

Malone University as an Intentional Community: An 1892 Friends Bible Institute

Simulation

Katy Knight

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Advisor: Lauren Seifert, Ph.D.

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## INTRODUCTION

*What is an Intentional Community?* With the emergence of new technologies, social media, and communication preferences, our sense of “togetherness” is evolving. Are individuals in society becoming more fundamentally disconnected from one another? Or are our means of communicating and staying connected with one another just changing? Perhaps both questions can be answered in the affirmative. In some circumstances throughout history, groups of individuals have felt the need to step back from the routine of wider society—which often included refraining from the use of evolving technologies or popularized cultural trends—for one reason or another in order to form close-knit gatherings which I will refer to as “intentional communities,” or ICs. Better communication and an increased sense of togetherness can usually be fostered in such gatherings, as I have found in my research. I am interested in the reasons behind IC formation and the impacts ICs have on both individual members and the wider society. Before I explore these items in my research, I must discuss the full definition of an intentional community.

An IC is a group of people who agree upon core values around which to orient their lifestyles in close interaction with one another. This broad definition describes most of the intentional communities I have researched thus far, but I recognize that “every community is shaped by its particular members” (Kunze 44). Thus, each IC may have a slightly different definition of what an intentional

community is, depending upon the beliefs and characteristics of individual members. Although ICs around the world are so varied, for the purposes of my study, I have identified the following constituent components of an IC:

1. Members voluntarily live in very close proximity—not necessarily in the same building (although that is a possibility), but at least in a cluster of buildings near each other, within reasonable walking distance.
2. Members voluntarily share resources—some examples of “resources” are food, material items, and parenting—with all other members who need them.
3. Members agree upon core values and practices that propel them towards a larger goal or way of life.
4. Members often agree to limit participation in the wider society if societal involvement hinders the larger goal being pursued.
5. An IC can last for any duration of time greater than a 24-hour period.

A characteristic of most intentional communities is “a feeling of belonging and mutual support that is increasingly hard to find in mainstream Western society” (qtd. in Kunze 46). Some communities may choose to isolate themselves completely, while others seek a balance between isolation and integration into the wider society (meaning, the people living in the immediate area who conform to social and cultural “norms”). Lockyer has found in his research that the ICs “[insisting] on strict adherence to the original commune structures” see their ideals and togetherness slowly fade (3). If what Lockyer says is true, then the ICs desiring to survive more than one generation must be able to adapt their core values to changes that happen in the wider society.



*Examples of Intentional Communities From the Past and Present.* Throughout history, many types of ICs have sprung up in different regions of the world. Some intentional communities have lasted and adapted to the present age, while some have broken up and members have moved on to other interests. According to the constituent components of an IC mentioned above, some current examples of intentional communities are as follows: the Amish community, the American military, monasteries, boarding schools, and colleges (for the students who live on campus). Some examples of groups of people that I do not consider to be ICs (or groups that are in question) are as follows: a nuclear family unit, churches, nursing homes for the elderly, extracurricular clubs or organizations, the workplace (unless one happens to work within an IC), and the common “neighborhood” (such as a suburb or block in a city).

A nuclear family unit may be an intentional community if the culture of communication is open and frequent, and if members engage in pursuing a certain set of ideals—such as some form of religion. Some nuclear families do not have these qualifications, however. A church may be an intentional community if members live in very close proximity to one another, but most churches in Western society gather members from surrounding *cities*—not just surrounding houses. I do not consider nursing homes to be intentional communities because members usually live there out of necessity—not voluntarily. Extracurricular clubs, organizations, and workplaces are not ICs, because members usually travel a significant distance in their cars to get there, and these groups are usually focused

on living within the wider society rather than separating out of it. I do not consider a common neighborhood to be an IC, because members are usually in proximity simply to live there—not to pursue a larger goal together. Communities that collectively choose to pursue a common goal could be considered an IC if all other criteria are met, however.

The above lists are only a few examples of intentional communities. For this project, I chose to examine literature on three specific ICs for further study: the L'arche community; the Plymouth, Massachusetts, colony; and the Zoarite community in Ohio. I will later discuss my study of Malone University as an IC and how the aforementioned three ICs are similar to Malone.

The L'arche community was founded by Jean Vanier in France in 1964 and designed to be a place where life is shared between people with and without intellectual disabilities, operating on the premise that intellectually disabled citizens have unique skills and friendship to offer the community (Doat 126). L'arche is designed to empower these citizens who are on the margin of society (*L'arche USA*). Many of the L'arche communities own a house or cluster of houses where members live with and serve each other. They share house duties, meals, prayer, and encouragement with one another (Case).

The founding of the colony at Plymouth, Massachusetts, in 1620 was a direct result of the Separatist movement in England (Rankin 972). Separatists believed in the separation of church and state and did not agree with the Church of England's manipulative hierarchical structure (Smith 295). Thus, they decided to escape persecution by the church and form an IC in America. Alone in the untamed North

American wilderness, the colonists were led to establish a distinct way of living together. Rules and regulations were a necessity, which led to the formation of the Mayflower Compact (Whittemore 5). This document contained a set structure of living for their communal village in Plymouth.

The Zoarite community in Ohio during the late eighteenth and early nineteenth centuries was also a Separatist community (Fritz, Part II 40). The people of this particular Separatist community had fled persecution at the hand of the Lutheran church in Germany (Fritz, Part I 27). The Religious Society of Friends in Philadelphia helped the German Separatists move to a plot of land in Ohio, thinking that the group held similar religious beliefs to the Friends. However, the Friends felt betrayed when the truth about their religion came out (Specht 103). For example, celibacy was part of the German Separatist ideology; whereas, Quakers esteemed marriage (Specht 102). The approximately 200-member community of Zoar, Ohio, was not originally organized as a commune; however, individuals had a difficult time surviving, so all members chose to donate their land and skills to the society as a whole ("Zoarites"). In this way, Zoar became a prosperous, self-sufficient community. The community was bonded together by necessity, but members also held certain core beliefs, such as pacifism, abstinence from traditional religious sacraments, and marriage that forwent any kind of ceremony or celebration ("Zoarites"). Although the commune eventually broke apart in the late nineteenth century because the original leader died and members' children did not hold the same ideals as their parents, the intentional community of Zoar was successful in

that it provided refuge for persecuted peoples and a better quality of life for all members as they fled to a new land.

*Malone University as an Intentional Community: Past and Present.* In my research, I have found that Malone University has developmental and ideological history similar to that of the previously mentioned communities, and can be considered an IC, both historically and currently. Malone University at its present state fits all five of the qualifications of an IC described in the previous section. In the following paragraphs, I will examine the development of the school historically and show how it was also originally designed to be an IC.

J. Walter and Emma Malone founded what is now Malone University to provide a place where students could study the Bible and also gain training in mission work—practical service to those around them, as well as evangelism—and “to train young people for lives of consecration and dedicated service” (Osborne 58). The school was meant to be a launching pad for aspiring Kingdom workers, and “from its inception, the school has stressed soul winning” (Osborne 58). The school day schedule consisted of devotions, chores, quiet hour, study of the Bible, missions work in the community, teatime, and study hours, along with meals together (See Appendix H for a representative schedule). Emma primarily taught Old Testament and J. Walter taught New Testament before they hired more professors.

The original Malone University experience (Malone has been called by several different names throughout the years) was definitely one that matches my previous definition of an intentional community. Students and faculty worked

together to study the Bible and apply what they learned in their community service. Students lived together in dorms (once dorms were built, that is) and carried out most of their daily activities in close relation with one another. The concepts on which the college was founded are still evident today, just in different ways. The current Malone University trains students to be Christians in their careers more than it trains people directly in “soul-winning.” Malone still has a theology department that offers courses in Bible, preaching, and theology. However, these subjects are no longer the primary focus of the school’s training, as it is no longer strictly a Bible Institute. Malone has adapted to fit the present-day demands and trends of the wider society—as successful ICs would favor and other Bible Institutes have done.

*A Rationale for Returning to 1892.* For my thesis project, I desired to engage participants in a Friends Bible Institute of 1892 simulation. (Malone University was called the Friends Bible Institute at a time close to its inception.) It is important for students and faculty at Malone University in 2015 to experience the history of the college in this way. George Santayana, along with many other philosophers over the years, has suggested, “Those who cannot remember the past are condemned to repeat it” (qtd. in “Those Who Fail...”). I think, while this can be true, Santayana’s motive for studying history could be expanded. I would contrast this motive with the motive of studying the past in order to find useful things in it. In other words, studying the past can “be useful in making sense of our contemporary world” (Fea 25). American students study U.S. history growing up with the purpose of gaining a

greater appreciation of current-day America through understanding the actions and intentions of the people who founded the United States. By looking at events in America's past, lessons can be learned that can help propel America into a more successful future, avoiding past mistakes and capitalizing on past successes.

The above is just one example of this motive for studying the past. This same method of study can be applied to spiritual history in general—including Malone's spiritual history as an institution. The founders of Malone University had specific intentions for students at their school, as well as specific intentions for the school's impact on the surrounding community. These intentions and the specific ways the founders carried out these intentions in their daily lives and in curriculum have huge implications for where Malone University is headed in the future. I desired to examine these intentions through the avenue of experiential learning. Furthermore, the Bible has many implications for the importance of remembering spiritual history. Deuteronomy 6:20-23 (*The Holy Bible, New International Version*) is one such passage, in which the Lord commands fathers to teach their children about the things God has done for the Israelites in the past so that the young generation can better appreciate who God is. My goal for this thesis project was to give students an opportunity to engage further with God's heart for Malone University by learning Malone's spiritual history.

One could simply read a book or article about the things God has done for Malone University in the past; Byron Osborne wrote the book *The Malone Story* to help future generations remember God's faithfulness to Malone University's founders. However, experiential knowledge (through a Friends Bible Institute

simulation, in this case) has benefits over textbook knowledge. By revisiting and performing the daily actions of Friends Bible Institute students, it was my goal for current Malone University students to be able to step into the past and see just *why* the founders used the methods of teaching, living in community, and spiritual disciplines that they did. By doing what early Malone students did, my hope was for participants to gain a greater appreciation for Malone's spiritual history and God's ability to accomplish His purposes through ordinary students who are hungry for more of His heart.

## **METHODS**

*Participants.* Participants in this thesis project consisted of 8 (9, including myself) undergraduate students at Malone University (see Appendix I for participant demographics). I planned to solicit participants through a series of informational meetings after an initial email invitation (see Appendix A) to all undergraduate Malone students. The email blast included information about the project, as well as about an informational meeting for those who were interested. At the initial informational meeting, I planned for students to complete a brief survey (see Appendix F) about why they attended the meeting and how likely they were to participate in the project. My reasoning for having participants fill out this survey was to help me study the reasons students had for committing/not committing to the project. For example, if one person came to the first meeting and filled out the survey but did not make it to the subsequent meetings, I would have their contact

information to ask them about why they could not commit to the project. (Examples of noncommittal I surmised were that students already had plans over spring break or they could not make the subsequent meetings due to schedule conflict.) I dubbed this application method my “application funnel.” A third (and final) informational meeting would follow the second meeting and occur prior to the start of the four-day event.

*Design.* As mentioned above, before the four-day project over spring break, I planned to hold a series of meetings that would serve three functions: to prepare and plan for the project, to inform those interested about the project and about the founding of Malone University, and to narrow down the number of people interested to those who were actually committed to participating. I planned to have a four-hour orientation time on the day prior to the start of the project. This orientation time was scheduled as space for participants to get their living quarters set up for the four days and to get to know one another through a series of icebreaker activities. A morning of reflection and exit survey completion by the participants was to follow the four-day project.

*Procedures.* The following paragraphs describe what was planned, rather than what actually happened during the pre-project meetings and the four-day project. In a later section, I will describe what actually happened (as life sometimes requires changes of plans). During the first informational meeting (as mentioned in the *Participants* section, above), I planned to talk about my intent for the project, as well



as a little bit about Malone University's founding. I planned to provide information about a second meeting and assert that by coming to the second meeting, participants will be committing to the project.

At this second meeting, I planned for participants to fill out a statement of informed consent (see Appendix C), well as an "application" with the questions early Friends Bible Institute students answered in order to apply to the Institute (Osborne 81-82). In addition, I desired to talk about the aims and objectives of the school in its early years (Osborne 76-77). I further planned for participants to break into small groups and talk about their reactions to these topics. Finally, I desired to talk about the importance of prayer and "soul winning" and how they have been central to Malone University's objectives as a faith and learning community. I desired to conclude the meeting with corporate prayer for the city of Canton and for our own efforts to evangelize together.

During the third meeting, I desired to discuss the daily rules of a typical Friends Bible Institute student and explain that we would be following the same rules (Osborne 78-79). I planned to hand out two schedules, the first being a copy of the generic schedule a typical Friends Bible Institute student as displayed in *The Malone Story* and the second being a modified version of this schedule that we would follow for the sake of the project.

During the evening prior to the four-day event, I planned for everyone to go to dinner and spend time together as a group, come back to the Malone University residence halls and set up our sleeping areas, and meet in Meyers Lounge to share our faith journeys with one another. After faith stories, I planned to talk about meals

for the four days and divide the participants into three cooking groups to split up meal duties over the four days.

The planned program of outreach got progressively more involved in the community each day (more personal, that is). During times of evangelizing, I had the participants observe some safety precautions that had been approved by the Malone University Institutional Review Board (Appendix D). Day one was planned not necessarily to be a day of witnessing but rather a Canton-appreciation day. My rationale for this structure is as follows: to love and make an impact on a city/community, we must first reside there and discover its areas of need and areas to celebrate. The second day, I planned to go downtown Canton and do a prayer walk as a group. The plan was to pray for specific things God brought to mind for Canton as we walked. The third day, I planned for the group to invest in a local mission (the Refuge of Hope) and interact with the people involved in that ministry. Outreach for the fourth day was planned to be open for suggestions by the group, depending upon where the participants' hearts were at that time.

Broadly speaking, the third day of our IC was planned to be a bit of a Sabbath (day of observance and rest). During the third and fourth days, I desired either Pastor Randy or a few Bible and Theology professors to come speak about a topic relating to missions and/or what is on their heart for missions at Malone into Canton. During the last half-day of the intentional community, I planned for participants to debrief and have an opportunity to reflect on the four-day journey together (and individually). I planned to ask participants to fill out a concluding

survey about the trip (see Appendix E) and then move out of the residence halls by noon.

## **RESULTS/DISCUSSION**

### *Participant Researcher Reflections After the Four-Day Project.*

This project was a success in that an intentional community was created for four days. I went into the Friends Bible Institute Simulation with no expectations other than to learn about the history of Malone University and about life in an intentional community alongside all the other participants. I not only gained insight into both of these areas but also into several unexpected realms of study—leadership and conflict. Before I discuss what I learned about both of these things, I would like to reflect upon what was planned for the four-day project and what actually happened.

*What Actually Happened: A Change in Plans.* The action in this project was an intentional community in which student participants (including the current author) observed the schedule and conventions of previous Malone University students. However, the simulation did not mimic every detail of life in 1892; the simulation mimicked the concept and form of 1892 Friends Bible Institute student life rather than served as a direct representation of every single rule. My reasoning in setting up the simulation in this way is that I only had a limited time to do research about

the culture and rules of the time period at the Friends Bible Institute; it would have been impossible to draw upon every single rule and regulation. For example, I could have included rules about technology use, since the technology back in 1892 was limited. I could have also researched what sort of clothes the students wore and made the participants dress according to 1890s Friends code. However, these were small details compared to the overarching purposes of the project—to study Malone’s spiritual history and intentional communities. Thus, I borrowed the general structure of a typical daily schedule from *The Malone Story* (78). (See Appendix H for this general schedule.) Appendix B is the schedule of events I created as a modification of the original sample schedule for the four-day intentional community.

Before the actual project began, the “funnel” of applications I was planning on analyzing essentially collapsed. I planned on sending an original email blast, followed by a series of three meetings during which the application process would take place. I planned to then analyze the reasons why people who were interested could not commit. The original email blast was successful, but many people interested said they could not make all three of the meetings during the week before the start of the project. This made sense, because the week before spring break is a very busy time for a lot of students. As a result, I consulted my thesis committee for approval to make all three meetings the same in content and cover the material I originally had wanted to cover during the project rather than in the pre-project meetings. I then sent out a second email blast to all undergraduate students (see Appendix G). This allowed for more participants to fully commit. I made copies of

the previously mentioned material from *The Malone Story* that I wanted to cover and handed them out for discussion on the first full day of the project. This discussion proved to be insightful and interesting. I am actually quite glad that the project took this unexpected turn. The people who could not participate in the entire project came once in a while for a few hours at a time. The group affectionately referred to these people as “day students,” which is what the commuters were called during the early days of Malone University (Osborne 82). (These students did not participate in the research portion of the project.)

A few unexpected events caused a schedule shift and change in my planned method of meal preparation from the outset. Due to a misunderstanding, it turned out that only the women were allowed to cook in the Whittier kitchen, so the cooking groups collapsed and only the women cooked for the four days (except the last day, when one of the participants got permission from the Haviland Hall Resident Director to use his personal kitchen so that the men could cook for the women). On another note, the first night of the project (before the first full day), a participant arrived about an hour later than the time we were scheduled to leave for dinner. After we left for dinner, the place we originally planned to go was full, so we went somewhere else. However, at this second choice of restaurant, we waited for about 45 minutes to be seated. By the time we had finished eating and buying groceries, it was past the scheduled bedtime (10:00PM). In summation, life happened and altered my schedule. (One would think that I would expect life circumstances to get in the way, as they do in “real life;” however, I did not!) I chose to allow everyone to stay up later than scheduled and sleep in later the next day so

that we would have time to share our testimonies with one another on the first night. However, it took three nights total to get through all of our testimonies, rather than just one night, as was planned. I planned for people to share only 5-10 minutes each, but some participants chose to talk for as much as an hour about what God has done in their lives. I think this enhanced the intimacy of the group; however, it resulted in even more of a schedule change.

The first day, the schedule got a little moved around and I chose to eliminate study time in the evening. On this day, everyone seemed excited and energized to learn and be together. The following day (the second full day of the project), we had free time for the entire morning (to allow participants to go to church) and then we came back together for lunch around 2:00PM. We then went on a prayer walk as scheduled. Somewhere during that time, tension between group members began to mount. Several short discussions followed dinner, and one of the men in the group suggested that we break up into groups by gender and talk about issues that needed to be addressed. The women agreed, and our discussions lasted for nearly two hours. We then came back together as a group—after the scheduled bedtime again—to address issues as a whole group. The women were fine with going to bed after our gender-specific discussion groups, but the men requested to come back together and talk about things.

The discussion that followed was healing in some aspects but tense in others. I believe we could have continued discussing issues and differences in opinions all night! During this discussion, I took the role of passive facilitator, wanting to discover what would happen if I did not step in and say it was time for lights out. I

discovered that I needed to take a more active role in enforcing the schedule, because it was nearly midnight when people realized that we should probably get some sleep! I discovered through this experience that intentional communities need a mediator and guide while they work towards the goals they have as a community. After realizing this, I became firmer in enforcing the schedule, explaining that it was important for our learning goals. This was a challenge for me, because I desire group harmony. To go to bed knowing that all issues were not resolved hurt a bit, but I felt it necessary for the health of the group. The third full day of the project, we followed the schedule exactly except for study time, which was replaced by time for sharing faith stories. (Study time was eliminated from all of the nights, as it turned out.)

Conflicts arose the third day, as well, but they were handled as they came up. One member of the IC left the group for the night and went to her own room because she felt hurt. Another member needed to talk to her significant other for a while. Thus, during faith story time, these two members were not present, but we decided to share faith stories anyway. We went to bed nearly on time that night. The fourth full day of the project, we did not do outreach as planned. A conflict arose over lunch that day between myself and another member of the IC. I myself experienced hurt and decided to take the afternoon off. I did not leave the group with any specific instructions, but some decided to go exercise while others took time to decompress. Perhaps this decompression time was needed for all. We came back together for dinner and faith stories later. The last day (half a day) was very informal. We cleaned up, said some closing remarks, and filled out exit surveys.

The speakers who ended up participating in the simulation were Lauren Seifert, Professor of Psychology (on Saturday); Pastor Randy Heckert (on Monday); and Matthew Phelps, professor of Psychology (on Tuesday). Dr. Seifert spoke about the role of prayer in discerning our callings from God, Pastor Randy spoke about evangelism, and Dr. Phelps spoke about finding rest in God. Each of these speakers boosted morale in the group, especially when conflict began to arise among the participants and discouragement ensued. I received much positive feedback about the speakers in relation to the health of the IC, as well as in relation to personal growth in participants' relationships with Christ.

In relation to leadership, I learned quite a few things. I have participated in several ICs throughout my lifetime. I have been on several week-long mission trips; participated in summer camp with the Girl Scouts when I was younger; and lived for three weeks at a mission base in Kansas City following a strict schedule of prayer, worship, and fellowship. My time during these intentional communities was simultaneously enjoyable and irritating. I experienced community and personal growth, but not without internal conflict. I had always been a participant in ICs rather than a leader or facilitator. I wondered how being a leader would change my experience, if at all. I learned that leading indeed allowed me to experience ICs in a new way.

One lesson in leadership to be learned was immediately evident early on in the project. My conclusion is as follows: while I am able to participate and learn alongside everyone else, I need to own my authority as a leader (even if I am in friendships with members of the group I am leading). I also believe that any group of



people needs an authoritative voice and a set of guidelines to follow. It is a leader's job to determine any changes in these guidelines as circumstances arise. I still do not know the correct balance between flexibility and firmness regarding the schedule when conflict ensues. Perhaps if the project were longer, I would eventually find that balance.

I was very conflicted when I was hurt by one of the members of the IC. I knew I needed to leave because I could not effectively lead while sorting through my emotions. However, I felt bad for leaving the group, and I also felt that I was shirking my responsibility as a leader. Through this experience, I learned that part of leading is knowing when to step back and take care of oneself—rather than pushing through and hurting the group.

Another lesson in leadership I took away from the project also involves the subject of love. I have learned that I will come to love what I put my effort into. The process of tending to details, the thought, and work through the difficult times that went into this project have given me a deep love for these areas of study, as well as the people involved in the study. It is easy to love when circumstances are smooth and people are happy. However, as I was forced to love (the project and the people) through conflict, I gained a deeper love than I had at the project's outset. (At several points, I was ready to give up, and I went so far as to despise my enrollment as an honors student for a few minutes. I got over it quickly, however.) Reading the participants' journals and surveys was a powerful experience for me. I have come to love and appreciate them more by studying them. Furthermore, I have gained a deeper appreciation for intentional communities and for Malone University, as a

result of this project. On top of all that, I have even gained a greater appreciation for the act of studying now that I have reflected upon how studying something makes me love that thing more.

In relation to conflict, I learned that conflict within the kind of IC I was leading was far more concentrated and intense than I have experienced in “real life.” This could have been due to the close proximity of our living quarters combined with little “free time.” It also could have been due to personality conflict. Furthermore, it could be that the way American society is structured today simply does not prepare individuals to live in community embodied by such close proximity. Also, most successful ICs have years of foundation to build upon; whereas, I created one out of nothing. The only way to know why conflict was intensified would be to do the project over again multiple times with different participants. Conflict is real, and it is better to work through things and grow from them rather than pretend they are not there. After the project was over, I met with several of the participants who said they missed everyone in the group. It is evident that although conflict is difficult, it brings people closer to each other in the end and it is fulfilling to work through.

*What I Would Do Differently.* If I had a chance to lead this type of IC again, I would eliminate the original “funnel” application structure, simply because it was not convenient for interested students. I think I would also provide a looser structure, even though I planned the schedule to mimic the form of the early Friends Bible Institute program—which was very strict and full. The way this particular

simulation went makes me wonder if Friends Bible Institute instructors ever needed to “throw away” the schedule in order to sort out issues among students. If they were able to stick to the schedule day in and day out, it was probably because they either ignored issues or did not have any. It could also be that the culture back then was simply more constructive to long-term small group cohesiveness than the culture of Malone students or Americans today—not better or worse but just different. There also may be significant differences between emerging adults in 1892 and emerging adults in 2015.

In relation to group conflicts, in the future, I would preface the simulation with a teaching on or practical application of living with an unoffended heart, and I would touch on forgiveness and servitude (as in Philippians 2:3-4 and Colossians 3:13, NIV). There was little heart preparation that went on for the project. At the current Malone University, service-learning trips have preparative meetings in which concepts like the above are taught and practiced. Most of the conflict that arose during this thesis project seemed to be over offense due to personality clashes and differing opinions. Once offense took root, the inability to forgive sometimes followed. While planning the project, I did not even think to touch on these topics for two reasons.

One reason was that I did not think anyone would need to hear about these things—that being Christians, the participants would already know how to forgive and look past offense. The other reason was that I simply wanted to see what would happen if I did as little moral teaching as possible, since I was serving as the facilitator, not one of the Bible teachers. It would be interesting to see how the level

of conflict changed at all if I touched on the above topics before beginning the simulation. Looking back, it makes sense that teaching about service, forgiveness, and looking past offense before the simulation would enhance unity during it. As humans with a sin nature, we very frequently forget how to follow Christ's pattern of love. We need to be reminded over and over again, and that is why we need the Word taught to us for all of our lives. No one is ever above rebuke or correction. Thus, in service to the participants, in the future I would touch on these topics before the simulation, in somewhat of the same fashion that service-learning trips do.

Even though these topics were not addressed in the current simulation, it was interesting to see how members of the IC turned to scripture and prayer anyway to solve problems. This is unique to the Christian life. We know we are dependent upon the Word to help us live in harmony. Participant H mentioned in his exit survey that he "grew in [his] appreciation of the power of scripture," because "when conflict arose, [the group] instantly turned to scripture and prayer." Reading this response encouraged my heart greatly. My conclusion on the matter is as follows: when the Holy Spirit is leading, he always leads us to scripture in order to correct us and help us live in love and truth. Even if I do not teach on humility and acceptance of others, I now know that the Holy Spirit will teach a group about these things if he needs to. This is comforting to me as a leader. However, God can also speak through the group leader about these issues, and I still think I would have preparatory meetings if I had a chance to do this simulation again.

Finally, I would make the simulation a full week long, rather than just four and one-half days, if I had the chance to do it over again. At the end of the project, we were just reaching a point of unity as a group. This unity most likely would have increased our effectiveness as a ministry unit.

### *Thematic Analysis of the Exit Surveys*

Many themes were readily identifiable in the participants' exit surveys (see Appendix E). Seifert (Professor of Psychology) and I each took time to read through all of the participants' answers and write down themes we gathered. We then compared topics and narrowed down which themes were reflected in three or more of the surveys for each question. We engaged in a process of rigorous reflection, discussion, and review in order to identify key themes from selected exit survey items. Gee's techniques for narrative analysis informed our process (Gee).

L. Seifert and I selected data from three exit survey items for further analysis. We aimed to identify two things: participants' primary reflections on the four-day simulation as representative of historical Malone University and take-away messages from the event.

*Take-away messages.* We first chose Questions #1 and #6, pairing them to compare what the participants thought about most in reflecting upon the four-day project with the piece(s) of insight they took away that they would apply to their daily lives. I noticed in analyzing these two questions, no one reflected upon the history of

Malone University as an intentional community; rather, reflections were mainly about what an intentional community consists of, in general. Overall, however, it appeared that respondents' answers to Questions #1 and #6 seemed to be associated.

*Question #1.* In response to Question #1, the four themes that were readily identified were diversity issues (specifically issues of race and gender); conflict resolution through conversation within relationships; unity, closeness, and intimacy in relationships; and the work, struggle, and effort needed for true community. Examples of these themes from participant journals and surveys are presented in the following paragraphs.

*Examples of the Foregoing Theme in Respondent Narratives.* In regards to diversity issues, Participant E stated that "intentional communities are more difficult than you'd expect, especially given a variety of people with clashing personalities and/or beliefs." The group was in conflict over many issues, including perceived gender and racial stereotyping within the group. Participant E further stated in in journal, "I remember getting frustrated because we seemed to be harming people for the sake of 'bigger,' less-personal issues." Within these large issues and broad stereotypes, participants began to see people through a lens of commonality among diverse viewpoints.

Intimacy/group unity was another theme represented in participant responses. As Participant D stated, "the enemy does not like unity." Participant B

stated that “kingdom work has potential to be hindered due to the brokenness of the group.” Thus, “the enemy” will always be at work against unity, often through stereotypes, as mentioned above. In regards to how the unity of a group breaks stereotypes, Participant H wrote, “What will break cultural laws [is] compassion, and...compassion [consists of] giving of oneself, and that [will] bring true unity.” Furthermore, Participant G stated, “If we come together with a common thread of Jesus, we can be a unified intentional community though we are so diverse.”

The final theme that emerged from participant exit surveys in response to Question #1 was the theme of effort and work needed in community to overcome differences and struggles. Participant G said in her exit survey that she thought most about “working through differences together” in reflection upon her time in the IC. In his exit survey, Participant B alluded to the learning curve involved in functioning better “in a unified manner.” Thus, working through struggles evokes a greater sense of togetherness among individuals in a group. Participant C noted that the first thing he thought of in reflecting upon the Friends Bible Institute Simulation in the exit survey was “conflict resolution.”

*Question #6.* In response to Question #6, four themes also emerged—three of the themes connecting to survey answers to Question #1. These themes included love, diversity and differences among people, community, and working through conflict and interpersonal challenges in relationships. These themes were present in three or more of the surveys. The following paragraphs contain concrete thoughts on these themes from the participants’ journals.

*Examples of the Foregoing Theme in Respondent Narratives.* In regards to love, Participant G stated in her journal, “I think this project was ultimately a success because we all learned hands-on what it looks like to love ourselves, love people, love God, and accept love.” This participant also noted that “to love well” means to “[put] others first” and “[accept] the loving offers of others.” Participant B further wrote in his journal that “loving people draws [him] closer to Christ because it requires enormous amounts of grace and humility,” which only Christ can bestow upon us. These responses mirror what Doat noted in talking about the L’arche community: “Christian love implies the building of genuine relations of *communion* in which God’s love can be *perceived* as a communicative presence” (129). Thus, love is essential to true community, according to these participants.

The remaining three themes emerging from Question #6 mirrored the three themes emerging from Question #1—working through group conflict, what community fundamentally is, and diversity issues. Thus, the concepts that participants thought about most in reflection upon the IC were also the things that they would like to apply to their daily lives for these topics. I think what Participant E wrote in his journal sums up these remaining three themes emerging from Question #6:

Intentional community: it means loving people despite how they offend you.  
It means giving up the right to be right or even be offended in the first place.  
It means learning to see people at their place of being, their perspective, and



their mind, which differs significantly from yours. It's hard, and oftentimes you feel like giving up, but the reward is great, for in creating community, you're creating a family.

*Malone University Today in Historical Context.* Continuing our rigorous thematic analysis, we read, reflected on, discussed, and reviewed participants' responses to Question #5 of the exit survey (see Appendix E for Question #5). Our scrutiny led us to two themes with three subsidiary themes. Overall, community is a primary theme. In addition, respondents were very apt to provide specific examples of community involvement and/or faith-based endeavors. The three subsidiary themes are as follows: the virtues of intentionality in community, involvement in community, and faith-based/evangelistic activities. The following are examples of narrative from participants' journals that relate to the aforementioned themes.

*Examples of the Foregoing Theme in Respondent Narratives.* In regards to the theme of community and the three subsidiary themes, Participant E stated in response to the exit survey, "We [Malone University today] strive to better the individual, and our focus is on prepping us to better ourselves for the sake of the community." Participant F thinks that Malone "still carries out" the "vital objective" of "evangelism and community outreach." Participant G stated that "we live together in community to some capacity in dorms."

Multiple people then cited specific ways in which Malone today carries out the intentions of the founders, although one participant believed that the institution

does not indeed still carry out the Malone's intentions for the school. "Spiritual Formation Opportunities" was cited as a way Malone still builds faith and fosters community. Participant D stated that, "Malone still carries out somewhat the [objectives of the founders] that were intended, but not to the same extent."

Participant F noted in her journal that "throughout [her] undergraduate education, [she felt] as though [she had] created an intentional community that consisted of just [herself]." However, after reflecting upon her time in the IC, she concluded the following: "When we all learned what community means, we better understood the nature of evangelism and what it means to serve." There is something here to note about how the structure of the intentional community we participated in affected participants' understanding of service and evangelism. I will explain this further in my Conclusions section.

These are a few examples of what participants had to say about the above themes emerging from Questions #1, #6, and #5. There were many more items that could have been analyzed, and we may mine surveys and journals for additional information in the future.

## **CONCLUSIONS**

Themes that emerged in the exit surveys and journals indicate quite a few things about Malone as an intentional community. In the following paragraphs, I will describe my reflections about how this thesis project can be utilized to foster further intentional community at Malone in future years.

*What Does This Mean for the Future at Malone?*

*My Reflections on Current Spiritual Formation Opportunities.* I have several questions regarding how the analyzed themes apply to Malone University Spiritual Life. The Spiritual Formation Office does a wonderful job of catering to the feedback of students. However, does Malone University provide an atmosphere where working out conflict in community is valued or favored? As of right now, no student is mandated to stick with a particular Spiritual Formation Opportunity; however, students are encouraged to remain within a particular life group for the semester, allowing the community to form the individual. On the other hand, students are also encouraged to try different Spiritual Formation Opportunities (SFOs) in order to gain a broader understanding of faith. With an ever-increasing amount of SFOs for which students do not have to keep coming back every week, will Malone students feel ever more disconnected from each other? Will true, deep community be fostered? I would argue that while students can learn a broad amount of information regarding their faith, overall sense of community will not be deepened using the current “pick-and-choose” model of Spiritual Formation. In the following paragraphs, I would like to elaborate on Malone’s current state as an intentional community and on potential options for further developing intentional community unto missions work in the Canton region.

*Malone's Current State as an Intentional Community.* Malone University is an intentional community, according to the definition and five stipulations stated at the beginning of this paper. However, I do not believe the common goal of the university as it is now is the same goal that the founders had. J. Walter and Emma Malone focused on “soul-winning” and community activism. Today, we do not focus on this as much as we do learning in community through a theologically Christian lens. The motto of Malone University is from Matthew 6:33: “Christ’s Kingdom First.” What does it mean to seek Christ’s Kingdom above all else? Do we as an institution truly do this? I will argue that we do focus on seeking Christ’s kingdom, but we do so primarily through obtaining knowledge and participating in experiential learning—rather than primarily through advancing the kingdom by being a light to the surrounding community.

The primary goal of the Friends Bible Institute was to advance the kingdom of Christ, as evidenced by the activities carried out in the daily schedule of a typical student (Osborne 78). However, the daily schedule of a current Malone University student does not contain room to do this as a community. Rather, it is an option to be squeezed in by individual students if they so choose. But with no structured system of evangelism—as well as no structured system to foster community with this end goal, which is necessary to truly make an impact—few students will choose to reach out to the surrounding area, since they will have little support in doing so. I would argue that if the institution desires to carry out the same goals of the founders, it should set up a structure in which students are mandated to meet with a

small group of people who are committed not only to one another but to the larger goal of furthering Christ's kingdom in Canton.

All of this being said, it is typical for an IC to gravitate away from the original intentions of the founding members (Lockyer 3). Even if Malone University does not decide to return to the original intentions of J. Walter and Emma, is it important for students to learn about these intentions? My argument is in the affirmative. Still, I do wonder what it would look like if Malone University today was known for its impact on the wider Canton society, just as J. Walter and Emma's group of students were known for reaching out into the Cleveland community (Dandelion 96, 98).

From the participants' exit surveys emerged the theme that there is a slight emphasis placed on "soul-winning" at the current Malone University. Education is also an important Friends value, which is why J. Walter and Emma started a school in the first place (Osborne 54). Is it possible that the current Malone University emphasizes education but de-emphasizes the Friends value of training and mobilizing teams for immersive evangelism (Dandelion 96, 98)? By "teams for immersive evangelism," I mean the following:

- 1) The teams must be developed, and
- 2) The teams must be placed in the community with a sense of long-term commitment—for, commitment, as observed in the thematic analysis of the surveys, is key to true community and discipleship. This is the same kind of "parish" ministry that J. Walter Malone employed at the early training school (Osborne 46-47).

To be effective evangelists, attention must first be paid to engaging in intentional community within the team of evangelists. From undertaking this project, I noticed that when conflict arises, the tendency humans have is to gravitate away from one another. It takes each member of the community coming to a discovery of the growing distance, recognizing that this distance is bad, and putting forth much effort to come back together and sort things out. However, once conflict is addressed and worked through, greater unity and love are bred—which results in greater impact for Christ’s kingdom. As John 13:34-35 depicts, everyone will know that we are disciples of Christ by the love that is among us (*The Holy Bible*, NIV). When conflict arises, we can choose to love or choose to not love. However, if we do not choose to work through issues of difference, tension and offense will be harbored, preventing love. This process takes time and effort. The students at the Friends Bible Institute took much longer than four days to live in intentional community with one another and reach out to the surrounding community as witnesses for Christ.

Christians have always had to deal with interpersonal conflict, however. What happened during the Friends Bible Institute is not something new. The twelve disciples who originally learned from Jesus were an intentional community of their own (*The Holy Bible*, NIV). They had to work through many conflicts as they learned from the rabbi. Furthermore, after Christ’s ascension, the early church spent much time and effort sorting through differences in beliefs and practices with one another, as evidenced in Paul’s letters (*The Holy Bible*, NIV). Their goal was to “make disciples

of all nations”—as described in Matthew 28—but they had to stop and sort things out along the way (*The Holy Bible*, NIV).

*How Malone’s Sense of Community and Impact for Christ Can be Further Developed.* I propose that Malone return to its founding value of “soul-winning” within the wider context of the surrounding community (Canton, Ohio). There are efforts already existing to evangelize Canton; however, these efforts can always be expanded. In the following paragraphs, I will present several hypothetical ways of accomplishing this end.

If Malone University desired to insert a means of developing students in long-term evangelism teams, there are two general options: to create a new system that would be added to the already existing spiritual development program or to revamp a structure that already exists. One possibility in regards to the former option would be to add evangelism life groups to the current list of Spiritual Formation Opportunities. In order to foster committed community, each student could be assigned to an evangelism life group for the duration of their time at Malone. Teams would meet weekly to develop relationships with one another and focus on a specific area of Canton to minister to.

The above means is possible, but I have noticed that it can be challenging for students to feel as if they have deep relationships when there is a multitude of social options. Upon arriving as a freshman, a student may be part of his or her floor Bible study, part of a club in his or her major area of study, part of the College Experience class, part of chorale, part of the drama department, etc... It is possible to have

shallow relationships with a broad range of people. But is this beneficial to the health of the individual or to a team of evangelists (in the case of an evangelism life group)? My argument is that it is not, in the long run.

Thus, I propose that a more favorable option would be to take an existing social structure on campus and use it as a base for fostering community unto missions in the wider Canton society. Some possible current social structures that could be utilized in this way are either residence life floors in the dorms or College Experience groups. As of now, these are two of the most constant groups of community found on campus (“constant,” meaning both long-term and in regards to the level of voluntary commitment).

In regards to floors being used as a base to develop intentional community unto community outreach, some benefits are readily seen. The members of the IC already live in very close proximity, so finding time to meet together would be less of an issue. Furthermore, residence life staff are already equipped to foster community and spiritually lead their floor members. However, this would leave commuters out of the equation, unless each commuter was assigned to meet with a particular floor. The downside of this structure is that the evangelism groups would not be co-ed (unless each floor of women was paired with a floor of men, which already happens for some floors). This could result in too big of a single evangelism group to foster true deep relationships, though.

In regards to the College Experience program, what if the program was spread out over all four years at Malone? (This would be complicated by students who transfer or stay more than four years, but various solutions could be



addressed.) College Experience is a class in which students are already learning about how to navigate college, function in community, and deepen their faith. Upon collaborating with another individual who is a freshman, I learned that freshmen often feel dropped from community after the first semester of college is over, because the College Experience class no longer exists. I experienced this feeling of being dropped from community myself after college experience ended. I grew as a person as a result, and this I do not regret at all. (I liked the College Experience program so much that I later became a Course Assistant myself and have been for three years.) Students have an option to continue meeting with their classmates after the semester is over, but usually this does not happen for several reasons:

- 1) The group no longer has a goal it is working towards. If first year students DO meet with the other members of their College Experience class after the first semester, the group moves from being an intentional community focused on learning to, effectively, a social club. When the larger goal dies, so does the community.
- 2) There is no leader to facilitate or continue fostering growth in the individuals. Both the faculty member and Course Assistant move on with the obligations in their lives or to other groups of freshmen in future years. As I learned through this project, an intentional community MUST have a facilitator at all times, bringing out the best in the members. Otherwise, the group will be left to their own devices and the larger goal will die unless a new leader emerges from within the group.

- 3) There is no longer a structured time set for meeting with said group. The other time obligations in students' lives take over, leaving no room to continue fostering growth of the individual members.

So, what if the above points were remedied? A Course Assistant and faculty member could be paired with a group of first year students and stick with these students for the entirety of the students' time at Malone. At the same time, the first year students, faculty member, and Course Assistant could focus on evangelizing a specific area of Canton—sticking with this area all four years. During the Friends Bible Institute Simulation, our focus from the beginning was evangelism. However, as time progressed, we needed to stop and work out tensions. Over time, as unity is bred through working through tensions, evangelism and sense of community increases in quality. Four years of sticking with this group of people could ultimately amount to a quality of community involvement and connection with one another that has not been seen at Malone thus far. It may even be helpful to not take a grade for the College Experience class but have it be an extracurricular group—so that students do not feel pressured to perform only for a grade.

There are many options for fostering intentional community unto evangelism at Malone. I will argue, however, that if there are too many options for different structures to exist that would carry out the means of evangelism in different ways, the campus may end up feeling disunited. I will further argue that what matters is a constancy of community. For these reasons, I think the best option would be to develop deep relationships with one group of students over the four undergraduate

years rather than change community every semester or year, as most students do now. I believe that a deeper love from inevitably working through conflict would be fostered in this structure of doing community, which would then result in a greater impact for Christ's Kingdom in the Canton area.

## **SUMMARY**

The Friends Bible Institute Simulation allowed participants to learn about the following things, among others: themselves, love, the components of true community, evangelism in Canton, conflict resolution, and the history of Malone University. The Friends Bible Institute was an intentional community focused on Bible education unto evangelism in the immediate community. While the current Malone University still carries out these objectives, it is possible that the objective of evangelism is not as emphasized as it was back at the institution's founding. If Malone University desires to return to the level of emphasis on evangelism carried out by the early Malone students, I argue that it must create a structure in which students are required to evangelize the Canton community together—and to work through issues together as they arise along the way to reaching this greater goal.

As Jesus commanded, we are to “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and [teach] them to obey everything” he has commanded us (Matthew 28:19-20, NIV). Could it be that one of the “nations” Jesus is talking about is the surrounding city in which Malone is planted? I believe J. Walter and Emma Malone would answer in the affirmative.

## Appendix A

Spring Break 2015, Do you know Malone's story?

Go back in time to 1892! This is an invitation for you to join Honors student Katy Knight on a journey back in time...in order to live out the mission of the Friends Bible Institute from Friday, February 27<sup>th</sup> through Wednesday, March 4<sup>th</sup> (half of spring break).

We will follow a daily schedule of devotion, prayer, Bible teaching, worship, and evangelism which reflects that of early Malone University (called the Friends Bible Institute upon its founding in Cleveland in 1892). We will stay in the residence halls, pray together, work together, evangelize together, and cook together in the WWF kitchen. There is no cost to participants except for money for dinner at a restaurant the first night. This project is designed to give students a greater awareness of Malone's history and its role in Canton, Ohio. As part of the project, we will reflect on our experience—thereby contributing to a better understanding of ways that people live in community. Join Katy and live with intention!

An informational meeting will be held on Monday, February 16th at 8pm in Meyer's Lounge for those interested. If you cannot make the meeting but are still interested, please email Katy Knight at [krknight1@malone.edu](mailto:krknight1@malone.edu).



## Appendix B

## Returning to 1892: Friends Bible Institute Simulation

	Friday, Feb. 27	Saturday, Feb. 28	Sunday, Mar. 1	Monday, Mar. 2	Tuesday, Mar. 3	Wednesday, Mar. 4	
5:30am		Rising bell	Free time for church or sleep or whatever	Rising bell	Rising bell		
6:00am		Devotions and breakfast		Devotions and breakfast	Devotions and breakfast		
6:30am							
7:00am		Clean		Clean	Clean		
7:30am		Quiet Hour		Quiet Hour	Quiet Hour		
8:00am							
8:30am		Prayer, worship & teaching		Prayer, worship & teaching	Prayer, worship & teaching		
9:00am							
9:30am		Lunch		Lunch	Lunch		
10:00am							
10:30am		Free Time		Lunch	Free Time		Free Time
11:00am							
11:30am		Community Connection (Appreciate Canton)		Community Connection (Prayer Walk)	Community Connection (Refuge of Hope)		Community Connection (Evangelism)
12:00pm							
12:30pm		Dinner	Dinner	Dinner at Refuge of Hope	Dinner		
1:00pm							
1:30pm		Meet in Meyers at 6, dinner at restaurant (bring money), food run	Quiet study	Quiet study	Quiet study		
2:00pm							
2:30pm		Set up dorms	Hang out/debrief from day	Hang out/debrief from day	Hang out/debrief from day		
3:00pm							
3:30pm	In Meyers: faith stories/talk about meals	Hang out/debrief from day	Hang out/debrief from day	Hang out/debrief from day			
4:00pm							
4:30pm	Lights out	Lights out	Lights out	Lights out			
5:00pm							
5:30pm	Lights out	Lights out	Lights out	Lights out			
6:00pm							
6:30pm	Lights out	Lights out	Lights out	Lights out			
7:00pm							
7:30pm	Lights out	Lights out	Lights out	Lights out			
8:00pm							
8:30pm	Lights out	Lights out	Lights out	Lights out			
9:00pm							
9:30pm	Lights out	Lights out	Lights out	Lights out			
10:00pm							

- All meals (unless otherwise noted) will be in the WWF kitchen
- Prayer, worship, and teaching times will be in Meyers

Purple = cooking group #1

Blue = cooking group #2

Orange = cooking group #3

## Appendix C

### Statement of Informed Consent

Katherine (Katy) Knight is forming an intentional community to return to some of the customs and practices of Cleveland Bible Institute/Malone University in 1892 and at other times during the history of the Institution. The goal of the project is to utilize 4 days during Spring Break 2015 and live together in a residence hall (separate residence areas if males and females are taking part). We are creating an "intentional community" to engage in prayer, Scripture study, worship, chores, and soul winning practices that were so very vital to the daily lives of students in 1892. This project is Katy Knight's Honors Thesis study and her supervisor is Lauren S. Seifert, Ph.D, Professor of Psychology, Malone University (phone 330-471-8558 or [LSEIFERT@malone.edu](mailto:LSEIFERT@malone.edu))

If you are reading this form, then you have attended an informational session with Katy and she has described the project to you, including giving you a description for the daily activities of the project.

Initial here:

\_\_\_\_\_ Yes, I have received a copy and description of the daily activities which are planned for the 4 days of this project.

This study is designed to help students experience an intentional community together as we explore the historic behaviors of Malone University students during bygone days. The potential benefits of the study are great— with participants having a chance to explore Malone's history and to worship together, pray together, and evangelize the Greater Canton area together. The risks of this study are the same as those of daily life, because the intentional community will be engaging in behaviors that are not atypical of Christian persons and of Malone students in everyday life: living in a residence hall, praying, working together, and evangelizing others.

As part of this study, you will be asked to keep a daily journal (writing reflections each evening during quiet time), and a copy of your journal will be made at the close of the study (with your name removed from it). Your journal is a vital part of the investigation of the intentional community. In addition, Katy will ask you to complete a survey at the close of your participation in the study, and Katy will remove your name from it, as well. In any reports about the project, your name will not be given out, unless you specifically provide permission for your name to be disclosed (below).

This study has been reviewed and approved by the Human Research Committee/IRB at Malone University. If you have questions about ethics in human research, please, contact Kathleen Flaherty, Ph.D., Director, Graduate Program, Nursing, Malone University at [kflahert@malone.edu](mailto:kflahert@malone.edu)

Participant's Statement:

I agree to take part in the study described on this page. I understand that my participation in this study is voluntary and that I am free to stop at any time without penalty.

\_\_\_\_\_  
(name printed)

\_\_\_\_\_  
(name signature)

\_\_\_\_\_  
date

Participant's Statement about Confidentiality:

Regarding permission for my name to be disclosed as a participant in this project,

Please, initial you choice:

\_\_\_\_\_ Yes, I give permission for my name to be disclosed in research reports about the project described on this page.

\_\_\_\_\_ No, I do not give permission for my name to be disclosed in research reports about the project described on this page.

## Appendix D

### Returning to 1892: An Intentional Community at Malone University Safety Procedures for "Soul Winning"/Evangelizing Activities:

- 1) When going out into the Greater Canton community, teams should be at least two persons.
- 2) Travel during daylight hours, and remain in well-lit areas.
- 3) Do not take an invitation to go with a person into an unknown area.
- 4) Stay in public locations.
- 5) At least one person on each team should carry a cell phone, and the team coordinator (Katy Knight) should be aware of where each team plans to go and when each team plans to return to campus.
- 6) If a team does not return to campus at the appointed time, Katy (or her designee) will call them in order to discover what has happened. If there is no response from the team, Katy (or her designee) will confer with Malone University Campus Safety in order to discern how to proceed.

Appendix E

- Thank you for taking part in the "Returning to 1892" intentional community project at Malone University. Thank you for your willingness to participate in activities of Cleveland Bible Institute/Malone University life from days gone by.
- I, Katherine (Katy) Knight, the primary investigator, would appreciate it if you would take a few moments to complete this anonymous survey about your interest. You may choose not to put your name on this survey. Or, if you choose to give your name, my advisor (Dr. Seifert, Professor of Psychology) and I will keep it confidential. This survey has no apparent risks or benefits and has been reviewed by the Human Research Committee/IRB at Malone University. If you have any questions about ethics in human research, please, contact HRC/IRB member Kathleen Flaherty, Director, Graduate Program, School of Nursing, at [kflaherty@malone.edu](mailto:kflaherty@malone.edu)

1) As you reflect on your time in the "Returning to 1892" intentional community, what do you think about most?

2) As you reflect on the project, what activities/things do you think were the most beneficial or productive?

3) As you reflect on the project, what activities/things do you think were the least beneficial or productive?



Appendix E Continued...

**4) In your view, how did the intentional community we formed during the past 4 days affect the wider society of Canton, Ohio, if at all?**

**5) As you continue to reflect on our 4-day experience and regarding Malone today, what are the ways in which Malone University still carries out the intentions of the founders J. Walter and Emma Malone?**

**6) What is one “takeaway” from this project for you—a piece of knowledge or understanding you’d like to explore more or apply to your daily life?**

**7) (optional) Your email address and best contact information**

Please, return this survey to Katy Knight.

## Appendix F

➤ Thank you for your interest in the "Returning to 1892" intentional community project at Malone University. Thank you for attending this informational meeting about our plan to spend 4 days during Spring Break 2015 on campus, as we return to the activities of earlier days at Cleveland Bible Institute/Malone University. I (Katherine "Katy" Knight, the primary investigator) would appreciate it if you would take a few moments to complete this anonymous survey about your interest. You may choose not to put your name on this survey. Or, if you choose to give your name, my advisor (Dr. Seifert, Professor of Psychology) and I will keep it confidential. This survey has no apparent risks or benefits and has been reviewed by the Human Research Committee/IRB at Malone University. If you have any questions about ethics in human research, please, contact HRC/IRB member Kathleen Flaherty, Director, Graduate Program, School of Nursing, at [kflaherty@malone.edu](mailto:kflaherty@malone.edu)

1) Why did you attend this informational meeting, today? Describe your motivation.

2) Based on what you've heard today, are you likely to volunteer to take part in the 4-day, Spring Break "Returning to 1892" intentional community? (circle the response that fits you)

4 highly likely to volunteer

3 somewhat likely to volunteer

2 unsure

1 somewhat unlikely to volunteer

0 completely unlikely to volunteer

3) Describe your reason(s) for your response in Item #2 (above).

4) (optional) Your email address and best contact information

(If you are willing to supply your contact information for follow-up communication, it will be kept confidential.)

## Appendix G

# Do you know Malone's story?

**From Feb 27th to March 4th** (half of spring break), students have the opportunity to participate in a **Friends Bible Institute simulation** for Katy Knight's honors thesis project. (**Malone University was called the Friends Bible Institute, among other names, upon its founding in 1892 in Cleveland.**)

Students will stay in the dorms and participate in a schedule similar to that of late-nineteenth century Malone students. Activities will include worship, evangelism, Bible teaching, and carrying out daily life together for the duration of the project. **There is no cost to participants**, except for one meal at a restaurant.

**Sound interesting?** There will be two **mandatory** informational/planning meetings on the following days:

**Monday, February 23rd at 8:30pm in Meyers lounge**

**Wednesday, February 25th at 9pm in Meyers lounge**

**If you have questions, please contact Katy Knight at [krknight1@malone.edu](mailto:krknight1@malone.edu). Hope to see you there!!!**

## Appendix H

Schedule taken from The Malone Story, page 78:

Daily Schedule		
5:30 a.m.	----- Rising Bell	2:30 to 4:30 Study or Missions
6:30 to 7:00	- Family Devotions	4:35 to 5:20 ----- Recitations
7:00 to 7:30	----- Breakfast	5:30 ----- Tea
7:30 to 8:30	- Household Duties	7:00 to 9:30 -- Study Hours or
8:30 to 9:10	----- Quiet Hour	----- Work at Missions
9:15 to 12:15	----- Recitations	9:30 ----- Retiring Bell
12:30 p.m.	----- Dinner	10:00 p.m. Lights out in Rooms

## Appendix I

### Participant Demographics

All participants were traditional-age undergraduate students (between the ages of 18 and 23).

#### **Gender**

Male: 5

Female: 4

#### **Year at Malone**

Freshmen: 4

Sophomores: 0

Juniors: 1

Seniors: 4

#### **Denominational Affiliations**

All participants were Christian, and three participants claimed dual affiliation.

Nondenominational: 5

Church of God: 1

Anglican Church of North America: 1

Assemblies of God: 1

Christian Missionary Alliance: 1

Baptist: 1

Nazarene: 1

Episcopalian: 1

#### **Race/Ethnicity**

African American: 1

Caucasian/white: 7

Brazillian: 1

Notes

1. I chose this name and year (“Friends Bible Institute” and “1892”) as representative for the simulation; however, some of the practices employed in the simulation’s daily schedule were representative of the first decade of the school. Furthermore, the name of the school changed over the years from the Friends Bible Institute and Training School (at its founding), to the Cleveland Bible Institute, to Cleveland Bible College, to Malone College (Osborne 58). Finally in 2008, the name was changed to Malone University, as it remains to this day (“It’s Official...”).

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