

From the FAHE Clerk



Doug Burks

Greetings,

There are many things that excite me about FAHE. One is that I have met so many creative people. It has been a joy to work and share with these people.

The many thought provoking conversations I have had at conferences and working on the FAHE executive committee has helped me grow as a person and teacher. This has been especially true this past year as I have shared with the people working on this year's conference, Centering on the Edge, to be held at Haverford College. It is shaping up to be another great conference.

I have been reflecting on the title and themes of the conference, Centering on the Edge. What a wonderful title! This somewhat vague and somewhat paradoxical title is thought provoking. It has taken my thoughts in several different directions.

It seems that the more I think about that statement, Centering on the Edge, the more questions arise for me. The immediate question that came to mind is, "Where am I? Am I in the center or on the edge?" I am a Quaker Christian. I am mostly a conservative Democrat. I am a male who has been married for 32 years. I am a college professor. I am a pacifist who believes that violence is not the way to solve problems. I do not believe in capital punishment but I do support a woman's right to choose (perhaps a contradiction in my belief system). I like sports, especially American football, a sport I played in my younger years. I believe that I have an obligation to reduce human suffering. I believe that I have an obligation to do good. Does this put me in the center or on the edge? I suspect that most people, including myself, are both. In Cincinnati, I am on the edge in my belief that capital punishment is wrong and likely in the center in being a Christian.

The next question was far more difficult for me to address. Where do I want to be, in the center or on the edge? Being on the edge implies not being in the mainstream to most. The edge is out there. It can be considered dangerous. You may fall off an edge. You can get cut on an edge. It is easy to fly away from the whole and become lost when you are on the edge. There is danger on the edge. I have protested our war in Iraq and the KKK putting a cross on our downtown square but I have never publicly protested the use of capital punishment in Ohio. Part of the reason

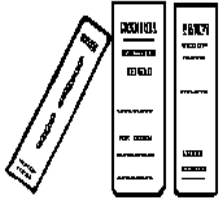
why is that, for me, it is too close the absolute edge. The risk in some way is too much for me. Too often I want to be in the center where it is safe.

What is the center and what is the edge depends on the group you consider. The center and edge are at times relative. It depends on context. At Wilmington College, the center and edge are very different places depending upon whether you look at our student body or at our faculty/administration. My opposition to capital punishment puts me in the center with the faculty/administration and on the edge with most students. That I believe that my government has an obligation to address poverty and suffering of its own citizens puts me in the center with faculty/administration and on the edge with students at Wilmington College. Again being a "liberal social activist" puts me towards the center with faculty and administration and on the edge with students. Being an economic conservative that supports many of our liberal economic views in the United States puts me in the center with most of our students and on the edge with most faculty members/administrators at Wilmington College. That I believe that each person has an obligation to reduce human suffering puts me in the center with all at Wilmington College.

In several important respects, I am in a different place than many of my students. I don't think it is important which place is the center and which is the edge. It is relative. What is important is that we are in different places. It means that if I want to enter into a meaningful discussion with them on issues I must know that different place that they are coming from. I must respect that place they are coming from. It doesn't make a difference about center or edge. It is respect for the individual. If one is indifferent to others' differences, hurt results. If I come into a class and speak as though everyone is opposed to capital punishment because it is so clearly wrong, those who support capital punishment will feel attacked.

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Conference Registration Information

To Register for the FAHE Conference at Haverford College, visit the conference website at <http://www.haverford.edu/hcweb/fahe/> or, contact Helene Pollock at hpollock@haverford.edu or 610-896-1020 for a registration packet.

Registration materials will **not** be mailed out automatically to all members this spring.

HIGHER EDUCATION FOR BOLIVIAN QUAKERS

There are some 40,000 Quakers in Bolivia, all indigenous (that is, without European ancestry), organized in ten or twelve yearly meetings. How can we relate to them? In particular, what role might we as educators have in assisting their quest for higher education?

At the 2001 annual meeting, FAHE asked Newton Garver (convener), Neil Snarr, and David Barrows to look into the problems and prospects of higher education for Quakers in Bolivia and any possible role that FAHE might play in enhancing it. The committee reported to the annual meeting at Wilmington in 2002. Its report said in part:

Fostering higher education for Bolivian Quakers is one facet of a larger program to strengthen Bolivian Quaker education. It is clear the FAHE cannot host such a program. Other Quaker organizations that have a tangential interest similar to that of FAHE - - such as Friends World Committee for Consultation, Friends Council on Education, Quaker Bolivia Link, and Pendle Hill - - are equally unable to host the program. Papers are therefore being drawn up to establish a new not-for-profit corporation, the BOLIVIAN QUAKER EDUCATION FUND (BQEF).

The mission of BQEF is to strengthen ties between Bolivian Quakers and those of North America and Europe through programs that improve the education of Bolivian Quakers and of Quaker schools in Bolivia and neighboring countries. BQEF is a 501(c)3 corporation, under the care of Buffalo Meeting. In the 30 months since it began operations it developed staff and structure both in Bolivia and in the US, and has received support from Canada and Britain as well as from the States. More information

can be found at its Website <www.bqef.org>.

Scholarships for higher education in Bolivia was the first BQEF program and remains the strongest and most demanding. There were 15 scholarship awarded in 2003, 25 in 2004, and 35 in 2005. All the recipients are Quakers, members of the three largest yearly meetings (accounting for 35,000 of the 40,000 Quakers in Bolivia), INELA, Santidad, and Amigos Central. Unfortunately the demand is increasing faster than the scholarships. There were 37 qualified applicants for 2004 and 65 for 2005. So while there were 28 more applicants this year, there are only ten more scholarships. No doubt the demand will keep growing faster than we can meet it.



BQEF scholarship students. Photos by Eric Kaiser

In 2004 Bernabé Yujra, coordinator of BQEF in Bolivia, discovered from the yearly meeting offices that there are about 200 members of Santidad pursuing post-secondary degrees, about 100 members of INELA, and about 60 members of Amigos Central. Nearly all of the students also have jobs, and often the scholarship has allowed them to be a full-time student for the first time. Their grades have improved markedly. Only a handful would count as middle-class. So the potential pool of applicants is about 350, ten times the current number of scholar-

ships.

An additional problem for the young men is that they may be refused permission to enroll for their final term, or be refused a certificate, for not having done military service. I resolved one such case through a committee of NYYM, but that case is probably just the tip of an iceberg.

There are two ways for FAHE members to assist with Quaker higher education in Bolivia. By far the more important is by helping to fund the scholarships. We begin 2005 without reserves, and the BQEF board has approved committing to the scholarships for only the first half of the year, pending results from fund-raising. Last year BQEF raised a little more than \$30,000, but this year we need to more than double that amount in order to meet minimum program goals. (For more information, visit the BQEF Website.) So contributions earmarked for scholarships would be most welcome.

The other area where FAHE members might help is through making known the volunteer service opportunities. Undergraduates from Guilford and a Haverford graduate pressed us to make room for them to volunteer (with English instruction and with computer use), and the Bolivians would love to have more volunteers. Because winter and summer are reversed, schools are in session in Bolivia through most of our summer break, leaving a large window for volunteers. Another possibility is a four- to six-month stint following graduation. There is more information on the BQEF Website, but here I might mention that speaking Spanish is probably essential.

REVIEW: Minding the Light, Essays in Friendly Pedagogy, Anne Dalke and Barbara Dixson, editors

by Susan Schmidt

Anne Dalke and Barbara Dixson, editors.

Minding the Light, Essays in

Friendly Pedagogy. New York: Peter Lang, 2004, 209 p.

ISBN- 0-8204-6357-4. Available to order from the publisher:

www.peterlangusa.com; 800-770-5264; FAX 212-647-7706; \$29.95.

Quaker pedagogy invites a chorus of diverse voices into dialogue. In this mind-expanding and spirit-inspiring collection, Friendly educators have written eight essays that spring from their minds and hearts. Approaching from several diverse academic disciplines, the congenial contributors come together in the honest quest to teach "from the best in ourselves to the best in our students." Of course, we all may perceive "best" and truth differently. Integrity means living consistently with one's own experiential conviction of truth. Friendly pedagogy respects individual uniqueness while awakening learners to active involvement with larger communities. With respectful support in the shared search for truth, students connect to the larger world, and this engagement invites them to serve others. The values that distinguish these essays are their writers' honesty in describing high goals and their humility and humor admitting their own gradual progress in approaching the highest goals.

This spirited book grows out of the question, "What is Quaker education?"-- and from the deep conversations at Friends Association for Higher Education conference at Earlham College in 2000. Minding the Light is the sixth volume in a series, Studies in Education and Spirituality, published by Peter Lang. This collection could also be subtitled "Lighting the Mind," in a play on words like Anne Dalke's 2002 book, Teaching to Learn/ Learning to Teach (also in the series).

This anthology presents no attempts at theological persuasion. In the introduction, Anne Dalke and Susan McNaught state that "'Quaker pedagogy' may even be an oxymoron," because Quakers have no "easy list of beliefs" or "elaborate educational principles" (3). The practice of teaching may either spring from or lead to belief, but good teaching and good learning "grow from the identity and integrity of the learners and their teachers" (4). Teachers and learners both take risks in order to connect with intuitive wisdom.

Friends believe the proper grounding connection in education is love. In "The Spiritual

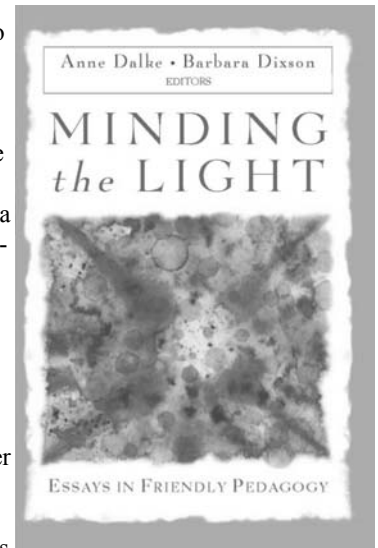
Roots of Quaker Pedagogy," Steve Smith, a professor of philosophy at Claremont McKenna College in California, notes the success of schools and colleges related to the Religious Society of Friends, a minority of whose students and faculty are actually Quakers. The schools' success comes from academic excellence, spiritual values, and inclusiveness. Quaker-school values spring from George Fox's leading to recognize the Inner Light as present in all persons. Quaker schools were pioneers in coeducation and racial integration. In living out spiritual insights, Friends question the authority of knowledge, the connection between the classroom and the rest of life, the traditional hierarchy of pedagogical power, the relationships between teacher and students, and the harmony in humans' study of the natural world. Friends insist that lived experience is the fount of true knowledge. Learners may awaken to their own insights and understanding of experience, not as a destination but a process. George Fox said, "Let your lives preach," so that the classroom becomes continuous with the whole of life. According to Parker Palmer, Quaker education centers neither on teacher nor student, but is rather subject centered and holds both teachers and learners accountable. Quaker pedagogy shares Paulo Freire's concern that educators should not exercise "power over," but should instead be mutually empowering. While Freire's framework is political, the Friendly model of change is spiritual.

Psychoanalytic theories explored in class and practiced in fieldwork can re-connect the intellect with the heart and soul. In "Liberating Soul Sparks: Psyche, Classroom, and Community," Mary Watkins, a professor of Depth Psychology at Pacifica Graduate School in California, searches for educational practices that liberate divine sparks in the souls of students. The idea of a divine spark within humans links both Hasidism and Quakerism. According to the sixteenth-century kabbalist Isaac Luria, humans work in ongoing creation with God when they liberate hidden sparks of divine light. Just so, Friends seek to uncover whatever obstacles hide the Inner Light in self and in others. In the classroom, a teacher who seeks the sparks in her students proceeds humbly. Watkins opens both the intellectual and physical space for dialogue, so that students tune to their inner insights and listen to other students as well as the teacher. In her classroom Watkins drags away the podium and arranges chairs in a circle. Using the model of a council, she advises

students to discern when and what to speak. She says any "group as a whole cannot think well if it does not hear from all of its members" (30). In her syllabi, Watkins encourages

her students to enter into dialogue with the authors they read. Studying Jung, Adler, Reich, and Lacan can enliven each individual's work in the larger world. In two decades as a Jungian-therapist, Watkins saw cultural suffering emerge in her patients' dreams and thoughts. To listen to what has been silenced, Watkins uses Jung's practice of active imagination and Buber's I-Thou dialogue. In making the unconscious conscious, her students record their dreams about community suffering and enact their dreams in a classroom theater. By examining their own and others' personal histories, students in the Depth-Psychology program listen to the *anima mundi*, the soul or psyche of the world. They can learn to bear the world's beauty and may be called to protest what is wrong.

Paying attention is at the heart of education. In "Wait to Be Gathered," Mike Heller, an English teacher at Roanoke College in Virginia, sees the classroom as a place of expectation. In education as in faith, from Simone Weil's Waiting for God, he cites, "We do not obtain the most precious gifts by going in search of them but by waiting for them" (112 on 46). Mary Rose O'Reilley challenges teachers to honor students' inner lives, offering classroom practices that allow students' spirits "to come home" (48). A teacher's job is to empower students "to find their own inward resources and to see and speak for themselves" (50). The classroom becomes a place of multiple valid voices, where both students and teacher can validate their self worth. Heller wants a "class to be a small community in which we feel a shared experience and care for each other's welfare" (50). In learning any



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REVIEW: Minding the Light (Cont'd)

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body of knowledge, students also learn to become full human beings. As a step toward these goals, Heller assigns students to write journal entries that address, "Where are you now?" and to compose "small writings" that answer "What matters here?" Their words come as unexpected gifts.

What matters is not what a course covers, but what it uncovers, according to Richard Johnson, in "A Gathered Presence: Creating a Community of Conscience in the Composition Classroom." As a beginning teacher at a Quaker school, he learned to dismantle hierarchy. Now teaching English at Kirkwood Community College in Iowa, Johnson continues the Friendly process of facilitating students' learning, but refusing to do the learning for them. Just as Quaker religious practice is not authority centered, Friendly pedagogy can be a mutual grappling with questions. No longer is the writing instructor the only one who assigns topics or edits drafts. By blending self-directed and peer-assisted cooperative learning, Johnson hopes his composition-class process will develop students' lifelong writing habits. Writing personal narratives can be a way of discovering a sense of self and conviction and also of building community. In a second assignment to awaken the moral imagination, Johnson's students observe and report about a place where people are struggling. In an expository research project, students investigate and neutrally explain any topic that arouses their caring. Finally, in a fourth public-rhetoric phase, they can advocate a solution to persuade a particular audience. In workshops, peers edit each student paper twice, offering more questions than solutions. Instead of the instructor grading towering piles of papers by himself, peer-review workshops give authority to student writers and editors.

In teaching communication at Loyola College in Maryland, Barbara Mallonee finds the essay a living literary form whose characteristics parallel Quaker principles. In "The American Essay: Where Spirit and Silence Meet," she presents the essay as a genre that captures an individual writer's idiosyncratic inner voice. An essay is an inquiry into truth that invites a young writer's enterprise. It is infinite in impact and is an integral activity. To illustrate her five "i"-points that define essays (individual and idiosyncratic, inspired, informed by inquiry, infinite, and integral), Mallonee suggests examples of fine essays for students or teachers to read. In sharing concise nuggets on style and substance, she

reveals mountains of truth.

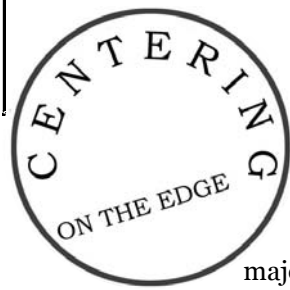
In "Teaching from the Spiritual Center," Barbara Dixson charts how her Quaker values parallel her teaching philosophy. Dixson teaches English and English teachers at University of Wisconsin Stevens Point. With candor, she shares anecdotes of herself as a beginning teacher when she fell short of her own goals of honesty and respect. As a seasoned teacher of teachers, Dixson now deals honestly with the student-teachers whom she guides toward honesty in their working relationships with veteran-cooperating teachers. Dixson has labored herself, in the spiritual sense, to gain respect for frustrated and frustrating, unfocused students and to give them the means to respect themselves. As a new teacher, Dixson tried to control linear-time and to avoid emptiness in the classroom; she now allows an awareness of "presence" in her own work-week that spills into and enriches her personal and professional life. For Dixson, teaching literature implies a "faith" that reading will bring joy and a "practice" in finding meaning. Larger than any particular religious doctrine, she finds that quiet preparation, that she calls prayer, and living in the present moment can give patience and courage and worth.

In "Teaching as Listening: Silence as Heart Knowledge," Stanford J. Searl, Jr., explores silence as a means of dealing with conflict. In the five-day intensive seminars that he teaches at the Union Institute and Graduate Center in Los Angeles, Searl encounters doctoral students full of noise, tension, ego, and anger. Instead of responding from his own ego, he has tried to develop a discipline of listening. As his own theoretical research project, he has studied the spiritual practices of Quakers in worship. Searl finds that silence and centered listening as a way of knowing, if applied practically, can calm the hostility of adult doctoral learners. To quell students' whining or shouting, he suggests an approach modeling the indirection, subtlety, and delicacy of Emily Dickinson's poetry. In The Courage to Teach, Parker Palmer listed paradoxical qualities that describe any optimal learning space: bounded and open, hospitable and charged, inviting the voice of the individual and the group, honoring little and big stories, supporting solitude with the resources of community, and welcoming both silence and speech (74 on 157). As Searl now leads seminars, he requires rules of interaction (waiting, speaking only once, no cross talk) with less apparent hierarchy, yet he remains in charge.

As a non-Quaker at a Quaker institution,

Susan McNaught honors how the Quaker testimonies of peace, simplicity, equality, and justice form the framework for education. In "Live Up to the Light Thou Hast': The Adult Learner," McNaught says that each of us has part of the truth and that together we can pool our truth for more complete insight. Working with her adult learners at George Fox University in Oregon, she sees the relevance of three Quaker beliefs: Inner Light, that truth is emergent, and that people seek truth in community. A Quaker pedagogy is "open to all, trusting, and expecting each person to grow" (177). Her departmental meetings value conflict over competition, defining conflict as a communal "dynamic by which we test ideas in the open" (178), all the while honoring the Light in each other. The learner-centered Department of Professional Studies at George Fox University sees transformative "education as part of living rather than preparation for it" (179). The DPS curriculum design is a sequence of courses that builds skills for rich dialogue about group dynamics and workplace conflict as ethical issues. For example, can businesses compete without becoming enemies? Coming full circle from dogma to personal experiential knowing, DPS students apply their experiences to the classroom theory and then apply theory to their experiences. D. Elton Trueblood said that Quakers haven't abolished the clergy, they have abolished the laity. McNaught says DPS has not abolished teachers: "every person in class is a teacher" (182). As a generalist, McNaught serves as a mentor and provides continuity for her cohort of students in most of their courses. When community trust builds between a teacher and students, and among students, truth emerges. Quaker pedagogy affirms students in success rather than failure, expects students to succeed, and helps students define what a successful life is. Finally, McNaught reminds us, a hallmark of Quaker pedagogy is joy.

Quaker pedagogy bridges the separation of the sacred and the secular, Susan McNaught says, thereby enriching our moral and intellectual life in an "awesome wholeness," so that our work becomes a sacrament and a ministry (181). In Minding the Light, these teacher-essayists don't mince words. All teachers do face heavy paper-loads, administrators who still believe in "power-over" hierarchies, and "the complications and the messiness" of our own lives and the world. Instead of exacting more hard work, Friendly pedagogy may lighten a teacher's load, heart and spirit.



JUNE 16-19 CONFERENCE AT HAVERFORD COLLEGE ON INTELLECT, SPIRIT, ACTION

This year's conference will mark the 25th year of FAHE. The conference location near Philadelphia, PA offers an opportunity for special activities related to three key Quaker organizations, the American Friends Service Committee, the Friends Journal, and Pendle Hill (a member of FAHE).

The conference theme, "Centering on the Edge: Intellect, Spirit, Action," encompasses the four major elements of the conference.

"Centering on the Edge"

combines the challenge of risk-taking with the need for thoughtful reflection and spiritual grounding, modeling acceptance and openness even in situations of polarization. Issues of power - "mainstream" and "margin," "insider" and "outsider" - will be woven together throughout the conference in a variety of ways.

The conference will offer opportunities to share experiences of centering on the edge when dealing with risky discussion topics, whether in the classroom, administration, student life, or the wider academic and political arena. These challenges will be considered in a series of events entitled "Dangerous Discussions," which have been organized by the TLT group (Teaching, Learning and Technology Group).

The conference will include a variety of presentations related to teaching and learning in the manner of Friends. Anne Dalke, who teaches at Bryn Mawr College, will give the Saturday morning plenary -- an exploration of the central roles of risk taking and community building in what it means to learn together.

There will be a number of additional presentations related to risk-taking in a wide range of settings.

The opening conference plenary will be presented by Habib Rahiab, who was forced to flee Afghanistan because of his work documenting human rights abuses and advocating that Afghan warlords implicated in

past war crimes be brought to justice. An outstanding scholar-activist, Habib recently received Human Rights Watch's highest award. His talk will help to put our risks into perspective. The U.S.-based human rights organization Scholars at Risk [<http://scholarsatrisk.nyu.edu/>] has facilitated his participation in the conference.

Intellect

Recognizing that intellectual discovery is essentially integrative, the conference program (available online at <http://www.haverford.edu/hcweb/fahae/> or by request from Helene Pollock at hpollock@haverford.edu or 610-896-1020) offers an eclectic mélange of plenaries and concurrent sessions related to a wide range of academic disciplines in the Humanities, Social Sciences, Natural Sciences, and Fine Arts.

An historical perspective will form a central theme throughout the conference. The Friday morning plenary, which grows out of a series of reflections on the terms "witnessing" and "scholarship," will consider the contributions of major Quaker figures from the late 19th and early 20th centuries: Rufus Jones, Thomas Kelly, and Douglas Steere. The plenary will begin with a keynote address by Leigh Eric Schmidt, an historian of religion, and will be followed by break-out sessions.

The conference will also include a series of events related to human betterment and public policy, which respond to the challenge Kenneth

Boulding set forward at the 1986 FAHE gathering at Malone College.

...[H]ow do we move the world from a situation which we regard as worse to one which we regard as better in terms of the overall valuations which are generated as we seek the mind of God.... Academics, therefore, particularly those in the social sciences and the humanities have a special responsibility both to understand the world better and to transmit this understanding to others.... [W]hat practical programs actually do the most good in terms of moving us towards peace, justice, development and so on?

Sessions in the human betterment and public policy track will respond to the challenge of overcoming the ambiguities that emerge in academic research and the fear of differences in our monthly meeting and circles of friendship to craft a collective response to social and economic injustice and the degradation of our environment. They will also address the question of how we can provide an informed voice to Friends' testimonies on economics and ecology today.

Spirit

FAHE conferences seek to demonstrate openness and respect for a wide range of spiritual and religious practices. Each day of the conference will begin with worship (either pro-

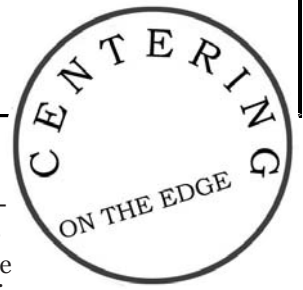
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Explore the Heart of the Quaker "Welsh Tract!" Tour three of the earliest Quaker meetinghouses in the Delaware Valley: Old Haverford, Merion, and Radnor. They were built between 1695 and 1720, and each is the home of an active Friends meeting today. We will also visit Harriton House, the 1701 house built by Welsh Quaker, Roland Ellis, and the Lower Merion Academy, built by Friends in 1812-1813 to house one of many Quaker institutions to provide free education to boys and girls.

Led by Peggy Morscheck, former director of the Quaker Information Center, this tour will last from 1:30 to 5:00, Thursday, June 16th.

Copies of pertinent publications will be available for purchase, if desired.

JUNE 16-19 CONFERENCE AT HAVERFORD COLLEGE ON INTELLECT, SPIRIT, ACTION



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grammed or unprogrammed worship in the manner of Friends). Other holistic activities will be available. Enjoy the beauty of the Haverford College campus. Walk the nature trail. Spend some time with a new friend, conversing in the shade of a giant elm tree or listening to poetry at the open mike coffee house. Several sessions include spiritual practices such as meditation, journaling and movement.

FAHE is one of the Quaker organizations that spans the differences among Friends in the U.S., encouraging in-depth interactions between programmed and unprogrammed Friends. Such opportunities, both formal and informal, are central to the conference.

For those interested in an intentional time of reflection and discernment, there will be an opportunity for a mini-retreat at Pendle Hill, a Quaker retreat center, at the conclusion of the conference.

Action

As an intentionally holistic experience, FAHE conferences help people to integrate scholarly and activist leadings, from the perspective of a spirituality that is grounded in experience. The Friday evening plenary by Michael Klare, will lift up the nexus of US foreign policy, public policy, and patterns of personal consumption. Klare will encourage people to move from reflection to insight to action in response to his talk. The conference will also include a wider range of additional sessions focusing on activist themes.

The conference will offer a special opportunity to put beliefs into action through exercising our first amendment rights, when members of FAHE and A Quaker Action Group (AQUAG) will lead an outdoor forum on an issue of special concern to Quakers. All attendees will be invited to participate in this "Quaker speak-out" which will be held at a nearby public square. The speak-out is one model for civil dialog on political issues in the public arena.

Quakers have developed a practice for centering on the edge, for using intellect and spirit to inform action. Ideas for the focus of this year's conference came from a large group of interested people - FAHE members and non-members - including college presidents, current and retired faculty, staff and administrative personnel, people working in campus ministry and campus life, independent scholars and life-long learners. The broad vision was shaped by a small program committee, which is serving as a conference steering committee, under the broad guidance of FAHE and Haverford College. In planning this conference, the program committee hopes that participants - persons from diverse backgrounds who represent a range of perspectives and beliefs - may become more skilled practitioners in clear, well-grounded risk-taking action as a testimony to core beliefs.

The conference will include a reception on Friday afternoon commemorating the 50th anniversary of FRIENDS JOURNAL [<http://www.friendsjournal.org>]. All are welcome!! FRIENDS JOURNAL emerged as the Orthodox and Hicksite branches of Quakerism reunited, and was the merger of two Quaker periodicals, Friends Intelligencer (Hicksite, founded in 1844) and The Friend (Orthodox, founded in 1827). Today FRIENDS JOURNAL is a monthly publication with a national pool of authors, volunteers, and contributors, read in every yearly meeting in North America, across the branches of Quakerism (in 50 states and 42 foreign countries). Whether you are a FRIENDS JOURNAL contributor, reader or just want to know more, we encourage you to join us to celebrate FRIENDS JOURNAL's past and hear about plans for the future.

The American Friends Service Committee (AFSC) is a practical expression of the faith of the Religious Society of Friends (Quakers). Committed to the principles of nonviolence and justice, it seeks in its work and witness to draw on the transforming power of love, human and divine. The conference will include three AFSC-related elements:

a) a photography exhibit by Lou Jones, an award-winning photographer working with AFSC's Criminal Justice Program in promoting a speaking tour entitled "Final Exposure: Portraits from Death Row."

http://www.afsc.org/resources/items/final_exposure.htm.

b) a presentation of the AFSC Working Party Report on the Global Economy by Mark Myers, Doug Bennett, Donald McNemar and Angela Berryman (AFSC).

c) a concert by the AFSC-related "Beats for Peace"

<http://www.afsc.org/peace/peace-program/continuing-projects.htm#4> on Saturday night. The AFSC Board has been invited to participate in this energetic event.

A Post-Conference Sojourn at Pendle Hill

A time at Pendle Hill following the FAHE conference can be a godsend. One can simply take time for personal reflection on conference themes or carve out time for writing while new insights are fresh. Time is *Opportunity* -- how you spend it is up to you.

The conference registration form provides an opportunity to sign up for a special post-conference spiritual support program. This may involve meeting with a spiritual nurturer for a time of spiritual discernment about risks one has taken or is considering taking in one's personal or professional life. It may involve testing specific leadings with a clearness committee who is practiced in listening to discern whether the Spirit is ripe for action or whether further seasoning is needed and what might be useful. It may involve other options, which can be designed in consultation with the conference's Spiritual Support Committee. Contact Rebecca Kratz Mays {rgkmays@hotmail.com} and Helene Pollock {hpollock@haverford.edu} to explore particular possibilities.



Plenaries and Selected Sessions



"The Grace of Revision: Making Community in Public."

Anne Dalke

In this Saturday morning address, I hope to weave together varieties of observations, made over the course of several days' discussions among Friends, with keynotes of my own experiences. I expect that this talk will be about the pitfalls, risks and grand possibilities of "making community in public," of refusing to close down conversation in ways that shut anyone out of it. Work on the web might function as an exemplar of that project--because it both facilitates the work of independent beings and contributes to forging connections among them, connections that have far-reaching intellectual, political and spiritual implications. One key element here is not setting the bar too high, so anyone can get into the conversation; a second is opening the gates so that who counts as "expert" is continually expanded by the recording of new experiences.

What matters most to me is that this process of ongoing and ever-revisable conversation becomes a constantly edited record both of the conversations we are conducting within ourselves, in our own heads, and of those we are having with one another, each of them continually altering the other. This, for me, is the core of the wonder and usefulness of technology-assisted education. Taken together, those externalized internal conversations provide us with a profound sense--and a record--of ourselves as thinking, re-thinking, ever-revisable beings, and as actors in, and contributors to, the shaping and re-shaping of this world--and the next.

Pendle Hill, <http://www.pendlehill.org> a Quaker center for study and contemplation, is a member of FAHE. During the conference, the Pendle Hill Bookstore [<https://secure.netreach.net/pendle/bookstore.html>] will offer books and other materials on sale. There will also be an opportunity for a mini-retreat at Pendle Hill at the conclusion of the conference.

Friday Morning Plenary on Witnessing Through Scholarship

This plenary focuses on the prospects and problems of witnessing through scholarship. These two important activities may not often be connected, especially in academic settings. Our gathering provides an opportunity to explore whether the two are connectable and, if so, how. The life and work of three Friends -- Rufus Jones, Thomas Kelly and Douglas Steere -- all who served Haverford College at some point during their careers, provide examples for considering this theme.

Leigh Schmidt, an historian of religion, will launch the plenary by offering insights about the contributions of Jones, Kelly and Steere to American religious experience.

Following this presentation, six break-out sessions will be available for participants to gather in small groups, with each group concentrating on the life and/or the work of one of the three Friends. Reflections during these sessions, along with the use of queries, will promote consideration of how the lives and work of each Friend might help us in thinking about witnessing through scholarship.

Possible queries for reflection:

- How do you define 'scholar' and 'scholarship' for yourself? How does your educational community define these terms?
- From what sources do your understanding of 'scholar' and 'scholarship' arise?
- Are scholarship and research the same activity?
- Are 'testimony' and 'witness' terms we apply to scholarship?
- Does scholarship require one to be conservative and radical at the same time?
- Does faith enhance objectivity?
- Is love a scholarly virtue?
- Does Friends' care and concern for process compliment scholarly activity?
- Does the Friends' emphasis on personal experience lead to a distinct view of scholarship?

As preparation for these sessions, short essays from Jones, Kelly and Steere will be provided online for reading and reflection. These essays will enable all participants to share sources in common in the break-out group discussions. They are intended to stimulate our thinking about the theme "witnessing through scholarship" while learning more about the perspectives of the three authors.

The plenary will close with reflections upon "witnessing through scholarship" today. While looking to the past for insights and examples, we will turn to the present and future for inspiration and opportunities.



Plenaries and Selected Sessions



A sample of historical presentations at the conference

- F. Hilary Conroy will present on "Meaning in History: Is there a true, coherent & explorable historical system at work in this world?"
- Barbara S. Worden will lead a session presenting techniques for deconstructing the trial testimony and letters of Mary Dyer & Anne Hutchinson, two heterodox women in puritan New England
- Barbara Luetke-Stahlman will offer a presentation describing her research on young leaders among Quakers in the 17th century
- Stephen McNeil will present about Quaker involvement in Japanese Internment (1942-1988), offering a direct tie to the war on terrorism today
- Susan Schmidt will speak about George Fox's visit to meetings on the Chesapeake Bay (1672-73)
- Jerry Frost will present two talks: "How Religion Facilitates War" and "How Religions Facilitate Peace"

Some sessions in the human betterment and public policy track include the following:

- Ed Dreby, David Ross and others have been working through the Friends Testimonies and Economics Project; for the purpose of developing a process for facilitating consultations about issues relating to economics and ecology. The conference will provide an opportunity to learn about and participate in this process.
- Ned Stowe, Legislative Secretary of the Friends Committee on National Legislations, will present "Getting to Yes on Energy, Environmental, and Economic Policy," which will focus on the challenges and opportunities that emerge working among Friends and on Capitol Hill to reduce U.S. dependence on oil as a source of violent conflict and environmental degradation.
- Peter G. Brown will present a workshop entitled "Toward a Moral Economy" which will relate to a conference planned by Quaker Institute for the Future in 2006. The conference will focus on the topic of the moral economy from the perspective of Friends Testimonies.

Sessions related to creative risk-taking will be:

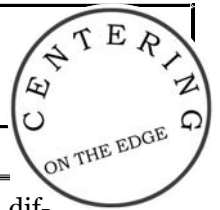
- Abigail E. Adams from Central Connecticut State University will present "From Work in Common to Shared Process", which will include a description of her experience as a leader in her institution's faculty senate at a critical time in the life of the institution, and her attempts to incorporate the collaborative principles of Quaker corporate decision-making with more mainstream processes such as parliamentary procedure.
- Gray Cox of the Friends Testimonies and Economics Project will offer "Communal Discernment and Academic Research: Is there a Quaker Epistemology?" in which he will reflect on the development of a distinctive Quaker Epistemology that can inform -- and perhaps dramatically transform -- contemporary research practices and institutions.
- Janet Lohmann of Bowdoin College will discuss obstacles that Quaker educators face in secular institutions as they seek to deal with fragmentation of academic expectations, offering suggestions for developing a better sense of wholeness.
- Jerilyn Radcliffe, whose session is entitled "Walking Cheerfully around the Earth, Even in Academe," will offer a guided discussion of issues related to the expression of Quaker values in the academic world.

A sample of some sessions focusing on activist themes:

- Lou Jones, award-winning photographer, will share stories and photographs from visits with 27 inmates on death row. He is involved in a speaking tour sponsored by the American Friends Service Committee which seeks to raise consciousness about the death penalty in this country.
- Kaye Edwards of Haverford College, Lon Fendall of George Fox University, and others will explore Global Boundary-Crossing Experiences through the international programs of Quaker colleges
- Joey Rodger of the Pendle Hill Peace Center will explore ways in which the knowledge generated by academics can be reliably and enthusiastically shared with activists
- JeAnne Reyes, an intern at AFSC, will speak about the Haverford Border Action Group, which challenges student activists to learn about the US border situation and advocate for the rights of immigrants.
- Kathleen Gathercoal of George Fox University will share "Things I learned being a blue voter on a red campus," including how some "red" and some "blue" groups might discover that they share a common interest
- Gerald Sazama of the University of Connecticut will discuss "moral values" in the 2004 Election and how we talk about them. His panel will include Friends whose perspectives differ in fundamental ways and will seek to help people hear each other's positions on sensitive issues.



JUNE 16-19 CONFERENCE AT HAVERFORD COLLEGE ON INTELLECT, SPIRIT, ACTION



Dangerous Discussions, Steven W. Gilbert, President, The TLT Group

The goal of this element of the conference will be to help people to more effectively deal with what we are calling "Dangerous Discussions," in the world of higher education and beyond. These are discussions dealing with topics that may be painful to confront individually - topics where disagreement among participants is perceived as risky. The setting could range from a student project team to a president's cabinet meeting. We are clear that it is possible to develop guidelines and techniques for facilitating honest, open, mutually respectful, constructive interchanges for "Dangerous Discussions," whether they occur face-to-face, online, or in hybrid combinations of both.

In the recent 2004 presidential election in the United States, it seemed that more people than ever in recent memory were reluctant, afraid, or unable to express their own political beliefs. Reasoned argument among mutually respectful opponents was a rarity not only in national and state elections, but in many other situations where disagreement was likely. In a world where increasingly globalized communication and commerce are inevitable, the gaps are widening between people of differ-

ent nationality, religion, race, lifestyle, wealth, and access to basic resources.

Visions of academic freedom and liberal arts education are still the heart of higher education in the U.S., and that complex system is still envied by people throughout the world. Unfortunately, the same forces that are diminishing the quality of public discourse seem to be clogging the flow of honest, open, respectful discussion on college and university campuses. And the flow of students from other countries into our colleges and universities is also being slowed just when it should be encouraged most.

Colleges and universities can be important settings for demonstrating that it is indeed possible to engage in "Dangerous Discussions" successfully, even now and even in the current political climate. Some of the most important challenges we face within higher education and beyond can be met only through the effective interaction of people who have conflicting values in situations where they believe resources are inadequate to meet apparently competing needs. As members of academic communities we, especially, should be able to deal honestly, openly, respectfully, and constructively with issues

where there are real differences of opinion among diverse groups of people who do not communicate with each other often or easily.

The TLT Group (Teaching, Learning and Technology Group) has organized a series of sessions within the conference that will discuss and demonstrate how information technology can obstruct or facilitate these kinds of "Dangerous Discussions." Leaders of these sessions - who represent a wide diversity of educational institutions - have experience with online text and/or voice communication as a way of structuring orderly interactions, which can offer helpful opportunities for active engagement of participants who are not normally comfortable in contentious face-to-face discussions. Leaders have also considered the risks and benefits of anonymous exchanges in a wide range of decision-making, administrative and classroom settings.

Session leaders will identify a number of fruitful topics for "Dangerous Discussions" - among students, faculty, administration and/or staff. Some of these topics are likely to be especially influenced by or to influence the changing role of information technology in education.

The "speak-out" as a form of Quaker activism has as its immediate antecedent the public witness and street-theater events of A Quaker Action Group (AQAG) during the Vietnam war. Composed principally of members of Central Philadelphia Monthly Meeting (CPMM), AQAG organized three voyages with medical supplies to Vietnam and conducted vigils, demonstrations and other anti-war events that sometimes led to arrest. Its most conspicuous achievement was opening the steps of the nation's Capitol building to protests. Until 1969, demonstrators were forbidden to gather on these steps and speak out for their causes. AQAG led a weekly reading of the names of the American war dead there, that year, and continued despite numerous large arrests for trespassing; Elizabeth Grey Vining, Quaker author and former tutor to the Crown Prince of Japan, was among those taken into custody. Several congresspersons, including Shirley Chisholm, joined the AQAG demonstrators and demanded to be arrested as well, despite their legal immunity. When the police ignored their request, the Congresspersons themselves sometimes carried on with the reading of the names. AQAG appealed the arrests, with the support of the American Civil Liberties Union. Ultimately, the court ruled that protesters who did not disrupt the work of the Congress were protected by their First Amendment rights.

With the outbreak of the war on Iraq, several of the same and other members of CPMM revived AQAG as A Quaker Action Group II--known as AQUAG to distinguish it from its predecessor. AQUAG's speak-outs began in the Fall of 2003 at Philadelphia's new Constitution Center. A homemade lectern, a banner reading "We the People--Speak," a bullhorn, and a table with flyers opposing the war and the Patriot Act comprised AQUAG's equipment. Members asked passersby to comment on these issues, either in one-to-one conversations or on the microphone. In spring of 2004, the venue moved to the more populated Rittenhouse Square in the city center. The speak-outs continued each Friday through October 2004, weather permitting. Those who supported the war were invited to take their turn at the mike, as AQUAG made clear its opposition to war but also its commitment to democracy. Dialog was the norm rather than angry exchanges.

FROM OUR COLLEGES, UNIVERSITIES AND ADULT LEARNING CENTERS



Barclay College Bryn Mawr

Bryn Mawr Gives New Meaning to Application Fees

Bryn Mawr College is giving applicants a chance to put their money where their values are. Rather than requiring the standard application fee payable to the College, Bryn Mawr is giving students the option of making a \$50 donation to the charity of their choice. Bryn Mawr is the first and only college in the nation to do so.

The idea came from Bryn Mawr alumna Maureen McGonigle (class of '98), associate director of admissions. "Other colleges were either increasing application fees or waiving fees for students who apply online," said McGonigle, "We wanted to do something that reflected the College's commitment to making a difference in the world."

The response has been enthusiastic. Since initiating the policy earlier this year, almost a quarter of Bryn Mawr's applicants have chosen to donate fees to charity. The remainder chose the traditional option of paying the fee to the College or requested fee waivers due to financial need. "If this pattern continues, by the application deadline January 15, 2005, Bryn Mawr will have raised almost \$15,000 for charities," explained Jennifer Rickard, dean of undergraduate admissions and financial aid.

The charities selected are as diverse as the applicants who come from every state and more than 60 foreign countries. The charities include food banks, animal shelters, international social service agencies and local fire companies. Along with the contributions come thank-you notes from students expressing their appreciation for this innovative alternative.

"We do not take into account either the charity chosen or how a student opted to fulfill the application fee requirement in the admissions process," said

Rickard, "We just want to give young people a chance to make a meaningful contribution to the world - which is what Bryn Mawr is about."

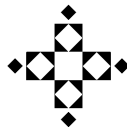
Earlham COLLEGE

Teach for America's National Recruitment Director Heaps Praise on Earlham

Saying the College consistently produces some of the program's best young teachers, Teach for America's national recruitment director, Maryanne Kiley, congratulates Earlham, as well, for its "really impressive" level of participation in the education focused national service initiative. Since Betsy Shaw Hirshfeld became the first Earlham graduate to join TFA in 1992, another 23 alumni have followed in her footsteps (21 since 2000; remarkable for a school Earlham's size, says Kiley), building "just an amazing record of success" in impoverished and underserved school districts across the country.

Turning Opponents - and Perceptions - on Their Heads

Looks can be deceiving. Though appearing violent, the principles of judo "as a way of life" actually have much in common with the Quaker values of respect and non-violence present at Earlham, say students Risa Abe and David Tanimura, each a gold medalist at the recent Midwest Collegiate Judo Championships.



E A R L H A M SCHOOL of RELIGION

Phil Baisley, Asst. Professor of Pastoral Studies, has taken three courses while on sabbatical toward a Doctor of Ministry degree at Ashland Theological Seminary in Ohio. The courses were: Healing Our Images of God; Formational Guidance and Formational Retreat; and Laughing at Fear, which included a five-day backpacking trip in the Monongahela

National Forest of West Virginia. A three-day guided retreat at St. Meinrad's Monastery in southern Indiana is also planned. Phil continues to write the teacher's guide for the EFI/FUM adult curriculum, The Adult Friend, published quarterly by Barclay Press.

Stephanie Crumley-Effinger, Director of Field Education, will give the Quaker Lecture at Wilmington College on April 3.

David Johns, (recently promoted to) Associate Professor of Theology, is now seeing the fruit of his work in print - Mysticism and Ethics in Friedrich von Hügel (Edwin Mellon, 2004).

Lonnie Valentine, (recently promoted to) Professor of Peace & Justice shares, that with the increasing likelihood of a return to military conscription, he continues to give workshops on conscientious objection, non-registration for the draft and counter recruitment. For both men and women conscientious objectors, it is important to get one's name on file with a credible registry as those claiming to be conscientious objectors need to be able to establish that they have held their beliefs before being confronted with the draft. Getting a dated statement that one is a C.O. on file with a credible group is a great first step. Various Yearly Meetings have started such registries. Indiana Yearly Meeting, 4715 North Wheeling Avenue, Muncie, IN 47304-1222 is open to anyone registering with them. The major draft counseling groups are also providing this service. One contact is the CCCO, 1515 Cherry St., Philadelphia, PA 19102; phone 215-563-8787; web www.objector.org. It can be helpful if monthly meetings and local churches agree to make a record on behalf of young people who wish to declare they are C.O.'s. Because most of the current recruitment effort is focused on high school age young men and women, many draft counseling groups provide information to help young people think before they enlist. (Center on War and Conscience (NISBCO), 1830 Connecticut Avenue, NW, Washington, DC 20009; phone 202-483-2220, or AFSC's Youth and Militarism Program. Please feel free to contact Lonnie directly for more information at ESR, phone 765-983-1353, e-mail valenlo@earlham.edu.)

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Friends University to Offer New Contemporary Worship and Arts Concentration to Christian Ministry Graduate Program

Friends University will begin offering a new concentration in contemporary worship and the arts through its Master of Arts in Christian Ministry (MACM) program this spring in Wichita.

"There has been a dramatic increase in recent years in the number of churches that incorporate contemporary worship into their services," said Dr. Chris Kettler, professor of theology and philosophy and director of the MACM program.

"However, there are very few universities, especially in the Midwest, that offer this specialization. We believe this unique program will meet the needs of many people involved in ministry in our region."

Students complete 15 hours of coursework in the concentration area and 21 hours of core coursework to earn a MACM degree. Course topics under the new concentration focus on the church's interaction with culture, exploration of new forms of worship, incorporation of fine arts and media arts in worship, and an understanding of how faith and aesthetics are connected.

Coursework for the MACM program can be completed in two years by attending classes one night a week and some Saturdays. The MACM program also offers three other concentrations, including church music, biblical studies and family ministry.

FRIENDS WORLD PROGRAM



Tsunami Relief

George Fox counseling professors Karin Jordan and Deborah Pack-Patton will spend most of February as mental health volunteers in Sri Lanka and Indonesia with Northwest Medical Teams. They will be part of a Critical Incidence Stress Management team responsible for assessing the mental and emotional needs of tsunami victims, primarily children. Much of their work will be training community leaders, school teachers, and other professionals.

Christian Response to Terrorism

Ron Mock, associate professor of political science and peace studies at George Fox, has written Loving Without Giving In, Christian Responses to Terrorism and Tyranny. The book was published in December by Cascadia Publishing House (formerly Pandora Press U.S.) and includes a forward by former U.S. Senator Mark Hatfield.

Student Deaths Mourned

George Fox University is mourning the recent deaths of two undergraduate students. They were Karissa Edwards, a 20-year-old junior Christian ministries major from Newberg, OR, and Patrick Kibler, a 21-year-old junior business administration major from Lake Oswego, OR. Edwards drowned Nov. 13 in the ocean near Lincoln City, OR. Police concluded she went wading in Siletz Bay and was overpowered by unusually strong currents. Kibler was killed on Dec. 22 from injuries suffered in a two-car accident in Lake Oswego. The driver of the other vehicle was arrested for driving under the influence of intoxicants.

Winter Serve

More than 70 students and employees spent a week of their Christmas break doing university-sponsored service projects at five West Coast locations. Student teams volunteered in San Francisco, Portland, Seattle, Vancouver, B.C., and at Twin Rocks Friends Camp on the Oregon coast.

Spring Theological Conference

Richard Hughes, distinguished pro-

fessor of religion at Pepperdine University was the featured speaker at the George Fox Spring Theological Conference, Jan. 24-26. Hughes spoke on themes from his book, Myths America Lives By.



Brevard Professor Mel Bringle to be Invited Speaker for 168th Commencement May 7

Mary Louise "Mel" Bringle, chair of humanities and professor of philosophy and religion at Brevard College in western North Carolina, will be invited speaker for Guilford's 168th commencement exercises May 7. Bringle is a 1975 alumna of the college.

Bringle will join President Kent Chabotar and students as speakers during the commencement ceremony at 9:30 a.m. on the quadrangle lawn. Guilford's Convocation and Celebrations Committee received invited speaker nominations, sought community input on finalists and recommended Bringle to President Chabotar. The senior class will select student speakers during spring semester.

"As an outstanding liberal arts college educator and alumna of the college, Mel Bringle can relate to the Guilford experience in so many ways. It is fitting that we welcome her back to speak to our graduates on their special day and as the college turns its sights toward a Year of Spirit and Spirituality in 2005-06," said President Chabotar. "In her teaching, scholarship and community service, she has promoted the college's core values of community, diversity, equality, excellence, integrity, justice and stewardship. I am pleased that she has accepted our invitation to be invited commencement speaker."

Bringle has taught at Brevard since 2000 and was selected Faculty Member of the Year for 2003-04 by the Student Government Association. She taught at St. Andrews Presbyterian College in Laurinburg, NC, from 1983-2000 and

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held a Jefferson-Pilot Distinguished Professorship beginning in 1989. Her scholarly work bridges the disciplines of theology and psychology in a contemporary approach to the seven deadly sins. Her books, Despair: Sickness or Sin? and The God of Thinness: Gluttony and Other Weighty Matters, were published by Abingdon Press, and she is presently writing a book on envy.

Winner of hymnwriting competitions internationally, she was recognized by The Hymn Society of the U.S. and Canada as emerging hymn text writer in 2002. Her first single-author collection of hymn texts, Joy and Wonder, Love and Longing, was published by GIA Publications in 2002.

Bringle earned a bachelor's degree in French and religion from Guilford and was a Dana Scholar graduating with departmental honors and high honors. She earned a doctorate in theological studies from Emory University in 1984 and earned the Excellence in Teaching Award from Emory Graduate School in 1983. She was an auditing student in Christianity and culture at the Institut de Sciences et de Théologie des Religions Institut Catholique de Paris in 1975-76. Besides Guilford presidents and students, previous speakers at Guilford's commencement in recent years have included faculty members Carolyn Beard Whitlow, Jeff Jeske and Dick Morton; Marian Wright Edelman, president of the Children's Defense Fund; 1973 alumnus M. L. Carr, former NBA player, coach and administrator; 1991 alumna Mary Ann Akers, a national broadcast journalist; and 1977 alumnus Christopher Benfey, a professor at Mount Holyoke College.



Aaron Rabinowitz '03 Wins Prestigious Mitchell Scholarship

Haverford College alumnus Aaron Rabinowitz has been selected as one of 12 nationwide recipients of the 2005-2006 George J. Mitchell Scholarship. A 2003 graduate from Owings Mills, Maryland, Aaron was chosen from 220 applicants representing 166 colleges

and universities. He will study economics at the National University of Ireland in Galway.

Aaron majored in economics at Haverford and was captain of the baseball team. He began aspiring to a career in health policy after witnessing the stark differences between the patient care his younger brother received during a heart transplant and his undergraduate experiences traveling to Cuba with the College's baseball team. Today, Aaron remains active in spreading awareness of the need for organ donation among college students. He currently works for Charles River Associates, a Washington, D.C., consulting firm, conducting economic analyses of antitrust cases.

Launched in 1998 with an endowment from the Government of Ireland, the Mitchell Scholarship recognizes outstanding young Americans who exhibit the highest standards of academic excellence, leadership, and community service. The Scholarship, administered by the US-Ireland Alliance, is named in honor of the pivotal role the former U.S. Senator from Maine played in the Northern Ireland peace process.



Art for Aid: Students coordinate auction to benefit tsunami victims

Malone College art majors are collaborating with area colleges to hold a series of art auctions to aid tsunami victims.

The first Art for Aid auction will be held Friday, February 25 at the Massillon Museum of Art, located at 121 Lincolnway East in Massillon, OH. The auction is scheduled to begin at 7:00 p.m., but the public is welcome to arrive earlier for a pre-auction viewing. Bidding begins at \$25 for selected pieces.

Student Dustin White, a junior from Louisville, OH was moved to action when confronted with the story of fellow

Malone student, Fleur Wynne-Morgan, a freshman from Ireland, who, along with 13 members of her family, survived the tsunami that devastated Sri Lanka. For more information, contact the Office of College Communications at 330-471-8239.



PENDLE HILL

At its inception, the Pendle Hill Peace Network was envisioned as an interfaith initiative, reaching beyond the Quaker world to encompass Jews, Muslims, Buddhists, and Christians of other denominations. We are delighted that our spring conference, being held in Philadelphia April 8-10 will feature speakers from all these traditions as we come together to consider, "If We Are All for Peace and Justice, Why Is It So Hard?" Rabbi Michael Lerner, founder of the Tikkun movement, will keynote the conference on Friday night, following a Shabbat service open to all. Other speakers will include Rabbi Arthur Waskow of the Shalom Center in Philadelphia, Imam Rashied Omar of South Africa, Anne Riggs from the National Council of Churches, Philadelphia Yearly Meeting General Secretary Thom Jeavons, and Larry Ward, a teacher in the tradition of Thich Nhat Hanh. We are excited about the opportunity to listen, learn, and worship with these interfaith leaders and others. Listening to new and often differing voices has been the great gift of this year's Forum series, Decisions for America. Co-sponsored by the Lang Center for Civic and Social Responsibility and the Program in Peace and Conflict Studies of Swarthmore College, the series has featured panels of three or more speakers addressing such topics as homeland security, peace in the streets, immigration, and reparations. The series will conclude by addressing fairness in the media and issues surrounding the prevention of violence.

Several months worth of attention to discerning how and where the Peace Network might do new, effective work that would lead to reduced violence and

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increased justice in the world without duplicating the efforts of others in the field have led to a new structure and vision for the Network. This will be announced at the April conference, to the delight, we hope, of the many who have supported this important new work of Pendle Hill.



Swarthmore College Students Launch Program to End Genocide in Sudan: Intervention Fund Is Latest in Series of Effective Social Change Efforts By Students at the Pennsylvania College

Two Swarthmore College students are leading an effort to mobilize the public against genocide in Darfur, Sudan. Their effort to raise funds for an international peacekeeping force is the latest in a series of wide-ranging social change initiatives recently undertaken by students at Swarthmore, a Quaker-founded college with a long tradition of activism and civic engagement.

Senior Mark Hanis and junior Andrew Sniderman, both political science majors, are creating a Genocide Intervention Fund to privately finance the UN-mandated African Union mission. In what is believed to be the first effort of its type by a citizen group, Hanis and Sniderman are creating the fund with the long-term goal that it become a permanent institution poised to respond to future genocides. For more information, visit <http://www.GenocideInterventionFund.org>.

The work by Hanis and Sniderman follows the recent success of juniors Nelson Pavlosky and Luke Smith in resisting efforts by Diebold, Inc., to suppress documents detailing problems with the company's electronic voting machines. In what was hailed as a victory for free speech, Pavlosky and Smith this past fall won a lawsuit against Diebold to halt the company's efforts to shut down any website that hosted or linked to the memos. In the fall of 2003, Smith and Pavlosky published the

leaked documents on the Internet, prompting cease-and-desist orders from Ohio-based Diebold. In addition to challenging Diebold, Pavlosky and Smith have started an international student movement called FreeCulture.org dedicated to fighting coercive copyright practices and other threats to the free flow of information.

Also in 2004, at the behest of students on the college's Committee for Socially Responsible Investing, Swarthmore successfully pressured two Fortune 500 companies to broaden their equal opportunity policies to bar discrimination on the basis of sexual orientation. After receiving notice of the college's intent to file shareholder resolutions, both companies - Dover Corp. of New York and Masco Corp. of Michigan - changed their policies. The development mirrored the committee's successful action in 2003 with Lockheed Martin, which agreed to add sexual orientation to its non-discrimination policies after the college filed a shareholder resolution - the first in the country solely initiated by a college or university since the anti-apartheid movement in the 1980s.

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When the Academy of Motion Picture Arts and Sciences announced nominees for the 77th Academy Awards, Whittier junior Sue Rubin had much to celebrate. *Autism is a World*, a 40-minute film that Rubin wrote based on her life experience, was selected as one of five contenders in the documentary short subject category. The film was co-produced by Oscar-winner Gerardine Wurzburg and Douglas Biklen.

Sue was diagnosed with autism at age four and incorrectly classified as retarded until she was 13, when a new communication technology enabled her to connect with the world. The narrative of *Autism is a World* takes an honest look at the challenges Sue has overcome to become an extremely success-

ful college student and tireless disability rights activist. The camera crew and director - Oscar-winning filmmaker Wurzburg - shadowed Sue as she went about her daily life as a resident of Whittier and student at the college, showing a typical week of activities that range from going to class to giving a presentation at an autism conference to cleaning house.

Plans are under way for a screening of the film at Whittier prior to the Academy Awards television show on Sunday, Feb. 27.



Campus Ministries of William Penn University hosted Spiritual Emphasis Week in February. Special guest, Rahlo, of the Black Soil Project returned to campus with his high energy, original music. Through music Rahlo challenged listeners to be the persons they are created to be, to come to experience the Truth that sets us free. Rahlo spent two days on campus attending classes and meeting students prior to his concert. The campus community was also invited to view and discuss *The Question of God*. Those attending this DVD series experienced the contrasted thinking of Freud and C. S. Lewis in dramatizations using words from their writings. In the presentation, a thoughtful panel led by Harvard professor Armand Nicholi framed these dramatizations in a discussion representing a range of views and comments including agnosticism and Christian theism.

Later in the week, *The Passion of the Christ*, the movie that led box office sales last year and recently received the People's Choice award for favorite movie, was shown, followed by a discussion of the impact and importance of the movie.

Richard Sours, president of William Penn, also addressed the campus community at a special convocation in which he discussed the question of the university's role in the spiritual life of the student.

Spiritual Emphasis Week is an annual tradition offering a time of reflection

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and renewal, and is always a welcome experience at the end of a cold Iowa winter.



Three dozen Wilmington College students, faculty and staff spent their Martin Luther King Day holiday helping others in the spirit of the slain civil rights leader's example of selfless service. Promoted as "A Day On, Not a Day Off," the WC contingent converged at Sugartree Ministries in Wilmington on Jan. 17 to do everything from mopping floors and cleaning tables and chairs to preparing food, sorting clothing and canned goods, organizing the kitchen, and washing walls and windows. Brother Frank Hunt, coordinator of Sugartree's Our Father's Kitchen, said their volunteer work is a "living witness" to King's legacy. "It's very much in the spirit of what a Quaker institution of higher learning should be doing," he said.

The Office of Campus Ministry has presented a series of Faith & Life Forums this year dealing with many topical issues and the role of faith. During the fall semester, panel discussions were held on "Faith in the Voting Booth" and "Faith in the Classroom." This semester the topics are "Faith in the Bedroom" and "Faith in the 21st Century."

A program titled "A Miracle at Warren Correctional Facility" was presented in January on Columbus' public radio stations as part of the series "Ohio Arts Alive: A Journey with the Arts Throughout the State of Ohio." It featured UMOJA, the Warren Men's Chorus, directed by Catherine Roma, associate professor of music at WC. The College offers an academic program at the prison. Roma describes directing this chorus of inmates as her "Quaker peace testimony." They have recorded two compact discs of their music. The radio promo stated, "Catherine's outreach work takes her to the inmates at Warren, who respond with honesty, dignity, and joy - and talent! Listen as the men sing and tell us about their lives,

their hopes and their music." UMOJA also participated in Cincinnati's Martin Luther King Day observance at the city's Music Hall via telecast from Warren Correctional Institution.



Woodbrooke
Quaker Study Centre

As the snowdrops and crocuses appear, Woodbrooke finds itself hosting a rich diversity of events and projects, and welcoming more postgraduate students than ever before. We began 2005 with our Young Friends New Year Gathering, an event aimed at equipping the next generation with community skills, and will host a preparatory event for the Young Friends World Gathering later in the year. Among the Quaker initiatives using Woodbrooke as a meeting place this Spring will be the Quaker Prison Ministers Training and the Circles of Accountability and Support scheme, a worthwhile probation initiative that aims to reduce re-offending in released sex offenders.

In response to the greater numbers of visitors Woodbrooke is now receiving, whether for educational reasons or simply to meet in a unique and Friendly atmosphere, substantial refurbishment to the building is taking place. As part of our drive towards becoming a high quality conference venue, our dining room has recently been modernised to allow for self-service. Furthermore, Woodbrooke's library is to undergo refiguring in order to meet the changed needs of our educational work. The library's Quaker collection is home to over half of all 17th Century literature by or about Quakers. Its older texts, including early writings by George Fox and William Penn, will be better preserved by the new air conditioning system; and study areas outside the Quaker library will become more spacious and comfortable. This development will take place between 1 April and 31 August this year, during which time the library will be closed. Following this period of chrysalis Woodbrooke will be able to offer facilities that are both attractive and user-friendly - and not just for bookworms!

New Publication

PARC Occasional Paper Series No.3: A Peacemaker's Guide for Building Peace with a Revolutionary Group

By Anthony J. Nocella, II, Foreword by John Burdick, Edited by Lawrence Sampson

Since 9-11, this handbook is needed more than ever by NGOs for the purpose of being human-shields and peacemakers in violent conflicts. While many believe that the only way to deal with extremists is to capture or kill them, Nocella believes differently. He forces people to be willing to open the door to dialogue with revolutionaries by systematically taking the user of this handbook step by step through everything they need to have and know when immersing themselves in the trenches of a violent conflict. This handbook is not something to read and put down, but to carry with your NGO, delegation, or team planning to establish relations with revolutionary groups. No matter if it is in Colombia or in Iraq, this manual is highly useful.

In a context filled with such unremitting state-sponsored hostility to economic justice and human rights, is peaceful negotiation possible without compromising core principles of liberation and emancipation? Anthony Nocella explores these and other issues in his important handbook, which is both an exercise in mediation and a renewal of hope.

- Peter McLaren, author of Che Guevara, Paulo Freire, and the Pedagogy of Revolution

In developing this handbook, Anthony Nocella has provided not only a practical primer for peacemaking in the most critical conflicts of our time, but has also shown the courage and hope needed for building bridges in those situations where parties use violence as the most desperate means for engaging their opponent. In doing so, Nocella has proven that those who have refused in such settings to take up the mantle of peacemaking on some lesser principle have taken the easy way out.

- Larry A. Dunn, Director of Academic Programs, Center for Peacemaking and Conflict Studies, Fresno Pacific University

To order: Send \$7.50 plus \$2 for shipping to PARC Office, 410 Maxwell Hall, Syracuse NY 13244

Winter 2005



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