

Poverty (What If We Do Nothing

War on poverty

1967, in his book Where Do We Go from Here: Chaos or Community? Martin Luther King Jr. "criticized Johnson's war on poverty for being too piecemeal"

The war on poverty is the unofficial name for legislation first introduced by United States President Lyndon B. Johnson during his State of the Union Address on January 8, 1964. This legislation was proposed by Johnson in response to a national poverty rate of around nineteen percent. The speech led the United States Congress to pass the Economic Opportunity Act, which established the Office of Economic Opportunity (OEO) to administer the local application of federal funds targeted against poverty. The forty programs established by the Act were collectively aimed at eliminating poverty by improving living conditions for residents of low-income neighborhoods and by helping the poor access economic opportunities long denied from them.

As a part of the Great Society, Johnson believed in expanding the federal government's roles in education and health care as poverty reduction strategies. These policies can also be seen as a continuation of Franklin D. Roosevelt's New Deal, which ran from 1933 to 1937, and Roosevelt's Four Freedoms of 1941. Prior to John F. Kennedy's assassination in November 1963, Kennedy planned on proposing anti-poverty legislation in the 1964 State of the Union address that Johnson ended up giving. In that address, Johnson stated, "Our aim is not only to relieve the symptom of poverty, but to cure it and, above all, to prevent it".

The war on poverty was heavily criticized by conservatives and has been treated as an "idealistic touchstone" by liberals for decades, although some liberals felt that the war on poverty did not go far enough with its reforms. Deregulation, growing criticism of the welfare state, and an ideological shift to reducing federal aid to impoverished people in the 1980s and 1990s culminated in the Personal Responsibility and Work Opportunity Act of 1996, which President Bill Clinton claimed "ended welfare as we know it." The legacy of the war on poverty policy initiative remains in the continued existence of such federal government programs as Head Start, Volunteers in Service to America (VISTA), TRiO, and Job Corps.

The official poverty rate has fallen from 19.5% in 1963 to 10.5% in 2019 while other measures of poverty show that the poverty rate fell from 19.5% to 1.6%. In 2021 the official poverty rate was 11.6% and Supplemental Poverty Measure (SPM) was 7.8%, the latter which increased to 12.4% in 2022 due to the end of pandemic aid.

Shit life syndrome

Leigh's 2002 film All or Nothing. Kinney wrote that "The film asks questions about poverty – what does poverty do to people? How do you react when the chips

Shit life syndrome (SLS) is a phrase used by physicians in the United Kingdom, the United States, and Australia for the effect that a variety of poverty or abuse-induced disorders can have on patients.

Five Point Someone

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Apostolic poverty

while the friars themselves would own nothing and would only make use according to the vow of poverty of what was given to them. From the beginning,

Apostolic poverty is a Christian doctrine that states that members of the clergy should live without ownership of lands or accumulation of money, following the precepts given to the seventy disciples in the Gospel of Luke (10:1-24). It was notably professed in the thirteenth century by the newly formed mendicant orders in response to calls for reform in the Roman Catholic Church.

This provocative doctrine challenged the wealth of the Church, which reformers saw as corrupting and contrary to Christ's absolute poverty. Although apostolic poverty was eventually condemned as heretical by Pope John XXII in 1323, the belief was controversial and found sympathetic audiences among the disaffected poor of the 12th, 13th, and 14th centuries.

The debate on apostolic poverty is one of the main themes of Umberto Eco's 1980 novel *The Name of the Rose*, which is set in 1327 amid renewed controversy on the question and the persecution of radical Franciscans.

Cycle of poverty

In economics, a cycle of poverty, poverty trap or generational poverty is when poverty seems to be inherited, preventing subsequent generations from escaping

In economics, a cycle of poverty, poverty trap or generational poverty is when poverty seems to be inherited, preventing subsequent generations from escaping it. It is caused by self-reinforcing mechanisms that cause poverty, once it exists, to persist unless there is outside intervention. It can persist across generations, and when applied to developing countries, is also known as a development trap.

Families trapped in the cycle of poverty have few to no resources. There are many self-reinforcing disadvantages that make it virtually impossible for individuals to break the cycle. Lack of financial capital, education, and social connections all play a role in keeping the impoverished within the cycle of poverty. Those who are born into poverty have been shown to consistently remain poor throughout their lives.

Educational psychologist Ruby K. Payne, author of *A Framework for Understanding Poverty*, distinguishes between situational poverty, which can generally be traced to a specific incident within the lifetimes of the person or family members in poverty, and generational poverty, which is a cycle that passes from generation to generation, and goes on to argue that generational poverty has its own distinct culture and belief patterns.

Measures of social mobility examine how frequently poor people become wealthier, and how often children are wealthier or achieve higher income than their parents.

The Poverty of Historicism

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The Poverty of Historicism is a 1944 book by the philosopher Karl Popper (revised in 1957), in which the author argues that the idea of historicism is dangerous and bankrupt.

Poverty in the United States

hdl:1721.1/135963.2. Kevin Drum (26 September 2013). We Can Reduce Poverty If We Want To. We Just Have To Want To. Mother Jones. Retrieved 28 September

In the United States, poverty has both social and political implications. Based on poverty measures used by the Census Bureau (which exclude non-cash factors such as food stamps or medical care or public housing), America had 37 million people defined as living in poverty in 2023; this is 11 percent of the population. Some of the many causes include income, inequality, inflation, unemployment, debt traps and poor education. The majority of adults living in poverty are employed and have at least a high school education. Although the US is a relatively wealthy country by international standards, it has a persistently high poverty rate compared to other developed countries due in part to a less generous welfare system.

Efforts to alleviate poverty include New Deal-era legislation during the Great Depression, to the national war on poverty in the 1960s and poverty alleviation efforts during the 2008 Great Recession. The federal government has two departments which measure poverty. Under the Department of Commerce, the Census Bureau has been reporting the Official Poverty Measure (OPM) since the 1960s, while the Department of Health and Human Services defines income levels for which people are eligible for governmental anti-poverty assistance. The OPM includes cash assistance from programs like Supplemental Security Income and Temporary Assistance to Needy Families (welfare) as part of someone's income when reporting on how many people are in poverty. Since 2011 the Census Bureau has also been reporting a newer Supplemental Poverty Measure (SPM), which includes non-cash anti-poverty government assistance like Supplemental Nutrition Assistance Program (food stamps) and Medicaid (health care for the poor), and also accounts for regional differences in the cost of living. The SPM is considered a more comprehensive estimate of poverty.

For 2021, the percentage of Americans in poverty per the SPM was 7.8%, and per the OPM was 11.6%. By the OPM, the poverty threshold for 2021 for a single person was \$13,800, and for a family of four was \$27,700. In 2020, the World Bank reported that 0.25% of Americans lived below the international definition of extreme poverty, which is living on less than \$2.15 per day in 2017 Purchasing Power Parity dollars. The SPM increased by 4.6% in 2022 to 12.4%, due to the ending of pandemic stimulus payments and tax credits, with around 15.3 million Americans falling into poverty over this time period according to the Center on Budget and Policy Priorities.

The 2020 assessment by the U.S. Census Bureau showed the percentage of Americans living in poverty for 2019 (before the COVID-19 pandemic) had fallen to some of the lowest levels ever recorded due to the record-long period of economic growth. However, between May and October 2020, some eight million people were put into poverty due to the economic effects of the COVID-19 pandemic and the ending of funds from the CARES Act.

Pierre-Joseph Proudhon

Hyams summarized that "since [The Poverty of Philosophy] no good Marxists have had to think about Proudhon. They have what is mother's milk to them, an ex

Pierre-Joseph Proudhon (, also US: ; French: [pj?? ʔoz?f pʔud??]; 15 January 1809 – 19 January 1865) was a French anarchist, socialist, philosopher, and economist who founded mutualist philosophy and is considered by many to be the "father of anarchism". He was the first person to call himself an anarchist, and is widely regarded as one of anarchism's most influential theorists. Proudhon became a member of the French Parliament after the Revolution of 1848, whereafter he referred to himself as a federalist. Proudhon described the liberty he pursued as the synthesis of community and individualism. Some consider his mutualism to be part of individualist anarchism while others regard it to be part of social anarchism.

Proudhon, who was born in Besançon, was a printer who taught himself Latin in order to better print books in the language. His best-known assertion is that "property is theft!", contained in his first major work, What Is Property? Or, an Inquiry into the Principle of Right and Government (Qu'est-ce que la propriété? Recherche sur le principe du droit et du gouvernement), published in 1840. The book's publication attracted the attention of the French authorities. It also attracted the scrutiny of Karl Marx, who started a correspondence with its author. The two influenced each other and they met in Paris while Marx was exiled there. Their friendship

finally ended when Marx responded to Proudhon's *The System of Economic Contradictions*, or *The Philosophy of Poverty* with the provocatively titled *The Poverty of Philosophy*. The dispute became one of the sources of the split between the anarchist and Marxist wings of the International Working Men's Association. Some such as Edmund Wilson have contended that Marx's attack on Proudhon had its origin in the latter's defense of Karl Grün, whom Marx bitterly disliked, but who had been preparing translations of Proudhon's work.

Proudhon favored workers' councils and associations or cooperatives as well as individual worker/peasant possession over private ownership or the nationalization of land and workplaces. He considered social revolution to be achievable in a peaceful manner. Proudhon unsuccessfully tried to create a national bank, to be funded by what became an abortive attempt at an income tax on capitalists and shareholders. Similar in some respects to a credit union, it would have given interest-free loans. After the death of his follower Mikhail Bakunin, Proudhon's libertarian socialism diverged into individualist anarchism, collectivist anarchism, anarcho-communism and anarcho-syndicalism, with notable proponents such as Carlo Cafiero, Joseph Déjacque, Peter Kropotkin and Benjamin Tucker.

On the Genealogy of Morality

that what we experience and absorb enters our consciousness as little while we are digesting it (one might call the process 'insychation') as does the

On the Genealogy of Morality: A Polemic (German: *Zur Genealogie der Moral: Eine Streitschrift*; sometimes also translated as *On the Genealogy of Morals*) is an 1887 book by German philosopher Friedrich Nietzsche. It consists of a preface and three interrelated treatises ('*Abhandlungen*' in German) that expand and follow through on concepts Nietzsche sketched out in *Beyond Good and Evil* (1886). The three treatises trace episodes in the evolution of moral concepts with a view to confronting "moral prejudices", specifically those of Christianity and Judaism.

Some Nietzschean scholars consider *Genealogy* to be a work of sustained brilliance and power as well as his masterpiece. Since its publication, it has influenced many authors and philosophers.

Fourteen Words

Purloining David Lane's Ashes; Southern Poverty Law Center. Carter, Allison; King, Bobby (15 August 2017). "What we know about Matthew Heimbach, Indiana

"The Fourteen Words" (also abbreviated 14 or 1488) is a reference to two slogans originated by the American domestic terrorist David Eden Lane, one of nine founding members of the defunct white supremacist terrorist organization The Order, and are accompanied by Lane's "88 Precepts". The slogans have served as a rallying cry for militant white nationalists internationally.

The primary slogan in the Fourteen Words is,

We must secure the existence of our people and a future for white children,

Followed by the secondary slogan:

because the beauty of the White Aryan woman must not perish from the Earth.

The two slogans were coined prior to Lane being sentenced to 190 years in federal prison for planning and abetting the assassination of the Jewish talk show host Alan Berg, who was murdered by another member of the group in June 1984. They were popularized heavily after Lane's imprisonment. The slogans were publicized through print company 14 Word Press, founded in St. Maries, Idaho, in 1995 by Lane's wife, Katja, to disseminate her husband's writings, along with Ron McVan who later moved his operation to Butte,

Montana, after a falling-out with Katja.

Lane used the 14-88 numerical coding extensively throughout his spiritual, political, religious, esoteric, and philosophical tracts and notably in his "88 Precepts" manifesto. According to the Southern Poverty Law Center, inspiration for the Fourteen Words "are derived from a passage in Adolf Hitler's autobiographical book *Mein Kampf*". The Fourteen Words have been prominently used by neo-Nazis, white power skinheads and certain white nationalists and the alt-right. "88" is used by some as a shorthand for "Heil Hitler", 'H' being the 8th letter of the alphabet, though Lane viewed Nazism along with America as being part of the "Zionist conspiracy".

Lane's ideology was anti-American, white separatist, and insurrectionist; he considered loyalty to the United States to be "racial treason" and upheld the acronym "Our Race Is Our Nation" ("ORION"), viewing the United States as committing genocide against white people and as having been founded as a New World Order to finalize a global Zionist government.

Being bitterly opposed to the continued existence of the United States as a political entity, and labeling it the "murderer of the White race", Lane further advocated domestic terrorism as a tool to carve out a "white homeland" in the Northern Mountain States. To that end, Lane issued a declaration called "Moral Authority", published through now-defunct 14 Word Press and shared through the publications of Aryan Nations, World Church of the Creator, and other white separatist groups, in which he referred to the United States as a "Red, White and Blue traveling mass murder machine", while asserting that "true moral authority belongs to those who resist genocide".

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