

# Honors 300 (TJ): Orphans! Adoption & Foster Care in US History, Literature, Law & Public Policy

Hollenbeck 215 // Spring 2020

Professor Lori Askeland

*Professor/Chair of English*

Office: 123 Hollenbeck Hall

Email: [laskeland@wittenberg.edu](mailto:laskeland@wittenberg.edu)

Office Phone: 937. 327-7061

Cell Phone: 937. 266-0046 (*Texting is good for urgent issues;*

*I ask only that you treat my cell phone access with discretion, please.*)

## Spring 2020 Office Hours:

10:30-11:40–MWF

11:45-1:15–Tues; 2:30-3:30–Thurs

*& gladly by appointment. Please use*

<https://meet-with-laskeland.appointlet.com>

## Texts (in order of use):

### **Required:**

Harriet E. Wilson, *Our Nig; Or, Sketches from the Life of a Free Black*. 1859. Edited by Henry Louis Gates, Jr. and Richard J. Ellis. Knopf/Doubleday, 2011.

Ann Fessler, *The Girls Who Went Away: The Hidden History of Women Who Surrendered Children for Adoption in the Decades Before Roe v. Wade*. Penguin, 2006.

Dan Savage, *The Kid: What Happened After My Boyfriend and I Decided to Go Get Pregnant*. Plume, 2000.

Laura Briggs, *Somebody's Children: The Politics of Transracial and Transnational Adoption*. Duke, 2012.

Shannon Gibney, *See No Color*. Carolrhoda Lab, 2015.

Jane Jeong Trenka, *The Language of Blood*. Graywolf, 2005.

### **Recommended:**

Askeland, editor. *Children and Youth in Adoption, Orphanages, and Foster Care*. ABC-Clio, 2006.

Jane Jeong Trenka, Sun Yung Shin, Julia Chinyere Oparah, editors. *Outsiders Within: Writings on Transracial Adoption*. South End Press, 2006.

\* There will also be a lot of handouts/readings, downloadable from Moodle.

## **Catalogue Description: HONR-300TJ ST: Orphans/Adoption/Foster (4 Credits) (33 words)**

An overview of the history of children separated from their families in the US, through European colonialism, enslavement, Native boarding schools, the "Baby Scoop" era, and current issues like immigration and LGBTQ+ adoption/fostering.

**Section specifics:** Secrecy and privacy, shame and joy. Adoption and foster care are institutions grounded in complex emotions *and* complex realities—in both loss and love. As institutions, they purport to be “in the best interest of the child,” but of course that means that they always address adult needs and desires, and the broader social/State need for certain kinds of citizens (stable, healthy, informed), as well. They are deeply shaped by policies and social practices related to settler colonialism, enslavement, immigration (and anti-immigration efforts), mass incarceration, racism, and poverty—all of which have produced significant numbers of displaced children at various times during U.S. history, whether by design or as a (predictable, often) side effect. In this honors seminar, we will focus on stories by Americans throughout our history and from a variety of backgrounds and roles within the “adoption triad”—the adopted person, birth families, adoptive families, and the mediating agencies—and from differing roles within foster care. What can we learn from their stories of family separation, and family formation? How have such stories have helped shaped, and have themselves been influenced by, social practices, laws, and public policies? And a variety of other questions. The course will necessitate an examination of the public policies that have had the deliberate or unconscious effect of making some parents and children, both in the US and in our increasingly globalized world, especially vulnerable to serious disruption of their family ties. And, on the other hand, also how certain legal and social traditions privilege and empower “blood” relationships and certain kinds of families, usually those headed by two, white, wealthy, heteronormative, cisgender, 100% able-bodied, thin adults between 30-45 years of age, born to families of European immigrants whose citizenship has historically been unquestioned. Our approach thus has to be “intersectional” (see Kimberly Crenshaw). Meanwhile, kin relationships that are recognized and valued among Black, Indigenous, People of Color (BIPOC), LGBTQI+ folks, and those involving adoptive, fostering, or wider kinship-care arrangements outside the “biological” or “nuclear family” norm, are frequently devalued. Who decides which families “count”?

Finally, we'll be examining the supply and demand aspects of the "baby market." Ricki Solinger puts it bluntly, "There is no such thing as adoption except off the backs of resourceless" pregnant persons. Especially when large sums of money are involved, e.g., as adoptive parents pay for adoption services, some critics would in fact say that the whole enterprise inevitably serves their needs as consumers—and gravely risks turning children into commodities. (Scholar Kimberley McKee has recently coined the phrase "the adoption industrial complex.") The asymmetries of power inherent in adoption and foster care can easily cause deep and lasting scars for birthparents (or "first families" as I will sometimes call them), even those who are given some agency in the process. Indeed, permanent separation is increasingly recognized as an "adverse childhood experience" for even infants and young children who are separated from their first parent(s)—the continued presence of body of the person who nurtured them from embryo through birth and for some time after birth. Large-scale separation of children from parents is, in fact, recognized as a form of genocide by the UN and labeled as ethnic cleansing by some scholars. These painful facts, finally and inevitably create a fraught moral and ethical landscape for adopted persons, adoptive and fostering parents, social workers and adoption agents, and all those involved in creating laws and public policies related to adoption and foster care.

**Inclusion of diverse experiences / service learning:** The course will necessarily attend to Native, European American, Black, and, later, Asian immigrant cultural traditions and also to the voices and experiences of displaced children in those ethnicities—as well as hearing the voices of birth parents, adoptive parents, institutional agents, and temporary caregivers whose lives have been directly connected to adopted, orphaned, institutionalized, enslaved, indentured, or fostered children. This course is deliberately designed as a service-learning course, and will require all students to directly engage with child-services in Clark County that are particularly concerned with adoption, foster care, or otherwise supporting children at risk of displacement from their families. We will ultimately attend to current controversies in adoption and foster care, particularly as related to international and transracial adoption, open adoption, and adoption and fostering by gay and lesbian couples.

**Primary Learning Objectives:** Students in this course will learn to:

1. Offer a general overview of the history of adoption and foster care as social and legal institutions and as lived realities for many people in the United States, past and present.
2. Explain how forces like settler colonialism, racial and ethnic prejudices, sexism, heterosexism, and economic disparities have shaped the institutions of adoption and foster care in the US, with special attention to lives of persons from all parts of the adoption and fostering equation ("the adoption triad")—including children separated from kin, birthparents, adoptive or fostering parents or other kin, and social workers or other agents.
3. More effectively use academic tools, such as reading and reflective / analytical writing and interdisciplinary research, to develop critical-thinking and problem-solving (or at least problem-identifying) skills as we grapple with current and past approaches to the problem of resourceless parents and children in need of care.
4. Use service-learning to test our understandings of the problems faced by troubled families and children and adoptive/fostering families, and to assist those professionals and institutions in our community who have as their mission to serve those needs.
5. Develop personal learning skills: to deepen understanding of one's own personal learning style, alone and in collaboration with others, through speech and writing, as well one's own *values and ethics*\* as, together, we grapple with the complex problems presented by children in need of care.

\* **An important note on values and ethics:** *Working towards understanding the experiences and needs of impoverished children and their families, however defined, will almost certainly require you to examine your own values and sense of vocation. In other words, this course may lead you on, or push you to continue on, a kind of spiritual journey, and I'm here to support that work, and to help ask questions that can allow you to explore the complex interface between your knowledge—of our own history and/or, for example, the history of an individual, abused child—and what our responsibility is to that knowledge.. I.e., I hope you will ask yourself questions like: "Knowing what I know now, what ought I do?" This kind of questioning can be kind of scary, but it's also, it seems to me, what we're on this planet to achieve. So this dimension of the course isn't "grade-able" or even predictable, and I wouldn't presume to try to evaluate another person's spiritual quest, but, if you are like me, it may fire your work in surprising ways. As a teacher, it's my fondest dream for my students that their work be fired by a sense of vocation.*

**Course Requirements/Grading**

Initial analytical paper, 5-7 pages (Due Feb 14)**	10%	[Objectives 1-3, 5]
Moodle journal/quizzes?/daily work*	20%	[Objectives 1-3, 5]
Midterm take home exam (Due March 6)**	15%	[Objectives 1 & 2]
Service learning: reporting/reflection paper, presentation, attendance**	20%	[Objective 4]
Annotated bibliography, abstract, presentation (Due last week of class)**	10%	[Objectives 1-5]
Research Paper (Due on Final Exam date)**	15%	[Objectives 1=5]
Attendance/participation*	<u>10%</u>	
TOTAL	100%	

*\*Note that 30% of your grade comes simply from your being here as an active, engaged participant. You can miss 3 classes with no explicit penalty, but after 4, you should discuss the course with me in person and whether your best option is to drop the course.*

*\*\*Assignments marked with two asterisks must be completed in order to receive a passing grade for the class, even if they are so late that they will receive a zero.*

**Aspiration: Kind, Open Communication.**

My aspiration for our communications is that we will write and speak honestly, respectfully and with compassion and generosity of spirit. I will provide prompt, kind, curious and engaged feedback to your work in this course, with an emphasis on face-to-face communication whenever things feel especially complex or emotionally challenging. I will seek to learn and change as you help me learn what your needs are. I will seek to creatively find how, within our constraints, I can meet you where you are. I am good at business communication, so I encourage you to take this course as an opportunity to work on your professional communication style, but it's most important to me that communication lines remain open, even if imperfect. I will take responsibility when I screw up. (I will screw up.) If anything I do or say prompts you to feel upset or frustrated or confused, especially if my words or actions in any way interfere with your learning in this class, I will appreciate having a conversation about it, between us, as soon as you feel comfortable doing so.

**On learning disabilities and differing learning styles:** I believe we all approach learning differently, and we have varying strengths and challenges. I strive to value those varying styles as a strength and a positive, if not visibly obvious, form of diversity. I am happy to discuss learning strategies and styles with any student in this class.

Additionally, Wittenberg is committed to providing reasonable accommodations for students with documented disabilities. Any student with disabilities requiring reasonable accommodation is encouraged to discuss this with me as soon as possible. If you have a documented disability, please provide me with your self-identification letter from Academic Services (COMPASS Center) so that we can discuss appropriate accommodations. This is an excellent resource for discussing and learning new study skills! If you don't have a documented disability, but do have concerns or challenges you would like to discuss, please discuss these with me. If you need to contact the Office of Academic Services, please contact Grace Whiteley Sever or [accessibilityservices@wittenberg.edu](mailto:accessibilityservices@wittenberg.edu).

**Service Learning as a required component of this course:** As you can see from the learning objectives above, this course has been designed as a service-learning course. Meeting kids who are at-risk, or have been foster children, or whose families are struggling to stay intact, and seeing the work of child service agencies, is vital to understanding the way policies and history have direct impact on real lives, today, right in our community. Understanding that this is an unusual demand on your time, I have reduced the reading and writing load in this course compared to other 300-level Honor's courses. (I view this work as equal to about 1, 5-7 page analytical paper.) Specifically, mainly during the month of February and March you will need to complete 12 hours of service learning at On-the-Rise Brown Egg Farm and/or possibly another agency in the region—if work at On-the-Rise is *actually impossible* for your schedule. (Let me know, ASAP). We will venture out for a class-time visit to On-the-Rise, prior to beginning service.

**What is service learning?** Service learning is not the same as community service. It's not simply volunteer work, nor is it the same as an internship, but it shares some similarities with each. At Wittenberg, we define it this way: "Service learning is an intentional integration of service into a course with the purpose of heightening the student's learning of the curriculum and meeting the needs of the community while fostering social responsibility." The service we'll be doing has

been designed in partnership with the agencies with our course goals and your learning needs in mind, as well as the needs of the community as identified by the agency.

**Writing in this course:** The still-new field of adoption studies is extraordinarily rich because it is interdisciplinary—hence the long course title! This is an “H” credit course, so we’ll be focusing on taking a historical perspective, and the course is organized historically. But, due to the subject matter, this course has been deliberately structured around readings from a variety of disciplines and backgrounds, and you are all advanced honors students, coming from a variety of disciplines. And, of course, this is obviously a “writing-intensive” course. A reminder: that means your writing is supported with class time and plenty of attention to the writing process, more than it means a specific page limit.

Just as I believe the interdisciplinary nature of adoption studies to be a necessity and strength of the discipline, I seek to see your various backgrounds as a strength. I read widely and from a variety of disciplines, but I am, still, most aware of the disciplinary conventions of English. This means that I can teach you some things about how to write better in your own disciplinary style, but you may also have some things to teach me. I am willing and open to listening to your experience, but believe I also have a great deal to share with you. Mutual respect is the way forward.

**Some basic understandings that I bring to differing disciplinary ways of seeing the world, writing:** Interdisciplinary courses often help make clear to us the basic assumptions and strategies that we take to learning about the world, which can be so “natural” to us, after a time, that they become invisible. If you are a history major, you are probably used to framing your research questions around working to determine the answer to the basic question “what really happened?” and its corollary, “how was this event understood by people at this time period, as opposed to how we may understand it now?” Specifically, you may focus on specific texts and ask: “how does this literature/document help us to better understand the events of the past, or how does it distort our understanding of those events?”

If you are or want to be a literature major, you are more used to using the historical documentation and information to figure out: “how does my enhanced sense of this historical period and issue help me to better understand the meaning(s) of this piece of literature, this text?”

If you are a sociology major, you might ask, “How does this specific document help reveal something about social interactions and structures now or in the past—or both?” And “what function did/does this institution, this way of dealing with people, serve in the larger society?”

I could keep going on, because I’m sure that there are other disciplines represented in this room. And, in fact, I am sure there are other ways of reading and seeing, other questions that you find yourself asking. I hope we can all play with and learn from these different kinds of questions, even as we draw upon and build upon the questions that most interest us.

**Style/ Formatting requirement:** All out of class work should be typed, double spaced and, for the most part will be turned in via Moodle. As a result of the interdisciplinary approach to writing that we’ll be taking and to the course as a whole, I will not require you to use MLA style, but that is kind of the “default” for me. You may write using the conventions of your disciplines, which I know something of, but possibly not everything about. My expectation is that your style will be internally consistent and as close to your discipline’s conventions as possible. I will mark inconsistencies and inaccuracies as I see them, and expect simply that you will check with a reliable source (e.g., an official, or authoritative stylebook—many of which are available online from university-sponsored sources or in the Writing Center.)

**Research paper:** Each student will be required to write a thesis-driven, researched paper of 10-15 typed, double-spaced pages with complete citations and references, and an annotated bibliography. (For your annotated bibliography you will write analytical abstracts of good—i.e., relevant, up-to-date, and authoritative for your topic—outside sources). To receive a passing grade, your paper 1) must answer a specific, grounded, focused research question (see *Writer’s Reference* or another research guide for help with these terms) to create a thesis-driven paper that, 2) incorporates primary texts and secondary texts, and 3) it must include texts we’ve used in this class as well as independent research. (It hurts your credibility as a student if you cite a website or blog when I’ve provided a scholarly resource that covers the same information.)

Your final work will, I hope, build on your strengths and skills as advanced students in specific major fields. I hope that some of you may be inspired to draw your service-learning experience to explore certain local problems or questions in greater depth, as it relates to the broader picture, but that is not required. I am happy to consider a variety of creative

approaches to this assignment, as well as more traditional ones. I will work with each of you individually to help you craft a meaningful research project for yourself, and hope that you will commit to exploring something that will require you to stretch yourself. Risk taking will be supported!

For instance, you might want to ask the question: “How does On-The-Rise Farm’s approach to the needs of dependent children and their families compare/contrast to that taken by the Children’s Aid Society of New York’s ‘orphan train’ program in the middle of the 19<sup>th</sup> century? What seems to explain the key differences and similarities?” Or, “How does the experience of Jenny, a foster child I met in my service learning work, compare to the research into foster children?”

Creative options might include: unusual format—a video? A collaborative piece? Creative writing supported by research? Some of these formats I can better support than others, but I’m open!

**Journaling:** You should be using your weekly Moodle “journal” responses, which I will read and engage with you in conversation on, as a tool for developing your idea for your research project. You are expected to complete an entry each week that are primarily responses or reactions to the week’s reading, ideally completed before each class, and then, when we get to it, your service learning experience. I do not expect any entries before next week, however, so don’t panic.

**All entries should be equivalent to about a typed page or two** (say 500 words approximately). Choose at least one significant quotation, with page citations (works cited not necessary), to explain and respond to in each entry.

**Service learning entries** should report on the experience and explore connections to the course readings. **Quotations, again, should be included in each entry.** I will ask questions in response that I will expect you to show awareness of and engage with in your future entries, which will be designed to help you dig deeper into your own interests.

**Attendance Policy:** Your alert and *prepared* presence in this class, and at your service-learning site, will be cherished. Being “prepared,” to me, means not just doing the assigned reading and writing tasks for the day, but doing them thoughtfully, carefully—so that you figure out the questions the text raises for you. It means bringing the appropriate texts to *every* class and contributing to our discussions every day. As you all know by now, any absence, even for a good cause, has the potential to interfere with your learning process. More than 3 absences, for any reason (including all absences for sports and other official university activities) will result in a lowered grade in the course, particularly if you do not come speak to me about what you’re doing to keep up with the work.

**In case of emergency or panic:** Communicate. Talk to me as soon as you can. If your situation is quite serious, alert the university via your RA or other appropriate authority. As I suspect you are aware, it is vital to create a network of people who can help support you through a crisis, and I would like to be part of that network for you.

#### **academic integrity @ wittenberg.edu**

Respect and Trust. All work completed in this course, including all drafts, must comply with the code of academic integrity, to the best of a student’s ability. All major work should indicate support for the Wittenberg honor statement:

*“I affirm that my work upholds the highest standards of honesty and academic integrity at Wittenberg, and that I have neither given nor received unauthorized assistance.”*

All students in this course are expected to read and understand the Code of Academic Integrity at <http://www4.wittenberg.edu/academics/academicintegrity/honorcode.pdf> as well as to read

“Plagiarism: What It Is & How to Recognize & Avoid It” <http://www.indiana.edu/~wts/pamphlets/plagiarism.shtml> which identifies and explains the various forms of plagiarism.

If at any time you have questions about your use of a particular source or how to cite it appropriately, or how to appropriately collaborate with another student, please ask me.

**Some Basic Rules:** These are the rules that will make our life together much easier. The main gist: come to class consistently, with your cell phone (& other electronic devices) turned off, your brain ready to pay attention, and your daily

work completed, and your life will be much simpler and so will mine. When you mess up, **you'll be expected to know these rules:**

- 1) **If you miss class, you are still responsible for all information and** assignments given during that class, without delay. Communicate with me in advance about absences you know about in advance, and make arrangements to complete work in advance or as near to your return as possible. Make sure you're fully prepared for the next class after your absence.
- 2) **Quizzes and in-class activities that are worth points typically cannot be made up.** Note the ongoing extra credit opportunity, which you can use to help make up some ground on this portion of your grade.
- 3) **Grace period:** All papers in this course will be handed in on Moodle and are due by midnight on the due date, unless otherwise specified. However, each major paper has a 24-hour grace period which you may use, without penalty. Try to use this grace period just once during the term. If you repeatedly use it, you should examine your work habits and/or come see me. After that grace period, papers will be deducted 5% per day late, starting from the initial deadline.
- 4) **Late papers:** Note again that you cannot pass this course if any major assignment is not completed, even if it is so late that it will receive a failing grade. *If a paper is more than one week late, it may be considered permanently incomplete, and there is a risk of failing the course. Talk to me as soon as you can.*
- 5) **I want you to succeed.**

### Initial Tentative Schedule:

**Week 1:** Introduction to the course, the texts, each other, the concept of service learning. **January 13-17**

**Tuesday:** Introductions to the course

- Intentions, aspirations, questions, and interests
- We'll read this article: <https://chronicleofsocialchange.org/featured/16584/16584>
- We'll watch this short film about On-The-Rise: <https://www.facebook.com/watch/?v=2099622636975662>

**Writing due for Thursday (on Moodle):** Three short things!

- 1) Write about a page in response to this fact: While only about 2% of American children are adoptees, fully 60% of adults have some "personal connection" to adoption—being adopted ourselves, having adopted, or having relinquished a child for adoption, or having a family member or close friend who is adopted. Although national foster care numbers are less reported on, and more invisible, at any given point from 500K-800K US children are in foster care. If you are willing, please share with me whether, and how, adoption, foster care or long-term kinship care (e.g., being cared for by a relative for an extended period of your life) has touched your life—directly or indirectly. (There may be more than one way for you—I'd like to hear about everything you're willing to share with me.)

Alternative: If you feel you have experienced no clear connection to adoption or foster care, you might contemplate an idea argued by anthropologist Judith Modell, who asserts that, as soon as a baby is born, he or she is a separate person who must be "adopted"—either by his birthparent(s) or someone else. To that degree, all of us who survive our infancy are "adopted."

*Note: While many people have very positive, happy experiences of adoption, especially, the subjects of adoption and foster care can, sometimes, be very painful and personal to some of us, depending on our individual circumstances. Thus, I will understand if you feel you need to keep some or even most details of your experience private for any reason, or at least at this early point. It would be very helpful to me to know what kind of personal histories are in this classroom, and, of course, I will not share any of this information with the class without your clearly expressed permission. But, please come see me if this part of the assignment poses any difficulty for you—we can work around it.*

- 2) In about a paragraph, describe to me your major area of study, some courses that have sparked your intellect, and what academic interests you bring to this course.

- 3) Fill out the scheduling form that I handed out to give me a sense of your schedule, and answer the following questions relevant to service learning:
- Have you had a service-learning course before? If so, tell me a little about it, if you can (what was the course?, describe the service you did and your overall experience in the course, etc.)
  - Whether you've done this before or not, what are your initial feelings (including both positive and potentially more "intimidated" feelings) about service learning?

**Topic I: Displaced Children in Early America: African American, American Indian, European American Roots.**

**Readings for class on Thursday**

READ: This syllabus.

- from Children and Youth in Adoption, Orphanages and Foster Care (C&Y): Introduction, & Chapter 1: "Informal Adoption, Apprentices, and Indentured Children in the Colonial Era and the New Republic, 1605-1850" (Askeland),
- Chapter 7: Documents relating to "Multicultural Forms of Adoption and Foster Care Before 1850"

LISTEN: To the "Introduction" and "Act 1" of Episode 317 "Unconditional Love" of *This American Life*, available from any podcast streaming service or online at: <https://www.thisamericanlife.org/317/unconditional-love> [Transcript is available online]

Week 2:

January 20-24

**MONDAY! 1/20: Martin Luther King, Jr. Convocation on Monday, January 20 in Weaver Chapel.**

**Martin Luther King, Jr. Convocation** Freeman A. Hrabowski III  
 "Holding Fast to Dreams: A 50-Year Experiment In American Higher Education"  
 Weaver Chapel 11:15 [Note: Altered Class Schedule!] / Q & A, 2:45 p.m., Shouplin 105

**Ongoing extra credit opportunity:** Attend the MLK convocation or any other social-justice related campus event, and focus on the way the speaker (or film or performer, etc.) addresses social justice concerns. Is there any way that these issues of social justice or their approach to them, might be related to our course topic of adoption and foster care—taking care of vulnerable children, protecting the rights of (a variety of) vulnerable or struggling families? **Take notes on these questions and bring to the next class (Tuesday, in this case) for extra credit.**

**For Tuesday:**

- READ: all of Harriet Wilson, *Our Nig* (1859). If you are interested, here is [an online full-text version of Our Nig](#) from the University of Virginia
  - AS YOU READ: Focus especially on "Frado's" experience (which, scholars currently agree, is almost certainly autobiographical) as an abandoned/indentured child, and her later experience in poverty as a single mother—be sure to read the preface and the letters appended to the end of this text.

**For Thursday: Read:**

- Billingsley and Giovannoni from [Children of the Storm](#) (1972)

Week 3:

January 27-31

**Topic II: 19th Century Responses to Displaced Euro-American Children: Orphan Trains, & Adoption Law Reform**

For Tuesday:

- C&Y Chapter 2: "Adoption Reform, Orphan Trains, and Child Saving, 1850-1929" (Holt) and Kansas City Star
- C&Y Chapter 8: "Orphan Trains, Child-Saving, and the Modernization of Adoption Law, 1851-1929" (these are selected documents relevant to chapter 2)

**In class: View Film: "The Orphan Trains." Dir. Janet Graham and Edward Gray. *The American Experience*, PBS. 1995.**

- Complete Transcript: <http://www.pbs.org/wgbh/amex/orphan/orphants.html>. No need to take elaborate notes, just watch carefully and then use the transcripts to get the quotations you need.
- Here's an excellent [List of Resources](#) used in making the film. Please feel free to read/consult!

(\* )For Thursday, read and journal!:

- Write a journal entry in which you summarize the film and make a specific connection to one of the readings.
- Essay 1 Will be assigned.
  - Draft will be due **Thursday, February 6 (turn in)**. Final due **Friday, February 14**.

Quotation from [The Dangerous Classes of New York and Twenty Years' Work Among Them \(1872\)](#), by Charles Loring Brace: *"the incessant change of our people, especially in cities, the separation of children from parents, of brothers from sisters, and of all from their former localities, destroy that continuity of influence which bad parents and grandparents exert, and do away with those neighborhoods of crime and pauperism where vice concentrates and transmits itself. . . The mill of American life, which grinds up so many delicate and fragile things, has its uses, when it is turned on the vicious fragments of the lower strata of society."* (*Dangerous Classes* 47)

- Citation: Charles Loring Brace's [The Dangerous Classes of New York, And Twenty Years' Work Among Them](#). 1872. Gutenberg.org. Project Gutenberg, 14 August 2010. Web. DATE.

**–I will post a complete syllabus on Moodle as soon as I can, and will hand out the additional pages of the syllabus at that time. Thank you for your patience.**

**–A few important deadlines:**

- **Midterm exam (take home):** Friday, March 6
- **Final exam period:** Tuesday, May 12 12:00P-3:00P for classes meeting at 9:45A TTH. (We will use this period, so please do not schedule any travel prior to it. Thank you.)