Reflections on Our Shared Commitments

Mark S. Hanson

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it is preferable to be self-conscious about one’s commitments, not assume such discussion is value-free.” He insists that “confessionalism as a dynamic theological expression does not seek imposed doctrinal uniformity but rather a lively and healthy confessional dialogue between traditions” (5).

This understanding of identity and diversity resonates with that of Linell Cady. In her discussion of Religion, Theology, and American Public Life, she suggests that “commitment to a global community” requires an identity for both individuals and societies that reflects “a dual allegiance to both a particular history within which identity and meaning have been rooted and the global order which remains to be fully actualized” (160). Cady insists that “the impossible pretensions to neutrality and universality that underlie the Enlightenment understanding of public, and the public exercise of reason” must be unmasked (64). This caution is particularly relevant when we think about rich and poor—social class—in an era of globalization and religion.

PART ONE: GLOBALIZED ECONOMIES

We—and most all of the world’s peoples—are aware of living in an age of globalization. In some ways, this is not a new phenomenon. Martin Luther King wrote in 1967 that “We are everlasting debtors to known and unknown men and women. At the table we drink coffee which is provided for us by a South American, or tea by a Chinese or cocoa by a West African.” Today we would add to King’s list the clothes we wear—underwear and shoes from China, outerwear from Guatemala, Mexico, and India. King concluded that “Before we leave for our jobs we are already beholden to more than half the world.” Ulrich Beck calls this “globality”—this sense of living in a world society, without closed spaces. He distinguishes this from “globalism”—the ideology of neoliberalism—or rule by the world market (Held and McGrew 100–102).

The term “globalization” was first used in the late 1960s or early 1970s to refer to “rapidly expanding political and economic interdependence.” In their introduction to the globalization debate, David Held and Anthony McGrew define globalization as “the expanding scale, growing magnitude, speeding up and deepening impact of interregional flows and patterns of social interaction.” They note that the process of globalization is “deeply divisive” and “vigorously contested” because a significant portion of the world’s population is largely excluded from its benefits (4–5). This continues to be the case, in spite of Thomas Friedman’s assertions to the contrary in The World is Flat.

The World Development Report 2006: Equity and Development from the World Bank admits as much. This report first notes that inequality between countries was relatively small in the early nineteenth century, but had come to account for a larger part of inequality (as contrasted to inequality within countries) to the end of the twentieth century. It then states, “If China and India are excluded, global inequalities continue to rise, owing to the continuing divergence between most other low-income countries and rich countries” (7). Indeed, China and India have benefited from integration into the global economy. Two qualifications are necessary. First, India and China did not follow all the policy prescriptions of the domi-

nantly neo-liberal model; second, inequality has increased rather dramatically within these two countries. The Lutheran World Federation sums this up succinctly, in its “Call to Participate in Transforming Economic Globalization”—“globalization is not public in its benefits” (LWF F 19).

The Dominant Paradigm

Globalization, for some, is another name for transnational capitalism. That certainly is the dominant form of economic globalization. It is also called neo-liberalism, because it advocates opening markets (liberalization), promoting exports and foreign trade, deregulation including labor and environmental standards, and privatization of public owned enterprises. This is what Ulrich Beck referred to as “globalism” or the rule of the world market. These policies have been imposed by the International Monetary Fund and World Bank as part of structural adjust-

ment programs in one hundred or so countries as conditions for restructurings loans. Neo-liberalism has also been called the Washington consensus, since the policies are advocated by the US Treasury, which plays a leading role in these international financial institutions. The World Trade Organization and trans-national corporations are also key actors in the development of neo-liberal globalization. Two-thirds of world trade is accounted for by transnational corporations, who also control about one-third of the world’s productive assets. Of the top one-hundred economies in the world, only forty-nine are countries fifty-one are corporations. Held and McGrew conclude that neoliberal economic global-

ization has not transcended the old North-South division of the world but superimposed on it new kinds of divisions along gender, ethnic, and ecological lines. Those who have studied its impact on women claim that it is “both liberating and exploitative.” For instance, Ailsha Cravy and Patricia Fernandez-Kelly concluded in their separate studies of women who do factory work in Mexico and Central America that even low paid jobs give women “a modicum of independence.” But at the same time there have been “devastating assaults on workers of both sexes” (Brubaker 60–64).

MARK S. HANSON

Reflections on Our Shared Commitments

IT IS A PRIVILEGE for lone and me to be with you and to thank you for your exceptional leadership. Although it has been four years since I was with this group last in Sarasota, I have appreciated the opportunity to be with many of you on your campuses and in other gatherings. This academic year, I have been on five of your campuses, maintaining my commitment to support the twenty-eight col-

leges and universities of this church and to be with students. Last week I was on two campuses—Dana and Luther. I was so impressed as I listened to the students share their passions and their faith and reflect their varied experiences in the classroom and in the world.

I often comment that the current generation of students seems increasingly clear that they want to be part of a church that matters in which faith matters, worship mat-

ters, commitment matters, Jesus matters, the Bible matters, and the experience of God matters. They also want to be part of a church that makes a difference. They want to be part of a church that makes a difference in their personal lives of faith, in families, and in neighborhoods; a church that makes a differ-

ence in confronting the issues of HIV/AIDS, global warming, poverty, war, and peace. They are impatient with a church that seems turned inward and preoccupied with what appears to students to be secondary, even insignificant, issues. I recognize that I am not describing all students, but significant numbers of them. I believe your schools, your faculty, your staff, and your boards are creating the context that nurtures and encourages such commitments.

When I have the opportunity to talk personally with you who are presidents, my appreciation for the complexities of your callings always grows. The incredible expectations that you will have a major role in raising funds; in balancing budgets; in increasing enrollments, but reducing or at least maintaining dis-
count rates; attending to alumni expectations while increasing their participation in the annual fund; recruiting and retaining gifted faculty; maintaining staff morale; building relationships with civic and corporate leaders; tending to relationships with the church. Should I continue or did you come to Florida to distance yourselves from those realities?

You have my deep respect and profound gratitude, I want to say a special word of thanks to the four presidents who will be completing or have completed their calls this year: Jon Moline, Texas Lutheran; Steven Titus, Malland; Paul Formo, Bethany; and Bob Ubbelohde, Finlandia.

I am privileged to address you today, but it is my churchwide staff colleagues who daily tend to our relationships with you with great dedication and imagination—Stan Olson, Mark Wilhelm, Arne Selby, Marilyn Olson, and Myrna Shite. They are advocates for you, interpreters, and companions. The last time we met it was not yet clear how we would restructure the churchwide organization, including personnel and budgets to undergird our strategic Plan for Mission. You as presidents and board chairs were very helpful and sometimes critical in shaping what is now the Vocation and Education program unit. I believe Vocation and Education reflects this church’s commitment to our colleges and universities within the

MARK S. HANSON is the Presiding Bishop of the Evangelical Lutheran Church in America. This address was first presented at the Lutheran Educational Conference of North America (LECNA) on March 1, 2005. This article is reprinted with the permission of the ELCA and the Bishop’s office.
broad context of our Lutheran understanding of vocation and life. Many dimensions of the ELCA Plan for Mission relate to colleges and universities, but one strategic direction in particular does: “Assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God’s mission in a pluralistic world.”

“Vocation and Education reflects this church’s commitment to our colleges and universities.”

In a recent interview, I was asked by a New York Times reporter what I understood to be the role of a national church denomination and its leaders in giving the changing landscape of American religious life. I said I believe we in churchwide leadership are called to steward the ecology of interdependent ecosystems that make up this church. There was total silence on the other end. “You’re not going to use that quote in your story, are you?” I asked. “No,” was the one word response. I was not to be deterred, so I continued, “I believe we are to build capacity and encourage imagination for our shared mission.” Not only did that statement fail to capture how we interact, the entire interview did not result in a story.

The image of the ELCA as an ecology of interdependent ecosystems is one I received from Dr. Craig Dykstra, vice president for religion at the Lilly Endowment, when he described how he sees the ELCA. It certainly is reflected in our polity. We say in our governing documents that we are one church in three expressions—congregations, synods, and the churchwide organization. By the way, I am convinced the churchwide expression—or more specifically, the churchwide organization—is referred to as “the ELCA” when, in fact, the churchwide organization is one church in three expressions, but also eight expressions, but also eight

I recall these two stories of rich and poor not to make a point about “spiritual” poverty and wealth, although one might do so. Rather I tell them to illustrate two seemingly different attitudes—one open, generous and sharing, the other controlling and protective. When we think about identity and diversity in Lutheran colleges, which will be our stance?

Identity and Diversity in the Lutheran College

In his study of models of church-related colleges, Richard Hughes states that in the Lutheran approach, “the task of the Christian scholar...is not to impose on the world—or on the material that he or she studies—a distinctively ‘Christian worldview,” as in the Reformed model. “Rather, the Christian scholar’s task is to study the world as it is and then to bring that world into dialogue with the Christian vision of redemption and grace.” Hughes believes that “this theological vision is the great strength of Lutheran higher education for it enables Lutherans to take religious and cultural pluralism with a seriousness that often escapes other Christian traditions” (6-7).

In his introduction to Lutheran higher education, Ernest Simmons claims that “Lutheran identity is forged ... in the dialectical tension” of what he calls “ecumenical confessionalism.” The ecumenical side can discourage “denominational ideology” by keeping the community mindful of the presence and value of other theological and denominational perspectives, “affirming diversity on our campuses.” The confessionalism side maintains the value of affiliation “by affirming that in the intellectual arena

Rich and Poor in an Era of Globalized Religion and Economies: Challenges to Lutheran Colleges

PAMELA K. BRUBAKER

Arana, a World Council of Churches staff member, tells of worshipping with a poor Aymara (Indian) Lutheran community high in the Andes Mountains in Bolivia. After worship she and those with her were invited to participate in a community lunch with the congregation, but she saw no signs of cooking or food. Then a long piece of cloth was placed on the ground in front of the church and the community sat down on either side of the cloth. “The women unsewed the shawls wrapped around their waists and poured onto the cloth, many kinds of potatoes. ... We ate our fill and I wondered what would happen to the remaining potatoes—the surplus of which there was plenty. On a quiet signal from the elder, everyone took a share of the potatoes ... Everyone, even those who had brought no food with them, took a share of the potatoes. ... We were told that all congregations do the same thing every Sunday!” (Gnanadason “All are invited”)

Christine, a German Lutheran delegate to the recent Assembly of the World Council in Brazil, tells about attending worship at a prospering immigrant (German) Lutheran church along with several other delegates. During the service the pastor announced that those who had received invitations ahead of time would join the congregation for lunch afterwards, others would need to have lunch elsewhere. Christine was rather surprised about this and wondered if the pastor feared there would not be enough food for everyone who had come. Still, it seemed a breach of hospitality, especially since one of the delegates who had not received an invitation ahead of time was a Lutheran bishop from Asia. (Personal communication February 2006

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Economies: Challenges to Lutheran Colleges

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Lutheran identity with concrete proposals for strengthening that identity because it is core to Wittenberg's mission.

The “Five Faith Commitments” of Augustana College, Rock Island are each made with specific descriptions of how the commitment is carried out in the life of the college. The appendix sets the commitments in historical context and includes President Bahl’s insightful reflections about the Lutheran expression of higher education at Augustana. Again, it is clear one is reading commitments core to the identity, microcosm, and vocation of this college and this church.

“I believe shared mission is increasingly and rightfully becoming our focus.”

Pamela Jolicœur’s inaugural address as the 10th president of Concordia College was titled, “Re-imagining Concordia’s Mission Moment.” Building upon Concordia’s history and citing Gustavus Adolphus professor Darryl Jodock’s interlocking set of five characteristics that define the Lutheran approach to higher education, President Jolicœur called Concordia into a process of re-imagining liberal arts education that cultivates compassionate education and connects students to the world.

A favorite example is the collected papers and presentations of Bill Frame under the title “Faith and Reason.” The papers reflect Dr. Frame’s immense contributions to our rethinking, reclaiming, and re-imagining the mission of Lutheran higher education as it continues to be informed by Luther and Melanchthon, and especially by the Lutheran understanding of prophecy and two kingdoms.

These are just a few examples of the many that indicate our shared commitment in the context of a deep and abiding relationship that belongs to our shared mission, shared identity, and shared vocation as Lutherans.

What does this shared mission look like? I recently had the privilege of giving commoration addresses at Dana and Luther. It included one of the addresses, “A College of the Church Reaching Out in Mission for the Sacrifice of the World” and the other, “Unquenchable Curiosity and Evangelical Persistence.” From these addresses I want to highlight at least four characteristics of our shared mission in higher education to which I hope we are committed.

Our shared mission means the twenty-eight colleges and universities of this church will be communities of free inquiry that nurture unquenchable curiosity in a cultural context that often seems preoccupied with satisfying our insatiable appetites for possessions, power, and consuming.

Recently, a young woman wrote to Dear Abby, “I’m 19 and dropped out of college in December 2005. After years of going through honors classes, I felt like I had nothing left. My brain was on cruise control. I think I want to go back to school in August, but I also feel I’m doing it to please everyone else. Honestly, I no longer know what I want to be in life. I have no idea what I want to major in. I’m just lost. I’ve never dated, done drugs, drunk, partied or anything else besides go to school. And I was good at it. I have dreams of what I want out of life—a mansion, a nice car, money in the bank, but I don’t necessarily have to go to college to achieve that. I know it sounds like a cliché, but I feel like I don’t know who I am.”

Dear Abby said something like this, “Your first step should be to return to college. The next step should be a visit to the college career counseling department. It is important that you learn what it is you enjoy as well as have an aptitude for.”

The vocation of a Lutheran college that is so vital to the mission of this church is to implant deep within students a lifelong unquenchable curiosity about God, about the meaning of life and being human, and the centrality of faith; an unquenchable curiosity about the vastness of the cosmos, the intricacies of DNA, and the beauty of the earth; the complexities of science, math, and economics; the richness of history; an unquenchable curiosity about life’s big questions. However, it is also vital that ELCA colleges and universities value and provide for religious study as an important tool for the intellectual exploration of the big questions of life such as: What makes life meaningful? What does it mean to be human? How do we live together on this planet?

I commend to you an article by W. Robert Connor, president of the Teagle Foundation titled, “The Right Time and Place for Big Questions.” He asks, “Can students’ interest in and engagement with religion and spiritual matters, and the questions associated with them, invigorate their liberal education? Based on my conversations with faculty members in a wide range of fields, meetings with students, and class visits, the answer clearly is ‘Yes.” As a result, the Teagle Foundation invited colleges to apply for support for projects that deal with big questions in undergraduate education.

Connor writes, “Despite the number and quality of those applications, however, we can see that there is still reluctance among faculty members to engage with the big questions—many professors clearly feel that they are not adequately trained to deal with them. Faculty members have also expressed concerns that tenure and salary increases will be put in jeopardy if they break out of existing disciplinary paradigms—or that a few students who find that class discussions run counter to their beliefs or preferences could damage professors’ careers by filling


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out negative course evaluations. Teachers sometimes need to be assured that they do not have to answer the questions for their students; rather, their role is just to help students think about them.” Connor continues that a friend recently wrote, “It is less a question of expertise than of feeling comfortable enough to articulate an issue in a way that is cogent and civil, and encourages and doesn’t close off discussion.”

Isn’t it describing Lutheran higher education? We who were formed catechetically by asking the question, “What does this mean?” will be a church drawn to—rather than fearful of—all big questions. We are committed to being a church that nurtures unquenchable curiosity. Therefore, as an ELCA church-related college, our schools shall ensure that all students, especially under-graduates, are confronted with the role of religion in civilization and its importance in asking (and for believers, in answering) the critical “big questions” of life. To be educated is to understand this and to grasp its significance. Joseph Sittler wrote, “What I am appealing for is an understanding of grace that has the magnitude of the doctrine of the Holy Trinity. The grace of God is not simply a holy hypodermic whereby my sins are forgiven. It is the whole giftedness of life, the wonder of life which causes me to ask questions that transcend the moment.” (xiv)

“We are committed to being a church that nurtures unquenchable curiosity.”

Two weeks ago my 95-year-old aunt and godmother died. Betty Burtness was a vibrant, wise woman of faith who taught English in high school and at Władź College. She never lost her Hauge piety or her unquenchable search for wisdom. Betty’s passion for sharing the Word led her to call me after she turned age 88 and ask me what I thought of her leading worship at age 88. She wasn’t really seeking permission anyway. At first I said, “That’s great,” and asked me what I thought of her leading worship at age 88. She didn’t really seek permission anyway. If we hope to move our students beyond recognizing injustice and intolerance towards acting on that knowledge through the political process, we must challenge our own assumptions of what it means to be a citizen in the United States. Moreover, it requires us to reflect on how that notion of citizenship affects those outside of the United States. It also means we move ourselves beyond a “thin” view of both diversity and civic engagement. Too often we repeat mantras of “engaging with others” that we in the academy do not heed. If we do “engage with others” it is an othership with which we are comfortable. We should not be immune from engaging in public work with those whom we might disagree or feel threatened.

“This is easier to say than to realize. Private institutions, particularly smaller liberal arts institutions, are heavily dependent upon private benefactors for their survival. As a result, emphasizing a strong democracy that might motivate citizens to participate in ways contrary to those favored by sought after benefactors is a source of tension for institutions. A participatory culture that engages students in collaborative decision-making might produce outcomes that abut the interests of corporate capital. All institutions, including ELCA affiliated ones, must ask themselves how they will address potential conflicts between donor interests and pedagogical practice.

Furthermore, public work is hard work. As faculty at some teaching-oriented colleges are aware, innovation is not always rewarded if it results in poor student evaluations. Those who have entered the exciting yet challenging world of service learning pedagogy will tell you that it takes a great commitment of time on the part of faculty to make it work. At some places, it may not be worth the time and effort. Certainly at Research-1 universities where teaching is not a priority, there is little incentive to bring public work into the curriculum. Institutions like ours can serve a vital niche by creating the institutional infrastructure to support faculty in their efforts to link diversity and civic engagement through public work.

Works Cited


She called me back that evening and said, “I gave up on evil. I’m just going to preach grace. It’s what the people most need to hear.” Betty increasingly believed that it is the questions with which one lives and not necessarily the answers one gives that give evidence of faith.

In our commitments to our shared mission, I believe it is vital that ELCA colleges and universities value and provide for religious study and reflection as an important tool for the intellectual exploration of the “big questions” of life—in other words, to be communities of free inquiry that nurture unquenchable curiosity. Our shared mission means the twenty-eight colleges and universities of this church will be communities that encourage religious expression, exploration, and conversations in our increasingly diverse society.

I know of none of the twenty-eight ELCA colleges and universities that greet incoming students with a sign that says, “Welcome. Drop your faith at the door and pick it up again in four years in case you still need it.” Yet, though not explicitly stated, it could become a sort too-ubique implicit message conveyed. When visiting Bethany College last fall I preached in chapel led by an ELCA campus pastor. The room was full. That evening I was invited to the first fall meeting of the Fellowship of Christian Athletes. Some of your campuses have a strong presence of Campus Crusade for Christ in addition to Lutheran Campus Ministries. I know at least from our younger daughter in her first year at Augsburg, that it is important for her that there is a kind of doctrine in which her faith is nourished through music, word and sacrament, and prayer. It is also important that there are religious classes in which faith is stretched and even challenged and that there are experiences—such as she had in January to travel to El Salvador—to see first hand the resiliency and challenge people of faith experience in daily life and the church’s solidarity with those who live in poverty and struggle for justice.

The article by Connor references research with which I am familiar. The UCLA Spirituality in Higher Education Project revealed, according to Helen Aslin, “Students become less religious while in college with respect to attending church, but their goal to integrate spirituality into their lives increases in importance.” (Connor 14)

A University of Indiana study of 30,000 students at 46 four-year colleges found that what they termed “spiritually enhancing activities” such as worship, meditation, and prayer had no negative affect on “educationally purposeful activities” (i.e. deep learning reflected in the students ability to analyze, integrate, and synthesize information from various sources and apply it to new experiences). The National Longitudinal Survey of 2000 freshmen from 18 highly select colleges found that students who participated in religious rituals at least once a week
Students from di
tical system that emphasizes conflict over consensus and
ing our shared mission—to a shared commit
ty across class lines (Saguaro). On college campuses,
will be to cool detachment, even
towards Christ forever, we are claimed, gathered, and sent for the sake of
neighbor—next door in Namibia—is for the Lutheran college or university
to India in the fall to work and study at a biological research center.
student who has changed the world. Their collaborative approach is produc
grounds have the tools to, as Richard Rorty puts it, “achieve our country,” is misguided.
students are learning about the role of social networks in
diversity and civic engagement form friendship bonds based on “negotiating plurality” and
in the social world is important work. But is it insufficient to
students to ponder the tip of the iceberg they can see above water.
recent work suggests that an “add diversity and stir” notion
acquaintances across class lines (Saguaro). On college campuses,
attitude surveys show greater affinity for once taboo subjects like inter-racial dating, gay marriage and immigrants.
However as important as tolerant attitudes are, it is not altogether clear that they translate into cross cultural engage-
ments. Residential segregation patterns across the United States have changed only incrementally since the 1960s (Adelman). Driven by persistent residential segregation, public school systems in the United States are in the process of re-segregation (Orfield and Yun). Two current cases before the U.S. Supreme Court, Parents Involved in Community Schools v. Seattle School District No. 1 and Meredith v. Jefferson County Board of Education, designed to provide remedies for de-facto segregation, are likely to deem voluntary desegrega-
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"For Christians, exploring meaningful purpose in life is related to God’s call that we serve the common good."
must say how delighted I was to learn Luther College has about seventy students in a group considering church vocations—I am referring also to future leaders of Lutheran educational and social ministry organizations, to Lutheran scientists who will help this church’s reflection on the revolution in genetics, science, and religion and its impact on human life and to Lutheran economists who will be part of the growing conversation about the strengths and weaknesses of economic globalization, to Lutherans who are committed participants in the sustaining and the changing of rural and small town communities. Your faculty members are important contributors to the development of ELCA social statements. It is vital that our future leaders of Lutheran educational and competitive as higher education is today, I am convinced that a commitment to our deep and abiding relationship and our shared commitment to our shared mission calls for constant exploration, imagination, and mutual accountability. It is a shared commitment to which I pledge my leadership and for which your continued leadership is vitally important. As competitive as higher education is today, I am convinced that a commitment to our deep and abiding relationship and our shared mission will strengthen each of the twenty-eight colleges and universities and the contribution we as the ELCA are making to the common good and the life of the world.

Works Cited

This church remains deeply committed to our shared mission in higher education. It is a shared commitment that calls for constant exploration, imagination, and mutual accountability. It is a shared commitment to which I pledge my leadership and for which your continued leadership is vitally important. As competitive as higher education is today, I am convinced that a commitment to our deep and abiding relationship and our shared mission will strengthen each of the twenty-eight colleges and universities and the contribution we as the ELCA are making to the common good and the life of the world.

The larger culture is reinforcing a sense of atomism that is difficult for campus service projects to combat.

Given the data, it would appear that civic engagement efforts on college campuses do not appear to be altering a thin view of citizenship. I argue that if civic engagement efforts hope to produce democratic citizens, they must explicitly challenge thin notions of democracy. As Thomas-Morse and Hibbing recently suggested, it may be challenging, if not impossible, to develop democratic habits through voluntarism, largely because voluntarism does not necessarily promote or teach democratic values of deliberation, compromise and conflict-resolution. One way that campus civic engagement efforts can provide citizens with these vital democratic skills is by being deliberate about combining civic engagement with diversity.

Diversity Work and Thin Democracy
The American Association of Colleges and Universities statement on diversity suggests that diversity is to be centrally linked to civic engagement. Its statement calls on universities to deploy “diversity as an educational asset for all students, and prepare future graduates for socially responsible engagement in a diverse democracy and interdependent world” (AACU “Statement on Diversity”). Inherent in the term “diverse democracy” is recognition that engagement with others is important for democratic practice. These efforts seem to be complementary. Just so, a number of amicus briefs in the Grutter v. Bollinger Supreme Court decision on affirmative action at the University Michigan Law School argued that educating citizens for a diverse society served as a “compelling governmental interest” needed to support affirmative-action programs. Indeed, diversity serves a great many pedagogical purposes. It serves to enhance cognitive complexity among those exposed to “diverse courses” (Antonio et al.), it leads to greater empathy and openness to other views (Astin), and it provides students with democratic practice.

The academy, however, is unsure how to “deploy diversity” toward the end of training democratic citizens. A recent call for papers to an American Association of Colleges and Universities conference on the intersections of diversity and civic engagement suggests as much:

The Academy has witnessed a significant expansion of innovative civic engagement programs in recent years, driven by student interest, community needs, social inequities, new understandings about teaching and learning, a growing commitment to social responsibility. At the same time, decades of work in diversity and global education driven by similar forces and committed to similar goals have often developed on separate tracks (AACU “Call for Papers”).

The presumption is that increased exposure to otherness translates into increased tolerance towards out-groups which will lead to more acceptance of pluralism and difference in a democracy. Indeed, as diversity initiatives have increased on college campuses, so too have tolerant attitudes. Keeter et al. found greater acceptance of gay marriage and immigrants among people aged 15-25 than older cohorts. This tolerance is reflected in a number of