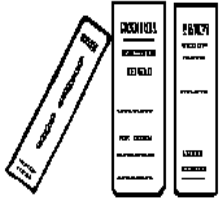


# Conference 2003 Report



## Friends Association for Higher Education NEWSLETTER

### From FAHE Clerk



Doug Burks

Greetings Friends,

I always come back from the FAHE conference with a joyous heart. It is an uplifting experience. This year's conference has been no exception for me. For those who were unable to attend, the conference epistle contained in this newsletter will give you a flavor of what went on at the conference. For those who were there, it should bring back many good memories and conversations. What I hope is that the great success of this past year's conference will encourage you to begin to think about next year's conference at George Fox University. You will also find in this newsletter an announcement for next year's conference that will be held on June 24-27, 2004.

At many conferences that I attend, all I hear is one horror story after another about teaching. You know the line... Students today don't... and blah, blah, blah. At FAHE conferences I hear so many more success stories. I hear colleagues tell about those times when they make contact with students and powerful things happen. They explain the context in which success occurs and I discover new ways to make my own teaching more successful.

My mother-in-law, Happy Arnold, talks about the teachable moment. That is the unique moment when a person is open to new ideas and to learning. It is not a constant state. In fact, it is likely a rare state. It is a state that doesn't happen by chance, even though its timing might lead one to believe so. Creating a space for teachable moments to arise takes time and hard work. In a teachable moment the student is open and vulnerable. Taking on new ideas is risky business. For students to enter that moment they must feel accepted and safe with those who are engaging them in learning. The student must also be intellectually invited

into the engagement.

One example of how to create a space for a teachable moment occurred for me in a discussion on "Plagiarism and Values" led by Anne Kiley and Susanne Weil. In the discussion Susanne described a project they have done in some of her writing classes where students are given case studies on plagiarism. In analyzing the case study, the students had to determine what sanction would be given to the individual described in the case. Several of the cases include acts of plagiarism committed by professors. Students felt safe in discussing and thinking about issues in this context since they were case studies and were anonymous. They were not looking at plagiarism events about themselves or their friends as the perpetrators. In looking at the case studies, they were engaged intellectually since they had to consider what to do in a role new to them as the judge of the transaction. Academic honesty and plagiarism are issues that I have been struggling with this past year. This discussion gave me new ideas and perspectives on how to help my students address this vital issue. I think that Anne and Susanne gave us great insight in how to develop a setting for the teachable moment in how they structured a discussion to invite students into a very difficult topic.

Kathy Pitzer gave another session where I felt there was an example of the occur-

*(continued on page 2)*

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*A publication of*

## **Friends Association for Higher Education**

**THE PURPOSE** of the Friends Association for Higher Education is to strengthen the Quaker mission in higher education. FAHE is devoted to:

\* Facilitating interaction and fellowship among all who share Friends' ideals of higher education;

\* Discerning the unity of spirituality, intellectual rigor, and social justice;

\* Sharing the scholarly research in the service of Friends' values; and

\* Providing resources and encouragement to Friends-connected institutions of higher education in understanding and applying Friends' values.

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<i>Lon Fendall</i>	<i>Earl Redding</i>
<i>Roy Gathercoal</i>	<i>Laura Rediehs</i>
<i>Steve Gilbert</i>	<i>David Ross</i>
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## **From the Clerk...**

rence of a teachable moment when she described students in a class. Kathy described her inclusion of service projects in some of her sociology courses. In those classes, students for one assignment can either do a paper or develop and implement a service project. She described how one student in doing a project at a local homeless shelter was moved by the experience as she got to know the people at the shelter. In interacting with "others," she gained an appreciation for the struggles that face many. The experience made Kathy's student think about issues of poverty in a new way. It drew the student to become more engaged with the "classroom learning" part of the course. Kathy gave powerful testimony to the importance of addressing the whole person in our students. She made a context for a teachable moment by engaging a student emotionally, spiritually and intellectually.

The final session that brought home the idea of the teachable moment was the plenary session by Swarthmore students and staff where they described their "Learning for Life" program. This program involves students and staff members working together in informal learning partnerships. It has enabled staff to partner with students one on one in an environment in which they feel safe and able to obtain long desired skills and knowledge. Students have discovered how much they have learned by becoming the teacher and mentor. They have discovered what we as teachers have always known: that learning is a two-way street and we are all both teacher and student. In real learning the boundaries between the two roles merge into one where both the teacher and student become one, the learner. The idea of a teachable moment reminds us that it is the real person who walks into our offices, laboratories, and classrooms and that, unless we address the needs of the person, learning is unlikely to happen. Learning occurs only when we address the spiritual, emotional, and intellectual.

The only frustration for me at our annual FAHE meeting is that it is impossible to attend every session. For every session I attend, I have missed eight others. Every conference has hundreds of stories of success and the celebration of teaching. Unlike other conferences, at the FAHE conference we not only explore the intellectual components of our teaching and of our students, but, more importantly, we engage the spiritual components of teaching and of students. I hope that as you visit with other colleagues you will share your meaningful experiences in teaching.

I am drawn to FAHE for its members who are dedicated to their vocation and willingly share their successes and joy with others. I am looking forward to the opportunity to continue the many discussions about Friends' education with you this year. I especially hope that if you have any ideas of how I as clerk of FAHE can enhance discussion and interaction amongst members that you will contact me. As we all prepare for the beginning of a new academic year, I wish everyone a successful year. It is important work that we do as administrators, teachers, and student-services professionals.

## **Call for Papers**

The Conference of Quaker Historians and Archivists will hold its fifteenth biennial conference at George Fox College, June 25 - 27, 2004. The conference invites proposals for papers on any aspect of Quaker history. Send a one-page abstract and vita (both electronically and in paper if possible) to:

Gwen Erickson  
*gerickson@guilford.edu*  
Friends Historical Collection  
Guilford College  
5800 West Friendly Avenue  
Greensboro, NC 27410  
**The deadline is January 15, 2004.**

# Seeking a Praxis of Peace: the Sacred and the Secular

*Epistle of the Friends Association for Higher Education,  
from our 24th Annual meeting, held June 26-29, 2003,  
at Pendle Hill and Swarthmore College*



Dear Friends Everywhere,

Our 2003 theme, "Seeking a Praxis of Peace: the Sacred and the Secular," was cosponsored by FAHE and Friends Council on Education. From many homes and schools, we came together at Pendle Hill and Swarthmore College. In our scavenger hunt around these beautiful campuses, we found inspiration, hospitality, peace, quiet, and deadly heat. We came as Friends, and as friends of Friends, as educators from "pre-natal" to college and beyond. We came to share our distinctive Quaker values and our universal human values, for renewed strength and vision in one another's company, to form our own "Beloved Community" for a weekend, celebrating old friendships and forming new ones. We came to hear each other's voices and to settle in the silence of worship. We came Seeking a Praxis of Peace.

From Paula Green on Thursday evening and the TOVA theater group Friday, we learned about the healing that can come from telling one's story, and also saw how much is still left to heal. We were touched by the images of children "with eyes too old for their faces" and reached to touch one another in a circle of song. We saw that the most powerful works come from bringing people together, then getting out of the way of the Spirit, letting go of plans and obeying leadings. We heard the wisdom to "trust the universe," whether draw-

ing names out of a hat for collaborative math groups to reduce competition, or bringing together men imprisoned for life, football players and anti-rape activists, liberal and evangelical Friends, or college students and staff.

We heard the wisdom that our responsibility as teachers and peace makers is to create a space that is safe enough for the truth to emerge, where people are able to tell difficult stories, to remember and forgive. At times the greatest gift we can offer is deep listening, whether in our classrooms or in a war-torn city in Bosnia. Attention is a reverential act.



pure witness" in others with whom we might disagree or from whom we might seem very different. Our Quaker ancestors showed us different ways to draw out the Inward Teacher, and to speak prophetically in a world of oppression and violence. We searched for wisdom to know how to respond to the world's values of greed and fear that press in upon our students from all sides. We pondered how we are led at this moment in our country's history with its actions in Iraq and around the world. We pondered how we might be led to change systems of war to cultures of peace, tending seeds of which we might not see the fruit.

On our last evening together, we were inspired by the voices of Swarthmore faculty, staff, and students, working together to create a community on their own campus where groups of people

traditionally divided and valued differently



may instead come together in general well-being and mutual respect and care. We leave our time together with a new clarity and renewed hope for the work of peace that lies ahead.

*Approved by the members attending the FAHE annual meeting for worship on the occasion of business, Pendle Hill, June 29, 2003*

*Drafted by the joint FAHE / FCE Epistle Committee:*

*Jane Tucker, Friends Meeting School*

*Joanne Robinson, the Quaker School at Horsham*

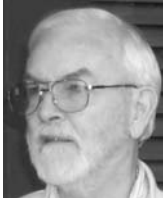
*Langdon Elsbree, Claremont McKenna College*

*Craig Waterman, Jaffrey Grade School*

*Elizabeth Lyzenga, the Meeting School*



## Reflection on My 23 Years in FAHE



by Earl W. Redding, Guest Editor

With gratitude for Canby Jones and Charles Browning, who provided the final impetus that launched the Friends Association for Higher Education at Wilmington College in 1980, I want to acknowledge my personal sense of the importance of this organization in my life and career.

When Friends United Meeting met at Wilmington College in 1975, I was in a worship/sharing group with Canby and Charles and felt drawn to their discussions of the possibility of an association for Friends in higher education. Five years later, this dream began to emerge into reality when an "organizing conference" was convened at Wilmington. Since I had moved there in 1978 to join Canby on the faculty, I happened to be on campus for the first conference and participated in that first program.

Over the years I have "kept coming back" to the annual conferences, where I have found and continue to find a vital link to myself. There has been no other organization in my life that has been so instrumental in helping me to live out my ideals as a Quaker educator, as a positive and constructive influence in both Quaker and non-Quaker settings, and as a teacher, scholar, counselor, and administrator. The rich fellowship of the annual conferences and of the many wonderful Friends (and friends!) that I have been privileged to know through the years has added immeasurably to my experience.

I recently came across a statement made by the late Martin Luther King, Jr. to his congregation: "You cannot be what you ought to be until I am what I ought to be, and I cannot be what I ought to be until you are what you ought to be." To me, the Friends Association for Higher Education is like that fellowship in which we are all both encouraged and encouragers, where we come together in genuine friendship, and where we are all accepted and appreciated for who we are. Time and again over the years, I have heard eloquent testimony to the fact that many educators who had felt lonely and isolated in their academic pursuits attended an FAHE conference and happily discovered many kindred spirits.

We find in the nurturing presence of one another our own ability to overcome the compartmentalization of our academic careers and discover that we really can live as whole persons who do not have to choose between our academic lives and our spiritual lives. Clearly, FAHE is very different from our professional, disciplinary conferences and conventions. While I have been a member of the American Philosophical Association for more than 30 years, I have seldom attended an annual meeting. However, I keep showing up at FAHE year after year because it helps me to be who I need to be in my academic career.

Needless to say, Friends Association for Higher Education has evolved and changed over the years since its beginning. One of the most striking changes (to me) became evident four years ago when I became a member of the executive committee for a second time around. "Checking in with each other" has become a very important part of the executive committee meeting each time we meet for a session. By taking time to build spiritual community as we undertake the "business" of the committee, we are able to conduct our business much more efficiently and in a more spiritual manner. It follows the ideal of the Quaker "meeting for worship for the conduct of business," and this has made a tremendous difference in what we are able to accomplish in our brief times together.

Another contrast that I have noticed is that when I was on the executive committee previously, the committee members themselves tried to do too much, did not always feel supported by other members, and sometimes

suffered discouragement and burn-out. Of course, many new "leaders" have come into the organization in more recent years, and we are blessed with a lot of people who are both willing and able to share the work of the organization.

The revolution in telecommunication has also had a significant, positive impact on FAHE. I remember the "old days" when we had to write letters (remember?!) or make long distance calls (expensive!) to communicate among executive committee members. Today we communicate regularly by email. It is easier and faster, and rather than waiting for days for "snail mail," we sometimes exchange several messages with the whole committee in a day. Also, the telephone seems to me to be a much more useful and friendly instrument than it used to be. Not only is my long distance service a lot more economical than it was several years ago, but now we can actually conduct committee meetings by conference call. A month or so before the 2003 conference, for example, the nominating committee took care of most of its business in a two-hour conference call. And we even took time to "check in with each other," before beginning to discuss business!

One of my impressions is that in the beginning there was an expectation that Friends Association for Higher Education would be primarily of benefit to the Quaker colleges and to faculty/staff members of those colleges. However, one of the early, positive developments was that Friends who were employed in non-Quaker settings were attracted to FAHE and have become a very important part of our membership. As a Friend who moved from a Quaker setting to a non-Quaker institution, I would underscore the importance of reaching out to Friends who may feel isolated in their own academic communities and who would benefit from discovering the fellowship of FAHE.

We are also discovering that non-Friends are coming to be attracted to the kind of experience that FAHE offers. I personally became acquainted with at least three people at the 2003 conference at Pendle Hill and Swarthmore who are neither Friends nor work in Quaker institutions. In each case, these individuals had learned about "Seeking a Praxis of Peace" through various internet listings or advertisements and felt sufficient kinship with the group that they proposed workshops or presentations, were accepted by the program committee, and enriched our fellowship by sharing their journey with us. There may, of course, have been others, but these are ones that I knew about personally. My guess is that there are a lot of people in academic circles who feel some estrangement between their "professional selves" and their "spiritual selves" and would be glad for the kind of integrating experience that we have been privileged to have.

I would hazard just one further observation about the evolution of Friends Association for Higher Education. The "theological divides" within Quakerism were worrisome to some members and attenders in the early years of FAHE. There was some fear that the divisions that distinguish the various strands of Quakerism might become so fractious that the organization would become polarized or even be unable to survive. Happily, such dire predictions did not come to pass. It seems to me that FAHE members have been able to come together across the whole spectrum of Quaker beliefs, have been accepting and appreciative of differences, but have been able to share with one another in very significant ways. We have so much that is positive and constructive to share that we need not get caught up in controversy.

I have been pleased to share these reflections with you and to have a role as Guest Editor for this edition of the FAHE newsletter. I look forward to seeing many of you next June 24-27 at George Fox University in Newberg, Oregon.

## Minutes of Appreciation

### For Organizational Hosts and Supporters

#### Minute of Appreciation for Pendle Hill

To welcome FAHE, Pendle Hill invoked the “loaves and fishes.” They stretched their space and their hearts to hold us, and they fed us amply and organically—both body and spirit. Coming into the living community at Pendle Hill of people and trees, FAHE blossomed into community. Trees in blossom scented our paths. We know Pendle Hill staff doubled and tripled their duties to accommodate twice their conference capacity. The Barn was a center of quiet and spirit, and workshops “in every square inch of space” resonated with love, laughter, differences, and collaboration. In our eyes, Steve Jackson fills the big Adirondack chair on the Swarthmore lawn. We thank Pam and the van drivers, lawn mowers, lettuce picker, bread baker, cooks, and dishwashers. In the heat, the trees shaded our gathering—sun streamed through the leaves into the shade in shafts of Light.

*Approved by the FAHE members gathered at our annual meeting for worship on the occasion for business.*

#### Minute of Appreciation for the Swarthmore College Community

Friends Association for Higher Education (FAHE), along with Friends Council on Education (FCE), offers our thanks to Swarthmore College for your welcoming role, as co-host along with Pendle Hill, for FAHE’s 24<sup>th</sup> annual conference. We gathered as a community of educators, June 26-29, 2003, with our theme, “Seeking a Praxis of Peace: The Sacred and the Secular.” We shared ideas and experiences, and gained insights and knowledge, about the many settings and ways in which peace and nonviolence and justice may be fostered. “Letting our lives speak” is evident in the contributions your community and graduates continue to make, both in the wider world and closer to home. Illustrations include your Learning for Life program, and Living Wage and Democracy campaign underway today, both of which were movingly and powerfully presented to FAHE attendees in our final plenary session by Swarthmore students, staff, and faculty. Reports on the panels and dialogues available on the Swarthmore campus—and sponsored by Swarthmore, held in so many other places—before, during, and since the Iraq war—offer still more examples. The resources from decades and centuries past in the Swarthmore College Peace Collection and the Friends Historical Library are invaluable. FAHE looks forward to a continued and even stronger relationship with the Swarthmore College community in the years ahead. Join us at our next FAHE conference, to be held at George Fox University in Newberg, Oregon, June 24-27, 2004.

*Approved by the FAHE members gathered at our annual meeting for worship on the occasion for business, and drafted by Robert Pollard Fetter (Swarthmore College Class of 1953), June 29, 2003*

#### Minute of Appreciation for Earlham College

At its annual meeting for business at Pendle Hill and Swarthmore College, June 29, 2003, Friends Association for Higher Education minutes its appreciation to Earlham College and particularly the staff of Computing Services for hosting the FAHE web site with personal generosity and technical virtuosity.

*Approved by the FAHE members gathered at our annual meeting for worship on the occasion for business.*

#### New Members of the FAHE Executive Committee 2003-2004



Lon Fendall (one-year term)  
Dean of Undergraduate Studies/Associate Professor; Office of Academic Affairs, George Fox University, Newberg, Oregon.



Martha Sheldon (three-year term)  
Recorded Friends Minister, Director of Campus Ministry, Wilmington College, Wilmington, Ohio.

Mike Moyer (one-year term)  
Director of Campus Ministries and instructor in social and behavioral sciences, William Penn University, Oskaloosa, Iowa.



Steve Gilbert (three-year term)  
Founded the Teaching, Learning, and Technology (TLT) Group, an independent nonprofit organization, with offices in Takoma Park, Maryland.



Laura Rediehs (three-year term)  
Assistant Professor and Chair of the Department of Philosophy, St. Lawrence University, Canton, New York.



New Office Coordinator Kori Heavner  
Background in Nonprofit Management, most recently in American Friends Service Committee Development office.

## **Minutes of Appreciation** **for outgoing members of the FAHE Executive Committee**

### *Minute of Appreciation for Don McNemar*

FAHE extends its appreciation to Don McNemar for his year of service on the Executive Committee. Though his stay with the committee was short, his commitment to Quaker higher education runs long and deep, as evidenced in his presidency of Guilford College and his enthusiasm for the enrichment of our organization. We have been blessed by his energetic and encouraging presence at many of our conferences and look forward to his continuing contributions to Quaker higher education.

### *Minute of Appreciation for David Ross*

FAHE expresses thankfulness for the generous service David Ross has given to us as Clerk of the Executive Committee for these past two years. His warm and inviting smile, kind and tender heart, ability to listen carefully and to process deliberately have enabled him to perform a gentle husbandry of FAHE. We value David's service and his demonstrated openness to the Spirit's infusion and leading, which have nurtured the joy of this gathering and of the entire organization.

### *Minute of Appreciation for Deborah Shaw*

Deborah Shaw has served the FAHE Executive Committee for six years, taking on the roles of recording clerk and assistant clerk. She has been generous with her loving support of FAHE and of each one of us, and she has ministered to us with her care, her prayer, her wisdom, and her deep spiritual groundedness and presence, made ever and abundantly available to us.

### *Minute of Appreciation for Anne Dalke*

Anne Dalke has served FAHE on its Executive Committee for the past six years, taking on the role of newsletter editor. Under her leadership, the newsletter moved even further into thoughtfulness, richness, and professionalism, serving all of us throughout the year by providing ways to consider the concerns and questions of our lives as Quaker educators. Anne has been tirelessly, serenely diligent in doing this work. In addition, Anne has provided leadership for a book of pedagogical essays emerging from our FAHE community, *Minding the Light*, which will be published in the year ahead. The image of Anne knitting her way through Executive Committee meetings, then looking up to offer just the insight needed, will linger through future meetings.

### *Minute of Appreciation for Debi Peterson*

Looking at Debi's job description, FAHE coordinator, you'd expect the first thing you'd notice about Debi's gift to FAHE is her amazing efficiency in organizing the office, keeping up with communications, knowing what all the committees do and keeping them doing it, welcoming new members, knowing the bylaws and gently reminding us of them, getting to everywhere with all the appropriate materials, and being able to answer questions that no one else has a clue about. She has indeed done all this. She also has been not clerical support but an equal colleague and coeditor with Anne Dalke on the newsletter. Most important, though, Debi has been our spiritual center, serving us with her prayer and her deep, steady connection to Spirit at every moment of her life with us. Debi's most recent gift to us has been to help us find another wonderful person to carry on as FAHE coordinator, and to bring Kori Heavner lovingly and comfortably into our community.

### *Minute of Appreciation for Neil Snarr*

Neil Snarr champions Friends Education and is a tireless missionary in getting his colleagues to become involved in Quaker organizations and causes. As a member of the FAHE executive committee he has made many contributions to our organization. He helped to bring the FAHE conference to Wilmington College in 2002, and he played an integral role in the success of that conference. Neil's contributions have helped to make FAHE a vital organization. FAHE appreciates his efforts.

### *Minute of Appreciation for Jim Wescoat*

FAHE wishes to extend thanks to Jim Wescoat for his service on the Executive Committee. His rapidly shifting circumstances inevitably prevented him from sharing our fellowship recently, and we have missed him. We value his gifts of discernment and wish him peace and joy.

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## Embracing the Traditions of Quakerism at Malone College



By Jacalynn Stuckey Welling  
Malone College  
June 2003

Some of you may be at least somewhat familiar with Malone College, a Friends institution located in northeast Ohio. But Malone is a bit different from some Quaker schools, in part because the college and the yearly meeting with which it is affiliated do not really seem all that “Quaker.” In recent years, however, Malone faculty and students have expressed an interest in learning more about the college’s Quaker roots and a desire to draw upon that heritage in strengthening the academic and service components at the school. The purpose of my paper is to look at the defining religious forces in Malone College’s history, the relationship between Malone and its Quaker roots, and the ways in which the campus community is beginning to consider how its distinctive Quaker heritage can inform the life of the college.

Since 1827, American Quakerdom has been fragmented, even with the laudable and important reconciliation efforts in the twentieth century. The institutional heritage of our Quaker colleges demonstrates this diversity: Swarthmore was founded by Hicksite Quakers, Haverford by Orthodox Friends, and Malone by Gurneyites, to name only three. Religious practice and doctrine are varied even among Gurneyite yearly meetings and colleges. The yearly meeting to which I am attached and with which Malone College is affiliated is arguably the most radically evangelical of all the yearly meetings, largely because of the influence of the nineteenth-century holiness movement. Indeed, so distinctive is my body of Friends – the Evangelical Friends Church–Eastern Region (once known as Ohio Yearly Meeting–Gurneyite) from the rest of Quakerdom that some members – granted, a decided minority – eschew the term “Quaker,” based on their concern that those within, as well as outside of, the larger evangelical circle might confuse us with our more liberal counterparts within the Society of Friends. As my grandmother would say, “Heaven forbid!”

Clearly, Friends Bible Institute and Missionary Training School, as Malone College

was first known when it was founded by Walter and Emma Malone in 1892 – was informed by their Quaker heritage – Walter’s Gurneyite and Emma’s Hicksite backgrounds. Both were recorded ministers, served as clerks in their monthly, quarterly, and/or yearly meetings, fostered gender and racial equality, were committed to the peace testimony, and required that the students of their nascent institution spend time in service to others. Walter Malone later recounted their motivation for opening the institute. He said, “The Spirit, therefore, impressed our hearts to open a small school in which the Bible could be taught every day and supervision given in practical Christian work, such as visiting the sick, calling in homes, and personal evangelism.”<sup>1</sup>

For much of the school’s early history, students were trained and required to help others, wherever those in need might be within the urban setting of Cleveland, whether in the streets of the ghetto, in saloons or taverns, in hospitals, in nursing homes, or within other institutions that housed the socially and economically marginalized.

By 1900, the tiny institution’s founders, faculty, and students had established or labored in “five orphanages, 20 shelter homes, and 29 rescue missions.”<sup>2</sup> Furthermore, the school espoused the traditional Quaker testimonies of peace and equality, as well as social responsibility. Walter Malone characterized war as “a system of murder, falsehood, robbery and desolation.” Five of the first seven teachers at the institute were females, Emma shared the title of “principal” with her husband (long before another woman served as president of a co-educational college or university in the nation), and thirteen women from the first graduating class became ministers, twice as many as “in any large denomination in the 1890s.”<sup>3</sup> Furthermore, the doors of the school were open to any student, regardless of their race or ethnicity.

However, even more significant in shaping the purpose and focus of the Malones’ school was holiness evangelical theology. American holiness revivalists believed in “instant and complete holiness.”<sup>4</sup> Holiness Quakers held that sanctification was an instantaneous act of consecration, subsequent to conversion, rather than a gradual process as they had once thought. The holiness lexicon referred to sanctification as a second act of faith, a second ‘blessing,’ or being filled with the Spirit.<sup>5</sup> The pietistic ideals of experientialism and social activism that were present in the holiness move-

ment were particularly appealing to evangelical Quakers in the nineteenth century. Ohio Yearly Meeting was fertile ground for what John Butler of Damascus (Ohio) Monthly Meeting in the 1870s called “extremist” forms of evangelicalism. Holiness revivals, especially among Methodists, spilled over into Friends meetings and swept the Midwest like a “contagion,” as one Friend noted.<sup>6</sup>

After 1870, holiness leaders in Ohio successfully changed the religious designation of their yearly meeting from “Society” to “Church,” introduced paid pastorates, and initiated programmed worship services. In 1878, some Quaker holiness evangelicals even called for Ohio Yearly Meeting to repudiate the doctrine of the Inner Light, calling it “dangerous, unsound, and unscriptural.”<sup>7</sup>

Eventually, moderates such as Walter Malone, encouraged reconciliation and Ohio Gurneyite Friends avoided a schism. Since then, holiness Quakers in Ohio have upheld the inerrancy of Scriptures and the divinity of Christ. Evangelical Friends often cite the following passage from George Fox’s *Journal* to emphasize the last point. Fox wrote:

“But as I had forsaken all the priests, so I left the separate preachers also... for I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then Oh, then, I heard a voice which said, ‘There is one, even Christ Jesus, that can speak to thy condition.’ And when I heard it my heart did leap for joy. Then the Lord did let me see why there was none upon the earth that could speak to my condition, namely, that I might give him all the glory.... And this I knew experimentally.”<sup>8</sup>

For evangelical Friends, Fox’s assertion that only Christ Jesus could speak to his condition was the foundational principle of their faith.... Indeed, Walter and Emma Malone had founded their institution based on evangelical doctrine and were concerned about the erosion of evangelical theology in higher education, and, perhaps especially, in Quaker higher education. Walter was worried “that ‘higher criticism’ and other forms of destructive teaching were fast getting a foothold in... denominational colleges.”<sup>9</sup> So, while it is certainly true that the Malones envisioned an institution that would emphasize service to others and reflect the Quaker testimonies, they were primarily com-

(continued on page 8)

## Embracing the Traditions of Quakerism at Malone College (cont.)

(continued from page 7)

mitted to training “soul winners.” For most of Malone College’s history, then, a commitment to an overtly evangelical Christian form of higher education was predominant.

Although a number of faculty members at Malone College were committed to issues of peace, gender equality, and social justice throughout its post-Bible College history, a heightened interest in the school’s religious roots began to emerge in the last few years. Many of the newer faculty members, more steeped in Calvinist and Catholic Christianity than in holiness evangelicalism, were curious about the institutional history of the school and its ties with the Society of Friends.

In March 2001, the Malone College faculty, representing a broad spectrum of denominational backgrounds, collectively inquired about the institution’s Quaker heritage and the ways in which components of “Quakerism” could be integrated within the college mission. In response to their interest, I was asked to present a paper to the Malone College faculty at their annual retreat in August 2001 in which I gave a “crash course” on the history of Quakerism and the Evangelical Friends Church. Drawing from Hugh Barbour and J. William Frost’s book *The Quakers*, I also included a discussion on Quaker testimonies, which particularly resonated among the Malone College faculty. Expressing a desire to learn more about Quaker beliefs and practices, several of my colleagues suggested that we explore ways in which the broad Quaker testimonies of peace, simplicity, honesty, and equality (which one colleague dubbed the “Big Four”) could be included in the classroom and other learning and service experiences at Malone. Since that time, the history and heritage of Quakerism have been presented to the entire Malone College community in chapel, new faculty orientation sessions, departmental forums, and other venues.

To ensure that the institutional heritage is reflected in the mission and purpose of the college, the school’s General Education Committee and Faculty Senate commissioned several of its members last summer, including me – I sometimes feel like the token Quaker on these committees and panel discussions — to formulate and articulate the core values, or foundational principles, of the college. This effort was in large part the fruit of the renewed commitment to reconnecting with the institu-

tion’s Quaker roots, while acknowledging its holiness influences. The five foundational principles are still being roughed out, but in a much abbreviated form, they are as follows:

**We are called to know Christ and make Him known through the integration of learning and faith.** We believe that faith and knowledge are inextricably bound to one another and should not be compartmentalized or fragmented. Therefore, we nurture intellectual curiosity, creativity, critical thinking, compassion for society and spiritual growth.

**We cultivate the life of the mind by pursuing and witnessing to the truth.** While we prepare students for specific vocations and professions, this training falls under a broader goal of pursuing truth in all areas of life.

**We are shaped by and draw upon our Christian and institutional heritage.** Shaped by pietistic and Quaker influences, the college...creates an environment in which Malone College students are encouraged to think holistically about and to contribute to the world in which they live.

**We manifest and develop concern for people as individuals and in communities.** We believe that higher education should not simply be a means by which individuals pursue narrow self-interests. Rather, we seek Christ’s kingdom first by directing our academic efforts toward concern, compassion and service to others....

**We live and learn in community.** Even as we seek to enable individuals to discover what God calls them to be, individuals are not called to live in isolation from one another. We believe that learning flourishes in a community where many people are in active conversation and relationships with one another, as well as with the wider world around them.

The terrorist attacks on September 11, 2001, as well as the recent Iraqi war, also generated discussions about Quaker practices – especially the peace testimony – in various settings at the college and prompted several members of the Malone College community to join their counterparts at area colleges in signing a letter to President Bush, urging him to consider peaceful means to resolving the crisis in Iraq.

Three years ago, one of my students with a long Quaker lineage wrote the following about the peace testimony, although it

could apply to any of the testimonies:

What is disheartening about the evolution of the Quaker peace testimony is not the current stand among the majority of Evangelical Friends, but rather it is the lack of any real meditation on the rightness or wrongness of that evolution. It is the lack of any real sense of sadness that a conviction that burned so passionately in the hearts of early Friends...has become a non-issue in many churches. It is the fact that my generation of Evangelical Friends has been more willing to accept the blessings that come with being a member of EFC-ER without any sense of devotion or gratitude to our Quaker heritage.

Although the institution remains committed to evangelical theology and to maintaining (and embracing) the religious diversity of its faculty and student body, we have just begun to consider the ways in which an exploration of Quakerism will help students and faculty develop an understanding and appreciation of their own religious inheritance, be they Quaker, Catholic, Protestant, or maybe even Buddhist, Hindu, or of any other faith.

On a personal level, I am convinced that peacemaking begins with learning about and understanding our “neighbors.” My scholarly interests in Asia and a more personal inquisitiveness about my elder daughter’s Korean heritage long ago prompted me to explore and introduce my students to other worldviews in the classroom. In his work *How the Christian Faith Can Sustain the Life of the Mind*, Richard T. Hughes makes a case for cultural literacy as an integral component of a liberal arts education. He writes,

In the context of the search for truth, the life of the mind entails genuine conversation with a diversity of perspectives and worldviews that are different from our own. The operative term here is ‘diversity.’ Diversity is critical to higher education, for when we take seriously cultures, religions, and perspectives that are different from our own, we learn to see the world through someone else’s eyes. More than that, we learn to critique ourselves from another’s point of view. If we memorize all

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## Embracing the Traditions . . . (cont.)

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the historical data in the world, if we find ourselves on the cutting edge of scientific thought and development, and if we hone our theological skills to perfection – if we do all this, but never learn to criticize ourselves from the perspective of another culture or another religious tradition, then all of our claims to be educated people ring hollow indeed.<sup>10</sup>

In light of their misunderstandings about people of different racial, ethnic, and religious backgrounds, I now require my students at Malone College (who are largely white and evangelical) to engage in other faith traditions – be it participating in a Jewish Shabbat meal, attending an African-American service, observing Buddhist prayers, or even sitting quietly and waiting upon the Spirit in an unprogrammed meeting of worship at Salem-Upper Springfield Meetinghouse. It is a small step in the largely peacemaking process, but it

will hopefully challenge students who continue to view those who are racially, ethnically, and/or religiously different from them as the “other” – persons with whom they have little in common and, in the case of those whose faith is different, have little to teach us.

Regardless of my efforts in the classroom, I hope more evangelical Friends at Malone College (and in the yearly meeting), be they birthright or convinced, begin to focus on areas of common heritage with, rather than difference from, other members of the larger community of Quakers. I am excited about the possibilities for Malone College.

- 1 J. Walter Malone quoted in Byron Osborne's *The Malone Story* (Canton, Ohio, 1971), 54.
- 2 John W. Oliver, “Malone College: Christ and/or Community?” Author's manuscript, 3. (To be published by Kent State University Press in a forthcoming book on Ohio's private colleges and universities.)

3 Oliver, 3-4.

4 John W. Oliver, “Emma Brown Malone: A Mother of Feminism?” *Quaker History* (): 5.

5 See Thomas Hamm, *The Transformation of American Quakerism: Orthodox Friends, 1800-1907* (Bloomington: Indiana University Press, 1988); Melvin Easterday Dieter, *The Holiness Revival of the Nineteenth Century* (Metuchen, New Jersey: The Scarecrow Press, 1980), 3; Mark A. Noll, *A History of Christianity in the United States and Canada* (Grand Rapids: William B. Eerdmans Publishing Company, 1992), 67.

6 Hamm, 76.

7 *Minutes of Ohio Yearly Meeting* (1878), 30.

8 George Fox, quoted in *The Quaker Reader*, edited by Jessamyn West (New York: Viking Press, 1962), 46-47.

9 J. Walter Malone quoted in Byron Osborne's *The Malone Story* (Canton, Ohio, 1971), 54.

10 Richard T. Hughes, *How the Christian Faith Can Sustain the Life of the Mind* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2001), 3.

### Positions Available

#### PENDLE HILL JOB OPENING: Quaker Studies Teacher

The Quaker Studies Teacher is part of the core team of teachers who help build and sustain the residential community based in Pendle Hill's campus at Wallingford, PA. The Quaker Studies Teacher must be a member of the Religious Society of Friends. Preferred starting date January 1, 2004. Inquiries or resumes should be sent to Laura Beatty, 610-566-4507, ext. 131 or 800-742-3150, ext. 131; [laura@pendlehill.org](mailto:laura@pendlehill.org). Application deadline October 3, 2003. For complete job description, see [www.pendlehill.org/job](http://www.pendlehill.org/job).

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**Political Theory.** Additional courses in African-American, African, Latin American Studies, or Women's Studies. Letter should describe interests, experience and goals. Include writing sample. **Apply to** Ken Gilmore, Chair, Department of Political Science. Deadline October 15.

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Summer 2003



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