

---

Honors Projects and Presentations: Undergraduate

---

5-18-2019

## Christianity, Economics and the Poor

Hannah VanFossen

Follow this and additional works at: <https://mosaic.messiah.edu/honors>



Part of the [American Politics Commons](#), and the [Christianity Commons](#)

Permanent URL: <https://mosaic.messiah.edu/honors/184>

---

### Recommended Citation

VanFossen, Hannah, "Christianity, Economics and the Poor" (2019). *Honors Projects and Presentations: Undergraduate*. 184.

<https://mosaic.messiah.edu/honors/184>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah College is a Christian college of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

Christianity, Economics and the Poor

Hannah VanFossen

Messiah College

### Christianity, Economics and the Poor

Christianity and economics are rarely seen as interconnected. When was the last time you heard a preacher talk about economic systems from the pulpit? Politics are seen as taboo to discuss in church, but I would argue that the topic of economics is even less approached, leading many Christians to believe that there is no relationship between their faith and the economy they participate in. The fact that Christians are not even considering how the economy is impacting the kingdom work they are striving to expand shows a deep disconnect between ‘church’ and ‘daily life.’ In addition, there seems to be a pattern, specifically in white evangelical circles, to elevate capitalism in the name of patriotism, and see the poor as attempting to cheat the system. This line of thinking does not account for all white evangelical Christians, but it is certainly present. I believe that by writing off economics as not relating to Christianity or the way we live our faith, we have cut off any form of questioning and contemplation for how the economy impacts people’s lives and what role Christians have as participants of that economy. In this paper, I aim to make the case for why Christians should begin assessing their economic practices and seriously question how a Christian should engage in the current American economic system. I will focus specifically on the market implications for the poor, looking at the systemic injustices at work in the economy and why Christians should take notice.

Before I make claims about the poor in America, I need to make sure we are all on the same page: poverty exists in this country. Perhaps there are very few people who would disagree with that statement, but I do believe it can be easy to downplay the suffering of others when we ourselves are anxiously awaiting the next iPhone release or debating whether we should take our family vacation to Disneyland or Disneyworld. I am passionate about hunger and food security and as a future Registered Dietitian, I hope to work in low-income areas through public health

using my knowledge of nutrition to prevent chronic diseases. I believe that food insecurity is a good assessment of poverty because food is a basic human need. When food is being rationed or meals are being skipped, the situation is serious. It is estimated that nearly 40 million Americans are food insecure, which equates to one in eight Americans (Feeding America, 2018).

Approximately 12 million of those food insecure are children. Income levels are another way to assess poverty status. Around 39.7 million Americans earn incomes that put them below the poverty level. Interestingly enough, food insecurity and poverty level are not always synonymous. Of the 39.7 million Americans living below the poverty level, 61% report being food secure. This shows that the issue of poverty in America is very complex and affects people differently.

*Rolling Stone* magazine wrote an article titled, “Why Can’t Allyson Get Ahead?” which addressed the struggles many Americans face to make ends meet (Morris, 2018). The article shares the story of single-mother Allison and her challenges with staying out of poverty. One of these challenges was finding childcare so she could work. When she applied for subsidized childcare, she learned that she needed to present two pay stubs proving she worked at least 20 hours per week. She was able to coordinate childcare with her stepmom and work part-time at a Starbucks, but this resulted in her SNAP benefits being reduced. Many Americans find themselves in similar situations, often known as the working poor, when wages don’t provide enough to get ahead but having a job results in being disqualified from federal assistance. It is estimated that 10 million food-insecure people have incomes too high to be eligible for federal nutrition assistance (Feeding America, 2018). The article cited the Federal Reserve’s annual Survey of Household Economics and Decision-making, sharing that more than one-fifth of adults are behind on their bills, more than one-fourth skipped necessary medical care in 2017 because

they were unable to pay for it, and four out of 10 responded that if they needed to come up with \$400 unexpectedly, they would only be able to do so by selling something or borrowing the money (Morris, 2018).

The issue of American poverty is complicated and multifaceted. The face of someone struggling with food insecurity may be overweight and the person using food stamps may work two jobs. These people are our friends, family and coworkers; they are literally our neighbors. Most Christians would agree that we need to help those in need, yet when it comes to those in need in our country at wide, politics tend to take over the conversation. This paper is not going to address whether capitalism is the devil or the essence of the American dream, or whether socialism is the resolution or the quickest way to ruin a country, mostly because I do not know what the answer is. The sheer complexity of poverty makes me weary of any one saving-grace solution. But I do know that people are hurting and that the Church is called to be there. While I grew up in the church, it has only been recently that I've started to uncover just how radical of a love is portrayed in the Bible towards the poor and oppressed. In both the Old Testament and the New Testament, those on the outs of society are given a seat at the table and those considered 'well-off' are commanded to attend to the needs of the struggling and neglected.

In his article titled *The Bible's Big Story of Salvation: The Old Testament*, Dr. Richard Crane (Anticipated) makes the case that the Bible is very political, with God presenting a radically different political and economic system than the one of the world. Crane described the Torah that came out of the Israelite's journey out of Egypt as being a roadmap for a society of social and economic justice. The Israelites were instructed to leave some of their crop unharvested for the poor to utilize and loans given to the poor were not to have interest attached. Leviticus 25 tells of the Year of Jubilee. Every fifty years, land was to be returned to its original

owners so that if a family had to sell their land to make ends meet, they would have a way to eventually get back on their feet. This also prevented the wealthy from steadily increasing their wealth with a majority of the land falling into the hands of a few wealthy families, at the expense of the poor. Deuteronomy, Leviticus and Exodus all speak of the Sabbatical Year, which occurred every seven years. Debts that had not been paid were to be forgiven and if a person had sold themselves into slavery to cover a debt, they were to be freed during the next Sabbatical Year. However, not only were they to be freed, but it was also instructed that those leaving slavery should receive resources to start their lives again. Deuteronomy 25:13-14 says, “And when you release them, do not send them away empty-handed. Supply them liberally from your flock, your threshing floor and your winepress. Give to them as the LORD your God has blessed you” (New International Version). This is a very important specification because it is very difficult to start from nothing when everyone else has years of resources built up. Simply freeing a person without providing supplies to start a living is a cruel trick that often results in that person back in the situation they just escaped. This happened when slavery was abolished in the United States. Newly freed slaves often had no education, no land, no savings, and no resources to their name. So while they were free, life was far from easy and prejudice laws resulted in African Americans having a fraction of the opportunities that white Americans had to purchase land, take part in the government system, and earn a living wage.

I find it very interesting that the concept for the Year of Jubilee and the Sabbatical Year is not built on fairness but rather on compassion for the poor. Dismissing a debt before it is paid is far from fair, as is returning land that was legally purchased. If these laws would be enacted in America today, there would surely be an uprising over the injustice of taking from one person and giving to another, especially in a country that prides itself in the American Dream ideal of

working hard to generate your own wealth. Yet, that is not the posture we see God calling the Israelites to take. He seems far more concerned that all people are taken care of than if every transaction is fair. I have noticed that as Christians, we often interpret the Bible to fit the narrative that benefits us best. If capitalism has given us a comfortable life, we rationalize that we are not bound by Old Testament laws anymore, but if we have been cheated by someone of higher economic status, we quote Mark 10:25, "It is easier for a camel to pass through the eye of a needle than for someone who is rich to enter the kingdom of God" as a way to comfort ourselves that our enemy will surely burn in Hell for the injustice he committed.

I find myself constantly being challenged by my American Christian lens through which I read the Bible, and it is certainly humbling to realize that maybe I have been reading it wrong for years. I will give you an example that again comes from Dr. Crane (Anticipated). For years I have viewed Joseph's wisdom to store crops for seven years prior to the famine in Egypt as the utmost honorable act of saving millions of people from starvation. However, Dr. Crane challenges this conclusion by further diving into how Joseph used his authority. He explains that during the famine Joseph collected all the Egyptian peoples' money in exchange for the food that he had collected to be stored. When all their money was gone, he collected their livestock and eventually bought all their farm land. The Egyptian government, the ruling elite, now had all the money, food, livestock, and land, resulting in the people being forced to rent the land that they made their livelihood off of. Dr. Crane describes this situation as, "the insidious economy of the empires. Land ownership and wealth are concentrated in the hands of the few. Most of the people are reduced to the status of landless peasants, day laborers, or tenet farmers who work the land but retain only enough to keep themselves alive in impoverished conditions" (Crane,

anticipated, pp. 7-8). I share this to encourage you to consider that your cultural experiences may have resulted in a specific interpretation of the Bible that misses certain messages.

Dr. Crane (Anticipated) also points out that many of the prophets in the Old Testament call for justice towards the poor and oppressed. The book of Amos is saturated with God's warning to take care of the less fortunate. In Amos 2:6-7, God calls out the Israelites for taking advantage of the poor saying, "They sell the innocent for silver, and the needy for a pair of sandals. They trample on the heads of the poor as on the dust of the ground and deny justice to the oppressed." Amos 5:12 says, "For I know how many are your offenses and how great your sins. There are those who oppress the innocent and take bribes and deprive the poor of justice in the courts." The books of Micah, Hosea, Isaiah and Jeremiah also describe judgement for those who exploit the poor for their own financial gain. In Micah 6:11-13, God condemns those who have cheated the poor and details his judgement on the people because of this sin. "Shall I acquit someone with dishonest scales, with a bag of false weights? Your rich people are violent; your inhabitants are liars and their tongues speak deceitfully. Therefore, I have begun to destroy you, to ruin you because of your sins." In Isaiah 58, God responds to the Israelite's questions of why He is not answering their prayers. God criticizes their fasting and prayer while they continue to oppress the vulnerable in society. He says that once they treat the impoverished with justice, He will hear their cries. Isaiah 58:3 says, "'Why have we fasted,' they say, 'and you have not seen it? Why have we humbled ourselves, and you have not noticed?' "Yet on the day of your fasting, you do as you please and exploit all your workers." And Isaiah 58:9-11 says, "If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise

in the darkness, and your night will become like the noonday. The LORD will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame.”

These passages make it clear that God’s heart is that the vulnerable in society are taken care of and He is deeply troubled by His people ignoring the needs of the poor. The New Testament is also full of these examples. In Acts, the early church was very attentive to the needs of their members. Acts 2:44-45 says, “All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need.” James 1:27 says, “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.” and 1 John 3:17-18 says, “If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth.” But perhaps the most important voice in the New Testament is Jesus himself, the man who dined with tax collectors and prostitutes.

Jesus had much to say about caring for the poor. In Luke, Jesus reads a passage from Isaiah in the synagogue and declares that he is the one who has come to fulfill the verse. “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free” (Luke 4:18). He is clearly defining the purpose of his ministry as reaching those who are suffering and overlooked. In Matthew, we even see Jesus himself identifying with the poor and outcast.

‘For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit

me.’ Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’ (Matthew 25:35-40)

Matthew 19:16-22 tells the story of a rich young ruler who Jesus tells to sell all of his possessions to give to the poor and in Luke 14:12-14, Jesus tells his followers that when hosting a banquet, they should invite the poor, the crippled, the lame, and the blind. Jesus was God in the flesh, and He was relentless about being a friend to those in need.

I wanted to be thorough with my examination of the Bible because as believers, the Bible holds a lot of weight in our lives. I think most Christians agree that helping the vulnerable in society is the will of God, but many of us forget to actually live like it. Thus I wanted to remind us all that caring for the oppressed is central to God’s character and was a driving force in everything Jesus did. And when Christians work towards ending poverty and oppression, it is important to remember that these problems are very complex. It is much easier to meet the immediate needs of people than it is to solve the root problems causing their suffering. However, both are crucial. In her book *Resisting Structural Evil*, Cynthia D. Moe-Lobeda says this about channeling resources into charity without also addressing the systemic injustices: “Where suffering is caused at least in part, by societal or systemic factors, rather than singularly individual factors, charitable service aimed at meeting the needs of individuals and groups without *also* challenging those systemic factors may build social consent that perpetuates the suffering’s powerful systemic roots” (Moe-Lobeda, 2013, p. 92). The American church is often quick to offer assistance in immediate need, but tends to be much more quiet when it comes to

calling out systemic injustices. And as Moe-Lobeda (2013) stated, this keeps those systems intact to continue the injustice that causes the suffering in the first place. This means that we Christians are fighting a losing battle; it is like using a cup to scoop out water in a boat with holes, we can work tirelessly to get rid of the water, but if we don't fix the holes, we will need to spend all of our energy just to keep the boat from sinking. Of course, because Jesus defeated death by rising from the grave, I believe that ultimately justice will win in the end when God brings shalom back to the earth. However, I also believe we are supposed to be working towards that shalom now, and we are clearly not being effective in our efforts.

In order for us to call out systemic injustices, we need to be able to acknowledge them, which unfortunately can be difficult. As Moe-Lobeda (2013) wisely points out, often the good in the world is intertwined with the bad. The example she cites: how do you decide what is good and bad if closing down a shale-fracking operation due to health risks puts thousands of families out of work? (Moe-Lobeda, 2013, p. 67). How do we navigate the fact that some of Hershey's chocolate is made using child slave labor when our pastor's daughter works in management for Hershey and loves her job, which allows her to care for her family and give towards charities close to her heart? Further complicating the matter is the fact that as Americans, we benefit from much of the systemic injustices in the world. Moe-Lobeda (2013) makes the point that structural injustice is hard to pinpoint when those benefiting are not necessarily the ones calling for the injustice directly. "As a citizen of this nation, I belong to a group that 'has an oppressive relationship with' other groups without being 'an oppressive person who behaves in oppressive ways.' This paradox helps to hid oppression" (Moe-Lobeda, 2013, p. 62). So here is another challenge for American Christians: standing up to systemic injustice often means challenging systems that have provided the opportunities we build our lives upon. It's a humbling reality, but

one that as Christians we cannot afford to continue ignoring if we are to love the oppressed the way Jesus did. It is important to think about how our actions impact the poor across the ocean and in our own neighborhoods. There is no easy answer, and I am still searching for solutions myself, but I feel that it is important for Christians to recognize the complexity of the issue along with their personal involvement if there is to be any hope of combating this monstrosity.

In addition to these injustices hurting other human beings, failing to acknowledge and understand the way systemic injustice impacts people gives us a distorted view of people in poverty. Dr. Crane addresses the potentially harmful effects of viewing humans as having free-will in his essay “Enslaved imaginations: The [Pelagian] heresy of market fundamentalism and Christian moral discernment”.

If human persons possess unfettered free will and, therefore, full responsibility for their choices, the logical conclusion is that poverty is the result of each individual’s laziness or bad choices. Henry Giroux identifies a characteristically American concept of individual responsibility that is blind to inequalities in power and wealth and their adverse impact on individuals and groups. This idea supports a theater of cruelty, scornful of compassion and concern for others... These judgments assume that humans are not interconnected and, therefore, are not adversely affected by the cumulative weight of past sin...

Educational inequalities, the home in which one was raised, and the networks and connections available to persons from privileged homes tilt the economic playing field.

(Crane, 2019, p. 6)

Dr. Crane also says that the United States actually has the lowest levels of social mobility among advanced industrial nations, meaning that it is very difficult to change your lot in life, further suggesting that much of what causes poverty is out of the hands of those it affects. If we are to

truly care for the poor, we need to understand that a majority of people are trapped in a system by no fault of their own. It can be easy to villainize people caught up in drugs or violence, however, we need to look at what other options they had given their circumstances, as well as past trauma that is still wreaking havoc on their life. In the book *Is the Market Moral? A Dialogue on Religion, Economics and Justice*, Rebecca Blank makes the point that no one is outside of a larger system, and that even the upper class need to acknowledge the social, educational, and legal structures that have provided an avenue of wealth (Blank, 2004, p. 51). Thus, no one is wealthy all on their own accord and no one is impoverished all on their own bad behavior.

I want to dig deeper into the idea that we benefit from systems that exploit others because this idea itself is very complex. Most people would agree that lower prices on goods is a good thing. However, what if the reason the price is low is because cheap labor is utilized, meaning people are working long hours but being paid barely enough to live on. We often don't think about where our goods come from or what impact these goods have on vulnerable populations. When we buy a shirt, we don't think about the worker in India who can't afford enough food for her family or when we buy tomatoes, we don't think about the migrant worker who can't afford medical care for his children. We see products as detached from their origin, they show up on the shelves of our grocery stores and we buy them, without thinking twice as how they got there. Vincent Miller calls this the 'commodification of culture' in his book *Consuming Religion: Christian Faith and Practice in a Consumer Culture*. Miller explains that "commodities appear on the scene, as if descended from heaven, cloaked in an aura of self-evident value, saying nothing about how, where, and by whom they were produced... we nourish ourselves on food from nowhere and dress in clothes made by no one" (Miller, 2003, p. 3). The commodification

of culture cheapens goods and removes the social and environmental cost associated with producing them. Everything we could want is a commodity that we can ship directly to our door without having to see the person who made it or where its parts came from. This is ideal for the big companies that produce these goods, because when we eagerly click to add a purchase to our shopping cart, these companies make more sales.

We need to be detached from the things we buy in order for companies to make more money, because if we understood just how much resources and labor went into the iPhone 9, we would not discard it the second the iPhone 10 was released. Or worse, we may not choose to buy the iPhone at all knowing the cost to those at the bottom of society. In his book *Being Consumed: Economics and Christian Desire*, William Cavanaugh describes the economic importance of consumerism.

There would not be a market for all the goods that are produced in an industrialized economy if consumers were content with the things they bought...there is pleasure in the pursuit of novelty, and the pleasure resides not so much in having as in wanting. Once we have obtained an item, it brings desire to a temporary halt, and the item loses some of its appeal...that is why shopping, not itself buying, is the heart of consumerism.

(Cavanaugh, 2008, pp. 46-47)

Consumerism is all around us, it is what tells us that Christmas must consist of hundreds of dollars in gifts for your kids, and what makes waiting in line for hours on Thanksgiving night to get a discount make sense. The goal of advertising is to make us unhappy with our current things by showing us that something new has come out and is better than what we currently have.

Consumerism is complex in much the same way systemic injustice is complex. As Christians, it is easy to say that consumerism is bad, however, it is all encompassing in a way that makes it difficult to really understand all the ways this mindset has been incorporated into our culture and way of life. Miller makes the case that consumerism is not an ideology or a set of values that people embrace as their actual philosophy for living because no one would choose such high levels of consumption if they knew the negative effects it was having on others.

[P]eople would never explicitly choose such high levels of consumption if they were to face the privation of others. Many of those who enjoy a high standard of living in advanced capitalist societies still curse the injustices upon which their comfort depends. Thus, in dealing with consumerism, to accuse people of narcissistic selfishness where ‘negative effects on others are considered completely irreverent’ misses the mark significantly. (Miller, 2003, p. 17)

I find this both comforting and convicting. In one sense, it is reassuring to know that I am not a bad person because I have been consumed in a culture that needs me to buy in order for the economy to prosper. It is also encouraging to recognize that as humans we have a strong sense of compassion and desire to see people thrive. Just because there are problems in the world does not mean we cannot do better. Humanity is not too far gone on consumerism. However, there is a conviction now that I know how my purchasing tendencies impact others. The fact that I support the mistreatment of people with my dollar is disheartening, and now that I know this, failing to change would signify a lack of empathy. We can do better and we must, because failing to take any action will result in nothing changing.

My argument for this paper is that in churches and Christian circles, we need to be discussing the way economics and our faith are intertwined, because if we never talk about it, we

will never know that we are perpetuating injustice and ignoring the plight of the oppressed. And while consumerism supports keeping people in poverty and exploiting the vulnerable, I believe that consumerism mentally takes us out of the posture to relate to the poor. If consumerism is about constantly getting more and chasing our desire for power and comfort, how can we relate to the person who is not sure where their next meal will come from? How can we relate to the person who has to choose between hot water and medication? So while it encourages me that we are still capable of empathizing with the child caught in slavery on the other side of the world, it worries me that we are failing to connect with the homeless person down the street; that we only want change when it involves the orphaned children in Africa but not when it involves the immigrants from Mexico. We need to start talking about our economic systems because not only are we unaware of how our system supports oppression, but we are also unaware of how diverse and widespread that oppression is. When discussing why she believes the church should encourage more exploration of the connection between faith and economics, Rebecca Blank says the church needs to be a place that people feel comfortable questioning what it looks like to be a Christian operating in today's economic system.

Integrating Christian faith and economic life is crucial for anyone who wants to be a practicing Christian in modern society...the church needs to provide space and opportunity for people who want to explore those questions to do so...neither Jesus nor the biblical prophets shy away from thinking about how their faith relates to their economic world, nor should we. (Blank, 2004, p. 52)

As Christians, it is important that our faith impacts every area of our life. We cannot claim to love justice if we are not even willing to consider that our actions are perpetrating the injustices in the world. The church needs to be a space where believers encourage one another to question

what faith in action looks like. We need to make space for uncomfortable conversations about privilege, consumerism, and truly loving the poor. We also need to accept that we have not always gotten it right and that there are areas we have failed those at the bottom of society, because change will never come if even accepting that reality is too challenging. Loving people well is not easy, but if we are to follow God's heart and Jesus' example, we need to start questioning how well we are loving the most vulnerable among us.

There is poverty both around the world and in our own neighborhoods, and the church is called to be a space where the most vulnerable are cared for. In the Old Testament, God made it clear to the Israelites that loving the poor was more important than having a fair economy and in the New Testament, Jesus put those values into action. Poverty and oppression are very complex, there is no easy answer, but that doesn't mean we shouldn't look for where we can support caring for those at the bottom of society. And in order to do this, we need to grapple with the reality that we have both participated in and benefited from systems that perpetuate oppression. We are living in a consumeristic culture that encourages us to never be satisfied with what we have and separates products from their origins to disassociate economic transactions with real-life implications in the lives of people all over the world. We didn't ask to be a part of this system, but we are, and we need to be humble enough to accept this reality. The church should be a place where we can ask the hard questions, where living out God's heart and Jesus' example is more important than our own economic gain. This isn't easy, which is why we need churches to begin the conversation on how economics and Christianity intersect. This is only the start to caring for those in need, but we need to take the first step in order to take the second. And miles down the road, it will be that first step that made the journey possible.

## References

- Blank, R. M., & McGurn, W. (2004). *Is the market moral? A dialogue on religion, economics & justice*. Washington, DC: Brookings Institution Press.
- Cavanaugh, W. (2008). *Being consumed: Economics and Christian desire*. Cambridge UK: Wm. B. Eerdmans Publishing International Publishing Co.
- Crane, R. (Anticipated). *The Bible's big story of salvation: The Old Testament*.
- Crane, R. (2019). *Enslaved imagination: The [Pelagian] heresy of market fundamentalism and Christian moral discernment*, 116, 1-17. doi:10.1177/0034637319831012
- Feeding America. (2018). Food insecurity and poverty in the United States: Findings from the USDA and U.S. Census Bureau. *Author*. Retrieved from [https://hungerandhealth.feedingamerica.org/wp-content/uploads/2018/10/Food-Insecurity-Poverty-Brief\\_2018.pdf](https://hungerandhealth.feedingamerica.org/wp-content/uploads/2018/10/Food-Insecurity-Poverty-Brief_2018.pdf)
- Miller, V. (2003). *Consuming religion: Christian faith and practice in a consumer culture*. New York, NY: Continuum International Publishing Group Inc.
- Moe-Lobeda, C. D. (2013). *Resisting structural evil: Love as ecological-economic vocation*. Minneapolis, MN: Fortress Press.
- Morris, A. (2018). Why can't Allyson get ahead? *Rolling Stone*. Retrieved from <https://www.rollingstone.com/culture/culture-features/american-middle-class-disappearing-754735/>