

The background of the slide features a large, faint, circular seal of Augsburg College. The seal contains the text "AUGSBURG COLLEGE" at the bottom and "TRUTH TO FREEDOM" at the top. In the center of the seal is a shield with a cross and a book.

# **YOU DON'T HAVE TO LOOK LIKE JANE TO ACT LIKE JANE**

Augsburg College  
Social Work Alumni Workshop  
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Presentation available at  
[www.augsburg.edu/president](http://www.augsburg.edu/president)



Some people think we're crazy.



No wonder.  
We think we *can*  
change the world.

# Jane Addams and the Vocation of a Citizen

- 1860 - Born in Cedarville, IL
- 1882 - Graduated from Rockford Female Seminary (now Rockford College)
- 1880s - Visited Toynbee Hall in London
- 1889 - Founded Hull-House along with Ellen Gates Starr.
- 1932 - Won Nobel Peace Prize



Our vision:

to be Jane Addams' college  
in the twenty-first century.



We're following in some  
pretty radical footsteps.

# You don't have to look like Jane to act like Jane...

- Overcome the stereotypes of Jane Addams
- Build a diverse and passionate community of activists
- Integrate Addams' message and legacy into athletics, arts, co-curricular and curricular programs





# Think. Act. Give a damn.

- The essence of a 21st century liberal arts education
- Thinking and acting always go together - and they forge passion
- See it in the practical education focus, in service learning programs, in efforts to build a more engaged community



# The world isn't fair. We're trying to change that.



- Our abiding work - not ideological, but a shared commitment to a better, more just, more humane world
- Community partnerships locally, but also a growing commitment to global engagement (Toynbee Hall, Kobe College)
- The Kobe-Regents Center for Global Education

# Think dangerously!



- FBI Director J. Edgar Hoover once called Jane Addams “the most dangerous woman in America” because of her ideas
- Where the liberal arts meet real life - in the professions, in citizenship - there is a spark of danger
- Education and ideas are dangerous!

# Do-gooder college? Guilty!

- It's about building a college community of hope
- Cornel West's distinction between optimism and hope - Reinhold Niebuhr's brand of realism
- Community partners - not because of expertise, but because of hope



# Jane Addams “Stuff”

- 1<sup>st</sup> editions of her books
- The famous portrait
- Children’s books
- The mask
- Jane “gear”
- Medals and stamps
- A day and a freeway!

# Why Jane Addams?

- Jane and education – linking the liberal and practical (domestic) arts
- Jane and democracy – “the common and thronged road” – especially important for thinking about life in the city
- Jane and philanthropy – the responsibilities of being human vs. the responsibilities of wealth

# Jane's vocational journey

The idea of a civic education and  
vocation

# What is a vocation?

- A call – are you listening carefully?
- “The circles of responsibility” –  
Bonhoeffer’s concentric ripples
- “The link between the world’s deepest  
need and your deepest gladness” –  
Buechner’s poetic description of a calling

# What is citizenship?

- A reflective perspective – informed, education, in dialogue with ideas
- A set of skills – to engage, organize, serve, reflect...
- A way of seeing the world – as civic friend (Aristotle)
- A way of life – navigating the “intersection of conspiracies” (John Courtney Murray)

# The vocation of citizenship

- The call to live in public, mutual interests and concerns
- The call to pursue the good in common
- The call to engage the body politic
- The call to believe in commonwealth
- The call to be a fellow traveler on a “mixed and thronged road”

# Biography of a Citizen: The Vocation of Jane

- Why is this important?
- It is not about nostalgia, remaking some long-lost time
- It is about the formation of a person to be a citizen, principles that abide
- It is about you and your formation, your autobiographies – why you are here!

# Growing up

- Formation starts with childhood
- This is how the “eyes of a child” are linked with your heart, maybe your gut, even your soul
- Jane Addams was raised by a good father and stepmother, formed to “see” injustice in the world, to care, and to do something



# Heroes and heroines

- Who do you aspire to be and be like?
- Seems to be a difficult question these days  
– college students have a hard time  
naming their heroes/heroines...
- Jane Addams had a hero – Abraham Lincoln

# Being educated

- Formed to be reflective and thoughtful
- Adlai Stevenson put it well – “we’re not in the majority”
- Jane Addams took education very seriously – saw it as an opportunity to be expansive, to learn to imagine
- Education at the heart of democracy

# Exploring the world

- The world is ours to explore
- More relevant than ever – think about our experience after 9-11 – how much do you know about Islam, about the Middle East, about the politics and culture of our fellow citizens of the world?
- Jane Addams and Toynbee Hall

# Making a life

- You can create your own list of the ways you are formed
- My point is that if citizenship is a calling, then the sorts of people we are (as individuals and as a society) is directly linked to the well being of our democracy
- Jane Addams made a life and she made a difference

# Democracy as a road we travel together

- Together on the “mixed and thronged road”, Addams believed we carved out our democracy together, understanding each other’s burdens
- It is not a neutral position – it is a social ethic, a way of living as a citizen

# Democracy as mutual interests and concerns

- Addams had a remarkable regard for the interests and concerns we share as citizens of a democracy
- She believed in and lived out a lifelong commitment to helping others understand mutual interests and concerns – and thus the call to citizenship
- Democracy as common work!

# The liberal arts and the call to citizenship

- Love and learn as amateurs – open to what we might receive from others
- Love and learn as strangers – recognizing that our companions will not always be friends in our contemporary (and limited) sense
- Love and learn as chastened patriots – love your country, but know that a critical eye will make it better

# Educating citizens

- Civic literacy
- Civic engagement
- Civic prosperity



# Civic literacy

- Source texts – political and cultural documents that define who we are
- A common (though not always comfortable) history – it cannot be unlived, but need not be lived again (Angelou)

# Civic engagement

- The skills and arts of democracy – engaging each other in our common work
- It is about trust, integrity, and accountability – making value-based decisions and taking responsibility for both what goes well and what does not

# Civic prosperity

- The authentic and mature work of citizenship
- The work of abundance and collaboration and partnership – banding together to do something more than we could do alone

# Citizenship as vocation

- Leave you with two simple thoughts:
- Citizenship as vocation is aspirational – must be full of hope (despite the evidence)
- Citizenship as vocation is inspirational – like Jane Addams, you can change the world!



# Augsburg as a 21<sup>st</sup> century settlement house

The saga of a college in the city







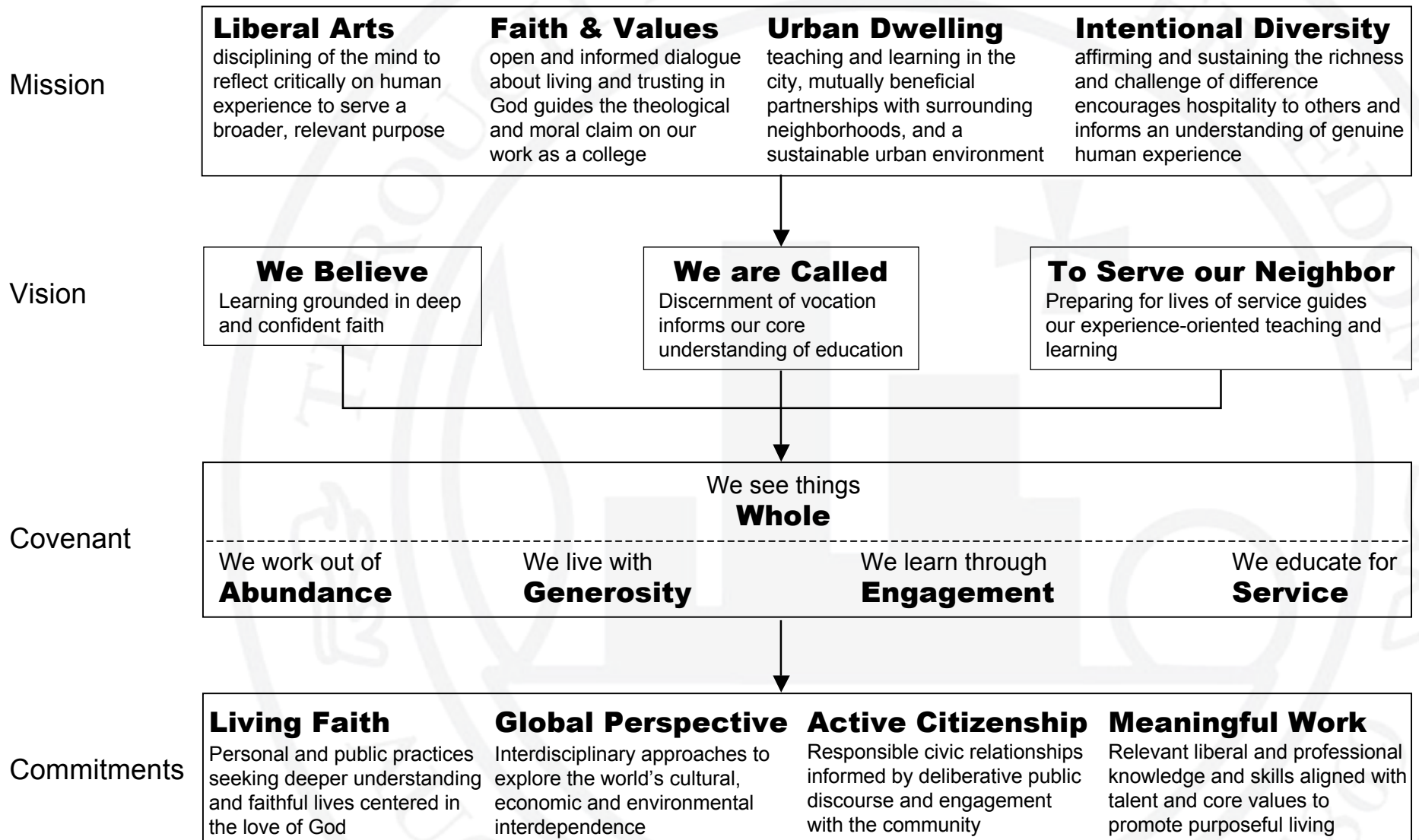








# From Mission to Commitments



# We Believe...

Learning grounded in deep and confident faith



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# We Are Called...

Discernment of vocation informs our core understanding of education

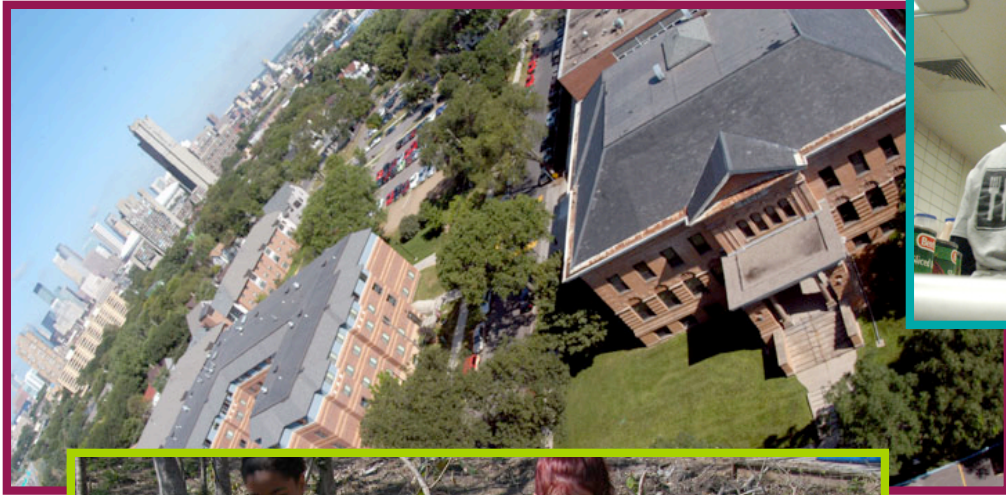


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# To Serve Our Neighbor...

Preparing for lives of service guides our experience-oriented teaching and learning



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# History of the conversation at Augsburg College

- Immigrants in the growing city
- Dashed opportunities to move away – staying put
- Christensen and O. Anderson efforts to play leadership roles in the city
- Torstensen papers and efforts – Crisis Colony, HECUA, sociology, social work
- Hesser efforts with community relations, metro-urban studies, service learning
- Center for Service, Work and Learning
- Oren Gateway Center and new signage
- Our institutional vocation!

# Principles for urban higher education engagement

- Institutional self-interest – physical environment, safety, etc.
- Costs of retreat
- Advancement of knowledge, teaching and service through community-based research and teaching – rigorous and experiential
- Promoting civic consciousness, educating good citizens for democracy

# Lessons from Hull House – Augsburg as a 21st century settlement house

- The commitment to social amelioration and reform – being neighbor
- Integrating knowledge and utility – learning and service
- A systems-approach to urban problem solving



# Our challenges to be more intentional about the city

- Community service vs. learning – being college in the city
- Who are our neighbors? - dispersal  
confusion of our efforts
- Translating this commitment for all students
- Fragmented institutional champions –  
where is the integration?
- Do we love the city with all its messiness  
and richness?

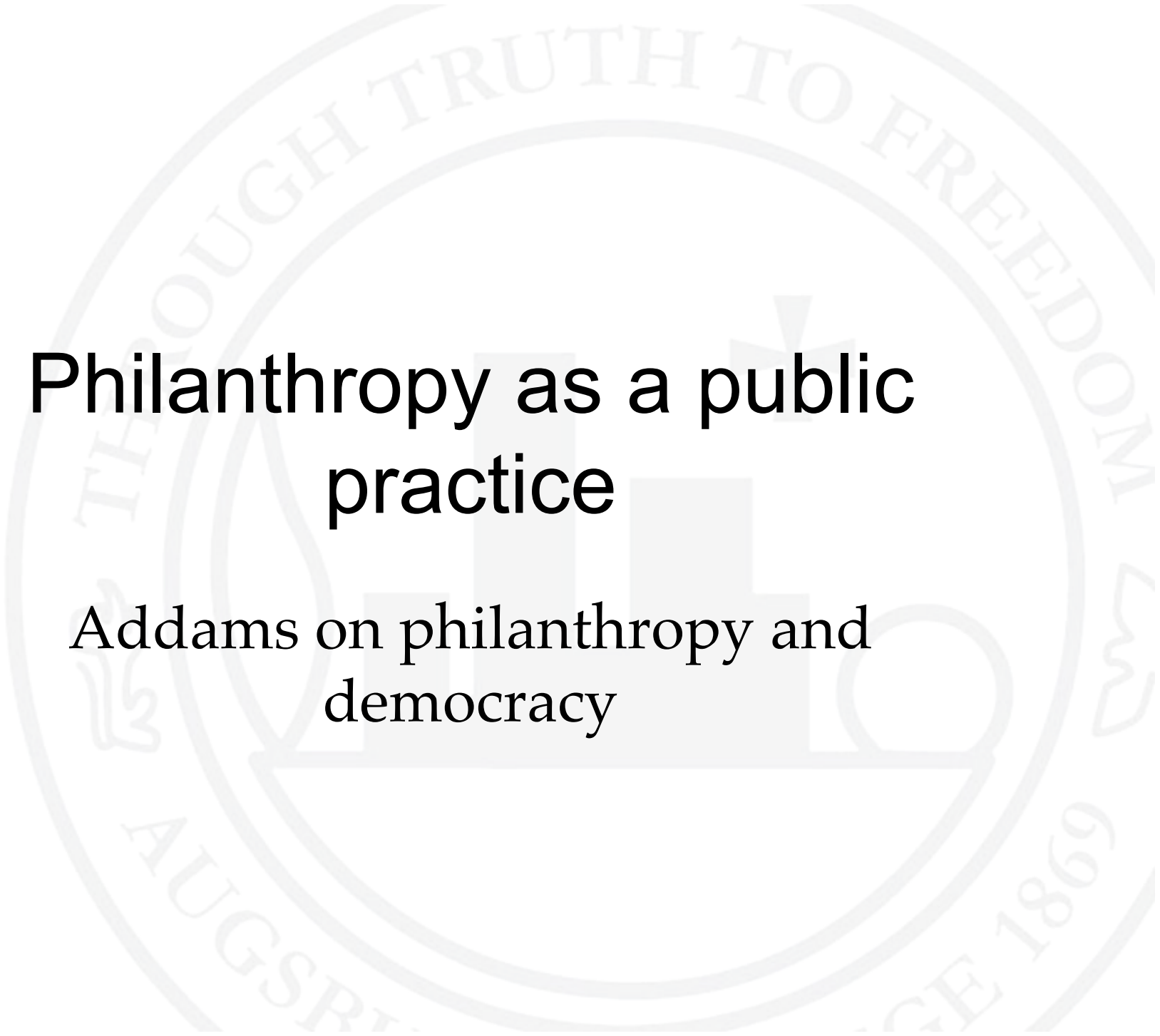


# Promising next steps

- Cedar-Riverside planning effort – we can lead the way (authentically)
- Sabo Center planning – the promise of integration
- Faith in the City – where will it lead us?
- Future of Campus Kitchen as the signature program
- Urban environmental studies - sustainability

# My commitment

- The courage of clarity around this strategic and authentic commitment to the city
- The continued challenge to all of us to live the promise we make as a college and as neighbor



# Philanthropy as a public practice

Addams on philanthropy and democracy

# Teach me about philanthropy...

- The lessons I learned from an international student...
- What we take for granted in the remarkable practice of philanthropy in our country
- Seeking to be reflective, to celebrate, to take responsibility for our “impulse to generosity”

# What is philanthropy?

- What the word means...where we find it in our lives.
- The philanthropic dimension of our lives – how we love each other.
- “Ghettoized” in a sector, nonprofit organizations, fundraising...
- Say something philanthropic!

# The role of philanthropy in our lives

- Personally – our stories of giving, volunteering, receiving...
- Organizationally – leadership and common purpose, being philanthropic together
- In public – the public practice of philanthropy and how it shapes our democracy

# It begins with you

- You are the chief philanthropic officer in your life!
- What does that mean? How does that feel? Have you any training or preparation for that role?
- Are you prepared to tell your philanthropic story?

# Philanthropic autobiography

- What are the experiences, people, and values (positive and not so!) that have shaped your understanding of philanthropy?
- Take a few moments to recount your philanthropic autobiography – then share it with someone
- If we can't make these links, how can we hope to lead philanthropic lives?



# My philanthropic autobiography

- Rooted in a place, a community, a set of values, a religion, a family...
- Learning to be a grain-gatherer
- Understanding how my role as grain-gatherer is connected to all of us who care about the world

# A vision for philanthropy in democracy

- We then turn to our duties to lead various institutions in their philanthropic efforts...
- One persuasive vision for philanthropy is “common work”
- The story of Jane Addams and her notion of “humane philanthropy” – a parable!

# The Addams' legacy

- Responsibility of being human vs. the responsibilities of wealth
- The social ethic of democracy
- The mutuality of interests and needs
- The central roles of agile and accountable institutions – working together

# Philanthropy as common work (1)

- Philanthropy as common work means that philanthropy is at the core of the mission of your institution
- Think about where philanthropy “resides” in the organizations you work with and for
- How do we integrate the “philanthropic dimension” of all aspects of our mission-based work?

# Philanthropy as common work (2)

- Philanthropy as common work means that philanthropy involves everyone in the community
- Reclaiming roles for professional staff, faculty, executive directors, volunteers, board members, alumni, students, and so forth
- Redressing the imbalance of the philanthropic community



## Philanthropy as common work (3)

- Philanthropy as common work means that philanthropy must be publicly accountable
- Since it belongs to everyone, everyone has a right to know what went well (and what did not!)
- Pursuing rather than waiting for accountability to be imposed – the lessons of 9-11

# Philanthropy as common work (4)

- Implications for the work of professional philanthropic fundraising:
  - The public roles of fundraisers – missionaries for philanthropy
  - The leadership roles of fundraisers – modeling common work in organizations
  - The conscience roles of fundraisers – public accountability



# Being like Jane...

Implications for the social work  
profession 100 years later

# Social work as a calling

- A civic vocation
- Deep commitment to this work at the core of a strong democracy
- Democracy as a social ethic

# Social work and promise-keeping

- The covenant we make with each other in a good society
- The idea of being neighbor
- The commitment to social reform



# Social work and using our gifts well

- Social work education – the idea of profession as gift
- Social work and the gifts of others – the possibility of common work
- Stewardship as a way of life

“...that if in a democratic country nothing can be permanently achieved save through the masses of the people, it will be impossible to establish a higher political life than the people themselves crave; that it is difficult to see how the notion of a higher civic life can be fostered save through the common intercourse; that the blessings which we associate with the life of refinement and cultivation can be made universal and must be made universal if they are to be permanent; the the good we secure for ourselves is precarious and uncertain, is floating in mid-air, until it is secured for all of us and incorporated into our common life.”

Jane Addams, *Twenty Years at Hull-House*