Georgia. She has written for Lithuanian media and the Tbilisi-based publication dfwatch.

**Chapter 5 : Teaching Materials - Zinn Education Project**

*"A Stranger In My Own Country" – "The White Working Class. A new study published today by PRRI and The Atlantic examined why the white working class overwhelmingly supported Donald Trump during the election.*

While the results are unsurprising, the questions and the corresponding number of responses, in some cases, are heartbreaking. Two things to know about this study. So far, neocon icon, Ben Shapiro, has already used this as an excuse to push for more economic globalism within the Republican party. Shapiro summarizes the findings: Trumpism is less about Trump than about rejection of Obamaism and Clintonism. Notice how he surreptitiously uses free markets and free trade interchangeably, even though they are very, very different things. Free markets can occur domestically, while having internationally restricted trade to protect markets and industries that may be important, and that spur economic growth. Anyways, someone is pushing an agenda either way. What Ben and many others are missing is just how sad the results actually are when you look at the response rate for some of these questions. According to the researchers, the main predictor for members of the white working class to vote Trump was identification with the Republican Party. If you were a Republican, you were 11 times more likely to vote Trump in this survey. Strangers in their own land. This is depressing, and the study shows more – remember these statistics were taken on white working-class Americans specifically. This is unsurprising because it has – Americans have been getting poorer, in real inflation-adjusted, terms for decades. Part of this is because of offshoring to the developing world, and part is because of immigration, particularly illegal immigration. Either way, facts are facts. So, the majority of white working-class Americans, unsurprisingly, resist the idea that everything in America is A-Okay and that we are moving in the right direction. Unfortunately, this is actually what the data shows for the most part economically speaking. Middle class Americans have been losing over the last 50 years. Again, this is because of the offshoring of American industry and jobs to the developing world, illegal immigration, and racially-divisive identity politics that the Left and even the Right have championed. All these things taken together have resulted in many white working-class Americans feeling like strangers in their own land. This is not a good thing. The best way for immigrants to feel at home in their new country is to better integrate them. Hogwash – automation does the trick. The Left claimed it was because diversity actually is a strength, and that we are all immigrants. Other cultures can be good and enriching. But when immigrants expect their culture to take precedence over that of their host culture, it becomes unreasonable. It indicates failed integration and failed assimilation. Immigrants chose to come here. They chose our culture over theirs. Otherwise native born Americans will feel like they have no culture. Trump embodied American culture, and recognized a problem with the way things are going; something many politicians ignored at their own peril.

### Chapter 6 : 47% of Americans "feel like a stranger in their own country"™ " GOPUSA

*One in three Germans feel they are 'strangers in their own country' due to 'Muslim infiltration', study claims Research by the Friedrich Ebert Foundation found four out of 10 people fear their.*

Seeking to destroy Trump, the candidate, may further alienate the Republican party from a rapidly growing block of voters. There are no doubt lots of reasons underlying this feelings. Demographically, Americans holding these views tend to be white, older, live in the South and have less than a college education. Politically, they are cordoned off as the white working class. While they rarely attract much attention from the political class, they still represent an enormous block of voters. Their numbers may be declining relative to the entire population, but they are still the largest single block of voters. In many critical swing states like Ohio, Florida, and North Carolina, they represent a significant base of voters that can determine the outcome of elections. The reasons for their alienation are both cultural and economic. The economic anxiety sparked by the financial crisis in has likely pushed them further away from the mainstream political parties. The jobs gained during the economic recovery have generally been at lower wages and benefits than before the Great Recession. The number of Americans not in the labor force, on food stamps or permanent disability have all reached historic highs. Concerns over income inequality have increased as the Federal Reserve has pumped trillions of dollars of stimulus into Wall Street and the financial markets. There are cultural factors as well. The effort was soon abandoned , though, when it became clear that the party would have to moderate some of its more progressive social positions. The Democrat party, for now at least, has staked its future on appealing to young and minority voters. Whether or not this is the politically smart play for the future remains to be seen. In the present, however, it means that a huge block of voters feel alienated and are up for grabs politically. Panic breeds actions born out of emotions rather than somber reflection. Its zeal to derail his campaign carries huge risks for the party, however. The Trump phenomenon is not simply the product of a media-savvy, hyper-personality candidate. It is drawing strength from very real sentiments of a huge block of voters. The Republican party may take out Trump, but it alienates these voters at its peril.

### Chapter 7 : Remembering: Strangers in Their Own Country - The Tiziano Project | Reports

*"Iraqis have been leaving their country by force or because they have had to for a long time, but that is the easy choice. We refused to leave Iraq behind, we chose the hard decision. We were brave and strong enough to stick together and cooperate, to start a new life in our own country."*

### Chapter 8 : 47% of Americans 'feel like a stranger in their own country': Survey - Washington Times

*October was a busy month for the Zinn Education Project in the Northwest, bringing people's history workshops to teachers in Lincoln County Schools on the Oregon coast, to the Northwest Teaching for Social Justice Conference in Portland, and to preservice teachers at Washington State University in Pullman, Washington.*

### Chapter 9 : Georgian Muslims are strangers in their own country - The Muslim Observer

*In Strangers in Their Own Land, the renowned sociologist Arlie Hochschild embarks on a thought-provoking journey from her liberal hometown of Berkeley, California, deep into Louisiana bayou country—a stronghold of the conservative right. As she gets to know people who strongly oppose many of the ideas she famously champions, Hochschild.*