

The Uses of Poverty: The Poor Pay All

Herbert J. Gans

introduction

Of the several social classes in the United States, sociologists have concentrated their studies on the poor. The super-rich and, for the most part, the ordinarily wealthy are beyond the reach of researchers. Sociologists are not members of the wealthy classes or of the power elite, and members of these groups have the means to insulate themselves from the prying eyes (and questionnaires and tape recorders) of sociologists. When it comes to the middle classes, sociologists are likely to take their members for granted. The middle classes are part of their everyday life, and, like others, sociologists often overlook the things closest to them. The characteristics and situations of the poor, however, are different enough to strike the eye of sociologists. And the poor are accessible. People in poverty are generally willing to be interviewed. They are even a bit flattered that sociologists, for the most part members of the upper middle class, will take the time to talk to them. Hardly anyone else takes them seriously.

A couple of thousand years ago, Jesus said, "The poor you'll always have with you." In this selection, as Herbert Gans places the sociological lens yet again on people in poverty, he uses a functionalist perspective to explain why we always will have people in poverty. Simply put, from a functionalist perspective, we need poor people.

Thinking Critically

As you read this selection, ask yourself:

1. What functions (or uses) of poverty does Gans identify?
2. Of the functions of poverty that Gans identifies, which two do you think are the most important? Which two the least important? Why?
3. Do you think that Gans has gone overboard with his analysis? That he has stretched the functionalist perspective beyond reason? Or do you agree with him? Why or why not?

Some years ago Robert K. Merton applied the notion of functional analysis to explain the continuing though maligned existence of the urban political machine. If it continued to exist, perhaps it fulfilled latent—unintended or unrecognized—positive functions. Clearly it did. Merton pointed out how the political machine provided central authority to get things done when a decentralized local government could not act, humanized the services of the impersonal bureaucracy for fearful citizens, offered concrete help (rather than abstract law or justice) to the poor, and otherwise performed services needed or demanded by many people but considered unconventional or even illegal by formal public agencies.

Today, poverty is more maligned than the political machine ever was; yet it, too, is a persistent social phenomenon. Consequently, there may be some merit in applying functional analysis to poverty, in asking whether it also has positive functions that explain its persistence.

Merton defined functions as "those observed consequences [of a phenomenon] which make for the adaptation or adjustment of a given [social] system." I shall use a slightly different definition; instead of identifying functions for an entire social system, I shall identify them for the interest groups, socioeconomic classes, and other population aggregates with shared values that "inhabit" a social system. I suspect that in a modern heterogeneous society, few phenomena are functional or dysfunctional for the society as a whole, and that most result in benefits to some groups and costs to others. Nor are any phenomena indispensable; in most instances, one can suggest what Merton calls "functional alternatives" or equivalents for them, i.e., other social patterns or policies that achieve the same positive functions but avoid the dysfunction. (In the following discussion, positive functions will be abbreviated as functions and negative functions as dysfunctions. Functions and dysfunctions, in the planner's terminology, will be described as benefits and costs.)

Associating poverty with positive functions seems at first glance to be unimaginable. Of course, the slumlord and the loan shark are commonly known to profit from the existence of poverty, but they are viewed as evil men, so their activities are classified among the dysfunctions of poverty. However, what is less often recognized, at least by the conventional wisdom, is that poverty also makes possible the existence or expansion of respectable professions and occupations, for example, penology, criminology, social work, and public health. More recently, the poor have provided jobs for professional and para-professional "poverty warriors," and for journalists and social scientists, this author included, who have supplied the information demanded by the revival of public interest in poverty.

Clearly, then, poverty and the poor may well satisfy a number of positive functions for many nonpoor groups in American society. I shall describe 13 such functions—economic, social and political—that seem to me most significant.

First, the existence of poverty ensures that society's "dirty work" will be done. Every society has such work: physically dirty or dangerous, temporary, dead-end and underpaid, undignified, and menial jobs. Society can fill these jobs by paying higher wages than for "clean" work, or it can force people who have no other choice to do the dirty work—and at low wages. In America, poverty functions to provide a low-wage labor pool that is willing—or rather, unable to be *unwilling*—to perform dirty work at low cost. Indeed, this function of the poor is so important that in some Southern states, welfare payments have been cut off during the summer months when the poor are needed to work in the fields. Moreover, much of the debate about the Negative Income Tax and the Family Assistance Plan [welfare programs] has concerned their impact on the work incentive, by which is actually meant the incentive of the poor to do the needed dirty work if the wages therefrom are no larger than the income grant. Many economic activities that involve dirty work depend on the poor for their existence: restaurants, hospitals, parts of the garment industry, and "truck farming," among others, could not persist in their present form without the poor.

Second, because the poor are required to work at low wages, they subsidize a variety of economic activities that benefit the affluent. For example, domestics subsidize the upper-middle and upper classes, making life easier for their employers and freeing affluent women for a variety of professional, cultural, civic, and partying activities. Similarly, because the poor pay a higher proportion of their income in property and sales taxes, among others, they subsidize many state and local governmental services that benefit more affluent groups. In addition, the poor support innovation in medical practice as patients in teaching and research hospitals and as guinea pigs in medical experiments.

Third, poverty creates jobs for a number of occupations and professions that serve or "service" the poor, or protect the rest of society from them. As already noted, penology would be minuscule without the poor, as would the police. Other activities and groups that flourish because of the existence of poverty are the numbers game, the sale of heroin and cheap wines and liquors, Pentecostal ministers, faith healers, prostitutes, pawn shops, and the peacetime army, which recruits its enlisted men mainly from among the poor.

Fourth, the poor buy goods others do not want and thus prolong the economic usefulness of such goods—day-old bread, fruit and vegetables that otherwise would have to be thrown out, secondhand clothes, and deteriorating automobiles and buildings. They also provide incomes for doctors, lawyers, teachers, and others who are too old, poorly trained or incompetent to attract more affluent clients.

In addition to economic functions, the poor perform a number of social functions.

Fifth, the poor can be identified and punished as alleged or real deviants in order to uphold the legitimacy of conventional norms. To justify the desirability of hard work, thrift, honesty, and monogamy, for example, the defenders of these norms must be able to find people who can be accused of being lazy, spendthrift, dishonest, and promiscuous. Although there is some evidence that the poor are about as moral

and law-abiding as anyone else, they are more likely than middle-class transgressors to be caught and punished when they participate in deviant acts. Moreover, they lack the political and cultural power to correct the stereotypes that other people hold of them and thus continue to be thought of as lazy, spendthrift, etc., by those who need living proof that moral deviance does not pay.

Sixth, and conversely, the poor offer vicarious participation to the rest of the population in the uninhibited sexual, alcoholic, and narcotic behavior in which they are alleged to participate and which, being freed from the constraints of affluence, they are often thought to enjoy more than the middle classes. Thus many people, some social scientists included, believe that the poor not only are more given to uninhibited behavior (which may be true, although it is often motivated by despair more than by lack of inhibition) but derive more pleasure from it than affluent people (which research by Lee Rainwater, Walter Miller and others shows to be patently untrue). However, whether the poor actually have more sex and enjoy it more is irrelevant; so long as middle-class people believe this to be true, they can participate in it vicariously when instances are reported in factual or fictional form.

Seventh, the poor also serve a direct cultural function when culture created by or for them is adopted by the more affluent. The rich often collect artifacts from extinct folk cultures of poor people; and almost all Americans listen to the blues, Negro spirituals, and country music, which originated among the Southern poor. Recently they have enjoyed the rock styles that were born, like the Beatles, in the slums, and in the last year, poetry written by ghetto children has become popular in literary circles. The poor also serve as culture heroes, particularly, of course, to the left; but the hobo, the cowboy, the hipster, and the mythical prostitute with a heart of gold have performed this function for a variety of groups.

Eighth, poverty helps to guarantee the status of those who are not poor. In every hierarchical society, someone has to be at the bottom, but in American society, in which social mobility is an important goal for many and people need to know where they stand, the poor function as a reliable and relatively permanent measuring rod for status comparisons. This is particularly true for the working class, whose politics is influenced by the need to maintain status distinctions between themselves and the poor, much as the aristocracy must find ways of distinguishing itself from the *nonneaux riches*.

Ninth, the poor also aid the upward mobility of groups just above them in the class hierarchy. Thus a goodly number of Americans have entered the middle class through the profits earned from the provision of goods and services in the slums, including illegal or nonrespectable ones that upper-class and upper-middle-class businessmen shun because of their low prestige. As a result, members of almost every immigrant group have financed their upward mobility by providing slum housing, entertainment, gambling, narcotics, etc., to later arrivals—most recently to blacks and Puerto Ricans.

Tenth, the poor help to keep the aristocracy busy, thus justifying its continued existence. "Society" uses the poor as clients of settlement houses and beneficiaries of charity affairs; indeed, the aristocracy must have the poor to demonstrate its superiority over other elites who devote themselves to earning money.

Eleventh, the poor, being powerless, can be made to absorb the costs of change and growth in American society. During the nineteenth century, they did the back-breaking work that built the cities; today, they are pushed out of their neighborhoods to make room for "progress." Urban renewal projects to hold middle-class taxpayers in the city and expressways to enable suburbanites to commute downtown have typically been located in poor neighborhoods, since no other group will allow itself to be displaced. For the same reason, universities, hospitals, and civic centers also expand into land occupied by the poor. The major costs of the industrialization of agriculture have been borne by the poor, who are pushed off the land without recompense; and they have paid a large share of the human cost of the growth of American power overseas, for they have provided many of the foot soldiers for Vietnam and other wars.

Twelfth, the poor facilitate and stabilize the American political process. Because they vote and participate in politics less than other groups, the political system is often free to ignore them. Moreover, since they can rarely support Republicans, they often provide the Democrats with a captive constituency that has no other place to go. As a result, the Democrats can count on their votes, and be more responsive to voters—for example, the white working class—who might otherwise switch to the Republicans.

Thirteenth, the role of the poor in upholding conventional norms (see the *fifth* point, above) also has a significant political function. An economy based on the ideology of *laissez-faire* requires a deprived population that is allegedly unwilling to work or that can be considered inferior because it must accept charity or welfare in order to survive. Not only does the alleged moral deviancy of the poor reduce the moral pressure on the present political economy to eliminate poverty but socialist alternatives can be made to look quite unattractive if those who will benefit most from them can be described as lazy, spendthrift, dishonest and promiscuous.

THE ALTERNATIVES

I have described 13 of the more important functions poverty and the poor satisfy in American society, enough to support the functionalist thesis that poverty, like any other social phenomenon, survives in part because it is useful to society or some of its parts. This analysis is not intended to suggest that because it is often functional, poverty *should* exist, or that it *must* exist. For one thing, poverty has many more dysfunctions than functions; for another, it is possible to suggest functional alternatives.

For example, society's dirty work could be done without poverty, either by automation or by paying "dirty workers" decent wages. Nor is it necessary for the poor to subsidize the many activities they support through their low-wage jobs. This would, however, drive up the costs of these activities, which would result in higher prices to their customers and clients. Similarly, many of the professionals who flourish because of the poor could be given other roles. Social workers could provide counseling to the affluent, as they prefer to do anyway; and the police could devote themselves to

traffic and organized crime. Other roles would have to be found for badly trained or incompetent professionals now relegated to serving the poor, and someone else would have to pay their salaries. Fewer penologists would be employable, however. And Pentecostal religion could probably not survive without the poor—nor would parts of the second- and third-hand-goods market. And in many cities, "used" housing that no one else wants would then have to be torn down at public expense.

Alternatives for the cultural functions of the poor could be found more easily and cheaply. Indeed, entertainers and adolescents are already serving as the deviants needed to uphold traditional morality and as devotees of orgies to "staff" the fantasies of vicarious participation.

The status functions of the poor are another matter. In a hierarchical society, some people must be defined as inferior to everyone else with respect to a variety of attributes, but they need not be poor in the absolute sense. One could conceive of a society in which the "lower class," though last in the pecking order, received 75 percent of the median income, rather than 15–40 percent, as is now the case. Needless to say, this would require considerable income redistribution.

The contribution the poor make to the upward mobility of the groups that provide them with goods and services could also be maintained without the poor's having such low incomes. However, it is true that if the poor were more affluent, they would have access to enough capital to take over the provider role, thus competing with, and perhaps rejecting, the "outsiders." . . . Similarly, if the poor were more affluent, they would make less willing clients for upper-class philanthropy, although some would still use settlement houses to achieve upward mobility, as they do now. Thus "Society" could continue to run its philanthropic activities.

The political functions of the poor would be more difficult to replace. With increased affluence the poor would probably obtain more political power and be more active politically. With higher incomes and more political power, the poor would be likely to resist paying the costs of growth and change. Of course, it is possible to imagine urban renewal and highway projects that properly reimbursed the displaced people, but such projects would then become considerably more expensive, and many might never be built. This, in turn, would reduce the comfort and convenience of those who now benefit from urban renewal and expressways.

In sum, then, many of the functions served by the poor could be replaced if poverty were eliminated, but almost always at higher costs to others, particularly more affluent others. Consequently, a functional analysis must conclude that poverty persists not only because it fulfills a number of positive functions but also because many of the functional alternatives to poverty would be quite dysfunctional for the affluent members of society. A functional analysis thus ultimately arrives at much the same conclusion as radical sociology, except that radical thinkers treat as manifest what I describe as latent: that social phenomena that are functional for affluent or powerful groups and dysfunctional for poor or powerless ones persist; that when the elimination of such phenomena through functional alternatives would generate dysfunctions for the affluent or powerful, they will continue to persist; and that phenomena like poverty can be eliminated only when they become dysfunctional for the affluent or powerful, or when the powerless can obtain enough power to change society.