

DOWNLOAD PDF FAITH COMMUNITIES AND THE POST-WELFARE REFORM SAFETY NET MARY JO BANE.

Chapter 1 : Testimony of John J. Dilulio on Faith-Based Organizations : NASWA

Leading scholars examine how the church, community organizations, and the government must work together to provide for America's poor in the aftermath of welfare reform.

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Chapter 2 : Personal Responsibility and Work Opportunity Act - Wikipedia

Mary Jo Bane is Thornton Bradshaw Professor of Public Policy and Management at Harvard's Kennedy School of Government. From , she was Assistant Secretary for Children and Families at the U.S. Department of Health and Human Services, and co-chair of President Clinton's working group on welfare reform.

This article was updated to reflect the announcement of the Executive Order establishing the White House Faith and Opportunity Initiative. In this way, the Executive Order has a promising thread which should not be overlooked. And, notably, The President also calls for a redesign of federal policies to incorporate more bottom-up solutions generated by local private-sector organizations, including faith-based groups. The Executive Order states: Specifically, policies should allow the private sector, including community and faith-based organizations, to create solutions that alleviate the need for welfare assistance, promote personal responsibility, and reduce reliance on government intervention and resources. The extent and specific characteristics of poverty and marginalization differ area by area, as do the resources, so it is vital to adapt to local conditions. Additionally, persistent poverty and disengagement from employment are not merely economic problems, they are social problems as well, and require the involvement of neighbors, trusted community institutions, and businesses committed to neighborhood success. To fully engage these vital social networks and the particular resources they provide, they have to be part of the planning. However, it is more than a little challenging for the government to utilize a bottom-up approach in designing programs by deeply engaging faith-based organizations, community groups, and local companies. Government is often better at commanding than listening. Congress typically specifies in great detail who can be served, how they can be served, and by which agency. Allowing significant local variation risks undermining equal access to assistance. Yet significantly transforming federal services to engage local community and faith organizations remains a big challenge. Last year, the Institutional Religious Freedom Alliance asked African American church leaders from the metropolitan Washington, DC area about the difficulties they encounter when seeking to partner with the federal Department of Health and Human Services to expand assistance to their communities. That is, the faith-based initiative has made some progress in opening up the competition for federal funds to a wider range of groups; however, it has not made as much progress in enabling solutions to be more responsive to local needs and local solutions, such as urban congregations with inadequately funded but expansive arrays of particularized services. How will the Trump Administration strengthen and develop the federal faith-based initiative so that it can support bottom-up policymaking and localized service design and delivery? One anonymous close observer of the faith-based initiative over the past twenty years recently put it this way: During his campaign, President Donald Trump stressed business involvement, pushed for efficiency and for more-effective programs, and advocated for protecting religious freedom but he did not arrive with an obvious strategy to engage faith-based and community-based organizations. On May 3rd, President Trump signed an executive order creating his version of the federal faith and community partnership initiative, proposing some new ways that the White House and the executive branch can learn from and connect with local and faith-based organizations. Unexpectedly, as the Trump administration focused on welfare reform, it had already begun elevating the role of faith-based and community-based organizations just as Congress and President Bill Clinton did when welfare reform was the major Washington DC preoccupation in the mids.

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Chapter 3 : Fighting Poverty in the Post-Welfare Era | Mount Holyoke College

Nonprofits and Their Faith Communities: Bane, Mary Jo, Brent Coffin and Richard Higgins (). the American social safety net. What are the main strengths.

History[edit] s to s[edit] AFDC caseloads increased dramatically from the s to the s as restrictions on the availability of cash support to poor families especially single-parent, female-headed households were reduced. Court rulings during the Civil Rights Movement struck down many of these regulations, creating new categories of people eligible for relief. Community organizations, such as the National Welfare Rights Organization , also distributed informational packets informing citizens of their ability to receive government assistance. Please help improve it or discuss these issues on the talk page. This section possibly contains original research. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. October This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. Please help improve it by rewriting it in an encyclopedic style. October Learn how and when to remove this template message The legislation was designed to increase labor market participation among public assistance recipients. This represented a major departure from the protectionist legacy institutionalized in U. Concern about dependency[edit] The idea that the welfare-receiving poor had become too dependent upon public assistance also encouraged the act. The idea was that those who were on welfare for many years lost any initiative to find jobs. Those on welfare realized that taking up a job would mean not only losing benefits but also incur child care, transportation and clothing costs. Their new jobs probably would not pay well or include health insurance, whereas on welfare they would have been covered by Medicaid. Therefore, there are many reasons welfare recipients would be discouraged from working. While acknowledging the need for a social safety net, Democrats often invoked the culture of poverty argument. In lobbying the federal government to grant states wider latitude for implementing welfare, Thompson wanted a system where "pregnant teen-aged girls from Milwaukee , no matter what their background is or where they live, can pursue careers and chase their dreams. Research was used by both sides to make their points, with each side often using the same piece of research to support the opposite view. However, by , the Clinton Administration appeared to be more concerned with universal health care , and no details or a plan had emerged on welfare reform. Newt Gingrich accused the President of stalling on welfare and proclaimed that Congress could pass a welfare reform bill in as little as 90 days. Gingrich promised that the Republican Party would continue to apply political pressure to the President to approve welfare legislation. It started the Temporary Assistance to Needy Families program, which placed time limits on welfare assistance and replaced the longstanding Aid to Families with Dependent Children program. Other changes to the welfare system included stricter conditions for food stamps eligibility, reductions in immigrant welfare assistance, and recipient work requirements. Previously, Clinton had quietly spoken with Senate Majority Whip Trent Lott for months about the bill, but a compromise on a more acceptable bill for the President could not be reached. It gives structure, meaning and dignity to most of our lives". In his book Lessons Learned the Hard Way, Gingrich outlined a multi-step plan to improve economic opportunities for the poor. The plan called for encouraging volunteerism and spiritual renewal, placing more importance on families, creating tax incentives and reducing regulations for businesses in poor neighborhoods, and increasing property ownership for low-income families. Gingrich cited his volunteer work with Habitat for Humanity as an example of where he observed that it was more rewarding for people to be actively involved in improving their livesâ€”by building their own homesâ€”than by receiving welfare payments from the government. The Congressional findings in PRWORA highlighted dependency, out-of-wedlock birth, and intergenerational poverty as the main contributors to a faulty system. Ending welfare as an entitlement program ; Requiring recipients to begin working after two years of receiving benefits; Placing a lifetime limit of five years on benefits paid by federal funds; Aiming to encourage

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two-parent families and discouraging out-of-wedlock births; Enhancing enforcement of child support; and Requiring state professional and occupational licenses to be withheld from illegal immigrants. Although the law placed a time limit for benefits supported by federal funds of no more than two consecutive years and no more than a collective total of five years over a lifetime, some states have enacted briefer limits. All states, however, allowed exceptions to avoid punishing children because their parents have gone over their respective time limits. Certain states more actively encourage education; others use the money to help fund private enterprises helping job seekers. The legislation also greatly limited funds available for unmarried parents under 18 and restricted any funding to all immigrants. According to the Conference Report. The reformed child support program attacks this problem by pursuing five major goals: The law envisions a child support system in which all States have similar child support laws, all States share information through the Federal child support office, mass processing of information is routine, and interstate cases are handled expeditiously. Those provisions were upheld in *Weinstein v. Walker* , *Dept of Revenue v Nesbitt* , *Risenhoover v. Washington* , *Borracchini v. Jones* , and *Dewald v.* In light of the restrictions to federal funding under the law, states were allowed to grant aid out of their own funds to address the welfare needs of immigrants. Oftentimes, these policies have had discriminatory effects towards minorities. Race has a strong negative correlation for TANF assistance granted to immigrants. In addition, the immigrant population has a positive correlation with the inclusion of Medicaid coverage considering the positive correlation between higher poverty and inclusion. Research shows that a larger percentage of African-American recipients leads to stricter rules governing initial eligibility, less flexibility in welfare work requirements, and lower cash benefits to welfare recipients. There is also a negative relationship between cash benefit levels and percentage of welfare recipients. These states, however, face challenges in allocating funds due to a larger minority population and cut individual benefit levels per recipient. Moreover, these states assess the costs for inclusion based on racial compositions in the state. For example, California has seen a States with lower immigrant populations have negative and significant marginal effects on the native-foreign inequality in Medicaid coverage. Immigration brings states with exclusive Medicaid policies and a small immigrant population increases in the participation gap between native and foreign populations. In states with inclusive Medicaid policies and small immigrant population, immigration does not affect the participation gap. In states with a large immigrant population, immigration decreases social inequality regardless of the Medicaid policy. Addressing concerns[edit] Increases in descriptive representation for Latinos offsets the negative effects of Latino population size on social welfare policy. A minority voice in representative bodies acts a mechanism for interest representation and mitigates the effects of racial resentment. Regardless of incorporation, welfare effort and TANF benefits decline as the Latino population grows from a nominal size to 10 percent of the population. After that point, incorporation influences policy in a distinct manner. While incorporation is a function of population, it is not perfectly responsive considering the populations that would perceive benefits i. The remaining states exhibited negative relationships between Latino population and welfare generosity with legislative incorporation not overcoming this phenomenon. The bill reauthorized federal funds for TANF and healthcare services. The House, however, failed to authorize the bill. Although it applied to all 50 states by default, states were also given the option to opt out of the ban. Logically, but not in the heated and vitriolic politics created by the attack on welfare, a concern with the relationship of welfare to dependency should have directed attention to the deteriorating conditions of the low-wage labor market. After all, if there were jobs that paid living wages, and if health care and child care were available, a great many women on AFDC would leap at the chance of a better income and a little social respect. Edelman , and Wendell E. Primus, resigned to protest the law. It increased poverty, lowered income for single mothers, put people from welfare into homeless shelters, and left states free to eliminate welfare entirely. It moved mothers and children from welfare to work, but many of them are not making enough to survive. PRWORA assumed that out-of-wedlock births were "illegitimate" and that only a male could confer respectability on a child, said Ehrenreich. PRWORA dismissed the value of the unpaid work of raising a family, and insisted that mothers get paid work, "no matter how dangerous, abusive, or

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poorly paid". It affects them because the single mothers enrolled in TANF tend to have lower rates of literacy, and therefore finding employment that within the time frame of the "workfare" component becomes more difficult, or leads to underemployment. The scholars who make this point also relate the underemployment to lower income rates among single-mothers enrolled in TANF, defeating the purpose of the transition to work provisions.

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Chapter 4 : How Much Federal Support for Faith-Based and Grassroots Charities?

Faith communities and the post-welfare reform safety net. In M. J. Bane, B. Coffin, & R. Thiemann (Eds.), Who will provide? The changing role of religion in American social welfare (pp.).

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Reflections on the Origin and Spread of Nationalism. Inflation Out of Control? Cultural Dimensions of Globalization. University of Minnesota Press, Bane, Mary Jo, and David T. The Routes to Self-Sufficiency. Urban Systems Research and Engineering, From Rhetoric to Reform. Harvard University Press, A New Direction for Welfare Reform. Review of Poor Support, by David Ellwood. American Political Science Review 83 Gender, Community, and Postmodernism in Contemporary Ethics. Contesting the Boundaries of the Political, edited by Seyla Benhabib, Princeton University Press, Review of Losing Ground, by Charles Murray. Johns Hopkins University Press, From Nixon to Bush. The Mild Voice of Reason: Deliberative Democracy and American National Government. University of Chicago Press, Poverty and Public Policy. Introduction to Literature at the Barricades: The American Writer in the s, edited by Ralph F. Bogardus and Fred Hobson, University of Alabama Press, Bohman, James, and William Rehg, eds. Essays on Reason and Politics. How Welfare Policies Construct the Poor. The Making of the New Poor Law: The Politics of Inquiry, Enactment, and Implementation, Rutgers University Press, Politics and Public Morality: The Philosophy of Literary Form: Studies in Symbolic Action. University of California Press, Meyer, and Barbara Wolfe. You are not currently authenticated. View freely available titles:

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Chapter 5 : Economic justice is focus of Hecker Lecture – Paulist Fathers

(Boulder, CO: Westview Press,), and Bane, "Faith Communities and the Post-Reform Safety Net." Jill Witmer Sinha, Cookman United Methodist Church and *Transitional Journey* (Washington, D.C.: Center for Public Justice, August).

Officials can search the grants databases for grantees with "religious sounding" names, but that crude strategy mistakenly organizations that include terms like St. Petersburg, while missing religious organizations such as Georgetown University and ignoring grassroots groups altogether. A Glance at One Service Area - Child Care A recent look at faith-based child-care providers notes that nearly one of every six child-care centers is housed in a religious facility. Parents can use these vouchers at explicitly religious centers without raising any genuine constitutional questions. But what percentage of Federally funded child-care is provided in faith-based centers? Asked what percentage of Federal child-care funds are distributed in New York to congregations and other faith-based providers, the head of the program said she did not know-the State, rightly, does not ask centers seeking eligibility whether they are religious or secular. But she pointed out that she had often visited church-based child care facilities that serve parents with Federally funded certificates, so she knew faith-based groups were involved but was unaware of the extent. Discretionary Grants Directly to Providers Notwithstanding these fundamental data-keeping problems, some Federal discretionary grants programs do keep track of faith and community-based grantees: In multiple rounds of competitive funding for Welfare-to-Work services FY and , Labor sought to include groups not traditionally involved in its programs. Formula Grants to State and Local Governments The few solid indicators available concerning formula grant funds that pass through State and local governments suggest that the share received by faith-based and other grassroots groups is equally small. A special DOL study of the role of faith-based organizations in providing employment and training services in five cities discovered that the workforce investment boards which receive Federal formula grants under the Workforce Investment Act in all five cities contracted with faith-based organizations, but the amounts were not large: Nevertheless, the numbers are highly suggestive: One reason is that some religious and grassroots organizations are not interested in seeking Federal funds for the services they provide. They may have theological objections to getting Government money for activities that they believe adherents should support, worries about becoming dangerously dependent on a distant funding source that may dry up tomorrow, or concerns about implementing government policies with which they might partially disagree. Most notably, many faith-based groups are concerned that the cost of Federal funds is the putative divestiture of much or all of their religious character. Likewise, systematic survey data suggest that a large proportion of urban community-serving congregation leaders would welcome a fair chance to help administer Federal social service programs in their neighborhoods. A careful analysis of the rules and practices in a large sample of programs in the five Cabinet departments shows that these organizations face myriad barriers in seeking Federal support for their vital good works. Cnaan, with Robert J. Wineburg and Stephanie C. Boddie, *The Newer Deal*: Press, , f. Westview Press, ; E. Brookings, ; Virginia Hodgkinson, et al. *Rethinking Public-Nonprofit Relations*," in Bane, et al. House of Representatives, April 24, Cnaan and Stephanie C. That would mean some 1, prospective applicants in Philadelphia alone.

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Chapter 6 : Why It Matters That Hillary Clinton Championed Welfare Reform | The Nation

He has co-edited several books, including Welfare Reform and Beyond: The Future of the Safety Net, The New World of Welfare, both Brookings books, and Policies for America's Public Schools. Mary Jo and Larry wanted Larry to go first today; that is the first thing they did agree on.

Lifting Up the Poor: I would like us to begin, if we could. Welcome to all of you. So first and foremost, I want to thank you all for coming. I want to thank Rebecca Rimel and Luis Lugo of The Pew Charitable Trusts, who have supported this project and have supported our projects over a long period of time, and were courageous enough to let us take the chance on this series of dialogues. Luis, as some of you know, will become the director of the Pew Forum in a few months. I also want to thank Melissa Rogers, the former executive director of the Pew Forum. Melissa, are you in the room? Melissa was here a moment ago. I just want to say a million thank-yous to Melissa, and also to Sandy Stencel, who has done such a great job, and the entire Forum staff: I also want to thank Katherine Moore, and above all, Kayla Meltzer Drogosz, who took the lead in organizing the event and did everything to make this work possible. Bless you, Kayla, and thank you. And to all the great people at the Brookings Press, thank you. By the way, the book is available today at a 20 percent discount. I want to begin with the way the book begins, which is to ask, do prophets have useful things to say to politicians about appropriate policies toward the poor? Do social scientists reveal truths about the causes of poverty? Can religious sensibilities clarify our thinking about poverty? The prophets have very much to teach us about poverty and so do policy specialists, and those policy specialists can even be informed by their religious sensibilities and convictions. The two are distinct but not separate from each other. This book and the series of which it is part are built on the idea that religion always has and always will play an important role in American public life. Religion is not the only factor in public policy debates. Many who come to the public square reach their conclusions on matters of import, including poverty, for practical and ethical reasons that have little or nothing to do with faith, yet religious and secular alike can agree, I think, that our public deliberations are more honest and more enlightening when the participants are open and reflective about the interactions between their religious convictions and their commitments in the secular realm. Some participants in the public debate feel they will be misunderstood if they talk about their faith. Many worry, understandably, that being explicit about their religious convictions and faith commitments will be misinterpreted as an attempt to impose their religious views on the unwilling. So Mary Jo Bane and Larry Mead should therefore be saluted for being willing to bring their respective faith traditions, political commitments and academic and public policy commitments together in their moving and pointed discussion of one of the most important issues facing our nation. Thus does the religious imagination offer a gift to secular discourse. One of the great things about this dialogue is that Mary Jo and Larry are friends who disagree, and at this moment in our political debate, that is very helpful. We have a lot of disagreement in Washington; there is no shortage of that. And I thank them, although I really want them to mix it up today. You will find them at the Pew Forum Web site, www.pewforum.org. It gives me great pleasure to introduce our panel, including Ron Haskins. And again, Ron, thank you for all your help putting this together. From to , she was assistant secretary for children and families at the U. Department of Health and Human Services. That is a superb collection of essays, by the way, for those of you who have not seen it. Larry Mead is a professor of politics at New York University, where he teaches public policy and American government. He has been "this is a great list" a visiting professor at Harvard, Princeton, the University of Wisconsin and the Hoover Institution at Stanford. Together, these books set out much of the theory and practice for mandatory work programs. You will hear some of the fruit of this labor in this dialogue. He has published many journal articles. Before going to NYU in , he held several public policy and research positions in and around the federal government. And now to the sainted Ron Haskins, who will be moderating this with me. Ron is a senior fellow in economic studies at the Brookings Institution and a senior consultant at the Annie E. In , he was senior advisor to the president for welfare policy at the White

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House. He was majority staff director for the subcommittee of the Ways and Means Committee that was involved in social welfare and all aspects of this question. He has co-edited several books, including *Welfare Reform and Beyond*: Mary Jo and Larry wanted Larry to go first today; that is the first thing they did agree on. And so, Larry Mead, I really want to thank you for doing the book and being here with us today. Normally Mary Jo does go first, but we just thought that the sequence of our remarks would fit better if I went first. Let me apologize for the state of my voice, which is recovering from a cold. I want to thank many friends and associates for coming today. I really feel honored to have you all here. I want to express gratitude to Pew and E. For reasons I cannot totally explain, this has been a deeply satisfying enterprise. At a policy level, welfare reform rejected the view that had prevailed among most experts that the poor were kept from working and escaping poverty by a set of social barriers outside themselves. This implied that it was wrong to require poor adults to work. Rather, we should provide them with better opportunities, and then they would be able to work and escape poverty. Welfare reform said instead that we should go ahead and enforce work now, with the view that there were and would be sufficient jobs and other opportunities available to people leaving welfare. These are people we should help, but we should not expect them to do anything in return. Instead, reform said no, we are going to expect that people work in return for assistance. The effects of reform are moderately clear at this point. They are overwhelmingly positive, if not entirely so. It is now clear that barriers did not prevent a great many more welfare mothers going to work than anybody thought was possible at the outset. Of course, a good economy gets some of the credit, as does the Earned Income Tax Credit and other public subsidies. We also have to do more to raise the earnings of mothers who have gone to work, and we have to do something more to involve the fathers of welfare families. These are the two unanswered challenges that I think we still face. It remains a work in progress. I think at a policy level, we have some degree of consensus. At a moral level, however, the disturbance is not yet resolved. Many people who care about poverty deeply were offended by the way in which reform was carried out, the flagrant opposition that it expressed to what had been an accepted point of view. Many people who feel this way felt that reform violated the fundamental norm, that society ought to give the poor whatever they need to survive, with no questions asked. Now, those who feel this way, it seems to me, have to reckon with the success of reform, because reform, although it did appear harsh, did have mostly good effects. And in public policy, good effects are the bottom line. We have not, in fact, reached a consensus about this, and there are two basic reasons for that. So these matters are off stage. Among many people who follow poverty questions at conferences and at public discussions, you find a generalized earnestness, a kind of concern for the poor that overrides everything else. Those ultimate roots of our concern are off stage. There is a second reason as well why these matters are unresolved, and that is that most of the research about welfare reform is relentlessly technical. It focuses on the concrete economic and social effects of reform. These are very important matters, of course, but they leave a lot undiscussed. Sometimes I want to scream out, enough already, enough already! It seems to me welfare reform is a triumph for government. Reform is often seen as an anti-government enterprise. Take Wisconsin, for example. I have a book on Wisconsin coming out early next year, and here you see a mastery in dealing with the political and administrative dimensions of reform. It is quite inspiring. This is not an anti-government proceeding; in fact, it provides a basis for renewed conviction, that there can be an effective welfare state. But above all there is almost no serious reflection about the explicit moral dimensions of the question. What I think Mary Jo and I do in this book is try to bring into the open this missing dimension of our policy debate. To some extent we do discuss policy, but in that dimension our differences are less than they once were. Much more, we discuss what our biblical tradition says we ought to do about poverty. We operate in a biblical context familiar to Christians and Jews, but in other faiths – Islam or Buddhism, for example – have comparable issues. We try to interpret our traditions so that they apply to what government has done. This, in part, involves critiquing what government has done and finding it inadequate in certain respects, but it also involves criticizing our tradition in light of the success that we have had. I think welfare reform does in fact bring into question some of the traditional attitudes towards the poverty obligation. We are not only authors of this book, but we have

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taken our debate on the road. We have spoken in front of several seminaries to bring them into this, and we find that people are absolutely riveted by what we have to say. It is not that they necessarily agree with what we have to say. That, I think, indicates the premise of the Pew project.

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Chapter 7 : Cutbacks and the Poor | August 13, | Religion & Ethics NewsWeekly | PBS

David Little. Who Will Provide? is a collection of provocative and timely essays about the import of social welfare for the future of American democracy, a subject that has thrust itself into the center of American political discussion.

Hillary Clinton visits an early childhood development center in Brooklyn, New York in , weeks before announcing her candidacy for President. Sign up for Take Action Now and get three actions in your inbox every week. You can read our Privacy Policy here. Thank you for signing up. For more from The Nation, check out our latest issue. Support Progressive Journalism The Nation is reader supported: Travel With The Nation Be the first to hear about Nation Travels destinations, and explore the world with kindred spirits. Sign up for our Wine Club today. Did you know you can support The Nation by drinking wine? Hot on the campaign trail in South Carolina last week, Bernie Sanders attacked Hillary Clinton for her role in pushing to overhaul the welfare system in Secretary Clinton at that time had a very different position on welfare reform—strongly supported it and worked hard to round up votes for its passage. In the early s, they designed a strategy to lure white voters back to the Democratic Party: At a time when many Americans are outraged over economic and racial injustice, she is quiet on the subject of welfare reform, because it tells a story of how she betrayed poor people of color and undermines her image as a feminist candidate who has been a lifelong champion for women and children. Instead, it traps poor mothers into exploitative, poverty-wage jobs and dangerous personal situations, deters them from college, and contributes to the growing trend of poor mothers who can neither find a job nor access public assistance. It is our failed social policy—not simply the recession—that is responsible for crisis-level poverty in the United States. Statistics tell a sobering story about the persistence of poverty in the post-welfare reform era. Economic deprivation is closely tied to racial inequality, as poverty rates for Latinos, African Americans, Native Americans, and Southeast Asians range between 23 percent and 38 percent, compared to 10 percent for whites. In most states, the value of a TANF check has dropped by 20 percent or more since Indeed, data shows a sharp spike in families living in extreme poverty these days. Sociologists Kathryn Edin and H. Luke Shaefer report that, in , about 20 percent of poor households with children—about 1. This growth has been concentrated among those groups that were most affected by the welfare reform. In the aftermath of welfare reform, people most in need—disproportionately families of color—fall through the shredded public safety net, making it increasingly difficult to escape poverty. The Clintons have championed welfare reform for over 20 years—even as study after study has shown that it has severely harmed poor families. Picking up misleading stereotypes of poor women of color as lazy, promiscuous, and dependent, they cast welfare as the pitfall of American liberalism—with its morally corrupt and entrapping benefits, lax immigration rules, and crippling cycle of dependency. That public derision largely focused on African-American and Latina immigrant women, though the majority of recipients were white. The PRWORA was a radical piece of legislation that restricted eligibility for cash welfare now called TANF ; introduced a five-year lifetime limit on TANF benefits; imposed strict work requirements while making it harder for poor mothers to earn a college degree; strong-armed states to drastically reduce their caseloads; and changed public assistance from a federal entitlement program to state block grants, giving states enormous flexibility on how to spend TANF funds. Passed in an era of rising nativism, PRWORA also barred legal immigrants from receiving major federal benefits, including food stamps and Social Security income some of which were restored by Congress in subsequent years. The Clintons claimed that supporting PRWORA was politically pragmatic, a necessity to win the election and take the issue away from the Republicans. Picking up this theme in a column, she paternalistically affirmed: Studies then, like now, also showed that most recipients combined work, cash assistance, and food stamps because jobs were scarce, and that a full-time worker who earned the minimum wage still fell below the poverty line. Indeed, as poverty experts warned, legislation that did not provide educational opportunities and transportation supports to poor mothers, subsidize quality child care, improve wages, and create more good jobs was destined to fail. In a nod

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to critics, Bill Clinton promised to raise the minimum wage during his second term. At the same time, neither the president nor Congress ordered the collection of data to track what was happening to people when they stopped receiving welfare. All the government cared to know about was the drop in the rolls— not whether former recipients had found jobs, how much they were earning, or whether families had adequate shelter and nutrition. Moreover, the immense stigma of receiving welfare and the difficulty of actually getting on TANF mean that the vast majority of poor families are not able to access assistance. In an average month in , there were more than twice as many unemployed single mothers as there were eligible families receiving cash assistance. And in , even though 20 percent of all American children were living under the official poverty line, fewer than 15 percent or 2. The record of the past two decades shows that the United States has gotten worse at preventing childhood poverty. Whereas welfare benefits lifted 2 million children out of extreme poverty prior to , this was true for only , children in . In part this is because TANF benefits are unconscionably low. In all 50 states, TANF benefits are below 50 percent of the poverty line; in 30 states, the average welfare check pays for less than half the rent. Research also shows that federal quotas for caseload reductions pressured states to reduce their TANF rolls by any means necessary and led to further criminalizing of poor women of color. And with control of welfare now given to the states in the form of block grants, a revival of Jim Crow—like practices and exclusions have flourished, as Southern states have largely dismantled their welfare systems and pay some of the lowest benefits in the nation. Even though Congress partially restored some food stamp and Social Security benefits for noncitizens who resided in the United States prior to , multiple studies conducted after this legal restoration found persistent and widespread instances of caseworkers misinforming immigrants about their rights, and denying assistance to qualified applicants on the basis of their immigration status. The block grant system has enabled states to use federal TANF funds to fill in for shortages in state budgets. Given the vagaries of the low-wage labor market, where women often cobble together various poverty-wage jobs with little access to the quality affordable child care or transportation supports that the legislation promised, welfare reform further devalued and destabilized care for poor children. While perhaps the most effective way out of poverty is a college degree, the legislation made it extremely difficult for TANF recipients to pursue higher education four-year college no longer counted as a work-related activity that made a person eligible for benefits. And so while in , , student parents were receiving cash assistance while enrolled full-time in education programs, only 35, full-time students received TANF aid in . Like her husband, she changes her position according to political currents. The United States, for comparison, has a child poverty rate of . By only promoting policies that protect American workers, Sanders sidesteps the realities of the US economy, which many economists argue, is structurally reliant on unemployment, flexible labor, and underemployment. Many economists agree that a strong welfare state that guarantees a dignified income to everyone— including those who, for various reasons, are not employed— benefits all of society by lifting wages and reducing poverty. Improving wages and working conditions and building a robust and non-stigmatized social safety net that protects the vulnerable, supplements part-time labor, and provides income for poor women and men to care for their own families are essential to achieving a just and inclusive society— yet Sanders only advocates for making work pay. Twenty years after the passage of legislation that thrust more Americans into poverty, the time is now. To submit a correction for our consideration, click here. For Reprints and Permissions, click here.

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Chapter 8 : Project MUSE - Visions of Poverty

We talked to Mary Jo Bane, a Harvard professor who left her post as the Clinton administration's assistant secretary for children and families in to protest the direction of reform.

Basic Books, , pp. In *It Takes a Nation*. Princeton University Press, , pp. Edited by Peter Townsend. Burtless, Gary, and Sarah Siegel. Entire paper available from Brookings PDF. *The Journal of Philosophy* A New Agenda for Fighting Poverty. From *Reviews in American History* 15 Social Order and Disorder in the New Republic. Little, Brown and Co. Yale University Press, , pp. *To Profit or Not to Profit*. Edited by Bane, et. New American Library, , pp. In *Sacred Places, Civic Purposes*: Dionne Jr, and Ming Hsu Chen. *Code of the Streets*. Norton and Company, , pp. University of Chicago Press, , pp. Allyn and Bacon, , pp. *Evaluating the Moving to Opportunity Experiment*. Edited by Goering and Feins. *Space and Inequality in Global Perspective*. *Enclaves Yes, Ghettos No*. Edited by David Varady. Chapter 2 in *Sacrificed for Honor*: Beacon Press, , pp. Rein, Martin "Dominance, Contest and Reframing. *Issues Facing the Welfare State*. Edited by Margaret Weir. The Brookings Institution Press, , pp. Bane, Mary Jo, and David T. *From Rhetoric to Reform*. In *Dilemmas of Social Reform*. Poverty and the I. Edited by Gwendolyn Mink and Alice J. Forthcoming DiIulio, John, Jr. *New Frontiers for Policy and Research*. Edited by Ronald Ferguson and William Dickens. Brookings Institution Press, , pp. *Presidential Address - "Expertise, Advocacy and Deliberation: Lessons from Welfare Reform*. This is one of over 2, courses on OCW. Find materials for this course in the pages linked along the left. No enrollment or registration. Freely browse and use OCW materials at your own pace. Knowledge is your reward. Use OCW to guide your own life-long learning, or to teach others. Download files for later. Send to friends and colleagues. Modify, remix, and reuse just remember to cite OCW as the source.

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Chapter 9 : Lifting Up the Poor: A Dialogue on Religion, Poverty and Welfare Reform | Pew Research Center

The Food Safety Net after Welfare Reform: Use of Private and Public Food Assistance in the Kansas City Metropolitan Area Article (PDF Available) in Social Service Review 78(2) Â· June with

We always are looking for a scapegoat in regards to what the budget crisis is. California has been hit hard by the ailing economy. Over a million jobs have been lost since I see those now, too. Even as welfare rolls are increasing, San Diego, like local governments everywhere, has been forced to cut programs for those in need, like those at this picnic, programs like child welfare. Critics say it treats those in need, like some of the people here, as criminals. Project Percent provides an integrity component to the public aid that goes out to those people in need, and without that integrity program then there is no way to insure that the monies go out to the people that are actually eligible, deserving, and actually have the need. Maria Orozco, who now works full time to help those applying for aid, says a few years ago she needed help. When she applied for welfare the fraud investigator came to her house. It was a pretty degrading experience, was it? Yes, because I mean my dirty clothes, you know, your purse, you know. What if you have something not to be shown or something? We do not set up appointments, we just show up. And we just make sure that all the facts that they have presented to their case worker are correct. My mom and my nephew Aiden sleep in this bed. Liliana lives in this tiny two-bedroom apartment with her mom, Yolanda, her sister, Jasmin, and their two children. I love working and actually I miss working. But I went to welfare because I needed the help, because I was laid off and I needed the help from the government, but they make it really hard. So that is what we are out there for, just to verify the facts. County officials say their efforts have saved taxpayers millions of dollars, that they have prevented or detected fraud in nearly one out of four welfare applications. But a state audit report earlier this year says that number is not verifiable. Bill Oswald says Project Percent has actually prevented worthy recipients from receiving aid. If we did not have Project P or the public assistance fraud division or our efforts, then fraud would probably go through the roof, especially with the economy now and the identity theft that is going on—things like that. Critics say county officials appear to be more focused on fraud than hunger, that they neglected to apply for millions of dollars in temporary assistance for needy families and their record of food stamp distribution is one of the worst. Low-income residents also complain that San Diego has been stingy with food stamps. Hilda Chan is a law student at Berkeley and a SPIN volunteer who helps parents needing food stamps maneuver through the welfare bureaucracy. We are the lowest metropolitan area in the nation for five years straight for food stamp participation. We have about a third of people who are eligible, families and individuals who are poor enough to qualify for food stamps. Out of all of them in San Diego only a third of them are getting them. She says many people think that illegal or undocumented immigrants clog welfare rolls and then receive public benefits. The assumption is that they are lazy people. They are people with no real work values. My mom is saying that another income we have is that she goes around like to the park and around the blocks. She collects cans to recycle. To wake up at four in the morning and walk around the streets is really strong of her. They are the people who do every crappy job that no one else wants to do, and they do it for less than anyone else is willing to do it for. John Haley says his investigators are doing what the taxpayers want them to do. Poverty is an economic condition, not a moral issue. People are not poor because they have weak characters. For the moms, dads, and kids at this SPIN homework tutoring section, there is good news: The bad news is not certain, but the state assembly is considering an emergency budget that would cut state welfare benefits even deeper.