

# Friends Association for Higher Education Annual Meeting 2021

## Schedule of Events

All times US Eastern Time

Unless indicated all events will occur on this Zoom Link:  
2021 FAHE Annual Conference Main Room  
Jun 7-11, 2021

Zoom link provided upon registration here:

<https://www.eventbrite.com/e/2021-fahe-conference-tickets-150601225319>

### ***Monday, June 7***

All times US Eastern Time

**1:30-5:30 pm:**            Registration and Tech Orientation for Participants

**6:30-7:15 pm:**            Dinner drop In

**7:30-8:00 pm:**            Welcome

**8:00-9:00 pm:**            Opening worship

**9:00-**                        Hangout

### ***Tuesday, June 8***

**9:15-9:45 am:**            Worship

**10:00-11:15 am:**        Concurrent Session A

#### **Paul Moke and Stephen Potthoff “Quakers and the Holocaust: What Is Our Story and How Can It Shape Our Work with Students?”**

This presentation examines Quaker peacemaking perspectives in the context of two classes we teach at Wilmington College. Students in both classes examined the experiences of American Friends Service Committee (AFSC) workers in Vichy France during World War II. The story of the AFSC in Vichy France during World War II features two conflicting narratives. The first, which involves individuals in leadership positions, stresses the engagement of officials on both sides of the conflict on a “non-political basis” in order to move foodstuffs across battle lines. The second, involving workers who distributed the supplies in concentration camps, includes clandestine efforts to smuggle refugees out of the camps and across international boundaries to safety in defiance of Nazi and Vichy laws. The ethical choices reflected in this story raise compelling questions about the behavior of institutional and individual bystanders in times of humanitarian crisis. Are there limits to the principle that Quakers should seek that of God in everyone and

maintain a posture of political neutrality? How might the lessons of the Holocaust shape the work of Quaker service organizations assisting refugees, asylum seekers, or religious/ethnic minorities in other parts of the world today? The presentation offers an opportunity to discuss and evaluate one approach to the teaching of Quaker peacemaking testimony.

**Walter Hjelt Sullivan** “Exploring Activist Identities with Students”

Hosted in Alternate Zoom Room B

Sometimes college students have a single vision for what activism is or the right way to do it. This frame can inhibit individuals from seeing themselves as agents of social change. In this experiential Zoom workshop we will participate in interactive activities to introduce college students to a variety of activist identities they might be drawn to. We will consider ways to encourage students to build appreciation for different change strategies and nurture empathy for others who might make other strategic choices.

**11:30 am -12:30 pm:** Concurrent Session B

**Angela Mitchell and Susan Lucas** “Intercultural Development at a Small, Private, Liberal Arts College”

In the ever-changing world of diversity, the need to prepare students has never been more apparent. An excerpt from the Wilmington College’s Core Values reads “this value is purposeful in guiding our willingness to...graduate a student body that reflects the global communities that the College serves and seeks to foster our understanding and appreciation of different people, cultures, and ideas.” It is the mission of institution is to prepare students for a life of learning and service in a global and diverse environment. As the only four-year private institution to offer an Agriculture degree to go along with its many other degrees, the student body is a confluence of students from truly different backgrounds. WC believes in applying its hands-on approach to teaching to diversity as an attempt to enhance cultural competency and an appreciation for peace and social justice. To accomplish this these values are infused in general education courses and throughout specific major programs and are replicated and modeled in the school’s extracurricular programs and experiential opportunities. With this comes the need to gauge its impact. One way of gathering this information is through direct student feedback and assessment. To date, the student body has not been formally assessed to determine the effect of the institution’s intentional efforts to enhance the student’s intercultural development and competence. The research will involve assessing a sampling of the faculty and student body at Wilmington College using the IDI (intercultural development inventory).

**Paul Anderson** “Quakers and the Nobel Peace Prize—Antecedents and Continuing Peace Work”

In 1947, Quakers were awarded the Nobel Peace Prize, received by the heads of the service committees in Britain and the United States, stating appreciation for the work Friends had performed over the previous century in peace work and relief work worldwide. Margaret Stackhouse and Henry Cadbury received the award on behalf of Friends, and this paper will convey key elements within that story, filling in also some of the historical background regarding the Peace Testimony of Friends, as well as some of the developments following the award. In particular, the peace witnesses of Fox and Woolman, as well as

Quaker reconciliation work during the Crimean and World Wars will be reviewed, as will contributions of the Service Committees, Quaker United Nations Office, and the Friends Committee on National Legislation.

### **Lee Smithey “Mission Objectives: Swarthmore College, The Chamberlain Project, and Special Category Status for Military Faculty”**

During the spring of 2020, the President of Swarthmore College joined the College with a project designed to bring officers with terminal degrees to campus for one year on the distinguishing basis of their experiences and careers as military officers. The Chamberlain Project (<https://thechamberlainproject.org>), directed and funded by Jennifer and Jonathan Soros through their foundation, shares costs with a group of liberal arts colleges. One year later, when faculty and students were made aware of the development, many questions emerged. Among these arose questions about the mission and ethos of the College, founded by Friends as a Quaker institution committed to peace, equity, and social responsibility. For the purposes of the 2021 FAHE conference on Peacemaking and the Liberal Arts, we might consider together several queries that touch on: the meaning of institutional relationships between Quaker-identifying institutions and the military, corporate partners, or wealthy philanthropists operating in tandem with the U.S. military or military personnel; Quaker or Quaker-identifying institutions in relation to militarism, colonial histories, and other intersecting concerns, such as racism and poverty; opportunities to incorporate soldiers' experiences into the learning experience; and peacemaking and inclusion with respect to students, faculty, and staff, who have military experience or identities.

**12:45 -1:45 pm:**      Lunch Drop In

**3:30-5:00 pm:** Concurrent Session C

### **Barbara Birch “Peacemaking and the English Language Teacher”**

A convinced Friend since 1986, my beliefs always call me to witness for peace and peacebuilding in my personal and my professional life. As an applied linguist, I see the deep transformational power of language and language learning in all aspects of life. As a professor at large state university, I am in a strategic spot to effect change in curricula and instructional materials through my publications and presentations. As a teacher trainer, I want to offer future English language teachers the knowledge and skills necessary to build a peaceful classroom. This presentation will describe how my Quaker perspective in peacemaking has shaped my most recent work with students, colleagues, and global networks and organizations. For instance, my COVID lockdown project is an edited volume called *Creating Classrooms of Peace in English Language Teaching*, dedicated to Elise Boulding. It is crowd-sourced textbook with new contributors gleaned from their social media accounts around the world.

### **Leigh Waltz “Aesthetics Delivering Ethics: An Artist's Take”**

The recollections of this contemporary artist, from the context of experiencing a globalized world, can be understood as an awakening and spiritual evolution, especially as the journey brought this artist to seminary. In the effort of creating, receiving, and making meaning, it seems we train ourselves both wittingly and unwittingly. These ideas pose questions: Who are the peace influencers? Where are they encountered? How does the message stick? Having met “co-curricular instructors” and having delved

professionally into the realm of live art, in which the artist tinkers with consciousness publicly and in real time, this artist believes consciousness is malleable, fertile and contains peace potential, but is generally rudderless, distracted and largely taught by accident. The hard work of cultivating inner personal peace (for the general population) is most often unsupported and abandoned because it turns one away from popular, consumerist distractions and it ultimately requires the same fear management as combat. Here begins an appreciation of the teamwork of the Quaker testimonies.

**5:15-6:15 pm:**            Programmed worship

**6:30-7:15 pm:**            Dinner drop In

**7:30-9:00 pm:** Plenary: George Lakey

“What’s Truth got to do with it? The witness of Gandhi and early Friends.”

Peacemaking and the liberal arts need somehow to be relevant to the overarching socio-political condition of our time, which is polarization. Both Gandhi and early Friends were readier for that than we tend to be. What can we learn from them? What support do we need to apply their lessons?

## ***Wednesday, June 9***

All times US Eastern Time

**9:15-9:45 am:**            Worship

**10:00-11:15 am:**        Concurrent Session D

**Donald Smith “Exploring the Nature and Implications of Machine Learning”**

Machine Learning, in a plethora of forms, is coming to dominate many aspects of our lives. From advertising to law enforcement, astronomy to art, algorithmic tools are being used to detect patterns and implement decisions that affect us all and have profound implications for the future of commerce, education, and justice. I will give an overview of what machine learning is (and isn't), lead participants through a set of activities to get to know how machine learning works, and lead a discussion of how these tools might be shaped, and how they might shape us. Participants should have access to a Google Drive to be able to run the Google Colaboratory. No programming experience is assumed, but some familiarity with computer interfaces will help (being able to copy-paste the URL of an image on the web, for example).

**J. Gray Cox “Algorithms of War and Dialogues for Peace: Teaching and Practicing Cultures of Peace in An Age of Cyber Security and Artificial Intelligence”**

Hosted in Alternate Zoom Room B

Technologies employing artificial intelligence are transforming every aspect of our society including the ways in which we make war and manage conflict. The transformation is not just in the means of manipulation and violence but in the ends which they serve and even the forms of reasoning through which ends are defined and chosen. To promote cultures of peacemaking we urgently need to explore

ways of engaging the algorithms of conflict and war with dialogical practices of nonviolent peacemaking. How can we practice spirit-led dialogue with the human/machine systems whose algorithmic forms of reasoning increasingly dominate our military and police as well as the rest of our economy and diverse societies around the world? We need to learn how to learn the skills of peacemaking with human/machine systems. Also, as Quaker educators, we need to coach and support our students in their acquisition of the meta-cognitive skills that will enable them to be rapid and effective life long learners who can carry on the ever more challenging struggles for pursuing spirit-led peacemaking in an age of exponential growth in technologies of AI. This workshop lays out some of the key challenges involved, sketches some key strategies for research, activism and pedagogy to address these issues, and provides some online illustrations of practical applications for researchers, teachers and activists.

**11:30 am - 12:30pm: Plenary Workshop: George Lakey**

Peacemaking and the liberal arts need somehow to be relevant to the overarching socio-political condition of our time, which is polarization. Both Gandhi and early Friends were readier for that than we tend to be. What can we learn from them? What support do we need to apply their lessons?

**12:45-1:45 pm:**        Lunch Drop In

**3:30-5:00 pm:**        Campus Executives Panel:

Trevor Bates, President, Wilmington College  
Timothy Harte, Provost, Bryn Mawr College  
Jim Hood, Interim President, Guilford College  
David King, President, Malone University  
Anne Houtman, President, Earlham College  
Wendy Raymond, President, Haverford College

**5:15-6:20 pm:**        Concurrent Session E

**April Vanlonden “LGBTQ Spirituality and the Bible: A Liberal Arts Approach to Liberation”**

Many have taken up the cause of Peace and Social Justice embedded in a Liberal Arts Institution from the perspective of the classroom experience and learning. The Quaker perspective regarding Peace and Social Justice in these institutions is enriched by weaving them throughout, including administrative functions as well as academic. This workshop highlights one way Earlham School of Religion weaves Peace and Social Justice into the fabric of Student Services, Public Outreach, and Admissions Recruiting through a workshop developed and presented by Administrative Faculty incorporating experience, philosophy, and Biblical Scholarship into a message of Liberation.

**Mary Crauderueff (5:15-5:45 pm) “Archives & Peacemaking: The Role of Special Collections in a Justice-Driven World”**

This presentation will explore the ways that using archival materials in the newly renovated Lutnick Library at Haverford College encourages breaking down barriers to archival materials, and strives towards a justice-driven world.

**Thomas Hamm (5:50-6:20 pm) “Japanese Americans at Earlham, 1942-1946”**

When the US government made the decision to intern Japanese Americans on the West Coast early in 1942, the Friends, in large part through the American Friends Service Committee, tried to assist the victims of the policy. One form that assistance took was to help college-age students find colleges outside the internment zone that would accept them. Twenty-four Japanese Americans enrolled at Earlham between 1942 and 1946. This presentation will look at the reasons behind Earlham's decision and the experience of the students at Earlham. (PAPER)

**6:30-7:15 pm:**            Dinner drop In

***Thursday, June 10***

All times US Eastern Time

**9:15-9:45 am:**            Worship

**10:00-11:30 am: Plenary Nozizwe Routledge “Truth Hurts, Truth Heals: Lessons from the Unfinished Story of the Truth and Reconciliation Commission in South Africa”.**

South Africa's negotiated transition from a divided history has been hailed as a miracle. Three decades into democracy and peace South Africa remains plagued by issues of racial and economic inequalities emanating in large part from its colonial and Apartheid past. A World Bank Report on Inequality in South Africa published in 2018 found that South Africa was one of the most unequal societies in the world. The deepening inequality continues to run along racial lines and gender lines. Poverty levels are consistently highest among female headed households. Interpersonal violence, especially gender-based violence, has risen. What can we learn from the South African example of the Truth and Reconciliation Commission can this serve as an example for other areas of conflict?

**11:45 am - 12:30 pm:** Concurrent Session F

**Laura Rediehs “Peacemaking and Ethics”**

Much of the academic study of peacemaking and nonviolence focuses on the pragmatic aspects, especially how to demonstrate or optimize the efficacy of these practices. There are good reasons to focus on pragmatics, especially to counter the misconceptions about and bias against peace and nonviolence that are so common today in our militaristic society. But it is troubling that discussing the ethical, spiritual, and religious dimensions of peace is seen as problematic. One assumption seems to be that discussing the connections between peace and ethics or religion devalues peace by portraying it as soft, fanciful, weak, ineffective, or even dangerously delusional. Another assumption is that ethics and pragmatics are sometimes at odds with each other. These assumptions are rooted in deep misconceptions about ethics and religion. In this presentation, I will focus especially on ethics, arguing that, properly understood, it is ethics that gives nonviolence its transformative power. This line of thought relates to peacemaking in the liberal arts by showing how important it is not only to teach about peace

from historical and social science perspectives which focus on its pragmatic aspects, but also from a philosophical perspective which reveals the importance of its ethical aspects.

**Richard Miller** “Justice and the Plea Bargaining System”

Hosted in Alternate Zoom Room B

Our criminal justice system is theoretically an adversarial system in which truth and justice are discovered at public trial where evidence is examined and weighed fairly and objectively. If found guilty, an impartial judge will then decide a sentence that is fair and proportional to the seriousness of the offense. Theory has given way in practice to a system that is based on plea bargaining instead of trials. This leads to more innocent people being found guilty and to the system increasing punishment for those who refuse to plead guilty. The corruption of the system causes ethical problems for defense attorneys who face the difficult choice of advising innocent clients to plead guilty. How can lawyers balance the duty to promote the best interests of clients against the need to push back against an unjust system?

**12:45-1:15 pm:**        Drop-in Session: Fun with Khalik  
FAHE themed scavenger hunt and other Zoom games. Prizes to win.

**3:30-5:00 pm:**        Concurrent Session G

**Cynthia Fadem** “STEM+SPICES: The pedagogical utility of embracing inclusion & controversy in STEM teaching”

Student engagement with traditional science and math curricula is often difficult to achieve and may vary with identity parameters. Controversial topics can create uncomfortable situations in any classroom. The Earth and environmental sciences in particular present many topics of imminent concern that may seem variably irrelevant, contradictory, overwhelming, terrifying, etc. to students depending on their homes, histories, or living conditions and the mode of information delivery. I posit that the model of a truth-seeking community, with its productive internal challenges, can help teachers update or improve outcomes for current curricula by engaging all students through incorporation of social justice and querying. This presentation will explore utilization of the social testimonies as a framework for inclusive and empowering STEM engagement. It will include demonstration of a short teaching activity showing how application of a SPICES framework can lead to deeper understanding of scientific process and, therefore, of humans’ ability to direct the change they make in the world, ideally resulting in student empowerment. Participants will not only develop an activity or assignment applying these principles, but hopefully think together of ways to streamline such processes efficiently by embedding this framework in their everyday work, rather than placing it atop current workloads.

**Craig Goodworth** (3:30-4:20 pm) “ECOTONE: Between Theology and Art”

A theological education offers a unique language from which to answer to the world today and discern the signs of our times. Artists seek to do this same work in another language. As an artist completing a theological education at the Earlham School of Religion, I am seeking to bring these two languages together in an effort to reckon with our fragile world today. In this 2-part presentation I will reflect on several theological biblical concepts that attempt to clarify how I understand the vocation of the artist today, including the prophetic tradition, the apocalyptic, as well as the concepts of lament and bearing witness. These themes will be expanded upon in relation to several land-based artworks I’ve completed in

the last decade. In addition, I will offer the beginnings of a new body of art work generated while in seminary. It returns to the formative experience growing up alongside foster siblings and how this has shaped my self-understanding. In these projects, I attempt to connect damage done systemically to the earth's body and damage done systemically to the human body and use the language of art and theology as a way to engender care and responsibility.

**Aleks Babic and C. Wess Daniels (4:25-5:00) "Apprenticing to the Quaker Tradition in the Spirit of Leadership"**

The Quaker Leadership Scholars Program (QLSP) at Guilford College was founded in 1992. In 2018, the Program curriculum was redesigned to prioritize intersectional racial justice, ethical leadership, and experiential learning inclusive of, but not limited to Quaker communities. The renewed purpose of the Program is "to apprentice students to the Quaker tradition, for the purpose of living spiritually-rooted, socially just, theologically robust, and experientially-prepared lives as leaders within and outside the Quaker world." The Program, rooted in liberatory framework and pedagogy seeks to embody Quaker testimony in our current context. For instance, while many Quakers in the United States have an anti-racist and abolitionist history, the faith community remains largely white. As such, QLSP aims to confront structural violence both in its theoretical teachings as well as its community practices, by centering peacemaking for all. In addition to this, the Program has been expanded to be intentionally multi-faith, multi-racial, and drawing students across different class experiences to co-create space for emotional, spiritual, and intellectual growth and learning as a result of what it means to be rooted in the Quaker tradition today. Within the broader community, the Program aims to broach intergenerational dialogue and community building, particularly regarding issues of racial justice. This paper also discusses the benefits of the restructuring and the challenges of this work within contemporary Quakerism with the hopes of creating a potential roadmap for ways this can be done in other Quaker settings.

**6:30-7:15 pm:**            Dinner drop In

**7:30-9:00 pm:**            FAHE Annual Business Meeting

***Friday, June 11***

All times US Eastern Time

**9:15-9:45 am:**            Worship

**10:00-11:15 am:**        Concurrent Session H

**Jason P. Drucker, Laura Boyce, Caitlin Doolittle, and Lucy Duncan "Developing a Lifelong Commitment to Quaker Social Justice Leadership"**

Hosted in Alternate Zoom Room B

Since our founding by a group of young conscientious objectors during WWI, AFSC has often been at the forefront of peacebuilding movements, carrying out pioneering work and sometimes taking courageous stands on controversial issues. AFSC has long centered work with young people and experiential learning as fundamental, from early rebuilding projects in Europe during the devastation of WW1 to interracial institutes in the 1930s that fostered community cohesion. Well into the early 2000s, AFSC ran "work

camps,” through which young Friends worked side-by-side in communities throughout the United States and abroad to build homes, work on voter rights, and assist with humanitarian efforts. Though our approach has changed and work camps phased out, Friends and young people continue to ask for authentic opportunities to work together for social change. This presentation will focus on AFSC’s pilot youth leadership institute, designed to strengthen and be more inclusive in our organizing efforts of young adult leaders (18-25) and actively engage our Quaker brothers and sisters. We will explore what it means to bring together three cohorts of young adults—college-aged Quakers, students at Quaker colleges, and youth participants in AFSC programs—in an experience focused on peace and justice.

### **Cherice Bock “Quakers & Oregon's Racist History: Re-membling Our Stories”**

Friends in Sierra-Cascades Yearly Meeting of Friends (SCYMF) approved a Minute for Black Lives in June 2020, about two weeks after the murder of George Floyd at the hands of police. As we now know, Floyd's death sparked a resurgence of the movement for racial justice with more intensity and staying power than I have experienced in my lifetime. Portland, OR became the site of ongoing daily protests for months, with the movement continuing in various forms throughout the fall and winter. While SCYMF's Minute for Black Lives denounces police brutality, it also acknowledges the harm white Friends have done, calls on Friends to dismantle white supremacy and systemic racism in our society, and commits to taking tangible action toward reparation. Part of our work this year has been through several meetings participating with other faith communities in a cohort called Reckoning with Racism through Ecumenical Ministries of Oregon. I have been part of the design team. I have also participated in the Portland protest movement in the streets as a clergy witness with a group of interfaith clergy. Through this experience, I have bumped up against my own internalized white supremacy and discovered an emerging Beloved Community. This paper will describe some of my own process as I have engaged in the work of anti-racism in the last year. The main focus will be on the stories being unveiled as Friends have worked on learning our land genealogies, recognizing our spiritual forebears acquired land in Oregon because they were white, depended on broken treaties with Indigenous people, and ignored the fact that our state had Black exclusion laws when they moved here to found a Quaker community. As we learn our stories, we become members again (we re-member ourselves) of the land and human community. The work of repair is largely still before us, but we are on the path. If accepted, I plan to share the stories of SCYMF meetings, and lead participants through beginning to learn their own personal, congregational, and higher education institution land genealogies in order to do similar work themselves. I would also be interested in sharing these stories as a paper in the upcoming book on peacemaking.

**11:30 am - 12:30 pm Concurrent Session I**

### **Lee Smithey “Peace and Conflict Studies in the Curriculum Today at Swarthmore College”**

According to Professor William I. Hull, in his *\_A History of Swarthmore College\_* (circa 1934), "To guard the Quaker testimony for peace was one of the earliest and most enduring motives of the founders of the Quaker college, and they confidently looked forward to its ultimate triumph through an education which should make it one of the fundamentals of civilization" (p. 169). Hull wrote this after the first peace studies course in higher education was taught at Swarthmore in 1888. A little over one-hundred years later, an interdisciplinary program in Peace and Conflict Studies was established and has grown into a dynamic and growing program spanning mostly the humanities and social sciences. Based in the scholarly study of peace, conflict, and justice, the program seeks to encourage critical, engaged, and experiential learning. This panel, including faculty and students from the program, will share important features of the

curriculum and learning experience and reflect on the extent to which it can be said that the Quaker testimony for peace continues to inform our work.

**Stephen Angell “Black Quakers Sojourner Truth and Sarah Mapps Douglass: Intersections of Race and Class”**

Sojourner Truth (1793-1883) and Sarah Mapps Douglass (1806-1882), two prominent African-American women activists and intellectuals from the nineteenth century, each had close associations with Quakers: Truth, with Progressive Friends, and Douglass, with Orthodox Friends. This paper examines the ways they negotiated intersections of race, class, and gender, considering such topics as their vocations and livelihood; interactions with women's networks, the ways they employed literacy for social and political activism; the nature of their relationships with Quakers; and their marriage and/or family relations. Although their class positioning was different, the vocational opportunities for early nineteenth-century African American women limited the life possibilities of both, yet the nature of their political and social activism would open doors for other African American women and women of color in the future.

**Ron Mock “Stewardship of the Political Culture: Robust Civility in the Treatment and Prevention of Alienation, Insurrection, and Terrorism”**

If we recognize political culture as part of the providence of a loving divine plan for human self-governance and fruitful interdependence, then it becomes our duty to be careful stewards of this precious gift. How then should we respond to overwhelming evidence that our political culture is breaking down? In this workshop we will explore the links between paralyzing political polarization and alienation, and active political violence in the forms of terrorism and insurrection. I will propose a rich conception of civility as a key element in healing the political culture so it can better perform the peacemaking, justice-building, and right-order-nourishing roles God intends for it. The group will explore what practical steps might be taken to generate and sustain robust civility in our political discourse.

**12:45-1:45 pm:**        Lunch Drop In

**3:30-4:00 pm:**        Epistle Reading

**4:00-5:00 pm:**        Closing Worship

**5:00 pm -**                Closing Hangout Groups