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This issue of QHE explores the theme introduced in the first article, *faithful lives.* ***Mike Heller*** and ***Deborah Shaw*** deftly set the stage by sharing excerpts and insights from the workshops that they presented last year, at Woodbrooke and William Penn University, on the lives of John Woolman and Thomas Kelly.

Mike Moyer follows providing us with a glimpse of his *Quaker Values* course at William Penn University. In the course Mike emphasizes the life of former AFSC Executive Director and William Penn graduate, Clarence Pickett, as a model of *faithfulness.* As you will see, Mikes own faithful commitment to Quaker values is also apparent.

The third article vividly illustrates a faithful, spirit-led commitment to alleviating the high levels of stress experienced by graduate students at the University of Warwick's new medical school. ***Gill Grimshaw*** explains how, in spite of intractable family challenges, she persevered in developing support systems for the medical students. As a result, she too was transformed.

The final article describes the remarkable product resulting from another faithful journey. With ***Diego Navarro's*** permission, I have excerpted portions of Cabrillo College's ***Academy for College Excellence*** website in order to briefly introduce the Academy. At last June's Annual FAHE Conference, Diego was one of our featured, plenary speakers. We were uplifted by the inspiring story of his evolution from at-risk street youth, to AFSC organizer, Harvard MBA graduate, computer entrepreneur and founder of one of the nation's most successful programs for underprepared community college students. The Academy for College Excellence *"lights a fire within"* its students and launches them on their academic journeys armed with new confidence in their abilities.

Once again, it has been a pleasure sharing our contributing authors' stories with you. As always, your comments and suggestions are welcome.

Submissions: *QHE* is published twice a year, in the spring and the fall. Articles submitted for possible publication should be sent as Word documents to: weinholtz@hartford.edu . Since *QHE* is not wed to any particular referencing format, you may use the professional style of your choice. If you would like to discuss an idea that you have for an article, my telephone number is: 860-768-4186. In case you want to send a hardcopy, my address is: Donn Weinholtz, Department of Educational Leadership, University of Hartford, 223 Auerbach Hall, 200 Bloomfield Ave., West Hartford, CT 06117.

Woolman and Kelly: Faithful Lives

Mike Heller ***and*** ***Deborah Shaw***
Roanoke College ***Guilford College***

In designing courses or coming up with retreat themes, it seems useful to think about what we are most interested in as well as what might be of interest and useful to others. For a retreat at Woodbrooke and a workshop for the Friends Association for Higher Education annual conference, we decided to offer "Woolman and Kelly: Faithful Lives." John Woolman and Thomas Kelly are much admired for their faithful lives, even beyond the Society of Friends. We see them as models for exploring these questions:

- How can we learn from John Woolman's and Thomas Kelly's lives to engage with the spirit in our own lives?
- What does it mean to live a faithful life?

Embedded in these overarching queries are further questions about service, Quaker testimonies, simplicity, and how we respond to students and colleagues. We wanted to approach this experientially through worship, corporate and individual reflection, and journal writing and sharing. The beginning place for us, that we feel almost everyone can identify with, is in the struggles of our own lives. John Woolman becomes all the more inspiring when we see how he struggled to accomplish what he felt called to do and how he drew upon the inward experience of the Spirit to guide him through difficulties. Perhaps more than Woolman, Thomas Kelly went through an extremely dark time in his life, but this became a turning point after which his life's work changed and deepened.
We identified the aspiration of returning to our institutions or our daily lives with a renewed sense of what it means to be faithful to our spiritual gifts. Each evening in epilogue at Woodbrooke, we emphasized with participants our daily practices as the center of how we live out a life of faith. We also made our concluding session a time of worship out of which we invited people to speak to the question "What Does It Mean to Live a Faithful Life?" As one Woodbrooke participant expressed it, we seek a practice of presence in everyday life.

The beginning questions in our retreat were "Where are you now? What brings you here? " People shared a wide range of experiences, and we felt moved by their honest sharing. One of the participants shared how she was in the beginning stages of Alzheimer's disease, and she wanted us to know that she does not do well with numbers if we asked people to count off for discussion groups. She spoke throughout the retreat with insight and gentleness that touched all of us. Toward the end of the retreat she spoke of how we are called, with childlike radiance, *to be* rather than *to do.*

We structured the retreat around stages of life. We began each session with quiet worship. In the second session "Childhood-Young Adult Journey," Mike asked people to write in their journals a brief statement on each of

these questions, and then to choose one and write more: "How did your father influence your spiritual journey? How did your mother influence your spiritual journey? What was an early memory of awareness of social injustice? When did you first speak in Quaker worship? Who helped you find a song for life?" The first two questions about fathers and mothers raised such painful memories for some that it felt as if the room temperature dropped twenty degrees. We were in a kind of vortex of swirling emotions. Perhaps we should have not jumped into such questions so soon or prepared people better before asking them to write on these questions. We saw what was happening, and fortunately, Deborah threw a life-line to those who needed it. We slowly regained our footing and Mike ended up not being entirely exiled by the group.

In another session, looking at Woolman's and Kelly's lives, we talked about how we all face difficulties in life. We called this session, "Falling Apart: Life Changing Events," and used this focus as a way to recover from the turmoil of the previous session. Drawing from the spiritual journey as described in studies of myth and mysticism, we talked about how we each experience entering the dark forest and must find our way to the other side. In a passage from "A Plea for the Poor," Woolman writes that, "To labour for an establishment in divine love where the mind is disentangled from the power of darkness is the great business of man's life" (249-50). As we talked about how we make our way through the difficult times in our lives, one participant observed that we surrender to that place, even with a smile into the dark.

In another session, from Kelly's life we focused on two letters to his wife Lael and excerpts of his writing compiled in *Sanctuary of the Soul*. In one of the letters to Lael, Kelly begins by saying “I have never had such a soul-overturning summer or period such as this. He speaks of having an ‘amazing series of “openings” and experiences’ amongst those struggling in 1938 Germany, “men and women who have stirred me with their Christlikeness or their simple trust or their deep insights or their intuitive flashes” (17-18). Visiting Germany, during a period when Nazism was nearing the height of its power, Kelly was moved by seeing the human spirit in the face of oppression. This experience contributed greatly to his finding his proper path.

These passages helped us consider the theme "Our Journeys—Way Opening." Here we asked participants to enter into "paired listening" in which they responded to the question "When was a time when you experienced the way opening with respect to a choice, a decision, a discernment?" For follow-up evening homework (contemplation or journal writing), we asked them to think about this question: "How have you experienced spiritual accompaniment: mentors, elders, companions?"

We talked about how we come out of crises in our lives. In Woolman's *Journal*, chapter 12, there is the passage about his sickness and his dream of merging in a murky cloud with suffering humanity (185-87). As one participant observed, Woolman was so low then, disappearing into the great mass of humanity, that he finally becomes accessible. We talked about the great crisis in Kelly’s life when he faced not

being allowed to complete his dissertation at Harvard.

Friends in the retreat raised perceptive questions about how Woolman consciously shaped the life story in his *Journal*, and we talked about the implications of that conscious shaping of one's own narrative. His *Journal* gives us the portrayal of a man who has great empathy and imagination, a man who is utterly believable. Beyond that literary achievement, the shaping of the *Journal* also becomes an act of faith – partly as an expression of trust in the reader's ability to feel and understand and partly as an extension of ministry through the sharing of his experience with his community.

We talked about "Simplicity: What Are You Called to Do?" and drew upon quotations from Caroline Whitmire's *Plain Living: A Quaker Path to Simplicity*. We found useful Richard Gregg's quotation from a conversation he had with Gandhi in which he, Richard, was counseled to "Only give up a thing when you want some other condition so much that the thing no longer has any attraction for you, or when it seems to interfere with that which is more greatly desired" (25). We could see examples of that course in Woolman's and Kelly's lives. We discussed the connections between Kelly's "Holy Obedience" and "Simplicity." One participant observed that Woolman speaks to us across the centuries as a man who made sacrifices little by little, living out of the center. And another participant observed that this simplicity is not in giving up or in sacrifice or in bravery, but rather in making a choice to do something else, and this becomes a spiritual maturity.

We talked about "Struggling to Be Heard" and we posed the questions: "How Has the Spirit Prospered with You? What does thankfulness have to do with the faithful life?" For homework that evening, we asked people to think about what they are doing to take care of the self.

In our shorter version of the retreat, presented as a workshop at the Friends Association for Higher Education annual conference, we examined Woolman's statement that "The true felicity of man in this life, and that which is to come, is in being inwardly united to the fountain of universal love and bliss. . ." (249). We asked people to write in response to "What rises up for you? How do you envision or imagine 'being united to the fountain of universal love,' as you consider your work/ministry in your college or university?"

From Kelly's writing, we read out loud this passage:

> There is a way of ordering our mental life on more than one level at once. On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song and worship and a gentle receptiveness to divine breathings. . . .
>
> Between the two levels is fruitful interplay, but ever the accent must be upon the deeper level, where the soul ever dwells in the presence of the Holy One. For the religious [person] is forever bringing all affairs of the first level down into the Light, holding them there in the Presence, re-seeing them and the whole of the

> world of men [and women] and things in a new and overturning way, and responding to them in spontaneous, incisive and simple ways of love and faith. Facts remain facts, when brought into the Presence in the deeper level, but their value, their significance, is wholly realigned. (*A Testament of Devotion* 35-36)

In response to these paragraphs, we asked participants to write and respond to this question: "As you listen to Thomas Kelly's words how do you imagine working/ministering in and through that fruitful interplay?"

One participant at Woodbrooke observed that Woolman and Kelly offer us two ways: in Woolman we see the steady, stone by stone submission to the cross, and in Kelly we see a glorious blossoming – the calling is to love. In the Woodbrooke retreat and the FAHE workshop, we came away strengthened in our sense that what we do in our institutions is a kind of "advanced work." We are showing students a threshold that we are beckoning them to cross.

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Access the Call for Papers at:
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Teaching About Faithfulness in Penn 400: Clarence Pickett and Quaker Values at William Penn University

Mike Moyer
William Penn University

"The future looms large, with problems and possibilities." --Clarence Pickett, in his first annual report with College Ave Friends Church, Oskaloosa, Iowa

Another section of Quaker Values is about to begin in Penn 400. Thirty plus students are scattered among the narrow, old style wooden theater seats that have served their purpose for almost a century. Some students complain about the number of stairs required to make it to class. I smile. In my welcome I often say, "Of all the classrooms in Penn Hall, this classroom, my friends, is by far my favorite."

Penn 400 is unique among the classrooms in Penn Hall built in 1917. Situated centrally on the top floor, Penn 400, as it is now known, is the only classroom space on fourth floor. Students gain access to the classroom from a long hall on either side of the auditorium. With its 150 seats arranged in ascending decks on three sides of the room, Penn 400 is Penn Hall's largest classroom. Before Spencer Chapel was built in 1923, Penn 400 must have served the meeting needs for the small William Penn College community as well as for lecture space. In times past, Penn 400 also served co-curricular needs of the student body as a small theater for showing movies (carefully selected I'm sure). During my 19-year tenure at William Penn University, Penn 400 has been utilized for monthly faculty meetings and weekly voluntary chapel services. It is now showing its age, but as I've already indicated, Penn 400 remains my favorite place to teach.

I like Penn 400 for several reasons. Its spacious lecture floor allows ample freedom to move as I teach. With a small, hand-held blue-tooth device I can advance my powerpoint slides onto the white screen behind me while moving about. And I like that large white screen. The lecture bullet points are easily seen, and any video I use is more engaging

and enjoyable. Also, the seating arrangement provides the feeling of being in a small amphitheater, making it possible to move toward students both on my left and right as well as in front of me. Thus, I have a feeling of connectedness with my students unlike in other classrooms. I feel free and energized as nowhere else when I teach in Penn 400.

This is a good thing because Penn 400 is where I teach most of my LDRS 290: Quaker Values classes. William Penn University requires every graduate to take this specific course, which is an element of the Leadership Core curriculum established in 1996. The course obtained even greater relevance last year as the Board of Trustees endorsed a revised mission statement stating that: *William Penn University provides the opportunity for an educational experience with a focus on leadership, technology, and the Quaker principles of simplicity, peacemaking, integrity, community, and equality*.

Every year about one fourth of the total number of students enrolled in the William Penn traditional, undergraduate college program will take this course. Not all of these students will graduate, but all who take the course are challenged to consider their own values, to probe their own life goals, and, I trust, to appreciate the significant role Quakers have made to our culture and to the world at large.

Although Penn 400 can accommodate a larger number of students, the structure and time-frame of the course dictate that the sections be limited to about 30 students. So, on the first day of a new section of LDRS 290 I ask those students who initially seat themselves in the upper tiers of the classroom, to choose for the second day of class a seat no higher than the seating on my left and right. That condition still gives students good choice of seating while opportunity is afforded for establishing a classroom environment conducive to dialogue and discussion. I covet such an atmosphere, for inevitably a certain number of students come to this required course with "feet...creeping slow to school" (Greenleaf, "In School Days").

Most of our students know that William Penn was a Quaker and associate him with Pennsylvania; most would recognize the stylized image on the Quaker Oats box, but few initially know what that image and association with Quakers imply. Some students come to the course thinking the subject matter will be primarily about religion or history and, frankly, are not all that enthused. So, I say to them in the introductory session, "Quaker Values does address religion and history in relation to the people called Quakers, but it is just as much about you and your values as it is about Quaker values."

In the first or second class, I show a ten minute video segment of Edward R. Murrow's "Person to Person" national television program that aired April 1, 1954. On that program Murrow, seated in the television studio, interviewed Clarence and Lilly Picket live from their home near the Haverford College campus. At the time of the airing, Clarence was in retirement as Executive Secretary of the American Friends Service Committee, a position he held for 25 years. The friendly laid-back interview directly or indirectly highlights each of the four values I will emphasize in the course (equality, simplicity, peacemaking, and social justice).

I also show the video because Clarence and Lilly (Peckham) Pickett are among the most distinguished Quaker alumni of William Penn University (Clarence, 1910; Lilly, 1909); I want my students to know that real people living out the values we will cover in class have had real impact for real good. I want my students to reflect upon the truth that the pursuit of our own happiness is inextricably linked to the pursuit of happiness of our local and global neighbors. Inspired by the example of Clarence Pickett, my goal for the students I meet semester after semester in Penn 400 is, as Clarence once wrote, to nourish and stimulate "an abiding faith in the power of the good to overcome evil, to live in that way of loving service for which we all most deeply yearn."

While attending a lecture given by Rufus Jones, Clarence Pickett heard Jones say, "What we need to make religion prevail is a band of young men and women ready to give up their lives for a real, genuine religion." For the balance of his life Clarence sought to fulfill this challenge for himself and to challenge others, especially young people, to do the same. For Clarence, genuine religion involved application of the principles of Jesus to world problems. I am no Rufus Jones, but I hope my students will hear a similar challenge from me.

The space allotted here does not allow me to flesh out Clarence's full story, but here are some key details. The local Quaker meeting, College Avenue Friends, recorded Clarence as a minister of the gospel on April 1, 1912. After seminary and a pastorate in Canada, Clarence returned to pastor College Ave Friends; where in spite of pressure from the Oskaloosa Ministerial Association, Clarence refused to participate in buying war bonds. Subsequently, the Meeting's parsonage was defaced with large slashes of yellow paint in the form of crosses. Throughout, Clarence rearranged the Sunday schedule in order to spend time with the young men of Penn College in discussion about the decisions they faced regarding the war. Later, after leaving Oskaloosa, Clarence worked with the Young Friends Movement during his professorship at Earlham College. This, along with all of his prior experiences prepared him for his incredible fruitful ministry with the American Friends Service Committee.

In my Quaker Values class, while discussing the value of peacemaking, I project upon the white screen a statement attributed to Eleanor Roosevelt: "When will our consciences grow so tender that we will act to prevent human misery rather than avenge it?" My comments include reference to the fact that Clarence was a likely source of inspiration behind Ms Roosevelt's statement. Biographer Lawrence Miller (Witness for Humanity) noted that "Clarence was in and out of the White House during the Roosevelt presidency over one hundred and fifty times."

Clarence and Lilly could not have attended classes in the present Penn Hall as the original Penn College burned down in May of 1916. So, neither Clarence nor Lilly would have personally sat as students in the once grand desk chairs of Penn 400. However, seven years after graduation from Penn College, on September 16, 1917, Clarence delivered his first sermon from the pulpit of College Ave Friends Meeting. Clarence and Lilly must have been pleased to see the rapid progress of

the new college buildings rising from the ashes in a new location just a few blocks north of College Ave Friends Meeting. And Clarence likely had occasion to be in Penn 400, as he was very active with the students. He may even have lectured from the floor to gathered students; I do not know. But we do know that he spoke on campus for a chapel service in April 1954, and that his proud alma mater awarded Clarence a honorary Doctorate in Humane Letters in 1960.

For several years, I have represented William Penn University as a member of the Board of Trustees of The Clarence and Lilly Pickett Endowment for Quaker Leadership. I currently serve as the Board's Coordinator. The primary goal of the Pickett Endowment is to honor the Pickett's legacy by nourishing Quaker leadership. Each year for the past 19 years, the Pickett Endowment has made grants mostly to Young Friends who, to use Clarence Pickett's own words, "desire to partake of life exactly where it [is] most necessitous and difficult, and who, in addition, [want] to give study and thought to the significance of such experiences" (Pickett, Clarence. For More Than Bread, 361). This year, nine Quaker young people were awarded grants totaling $16,000. Since 1994, over 90 individuals have received Pickett Endowment grants.

As Coordinator of the Pickett Endowment, I have two goals--each shared by the board of trustees. First, I would like to see the Endowment grow so that more grant requests may be funded each year. The trustees are becoming aware that exciting things are happening among Young Friends these days, and the Pickett Endowment wishes to encourage these developments just as we are convinced Clarence Pickett would have.

A second goal relates to Penn 400. This past spring marked the 100th anniversary of Clarence Pickett's graduation, and the Pickett Endowment trustees have discussed finding ways to publicly recognize the Picketts and their contributions. Would it not be appropriate to renovate Penn 400, that unique space in William Penn University's Penn Hall where hundreds of students become acquainted - most for the first time - with the models and ideals of the Quaker movement, in honor of Clarence and Lilly Pickett?

Note: Please visit the Pickett Endowment website (which you can access at: http://pickettendowment.quaker.org/) to review those who have received past grants and what their projects entailed.

Nominations for 2011 grants are now being received and can be made online. A brief Penn 400 powerpoint slide show is also available for viewing from the website.

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Just Do It:
Transforming Student Support Systems at a New Medical School

Gill M Grimshaw
University of Warwick, UK

This paper arose from a workshop presented at the 2010 FAHE Conference, the theme of which the was *Teaching and Mentoring.*

The juxtaposition of teaching and mentoring in the conference title is interesting as the two words appear, at first sight, to be opposites. A stereotype of teaching in higher education is lecturing; fulfilling the old joke about knowledge going from the notebook of the teacher to the notebook of the student without passing through the brain of either. Conversely, mentoring is stereotyped as the passing on of the ways and values of one's institution to the next generation through one-to-one engagement. Naturally, these stereotypes contain kernels of truth, but my understanding of the theme of the conference was that we were concerned with transformation: transformative, and experiential learning and personal development and that we were discussing this specifically in the context of ourselves as teachers relating to our students.

It should be stated up front that one of my own core values is that no-one should enter the field of transformative learning and personal development without being willing to put effort and energy into their own development first. Only after transformation is experienced can it be used for students, my interpretation of "love thy neighbor as thyself". Thus, this paper cannot escape being a deep intertwining of the systems that I helped to set up for my students and the influences on me that led to these systems.

Context

The experience that I share here occurred within a new, graduate entry only, UK Medical School[1]. At the point the systems described were designed the Medical School had been open for around four years. We had taken in our first cohort of 67 students exactly one year after receiving the government contract, using a curriculum "shared" with another local medical school. Three years later, around 2004, we had increased our annual intake to 200, had around 800 students, and were slowly separating from our shared curriculum, especially for the first three, classroom based semesters. At the end of these first classroom-based semesters, students had to pass a qualifying exam to proceed to the next phase and could be asked to leave if retakes of the examination were failed.

Concern was growing for the whole student body as colleagues and other students were reporting extraordinary student stress levels. Absences for

1 In the UK it is more usual to start medical training at 18 years old, as an undergraduate straight from school. A strong predictor of success at UK medical schools remains high performance at end of schooling exams. Some graduate entry medical students undertook another first degree because of failure to gain entry to Medical School at age 18.

sickness were at unacceptable levels, centralized university support services including the Counseling Service, Welfare Service and Health Services were notifying us of overload from our students. In one month, over half their referrals were from our 3% of students registered with the university. Even more worrying was increasing academic failure rates which were reaching unacceptable levels. The initial, ad-hoc effort to address these problems involved quickly introducing a personal tutoring system, but without supporting structures and processes personal tutors were challenged in their efforts to offer support to students and conflicting practices among tutors became a further risk. A more systematic approach was clearly needed.

For me personally this had also become a challenging time. One of our children was developing a severe mental illness (the film Beautiful Minds is a true representation of our experience albeit with a child rather than a parent) and this was impacting on my home and work life. As the strain developed, my previously compensated dyslexia started to impact my capacity for work and my life as an academic seemed to be non-sustainable. As my child's disease proved increasingly intractable, I started retraining as a Professional Mentor intending to leave academe and start my own coaching practice. However, the more I learned about transformational learning within this training, the more it became clear I was being given tools to influence the lives of my current students in the Medical School. I stayed.

This paper describes some of the structures and processes put in place at our medical school, as well as the reasoning and philosophy that informed the design. A metaphor for what follows is that, shown in Figure 1, of a small chunk of a double helix. One strand of the helix is the overall curriculum. This paper relates to the small chunk that defines student support systems. This chunk includes learning support, pastoral support and care structures, academic and professional development and remediation for "at risk" students. Some of the systems and processes stand alone; others are deeply embedded in other parts of the curriculum as adjunct learning, but are recognized as contributing to transformative learning and managed therefore as part of Student Support Systems.

Figure 1

If one small chunk of the strand is what happens for our students while they are with us, the adjacent small chunk of the helix is what was happening for me that informed the design of the system. Importantly as in all genes, there are linkages between the two strands and this paper will describe four of these linkages, shown in Figure 1, how these linkages influenced the design and some of the lessons that were learned.

Identity

It is now well accepted that students learn how to "become" doctors not just as knowledge and skills based activity, but also through a processes of professionalization. As students they have been described as proto-professionals [1] and even at entry to their training standards of attitude, performance and behavior are expected. But how are our students to know what these expectations are and how are they formed? At some level we expect this knowledge of the identity "doctor" to be pre-formed; especially as our students have made a positive choice, at great personal cost in terms of workload and commitment as well as financially and emotionally, to get to Medical School. But we haven't necessarily asked ourselves where the information to form the identity has come from, what memes[2] are our students using [2;3]? Closer enquiry suggests that television and cinematic characters appear to be crucial in identity formation despite the sober and thoughtful publications put out by our professional associations and higher education institutions[4;5]. Additionally, selection processes are provide clear discrimination about academic performance, but are less reliable when it comes to attitudes and behaviors.

In the UK we have traditionally taken students into medical education at 18 years old. The curriculum that, at Warwick, we "shared" was designed for this age group. Yet the literature on identity development is clear, the psychological processes relating to identity development are not the same at 18 years old as those at 21 years old [6;7]. At 18 years old, students are subconsciously seeking and using (and rejecting) role models as their main form of identity development. The day-to-day encounter with practicing doctors enables them to be challenged to balance what they see through the media with their own experience. Indeed, the by-day example of their teachers and more experienced peers can be highly influential and serves to challenge other, more romantic notions gained from the media.

For older students the situation is somewhat different. Evidence suggests that between 18 and 21 people try on many different identities, but that after 21 years self confidence and life knowledge grows and identity becomes firmer and more assured. Consider then our students who had learned about the behavior and attitudes of the practice of medicine from the media; had indeed formed part of their identity based on the characters thus portrayed without the challenge of teachers and peers; without the balance offered by other's assessments of these images. Consider the effect of challenges to these students' world views. [8] Not only are we saying "It isn't how you thought it was, you are

[2] Whereas a gene is a unit for transmission of biological data a meme can be regarded as a unit of cultural information.

mistaken in your understanding" we are also challenging at a much deeper level, their newly formed identities. Potentially, by challenging students, we were precipitating existential crisis rather than transformation.

To help any student, especially a stressed or failing student, requires us to challenge the student as well as offer care; challenge is intrinsic to our roles of teachers and mentors. However, our duty of care requires us to differentiate stress of identity crisis from stress of workload. The response to each is very different and requires different skills to form new understandings. Furthermore, work on identity development cannot be done when examination stresses are present, even if as tutors we first learn of problems during examination periods. We have to develop ways of working with our students that allows time to support identity development, at appropriate stages. To recognize this as important is the necessary step, as once we are aware of the issue it naturally can become part of our overall working practice. Our response as teachers and mentors is to become aware of how far we require our students to transform their identity (and what impact this has on them) and how well we equip faculty and design our curriculum to meet this challenge.

Authority and Influence

Our ability to challenge our students is related to their perception and expectation of us as the bearers of authority and influence. They perceive us to have positions of power over them. In the case of professional practice, medicine and social services, education professors and later peers have the power to define whether individuals are fit to practice. From our perspective, we want them to learn about the nature of professional authority and develop their own, including the skill of making self-judgments about when they are (and importantly are not) fit to practice.

In many walks of life mentoring has been used as a most useful means of transmitting memes. However, mentoring is time consuming and requires training. Few faculty have time given research and teaching pressures. Peer mentoring requires us to be sure that the peer mentor is transmitting the right meme, not counter cultural information and thus even peer mentoring is time-consuming in terms of training. To find appropriate means of helping our students develop their personal authority requires us to explore the nature of this authority ourselves.

During my own training, I was introduced to a model of authority that had been used to describe our own authority to minister in a Quaker context. [9] This model, presented below in Figure 2, uses the term "power" to describe the sense of having the authority to act:

> *Power Within:* A sense of personal power, authority and confidence, ministry;
>
> *Power Over:* Those people or systems that regulate control or influence our activities;
>
> *Power With:* Those we work with and form influential and mutually beneficial relationships

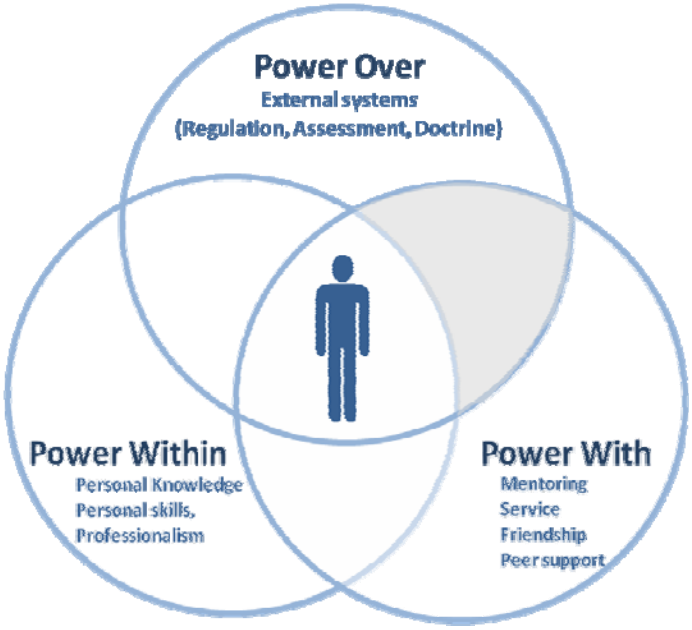

Figure 2: Where do you get your authority?

I found these ideas useful at many levels and adapted the model itself to enable me to articulate the areas of development that contributed to the notion of "a professional"[3]. For Quakers the process is one we know as discernment [10]. In expressing the components of professionalism in this way it is possible to see more clearly what parts of the curriculum could be used to articulate the concepts to students. Additionally, this model shows how assisting the development of identity can be a continuous process of micro-episodes and adjustments as well as targeted learning episodes[11].

Two examples illustrate this way of expressing being professional; Role models are crucial in transformational learning and identity development. [12] I ask students to find particularly bad examples of professional practice and work out the domain in which the clinician needs development. Caricatures are useful here, the arrogant clinician with an overwhelming sense of *power over*, the poor communicator with a seriously reduced *power with* (not to mention the dismayed clients of this type of practitioner), the old stager who has not kept up to date and is losing the *power within*. A second example is using the model to show how their responsibilities will change over the years with different emphases and how they will themselves move into positions of power over and how this has to be continuously balanced with other circles. I write here only of my way of using this model as a tool to reveal how and where action could be taken within my curriculum.

[3] Astute readers will notice that there is a connection here from the origins of the word "profession" as one who has professed in the monastic sense.

This model gave students the framework to identify and make sense of day to day micro-learning episodes and enabled me to articulate complex notions to both students and colleagues. Several points emerge;

- Δ the model is dynamic as different areas will and can develop at different times;
- Δ personal responsibility for development is clarified rather than just seeming overwhelming;
- Δ the notion of balancing different aspects of the complex whole is expressed,
- Δ using the Venn Diagram helps to show how interlinked all these notions are and how the individual needs to find a resolution of all the pieces to produce a whole,
- Δ the fear of failure to perceive unwritten rules is answered - "they know what IT is but aren't telling me", "the conspiracy is that they expect me to find out without telling me",
- Δ the overlaps are interesting as, for example, the grey shaded area can be used to illustrate the skill of presenting expert knowledge to a client in simple language

Learning from Coaching Practice

The means by which we engage with students is important in transformational learning and the training and coaching industry is an important source of tools and practices. The evidence base for coaching and mentoring is developing[13] and tutors in Higher Education are already familiar with some aspects of coaching practice, albeit not the formal and intensive methods used within Executive Coaching. Coaching and mentoring should be focused on encouraging and supporting students to change their meanings and their perspectives[14;15]. Readiness for this type of learning is a crucial consideration and not all students will be in the same place at the same time; life experience, current mood and pressures all contribute to the need for an individual learning path. In general this would imply individual tuition as the best approach, but pragmatically this is unlikely in most of our institutions except in the most limited cases. We expected students to undertake exercises and show us a Personal Development File without being prescriptive about the exercises undertaken. These exercises and suggestions were provided on an eLearning platform.

However, there are key times for reflection, particularly when the entire cohort is making some important transition, for example a change in semester or assessment time, especially if there is a failure. In implementing Personal Development Planning[16] into the curriculum we imposed Self Reflection and Personal Learning Planning at times of transition [17]. Students who were "at risk" either for personal crises or assessment crises were mandated to produce a learning plan as part of their commitment to self-regulation. Another opportunity was taken during induction to group working to do a personal learning style assessment and time preference[18] and share these with the group as a mechanism for setting group ground rules. Other tools such as "Crucial Incident Analysis" (for example: (http://projects.exeter.ac.uk/sigevent/)

and on-line personality inventories (e.g. http://www.humanmetrics.com/cgiwin/JTypes2.asp) are made available for personal use. We were guided in our choice of personal development tools by the activities that will have to be undertaken for re-validation[19] as registered professionals (see [20] for a UK example). Systems were designed to provide a three step process, over 5 years; (1) Years 1 and 2: learn what personal development is about and introduction to revalidation methods, (2) Years 3 and 4: practice in a safe environment with feedback, and (3) Years 5 onwards; do it.

Spiritual Capital

Throughout this narrative I have been at pains to make clear my views that any system that is developed to support students is necessarily complex. The pace of learning of professionalism cannot be forced and this is the real challenge for an education system that is structured to assess at prescribed intervals in a formal manner. How do we help our students who are not as predisposed as 18 years olds who have a greater capacity to mop up what we give them like sponges?

I found the answer in an unexpected place. Familiar with the debates around IQ and Emotional Intelligence I looked at a third proposition that extended "notions of intelligence" to include not just intellect and emotion but also values.[21] Values are currently much debated in medicine and much is written about teaching values. The Spiritual Capital Model seemed to present a means of articulating, and hence potentially developing, values-based complex systems[22]. Based on Chaos Theory and developed by a psychologist and a physicist this model attempted to define the essential components of systems capable of building spiritual capital. From my perspective as a Quaker, I could perceive a connection between transformation and the personal development of spiritual capital even if that presented certain challenges in explaining it to my colleagues.

The first two columns in Table 1 shows the components of complex adaptive systems that Zohar and Marshall argue can support development of Spiritual Intelligence. In the final column I have noted many of the components of our own system and how these fit in to the Zohar and Marshall model. In summarizing all the components within our curriculum that contributed to transformation, two important aspects presented themselves. First, there was quite a lot happening already but not in a recognized or formally structured way. With the addition of relatively small interventions, designed to focus the student and make explicit what was implicit from a teacher's perspective, we already had some crucial parts of the system. Second, there were various approaches to modeling professionalism, tutoring, coaching and mentoring that could be embraced rather than eliminated by training designed to level the playing field. As long as we shared a common philosophy and values, this variety enabled our students to find the resources they personally needed.

Table 1: Components of a complex system to develop Spiritual Intelligence

Characteristics of complex adaptive systems	Zohar and Marshall 12 qualities	Development of Professionalism and Student Support Systems
Self-organizing	Developing Self awareness	– Learning styles assessment – Time Preference Assessment – Structured Personal Learning Planning – Portfolio work over three semesters – Communications training – Feedback from clinical sessions – Training in giving feedback
Bounded instability	Spontaneity	– Student support system designed around "safe development of identity" – Challenges in safe environment with feedback systems – Structured support for transitions – Open access tutor system – Group working support
Emergent	Being vision and value led	– Making systems overt – Introducing conflict management such as mediation – Transparency of assessment – Clearly stated professional values – Supporting development of student culture – Structures to include students in all formal committees that do not directly involve assessment – Signed Student Agreement setting out expectations
Adaptive	Celebrating diversity	– Welcoming comments and responding to student feedback positively – Showing where feedback has changed systems – Not trying to make one-size fits all especially in tutoring, welcoming different approaches – Safeguarding different approaches with clearly stated norms (bottom lines) – Allowing students to exchange tutors where relationships break down – Tertiary system to act as safety net when relationships break down
Holistic	Holism	– Consciously mapping whole curriculum so we are aware where all elements of transformative learning and support for transformation occur – Train all staff, especially Clerical Staff to recognize and respond to distress

Evolutionary Mutations	Compassionate	– Encouraging role modeling of behaviors – Support for failure – Exit Interviews and allowing access to university systems such as Careers Service after termination of Registration for a limited time – Allowing opportunity to debrief tough clinical experiences – Strategies to increase self affirmation when – negative events occur such as clinical error
	Humility	– Encouraging open environment and culture where these behaviors can be shown by faculty – Colleagues willing to challenge colleagues, peer systems demonstrated by staff – Open discussion of vocational aspects of training – Overt altruistic commitment of staff – Safe place to experimentation with personal approaches
	Sense of vocation	
Destroyed by outside control	Field independence	– Protected confidentiality – Self reporting possible to Fitness to Practice and Academic Progress Committees – Personal support made available for students going to Fitness to Practice, Examination Boards or Appeals – Reduce unnecessary assessment, consider increasing formative assessment
Exploratory	Tendency to ask fundamental "why?" questions	– Welcome and make opportunity for depth of engagement in processes – Encourage student societies – Welcome questions that challenge establishment – Develop forum for discussion and dissent that use "Quaker Methods" of discourse.
Re-contextualizing	Positive use of adversity	– Transformative methods where possible
Order out of chaos	Ability to reframe	– Systems that allow perception of progress other than pure academic progress – Recognition of achievement of personal goals

Table 1 is complex, as I have tried to demonstrate the variety of components that were present to help our own students. In mapping these components in this way I hope I have demonstrated that although we think we may need to put formal measures in place to develop transformational systems for our students, it is worth first exploring all the informal and formal measures already in place. The strength of using the Zohar and Marshall Model is that it helps reframe what is already being done, places value on elements that we might not otherwise perceive as valuable, gives a structure and means of assessing balance when innovating and aids communication. For example, while

trying to write training material for tutors the Model helped reframe the issue of the diversity of approaches our teachers had available for students. Whereas we had worried that, with 20 tutors, we could not produce a uniform experience for students across the cohort, we began to celebrate the fact that there was so much variety and find ways of exposing difference as a positive learning experience for students. Our attitudes as curriculum managers began to shift, since perceiving where difference fitted in as part of the complex adaptive system enabled us to be more confident and discriminatory about where we did need to intervene with staff training or one-to-one staff development. It is, of course, an act of faith that this approach will continue to add to the net welfare of everyone involved in a curriculum, but at the very least it offers a values-based framework to explore what actually happens within your curriculum.

Conclusions

This has been a narrative of a personal and professional journey. The key messages that emerge are clearly focused on my own desire to live holistically as a Quaker, blurring the boundaries between my personal life and my professional life.

The obvious question is: Did this approach work? There are few answers, but some important indicators are that our Student Satifaction scores improved, the University Services reported that referrals were now at levels comparable with our departments and still falling. Additionally, our academic failure rates have dropped. We have had fewer problems finding people willing to be Personal Tutors and Self-Reflections and Personal Development Portfolios are been used. Personally, I became used to the knock on my office door and the head popped round with the question "have you a minute" that led to a challenging discussion. My colleagues report similar conversations including students seeking to check out whether their perceptions of negative events were correct. Sadly, this doesn't work for all students; many want certainty and are uncomfortable with our desire to guide them towards complexity and self-regulation. At least for these students transparency can help reduce the sense that there is a hidden agenda.

At the heart of this paper is the question, "What can I bring as a Quaker to a Higher Education environment?" I hope this has given some encouragement, but I want to leave the final words to Grace Jantzen, an extremely well regarded UK academic. In her introduction to the biography of Julian of Norwich[23] she reflects what a medieval anchorite would look like in our time:

> *If the purpose of a post-modern anchoress is to discern death-dealing structures and practices of modernity and to be open to ways of new life and flourishing, then she will indeed be a comfort for her own griefs, but a comfort which enables her to turn towards rather than away from the needs of the world. While at one level the life of the post modern anchoress is deeply hidden, perhaps even more hidden than in the fourteenth century when they were an*

acknowledged part of society, this is the very antithesis of private spirituality that turns away from the world to some safe unengaged cocoon. The very withdrawal is, paradoxically, a commitment to engagement. And again, the possibilities of self-deception and the risk that one will do no good are ever present. Yet unless the risks are taken who will be in the place of vision in post modernity?

Julian of Norwich: Mystic and theologian. Grace Jantzen, 2000

I suggest we turn towards our own situations and have the confidence to believe in our own authority, developed in Meeting, to use the skills of listening, discernment and "truth speaking to power". If Zohar and Marshall point out how we might add to spiritual capital within our institutions, Grace Janzten speaks of the link between our engagement within Meeting for Worship and our role as teachers and mentors; we can indeed become post-modern anchorites. We may have to be "deeply hidden," but if it is your ministry - Just Do it.

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The Program That "Lights the Fire Within"

Excerpted from The Academy for College Excellence Website: http://academyforcollegeexcellence.org/

Editor's note: *The Academy for College Excellence, located within Cabrillo College, is a carefully researched and meticulously designed program growing out of Diego Navarro's own experiences as an "at-risk" youth. His time spent at Young Friends Retreats provided the transformative experiences that served as the inspiration for the Academy. Through all stages of his work with the Academy, Diego has been supported by an Anchor Group from his Monthly Meeting. – D.W.*

The Academy's Mission is to give underprepared community college students the opportunity to improve their lives by helping them develop the academic qualifications, professional skills, and personal attributes necessary to succeed. The students "bridge" into regular community college courses via a full-time, semester-long transformative learning environment focused on

academics and self-efficacy. The Academy aims to increase the number of students who emerge from community college prepared for a knowledge-work professional career with a future.

Rapid Results are a critical aspect of the Academy for College Excellence (ACE) design. Furthermore, the full-time, first semester community college program has proven results. ACE targets the needs of underprepared students, while equipping them to succeed in the technology-driven, twenty-first century economy. A highly collaborative enterprise that teaches teamwork and personal responsibility, the ACE approach also promotes individual self-exploration, self-improvement, and persistence. The result is a transformational learning experience unlike what is currently available at community colleges.

Meeting the Demand for Knowledge Professionals is central to ACE's focus. The world's economy is increasingly driven by digital technologies and there is a growing demand for knowledge professionals with college degrees or certificates. The ACE curriculum addresses this need by teaching effective communication skills and basic computer skills, as well as leadership and management techniques. ACE students leave community college equipped with the essential knowledge,

technical skills, and credentials needed for a professional career.

Lighting the Fire for Learning is what ACE is all about. Typically, under-prepared students did not thrive in traditional classrooms and have a history of low academic achievement. ACE's transformative learning environment allows students to reclaim their educational experience and create a new vision of what learning can be. The ACE methodology & curriculum facilitates a deeper connection between educators and students, while awakening students' desires to learn.

We Create Effective Students. The behaviors that are needed for success are front and center in an ACE classroom, and are made explicit to students. ACE builds student potential by teaching:

- accurate self-efficacy
- self-motivation
- mature behavior
- self-awareness
- personal goal setting

With higher retention rates than the average community college student population and improved academic success for students, ACE has proven remarkably effective. To learn more about the effectiveness of ACE, read a summary of a study published by Columbia University's Community College Research Center.

Our Vision is to partner with community colleges across the nation, serving underprepared students with a wide range of developmental needs to increase their certificate, degree, and transfer completion rates.

Our Story

A Desire to Serve: The idea for the Academy for College Excellence (ACE) was born in 1999 as founder Diego James Navarro sought to leave the high-tech industry for a more personally rewarding career. He wanted to return to his roots as a community organizer, and help people transcend poverty through education.

The Beginning: In 2002, Diego interviewed 125 experts in the country who worked with young adults, and reviewed 36 curricula. He used research and process design methods he'd learned while a researcher at Hewlett-Packard labs to assess the needs of underprepared youth and to design a program that would transform them into successful community college students. He held five pilots with nine of the curricula to determine the elements that would make the program most effective. With each pilot the curricula was reviewed and improved based on student feedback. This research took over a year and a half. Each pilot included different elements of the two-week intensive that begins the ACE semester (the Foundation Course).

Working with an outstanding team of faculty including Sue Nerton, Marcy Alancraig, Deborah Shulman and Regina DeCosse, Diego refined and combined program elements to develop a specialized curriculum from which the first student cohort was taught in the fall of 2003 at the Cabrillo College center in Watsonville, California. Diego decided to call it the Digital Bridge Academy (DBA), since the idea was to help students bridge the digital divide as a solution to poverty. The target student population was underprepared Latino

students in a rural, agricultural community. Cabrillo College continued to run one cohort per semester at its Watsonville Center through spring 2008.

First Partnerships: In fall 2006, three other northern California community colleges ran student cohorts: Las Positas College (Livermore, CA), College of Alameda (Alameda, CA) and Merritt College (Oakland, CA). These partnerships proved that the program curriculum was effective with urban students from diverse backgrounds. Las Positas College continues to run one ACE cohort every fall semester, with a focus on learning disabled students.

Expansion: In fall 2008, Cabrillo College increased the number of cohorts at its Watsonville Center to two, and expanded the program to its main campus in Aptos, California. During this same semester, Hartnell College (Salinas, CA) and Berkeley City College (Berkeley, CA) began the ACE program at their colleges.

Since this time ACE at Cabrillo College has grown to six cohorts per semester, with projected expansion continuing to 10 cohorts per semester in the fall 2010. Likewise, Hartnell College has rapidly expanded to seven cohorts in spring 2010, with another 7 planned for fall 2010. Some of the cohorts attempt to accelerate students through the English developmental sequence, while others leverage ACE curriculum to enhance Career Technical Education (CTE) programs.

Name Change: We were initially known as the Digital Bridge Academy. As the vision of national expansion became a more concrete reality, the need for a name that better described our mission became strong. In the winter of 2010, we changed our name to the Academy for College Excellence (ACE).

To view a video introduction to the Academy for College Excellence go to:

http://www.youtube.com/watch?v=iSlihol8cOE&feature=player_embedded

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