

Civic Renewal: Service Learning and Community Justice

(POLS 221.01 – CRN 16234 and PPS 393.12 – CRN 16947)

Fall 2012

Reverend Richard J. Quirk, Ph.D.

Time: Monday, Wednesday, Friday – 10:00 to 10:50 AM

Place: McGannon Hall 122

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Available by appointment

Text References

The reading assignments are the foundational requirements, along with attendance and participation.

Required Text

- Civic Innovation in America: Community Empowerment, Public Policy and the Movement for Civic Renewal (CIA), by Carmen Givanni and Lewis Friedland (2001)
- Our Divided Political Heart (DPH), by E. J. Dionne, Jr. (2012)
- The Next American Revolution: Sustainable Activism for the Twenty-first Century (NAR), by Grace Lee Boggs with Scott Keuaskige (2011)

Recommended Text

- Community Works: The Revival of Civic Society (CW), edited by E. J. Dionne (1998)
- A New Engagement: Political Participation, Civic Life and the Changing American Citizen (ANE), by cliff Zukin et al (2006)

Classroom Dimensions

All of the academic endeavors of Saint Louis University attempt to incorporate the following dimensions into each classroom experience. This class will hopefully provide them, as well, in study of Religion and US Democracy

- Scholarships and Knowledge transfer
- Intellectual Inquiry and Communication Skills (oral and written) development
- Community Building within and outside the classroom
- Creating a foundation for a life of Leadership and Service
- Encouraging the visioning of a future with a sense of Spirituality and Values

Course Description

This course enables students to develop academic and practical insights in regards to enhancing citizens' participation (including your own) in the local communities. It explores topics ranging from racial/ethnic alienation to creating an agenda for a good society. A unique opportunity is offered through the Service Learning component to view the complexities of civic renewal through the eyes of the justice system, poverty projects and other unique opportunities.

This course will use a pedagogical style which introduces the students to the concerns/attitudes/behaviors of all people at a community level. It will attempt to discover if the "spirit" of civic pride, ownership and participation can be revived in the basic units of our society—our neighborhoods. Or are we as people so beaten down by experts, corporate lobbies, interest groups and strictly partisan legislators that we just will succumb to their power. What knowledge and action will be required of each of us to literally "take back our communities"?

This course thru the reading and classroom discussion will reflect on all the following in some way.

"... because the university needs abundant resources for its subsistence and growth, it has a tendency to situate itself in the world of power: economic, political, or ecclesiastical power... But the most important thing is that this incarnation amid power tends to distance the university from social reality as lived by the poorest and most marginalized. Incarnation in a world of power leads to a disincarnation from the social world of the majority and, in a Christian sense, from the social world most demanded by faith and most apt for living out of Christian inspiration." *Elacuria, Ignacio and John Sobrino, Companions of Jesus. New York: Orbis: 1990, p. 154*

"... we as an intellectual community must analyze causes, use imagination and creativity together to discover remedies; communicate to our constituencies a consciousness that inspires the freedom of self-determination; educate professional with a conscience, who will be the immediate instruments of such transformation and continually hone an educational institution that is excellent and ethically oriented."

Ellacuria, Ignacio and John Sobrino, Companions of Jesus. New York: Orbis: 1990, p. 149

"The cry of the poor for justice and for bread, as challenging as it may be (especially if it obliges a person to renounce advantage comfort and power voluntarily, gains credibility when it is heard directly from the poor, and from poor people whose humanity has become manifest through sustained conversation." Paul Fitzgerald, S.J. Doing Theology in the City. *Cross Currents*, Vol. 51, No. 1: Spring, 2001, p. 4

Pedagogical style which engages students in the community. Students participate in service activity, research or a combination to meet the needs of a poor community as they are defined by that community. Students will integrate that service into their coursework with direction from the faculty member teaching the course. This type of learning requires reflection on their experience in an organized manner through discussion and journals. Students will serve, reflect and give the community the benefits of their study.

"Judging the quality of a college education by asking if students see the connection between what they learn and how they live, looking for the deeper significance, for the moral dilemmas of and the ethical responses. The college succeeds if it's graduates are inspired by a larger vision, using the knowledge that they have acquired to form values and advance the common good." Boyer, p. 296

Learning Objectives for this Course

- Increase awareness of the Civic Renewal theory and movement
- Gain historical understanding of our political culture from the bottom up – how community groups can make a difference
- Renew a sense of one's own citizenship – own your citizenship
- Awareness of the competing "values" in society vis-a-vis the poor and the middle-class and elderly
- Development of critical reflection skills in regards to local and national political issues vis-a-vis community renewal
- Appreciation for Social Capital theory
- Exposure to the agents and agencies of social justice in the community from the courts to storefronts
- Increase awareness of social/community justice needs and solutions
- Ability to connect Social Justice Teaching with Public Policy formulations

Theoretical Introduction

The Mission of Service Learning at a Catholic University

By Carol Anthony

If you have never read it, I would encourage all faculty and students to read a powerful article by Fr. Jon Sobrino, SJ, entitled "The University's Christian Inspiration"[1] precisely for the challenge it poses to us. In this article, he addresses what it means to be a Christian identified academic institution and offers caveats as to what it does not mean. He is acutely aware of our human fall-ibility, and knows that we indeed have a tendency to go astray or become too seduced by structures of privilege and power. Now, I love this piece, and I think the template he offers us to work out in our own specific way is a correct one. To put it bluntly, our charge as a Christian inspired academic institution is not to prepare students to meet the challenges of life "in the real world" and/or ready them for some sort of successful career. Rather, the goal, or horizon, of the work we do here is of a different sort. It is of a much more radical end. As he puts it, the horizon must be the "kingdom of God" and the means of getting there must be through the model of Jesus Christ and his "preferential option for the poor." Now, I am no theologian, but I interpret all this to mean that we should be

aiming for realizing a world that God wants for us, and of which He knows we are capable. And that world can only be achieved by awareness of, contact with, and service for those most vulnerable and least powerful in the world. So, he says, our work should be to transform ourselves and the world(s) we live in by putting the needs of the poor at the center of everything we do. Our scholarship, our course work, our class ethos, and our community engagement should be informed by the dignity and welfare of all people, but especially "the poor."

Now, our specific mission arises from our Catholic identity, with an Augustinian emphasis, and named after a Saint who dedicated his life to serving the poor. We emphasize the journey of the self, the necessity of critical engagement with the world, the vitality of living and working in community with one another, and the importance of dialoguing with people from different experiences, traditions, cultures, and religions. As our motto suggests, we strive to pursue truth, through unity with others, and with a love that recognizes the sacredness of all living things. Our service learning courses are perfectly structured to embody and advance the objectives in our mission. In the very structure of the courses, there is a dialectical relationship among the students, the material, and the worlds beyond our walls and an opportunity for understanding issues at a much more visceral level. For example, the students in my Education and Social Justice class encountered material that disclosed and analyzed the social inequalities that exist in the United States, as they engaged in service at their various educational sites. Our readings and discussions forced us all to examine the dynamics of privilege, power, and difference as they operate to create or perpetuate social injustices. The material allowed them to see the scope of the problem, the reasons for it,

and the relationship to their own privilege. They begin to see the obstacles that privilege entails and how our perspectives on the world can be delimited and distorted by our separation from people in different social locations. Their movement out of the comfort and confines that Villanova affords to have experiences with their learners at the various service sites, however, allowed them to personalize the cost of poverty, racism, and classism through the eyes and lives of the people with whom they worked and with whom they became so connected. They brought the stories and represented the people to our classroom discussions, and thus helped diminish the gaps that exist between those who have abundant resources and those who don't. Their experiences outside the classroom with "service" provided a personal agency and richness to our work together that altered the flow and energy of the class and engendered an honesty and integrity to the growth and learning that was taking place. It made many realize that their education about the world is incomplete if they do not include the voices and lived realities of those who society has deemed unworthy of recognition.

When students are a part of the service learning community and take service learning courses, from what I have seen, almost all of them come to class energized and already engaged in one way or another. As they are already part of a larger community and predisposed to value the material addressed in their courses, their behavior in class suggests that they feel they are engaged in something of significant meaning and value, not only to themselves, but to the world at large. And, this is crucial, for they then become more willing to experience and process the range of emotions that this type of learning often involves. Their understanding of themselves and the worlds beyond the walls of Villanova seems to grow exponentially, and they comment how they

begin to see things in ways they never saw before, and to say things about forms of social injustice that they would not have had the courage to say before. God knows, we need their interest, innovation, commitment, and courage to face the challenges of the 21st century and what God wants from us and for us all. Our own mission is to aim for that, and without a doubt, service learning courses make a significant contribution to that end.

[1] In *Companions of Jesus: The Jesuit Martyrs of El Salvador*, ed. Jon Sobrino et al., Orbis Books, 1990. pp. 152-173.

Carol Anthony is a member of the Center for Peace and Justice Education at Villanova.

Requirements for a Grade

(Adapted from Dr. Julie Rubio)

- **Participation.** In my classes, I proceed from two assumptions: we can all learn from each other and we all have a responsibility to come prepared to help each other learn. Participation in class discussions is important, because: (1) It is a great way for you to think through the central issues of the course, (2) It helps make you responsible for doing the reading as it is assigned, (3) It allows me to assess your understanding right away and adjust my teaching to help you learn better, (4) You will learn more when you take an active role in class, (5) You can learn a great deal from other students and they can learn from you.

Good participation means: accurately summarizing or analyzing the reading, using your own knowledge or experience to emphasize or question a part of a text, readings, addressing questions to classmates to draw them into discussion, and limiting your own speaking in order to listen and make space for others to speak. I invite you to find a way to contribute to class every day. If you have concerns about participation, please talk to me.

- **Assignments.** Four one-page papers are required. The topic of each paper will be determined by the content in the reading assignments.
- **Midterm Exam.** There will be an in-class midterm exam. It will measure the amount of reading and thought you have given to the material up to that point. (Your grade will reflect where you are at this midpoint in the course. It should not be assumed that it represents an indication of your final grade.)
- **Final Research Project.** There will be a final research project. You may select any of the issues identified in the syllabus or one of your own choosing to research. Your paper will present an argument on an issue from the perspective of civic renewal theory or movement. Use at least 2 in-class sources and 4-6 solid outside sources. This may include references to the concept of service learning. You must defend your argument by appealing to political theories and moral reasoning. You must also show awareness of the complexity political advocacy in a pluralistic society. Length: 8-10 pages.

Papers due no later than 10:00 AM on Monday, December 17, 2012. There will be no written final. In addition to the research paper, we will spend some of our class time during the last full week of classes listening to fellow students making 5-10 minute presentations on the work done in preparation of your final paper.

- **Class Evaluation.** I also ask that you complete the paper or on-line evaluation of class at the end of the semester. I do value your opinion.

- **Grading Scale**

A	100-93	C+	79-77
A-	92-90	C	76-73
B+	89-87	C-	72-70
B	86-83	D	69-60
B-	82-80	F	Below 60

Schedule of Classes

<u>Date</u>	<u>Class Topic</u>	<u>Reading Assignment</u>
<u>I. Preparation</u>		
Aug 27	Introduction	
Aug 29	Ayn Rand – Goddess of the Market	Handouts
Aug 31	Ayn Rand – Gult of Selfishness	Handouts
Sept 3	NO CLASSES – Labor Day	
Sept 5	Continued from above The Search for Civil Society	Handout – D. Barber
Sept 7	A Different Kind of Politics	Handout – Boyle
Sept 10	Continued from above <i>Remembering 9-11</i>	Handout
Sept 12	Continued from above	
Sept 14	Coming of Age in a Post-Boomer World	Handouts – Zukin
Sept 17	Continued from above	
Sept 19	Continued from above (Introduction to Service Learning)	
Sept 21	Federalist 9	Handout
Sept 24	Federalist 10	Handout
Sept 26	How America Became Civil	Handout – T. Skocpal
Sept 28	Continued from above	
Oct 1	Where Have All the Followers Gone?	Handout – A. Ehrenhalt
Oct 3	Continued from above	
Oct 5	The Idea of Civil Society	Handout – M. Walzer

<u>Date</u>	<u>Class Topic</u>	<u>Reading Assignment</u>
Oct 8	Continued from above	
Oct 10	Civil Society as Good Society	Handout – M. Edwards
Oct 12	Continued from above	
Oct 15	Review	
Oct 17	MID-TERM EXAM (in-class exam)	
Oct 19	"General Civic Discussion"	
Oct 22	NO CLASSES – Fall Break	
Oct 24	Civic Innovation and American Politics	Chapter 1 (CIA)
Oct 26	Continued from above	
Oct 29	Community Organizing and Development	Chapter 2 (CIA)
Oct 31	Continued from above	

II. Observation

(Because of the emphasis on Service Learning our schedule becomes more "flexible".)

Nov 2	Public Journalism	Chapter 5 (CIA)
Nov 5	Why Service Learning?	Handouts
Nov 7	Can't Ignore the Election	
Nov 9	Our Divided Political Heart	Part One
Nov 12	Service Learning Panel	
Nov 14	Our Divided Political Heart	Part Two
Nov 16	Continued from above	
Nov 19	The Civic Renewal Movement	Chapter 6 (CIA)
Nov 21	Continued from above	

<u>Date</u>	<u>Class Topic</u>	<u>Reading Assignment</u>
Nov 23	NO CLASS	
Nov 26	The Next American Revolution	Chapters 1, 2, 3 (NAR)
Nov 28	Continued from above	
Nov 30	The Next American Revolution	Chapter 6 (NAR)
Dec 3	Recovering Our Balance, Restoring Our Greatness	Part Three – E. J. Dionne
Dec 5	Continued from above	
Dec 7	Final Project <i>Oral Presentations</i>	
Dec 10	Final Project <i>Oral Presentations</i>	

Please complete class evaluation

Basic Administration Guidelines

I will attempt to respond to your e-mails generally within 24 hours.

Disability Statement

In recognition that people learn in a variety of ways and that learning is influenced by multiple factors (e.g. prior experience, study skills, learning disability), resources to support student success are available on campus. Students who think they might benefit from these resources can find out more about:

- Course-level support (e.g. faculty member, departmental resources, etc.) by asking your course instructor.
- University-level support (e.g. tutoring/writing services, Disability Services) by visiting the Student Success Center (BCS 331) or by going to slu.edu/success.

Students who believe that, due to a disability, they could benefit from academic accommodations are encouraged to contact Disability Services at 314.977.8885, or visit the Student Success Center. Confidentiality will be observed in all inquiries.

Statement on Academic Honesty

The University is a community of learning, whose effectiveness requires an environment of mutual trust and integrity. Academic integrity is violated by any dishonesty such as soliciting, receiving, or providing any unauthorized assistance in the completion of work submitted toward academic credit. While not all forms of academic dishonesty can be listed here, examples include copying from another student, copying from a book or class notes during a closed book exam, submitting materials authored by or revised by another person as a student's own work, copying a passage or text directly from a published source without appropriately citing or recognizing that source, taking a test or doing an assignment or other academic work for another student, securing or supplying in advance a copy of an examination without the knowledge or consent of the instructor, and colluding with another student or students in academic dishonesty.

All clear violation of academic integrity will be met with appropriate sanctions. In this course, academic dishonesty on an assignment will result in *an automatic grade of 0 for that assignment* and a report of academic dishonesty sent to the Academic Honesty Committee of the College of Arts and Sciences. In the case of Class B violations, the Academic Honesty Committee may impose a larger sanction including, but not limited to, assigning a failing grade in the course, disciplinary probation, suspension, and dismissal from the University.

Students should refer to the SLU website for more information about Class A and B violations and the procedures following a report of academic dishonesty:
<http://www.slu.edu/x12657.xml>.

Promoting Civility in the Classroom

The purpose of these principles is to create an educational climate of excellence and civility that is rooted in the principles of the Jesuit, Catholic tradition. These principles challenge all members of our learning community to strive for excellence, to become men and women for others, to integrate classroom and out-of-classroom learning, to develop their talents through discovery and reflection, and to be concerned for each person (*cura personalis*). All members of the university community are expected to contribute to the development and sustainability of community through word and action. Our community is characterized by respect for the dignity of others, honesty, and the pursuit of truth. These principles are created to ensure the rights and privileges of all and to preserve the integrity of our learning.

- Contribute to an environment that promotes the creation and exchange of knowledge.
- Demonstrate a commitment to learning and the personal growth of one's self. Take responsibility for one's own words and actions and approach any conflicts in a spirit of mutual cooperation.
- Show openness, compassion, and respect for others in order to promote the common good.
- Assume an active role in sustaining the learning community.
- Value the whole person (yourself and others) by practicing integrity in your work and relationships.

Writing Center

I encourage you to take advantage of the Writing Center's services. The Center helps with projects, multimedia, and oral presentations. They offer one-on-one consultation on developing ideas and crafting strong sentences and documenting sources. Call 314.977.2930 or visit <http://www.slu.edu/x13305.xml>.

Cell Phones

Please turn off cell phones before class. There is no cell phone use or text messaging allowed during class. Also, no use of a PDA, Blackberry, Bluetooth, iPod, iPhone/iTouch, Android, or any 3G or 4G network devices.

Laptops, Notebooks and Tablet Computers

Use of laptop, notebooks, or tablet computers for any purpose other than note taking is not allowed. Laptops, NetBooks, iPads, etc. may only be used, with my permission. If use is approved, please sit toward the back or on the side of the classroom.

Weather Policy

In cases of extreme weather, call 314.977.SNOW (314.977.7669) for more information.

NOTE: I reserve the right to modify the syllabus and provide you with notice. All of these items and other concerns are subject to the discretion of the institutor. My sincere hope is that class will be an enjoyable learning experience for all.