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SOCIOLOGY AND SERVICE LEARNING AT LOYOLA

by
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INTRODUCTION: SERVICE LEARNING AS A PEDAGOGICAL TOOL

Service learning is a term used to describe efforts to link community service to the academic curriculum. It is a broad, nebulously defined term which at times includes academic endeavors such as internships, needs assessments and participatory action research (Marullo, 1996). A more narrow usage, and the usage promoted by its advocates, refers to the process through which students participate in organized service activity for academic credit to meet identified community needs and reflect on that service to further their understanding of course material (Bringle and Hatcher, 1994). And, as Marullo (1996) has pointed out, when service learning activity is done properly, it should provide students with an increased awareness of civic responsibility, promote their moral development, and help them to analyze the causes and consequences of social problems (Honnet and Poulsen, 1989; Levison, 1990). This has led Marullo to describe service learning as a pedagogy that offers "a crucible for learning that enables students to test theories with life experiences, and forces upon them an evaluation of their knowledge and understanding grounded in their service experience" (Marullo, 1996).

As the body of literature on service learning continues to grow, writers in a number of disciplines are describing how service learning ties into their discipline. Sociology is perhaps one of the easiest disciplines to link with service learning, given its grounding in social life. Recently, Marullo (1996), has stated that sociology has a crucial role to play in the development of service learning programs:

> As universities "rediscover" their mission of providing service to the community and to the nation in response to the social and economic problems confronting us, they realize that in order to do so effectively, they must address the underlying causes of these problems and teach students how to understand them. Our role as sociologists should be to share our expertise with our colleagues in order to educate them about the complexities of this challenge. Our courses dealing with social problems, stratification, urban sociology, poverty and inequality, social movements, political sociology, and social change, to name just a few, may not only provide the core of service learning programs, but our theory and research in these areas should be used to educate our colleagues

and contribute to the structuring of these programs (Marullo, 1996, p. 1).

SOCIOLOGY: A MEANS OF UNDERSTANDING SOCIAL LIFE

Max Weber, one of the "founding fathers" of sociology, defined sociology as "...a science which attempts the interpretive understanding of social action in order to arrive at a causal explanation of its course and effect" (Weber, 1947). To understand social action is to see things from the perspective of the actors involved. To accomplish this one must enter the experience of actors in situations. Weber described this as occurring through the method of *verstehen*, roughly translated as sympathetic understanding, an understanding from the point of view of the actors themselves.

But how to arrive at this type of understanding? Social scientists attempting to attain this sort of understanding of social life have generally employed qualitative methodology, particularly participant observation techniques. The investigator is able to get at the meaning of actions to individual actors by virtue of being part of that action. I propose that service learning is another means to attain *verstehen*. As Parker Palmer points out, "Service learning will make no sense to an objectivist, because it 'contaminates' our knowledge with subjective experience" (Palmer, 1993). But it is through this subjective experience that meaning is uncovered.

Peter Berger, in his classic *Invitation to Sociology* (1963), describes sociology as a discipline that "looks behind" the facades of social structures.

> To ask sociological questions, then, presupposes that one is interested in looking some distance beyond the commonly accepted or officially defined goals of human actions. It presupposes a certain awareness that human events have different levels of meaning, some of which are hidden from the consciousness of everyday life (p. 29).

Certainly service learning can be viewed as a means of achieving Berger's idea of a sociological consciousness, this "seeing through" the facades of social structures.

C. Wright Mills' (1959) notion of the sociological imagination, is another construct which may be related to service learning.

> The sociological imagination enables its posssessor to understand the larger historical scene in terms of its meaning for the inner life and the external career of a variety of individuals. It enables him [sic] to take into account how individuals, in the welter of their daily experience, often become falsely conscious of their social positions. Within that welter, the framework of modern society is sought, and within that framework the psychologies of a variety of

men and women are formulated. By such means, the personal uneasiness of individuals is focused upon explicit troubles and the indifference of publics is transformed into involvement with public issues (Mills, in Henslen, 1995, p. 20).

What Mills means is that generally individuals focus on what he referred to as personal "troubles," things that have to do with the individual as a biographical entity. A trouble is a private matter. However, by recognizing the linkage between personal troubles and public "issues," which refer to matters that transcend the individual and have to do with the "organization of many such milieux into the institutions of a historical society as a whole" (Mills, in Henslen, 1995, p. 23), one can truly understand what is happening. That is, the sociological imagination enables us to grasp history and biography and the relations between the two within society. Myers-Lipton (1996) has found that service learning does in fact promote a sociological imagination, since students have the opportunity to discover the larger structural issues that are behind the seemingly individual problems and needs encountered in their service experience.

SERVICE LEARNING AND SOCIOLOGY AT LOYOLA

I have incorporated service-learning into two classes I teach at Loyola College, generally using two different approaches. In one course, Self and Society, an introductory sociology course taught from a microsociological perspective, one of my primary goals is to enable students to develop a sociological imagination. The service-learning component is a one-time experience and is tied to a written assignment in which students use sociological concepts to analyze their service experience. The other course is Social Inequality, an upper level course for Sociology majors, which is a service learning course. That is, service learning is an integral part of the course, is integrated throughout the course, and accounts for a substantial part of the course grade.

SC101: Self and Society

We begin the course with Max Weber's notion of *verstehen* and an introduction to the symbolic interactionist theoretical perspective. This perspective focuses on the ways "...human beings interpret or 'define' each other's actions instead of merely reacting to each other's actions. Their 'response' is not made directly to the actions of one another but instead is based on the meaning which they attach to such actions" (Blumer, 1962). In order to infer correctly the intentions, motives, and goals of others, we must put ourselves in their place and attempt to view the situation as they do. This is referred to as role-taking. We cannot gauge the meanings of others' acts and then respond appropriately unless we achieve some understanding of the way others are interpreting and making sense of the situation. We learn to take the role of the other via socialization, or, rather, this is how socialization occurs and how the self develops according to George Herbert Mead (1962).

About halfway through the semester we spend several weeks on a chapter on the politics of interaction, in which we explore the effect of gender, race/ethnicity, and social class on

interaction. It is at this point that students are encouraged, but not required, to participate in a service experience. Their assignment is as follows:

> Assignment 3: Gender, Class, and Racial/Ethnic Inequality: The Effect of Position in the Stratification Structure on Interaction
>
> For this assignment, choose a setting in which to observe interaction among individuals of different backgrounds based on gender, race/ethnicity, or social class. A likely setting would be a meal program such as Beans & Bread or Our Daily Bread, or some setting in which people who are "cultural strangers" meet. Observe long enough to determine what patterns of behavior, norms, etc. are in operation. After gathering your data, write up your analysis in terms of how position in the stratification structure affected interaction. Pay particular attention to such things as demeanor, appearance, setting, props, gestures, and language. Be sure to address the role power plays.

The following section draws on student papers to discern the links between service and sociological learning.

Role-taking and Cultural Strangers

Role-taking requires identification *with* and identification *of* others (Stone, 1962). Identification with others occurs as one tries to imagine how others are seeing and conceiving a given situation. Before identification with others can occur, however, individuals must be placed, generally based on social attributes such as gender, age, race or ethnicity, and social class, and physical attributes such as appearance, demeanor, and language (Karp and Yoels, 1993). Often, in service learning, students and those being served may not share similar backgrounds, particularly in terms of social class. Identification with others who come from backgrounds different from our own is more difficult than identification with those with whom we share similar backgrounds. This may well lead to difficulty in role-taking. The following example shows one student's efforts at identification:

> I have determined that people who have some social characteristic in common have a greater ability to interact than those with no social traits in common. I conversed briefly with a white male. I am a white male. I was dressed in torn jeans, a dirty t-shirt, and sneakers with holes. We appeared to be on similar economic levels.

In this example, the student has understood that shared social characteristics have made it easier to interact with one individual in particular.

Students may not readily identify with those they are serving due to fear, negative stereotyping, or just because they have never been in such a situation before. Sociological concepts, however, give students analytical tools which they may use to frame their experiences.

In an earlier chapter on Urban Interaction, students have been introduced to the idea of cultural strangers, defined as individuals who occupy symbolic worlds different from our own (Karp and Yoels, 1993). By viewing poor or homeless individuals as cultural strangers, some of the guilt and fear felt by students coming into contact with such persons for the first time may be assuaged. That is, rather than students feeling guilty about their discomfort, or feeling afraid, the lens of culture allows them to take a broader, less personal view. And one of the most common student reflections is "I realized we weren't so different after all."

The notion of culture also allows students to view themselves as those they are serving view them—as white, upper middle-class, privileged college students. Thus, they may attain a level of understanding which enables them to take the role of the other, as illustrated by the following example from a student paper:

> Many of the homeless, realizing that they were of different racial or ethnic backgrounds than most of those who were performing service, made remarks suggesting that we didn't understand the "hardships of the black man." It was true that most of the homeless individuals were African-American, but [these statements from the homeless] exemplified how social situations such as these made communication difficult, particularly between groups of different racial backgrounds.

Face Information and Role-taking

Face information—that which is obtainable through immediate observation—frequently serves as a basis of making preliminary judgements of others. We rely on an individual's appearance, props, and demeanor to provide clues not only to who that individual is, but to how interaction with that individual should proceed (or if in fact it should proceed). When individuals are poor, they are not able to manage the impressions given to others to the same extent as those who have more in the way of material resources. They may appear unkempt, dirty; they may smell bad. They may be missing teeth. They may employ props such as bags or shopping carts. Their demeanor may in fact be that of someone who feels they are at the bottom of the stratification structure. When students first come into contact with such individuals, they make preliminary judgements based on these things, and certainly these judgements may be negative. However, giving students a framework of analysis such as Goffman's dramaturgical analysis (Goffman, 1959), which views interaction as theater and incorporates the role of appearance, props, demeanor, and setting in interaction, allows them to step outside their experience and analyze it. This analysis helps students understand how social factors, including setting, affect interaction. With this understanding, students may develop more empathy and engage in less judgement and negative stereotyping. The following is from a student paper:

> Some people took their sandwiches and left, thereby engaging in no interaction whatsoever. Some would use props such as cards and alcoholic beverages to deter any interaction with those who were serving them, while others would just minimize eye contact. Other avoidance behaviors included bitter facial expressions in which the homeless either expressed discomfort or tried to make us feel uncomfortable all in part to minimize interaction.

This same student goes on to describe his attempt to engage in interaction with the individuals he was serving:

> When a group of African-American men were talking while eating their sandwiches I approached them and asked how they were doing. At first, they were fairly reticent in talking to me, but as the conversation continued I found that they had tried to bring me in. I found that I was talking in a streetwise fashion rather than ... I usually did.

Not only was the student aware of the way that face information worked to affect his responses to the men, but he was also able to understand how he manipulated his own demeanor in his interaction with them.

Power and Role-taking

Studies of the relationship between power and role-taking ability have generated an interesting body of findings. It seems that generally, the less power an individual has, the better the role-taking ability. Persons with power face much less pressure to engage in role-taking than do others (Karp & Yoels, 1993). The position a person occupies, not just within an organization but within society as a whole, is an important factor. Ascribed status characteristics such as social class, race or ethnicity, gender, and age determine an individual's position in the stratification structure. These same characteristics affect interaction.

Students engaged in service learning are very likely to occupy higher status positions than those they are serving. This is particularly the case with students working with poor and/or homeless individuals. Not only is there an extreme difference in social class, but often there are racial or ethnic differences as well. I think that it is this assymetry between students and those they are serving which causes some of the most serious problems I have encountered in service learning. Because of students' position in the stratification structure[1], which is a privileged position by virtue of social class, and often by virtue of race or ethnicity, they are somewhat "crippled" in their ability to role-take when interacting with individuals who occupy less

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[1]While it is a generalization to characterize students in these terms, the majority of students at the private, liberal arts institution where I teach are white, middle- to upper-middle-class.

privileged positions. Over and over, in student papers, I am struck by their expectation of gratitude from those they are serving, and their sense of outrage when this is not forthcoming. They often do not seem capable of "taking the role of the other" to an extent that would allow them to understand that their expection is based on their privileged position. However, this is certainly not always the case. A number of students have been able to see themselves as they imagine others see them, and comment on the nature of this assymetry. For example, a student who worked with our Care-A-Van project handing out sandwiches to homeless individuals analyzed the interactional difficulty in these terms:

> These actions appeared to be examples of asymmetrical deference,
> which exists between unequals. The homeless apparently thought
> that we were social superiors to them and responded by not
> interacting with us.

By analyzing his experience in terms of Goffman's notion of asymmetrical deference (Goffman, 1982), this student recognizes his own position vis a vis the homeless individuals with whom he is interacting. Throughout the paper, this is something this student struggles with, sometimes acknowledging it, as above, and other times lapsing into what may feel most natural to him,.as when he describes himself as "talking in a streetwise fashion rather than a more refined and educated maner that I usually did." He is such a savvy student, however, that he goes on to analyze his actions further:

> This appeared to be, although I was unaware of it at that time, an
> example of creating an appearance of unity when it may not in fact
> exist. In this case, the homeless, although of a lower
> socioeconomic position and a different race, had a sense of power
> over me.

If students can begin to see the role power plays in interaction, they will surely view their service experiences differently because of it.

SC361: Social Inequality

This is an upper level course taken by Sociology majors as juniors or seniors. Students are required to participate in a service project during the course of the semester which counts for one-third of their grade. A minimum of approximately 20 hours of service is required. The main criterion for selection of a service site is that it must be one in which some aspect of race, class, or gender inequality may be observed. Recently students worked in sites as varied as the Public Defender's Office, Oncology Patient Services at Johns Hopkins Hospital, Beans and Bread, My Sisters' Place Lodge, CHOICE tutoring. Students are required to present their project to the class and hand in a report at the end of the semester.

During the first half of the course, the emphasis is on theoretical explanations of inequality and the various forms — economic, status, political — inequality takes and how this

varies according to race, ethnicity, and gender. The reading load is very heavy and students are given a lot of background statistics. They complain; however it is essential that they are exposed to this information in order to have some context in which to frame their service experience.

The second half of the course is focused around their service experiences. By this time, they are well into their service and have a lot more information about inequality. Readings and class discussion center around issues of justice, power, life chances, and policy. A number of guest speakers come in, such as individuals who have direct experience with poverty and welfare due to economic disadvantage, and individuals who work as advocates for the poor. As a class we have visited a rescue mission for homeless men. I do not lecture, but have tried to run the class as a "learning circle" after the Highlander model. I participate in service along with my students, and present myself as a learner just as they are.

The final weeks of the course are devoted to class presentations, in which students are supposed to tie their service experience into what they have learned in the class. Students hand in a written report as well. The final exam also includes questions which require students to incorporate their service experience into their answers.

A major concept explored in any social stratification course is Max Weber's notion of life chances, defined as the ways in which persons' opportunities in life are related to their place in society (Karp and Yoels, 1993). In class we spent a good deal of time examining the effects of income on health (mental and physical) and health care, access to food and shelter, well-being, family relationships and violence. On the final exam, students were asked to describe how the life chances of an individual or family with whom they had interacted during the course of the semester had been affected by being poor.

One student wrote about mentally ill women:

> Working at My Sister's Place Lodge this semester, I saw how social inequality and mental illness among women are related. The women there have been homeless for at least two months. These women had no other place that would accept them. The majority of the women were African American and were dually diagnosed with alcohol and/or drug dependency. The married women were not receiving any financial support from their husbands. The women were not receiving any help from medical insurance because they were alone or the payments were too high for family members to help. They not only suffer from physical/mental problems but also the added stigma of being viewed as a dysfunctional part of society....Unfortunately, not only does having a mental illness bring an individual down in our class system, but rhe variables of race, age and gender also play a major role in determining your social position.

Another student wrote about the effects of poverty on the family:

> Without a stable place to live, income, food, etc., it is very difficult
> for a family to remain stable and happy. Marriage is difficult as
> it is without the burdens of trying to figure out basic life
> necessities. The divorce rate for the poor is, not surprisingly,
> greater than higher SES groups, because of these strains.
> Furthermore, according to the text, wives of lower SES groups
> often complain about abuse, drinking, and money problems in their
> marriages. ... On top of all these problems, the poor do not have
> access to family counselors and others who could prevent the
> splitting up of a family and get help for those who are violent or
> have chemical dependencies. In the past few weeks that I have
> been coming to the women's group, I have gotten to know the
> stories of some of the women. I can see clearly how the lack of
> funds has adversely affected their life chances in these areas.

We also spent a lot of time discussing the idea of justice in relation to social inequality. We read an exerpt from Bellah's (1985) *Habits of the Heart* on individualism. On the final exam, students were asked to define social and economic justice, and describe what a just society would look like. They were then asked how community service can help to alleviate the underlying causes of poverty and further social and economic justice. Although more students than I would have wished flatly stated that a just society was impossible, several students really grappled with this question. One student dealt with these issues in an articulate manner:

> Social and economic justice are not as easily accessible on a
> personal level by those who are economically impoverished. But
> that is merely based on individual reality; we must also focus on
> the institutional aspect of how society organizes itself in regard to
> how justice is rationed to the public. The question we should ask
> is how do these institutions organize themselves in regard to
> maintaining inequality?

This student goes on to address the role of community service in furthering social and economic justice:

> Community service is a profound instrument of perceptive
> empowerment. It is this ability to view poverty in a firsthand way
> that allows for individuals to break down stereotypes and gain a
> sense of poverty's reality. ... Community service allows you to
> immerse yourself in poverty's reality. However, community

service is a powerful tool that must be handled efficiently. Not only does the specific action of service bring you to the reality [of poverty] but other components must be in place to intervene and explain why this is, not why you think that this is. Specifically, the action of reflection is necessary in order to better process the whole experience. You may see poverty and feel really bad, but how do you channel these emotions into values that you can understand and appreciate? That is why the whole action of service must be in a formal environment where you learn not only about poverty, but the foundations that lead to it, such as social and economic injustice.

This student ultimately questions the definition of democracy and the way values work to divide people along not only economic lines, but lines of gender, race and ethnicity, finally arriving at a definition of a just society as one that promotes equality of results rather than (supposed) equality of opportunity.

Although I wish all students were this thoughtful, in all fairness I must also share the responses of those individuals—the minority of the class it should be noted—whose negative stereotypes and smugness in their privileged positions were reinforced by their service experience.

Although it is unsettling to accept, society has never and will never be just. America is founded on the belief of the American dream, where everyone can succeed if he works hard enough. This might be contradicted by those whose so-called life chances have been slim to none, but think about all the others who have worked to improve their status. ... You might argue that the janitor does not have the life chances to become a surgeon, but some people from the ghetto make it to the top. It is just a harder ride.

But community service can help:

It would be nice to be able to help and change everyone, but that is impossible, so we should be happy to make a difference in even one individual's life. Service can teach skills, provide counseling and opportunity, and help people reform their lives.

The majority of students, however, view service in very practical terms, and see the good in doing it.

A just and equal world is hard to imagine because I've never seen one. The only world I see is one filled with savage injustice and

gross inequality. The fact that I see things this way is probably part of the reason that I serve, and I often wonder if I am making a difference. Am I helping to solve a problem so large that I can't even put my finger on its immediate cause, or am I merely covering over that problem with my service? My answer unwaveringly is that I am helping to solve a problem. By helping to serve meals at Beans and Bread, and by tutoring children in CHOICE and TAP, I am making a difference. I am helping to fulfill a need of those who are poor or disadvantaged, and my service gives me ammunition for my discussions and arguments with those who still hold stereotypes. Further and more importantly, though, I am showing the people that I serve that all is not lost, that society hasn't given up on them; that they can depend on me. I think I give them hope—and when you are poor or homeless, there isn't much else.

CONCLUSION

In the context of these two sociology courses, service-learning does appear to be a pedagogy which allows students to test theories with life experiences by requiring of them an "evaluation of their knowledge and understanding grounded in their service experience" (Marullo, 1996). Service-learning does help students learn to look at the world sociologically—that is, to develop a sociological imagination. It provides real world experience of individuals whose lives may be best understood in terms of structural factors made manifest in individual circumstances. It provides a context in which sociological concepts can be identified and understood, and used to reach a more complete understanding of social issues. Finally, although this may be wishful thinking on my part, perhaps it does provide students with an increased awareness of civic responsibility, promote their moral development, and help them to analyze the causes and consequences of social problems.

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APPENDIX A

SYLLABUS

SC361.01 Social Inequality
Spring 1996

Course Description

      This course is a survey of race, class, and gender inequality in the U.S. The emphasis is on the way these three structural systems interact to circumscribe the opportunities and privileges to which individuals have access. Wealth, power, and prestige are generally the things that count most and which provide a basis for determining one's position in the stratification system. These "rewards" are to a very great extent determined by one's race, class and gender.

      Our reading for the semester will focus on the forms, causes and consequences of social inequality. Topics include family, education, work, politics and policy, and social change. This is a service learning course, so only part of the learning takes place in the classroom. You will also spend a significant amount of time outside the classroom, performing service in the community. I prefer to think of this class as one having no walls—that is, the community is just as much a part of the classroom as the room in which we meet at Loyola.

Required Reading

Andersen, M.L. and Collins, P.H. (1995). *Race, Class and Gender: An Anthology.* 2nd ed. Wadsworth.

Hurst, Charles E. (1995). *Social Inequality: Forms, Causes, and Consequences.* 2nd ed. Allyn and Bacon.

Rothenberg, P.S. (1995). *Race, Class and Gender in the United States: An Integrated Study.* 3rd ed. St. Martin's Press.

Other required readings will be handed out in class.

Course Requirements

Grades will be based on two exams (midterm and final) and a service learning project, each counting 30% toward the final grade. The remaining 10% will be based on assignments, class participation, etc. Please note: no make-up exams are given unless I have been informed **prior** to missed exam of your reason for needing to be excused.

COURSE OUTLINE

I. Introduction

1/16 What are the core issues in the study of social inequality?

Read: Hurst Chapter 1; R: U.S. Commission of Civil Rights, "The Problem: Discrimination"

1/18 Classical and Modern Explanations of Inequality

Read: Hurst, Ch. 10 and 11

II. Forms of Inequality

1/23 Economic Inequality

Read: Hurst, Ch. 2; Marx (xerox)/ in A&C: Ehrenreich, "Are You Middle Class?"; Langston, "Tired of Playing Monopoly?"; Mickelson & Smith, "Education and the Struggle Against Race, Class and Gender Inequality"; in R: Sklar, "Imagine a Country"; Mantsios, "Class in America: Myths and Realities"

> structure of the U.S. class system
> income inequality
> shrinking middle class?
> wealth inequality

1/25 Status Inequality

Read: Hurst, Ch. 3; Weber (xerox) "Class, Status, Party"; R: Miller, "Domination and Subordination"; Mantsios, "Media Magic: Making Class Invisible"; Chernin, "The Tyranny of Slenderness"; Kilbourne, "Beauty and the Beast of Advertising"; A&C: Dyson, "The Plight of Black Men"; Sklar, "The Upperclass and Mothers in the Hood"; McIntosh, "White Privilege and Male Privilege"

> Weber on status groups
> Indian caste system
> status bases in U.S.: occ, educ, lifestyle, class, phys. appearance, region (Appalachia),
>   race, gender, sex

1/30 - 2/1 Sex & Gender Inequality

Read: Hurst, Ch. 4, A&C: Cole, "Commonalities and Differences"; R: Lorber, "The Social Construction of Gender"; in Part V: #6 Declaration of Sentiments and Resolutions, #7 The

Antisuffragists, #13 Bradwell v. Illinois, #18 U.S. Constitution: 19th Amendment, #22 The Equal Rights Amendment (defeated); Nat'l Committee on Pay Equity, "The Wage Gap: Myths and Facts"; Lopez, "Women Face Glass Walls as well as Ceilings"; A&C: Amott, "Shortchanged: Restructuring Women's Work"; Bosmajian, "The Language of Sexism"; Chafe, "Sex and Race"

> early U.S. history
> present occupational and economic conditions
> microinequities: language, sexual harassment
> theories of sex and gender inequality

2/6-8 Race and Ethnic Inequality

Read: Hurst, Ch. 5; R: Omi and Winant, "Racial Formations"; Hess et al., "Racial and Ethnic Minorities: An Overview"; in Part V #1-5, 8-12, 17, 19, 20; Kochiyama, "Then Came the War"; Wright, "The Ethics of Living Jim Crow"; Business in Higher Education Forum, "Three Realities: Minority Life in America"; A&C: Takaki, "A Different Mirror"; Yamato, "Something About the Subject Makdes it Hard to Name"; Cervantes, "Poem for the Young White Man..."; Moore, "Racism in the English Language"; Jordan, "Report from the Bahamas"

> history
> current inequality
> microinequities—language
> intersection of class, race, sex and gender
> theories

2/13 Guest Speaker: Kwame Anku, Cofounder of Institute NHI

2/15 Political Inequality

Read: Hurst, Ch. 6; A&C: Lusane, "Rap, Race and Politics"; Hooks, "Feminism: A Transformational Politic"; Domhoff, "The Bohemian Grove" (xerox)

2/20-22 U.S. Inequality in Comparative Perspective

Read: Hurst, Ch. 7; xeroxed copies

2/29 MIDTERM EXAM

3/4-10 SPRING BREAK

Assignment: Bring in an article to illustrate the consequences of social inequality.

III. Consequences of Social Inequality

3/12 Life Chances

Read: Hurst, Ch. 8; A&C: Dyson, "The Plight of Black Men"; R: Sidel, "Toward a More Caring Society"

> health, health care
> psychological health
> food & shelter
> well-being
> family relationships and violence

3/14 Justice and Legitimacy   **Guest Speaker**

Read: Hurst, Ch. 9; A&C: Anderson, "The Police and the Black Male"; Berkman and Blunk, "Thoughts on Class, Race, and Prison"

IV. Stability and Change

3/21 Mobility

Read: Hurst, Ch. 12; A&C: Higginbotham and Weber, "Moving Up with Kin and Community"; Woo, "The Gap Between Striving and Achieving"; Eitzen and Baca Zinn, "Structural Transformation and Systems of Inequality"; Moor and Pinderhughes, "The Latino Population"; R: Wilkerson, "Middle Class Blacks Try to Grip a Ladder While Lending a Hand"

3/26-28 Social Inequality and Social Movements

Read: Hurst, Ch. 15; A&C, Dujon et al., "Reports from the Front: Welfare Mothers Up in Arms"; Funiciello, "The Brutality of the Bureaucracy"; Praeger, "A World Worth Living In"; Murray, "What's So Bad About Being Poor?" (xerox); Gideonse and Meyers, "Why 'Workfare' Fails"

4/23-25 Reports on Service Learning Projects

4/30 Wrap-Up/ **PAPERS DUE**

Read: Reagon, "Coalition Politics: Turning the Century"; West, "Race Matters"; Lorde, "Age, Race, Class, and Sex"

Social Inequality
Spring 1996

PROJECT GUIDELINES

The purpose of having you engage in service learning is to provide a direct experience in which you have the opportunity to observe some aspect of social inequality firsthand. Unfortunately, ample opportunities to observe race, class, and gender inequality abound. Your project should involve some aspect of inequality in which you are most interested—housing, education, health care, policy, employment, to name but a few areas. If at all possible, I would like for as many of you as possible to use Beans and Bread as the project site. There are several programs there (other than the meal program) which should work well for this class; e.g. The Afterschool Program (TAP), a mentoring program for adults, adult literacy. There are possibilities for working with former DALP recipients, SSI recipients, AFDC recipients, and elderly individuals who are poor. Other sites include My Sisters' Place and The Lodge, Health Care for the Homeless, At Jacob's Well, Viva House, Don Miller House, Pen-Lucy Neighborhood Association, St. Ambrose. Angie Goodnough, Service Learning Coordinator in the Center for Values and Service, will aid you in selection of a site.

You are expected to spend a minimum of 15-20 hours during the semester engaged in service. These hours should be spread out over the semester, not clumped at the end. The learning which comes out of this type of experience tends to be incremental—that is, you have to go through a certain amount of "up front" time before any in-depth understanding can be reached.

REPORT

Oral presentation will begin on Tuesday, April 16th. Written reports are due **April 30th.**

The basis for organizing your report should be some theme or topic or issue covered in Social Inequality that is reflected in your project. In other words, **how is your project connected to the course?** For example, those of you who have been involved in tutoring could organize your report around the issue of education. Draw on readings, lectures, and any other materials to tie your experiences and observations gleaned through your project into the overall framework of social stratification.

When you present your project to the class, draw the class into your experience. Ask questions, give a quiz, instigate discussion, have the class participate in some activity. Make the experience, which has hopefully been meaningful for you, meaningful to the class (and me) as well. Tell us what you have learned about social inequality as a result of participating in the project.