**BU Women’s Colloquium**

**Meeting Minutes**

**November 29, 2017**

**Members Present:** Candi Cann, Natalie Carnes, Brooke Blevins, Kristen Pond, Laine Scales, Niffy Hargrave, Stephanie Boddie, Monique Ingalls, Ellen Filgo, Susan Bratton, Elesha Coffman, Kara Poe Alexander, Ann Ward, Allie McCormack, Allison Yanos, Jennifer Borderud, Lisa Shaver, Meghan DiLuzio, Tracey Jones

**Women’s Colloquium Website:** [**http://sites.baylor.edu/bu-womens-colloquium/**](http://sites.baylor.edu/bu-womens-colloquium/)

Many thanks to Ellen Filgo for her outstanding work putting together a website for our group. The website contains information about our group, a place to join the list-serv, and minutes from past meetings. Please share with others

**Presentations:**

* Tracey Jones shared about [First in Line](https://www.baylor.edu/firstinline/), a program that provides resources to first-generation college student to support student success at Baylor and beyond.
* Laine Scales also shared about her research on Baptist Women and Settlement Houses including how it lead to the creation of [The Good Neighbor Settlement House](http://goodneighborwaco.org/) here in Waco.
* Below you will find handouts that Tracey and Laine shared in our meeting.

**Announcements:**

* **End of Semester Happy Hour: Monday, December 4, 4-6pm Hotel Indigo:** Come and go and celebrate the end of the semester**.**
* **Women’s and Gender Studies:** Watch your email for a request from Lisa Shaver for information about your areas of research in Women’s’ and Gender study.
* **Lyceum Events:**
  + Lecture with Elizabeth Hellmuth Margulis Feb 5, 4-5pm (<https://www.baylor.edu/calendar/?id=7933&event_id=109128&t=all>)

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**Baptist Women, Settlement Houses, and Good Will**

Laine Scales

**Nineteenth Century Models**

Toynbee Hall; male university models

Jane Addams’ model

* Democratic ideal
* Served immigrants and other working poor
* All people deserve to enjoy education and the arts
* Use of one’s privilege for Advocacy
* University ties
* Communities of women residents living and working together
* Invitation into our neighborhood home rather than social workers visiting your home.
* Contrasting model to “scientific charity” and the COS movement (worthiness, visit to your home)
* 400 settlement houses around the USA- mostly urban and northern

**Baptist Settlement House- Louisville, KY est. 1912**

Program of the Woman’s Missionary Union Training School- faculty, staff, and students

Two major differences from the Addam’s model

* (overly) focused on evangelism as the goal at the expense of welcoming all
* workers did not live in the house
* Baptist women limited to teaching women and children

Woman’s Missionary Union and Personal Service

Name changed to Good Will Center

Relinquished GWCs to male-run Home Mission Board in the 40’s and 50s

**My ongoing research questions (publications on attached bibliography)**

How did Baptist higher education experiences socialize women missionaries and social workers?

How did SBC limits on women’s roles impact these activities?

What did the Baptist women take and what did they reject from other settlement models?

How did Baptist women view social ministry, theologically and practically? What distinctions in comparison with male-run SBC?

How does the WMU tradition of personal service lead us to today’s Diana R. Garland School of Social Work at Baylor?

What about Good Neighbor Settlement House in Waco Texas?



**Good Neighbor Settlement House**

**2301 Colcord Ave, Waco, Texas**

http://goodneighborwaco.org

**Twenty-First century updates**

For women and men together- Board of Directors and Settlers

Ecumenical rather than denominational

Christian hospitality is the goal

Group leaders bring us pre-established programming along with what we lead

For settlers, responding to trends toward living in community but with a specific purpose

Provide a learning experience for settlers

All volunteer- no paid staff

**SH traditions we are reviving**

Tradition of living in the neighborhood

Democratic ideal

Clubs and Classes as a means to gathering

Emphasis on education and the arts as enrichment of life

Advocacy opportunities

**Mission**

Building on the Christian mandate to love our neighbors and on the ideals of the early settlement houses, Good Neighbor will facilitate social integration & worship among diverse Wacoans as we invest our knowledge, faith, and experiences in community life together.

**Good Neighbor Methods**

* Safe & welcoming community space
* Programming to build community (e.g. gardening, worship, arts, lending library, café)
* Host community groups (e.g. language classes, worship groups, arts and crafts groups)
* Spiritual, intellectual, & social formation of settlers and other volunteers
* Partnering with Waco’s churches, college & university groups, businesses, & others

**How you can help**

* Suggest groups that might like to meet at the GNH
* Serve on our board
* Help us identify applicants for settlers' positions
* Consider becoming a settler yourself!
* Hold a fundraising event for Good Neighbor
* Donate at [www.goodneighborwaco.org](http://www.goodneighborwaco.org)

**Settlement Houses - Further Reading**

Addams, Jane. *A Centennial Reader*. NY: [s.n.], 1960.

Briggs, Asa, and Anne Macartney. *Toynbee Hall: The First Hundred Years*. London: Routledge & K. Paul, 1984.

Brown, Prudence, and Kitty Barnes. *Connecting Neighbors: The Role of Settlement Houses in Building Social Bonds within Communities: A Report*. New York, NY: United Neighborhood Houses of New York, 2001.

Bryan, Mary Lynn McCree., and Allen Freeman Davis. *100 Years at Hull-House*. Bloomington: Indiana UP, 1990.

Davis, Allen Freeman. *Spearheads for Reform; the Social Settlements and the Progressive Movement, 1890- 1914*. New York: Oxford UP, 1967.

Gilchrist, Ruth, and Tony Jeffs. *Settlements, Social Change, and Community Action: Good Neighbours*. London: Jessica Kingsley, 2001.

Glasby, Jon. *"Back to the Future": The History of the Settlement Movement and Its Relevance for Organisations Today*. [Birmingham]: University of Birmingham, 2000.

Knight, Louise W. (2006). *Citizen: Jane Addams and the struggle for democracy*. Chicago: University of Chicago Press.

Malleier, Elisabeth. *Das Ottakringer Settlement: Zur Geschichte Eines Frühen Internationalen Sozialprojekts*. Wien: Verband Der Wiener Volksbildung, 2005.

Picht, Werner, and Lilian A. Cowell. *Toynbee Hall and the English Settlement Movement*. London: G. Bell and Sons, 1914.

Scales, T.L. and Maxwell, M. (2018).*“Doing the Word: Southern Baptists’ Carver School of Church Social Work and its predecessors, 1907-1997.* Knoxville, TN: University of Tennessee, forthcoming.

Scales, T.L. (2000). *“All That Fits a Woman": Training Southern Baptist Women for Charity and Mission*, 1907-1926. Macon, GA: Mercer University Press. Chapter 5.

Scales, T. L. and Kelly, M. S. (2011). “To Give Christ to the Neighborhood:” A Corrective Look at the Settlement Movement and Early Christian Social Workers. *Social Work and Christianity,* Vol.38, no.3, pp. 356-76.

Scotland, Nigel. (2007) *Squires in the Slums: Settlements and Missions in Late-Victorian London*. London: I.B. Tauris.