



2019 Conference Presentations

Swarthmore College and Pendle Hill

Swarthmore and Wallingford, Pennsylvania

All concurrent sessions are in the Swarthmore College Science Center

In alphabetical order:

Joyce Ajlouny: Plenary Address: Looking Inward with Courage: Quaker Organizations Parading Peace & Justice **Thursday 7 pm. The Barn, Pendle Hill**

We advocate it in our literature, we highlight it in our courses, we advocate for it in our lectures and in mentoring of our students, and we promote it in our service work and social justice programming. Beyond that, how courageous should Quaker organizations be when demonstrating peace and justice practices, policies and principles internally?

Nell Anderson, Ellie Esmond, Dayna Levy, Katie Krimmel:

Bryn Mawr College's Leadership, Innovation & Liberal Arts Center

Session F Room 105

The Leadership, Innovation, and Liberal Arts Center (LILAC) was founded in 2013 as a result of two things, an explicit commitment by the College to invest in experiential learning and personal development and a large philanthropic gift from an anonymous set of parents. Share in a discussion with some of the LILAC leadership team around the experiences of creating LILAC by combining existing functions with new programs in support of a new sense of common purpose. LILAC's strategy for integrating students' academic experience with their sense of self-discovery and openness to the opportunities available to them during college and post-graduation is constantly evolving. A team of 17 staff members and over 30 student workers across the functions of career development and civic engagement constantly create experiences that offer teachable moments and moments for students to test and reflect on their values and assumptions. The culture of LILAC is to use data, whether qualitative or quantitative to look at trends, make decisions, and understand how to best serve the diverse needs of our students. Ultimately, part of our truth is that everyone brings a very unique background to Bryn Mawr and leaves the community with an exciting journey ahead of them. In our work, we hope to assist students as they build critical navigational tools that will serve them over the course of a lifetime.

Paul Anderson: Elizabeth Fry, a noteworthy Friend

Session D Room 104

Her picture is on the five-pound British note. She brought about prison reform in Britain. Her school of nursing inspired Florence Nightingale. She was the first woman to address Parliament. She was visited in her prison-reform work by the King of Prussia. She was a recorded Friends minister who provided Bibles for people, established organizations for social reform, pioneered women's suffrage, and who was sponsored by Queen Victoria. Her name was Elizabeth Fry—a note-worthy Friend, indeed!

Elizabeth Gurney (1780-1845) was from a Quaker banking family in Norwich, England. Robert Barclay was her great grandfather, and her ancestors had been followers of George Fox. Inspired by the preaching ministries of Priscilla Hannah Gurney and Deborah Darby, Elizabeth engaged in public ministry and was recorded as a minister in London Yearly Meeting in 1811. As a woman faithful to Christ's call to ministry, Elizabeth Fry not only made a difference; she also continues to be an inspiration for others in later generations. She is a note-worthy Friend, indeed!

Douglas C. Bennett: The Quaker Impulse to Organization

Session F Room 104

When American Quakers encounter a problem, a common response is to create an organization to deal with the problem. Quakers have been creating purposeful organizations to improve the world since the 17th century. We are still at it. Abolition of slavery, equal educational opportunity for girls and boys, prison reform, humane care for the mentally ill, climate justice, retirement living with dignity: such causes have commanded the attentions of Quakers over decades. At the same time, among Quakers today there is a discomfort with our organizations – especially with our larger ones. Organization suggests wealth and power; Quakers are generally more comfortable confronting wealth and power than deploying them. There is a paradox here: an impulse to organization and a recoil from organization. This presentation will explore this tension: the urge to create and the reluctance to support Quaker organizations. When Friends think about organizations, our model is the small Monthly Meeting. But the most important Quaker organizations have many staff members, large budgets and often provide services to others for a fee. These present challenges that go well beyond the governance concerns of Monthly Meetings. I want to sketch some ways Quakers might think about their organizations to resolve this tension. The larger project on which I have embarked is to write an organizational handbook for Friends, or more broadly, one that also provides guidance for those who want the organizations they serve to be grounded in the best understandings and practices of Friends.

Nelson Bingham and Kelly Burk: The Spirit of a College

Session F Room 128

The kind of community we create at Quaker colleges is a distinctive part of the educational experience. But what is the nature of the community to which we aspire? If teaching faculty, administrators and staff are all educators, how do we encourage Quaker values to be internalized by the entire campus community? Nelson and Kelly will present on how we approach tending to the spirit of Earlham College (including our struggles and successes) and invite discussion and the sharing of ideas about ways of shaping healthy, vibrant communities at Quaker colleges in the context of our 21st century world.

Frances Blase: Plenary Address

Saturday 9:30 am., Science Center Room 100

Haverford College's Provost will discuss the process they went through recently, to discern whether or not to accept academic grants from the U.S. Department of Defense.

Frances Blase: The Tri-College Consortium Philly Program

Session E Room 104

See: Calista Cleary

Cherice Bock: Truth in the Face of War: Oregon Yearly Meeting Conscientious Objectors, 1940-1975

Session C Room 128

Through interviews and archival document research, the draft choices of men in Oregon Yearly Meeting (OYM) during World War II, the Korean War, and the Vietnam War were examined. This presentation will focus on the stories of those in our study population who chose conscientious objection or

noncombatant service, and share about the ways OYM supported conscientious objectors during these three wars, as well as the difficulties encountered as they attempted to do so. In this way, the presentation will address how these Friends approached speaking truth regarding international conflict in the mid-twentieth century at the individual and yearly meeting level, as well as how these Friends interacted with others on a national and international scale.

Ben Brazil: Beyond Prophecy: Teaching Public Theology in Fractured Times Session D Room 105

Convicted of the need to speak truth to power, religious progressives often encourage young writers and leader to be “prophetic.” While the prophet’s righteous clarity has its place, however, socially fractured times may also require us to voice truth differently if it is to be heard. As the director of the writing program at the Earlham School of Religion, a progressive Quaker seminary in a conservative part of Indiana, I have struggled with how my students can articulate their values in ways that have integrity yet resonate beyond the choir. After an initial discussion of the value and peril of the prophetic mode, this presentation focuses on two aspects of my program’s emerging approach. First, it discusses an approach to public theology that teaches students to make arguments via classical categories (ethos, pathos, and logos), as well as more contemporary approaches to metaphor and issue-framing. Despite the limitations of good-faith argument, the course teaches it as a means to, and product of, intellectual virtues like generosity and humility. Second, this presentation examines alternate approaches to voicing truth: theopoetics and storytelling. Just as truth gains social power only when shared, untruth flourishes when social distrust is deep. Out of this conviction, we have launched a 4-times-yearly storytelling program, one that recruits storytellers from the widest possible swath of our surrounding community. We hope that by sharing stories, we can make strangers into neighbors, helping to rebuild the conditions for shared truth on the local level.

Kelly Burk: The Spirit of a College

Session F Room 128

See: Nelson Bingham

Douglas Burks: Finding the Truth About Climate Change

Session E Room 128

Climate change is a controversial topic. It has scientific, religious and political components to it. Though there are some uncertainties about the science, the major components have been worked out and there is no doubt we are seeing an accelerated change in climate due to human activity. There is also no doubt that several components that are driving change are under our control if we have the will. The level of change and the resulting impacts on ecosystems and economic systems are less certain. The American Heartland Foundation on one side says that “Global warming is not a crisis. The threat was exaggerated.” On the other side we see the Sierra Club state that “You Can’t Hide This Truth: Without Action, Global Warming Will Be Catastrophic.” With others claiming that it will destroy economies “Climate Change Could Spark Another Great Recession. This Time, It May Be Permanent.” How do we evaluate and determine the truth when there are such a disparity views of Climate Change outcomes?

Calista Cleary, Frances Blase, Mary Osirim, Sarah Willie-LeBreton:

The Tri-College Consortium Philly Program

Session E Room 104

The Tri-College Consortium, Bryn Mawr, Haverford and Swarthmore Colleges, has some unique and notable features. For example, the Consortium has a distinctly Quaker character because all three colleges were founded by Philadelphia Quakers. The schools also have similar academic goals, standards and educational missions. The schools strive to educate students -” increasingly from around the globe

- in the liberal arts tradition and prepare them to become ethical and knowledgeable leaders in their chosen professions and engaged citizens in their broader communities. Because of these shared values, principles and mission, students take classes and participate in activities rather seamlessly across the three campuses.

Another defining feature of the Tri-College Consortium is its proximity to a major metropolitan area. Very few liberal arts colleges in the United States are less than 20 miles from a large city, like Philadelphia, which provides a lens into urban America. This presentation will highlight how the Tri-Colleges decided to become more intentional and focused in their interactions with Philadelphia and develop the 'Tri-Co Philly Program,' where faculty in the Tri-Co would teach courses in Philadelphia for Tri-Co students, and engage with urban America both academically and experientially, exploring the city's rich opportunities as well significant challenges.

The Tri-Co Philly Program, launched in January 2019, will be illustrative of how cooperation within the Consortium, and with external partners, enabled the Tri-Colleges to reach beyond their traditional boundaries, and enhance the educational experience of the next generation of learners and leaders in the broader world.

Jeradi Cohen: Teaching teacher candidates to learn “where this student is from” Session B Room 104

"As teacher education faculty we ensure that our students know state standards and licensing regulations. The content of our courses is taught for them to acquire the knowledge and skills to become proficient educators. We practice interpreting data from a variety of assessments. We coach our students and review with them so that state measures of their proficiency will result in a long-awaited license. Rigor and regulation are necessary aspects of being a teacher in the 21st century. However, students should not only be able to interpret data that will come to them in copious amounts from structured assessments.

As teacher educators we need to foster and maintain a mindset and heart that hears, sees, and truly knows who their students are. Teacher candidates learn about differentiation, but often it includes only modifications based on academic or behavioral data. Through an assignment I have created, teacher candidates learn a process for putting on a different lens to understand students more holistically. A format of writing called Where I'm From, created by teacher and social activist George Ella Lyons is the catalyst. The assignment includes a tour of a selected student's neighborhood, taking photos along the way. The teacher candidate engages in a conversation with the student about the contents of their book bag. Piecing together words, sights, sounds, and photographs from this authentic data set yields valuable layers of information of "where this student is from". This alternate approach to data gathering may not only provide differentiation but social justice.

Mary Crauderueff & Krista Oldham: Not more learned, but imbued with better learning: Co- curricular projects in the archives Session C Room 104

Archives and special collection libraries as "inclusive spaces" have become standard in the field regardless of size or scale of a program. Haverford College Quaker & Special Collections, a small liberal arts college, has developed and cultivated inter/intra-institutional partnerships that have led to the creation and support of a variety of co-curricular projects that serve a dual purpose-- encourage meaningful engagement between students and archival materials, and bring into focus the voices,

stories, and perspectives of historically, socially, and politically marginalized persons and communities. This work seeks to break traditional models of learning, and create opportunities to deconstruct patriarchy, and decolonize the archives through active learning, encouraging students to work on projects that are exciting to them, and to hear from them about what is important in their learning goals. This fits in with the college motto: Non doctior, sed meliore doctrina imbutus: Not more learned, but imbued with better learning. Hear two practitioners present recent projects where students have led the research, and developed projects for the college and larger communities to engage with marginalized communities and encourage participation in the discourse of activism and social justice. Krista Oldham will tell the origin story and success of the Diversity and Inclusion Research Internships. Mary Crauderueff will detail the exhibit program in the libraries, focusing on two exhibits: a collaboration to celebrate the American Friends Service Committee's centennial, and an exhibit on Friends Hospital, the first mental health hospital in the United States.

Jeffrey Dudiak: The truth of inspiration and the inspiration of truth

Session A Room 145

In the face of "alternative facts" and "fake news," indeed, in a time when "truth isn't truth," that is, in our "post truth" age (the Oxford Dictionaries' word of the year for 2016), we need to do more than merely reassert our commitment to "facts" (witness CNN's "facts first" advertising strategy), however passionately we do so, which merely plays into by reinforcing, rather than subverting, our contemporary ideological pathologies by reducing truth to one of its sub-meanings, and thus advocating for an impoverished sense of truth. What is required, rather, is a radical re-visioning of truth itself. In this presentation, I will explicitly tie the themes of this conference—truth and inspiration—into one another, by suggesting that truth, most fundamentally, is a spiritual rather than an epistemological phenomenon, such that a truth not grounded in, and oriented by, inspiration cannot be "true" in the fullest sense of the term. Truth, before it is a noun (the truth), and before it is an adjective (true), is an adverb (truly)—identifies a "way" before it names a "what." I will illustrate these arguments with reference to the ways in which the idea of truth has functioned (and evolved, and bifurcated) within our broader Quaker tradition, and invite Friends to reflect on how we might contribute to a ministry of reconciliation in our culture's current and debilitating battles over truth.

Maurice Eldridge: Plenary Address: "I Must Always Walk in the Light" Friday 7 pm., Science Ctr Rm 100

"I must always walk in the Light" is a line from the song "I'm going to live the life I sing about in my song," written by Tommy Dorsey and recorded by Mahalia Jackson. It's a wonderful spiritual piece that has always moved and inspired me. The title has become a mantra for me and for my belief that modeling is an essential tool of teaching, of being an educator. My talk will trace the path through my life and career that I hope will reflect the role of inspiration and truth in our profession.

Ellie Esmond: Bryn Mawr College's Leadership, Innovation & Liberal Arts Center **Session F Room 105**

See: Nell Anderson

James Hood: Quakers and Natural History

Session A Room 128

The history of Quaker engagement in natural history study during the eighteenth and nineteenth centuries suggests there was something inherent in Quaker theology and sensibilities that led Friends to honor the natural world with a peculiar reverence. Historical investigation regarding Quakers and natural history has tended to focus either on particular naturalists (the most prominent of which are John and William Bartram) or more generally on Quaker attitudes toward nature as expressed in the

writings of well-known reformers like John Woolman and Anthony Benezet. In this presentation I will review some of the history of Quaker naturalists and apologists for non-human animals, but I will explore more fully the nineteenth-century Quaker emphasis, as evidenced primarily in articles from *The Friend* (Philadelphia) and *The Friends' Intelligencer*, on the importance of natural history education. In book reviews and other articles in these publications, Quakers detailed the critical importance of understanding the natural world and its forms as a meaningful and egalitarian education in tangible things worthy of keen attention. I will conclude by suggesting we would do well to return natural history education to our curriculum (as a complement to today's natural sciences like biology, chemistry, geology, etc.), particularly in light of our global ecological crisis.

Tom Hoopes: What if we really believed in "Quaker values"?

Session A Room 104

What if we really believed in "Quaker values" I put "Quaker values" in quotation marks to call attention to that phrase, as a piece of Quaker legerdemain. I do not think we have a monopoly on any of the so-called "Quaker values" However, when our Testimonies are taken as a whole along with our spiritual commitments, I think there is something distinctively Quaker about them. But only if we REALLY believe them, right? Many institutions and individuals have felt empowered to refer to "Quaker values" and then to pick and choose among them, to decide which ones they prioritize. We might refer to this as "Buffet Quakerism," or perhaps "Quakerism a La Carte." How can we grapple effectively with our own understandings of race, class, and power, and the tension between our pride in our history and our deep ambivalence about our privileges? And if we do commit to grappling with that tension, how shall we express our ideals through action? I propose that we shift from talking about "Quaker Testimonies" and start talking about "Quaker Disciplines." Rather on what we SAY we believe, let's focus on what we are actually DOING to demonstrate our underlying beliefs. How might that shift things?

Katie Krimmel: Bryn Mawr College's Leadership, Innovation & Liberal Arts Center Session F Room 105

See: Nell Anderson

James Krippner: Henry Cadbury, AFSC, & Haverford College: The Perils of Pacifist Dissent During World War I Session C Room 128

This paper will provide an updated and revised version of an article published in *Friend's Journal* April 2017. David Harrington Watt and I are currently researching and writing a study of the religious beliefs and political engagements of Henry Cadbury (forthcoming, Brill, 2021), which began in the early twentieth century and continued into the 1970s. During World War I, Henry Cadbury played a pivotal role in co-founding the American Friends Service Committee and establishing the principal of alternative service for conscientious objectors in the United States. A lesser known aspect of this history is that his pacifist advocacy at this time also cost him his job at Haverford College. This paper will explore this early moment of Henry Cadbury's faith based political engagement, incorporating a thorough and unprecedented analysis of Haverford College and AFSC archives. Though the story ended reasonably happily when Cadbury was awarded an honorary degree and rejoined the faculty at Haverford College in the 1950s (following his retirement from an extraordinarily successful academic career at Harvard University), the incident raises questions of institutional politics, academic freedom and the perils of dissent during wartime. These issues are especially poignant and instructive in this case since this dispute played out primarily among Friends.

Dayna Levy: Bryn Mawr College's Leadership, Innovation & Liberal Arts Center Session F Room 105

See: Nell Anderson

Amanda Lea Miracle: The Emporia Friends Women's Meeting: Emboldened Activists Session B Rm 105

In 1890, Emporia Kansas was still in the process of community building. Indeed, in many respects it was still the frontier. The women who were part of the Emporia Friends church Women's Meeting were heirs of a powerful legacy of Truth. Their mothers--and indeed, some of the then current members-- had come specifically to sway the state to a Free State status. They were the wives of businessmen, railroad men, grocery store owners, and more. Some were also at work in the Women's Christian Temperance Union. This talk explores the Friends Women's Meeting in the late 19th/early 20th-century and argues that it operated as a super-charged club meeting. Emboldened by their theology, and living on the frontier in a progressive atmosphere, they functioned with remarkable authority. They made the same ordinary decisions as did other women's meetings--such as when to have the carpets cleaned, and like other groups they did so out of both a practical sense and as a way to care for others. But, they also commanded authority, such as taking it on themselves to pay a debt to the former church treasurer owed by the whole church. Or, when the church needed a new furnace, they bought one--on their own--without consulting the men. Thus, these women were activists, emboldened by a peculiar faith that underscored the Truth of the Inner Light, with means and resources. Yet they were also frontier women, and daughters of light who inherited a legacy of spiritual equality and social activism while championing its continuance.

Tonja Nixon: It Takes a Village: Constructing a Positive Diversity Experience in THRIVE Session A Room 105

I serve as the First-Year Experience Coordinator in the Undergraduate Dean's Office at Bryn Mawr College. In 2016, we launched the THRIVE Program, a 10-week course on college transition, resource utilization and life skills, required for all first-year students. While run through the Dean's Office, it brings together a unique collaboration of professional staff, student leaders, and senior staff to create an experiential learning course that helps our students learn more about their community, their institution and themselves. This past fall, THRIVE's planning committee was very intentional about how diversity was woven into the curriculum. We focused our efforts in creating a more meaningful and informative approach to diversity education, centering it around the institution's history as well as our first-year students' personal experiences and backgrounds. Looking at the recent feedback, we will continue building upon this new approach. For FAHE, I am proposing a discussion-based presentation on how we have further incorporated diversity into our first-year curriculum through THRIVE. The presentation is "It Takes a Village: Constructing a Positive Diversity Experience in THRIVE." I would need a computer and projection. The presentation will consist of a brief history of THRIVE, time spent discussing the importance of diversity in the program, and looking at its most recent diversity curriculum. I will facilitate a conversation around where the diversity curriculum is now, have others share their thoughts, and leave time for Q&A about the program and other aspects of diversity education in the first-year experience.

Krista Oldham: Not more learned, but imbued with better learning: Co-curricular projects in the archives Session C Room 104

See: Mary Crauderueff

See: Calista Cleary

Christy Randazzo: Quaker Reconciliation Theology: The Intersections of Testimony and Virtue Ethics
Session B Room 145

In my presentation, I will argue for a new way of imagining Quaker testimony and theology, particularly relating to the role of truth in peacemaking, through placing Quaker testimony in dialogue with the “place of reconciliation” framework for peacemaking developed by John Paul Lederach. In his seminal work on peacemaking, *Building Peace*, Lederach first explicated his vision of reconciliation as a “place” both literal and metaphorical where humans can give space for others to engage in the praxis of healing society after conflict. This “place of reconciliation” is the meeting point between truth, mercy, justice, and peace, where each is understood conceptually (as values foundational for society, equal in merit and necessity for peacemaking) and praxeological (attendant processes and instruments flowing from the conceptual foundations, such as Truth Commissions and criminal trials, for example). This framework has been instrumental in the development of many post-conflict theologies of reconciliation and atonement, particularly due to its dialogical balancing of concept and praxis, which holds both ontology and ethics as equally valuable in peacemaking. I affirm that this concern for balancing theology and ethics strongly reflects Quaker theologies of testimony and interdependence, where the ontic reality of an interdependent Divine Light, present throughout creation, necessitates human ethical responses to that interconnection. I propose a re-imagining of Quaker testimony, to view Lederach’s quadrant in light of the traditional Quaker conception of testimony as the entirety of one’s actions and being in the world, reflecting one’s core theological beliefs and ethical convictions.

Laura Rediehs: Teaching a Course on Truth in Crisis

Session C Room 105

In Fall 2018, I created and taught a new course entitled “Truth in Crisis,” to help my students develop strategies for dealing more effectively with the crisis of truth in today’s discourse. After examining philosophical theories of truth, we examined the history of the crisis of truth both in terms of its philosophical history and in terms of how journalistic standards of truth have changed over time. We then examined the issues emerging from this crisis, including “fake news,” political rhetoric, and the “free speech” controversies on academic campuses, hearing both from campus visitors involved in the media, and from campus faculty and administrators who teach about or deal directly with these matters. We then came up with strategies for how to deal with difficult conversations that cross lines of divisiveness: strategies that we hoped would foster mutual understanding and heal divisiveness instead of reinforcing it. The students then sought out such conversations to test the strategies we had developed. In my presentation, I will share further details about this course, focusing especially on the best ideas and strategies we found and developed in our shared quest.

Walter Hjelt Sullivan: Deconstructing White Fragility and Its Impact on Higher Education
Session C Room 145

According to Dr. Robin DiAngelo, PhD, “White people in North America live in a social environment that protects and insulates them from race-based stress.” This reality has both personal and structural impacts on the ability of white people to talk about race and to work effectively for racial and social justice in our work environments and in the larger world. In this interactive workshop we will investigate Professor DiAngelo’s model, look at the 6 social structures that she proposes support white fragility, and

explore how these structures show in in our lives. We will discuss strategies for moving forward and ways that we can support each other in this work. The workshop is particularly designed for white people looking to deepen their commitment to the work of understanding and dismantling structural racism, but people of all racial and ethnic identities are welcome to participate.

Babatunde Joel Todowede: Leadership Challenges of the Nigerian Educational System
Session B Room 128

The perceived deficits of the lack of effective leadership, or the general effects of bad governance therefrom, have been adduced as underlying causes of the various problems of development in Nigeria, ranging from the economic to the political and social. In this paper, the perceived adverse impact of the leadership problem on the educational system is examined and discussed. The need to engender purposeful leadership and good governance for the achievement of sustainable development of the Nigerian educational system is specifically canvassed. The spill-over effects of pervasive social corruption, political power struggle, the pursuit of wrong priorities in governance, the lack of transparency and accountability as well as problems arising from official mismanagement, nepotism and ethnicity are also particularly chronicled in this paper within the wider context of the analysis of scenarios. Effective, visionary and competent leaderships are necessary catalysts for the long-term development of the educational system in Nigeria. Key words: Educational leadership, leadership challenges, education sector, educational system, stakeholders, policy inconsistency.

Lonnie Valentine: Process Philosophy, Human Development, and Truth **Session E Room 145**

Process philosophy holds that all things are in relation as the fundamental way reality operates and that all things change. Therefore, humans change and truth changes. Psycho-social developmental theorists such as Erikson, Piaget, Kohlberg, Gilligan, and Fowler also put the development of humans in relational terms that change who we are and what truth is over the life cycle. This presentation and discussion will explore how humans change their views of truth using the process and developmental lens. We will also consider how imagination and despair relate to this relational and developmental view of truth. For example, James Fowler's analysis of the "Stage of Faith" (whatever faith it is) means that those stages of growth face deconstruction of the prior stage so that the new stage can emerge. The imagination must see a way forward or some form of despair will take hold. Process philosopher Alfred North Whitehead held that we and our societies must move forward into "adventure" in seeking more beauty or else we and our social structures fall into decay. A particular focus here will be the college age where the recognition of the relativity of attitudes, beliefs, and commitments can lead to either a disconnected tolerance or struggles for power against those seen as enemies. The hope for our discussion will be better understanding of ourselves, our students and our schools as we struggle for truth, goodness, and beauty.

David Harrington Watt: Rufus Jones & the eugenics movement **Session D Room 145**

This presentation considers some of arguments that could be marshalled to support the claim that Rufus Jones (1863-1948) supported the eugenics movement. Those arguments, taken as whole, seem to suggest that Jones probably did support that movement. However, it should also be noted that we cannot (given what we know at present) be certain that Jones fully embraced eugenics. The presentation concludes with a few remarks on some topics connected to Jones and eugenics that scholars might research in the future and with a brief reflection on the possibility that the Quaker who is most closely

identified with the claim that “there is that of God in every man” also believed that some human beings should be discouraged from reproducing.

Jon Watts: Plenary Address: QuakerSpeak

Saturday 7 pm., Science Center Room 100

Jon Watts will talk about how he creates Quaker Speak, the video series he produces for Friends Journal. Each video features interviews and thoughts of Friends on different aspects of Quakerism. We'll screen a few installments.

Harold D. Weaver, Jr.: An African American Quaker Scholar-Activist and Truth: Africana Studies, Paul Robeson, and Bayard Rustin **Session D Room 128**

My presentation intends to address the following questions: 1. Why did this scholar-activist deliberately name the new Department that he founded and headed at Rutgers University the "Department of Africana Studies," and not the "Department of Black Studies?" 2. How did he translate scholarly findings about two African American political activists of Quaker heritage--Paul Robeson and Bayard Rustin--into opportunities to educate and to re-educate the Quaker and broader communities about their achievements, distorted during the era of McCarthyism? 3. How do we challenge the notion of objectivity in the humanities and social sciences?

Donn Weinholtz: Seeking Moral Clarity in Higher Education Quandaries

Session E Room 105

For 20 years I have taught a course entitled Professional and Ethical Issues in Educational Leadership. For the last seven years it has focused exclusively on ethical concerns in higher education. The moral problems addressed include: tenure issues, free speech, sexual harassment, financial costs, research on human subjects, affirmative action, and college athletics. Since most of the students in the class are either in, or are anticipating, careers as higher education administrators, I also focus on the how college administrators might deal with the day-to-day moral dilemmas they are likely to encounter while managing faculty, staff and students. This necessarily involves providing my students with a strategy for sorting out conflicting perceptions of truth and seeking clarity in a haze of moral confusion. For that purpose, I have focused on a set of questions proposed by Michael Rion (1996) in his book, *The Responsible Manager: Practical Strategies for Ethical Decision Making*. The questions are: 1) Why is this bothering me? 2) Who else matters? 3) Is it my problem? 4) What is the ethical concern? 5) What do others think? 6) Am I being true to myself? In this presentation/discussion, I will introduce these questions and illustrate their use via two case studies based on my experiences as a college dean. Participants will be invited to share experiences of their own where application of the questions might prove especially beneficial.

Sarah Willie-LeBreton: The Tri-College Consortium Philly Program

Session E Room 104

See: Calista Cleary