

Disciplining The Poor Neoliberal Paternalism And The Persistent Power Of Race Chicago Studies In American Politics By Soss Joe Fording Richard C Schram Sanford F 2011 11 30 Paperback

Across seven sections - including Neoliberal Economies, The State and Regulation, and Neoliberalism in Crisis - this resource brings together a global team of experts to explore the cutting edge of contemporary scholarship in the field

Do contemporary welfare policies reflect the realities of the economy and the needs of those in need of public assistance, or are they based on outdated and idealized notions of work and family life? Are we are moving from a "war on poverty" to a "war against the poor?" In this critique of American social welfare policy, Sanford F. Schram explores the cultural anxieties over the putatively deteriorating "American work ethic," and the class, race, sexual and gender biases at the root of current policy and debates. Schram goes beyond analyzing the current state of affairs to offer a progressive alternative he calls "radical incrementalism," whereby activists would recreate a social safety net tailored to the specific life circumstances of those in need. His provocative recommendations include a series of programs aimed at transcending the prevailing pernicious distinction between "social insurance" and "public assistance" so as to better address the needs of single mothers with children. Such programs could include "divorce insurance" or even some form of "pregnancy insurance" for women with no means of economic support. By pushing for such programs, Schram argues, activists could make great strides towards achieving social justice, even in today's reactionary climate.

The punitive turn of penal policy in the United States after the acme of the Civil Rights movement responds not to rising criminal insecurity but to the social insecurity spawned by the fragmentation of wage labor and the shakeup of the ethnoracial hierarchy. It partakes of a broader reconstruction of the state wedding restrictive "workfare" and expansive "prisonfare" under a philosophy of moral behaviorism. This paternalist program of penalization of poverty aims to curb the urban disorders wrought by economic deregulation and to impose precarious employment on the postindustrial proletariat. It also erects a garish theater of civic morality on whose stage political elites can orchestrate the public vituperation of deviant figures—the teenage "welfare mother," the ghetto "street thug," and the roaming "sex predator"—and close the legitimacy deficit they suffer when they discard the established government mission of social and economic protection. By bringing developments in welfare and criminal justice into a single analytic framework attentive to both the instrumental and communicative moments of public policy, Punishing the Poor shows that the prison is not a mere technical implement for law enforcement but a core political institution. And it reveals that the capitalist revolution from above called neoliberalism entails not the advent of "small government" but the building of an overgrown and intrusive penal state deeply injurious to the ideals of democratic citizenship. Visit the author's website.

Disciplining the Poor explains the transformation of poverty governance over the past forty years—why it happened, how it works

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today, and how it affects people. In the process, it clarifies the central role of race in this transformation and develops a more precise account of how race shapes poverty governance in the post-civil rights era. Connecting welfare reform to other policy developments, the authors analyze diverse forms of data to explicate the racialized origins, operations, and consequences of a new mode of poverty governance that is simultaneously neoliberal—grounded in market principles—and paternalist—focused on telling the poor what is best for them. The study traces the process of rolling out the new regime from the federal level, to the state and county level, down to the differences in ways frontline case workers take disciplinary actions in individual cases. The result is a compelling account of how a neoliberal paternalist regime of poverty governance is disciplining the poor today.

Neoliberalism remains a flashpoint for political contestation around the world. For decades now, neoliberalism has been in the process of becoming a globally ascendant default logic that prioritizes using economic rationality for all major decisions, in all sectors of society, at the collective level of state policymaking as well as the personal level of individual choice-making. Donald Trump's recent presidential victory has been interpreted both as a repudiation and as a validation of neoliberalism's hegemony. Rethinking Neoliberalism brings together theorists, social scientists, and public policy scholars to address neoliberalism as a governing ethic for our times. The chapters interrogate various dimensions of debates about neoliberalism while offering engaging empirical examples of neoliberalism's effects on social and urban policy in the USA, Europe, Russia, and elsewhere. Themes discussed include: Relationship between neoliberalism, the state, and civil society Neoliberalism and social policy to discipline citizens Urban policy and how neoliberalism reshapes urban governance What it will take politically to get beyond neoliberalism. Written in a clear and accessible style, Rethinking Neoliberalism is a sophisticated synthesis of theory and practice, making it a compelling read for students of Political Science, Public Policy, Sociology, Geography, Urban Planning, Social Work and related fields, at both the advanced undergraduate and graduate levels.

"This book analyzes data from a variety of sources to understand the mainstreaming of racism today. The book puts this research in a historical context. Today with issues of globalization, immigration and demographic diversification achieving greater public salience, racism is more likely to manifest itself more in the form of a generalized ethnocentrism that expresses "outgroup hostility" toward a diverse set of groups, including Latinos and Muslims as well as African Americans. Both changes in structure and agency have facilitated the mainstreaming of racism today. Changes in the "political opportunity structure," as witnessed by the rise of the Tea Party Movement, facilitated the mainstreaming of white extremists into the Republican Party and lay the basis for an electoral politics focused on giving voice to white people more generally acting on their outgroup hostility. Changes in the political structure were matched by the appearance of a charismatic leader in the person of Donald Trump who made great use of a transformed media landscape to stoke white people's outgroup hostility. Trump won the presidency most strategically deploying his demagoguery to mobilize white non-voters in swing states, with the end result greatly accelerating the mainstreaming racism and placing it at the center of policymaking in the White House. With the extensive empirical evidence provided, this book documents how the mainstreaming of racism today began before Trump started to run for the presidency but then increased under his

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leadership and it likely to be a troubling presence in U.S. politics for some time to come. The findings provided create the basis for suggestions on how to push racism back to the margins of American politics"--

Our stories of industrial innovation tend to focus on individual initiative and breakthroughs. With *Making Jet Engines in World War II*, Hermione Giffard uses the case of the development of jet engines to offer a different way of understanding technological innovation, revealing the complicated mix of factors that go into any decision to pursue an innovative, and therefore risky technology. Giffard compares the approaches of Britain, Germany, and the United States. Each approached jet engines in different ways because of its own war aims and industrial expertise. Germany, which produced more jet engines than the others, did so largely as replacements for more expensive piston engines. Britain, on the other hand, produced relatively few engines—but, by shifting emphasis to design rather than production, found itself at war's end holding an unrivaled range of designs. The US emphasis on development, meanwhile, built an institutional basis for postwar production. Taken together, Giffard's work makes a powerful case for a more nuanced understanding of technological innovation, one that takes into account the influence of the many organizational factors that play a part in the journey from idea to finished product.

Urban Emergency (Mis)Management and the Crisis of Neoliberalism: Flint, MI in Context examines the malfeasance and mismanagement that poisoned a city's water. The authors emphasize the structural forces that engendered the water crisis, and, especially, the long history of racial oppression, racist government policies, and everyday forms of inequality, that shape the life chances for Flint's residents.

Examines contemporary capitalism by bringing together original case studies that analyze the transformation of neoliberal governance into increasingly non-democratic, coercive and disciplining forms of statecraft

The political and economic history of Latin America has been marked by great hopes and even greater disappointments. Despite abundant resources—and a history of productivity and wealth—in recent decades the region has fallen further and further behind developed nations, surpassed even by other developing economies in Southeast Asia and elsewhere. In *Left Behind*, Sebastian Edwards explains why the nations of Latin America have failed to share in the fruits of globalization and forcefully highlights the dangers of the recent turn to economic populism in the region. He begins by detailing the many ways Latin American governments have stifled economic development over the years through excessive regulation, currency manipulation, and thoroughgoing corruption. He then turns to the neoliberal reforms of the early 1990s, which called for the elimination of deficits, lowering of trade barriers, and privatization of inefficient public enterprises—and which, Edwards argues, held the promise of freeing Latin America from the burdens of the past. Flawed implementation, however, meant the promised gains of globalization were never felt by the mass of citizens, and growing frustration with stalled progress has led to a resurgence of populism throughout the region, exemplified by the economic policies of Venezuela's Hugo Chávez. But such measures, Edwards warns, are a recipe for disaster; instead, he argues,

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the way forward for Latin America lies in further market reforms, more honestly pursued and fairly implemented. As an example of the promise of that approach, Edwards points to Latin America's giant, Brazil, which under the successful administration of President Luis Inácio da Silva (Lula) has finally begun to show signs of reaching its true economic potential. As the global financial crisis has reminded us, the risks posed by failing economies extend far beyond their national borders. Putting Latin America back on a path toward sustained growth is crucial not just for the region but for the world, and *Left Behind* offers a clear, concise blueprint for the way forward.

Stress. Everyone is talking about it, suffering from it, trying desperately to manage it-now more than ever. From 1970 to 1980, 2,326 academic articles appeared with the word "stress" in the title. In the decade between 2000 and 2010 that number jumped to 21,750. Has life become ten times more stressful, or is it the stress concept itself that has grown exponentially over the past 40 years? In *One Nation Under Stress*, Dana Becker argues that our national infatuation with the therapeutic culture has created a middle-class moral imperative to manage the tensions of daily life by turning inward, ignoring the social and political realities that underlie those tensions. Becker shows that although stress is often associated with conditions over which people have little control-workplace policies unfavorable to family life, increasing economic inequality, war in the age of terrorism-the stress concept focuses most of our attention on how individuals react to stress. A proliferation of self-help books and dire medical warnings about the negative effects of stress on our physical and emotional health all place the responsibility for alleviating stress-though yoga, deep breathing, better diet, etc.-squarely on the individual. The stress concept has come of age in a period of tectonic social and political shifts. Nevertheless, we persist in the all-American belief that we can meet these changes by re-engineering ourselves rather than tackling the root causes of stress. Examining both research and popular representations of stress in cultural terms, Becker traces the evolution of the social uses of the stress concept as it has been transformed into an all-purpose vehicle for defining, expressing, and containing middle-class anxieties about upheavals in American society.

As Frances Fox Piven and Richard Cloward argued in the early seventies, in a capitalist economy, social welfare policies alternately serve political and economic ends as circumstances dictate. In moments of political stability, governments emphasize a capitalistic work ethic (even if it means working a job that will leave one impoverished); when times are less politically stable, states liberalize welfare policies to recreate the conditions for political acquiescence. Sanford Schram argues in this new book that each shift produces its own path dependency even as it represents yet another iteration of what he (somewhat ironically) calls "ordinary capitalism," where the changes in market logic inevitably produce changes in the structure of the state. In today's ordinary capitalism, neoliberalism is the prevailing political-economic logic that has contributed significantly to unprecedented levels of inequality in an already unequal society. As the new normal,

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neoliberalism has marketization of the state as a core feature, heightening the role of economic actors, especially financiers, in shaping public policy. The results include increased economic precarity among the general population, giving rise to dramatic political responses on both the Left and the Right (Occupy Wall Street and the Tea Party in particular). Schram examines neoliberalism's constraints on politics as well as social and economic policy and gives special attention to the role protest politics plays in keeping alive the possibilities for ordinary people to exercise political agency. *The Return of Ordinary Capitalism* concludes with political strategies for working through--rather than around--neoliberalism via a radical, rather than status-quo-reinforcing, incrementalism.

In the United States at the height of the Cold War, roughly between the end of World War II and the early 1980s, a new project of redefining rationality commanded the attention of sharp minds, powerful politicians, wealthy foundations, and top military brass. Its home was the human sciences—psychology, sociology, political science, and economics, among others—and its participants enlisted in an intellectual campaign to figure out what rationality should mean and how it could be deployed. *How Reason Almost Lost Its Mind* brings to life the people—Herbert Simon, Oskar Morgenstern, Herman Kahn, Anatol Rapoport, Thomas Schelling, and many others—and places, including the RAND Corporation, the Center for Advanced Study in the Behavioral Sciences, the Cowles Commission for Research and Economics, and the Council on Foreign Relations, that played a key role in putting forth a “Cold War rationality.” Decision makers harnessed this picture of rationality—optimizing, formal, algorithmic, and mechanical—in their quest to understand phenomena as diverse as economic transactions, biological evolution, political elections, international relations, and military strategy. The authors chronicle and illuminate what it meant to be rational in the age of nuclear brinkmanship.

The Brexit and Trump shocks of 2016 mark a deep caesura in the history of liberal societies. It is no longer sufficient, if it ever was, to look at Western states' immigration and citizenship policies through the single lens of advancing liberalism. Instead, two additional forces need to be reckoned with: a new nationalism, but also the neoliberal restructuring of state and society in which it is generated. Joppke demonstrates that many of the new policies have their roots in neoliberalism rather than the new nationalism. Moreover, some of them, such as 'earned citizenship', are the product of neoliberalism and nationalism working in tandem, in terms of a neoliberal nationalism. The neoliberalism-nationalism nexus is complex, its elements sometimes opposing but sometimes complementing or even constituting one another. This topical book will appeal to students and scholars of populism, nationalism, and immigration and citizenship, across comparative politics, sociology and political theory.

Despite rich archives of work on race and the global economy, most notably by scholars of colour and Global South intellectuals, the discipline of Political Economy has largely avoided an honest confrontation with how race works within

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the domains it studies, not least within markets. By way of corrective, this book draws together scholarship on the material function of race at various scales in the global political economy. The collective provocation of the contributors to this volume is that race has been integral to the formation of capitalism – as extensively laid out by the racial capitalism literature – and takes on new forms in the novel market spaces of neoliberalism. The chapters within this volume also reinforce that the current political conjuncture, marked by the ascension of neo-fascist power, cannot be defined by an exceptional intrusion of racism, nor can its racism be dismissed as epiphenomenal. *Raced Markets* will be of great value to scholars, students, and researchers interested in political economy and racial capitalism as well as those willing to explore how race takes on new forms in the novel market spaces of contemporary neoliberalism. The chapters in this book were originally published as a special issue of the *New Political Economy*.

The first introductory public policy text with a strong economics perspective. A new textbook by Charles Wheelan, author of *Naked Economics*, *Introduction to Public Policy* uses economic principles to demonstrate that sound public policy occurs when unfettered private markets provide the greatest good for the greatest number. Only when it does not do this is government intervention needed.

We take for granted today that the assessments, measurements, and forecasts of economists are crucial to the decision-making of governments and businesses alike. But less than a century ago that wasn't the case—economists simply didn't have the necessary information or statistical tools to understand the ever more complicated modern economy. With *Political Arithmetic*, Nobel Prize-winning economist Robert Fogel and his collaborators tell the story of economist Simon Kuznets, the founding of the National Bureau of Economic Research, and the creation of the concept of GNP, which for the first time enabled us to measure the performance of entire economies. The book weaves together the many strands of political and economic thought and historical pressures that together created the demand for more detailed economic thinking—Progressive-era hopes for activist government, the production demands of World War I, Herbert Hoover's interest in business cycles as President Harding's commerce secretary, and the catastrophic economic failures of the Great Depression—and shows how, through trial and error, measurement and analysis, economists such as Kuznets rose to the occasion and in the process built a discipline whose knowledge could be put to practical use in everyday decision-making. The product of a lifetime of studying the workings of economies and skillfully employing the tools of economics, *Political Arithmetic* is simultaneously a history of a key period of economic thought and a testament to the power of applied ideas.

Americans think of suburbs as prosperous areas that are relatively free from poverty and unemployment. Yet, today more poor people live in the suburbs than in cities themselves. In *Places in Need*, social policy expert Scott W. Allard tracks how the number of poor people living in suburbs has more than doubled over the last 25 years, with little attention from either academics or policymakers. Rising suburban poverty has not coincided with a decrease in urban poverty, meaning that solutions for reducing

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poverty must work in both cities and suburbs. Allard notes that because the suburban social safety net is less-developed than the urban safety net, a better understanding of suburban communities is critical for understanding and alleviating poverty in metropolitan areas. Using census data, administrative data from safety net programs, and interviews with nonprofit leaders in the Chicago, Los Angeles, and Washington, D.C. metropolitan areas, Allard shows that poor suburban households resemble their urban counterparts in terms of labor force participation, family structure, and educational attainment. In the last few decades, suburbs have seen increases in single-parent households, decreases in the number of college graduates, and higher unemployment rates. As a result, suburban demand for safety net assistance has increased. Concerning is evidence suburban social service providers—which serve clients spread out over large geographical areas, and often lack the political and philanthropic support that urban nonprofit organizations can command—do not have sufficient resources to meet the demand. To strengthen local safety nets, Allard argues for expanding funding and eligibility to federal programs such as SNAP and the Earned Income Tax Credit, which have proven effective in urban and suburban communities alike. He also proposes to increase the capabilities of community-based service providers through a mix of new funding and capacity-building efforts. *Places in Need* demonstrates why researchers, policymakers, and nonprofit leaders should focus more on the shared fate of poor urban and suburban communities. This account of suburban vulnerability amidst persistent urban poverty provides a valuable foundation for developing more effective antipoverty strategies.

Academic freedom is a key element of the academic enterprise in the U.S. However, it does not seem to exist when scholars seek to advocate on behalf of Palestinian self-determination. This unique work examines how the knowledge-power nexus is shaping the discourse around the Israel-Palestine conflict and restricting academic freedom. Beginning with a discussion of American Zionism, the work proceeds to explain why scholars working on the question of Palestine are often denied standard academic freedom. This is supported by prominent cases, such as Norman G. Finkelstein's denial of tenure, the Middle East Studies Department at Columbia University, and Mearsheimer and Walt's book, *The Israel Lobby*. The work of Edward Said and Noam Chomsky are also discussed and the book concludes with recommendations for protecting intellectual freedom to those seeking to critically pursue the question of Palestine. This scholarly study will appeal to a broad audience of faculty, students, and readers who seek to understand the importance of academic freedom and the thorny debates surrounding the Israel-Palestine conflict. With more than 300,000 copies in print, *When Helping Hurts* is a paradigm-forming contemporary classic on the subject of poverty alleviation. Poverty is much more than simply a lack of material resources, and it takes much more than donations and handouts to solve it. *When Helping Hurts* shows how some alleviation efforts, failing to consider the complexities of poverty, have actually (and unintentionally) done more harm than good. But it looks ahead. It encourages us to see the dignity in everyone, to empower the materially poor, and to know that we are all uniquely needy—and that God in the gospel is reconciling all things to himself. Focusing on both North American and Majority World contexts, *When Helping Hurts* provides proven strategies for effective poverty alleviation, catalyzing the idea that sustainable change comes not from the outside in, but from the inside out.

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It has been suggested that policy analysis has come to serve the needs of the state at the expense of the citizens. This book offers a critique of how welfare policy is analyzed and set in the USA, illustrating that how we study issues affects what ultimately gets done about them.

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The continuing expansion of neoliberalism into ever more spaces and spheres of life has profound implications for social justice. Despite the number of policies designed to target 'social exclusion', people in many communities continue to be marginalized by economic restructuring. Social Justice and Neoliberalism explores the connections between neoliberalism, social justice and exclusion. The authors raise critical questions about the extent to which neoliberal programmes are able to deliver social justice in different locations around the world. The book offers grounded, theoretically oriented, empirically rich analysis that critiques neoliberalism while understanding its material impacts. It also stresses the need to extend analyses beyond the dominant spheres of capitalism to look at the ways in which communities resist and remake the economic and social order, through contestation and protest but also in their everyday lives. Global in scope, this book brings together writers who examine these themes in the global South, the former 'communist' East and the West, using the experience of marginal peoples, places and communities to challenge our conceptions of capitalism and its geographies.

How do people produce and reproduce identities? In *How Americans Make Race*, Clarissa Rile Hayward challenges what is sometimes called the 'narrative identity thesis': the idea that people produce and reproduce identities as stories. Identities have greater staying power than one would expect them to have if they were purely and simply narrative constructions, she argues, because people institutionalize identity-stories, building them into laws, rules, and other institutions that give social actors incentives to perform their identities well, and because they objectify identity-stories, building them into material forms that actors experience with their bodies. Drawing on in-depth historical analyses of the development of racialized identities and spaces in the twentieth-century United States, and also on life-narratives collected from people who live in racialized urban and suburban spaces, Hayward shows how the institutionalization and objectification of racial identity-stories enables their practical reproduction, lending them resilience in the face of challenge and critique.

Tracing neoliberalism's devastating erosions of democratic principles, practices, and cultures.

The impact of neoliberal governance on indigenous peoples in liberal settler states may be both enabling and constraining. This book is distinctive in drawing comparisons between three such states—Australia, Canada and New Zealand. In a series of empirically grounded, interpretive micro-studies, it draws out a shared policy coherence, but also exposes idiosyncrasies in the operational dynamics of neoliberal governance both within each state and between them. Read together as a collection, these studies broaden the debate about and the analysis of contemporary government policy. The individual studies reveal the forms of actually existing neoliberalism that are variegated by historical, geographical and legal contexts and complex state arrangements. At the same time, they present examples of a more nuanced agential, bottom-up indigenous governmentality. Focusing on intense and complex matters of social policy rather than on resource development and land rights, they demonstrate how indigenous actors engage in trying to govern various fields of activity by acting on the

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conduct and contexts of everyday neoliberal life, and also on the conduct of state and corporate actors.

Black feminist thought has developed in various parts of the academy for over three decades, but has made only minor inroads into archaeological theory and practice. Whitney Battle-Baptiste outlines the basic tenets of Black feminist thought and research for archaeologists and shows how it can be used to improve contemporary historical archaeology. She demonstrates this using Andrew Jackson's Hermitage, the W. E. B. Du Bois Homesite in Massachusetts, and the Lucy Foster house in Andover, which represented the first archaeological excavation of an African American home. Her call for an archaeology more sensitive to questions of race and gender is an important development for the field.

Reveals how modern strategies of punishment - and their failure - relate to political and economic transformations in society at large. The author uses the practice of parole in California as a window to the changing historical understanding of what a corrections system does and how it works.

World Crisis and Underdevelopment examines the impact of poverty and other global crises in generating forms of structural coercion that cause agential and societal underdevelopment. It draws from discourse ethics and recognition theory in criticizing injustices and pathologies associated with underdevelopment. Its scope is comprehensive, encompassing discussions about development science, philosophical anthropology, global migration, global capitalism and economic markets, human rights, international legal institutions, democratic politics and legitimation, world religions and secularization, and moral philosophy in its many varieties.

The deeply entrenched patterns of racial inequality in the United States simply do not square with the liberal notion of a nation-state of equal citizens. Uncovering the false promise of liberalism, State of White Supremacy reveals race to be a fundamental, if flexible, ruling logic that perpetually generates and legitimates racial hierarchy and privilege. Racial domination and violence in the United States are indelibly marked by its origin and ongoing development as an empire-state. The widespread misrecognition of the United States as a liberal nation-state hinges on the twin conditions of its approximation for the white majority and its impossibility for their racial others. The essays in this book incisively probe and critique the U.S. racial state through a broad range of topics, including citizenship, education, empire, gender, genocide, geography, incarceration, Islamophobia, migration and border enforcement, violence, and welfare.

The gap between the rich and the poor has grown dramatically in the United States and is now at its widest since at least the early 1900s. While by most measures the economy has been improving, soaring cost of living and stagnant wages have done little to assuage economic anxieties. Conditions like these seem designed to produce a generation-defining intervention to balance the economic scales and enhance opportunities for those at the middle and bottom of the country's economic ladder—but we have seen nothing of the sort. Nathan J. Kelly argues that a key reason for this is that rising concentrations of wealth create a politics that makes reducing economic inequality more difficult. Kelly convincingly shows that, when a small fraction of the people control most of the economic resources, they also hold a disproportionate amount of political power, hurtling us toward a self-perpetuating plutocracy, or an "inequality trap." Among other things, the rich support a broad political campaign that convinces voters that policies to reduce inequality are unwise and not in the average voter's interest, regardless of the real economic impact. They also take advantage of interest groups they generously support to influence Congress and the president, as well as state governments, in ways that stop or slow down reform. One of the key implications of this book is that social policies designed to combat inequality should work hand-in-hand with political reforms that enhance democratic governance and efforts to fight racism, and a coordinated effort on all of these fronts will be needed to reverse the decades-long trend.

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This book presents a feminist historical materialist analysis of the ways in which the law, policing and penal regimes have overlapped with social policies to coercively discipline the poor and marginalized sectors of the population throughout the history of capitalism. Roberts argues that capitalism has always been underpinned by the use of state power to discursively construct and materially manage those sectors of the population who are most resistant to and marginalized by the instantiation and deepening of capitalism. The book reveals that the law, along with social welfare regimes, have operated in ways that are highly gendered, as gender – along with race – has been a key axis along which difference has been constructed and regulated. It offers an important theoretical and empirical contribution that disrupts the tendency for mainstream and critical work within IPE to view capitalism primarily as an economic relation. Roberts also provides a feminist critique of the failure of mainstream and critical scholars to analyse the gendered nature of capitalist social relations of production and social reproduction. Exploring a range of issues related to the nature of the capitalist state, the creation and protection of private property, the governance of poverty, the structural compulsions underpinning waged work and the place of women in paid and unpaid labour, this book is of great use to students and scholars of IPE, gender studies, social work, law, sociology, criminology, global development studies, political science and history.

The engagement of Indigenous Australians in economic activity is a matter of long-standing public concern and debate. Jon Altman has been intellectually engaged with Indigenous economic activity for almost 40 years, most prominently through his elaboration of the concept of the hybrid economy, and most recently through his sustained and trenchant critique of policy. He has inspired others also to engage with these important issues, both through his writing and through his position as the foundation Director of The Australian National University's Centre for Aboriginal Economic Policy research from 1990 to 2010. The year 2014 saw both Jon's 60th birthday and his retirement from CAEPR. This collection of essays marks those events. Contributors include long-standing colleagues from the disciplines of economics, anthropology and political science, and younger scholars who have been inspired by Jon's approach in developing their own research projects. All point to the complexity as well as the importance of engaging with Indigenous economic activity — conceptually, empirically and as a strategic concern for public policy.

In this timely study of the different approaches of America and Europe to the problems of domestic inequality and poverty, the authors describe just how different the two continents are in the level of State engagement in the redistribution of income. They discuss various possible economic and sociological explanations for the difference, including different attitudes to the poor, notions of social responsibility, and attitudes to race.

Winner of the 2006 Race, Ethnicity, and Politics Organized Section Best First Book Award from the American Political Science Association
Winner of the 2006 W.E.B. DuBois Book Award from the National Conference of Black Political Scientists
Ange-Marie Hancock argues that longstanding beliefs about poor African American mothers were the foundation for the contentious 1996 welfare reform debate that effectively "ended welfare as we know it." By examining the public identity of the so-called welfare queen and its role in hindering democratic deliberation, *The Politics of Disgust* shows how stereotypes and politically motivated misperceptions about race, class and gender were effectively used to instigate a politics of disgust. The ongoing role of the politics of disgust in welfare policy is revealed here by using content analyses of the news media, the 1996 congressional floor debates, historical evidence and interviews with welfare recipients themselves. Hancock's incisive analysis is both compelling and disturbing, suggesting the great limits of today's democracy in guaranteeing not just fair and equitable policy outcomes, but even a fair chance for marginalized citizens to participate in the process.

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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, interdisciplinary 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.

Bureaucracy, confusing paperwork, and complex regulations—or what public policy scholars Pamela Herd and Donald Moynihan call administrative burdens—often introduce delay and frustration into our experiences with government agencies. Administrative burdens diminish the effectiveness of public programs and can even block individuals from fundamental rights like voting. In *Administrative Burden*, Herd and Moynihan document that the administrative burdens citizens regularly encounter in their interactions with the state are not simply unintended byproducts of governance, but the result of deliberate policy choices. Because burdens affect people's perceptions of government and often perpetuate long-standing inequalities, understanding why administrative burdens exist and how they can be reduced is essential for maintaining a healthy public sector. Through in-depth case studies of federal programs and controversial legislation, the authors show that administrative burdens are the nuts-and-bolts of policy design. Regarding controversial issues such as voter enfranchisement or abortion rights, lawmakers often use administrative burdens to limit access to rights or services they oppose. For instance, legislators have implemented administrative burdens such as complicated registration requirements and strict voter-identification laws to suppress turnout of African American voters. Similarly, the right to an abortion is legally protected, but many states require women seeking abortions to comply with burdens such as mandatory waiting periods, ultrasounds, and scripted counseling. As Herd and Moynihan demonstrate, administrative burdens often disproportionately affect the disadvantaged who lack the resources to deal with the financial and psychological costs of navigating these obstacles. However, policymakers have sometimes reduced administrative burdens or shifted them away from citizens and onto the government. One example is Social Security, which early administrators of the program implemented in the 1930s with the goal of minimizing burdens for beneficiaries. As a result, the take-up rate is about 100 percent because the Social Security Administration keeps track of peoples' earnings for them, automatically calculates benefits and eligibility, and simply requires an easy online enrollment or visiting one of 1,200 field offices. Making more programs and public services operate this efficiently, the authors argue, requires adoption of a nonpartisan, evidence-based metric for determining when and how to institute administrative burdens, with a bias toward reducing them. By ensuring that the public's interaction with government is no more onerous than it need be, policymakers and administrators can reduce inequality, boost civic engagement, and build an efficient state that works for all citizens.

It's hard to imagine discussing welfare policy without discussing race, yet all too often this uncomfortable factor is avoided or simply ignored. Sometimes the relationship between welfare and race is treated as so self-evident as to need no further attention; equally often, race in the context of welfare is glossed over, lest it raise hard questions about racism in American society as a whole. Either way, ducking the issue

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misrepresents the facts and misleads the public and policy-makers alike. Many scholars have addressed specific aspects of this subject, but until now there has been no single integrated overview. *Race and the Politics of Welfare Reform* is designed to fill this need and provide a forum for a range of voices and perspectives that reaffirm the key role race has played--and continues to play--in our approach to poverty. The essays collected here offer a systematic, step-by-step approach to the issue. Part 1 traces the evolution of welfare from the 1930s to the sweeping Clinton-era reforms, providing a historical context within which to consider today's attitudes and strategies. Part 2 looks at media representation and public perception, observing, for instance, that although blacks accounted for only about one-third of America's poor from 1967 to 1992, they featured in nearly two-thirds of news stories on poverty, a bias inevitably reflected in public attitudes. Part 3 discusses public discourse, asking questions like "Whose voices get heard and why?" and "What does 'race' mean to different constituencies?" For although "old-fashioned" racism has been replaced by euphemism, many of the same underlying prejudices still drive welfare debates--and indeed are all the more pernicious for being unspoken. Part 4 examines policy choices and implementation, showing how even the best-intentioned reform often simply displaces institutional inequities to the individual level--bias exercised case by case but no less discriminatory in effect. Part 5 explores the effects of welfare reform and the implications of transferring policy-making to the states, where local politics and increasing use of referendum balloting introduce new, often unpredictable concerns. Finally, Frances Fox Piven's concluding commentary, "Why Welfare Is Racist," offers a provocative response to the views expressed in the pages that have gone before--intended not as a "last word" but rather as the opening argument in an ongoing, necessary, and newly envisioned national debate. Sanford Schram is Visiting Professor of Social Work and Social Research, Bryn Mawr Graduate School of Social Work and Social Research. Joe Soss teaches in the Department of Government at the Graduate school of Public Affairs, American University, Washington, D.C. Richard Fording is Associate Professor in the Department of Political Science, University of Kentucky.

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