

# BEYOND ACKNOWLEDGMENT

COMMITTING TO ANTIRACIST WORK THROUGH  
TRANSFORMATION AND REPARATIVE ACTIONS



A MEETINGS FOR LEARNING STUDY GUIDE  
SANDY SPRING FRIENDS MEETING  
2024

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*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

**TABLE OF CONTENTS**

<b>Introduction</b>	2
<b>Section One:</b> Preparing for the Series	4
<b>Section Two:</b> Preparation for Our Quaker Relationship with Chattel Slavery	6
<b>Section Three:</b> Preparation for Our Quaker Relationship with Indigenous Peoples	15
<b>Section Four:</b> Preparation for Our Quaker Relationship with Structural Racism (Violence) and White Supremacy	20
<b>Section Five:</b> Preparation for Transformation and Reparative Actions	28
<b>Resources</b>	35
Anti-Racism as a Spiritual Discipline Quotes	35
Anti-Racism Spiritual Disciplines	36
Guidance from Dyresha Harris on Responding to Microaggressions	38
Body Scan Practice	39
Excerpts from Humility and Anti-Racism	40
Compassion Meditation and Prayer	41
Suggested Scripture Passages	42
Brief Notes about Howard Thurman	46
Some Teachings of Jesus	47
The Doctrine of Discovery	47
Resources on Indigenous Peoples	48
FCNL General Committee Community Agreement	49
Further Resources	51

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

## INTRODUCTION

Quakers in England fled religious persecution and Quakerism appeared in this continent in the mid 1600s. Sandy Spring Monthly Meeting of the Religious Society of Friends was established in the mid 1750s. From our beginnings, chattel slavery, the mistreatment of Indigenous Peoples, and white supremacy culture and structural racism have been a part of our history. From our beginnings, we Friends have been programmed by and participated in the ideology of white supremacy.

Over the last several decades, our U.S. history and our Quaker history have been rewritten to acknowledge these historical harms and they will continue to be. As a community of Quaker faith and practice, we have a powerful spiritual resource (which Friends variously name Spirit, God, Christ Within) to help us seek and speak the truth, acknowledge our past and current realities (both beneficial and harmful impacts), experience our appreciation and our grief, actively participate in transformation, and take reparative actions to atone for past injustices. This is work that we can, with Love, support one another in doing.

To engage in this process of acknowledgment of past and current reality, and to move toward a commitment to transformation and reparative actions, Ministry and Counsel Committee has taken under its care the offering of 4 sessions to explore (1) our Quaker relationship with chattel slavery; (2) our Quaker relationship with the Indigenous Peoples; (3) our Quaker relationship with structural racism/white supremacy culture; and (4) our commitment to transformation and reparative actions. Each session will start with an educational presentation followed by worship, during which we will listen for revelation from the Spirit for how we as individuals and as a faith community are being called to act.

We can anticipate that this process will be incomplete and imperfect. We are not specifically addressing others who have been oppressed and marginalized, including other People of Color (POC), Asians, Hispanics, and those with different identities, including people impacted by classism, sexism, gender identity, and ableism. We encourage and anticipate questions and conversation within our community in the weeks between each session together. We can anticipate surprise, change, and movement toward a more whole and loving Quaker faith community.

The educational presentation on our Quaker relationship with chattel slavery will be offered by Tom Farquhar and Ellen Cronin. Martha Catlin (Alexandria Monthly Meeting) and Pat Powers, who have recently published histories of our BYM Indian Affairs Committee's relationship with Indigenous Peoples, will offer an educational presentation on our Quaker relationship with the Indigenous Peoples of this area. David Etheridge (Friends Meeting of Washington; Clerk of BYM Working Group on Racism) will offer an educational presentation on our Quaker relationship with white supremacy culture/structural racism. Daquanna Harrison (Adelphi Friends Meeting) will offer an educational presentation on transformation and reparative actions.

This study guide is offered to assist our journey through these sessions together. The first section of this guide suggests initial preparation for the entire 4-part series as we begin this Spirit-led work together. To prepare for each of the 4 sessions, the guide includes suggestions

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

of spiritual practices you are invited to try as you read the selected readings for the session. As you read and try spiritual practices, please pause to reflect and perhaps write about your responses. The selected readings for each session are intended to help participants reflect on these issues; their content may or may not be addressed in the sessions themselves. Both the spiritual practices and the readings will prepare us for Spirit-led time together. Prepare as you are able. A Resources section is offered at the end of the study guide.

I have been led to offer this series to our Sandy Spring Meeting community. Thank you to our Ministry and Counsel Committee for taking this leading under its care. Thanks to Friends of Sandy Spring and BYM for their spiritual support. In addition to spiritual support, thank you to Meeting Coordinator Jim Webner for computer technology expertise and publishing assistance.

In Peace,  
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*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

## SECTION ONE: PREPARING FOR THE SERIES

The work of this series is challenging. It engages the intellect, body, and spirit. The following readings, videos, and spiritual practices will help you begin to process assumptions, physical reactions, and emotions you may experience before we begin our sessions. The Resources section at the end of this study guide includes guidance for reading, conversation, and our worship together. Our time together in the four sessions of this series will be enhanced if we come to this work with our minds, bodies, and hearts already engaged.

### ***Preparing Our Minds:***

For American Quakers of European Descent, Dr. Robin DiAngelo's book ***White Fragility: Why It's So Hard for White People to Talk About Racism*** helps us look at our own racial discomfort, and move towards taking responsibility for our discomfort.

She discusses and highlights some of the central ideas in her book *White Fragility* in a June 2018 talk, on YouTube: <https://www.youtube.com/watch?v=45ey4jgoxeU>. The video is 1 hour and 23 minutes long.



You may find the video helpful whether you are looking at white fragility for the first time or as a review of her book. DiAngelo describes feelings, behaviors, and claims that whites have when they receive racial feedback.

DiAngelo defines white fragility as the inability to tolerate racial stress. Racial stress is triggered when our positions, perspectives, or advantages are challenged. White fragility functions to block the challenge. White fragility is not weakness per se; it is a powerful means of everyday white racial control as it leverages historical and institutional power to maintain our positions.

DiAngelo offers a list of underlying beliefs from an antiracist perspective that may challenge the assumptions we bring to discussions about race. Below are highlights from that list:

- BEING GOOD OR BAD IS NOT RELEVANT.
- Whites are unconsciously invested in racism/I am unconsciously invested in racism.
- Racism is a multi-layered system infused in everything.
- Bias is implicit/unconscious; I don't expect to be aware of mine without a lot of on-going effort.
- Whites have some blinders on racism/I have some blinders.
- Feedback from POC indicates trust.
- White comfort maintains the racial status quo; discomfort is necessary and important.
- How I receive feedback is not as relevant as the feedback itself.
- I must not confuse comfort with safety/I am safe in discussions of racism.
- It takes courage to break with white solidarity; how can I support those that do?
- Given socialization, it is more likely that I am the one who doesn't understand the issue.
- I bring my group's history with me; history matters.
- Nothing exempts me from the fact of racism.

Additionally, the **Sandy Spring Meeting Timeline** prepared by Donna Hamilton in 2022 (with the help of a few others) at the request of Baltimore Yearly Meeting (BYM) as a part of acknowledging its 350 years may be helpful. You can access this timeline at [sandyspring.org/history](http://sandyspring.org/history); scroll to the bottom of the page.



*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

***Preparing Our Hearts and Bodies:***

For many Friends, spiritual practices have been a necessary part of continual internal transformation and hearing and following through on what the Spirit is calling us to do. Please look over the list of Anti-Racism Spiritual Disciplines in the Resources section at the end of this study guide. Perhaps you are drawn to particular ones; honor those promptings. For preparation for each of the 4 sessions together, specific spiritual practices will be suggested to try while you are doing the readings or watching a video.

**Suggested Spiritual Practices:**

As you get ready to watch the video and/or read, try the **Body Scan Practice** and read through **Dyresha Harris' Guidance** for caring for ourselves (Whites/Quakers of European descent) when we experience racial discomfort. Both are included in the Resources section of this guide. Return to these practices when you experience discomfort.

Also consider reviewing the following readings in the Resources section:

- Excerpts from **“Humility and Anti-Racism.”**
- Excerpt from “Radical Transformation” on **the Doctrine of Discovery.**

**SECTION TWO:  
PREPARATION FOR OUR QUAKER RELATIONSHIP WITH CHATTEL SLAVERY**

**Suggested Spiritual Practices:**

Continue experimenting with the **Body Scan Practice** and **Dyresha Harris' Guidance** for self-care with discomfort. Try adding a **Noticing Practice**; #3 of the Anti-Racism Spiritual Disciplines has some description of inward and outward ways to do this. Begin sharing and listening with one or a few other people; the FCNL Group Guidelines may be helpful.

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**Suggested Readings:**

**Tom Farquhar**, whose family has been a part of Sandy Spring Friends Meeting for generations, offers this introduction as "part of our Sandy Spring origin story":

*The first settlers of European descent in the Sandy Spring area were James Brooke and his wife Deborah Snowden. They moved here in 1728 and lived in a log cabin less than one mile north from where our Meeting House now stands. James Brooke donated the property now owned by the Meeting in the 1750s from his vast property holdings. His plantation was called Charlie Forest.*

*The second couple of European descent here were John Thomas and Elizabeth Snowden. They moved here in 1729 and lived in a log cabin located less than one mile east of where our Meeting House now stands. Their plantation was called Cherry Grove.*

*During their lifetimes, these two Quaker couples amassed land holdings of more than 30,000 acres in what is today Montgomery County. Back then this was Prince Georges County, and then from 1748 until 1776, this was part of Frederick County.*

*Elizabeth and Deborah Snowden were sisters, and their father, Richard Snowden III, was known as The Ironmaster of Maryland. He operated an iron forge on the Patuxent River and received a number of large land grants during the colonial period from the Calverts, Lord Proprietors of Maryland.*

*All of these people were born into Quaker families except James Brooke, who became a member after he was brought into the Snowden family as a young man.*

*And all of these people were enslavers. Richard Snowden III, who procured the land grants that became the foundation of the Sandy Spring Quaker tobacco plantations, employed a mixed workforce of indentured servants, convicts, and enslaved Africans. In 1729, he was one of the sales agents taking out an advertisement in the Annapolis newspaper for the sale of "two hundred choice slaves" newly arrived in the South River. We can presume that some of those people were sent to work the iron forge and some were sent to cultivate tobacco in Sandy Spring.*

*This is part of our Sandy Spring origin story: Richard Snowden acquired a great deal of land on what was then the frontier, he provided this land to his three daughters and their husbands (There is a Samuel Thomas who married a third Snowden daughter, Mary, and they moved to what is today Colesville. Samuel is listed as one of the founders of Sandy Spring Meeting.)*

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

*And Richard was not only an enslaver and a trader in enslaved Africans; he played a prominent role in the displacement of the indigenous tribes that were settled in the Patuxent River valley. That's another part of the story.*

*This man is my sixth-great grandfather.*

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Excerpts from “**Slavery in the Quaker World**,” Friends Journal 2019, by Katharine Gerbner, author of *Christian Slavery: Conversion and Race in the Protestant Atlantic World*

The 1688 Germantown Protest, as it is often called, was the first document in North America to denounce slavery. It is an extraordinary document. It declares, among other things, that the authors are “against the traffick of men-body.” It goes on to explain that slavery cannot be a Christian practice and that it is against the Golden Rule. It is worth lingering on the following passage:

*“There is a saying, that we shall doe to all men like as we will be done ourselves; making no difference of what generation, descent or colour they are. And those who steal or robb men, and those who buy or purchase them, are they not all alike? Here is liberty of conscience, w[h]ich is right and reasonable; here ought to be likewise liberty of ye body.”*

Lines were added, not by the authors of the Germantown protest, but by the Quakers who represented Abington (Dublin) Meeting and Philadelphia Yearly Meeting. The first line reads, “We having inspected ye matter, above mentioned, and considered of it, we find it so weighty that we think it not expedient for us to meddle with it here.” Then, “*A Paper being here presented by some German Friends Concerning the Lawfullness and Unlawfulness of Buying and keeping Negroes, It was adjudged not to be so proper for this Meeting to give a Positive Judgment in the Case, It have so General a Relation to many other P[a]rts, and therefore at present they forbear It.*”

While the language is opaque, the conclusion is clear: The Philadelphia Quakers rejected the antislavery 1688 Protest.

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Excerpts from “**Maryland Quakers and Slavery**” by Kenneth Carroll (1924-2021) Quaker History Vol 72, No 1 (Spring 1983) pp 27-42, published by Friends Historical Assoc. Professor of Religious Studies, Southern Methodist University, and long-time member of Third Haven Meeting, Easton, MD.

Slavery was already a part of life in Maryland when Quakerism first appeared there about 1656. A number of slaveholders were among the early converts to Quakerism. Quakers coming into the colony from elsewhere often tended to adopt the practice of slave-holding when they settled in Maryland.

It should be noted, however, that not all Maryland Friends who could have afforded slaves actually entered into the practice. Perhaps some of them were influenced to some degree by the message of Fox, whose thoughts on slavery were awakened during his 1671 visit to Barbados. It seems inconceivable that Fox's concern and compassion did not express themselves in his preaching and conversations in the many months he spent in Maryland in 1672-1673.



*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

There may also have been a growing sensitiveness at work in the consciences of some Maryland Quaker slaveholders before the end of the seventeenth century, even before the Germantown statement of 1688 and the other Pennsylvania protests in the 1690s.

In spite of these isolated cases of early Maryland Quaker opposition to slavery, it appears clear that slaveholding was widespread and perhaps even increasing among Friends in Maryland by the 1750s. A number of factors, however, were soon to bring about an intense Quaker wrestling with this situation—so that within less than a generation the practice of slaveholding in all its manifestations would become a disownable offense.

First of all, there was the influence of visiting Friends who were convinced of the evils of slavery, especially John Woolman who was in Maryland on six different occasions. Woolman's influence among Maryland Friends was not limited to his travels and meetings, for his very important "Some Considerations on the Keeping of Negroes" (1754) was circulated throughout Maryland Yearly Meeting as well as in other American yearly meetings. Anthony Benezet's writings against the slave trade also began to circulate in 1759. Even before that, in 1758, London Yearly Meeting had sent out a general epistle which strongly condemned the slave trade.

Maryland Yearly Meeting gathered twice a year, in the spring at West River near Annapolis and in the autumn at Third Haven at Easton.

It should be noted that there were important differences between Eastern Shore and Western Shore Quakers. East of the Chesapeake the raising of tobacco had fairly well disappeared by the middle of the eighteenth century, having been largely replaced by the growing of grain so that much less labor was necessary.

In their journals, several traveling Friends noted with surprise and shock the wealth, display, and even pride shown in the demeanor, dress, and homes of some of these West River area Friends.

Thus by 1762 Maryland Yearly Meeting had ruled that buying or selling slaves without permission of the respective monthly meeting was a disownable offense. This very important step forward by the yearly meeting was made possible by a number of factors: 1) the circulation of Woolman's and Benezet's tracts, 2) the reservation in the minds of many Maryland Quakers about slavery, 3) the presence of influential Philadelphia and English Friends at the critical yearly meeting sessions of 1759-1762, and 4) the reception of a number of epistles from London Yearly Meeting. Although all four factors had a decided influence, the last three are virtually ignored in most treatments of Maryland Quakers and slavery. The fourth one, although not mentioned by Drake in his *Quakers and Slavery in America*, is a very significant element in this development. Drake seems unaware of the two collections "Epistles Sent" and "Epistles Received" or of the impact of the hand-written individual English epistles that were eagerly awaited, read in yearly meeting sessions, and then often circulated among subordinate meetings. In "Epistles Sent" London Quakers raised questions and offered advice and direction. In "Epistles Received" they expected answers to their questions and hoped for reports of progress. Individual epistles adopted to the needs of that particular yearly meeting were sent to each American yearly meeting, accompanying the general printed epistle that went out to "friends everywhere."

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

Although the slave-owning Quakers of the Western Shore do not appear to have been much influenced, if at all, in this matter up to 1768, Maryland Yearly Meeting continued its movement toward an abolition position. London Yearly Meeting seems to have been fully aware of the fact that Maryland Quakers were far from united in this movement against slavery.

At its West River sessions in the spring of 1778, Maryland Yearly Meeting went beyond its disciplinary action the preceding year and decided to disown as "disorderly walkers" those who continued to reject the advice of the yearly meeting and continued to manifest a "disposition to continue in this practice." (Prominent Maryland Quaker slave-owners were disowned.) As already noted, many slaveowners were also guilty of other violations against Quaker principles.

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From **Timeline of History of Sandy Spring Monthly Meeting (2022)**, written by Donna Hamilton, Sandy Spring Meeting member, with help from others.

1659-1730s Richard Snowden arrived from England in 1659 as one of the early Quakers in Maryland and settled in the Laurel area. Seeking to increase the region's stability in the late seventeenth-century, Snowden supported the establishment of a militia, the Maryland Rangers. The Rangers patrolled the Patuxent Valley and pushed the Indigenous population of the Piscataway, among other tribes, which had been decimated by new diseases and war, out of the areas most favored by White farmers. After a year, the Rangers were so successful that the Native Americans withdrew into the mountains. By 1698 the Rangers were disbanded. The first few White families to settle permanently in the Sandy Spring area were Quakers, members of West River Meeting on the Western Shore. In the 1720s, James Brooke (1705-1784), arrived in the region. In 1725, he married Richard Snowden's daughter Deborah and in 1728 he bought and built on local land, and set about acquiring large tracts of land in the area.

1720s-1800s Despite George Fox's repeated advice against this practice, "early Sandy Spring Friends were slave holders, as were almost all Quakers in the Southern provinces." Beginning in 1760, the Maryland Yearly Meeting (which became Baltimore Yearly Meeting in 1790) discouraged the buying or selling of enslaved people, and in 1778, called for the expulsion of holders of enslaved people. Members of the Indian Spring Monthly Meeting, to which Sandy Spring belonged, were reluctant to accept the mandate. As a result, the Monthly Meeting established a system of visitations in 1781, whereby appointed members visited Quaker farms and reported on whether enslaved people were working there. Following these visitations, eight members of the Sandy Spring Meeting were disowned for continuing the practice. The Meeting's first settler and the donor of the Meeting's property, James Brooke, was among those disowned. "Some of them, however, having acknowledged they were in the wrong, were again welcomed into the fold." In March 1790, Basil Brooke (1738-1794) filed manumission documents in Montgomery County, Maryland, in which he granted freedom to twelve enslaved persons. By 1810 more than 650 free Black people lived in Montgomery County; in contrast 7,500 were enslaved. The largest settlement of free Black residents in the county was Sandy Spring. A large number of enslaved people in the Sandy Spring area were manumitted in the first decade of the nineteenth century.

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*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

Excerpts from **Fit for Freedom, Not for Friendship** by Donna McDaniel and Vanessa Julye

From the Preface

*Fit for Freedom, Not for Friendship* recounts the history of Quaker efforts to achieve racial equity from its beginnings in the New World into the modern era. Our overarching goal is to reveal how insidious, complex, and pervasive racism has been, and continues to be, and to document the spiritual and practical impacts of racial discrimination on the Religious Society of Friends, past and present...We hope to identify a path toward a future we can realize with each other, as an inclusive, nonracist community.

For most people of European descent, the simple word "Quaker" prompts an image of people of European ancestry. Yet by the late 1800's the Society in the United States included members of Native American, Arabic, Asian, African, African American, and Caribbean African descent...We hope the day will come when it will not be necessary to remind anyone that Quakers include people of many ethnic backgrounds.

From Authors' Statements by Donna McDaniel

Alison Oldham, in her keynote address to New England Yearly Meeting in 1984, asked why Friends should care whether or not our society is racially and culturally integrated. Her answer:

"For if this faith of Friends that we espouse, this way of seeking for the Spirit of Truth, is indeed authentic, it will be able to speak powerfully to all sorts and conditions of folk, whatever their race, their economic status, or the cultural context through which they see the world.

But if we accept the notion, however subconsciously, that Quakerism really speaks only to certain kinds of people, then it seems to me we have totally denied its religious validity, its universal spirit, and so we will have reduced Quakerism to the status of a social club with a mild religious overlay."

What will it take for Friends in North America to work toward the "authentic" Society of Friends that Oldham has described? What has stopped us from truly addressing this issue among us, and how can we push past these barriers?

From "Quaker Views on African American Religious Practices"

For their part, however, many Quakers believed that people of African descent were somehow "unable to appreciate the abstractions and refinements of our (Quaker) spiritual views" visiting European Quaker William Tallack wrote in 1861; such a view clearly belies the assumption that European Americans were intellectually superior. There was, in addition, the idea that the religious practices of people of African descent differed too radically from those Quakers followed. Tallack claimed that African Americans must have "loud prayers, much singing, and colloquial exhortations or else they are apt to go to sleep." But Hamm suggests that Tallack formed his views from listening to Richmond Friends, not from observing African Americans for himself. And, since Tallack's reference to "loud prayers" and "much singing" could also describe the worship of many people of European descent at that time, Hamm's conclusion is clear: "There can be no question that such a view [that African Americans were unable to appreciate Friends' worship] was fundamentally racist." Cadbury also called Friends to hold a wider

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

perspective. "It may be supposed," he wrote, "that Quakerism failed to attract Negroes because of its quietness of worship. We no doubt generalize too easily along that line...Presumably religious temperaments vary without special regard to difference of color."

Many of the Quakers who went South for relief and education work after the Civil War found the "shuffling, clapping, cries, shouts, and groans of an African celebration" difficult to appreciate and, indeed, judged it a vulgar display of paganism with no redeeming religious virtue. Attending a "shout," a traditional African American ceremony, on St. Helena Island, Laura Towne described it as a "savage, heathenish danceout." Camp meetings, however, were also highly emotional experiences; around-the-clock preaching urged sinners of all denominations and races to repent and attracted both European and African Americans, including Quakers, especially in the Midwest. According to one historian, they "induced sensational results": people laughing uproariously, "barking like dogs, falling down as if dead, and experiencing 'the jerks.'"

Some Quaker meetings themselves strayed far from quietism. After the split of 1827, Orthodox Friends became more evangelical, preaching from the Bible and working to save souls. A second division occurred within the Orthodox group and those who were attracted by the preaching of John Gurney, a British Quaker, became even more evangelical and worshiped with "all the apparatus of holiness revivalism—vocal prayer, singing, colloquial preaching." The Gurneyites in the Midwest and, to some extent New York, brought in many converts in the 1880s, although the style of Quaker worship they were choosing would hardly be recognizable to other Friends. Despite similarities between their religious practices and the fact that Gurneyites were the largest group of Friends by the late 1800s, few if any of the converts they made were of African descent. And though missionaries from Friends United Meeting (FUM) developed societies that attracted converts in Japan, Jamaica, the Middle East, South America, and Africa, they made no concerted effort to reach out to people of African descent or other Americans of color in their own country.

From "African American Attitudes toward Quakerism"

Questions about the suitability of European American religious practice to fulfill the spiritual needs of African Americans were raised in both groups. In a letter to his sister in the 1820s, Paul Cuffe's brother John asked, "Why do the colored run after the Whites and joins their churches-and are called brothers and sisters and partake of the same bread and wine and yet are held as slaves and are treated worse than the Dumb Beast of the field." Such churches, he declared, help "to keep Negroes in slavery and whips and kills us and yet calls us Brethern. " Some African Americans voiced particular objections to Quakerism.

Richard Allen of Philadelphia and "a large number of dissenters" walked out of a meeting of the city's Free African Society in 1789 when the society adopted Friends' practice of opening meetings with a period of silence. The Free African Society's "ties" with the Quakers, who had been active in the group's formation, "had been wearing thin" by 1791. Friends complained that the Free African members were singing psalms in the Quaker schoolhouse where they met, and Allen declared that, while he valued some Quaker qualities, Friends as a religious body "did not seem to speak to the immediate needs of blacks." In the 1840s the African American cleric J. W. C. Pennington, who as a fugitive had been taken in by a Quaker, "W.W." who then taught him for six months, wrote of Quaker meetings, "My nature was sensitive, and I wanted to hear singing. Sometimes I went and wanted to hear preaching, but I was disappointed." Moreover, that Quakers took so long to free those they enslaved-despite their convictions against the practice-"hardly endeared" freed people to the Religious Society of Friends.

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

Cadbury's caution against generalizing is borne out; Quakerism was, in fact, attractive to some people of African descent. When the African American James Alford requested membership in the Society of Friends in a meeting near Philadelphia about 1810, one meeting member stated that the "doctrines of the Society of Friends called for perfection" and asked contemptuously, "What does thee know of perfection, James?" Alford replied, "I cannot say much of perfection, but I think I have been convinced of that which if faithfully followed will lead to perfection." In 1843 Sarah Mapps Douglass lamented the fact that Quakers seemed to miss the appeal their beliefs had among African Americans. "Ah, there are many poor stray starving sheep, wandering in this world's wilderness, who would gladly come into your green pastures, and repose them by your still waters, did not prejudice bar the entrance! I am persuaded the Lord has controversy with 'Friends' on this account. Let them see to it."

One African American identified only as "Old Elizabeth" recalled going to a Friends meeting house "in a thinly settled part of the country" with a Quaker and his daughter. "We three composed the meeting," she wrote in 1860. "As we sat there in silence, I felt a remarkable overshadowing of the Divine presence, as much so as I ever experienced anywhere. Toward the close, a few words seemed to be given me, which I expressed, and left the place greatly refreshed in spirit." In 1825 a woman of African descent in North Carolina continued to go to an empty meeting house twice a week after the Quakers had migrated west. There she sat in silence, as she had learned to do with Friends.

In its July 20, 1850, issue, Friends Review commented on the paradox in Quakers' views of African Americans:

"It is a remarkable circumstance, that although the members of our religious society have been so long and so extensively known as the advocates of the coloured race, and the discipline established among us presents no impediment to their reception into membership, which is not equally applicable to persons of European origin, still the number of coloured persons found within the society has always been exceedingly small. This circumstance may justly raise the enquiry whether the cause lies with them or with us. Is the religion of Friends unsuited to the coloured race? Or are they kept at a distance by our neglect or repulsive conduct?"

Abundant historical evidence reveals that during the time when Quakers had the most natural opportunities to reach out for African American members—whether working side-by-side with people of African descent for the abolition of slavery or teaching them and their children in freedmen's schools, invitations were not offered to them. Whether those invitations were withheld because Friends believed it not appropriate to use their position to promote their own religion or because they did not perceive those with whom they worked with as potential members of the Society of Friends is the question. As Linda Selleck, a pastor within Friends United Meeting, aptly framed it: was the issue a matter of "Quaker spiritual integrity or neglect?" While she doesn't answer that question, Selleck does express disappointment over "a singular missed opportunity": Quakers had earned the trust of the people of African descent in their shared commitment to the Underground Railroad and freedmen's schools, but then, in the case of FUM, turned their missionary efforts overseas.

The conclusion reached in this consideration of African American membership in the Religious Society of Friends in the eighteenth and nineteenth centuries is disturbingly simple. Many Friends did not fully accept people of African descent as "fit" for membership in their society or, for that matter, to be their friends. Many answers have been offered to explain the "remarkable

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

circumstance"; they vary little from one era to another. Underlying them all is the realization that Quakers of European descent have been unable to separate themselves from the attitudes and behaviors of a wider culture based on false notions of differences between races. Those false notions led European American Friends to wonder if African Americans were, in the words of this book's title, "fit for F/friendship." Fit in both senses: for being members of the Society of Friends and for forming close relationships. European American Quakers were all too like most others of European descent, yet Friends, believing that their testimonies required them to reach for a standard higher than that deemed acceptable in society in general, have expected more of themselves.

From Epilogue: Toward an Inclusive Community by Vanessa Julye

Our testimony of equality, and how it is followed by me and other members of the Religious Society of Friends, is important. How we carry out that testimony with members of the African American community, Friends and non-Friends, impacts all of us in many ways. Historically, the testimony of equality developed in England not as a testimony of racial equality, but one related to gender and class.

I believe that the Religious Society of Friends is at an important crossroads. Friends of European descent established and have controlled the Society since its inception; we have an opportunity now to examine our past behavior and to change it. It is time for Friends to step away from the status quo and step forward to join the few of us who are working on racial justice. Today we have an opportunity to create a spiritual home where everyone feels free and equal. Now is the time to co-create a religious community that reflects all of us.

In 2001 the Committee for the Ministry on Racism of Friends General Conference (FGC) issued this epistle:

"We are clear that our best work together is grounded in worship and acknowledge that when we truly center together, we do not know where we will be led. We have been willingly vulnerable to that process and affirm that there is a fundamental relationship to God in what we are doing. We are clear that eradicating racism is a ministry of healing, education and empowerment. It is time to move beyond guilt toward the center of this work, which is God's love."

What has happened in our past has happened. We cannot change it, and...being angry at Friends' behaviors and decisions will not help us. What is more important is for us to learn from the past, so that we can create the future many of us envision. It is only possible to change a system once you have a clear understanding of how it operates. In order for us to begin a journey of healing our hurts toward racism, it is important for us to know and understand our individual cultural heritage. We also need to have an honest understanding of how our ancestors contributed to this world and the structure of institutional racism and of how we continue to maintain vestiges of this structure in our behaviors today. Acknowledging the pain and celebrating the accomplishments will help us take one step closer to transforming members of the Religious Society of Friends, and eventually the inhabitants of the world, into peaceful human beings.

The time for healing is now.

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Committing to Antiracist Work through Transformation and Reparative Actions*

Excerpt from **Radical Transformation: Long Overdue for the Religious Society of Friends**,  
by Vanessa Julye, PHP #476

Step by step, Quakers prohibited individual aspects of the enslavement industry. It is also important to remember the motivation for that work as we move forward with our transformation. Friends abolished enslavement to preserve the purity of the Religious Society of Friends, not to restore freedom for Africans and African Americans. The Religious Society as a whole was not concerned for the wellbeing of the enslaved African. In many ways the seed of enslavement, genocide, and Whiteness all came from the tree of White supremacy.

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**Suggested Query:**

Having read the above excerpts, how is the Spirit leading you to acknowledge the complex history of Sandy Spring Friends' relationship with enslaved people? How is the Spirit leading you to repair the harms that were done and build new relationships with the descendants of enslaved people?

**SECTION THREE:  
PREPARATION FOR OUR QUAKER RELATIONSHIP WITH INDIGENOUS PEOPLES**

**Suggested Spiritual Practices:**

You are invited to try the **Compassion** Meditation and Prayer, and continue with practices that have been helpful.

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**Suggested Readings:**

Special thanks to Pat Powers, who has been a member of BYM Indian Affairs Committee for 15 years. She offers us these readings and Queries for Consideration:

**COMPASSION, ACCOUNTABILITY, REALISM ABOUT NATIVE/NON-NATIVE HISTORY**

KEY DATES

- 1656 Friends start arriving in Maryland
- 1672 Baltimore Yearly Meeting forms, West River; Fox attends gathering (Anne Arundel county)
- 1672 George Fox meets with Indigenous people on Eastern shore (curious and proselytizing)
- 1682 William Penn arrives and forms relationship with Lenape people (not proselytizing)
- 1699 Most Piscataway people have left Maryland. Perhaps 3,000 Friends now reside there.
- 1761 John Woolman spends days with Indigenous community in PA (learning and not proselytizing)
- 1750-1770 Sandy Spring Monthly Meeting is formed
- 1795 BYM establishes its Indian Affairs Committee whose members start meeting with tribes Members make 5 trips in 9 years, one time traveling 2,000 miles by horseback.
- 1869 Friends convince President Grant to appoint them as Indian Agents to address corruption BYM takes responsibility for Pawnee Agency in Nebraska. Two Friends affiliated with SSMM, Benjamin Rush Roberts and Benjamin Hallowell, help lead. To monitor endeavor, Friends travel over 4,000 miles. Quaker-run day and boarding schools begin at this time. Orthodox Friends stay longer, create missions. Hicksite Friends return East fairly quickly; work on policy change.
- 1887 Friends help pass the Dawes Allotment Act to promote citizenship but it strips away land The Lake Mohonk (NY) conference of philanthropists and reformers plays major role.
- 1900, 1917, 1943 Friends General Conference, American Friends Service Committee and Friends Committee on National Legislation form and over the century become Indigenous allies.



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1974 FCNL establishes its Native American Advocacy Program

Important: [https://www.bym-rsf.org/what\\_we\\_do/committees/indian/](https://www.bym-rsf.org/what_we_do/committees/indian/). Look for Statement of Apology and Action “Quaker Colonialism: Reflections on the Past and Actions for the Future”



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**Queries For Consideration**

Should members of the Society of Friends have stayed in England since the continent to which they fled for religious freedom was already occupied by Indigenous peoples? To come was to be a colonizer.

Should William Penn have accepted 28 million acres from the King for what was Indigenous communal land? (An example of how the Doctrine of Discovery operated.) Does it matter to your thinking that he paid the Lenape and established a relationship? Does it matter that his sons soon harmed the tribe?

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**SOME HISTORY OF NATIVES AND NON-NATIVES IN MARYLAND: *Compassion for Displacement***

**Tribes in Maryland (1500- ),** written by Piscataway historian Dr. Gabrielle Tayac (1999)

Captain John Smith mapped the Piscataway at Moyaone in 1608. The Piscataway, headed by a central chief, the tayac, dominated a loose alliance of peoples organized for mutual protection including the Anacostan, Portobac, Mattawoman, Nanjemoy, and possibly the Maryland Pamunkey and Yaocomoco as well as the Virginia Tauxenent. European incursions into the Chesapeake, beginning with the Spanish in 1521, debilitated the indigenous population through disease, land grabs, resource destruction, military assaults, and slave raids. King Charles deeded Piscataway territories to Lord Baltimore in 1632, and Maryland settlers entered in 1634. [Note, Quaker missionary Elizabeth Harris does not come to Virginia and Annapolis until 1655.] By the end of the century, the Piscataway and their allies were reduced from 8,400 in 1608 to 320 persons. Their lands and political autonomy were completely destabilized, and reservation boundaries were not respected past 1700.

The Piscataway traditional government - for self-preservation - left Maryland by 1699, at the invitation of the Iroquois Confederacy. They settled in Pennsylvania and became known by their Iroquoian name, the Conoy. With other uprooted indigenous peoples, they eventually participated in the French and Indian War, the American Revolution, and the Forest Wars as members of the Western Confederacy of the Old Northwest. After defeat by the United States at the Battle of Fallen Timbers in Ohio in 1794, the remaining Piscataway polity, including the tayac and 25 of his people went back home to Maryland. Other groups of migrating Piscataway either became part of the Iroquois' Cayuga Wolf Clan and settled at the Six Nations Reserve, blended in with the Delaware, or filtered out into the broader society.

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The returning Piscataway blended into rural Maryland society, in their old territory in Charles and Prince George's Counties, but without land. They dispersed onto farms to find wage labor and incorporated into the Catholic Church. There was some blending with remnant Indian people, but the repressive conditions of race casting and removal threats inhibited formal tribal reorganization. Culture was practiced in the home, and most eventually lost their conscious tribal identities by the turn of the century....

Emerging out of the repressive nineteenth century, Piscataway individuals participated in pan-Indian activities but were unable to fully reorganize their home community until the 1970s [discusses her grandfather Turkey Tayac, 1920s-50s.] Not until the advent of the American Indian Movement would the Piscataway, as a collective group, assert itself again as a formally organized community.

Also see. Gabrielle Tayac, *Native Universe* (Smithsonian) book, 2004, pp 73-83

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**Tribes in Maryland and Quakers**, written by Mark Walston for Sandy Spring Museum (2020)

Early explorers noted the existence of “a great many Indian Cabins & Tents” in the upper reaches of the Patuxent as late as the 1690s. However, their presence was seen by the Southern Maryland white plantation owners as a threat to the expansion of their own holdings into the wilds of the Sandy Spring area. Consequently, Richard Snowden, a wealthy Quaker and a privileged, influential figure in colonial affairs, helped to push through the Maryland assembly an act for the outfitting of small bands of armed rangers, formed to patrol the frontier from the Patapsco to the Potomac, ostensibly to quell any hostilities on the part of the Native Americans. [Note: rangers had been previously used in colonies.] What few friendly Native tribes that remained in the area— the Piscataway, Mattowoman and Chapticoe, “our Indians” as the General Assembly called them – found pressure growing from either side, from the frontier plantations to the east and warring tribes to the west. In 1696, the Seneca tribe, regarded as fierce fighters, attempted to mount an attack on the frontier plantations and sought to enlist the Maryland tribes to join them in war. Noted the Maryland Assembly, “The Warr Cap of the Senecors ask'd our Emperor [of the Piscataway] which side he would begin at, he reply'd and said it was all a Case to him for one side [the English] drove him from his home and the other side has Robbed him of his Corn and goods.”

Tensions between whites and Native Americans intensified that year, exacerbated by “the occasion of the late murther comitted upon Mr Stodarts Negro Boy at the Eastern Branch of potomack in prince Georges County.” Fearing retribution, the Native Americans acted by “deserting theire forts and withdrawing themselves unto the mountains.” No violence ensued, and by the end of the next year the Rangers could report that “we have not met nor seen any Indians these twelve months.” As a result, it was determined by the Assembly that, “it being thought Unessasary to keep [the Rangers] at the Garrison now for their [sic] is a peace & no fear of any French or other Indians attacking those parts besides the Return of the Piscattoway Indians” the Rangers would be dismissed and disbanded.

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Committing to Antiracist Work through Transformation and Reparative Actions*

With the peace secured, the way was paved for the unfettered expansion of plantations west of the Patuxent. By the early 18th century, the Native Americans, who had occupied the land for centuries, were pushed farther inland, into the unbroken forests that extended into Western Maryland, beyond the Alleghenies.

Sandy Spring Friends. Exterminated Indigenous peoples? No. Founders had ancestor who intimidated through arms? Yes. Pushed a particular tribal community away from current SSMM location? No. Did friendly outreach to Indigenous who remained anywhere in the area? No. Attempted to find earlier residents and pay them? No. Displaced and replaced them? Yes. Offered reparations today? No.

**Tribes in Maryland Today, taken from BYM Indigenous Affairs Committee Fact Sheet**

There are no federally recognized tribes in Maryland. Three are state recognized by executive order. In January 2012, the Maryland government granted two Piscataway groups “Maryland Indian status.”

Piscataway Conoy Tribe

- o Piscataway Conoy Confederacy and Sub-Tribes
- o Cedarville Band of Piscataway Indians and Choptico Band

Piscataway Indian Nation (headed by Tayac family)

In December 2017, the Accohannock Indian Tribe received the same honor. Other organized tribes in Maryland are the Assateague Peoples Tribe, Nause-Waiwash Band of Indians, Inc., Pocomoke Indian Tribe, Inc., and Youghiogheny River Band of Shawnee Indians, Inc.

The 2020 Census found 31,845 individuals in Maryland (from many tribes) identified as solely American Indian or Alaska Native. The local tribes are tiny and members might have a mixed heritage since it was common for Indigenous people on the East Coast to integrate with Black and White people.

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**Reparations for Harm Done by Indian Boarding School Run by Friends (including from SSMM)**

Proposal from Patricia Powers on January 18, 2023 to Trustees during discussion of how to spend money generously left in a will to SSMM. The argument is that Sandy Spring members ought to consider their witness to the world in using this “extra” (beyond normal budget) money.

MORE THAN APOLOGIES. Research for the BYM Indian Affairs Committee history revealed that Quaker educators from our area, especially Hicksite Friends, were not as culpable as other non-Natives, religious groups, and federal employees in *harshly* abusing thousands of Indigenous children. Nevertheless, they insisted on both day school and boarding school students learning and speaking only English.\* The Pawnee Nation (located first in Nebraska and then in Oklahoma) was the tribe with which BYM was most involved [and the Manual Training or Industrial School]. Laws of the time required Quakers like others, to keep all Indigenous children in school for nine months. However, some other religions allowed retention of Indigenous languages. Therefore, language restoration has been urged and the reparations are

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Committing to Antiracist Work through Transformation and Reparative Actions*

straight-forward. I think it is best to support an existing program that tribal citizens clearly want and not impose our ideas. The Pawnee have created a language restoration program.

Much of the larger reparation discussion concerns African Americans which is quite understandable and relevant due to slave holding in our region. However, some Quaker leaders who led activities in the west, such as Benjamin Hallowell and Benjamin Rush Roberts (co-founders of Swarthmore College), were members of Sandy Spring Meeting. I highly admire them. Yet, there is no denying that they launched and initially oversaw a humanitarian project that ended up having the consequences of cultural extinction and family destruction.

Most of the very worthy recommendations by Meeting members and attenders brought forward in the listening session on Wed night were for expansion of existing SSMM programs and activities, many of which could be addressed by adding money to existing committees. I suspect a number of the great ideas have not happened yet due to lack of volunteers. Since reparations are not part of the SSMM budget, we would probably never address this ethical concern without the wonderful influx of additional, no-strings-attached money.

Through emails and talks, Ruth Flower, Paula Palmer, and many other Friends have practically begged those within BYM to take some in financial responsibility. The broad mission is outlined in a detailed article.\*\* I firmly believe there will be a ripple effect: other Meetings within BYM will donate money if Sandy Spring leads the way. To my knowledge, the valuable BYM's reparations committee has not yet gotten BYM to write a check for any concrete activity or organization external to BYM.

All details would have to be worked out. My recommendation is an immediate donation of \$10,000 and then matching money donated by other Monthly Meetings--up to another \$20,000. This would represent less than 5% of the bequest. (It is a fraction of the monies donated to American Indians by our ancestors and concerned Friends during the late 1800s.)

\*See page 184-228 in Martha Claire Catlin's book *AS THEY WERE LED: Quakerly Steps and Missteps Towards Native Justice 1795-1940* (2021).

\*\* <https://www.friendsjournal.org/how-friends-can-make-reparations-for-quaker-run-indigenous-boarding-schools/>



Others might argue that reparations should instead be used to support an Indigenous organization working today to address issues that relate to past harms. Either path is appropriate.
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**SECTION FOUR:  
PREPARATION FOR OUR QUAKER RELATIONSHIP WITH STRUCTURAL RACISM  
(VIOLENCE) AND WHITE SUPREMACY CULTURE**

**Suggested Spiritual Practices:**

“Lovelessness is the root of white supremacy, patriarchy, all oppressions. We are called to love.”  
—bell hooks

1. **Commune daily with Love** (1. of the Anti-Racism Spiritual Disciplines in Resources).

Try a daily meditation and prayer of Lovingkindness.

Can I let myself be led as George Fox was?

“Then the Lord gently led me along, and let me see his love, which was endless and eternal, surpassing all the knowledge that men have in the natural state, or can get by history or books: That love let me see myself, as I was without him (Love).” (Nickalls edition of George Fox’s Journal, pp.11-12)

“I also saw that there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over the ocean of darkness. In that also I saw the infinite love of God.” (Nickalls edition of George Fox’s Journal, p19)

2. Also from the Anti-Racism Spiritual Disciplines in Resources: **Scripture passages** such as the parable of the Prodigal Son can help us connect with and receive God’s Love. Or, reflect on **#5 Engage with all humanity, not just people of my own race**. How am I already doing this? What additional steps seem doable?

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**Suggested Readings:**

The full Declaration of Baltimore Yearly Meeting as an Anti-Racist Faith Community, approved August 2019. Access this document at <https://www.bym-rsf.org/publications/mop/antiracism.html>. A major step toward becoming more antiracist is to test decisions by using the 4 Queries in this Declaration.



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From Harold Weaver in his Pendle Hill Pamphlet #465, “**Race, Systemic Violence and Retrospective Justice: An African American Quaker Scholar-Activist Challenges Conventional Narratives**”

We all know what ‘direct violence’ is. It is what we mean when we use the term violence. But I beseech you to consider the more prevalent phenomenon: ‘structural violence.’ What do we mean by that?

Below is (Johan) Galtung’s definition, summarized by the Peace Studies British Quaker scholar Adam Curle in his 1981 Swarthmore Lecture at Friends House in London:

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Committing to Antiracist Work through Transformation and Reparative Actions*

“Structural violence: This term refers to the political and economic inequalities which are built into the social structure. The violence of the system deprives those at the lower end of the socio-economic scale of what is necessary to fulfillment, both materially and, since they are made to feel inferior and insecure, psychologically...Structural violence is often virtually unrecognized, except by those who suffer most flagrantly from it...We need not be violent people, liking to inflict pain on others, to operate the violence of the system; we are simply conditioned not to see it, or if we do, to feel we cannot change it.”

Using Jean Zaru’s example of classifying (in *Occupied with Nonviolence*), Weaver lists the following **Forms of Structural Violence**:

**Economic** (poverty, unemployment, inadequate minimum wage, urban renewal/razing Black neighborhoods, lack of municipal resources in Black neighborhoods, redlining residential areas/housing segregation)

**Political** (gerrymandering, voter ID Laws, mandatory minimum sentencing and three-strike laws, increased use of death penalty, voter disenfranchisement for ex-felons, election days on work days, restricting vote by mail, militarization of the police force)

**Cultural** (appropriation of African culture into mainstream, white culture, stereotyping of people of color in media, destruction of Afrocentric cultural landmarks, construction of Eurocentric, anti-Black monuments and landmarks, omission from and distortion of African American history in the larger US narrative)

**Religious** (Islamophobia)

**Environmental** (lead poisoning in tap water (Flint, MI), cancer corridor stretching from New Orleans to Baton Rouge, LA, dangerous chemicals in older homes (asbestos, lead paint, etc.), polluted air in urban areas, food deserts (no availability of fresh food))

**Health** (racist medical assumptions and practices, prescription overpricing, opioid epidemic, criminalization of drug use, linkage of health insurance to employment, increased maternal health risks)

**Educational** (school-to-prison pipeline, demand that students behave "white" (school policies against Black natural hair), over-punishment of Black students, omission of accurate African American history from textbooks, few teachers of color, a lack of role model, uneven funding between school districts, secondary-school counselors who demean students of color and their capabilities, lack of high expectations for students of color, racial isolation of school districts)

Weaver writes that Zaru stresses the importance of resistance: "Resistance challenges the system's values and categories. Resistance speaks its own truth to power and shifts the ground of struggle to its own terrain...Resistance is the refusal to be neglected and disregarded" (*Occupied with Nonviolence*). We need to act on the systemic problem by choosing an aspect of the problem to be changed rather than remaining passive...Our actions need be both antiviolent and nonviolent.

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From Tema Okun’s website, [whitesupremacyculture.info](http://whitesupremacyculture.info)

Tema Okun describing herself:

I grew up during the last years of Jim Crow and the first years of school desegregation, both enactments of violent white supremacy and racism.

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Committing to Antiracist Work through Transformation and Reparative Actions*

I am a white woman, currently cisgender and able-bodied, upper class. I am older, sometimes an elder.

What is White Supremacy Culture? A Brief Historical Context

As early settlers came to what would become the U.S. from Europe, those in leadership were male and Christian. They did not identify as white. They identified with their ethnic, national, and/or religious roots - they were English, French, Dutch and they were Protestant, Catholic, Puritan. They came with the desire to create a "new world" where they could profit and prosper. But once here, they faced a big problem. These ruling class elite and their families were outnumbered by the Indigenous people whose lives and land they were stealing and the Africans who they forcibly kidnapped for enslavement and forced labor.

Because the ruling class elite were outnumbered, they had to persuade newly arriving immigrants from Europe to cast aside their ethnic, national, and/or religious differences into a solidarity that could meet the challenge. And so they created the category of "white" and whiteness and consolidated the idea of white supremacy as a way to organize these very different immigrants into a singular and unifying racial category. They did this by requiring them to disconnect from their ethnic and national identities in order to gain access to the material, emotional, physical, intellectual, and spiritual benefits of a whiteness designed specifically and intentionally to pit them against and place them above Indigenous and enslaved peoples.

They wed racism, and I use the word "wed" purposefully, to the construction of race; they created racism as white supremacy's tool.

Their goal was and is to undermine communal solidarity. Their goal was and is to create a hegemonic Christian society based on white supremacy ideology.

When I use the term white supremacy, I am referring to the ways in which these ruling class elite or the power elite in the colonies of what was to become the United States used the pseudo-scientific concept of race to create whiteness and a hierarchy of racialized value in order to

- disconnect and divide white people from Black, Indigenous, and People of Color (BIPOC);
- disconnect and divide Black, Indigenous, and People of Color from each other;
- disconnect and divide white people from other white people;
- disconnect and divide each and all of us from the earth, the sun, the wind, the water, the stars, the animals that roam(ed) the earth;
- disconnect and divide each of us from ourselves and from source.

The power elite constructed white supremacy (and constructs it still) to define who is fully human and who is not.

The power elite constructed (and continues to construct) white supremacy to intersect with support, reinforce and reproduce capitalism, class oppression, gender oppression, heterosexism, ableism, Christian hegemony, to name a few. These in turn function to support, reinforce, and reproduce white supremacy.

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Committing to Antiracist Work through Transformation and Reparative Actions*

**White supremacy is a project of psychic conditioning and toxic belonging.**

**White supremacy is a project of colonization** - a project of "appropriating a place or domain for one's use" (according to the Oxford Dictionary). White supremacy colonizes our minds, our bodies, our psyches, our spirits, our emotions...as well as the land and the water and the sky and the air we breathe. White supremacy tells us who has value, who doesn't, what has value, what doesn't in ways that reinforce a racial hierarchy of power and control that dis-eases and destroys all it touches. When I say, as I do elsewhere, that our goal is to get free, what I mean is that we are engaged in the collective project of freeing ourselves from this project of colonization. We are decolonizing ourselves - our minds, our bodies, our psyches, our spirits, our emotions, our work, our homes, and the land, water, sky, and air

**Culture** reflects the beliefs, values, norms, and standards of a group, a community, a town, a state, a nation. **White supremacy culture** is the widespread ideology baked into the beliefs, values, norms, and standards of our groups (many if not most of them), our communities, our towns, our states, our nation, teaching us both overtly and covertly that whiteness holds value, whiteness is value. It teaches us that Blackness is not only valueless but also dangerous and threatening. It teaches us that Indigenous people and communities no longer exist, or if they do, they are to be exoticized and romanticized or culturally appropriated as we continue to violate treaties, land rights, and humanity. It teaches us that people south of the border are "illegal." It teaches us that Arabs are Muslim and that Muslim is "terrorist." It teaches us that people of Chinese and Japanese descent are both indistinguishable and threatening as the reason for Covid. It pits other races and racial groups against each other while always defining them as inferior to the white group.

White supremacy culture is reflected in the current realities of disproportionate and systemic harm and violence directed towards BIPOC people and communities in all aspects of our national life—health, education, employment, incarceration, policing, the law, the environment, immigration, agriculture, food, housing. For one example white supremacy culture is reflected in the current reality that 22 percent of Black households, 18 percent of Latinx households, and 9 percent of white households do not have enough food. One in 7 of our children go to bed hungry.

From "White Supremacy Culture Characteristics"

Our institutions not only value these characteristics, they to some extent require them and constantly reproduce them in order to benefit from them.

My intention is to say that white supremacy culture trains us all to internalize attitudes and behaviors that do not serve any of us.

We can and do and will build a culture - a set of beliefs and values and standards - that we define collectively, based on mutual interdependence and interests, a commitment to working through conflict, and many other ways of being to which we aspire as we build a just and loving world.



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Using the List of Characteristics

The intention is to help us understand the water in which we are all swimming so that we can collaboratively work together to build and sustain cultures that help us thrive as communities and individuals. Cultures that are not based on abuse of power and accumulation of profit. Cultures that are based on interdependence, justice, and respect for each other and the earth and wind and sun and stars. Cultures that embody the belief that we all do better when we all do better.

CHARACTERISTICS of White Supremacy Culture

**FEAR-** White supremacy culture's number one strategy is to make us afraid. When we are afraid, we lose touch with our power and become more easily manipulated by the promise of an illusory safety.

**ONE RIGHT WAY-** along with **PERFECTIONISM, PATERNALISM, OBJECTIVITY, & QUALIFIED-** The belief there is one right way to do things. Connected to the belief in an objective "perfect" that is both attainable and desirable for everyone. Connected to the belief that I am qualified to know what the perfect right way is for myself and others.

**EITHER/OR & THE BINARY-** Reduces the complexity of life and the nuance of our relationships with each other and all living things into either/or, yes or no, right or wrong in ways that reinforce urgency, one right way perfectionist thinking, and abuse of power.

**DENIAL AND DEFENSIVENESS-** The habit of denying and defending against the ways in which white supremacy and racism are produced and our individual or collective participation in that production.

**RIGHT TO COMFORT AND FEAR OF CONFLICT-** The internalization that I or we have a right to comfort, which means we cannot tolerate conflict, particularly open conflict. (This assumption supports the tendency to blame the person or group causing discomfort or conflict rather than addressing the issues being named.)

**INDIVIDUALISM-** Our cultural story that we make it on our own, without help, while pulling ourselves up by our own bootstraps, is a toxic denial of our essential interdependence and the reality that we are all in this, literally, together.

**PROGRESS IS MORE & QUANTITY OVER QUALITY-** The assumption that the goal is always more and bigger with an emphasis on what we can "objectively" measure as more valuable than the quality of our relationships to all living beings.

**WORSHIP OF THE WRITTEN WORD-** Honoring only what is written and even then only what is written to a narrow standard, even when what is written is full of misinformation and lies. An erasure of the wide range of ways we communicate with each other and all living things.

**URGENCY-** Applying the urgency of racial and social justice to our everyday lives in ways that perpetuate power imbalance and disregard for our need to breathe and pause and reflect.

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See Okun's May 2021 article, "White Supremacy Culture: Still Here"  
[https://drive.google.com/file/d/1XR\\_7M\\_9qa64zZ00\\_JyFVTAjmjVU-uSz8/view](https://drive.google.com/file/d/1XR_7M_9qa64zZ00_JyFVTAjmjVU-uSz8/view)



This article contains further description of the characteristics and how they show up and suggested antidotes for each. Tema Okun thanks Parker Palmer for his contributions to the characteristic "Qualified."

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Excerpt from "**A Quaker Call to Abolition and Creation**," by Lucy Duncan, Friends Journal 2021

Incarceration—one major afterlife of slavery. The Thirteenth Amendment abolished slavery "except as a punishment for crime whereof the party shall have been duly convicted." This clause opened the door for the continued criminalization and confinement of those previously caged as human chattel. Quakers have been involved in prison reform from our origin. Our faith emerged in large part as a protest against state religion, and jails were filled with Quakers in England in early years as a consequence.

Prisons, as an institution currently conceived, are relatively new. In 1790 the Philadelphia Society for Alleviating the Miseries of Public Prisons (which later became the Pennsylvania Prison Society and still exists today) founded the Walnut Street Jail in Philadelphia. Half of the membership of the Society were Quakers, the rest being Protestants; the organization was headed by Anglican Bishop William White and others of the Philadelphia elite, including Benjamin Rush and Benjamin Franklin. They were trying to address overcrowding and abusive prison practices. They were trying to do something "good."

It was with this jail that solitary confinement was invented. The theory was that the incarcerated person would be locked up alone to reflect on their wrongdoing and become "penitent" as a pathway toward rehabilitation. In the same model, Eastern State Penitentiary opened in 1829, also in Philadelphia, confining all prisoners to solitary cells for the duration of their sentences. Charles Dickens visited Eastern State in its early days, and concluded:

The system here, is rigid, strict, and hopeless solitary confinement. I believe it, in its effects, to be cruel and wrong...I hold this slow and daily tampering with the mysteries of the brain, to be immeasurably worse than any torture of the body.

This penitentiary model created the monster that has proliferated and grown into the largest prison system in the world, currently holding in captivity over 2.1 million people. Investing in the creation of a seemingly more palatable, "more mild and gentle" system in the end doubled down on reinforcing a solution that is foundationally cruel, and that perpetuates itself, like slavery did. It continues to offer abuse and punishment rather than healing and justice.

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Committing to Antiracist Work through Transformation and Reparative Actions*

Abolition of slavery and its afterlives arises from a sense that the system of policing, prisons, and detention, including U.S. Immigration and Customs Enforcement (ICE) and U.S. Customs and Border Protection, is corrupt at its root: we cannot reform or tweak our way to a better system. The story of the Walnut Street Jail and Eastern State Penitentiary, both arising from Quaker and Protestant efforts to ameliorate suffering, demonstrates the dangers of innovating on systems and methodologies that foundationally dehumanize; criminalize; and do not offer justice and healing for victims, or true transformation for those who cause harm.

Abolitionist thinking is holistic—that ending the system of punishment and incarcerating control itself is necessary—and invites us to imagine a whole new way of not only dealing with harm but of how we think of ourselves in community. It provokes questions like, what does true justice look like? What does it mean to center healing and transforming relationships and create community safety from authentic accountability and relational reconnection? Abolition does not minimize the reality of harm or violence but rather invites us to consider a way of doing things that interrupts cycles of harm, violence, and trauma, and restores perpetrators and victims into community and their humanity.

Early Friends understood the Inner Light not only as a beacon shining from each person's soul but also as a searchlight exposing the knots and blocked or wounded places in ourselves, the spaces requiring reckoning and real repair. I would argue that these stories of White Quaker complicity (which do not in any way diminish the stories of individual and collective Quaker courage) implicate us in the harms of slavery and incarceration in deep ways. They implicate us as perpetrators but also as wounded ourselves.

We as White Quakers like to think of ourselves as ahead or better than dominant culture, but we have been complicit in a system and mindset that are ubiquitous. Claiming the full truth of our history and committing to repair the harms done are deeply spiritual acts of healing our own wounds of disconnection. I would argue it is the pathway upon which we can, perhaps for the first time, discover and invigorate our faith with its full promise.

What would it mean to reckon with our past complicity with harm and fully dedicate ourselves to the creation of a liberating Quaker faith that commits to build the revolutionary and healing faith we long to see come to fruition?

What would it look like to finally and fully abolish slavery?

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Excerpt from **Radical Transformation: Long Overdue for the Religious Society of Friends**, by Vanessa Julye, PHP #476

Friends of African descent have been asking for change in this country and the Religious Society of Friends for centuries. As a person of color in the Religious Society of Friends, I need you to be resilient, to walk alongside those of us of color who have no choice but to move

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

forward and to stick to the hard work of separating Whiteness from White supremacy. As Daniel Hill states in his book, *White Awake*, "The resilient person not only recovers from disruption but persists through it."

I want you to have the vision to see things differently. Be open to listening in new ways and understand things outside of the context of White culture. Your goal should prioritize flexibility. Step outside of your White cultural boundaries. Test yourself constantly to see how flexible you truly are. When you feel your White fragility surfacing, notice it, let it pass through you, and take the risk of making a different choice. Instead of defending your intention, apologize, let go of your defensiveness, and focus on how your actions have impacted others regardless of how good your intentions were.

It is time for all of us to truly begin living our testimony of equality or, what I prefer, equity. "An equity approach acknowledges and corrects for the exploitation and oppression of the past and of today, and breaks down the unjust systems that have been built to benefit some people while keeping other people down." We must build a Religious Society of Friends where everyone feels welcome for who they are. One that does not cause people to leave a major part of themselves or their cultural identity outside the door. Let's begin to identify and separate the aspects of Quakerism that are not related to the core of our beliefs, the non-essential Eurocentric practices that have become attached to the way we practice our faith, just as we talked about separating Whiteness from White supremacy. Once those are removed, we can together, people of color and of European descent, rebuild Quakerism and the world into an equitable and peaceful home.

For us to begin this journey of transformation, it will be important for us to know and understand our own individual cultural heritage. We also need to have an honest understanding of how our ancestors contributed to this world and the structure of White supremacy. We need to understand how we continue to maintain vestiges of this structure in our behaviors today. It is only possible to change a system once you have a clear understanding of how it operates. Acknowledging the pain and celebrating the accomplishments will help us to transform members of the Religious Society of Friends and eventually the inhabitants of the world into peaceful human beings.

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**Suggested Queries from David Etheridge (FMW):**

How can I come to understand the extent to which I am conformed to a world where structural racism draws me into complicity with the harm it causes?

How do I respond constructively to awareness of my complicity so I am transformed by the renewing of my mind as Romans 12:2 urges and freed from mental slavery as Bob Marley's "Redemption Song" admonishes?

**Link to "Redemption Song":** <https://www.youtube.com/watch?v=9ZpxaelCYyg>



*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

## SECTION FIVE: PREPARATION FOR TRANSFORMATION AND REPARATIVE ACTIONS

Isabel Wilkerson in a March 2023 interview with Krista Tippett discussing her book *Caste*:

“Our caste system is hurting all of us, the dominating caste and the subordinated castes. We changed the laws but we didn’t change ourselves. We in the U.S. are not generous to our own people; we do not want the “undeserving” group to have equity. We need both to change ourselves and dismantle structural racism. Writing *Caste* is my prayer to this country, for humanity. In a world without caste, we would look upon all humanity with wonderment; we would be invested in the wellbeing of others. We all need one another.”

### **Suggested Spiritual Practices:**

Review the Anti-Racism Spiritual Disciplines. How am I led to use these?  
Can I start and be part of an affinity group for encouragement and accountability?  
Try disciplines 5,6, and 7- Engage with all humanity, Compassion practice, and Mini-reparations.

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### **Suggested Readings:**

**Testimony of Complicity** of Phil Caroom, member of Annapolis Meeting.  
This is one example of a Testimony of Complicity; a number of them have been offered by BYM Friends, and they are on the BYM website:  
<https://www.bym-rsf.org/events/special-events/rising-from-the-ashes.html>



**Inner Transformation–The Antiracism Handbook: Practical Tools to Shift Your Mindset and Uproot Racism in Your Life and Community** by Thema Bryant and Edith G. Arrington  
<https://www.newharbinger.com/9781684039104/the-antiracism-handbook/>



### **Affinity Groups**

From Sabrina McCarthy: Merriam Webster defines "affinity group" as "a group of people having a common interest or goal or acting together for a specific purpose." An additional thought- "a safe space for people having common sociopolitical characteristics who come together for support, inquiry and action"

**The Facilitator’s Guide for White Affinity Groups** by Robin DiAngelo and Amy Burtaine  
<https://www.beacon.org/The-Facilitators-Guide-for-White-Affinity-Groups-P1823.aspx>



*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

Excerpts from “**The Case for Reparations**,” by Ta-Nehisi Coates, Atlantic, June 2014

<https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/>



*Two hundred fifty years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole.*

*“A heavy account lies against us as a civil society for oppressions committed against people who did not injure us,” wrote the Quaker John Woolman in 1769, “and that if the particular case of many individuals were fairly stated, it would appear that there was considerable due to them.”*

*Quakers in New York, New England and Baltimore (YM’s) made “membership contingent upon compensating one’s former slaves.” [For example,] the Quaker Robert Pleasants emancipated his 78 slaves, granted them 350 acres, and later built a school on their property and provided for their education.*

[...]

*And so we must imagine a new country. Reparations—by which I mean the full acceptance of our collective biography and its consequences—is the price we must pay to see ourselves squarely. The recovering alcoholic may well have to live with his illness for the rest of his life. But at least he is not living a drunken lie. Reparations beckons us to reject the intoxication of hubris and see America as it is—the work of fallible humans.*

Coates offers several examples of (financial) reparations; one, West Germany ultimately agreed to pay Israel 3.45 billion deutsche marks, or more than \$7 billion in today’s dollars

*Reparations could not make up for the murder perpetrated by the Nazis. But they did launch Germany’s reckoning with itself, and perhaps provided a road map for how a great civilization might make itself worthy of the name.*

*Assessing the reparations agreement, David Ben-Gurion said:*

*For the first time in the history of relations between people, a precedent has been created by which a great State, as a result of moral pressure alone, takes it upon itself to pay compensation to the victims of the government that preceded it. For the first time in the history of a people that has been persecuted, oppressed, plundered and despoiled for hundreds of years in the countries of Europe, a persecutor and despoiler has been obliged to return part of his spoils and has even undertaken to make collective reparation as partial compensation for material losses.*

(Coates provides a lot of history of the plunder of Blacks and theft especially with racist housing policies and predatory practices.)

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

*Won't reparations divide us? Not any more than we are already divided. The wealth gap merely puts a number on something we feel but cannot say—that American prosperity was ill-gotten and selective in its distribution. What is needed is an airing of family secrets, a settling with old ghosts. What is needed is a healing of the American psyche and the banishment of white guilt. What I'm talking about is more than recompense for past injustices—more than a handout, a payoff, hush money, or a reluctant bribe. What I'm talking about is a national reckoning that would lead to spiritual renewal.*

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**Reparations for Transatlantic Chattel Slavery** from Sandy Spring member Coleman Bazelon:

Below is the link to the Brattle landing page that has some description of the work and a link to the full report:

<https://www.brattle.com/insights-events/publications/brattle-consultants-quantify-reparations-for-transatlantic-chattel-slavery-in-pro-bono-paper/>



Review the 3+ page Executive Summary from the report, with pictures.

Coleman's summary:

The harm caused by transatlantic chattel slavery was vast, and its repercussions resonate in the lives of descendants of the enslaved to this day. Each enslaved person experienced overwhelming harm, beginning with the loss of their liberty and often ending with a premature death after a life marked by personal injury and other forms of violence, if they survived the Middle Passage. By our estimates, these harms were inflicted on 19 million people over the span of four centuries.

For the period of enslavement, including any post-emancipation period of 'apprenticeship' where the formerly enslaved were 'earning' their freedom, we estimate US\$77 trillion to US\$108 trillion in reparations. This includes accounting for lost labor and life, loss of liberty, personal injury, gender-based violence and mental pain and anguish. Our estimate of reparations for the post-enslavement period is US\$22.9 trillion. Taken together, the total harm estimated from enslavement is between US\$100 trillion and US\$131 trillion. We recognize that these figures surely underestimate the true harms.

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Excerpts from **"Reparations and Transgenerational Healing: A White Quaker's Path,"** by Lucy Duncan, Friends Journal January 2023

With nearly 30 others, I attended a workshop titled Beyond Diversity 101 this past fall. This is a five-day intensive workshop intended to help participants better understand how they individually and corporately contribute to a racist system within society. We spent a lot of time in affinity groups, and I found myself with a different energy than is typical for me: I was able to hold myself and other White people with no disjuncture between truth and love. In the past, I would lean away as White people said White supremacist things, wanting to feel separate from

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

the harms they caused. But this time, I felt compassion and saw myself in their words. I was able to interrupt and name the way their words caused harm while inviting them to shed their misperceptions and root themselves more deeply in their naked human selves. It was new for me to agilely “call in” other White people without having done a complex, internal dance. I was clear where the energy came from: love of them and those they harmed, and a longing for wholeness and healing....

I started doing reparative genealogy a few years ago, and I wish I had been surprised to find that my grandmother’s great-grandfather Reverend Clement Reade, a Presbyterian minister, had listed among the record of his estate 22 people whom he enslaved, including Ephraim, Lucy, Africa, Juda, Ben, and Sophia. I am still processing the reality and holding the weight of this knowledge: what it means for me and how it animates me toward repair and healing. The shadow of its truth has been passed down through my ancestors’ tissues and cells in their efforts to obfuscate the truth: holding it in their clenched jaws and holding themselves apart from themselves, each other, and those they abstracted as inferior to themselves. The disconnection of Whiteness begins in the self. It is a disconnection from grief, from longing, from unhealed trauma, and from so many generations of displacement and disconnection from our own indigenous selves. It includes the violence of cutting oneself off from one’s own humanity in order to enact great violence on others. Though I would never assert that these harms are greater than the harms my ancestors enacted, I would say, as American writer Wendell Berry does, that the violence we cause renders a hidden wound deep in the souls of White folks that mirrors the hurt enacted. Leaving that wound buried and unconscious renders us White folks delusional and sociopathic: perpetuating harms that threaten life on earth and can result in genocide and, ultimately, suicide.

Italian philosopher Antonio Gramsci wrote: “The old world is dying and the new world struggles to be born. Now is the time of monsters.” What’s at stake is deep. It’s my sense that we are currently in a mass White supremacist spiral of shame and self-loathing: that the truth is being revealed through the murder of George Floyd and the years of Black Lives Matter; through decades of activism and truth-telling; and through Black and Indigenous and People of Color struggling to hold us White folks and society fast. For many, witnessing this reality has resulted in clinging fast to the delusions of our White selves. Sometimes we double down on deeper delusions in order to maintain a false sense of ourselves, identifying with White supremacy as necessary for White survival, causing deeper violence. Metabolizing this shame and facing ourselves while committing to healing and repair is essential for White people and can be a portal for liberation and rebalancing the world.

These stories of my family animate me to repair and heal: for myself, for my son, for my ancestors, and for all they harmed. They animate me to love more fully my Black partner and my White kin, and to live elementally from connection, which is my birthright as a human: capable of cultivating humanity in myself and recognizing it in others, regardless of race. These stories invite me to hold myself fast and without fear...during the release of the delusions and distortions of White supremacy. As they are, my embodied sense of myself has changed: in the way I walk down the street and greet my neighbors; in my expanded capacity for grief and joy; and in my agility at seeing my deep connections to other people and to all my relations to people, plants and animals, and the earth. My felt sense of self has been altered. When I look at the record of the estate of Reverend Clement Reade, I see that my work is to make this deep harm right, in individual reparations but also in seeking for reparative justice in the communities in which I am a member.



*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

And that, dear White Friends, leads me to work for reparations and reparative justice among Quakers. **Reparations** is offering repair for the direct harm you or your community has caused, and **reparative justice** is broader: offering repair for a community that your group has harmed, though there may not be direct evidence. We White Quakers have a legacy of harm to make right, and an ongoing cultivation of harm to stanch...

There are Quaker experiments in reparations today, from renaming rooms and buildings named for enslavers (the William Penn Room in Friends House in London was recently renamed for Benjamin Lay) to Green Street Meeting having budgeted \$500,000 for reparations in Germantown, a neighborhood in Philadelphia. Last year, Britain Yearly Meeting “committed to making practical reparations for the trans-Atlantic slave trade, colonialism and economic exploitation,” as stated on their website.

Such commitments to direct compensation are powerful, but merely moving money does not animate the full potential of reparations. I would assert that **reparations in its full potential for healing and repair must be enacted through the domains of spirit and relationships as well as resources**. Spirit involves emotions: addressing embodied trauma, cultivating mindful awareness, and connecting meaningfully to elements beyond the self. Relationships include interpersonal, intersubjective, organizational, and community spheres. Resources include money, land, time, and anything of value that can be shared or hoarded. It is when all of these domains are practically and energetically activated that the full healing potential for reparations is released. Reparations are a tool for releasing bound energy to make a thriving future. They are also the finest tool I know to abolish capitalism, which cannibalizes the earth and her peoples...

[S]mall groups of folks can begin to do this work of righting historical harm: identify where accountability lies and what reparations are needed. Small groups can envision how to address broader and systemic harm where it’s harder to find the fingerprints of those who have done harm to those in need of reparative justice.

There is an energy of reparations. When power is freed and shifts, it releases energy that fuels motivation, bravery, and love. This quality of being and being-with invites the vision and the aspiration for a beloved community to manifest itself. When folks have a tangible, embodied experience of acting in deeply co-created and mutually held space, oppressive power dynamics can be upended. This energy can propel and permeate action toward material reparations... [W]e shift into operating from our birthright of connection.

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**Manumissions Fund** newly established by Philadelphia Yearly Meeting:

<https://friendsfiduciary.org/339-manumissions-beyond-project/>



*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

Excerpt from **Radical Transformation: Long Overdue for the Religious Society of Friends**  
by Vanessa Julye, PHP #476

Let us work to change our pattern of relating with one another to one that honors freedom, equity, integrity, and peace. Let us speak to that of God in each person and honor their humanity. The legacy of White supremacy is within all of us and it is going to take all of us working together to remove the barrier it has constructed and preserves. I know that the Religious Society of Friends has the faith and trust of continuing revelation to co-create a transformed religious community.

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Notes from Harold Weaver's Pendle Hill Pamphlet #465, "**Race, Systemic Violence, and Restorative Justice: An African American Quaker Scholar-Activist Challenges Conventional Narratives**"

I advise a major commitment to retrospective justice for past injustices, exploitation, suffering, and humiliation.

**What is retrospective justice?** This term refers to attempts to administer justice decades or centuries after the commission of a severe injustice or series of injustices against persons or communities or nations or ethnic groups in this case a "crime against humanity."

Why do I use the term retrospective justice instead of the more commonly used reparations? I believe justice is a major Quaker testimony.

**Retrospective justice is about matters that are spiritual, political, cultural, psychological, as well as economic, but certainly not limited to the material.**

Eighteenth century Rhode Island Quakers were among the first to call for reparative justice, finding grounds in Deuteronomy 15:13-15 (KJV):

And when thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.

And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing today.

Those Rhode Island Friends, through their interpretation of Deuteronomy, determined that "if holding another person in slavery was sinful... then surely perpetrators should atone for the offense by offering some kind of amends to their victims." (Brown University, *Slavery and Justice*, 2006, p.60)

**Retrospective justice has three components:**

- (a) an acknowledgement of an offense, told formally and publicly,
  - (b) a commitment to truth-telling, to ensure that the relevant facts are uncovered, discussed, and properly memorialized; and
  - (c) the making of some form of amends in the present to give material substance to expressions of regret and responsibility.
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*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

**Suggested Queries:**

Agreeing with Adam Curle in his Swarthmore Lecture ("True Justice," London Quaker Home Service, 1981), Weaver and the Ad Hoc Working Group for a Justice Testimony in NEYM identified that "justice has a twofold meaning: one, spiritual righteousness, the observance of the divine law; the other, temporal fairness, righteous dealing, integrity...our vision of justice is the result of seeking to live in virtue of nonviolence, compassion, redemption, and love."

The Ad Hoc Committee came up with a list of queries for reflection:

Do we need a Justice testimony in the Religious Society of Friends?  
Why and how might a Justice testimony help Friends in our spiritual and temporal practices?  
What does "justice" mean to Friends? How does our meeting respond to the need for justice?  
If we disregard justice, what impact does it have on our spiritual lives and on our connection with the Divine?  
What is the relationship between love and justice? Between living in the Spirit and seeking justice? If compassion is love in action, what is justice in action?

## RESOURCES

### Anti-Racism as a Spiritual Discipline- Quotes

#### George Fox

“Then the Lord gently led me along, and let me see his love, which was endless and eternal, surpassing all the knowledge that men have in the natural state, or can get by history or books: That love let me see myself, as I was without him (Love).” (Nickalls edition of George Fox’s Journal, pp.11-12)

“I also saw that there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over the ocean of darkness. In that also I saw the infinite love of God.” (Nickalls edition of George Fox’s Journal, p19)

**Pat Schenck**, member of Annapolis MM, founding member of BYM Working Group on Racism

“Anti-Racism is the core of Quaker Faith and Practice.”

“The most basic belief of Friends is that there is that of the divine within each of us. This holy essence is in every person on earth, regardless of individual strengths and weaknesses. This is the basis of our testimony on equality.”

“We live in cultures that value some people over others based on extrinsic qualities, of which skin color is one example. This is contrary to our most basic belief in that of God within. We must free ourselves of our cultural conditioning. This is difficult; it is core spiritual work; and not to do it is a sin against the Spirit.”

**Sabrina McCarthy**, FMW, BYM, and FGC, a leader among Global Majority Friends

“Racism permeates our culture and our institutions. We have been steeped in it. None of us has escaped its effects, and none of us will escape unless we practice daily spiritual disciplines to counteract the imprints of our world on our hearts. When we purify our hearts of racism, we can live lovingly with our neighbor.”

**James Cone**, *The Cross and the Lynching Tree*, “Epilogue,” pp. 165-166

“Blacks and whites are bound together in Christ by their beautiful and brutal encounter in this land. Neither blacks nor whites can be understood fully without reference to the other because of their common religious heritage as well as to their joint relationship to the lynching experience.

“What happened to blacks also happened to whites. When whites lynched blacks, they were literally and symbolically lynching themselves - their sons, daughters, cousins, mothers and fathers, and a host of other relatives. Whites may be bad brothers and sisters, murderers of their own black kin, but they are still our brothers and sisters. We are bound together in America by faith and tragedy. All the hatred we have expressed to one another cannot destroy the profound mutual love and solidarity that flow deeply between us - a love that empowered blacks to open their arms to receive the many whites who were also empowered by the same love to risk their lives in the black struggle for freedom. No two people in America have had more

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

violent and loving encounters than black and white people. We were made the brothers and sisters by the blood of the lynching tree, the blood of sexual union, and the blood of the cross of Jesus. No gulf between blacks and whites is too great to overcome, for our beauty is more enduring than our brutality. What God joined together, no one can tear apart.

“God took the evil of the cross and the lynching tree and transformed them both into the triumphant beauty of the divine. If America has the courage to confront the great sin and ongoing legacy of white supremacy with repentance and reparation, there is hope ‘beyond tragedy.’”

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### **Anti-Racism Spiritual Disciplines**

Isabel Wilkerson in a March 2023 interview with Krista Tippett discussing her book *Caste*:

*“Our caste system is hurting all of us, the dominating caste and the subordinated castes. We changed the laws but we didn’t change ourselves. We in the U.S. are not generous to our own people; we do not want the “undeserving” group to have equity. We need both to change ourselves and dismantle structural racism. Writing Caste is my prayer to this country, for humanity. In a world without caste, we would look upon all humanity with wonderment; we would be invested in the wellbeing of others. We all need one another.”*

**1. Commune Daily with Love.** Am I open to be changed by Love?

*“Lovelessness is the root of white supremacy, patriarchy, all oppressions. We are called to love.”*  
—bell hooks

“May Your Love live in me, and flow freely through me to all humanity and creation.”

**A Meditation and Prayer Practice of Lovingkindness:** (Based on Metta, a lovingkindness meditation from the Buddhist tradition)

Enter into stillness and take a few letting-go breaths. Begin by asking for what I need for myself, for example:

May I (you) be filled with Lovingkindness.

May I (you) hear and know the Spirit of Truth.

May I (you) be filled with courage and perseverance to fulfill my (your) true calling.

Ask each prayer for loved ones. Then, ask for those you are challenged to love. Then, ask for all humanity. Close with several breaths; rest in Love and Light.

**2. Pray Scripture.** See list of suggested passages on pages 42-46.

**3. Wake up. Stay Awake. Be Watchful/Notice.**

Inwardly (3 A's):

- **Awareness** (of my identities, of my experience)
- **Acceptance** (of my current reality)

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

- good **Action** (changing my perspective or attitude; giving the benefit of the doubt; “he/she is an equal, another child of God.”; taking responsibility for my own discomfort or harmful impact.)

Outwardly- Oops, Whoa, Ouch, Wow. Speak up. Speak Truth. Fierce Compassion. In Clint Smith’s *How the Word Is Passed: A Reckoning of the History of Slavery Across America*, Damaras, a NYC tour guide, left White tourists with this guidance: “Question everything. Fact-check. Don’t believe it if it makes you comfortable.”

#### **4. Take responsibility for my own discomfort or impact.**

Begin with a PAUSE. Practice coming back to my present moment. Do body awareness or a body scan. Soothe and de-stress. Ground and settle. Repeat sensory-motor activities to calm your sensory and emotion centers in the brain.

Review Dyresha Harris’s guidance on pages 38-39: What Are Some Things I Can Do When Someone Tells Me I Engaged in an Act of Subtle Bias (Microaggression)? This guidance can be modified and applied to all experiences of racial discomfort.

Resmaa Menakem in *My Grandmother’s Hands* distinguishes between dirty pain and clean pain. He defines **dirty pain** as the pain of avoidance, blame, and denial, that is expressed as cruelty, violence, or physically and emotionally running away. Dirty pain is reactive and creates more dirty pain for oneself and others; it is intergenerational. As a key to the perpetuation of white supremacy, dirty pain is the refusal to work on clean pain around the myth of race.

He describes the work of **clean pain** as moving through our own discomfort and not doing further harm to ourselves and others. His 5 Anchors:

- Soothe yourself;
- Notice;
- Accept;
- Stay in the present moment allowing yourself to move through an unfolding experience and respond with the best part of yourself; and
- Safely discharge any remaining energy.

Humbly acknowledge your harmful impact on another and commit to amend your behavior.

#### **5. Engage with all humanity, not just people of my own race.**

In *You Are Your Best Self*, co-edited with Brene Brown, Tarana Burke writes, “I do not believe in your anti-racist work if you have not engaged with Black humanity.”

Decenter Whiteness. Engage in ongoing cultural experience and education. Read authors of all races. Deepen personal relationships with people different from me.


**6. Compassion Meditation and Prayer** is both strengthening and heart-opening, to share suffering and joy with one another. It readies us for compassionate action. See page 41.

**7. Mini-reparations.** Express love, kindness, gratitude. Make eye contact. Acknowledge the dignity of the other. Call people what they want to be called, without question. Appreciate how others express themselves.

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

Guidance from Dyresha Harris, BYM Catoctin Camp Director, compiled from a number of her mentors:

**What Are Some Things I Can Do When Someone Tells Me I Engaged in an Act of Subtle Bias (Microaggression)?**

- Resist the "explain and defend" impulse. It can feel like a terrible itch!
- Take the "holy pause", a moment before responding to witness and bear witness to yourself. Turn inward and notice what is coming up for you (Defensiveness? Shame? Confusion? Grief?) without judgment. What does it look, feel like in your body? Breathe into it and allow it to run its course without dictating your actions.
- Remember this person wouldn't be following up with you if they didn't have hope of change or think the relationship was worthwhile. You can even thank them for having the courage/commitment to approach you if that feels genuine for you.
- Ask questions if you don't understand. The point here is not to ask the other person to teach you about the inequality they face (that's not their job) or to convince you of the point they are making, but genuinely to get to know what this is like for them as an individual.
- Reach out to other friends or resources for further information if necessary.
- Do some self-reflection here. Stay open to the possibility that your action may have come from a place of unconscious bias. Remember this does NOT mean you are a bad person. It means someone has helped you find a place where your unconditional love got blocked up by the debris of societal inequality and you get to work on unclogging it to get to the true unity of all people that is your birthright.
- Whatever you discover in yourself, try to understand the bigger ongoing storyline of inequality as well, and the roles each of you have played in it. Find ways in your own life to counter this story.
- Remember and prioritize the relationship.
- Once you have a clear understanding, apologize for the specific ways you have hurt someone. Take responsibility without trying to justify. They may be in a place to accept your apology or not. Don't take it personally. For more steps for doing this check out   
<https://www.wikihow.com/Apologize-for-a-Racist-Comment>.
- Do your best to learn from this and change your behavior in the future.
- Do self care and engage in the activities that help you remember that you are a good person on an important journey.

**What Are Some Things I Can Do When I Face an Act of Subtle Bias (Microaggression)?**

- Learn to recognize your go-to reaction beforehand. Do you typically: lash out, leave the situation, numb out, get small, make yourself busy, try to regain control of other things in the environment, get very intellectual, eat a cake?
- Notice yourself in the moment. Own, accept, acknowledge your response without judgment.
- Usually there is a soundtrack that will start to play in your head. It's got all of the greatest hits like "I don't belong here. I never will." "These people will never understand me." "Whatever. It's not a big deal. Why do I always get so upset." "I should have known better." "If I can't feel safe here, I won't feel safe anywhere." And just like music, it can bring you back to every time you heard that song played before. Try to identify the soundtrack playing WITHOUT judgment.

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- “Rather than fighting or condemning your reaction, you can witness your response as the consequence of being a member of a marginalized group in an inequitable society. Soften into it.” —Berila, Integrating Mindfulness into Anti-Oppression Pedagogy
  - Identify the "ongoing storyline of inequality. Remind yourself that this is not true about you. Others' perception of you is not reality. These encounters can make you feel powerless and isolated. Remind yourself of the connections you have and the many different ways you can influence the situation (while also keeping yourself safe).
  - Decide if you want to address it (whether that is in the moment, later on, through or with an intermediary). These steps can also be done by/with supportive others who witnessed and/or have been asked. If so, during that interaction:
    - Notice the person who you had the interaction with. Try to separate them in your mind from any of "the fog" of bias they may have taken in.
    - Identify the behavior/comment.
    - Ask questions to get a clearer idea of what they were trying to express and why.
    - Express how it affected you. Educate them on aspects of the "ongoing story" they may be unaware of. Remember to use the tone you would want someone to use with you if/when you make a mistake.
    - Ask for anything you need from them to move forward.
    - Get allies and supporters if that would be helpful.
  - Consider next steps. Is this issue bigger than one person/interaction? Are there group/organizational steps that should be taken?
  - Do self care:
    - Find spaces that are affirming of this identity and contradict the "ongoing story of inequality."
    - Share this experience with trusted others rather than bottling or hiding it.
    - Engage in the practices you use to take care of yourself.
- 

**Body Scan Practice** for grounding in awareness

As we do this work of transformation in our lives, learning how we react in our body to discomfort can be an important tool for self-care and working through our discomfort in a constructive way. Our bodies tell the truth.

A Body Scan meditation is an effective way of developing awareness of our body sensations. As we practice body scan, we get better at it. We notice more.

Let's try a Body Scan.

- Sit comfortably. Take a few RELAXED breaths. IN, OUT, IN, OUT.
- Notice some of your surroundings. The room you are in. Familiar objects around you.
- Bring your FULL attention to your body.
- Gently close your eyes, or look down softly, whichever you prefer.
- Place your feet flat on the floor.
- Sit with your spine upright and not rigid, your head resting in alignment.
- Be aware of the contact your feet are making with the floor, and the parts of your body in contact with the chair.



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Committing to Antiracist Work through Transformation and Reparative Actions*

- Notice the grounding, the support you can experience from your feet touching the floor and the parts of your body touching the chair.
  - Take several mindful breaths, IN, OUT, IN, OUT. I find inwardly saying the words, “In” and “Out,” help me to be mindful and less easily distracted.
  - Now direct your attention to your feet and what you feel in your feet.
  - Move gradually to what you are feeling in your ankles, calves, knees, thighs, hips.
  - Move your attention to your torso.
  - Notice how your torso responds as you breathe.
  - Feel, as you can, the aliveness of the internal organs in your torso.
  - Move to sensing your shoulders and your arms down to your hands.
  - Move back to your neck, face, jaw and head. What sensations are there?
  - What sensations are in your spine and back? And your skin?
  - Can you feel the life energy in your body as a whole?
  - Notice any sensations of tightness, warmth, softness, energy, numbness.
  - If any thoughts or emotions arise, notice them, allow them to be present as you breathe in and out.
  - Gently let go of all that has arisen as you have done this body exploration. Be aware of your breath, gently open your eyes, and come back to your surroundings.
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Excerpts from a talk, “**Humility and Anti-Racism**,” by Sullivan McCormack at *Know Justice, Know Peace: A Jesuit Antiracism Retreat*, August 14, 2020

Humility is a key aspect of anti-racism. I will emphasize two specific applications of humility: **moral humility and intellectual humility**. People who are morally humble know they are fallible and not morally superior beings. These people accept the reality that they are sinners who are loved by God and need God. By intellectual humility, I’m thinking about the disposition of the “childlike.” The “childlike” are curious, truly open-minded, seeking what they lack. As an example, we can look to Mary in the story of Martha and Mary in the Gospel of Luke. Mary “sat beside the Lord at his feet listening to him speak.” Mary literally lowers herself, positioning herself to listen, learn, and receive from the Lord.

By “racism” I’m referring to a culture in the U.S. that equates white with being superior and has structures and policies in place that benefit white people over non-white people. So, when I refer to myself as being racist, I mean that I’ve been shaped by the cultural forces of racism. I’m not referring to what we might consider individual or blatant acts of racism, manifesting itself as discrimination and prejudice.

Without moral humility, I will never accept my complicity in our racist culture and become less fragile. Without moral humility, I will think I am somehow exempt or above the culture I’ve been formed in and continue to live in. If I think I’m innocent, I won’t feel the need to interrogate my fundamental assumptions about race. Instead, I will turn to defensiveness, anger, intellectualizing, silence, or withdrawal. Thus, I won’t grow in awareness of my unconscious racial attitudes. And I won’t consider how I can be anti-racist or a better anti-racist.

The question I must ask myself is “how have I been shaped by the cultural forces of racism?” When we confess and acknowledge our sins we recognize our need for healing, our need for Jesus. Then we grow, become more aware, and become disciples that can transform the world.

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Committing to Antiracist Work through Transformation and Reparative Actions*

Furthermore, without intellectual humility, I will think I don't need self-education or that I've done enough self-education. To be childlike is to not be haughty or think I'm sufficiently wise or educated. To be childlike is to be open to receiving, to constantly seek and ask why.

The reality is that becoming truly anti-racist means an invested commitment to an ongoing process of de-socialization. This includes education, conversion, self-interrogation, growing self-awareness of unconscious racist ideas and assumptions, relationship building, and the dismantling of racist policies and structures.

Humility tells me I always have more to learn. Humility tells me I am culpable and responsible. Humility tells me the journey of conversion continues. Humility tells me I need, like Mary in the story of Martha and Mary, to continually sit at the feet of others to learn and listen, especially at the feet of victims of racism, people of color, and anti-racism scholars.

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### **Compassion Meditation and Prayer**

Dr Rhonda Magee in her book *The Inner Work of Racial Justice* recommends both mindfulness meditation and compassion meditations for inner transformation. Compassion means literally to suffer with. There are many different compassion practices.

**Tonglen**, which means Sending and Taking, comes from the Tibetan Buddhist tradition.

The practice of Tonglen can help us strengthen our compassion and fearlessness. Our fear has to do with wanting to protect our heart, to avoid being hurt, to avoid discomfort, to avoid any bad feeling or pain. With Tonglen we invite the pain in; we become willing to expose the tender part of ourselves.

In essence the Tonglen practice is this:

- We breathe IN the painful, uncomfortable feeling as it arises; and we breathe OUT what may provide relief.
- Whenever we experience anything painful or undesirable, we breathe it IN; we do not resist it.
- We breathe IN unwanted feelings as they arise, and connect with what all humans feel.
- If we can know it in ourselves, we can know it in others.
- People everywhere experience uncomfortable, undesirable feelings- anger, rage, hurt, fear, disgrace, sadness, despair, discouragement, and others. The story lines vary. The underlying feelings are the same for all of us.
- As we do this compassion practice, we awaken to our kinship, our equality with all humanity.
- We breathe IN the painful feeling; and we breathe OUT what may provide relief, perhaps lovingkindness, courage, healing, peace.

If you prefer to make this a prayer, I have found myself taking the pain into my heart and God on the IN breath, and breathing OUT what Loving God wants to give to relieve the suffering.

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Committing to Antiracist Work through Transformation and Reparative Actions*

Let's try this practice of Tonglen:

- Sit comfortably. Breathe mindfully IN and OUT. Gently close your eyes. IN and OUT.
- Rest your mind in a state of openness or stillness. Be aware of your heart opening.
- Begin with **compassion for yourself**.
  - Remember an unpleasant feeling or sensation that you recently experienced.
  - Breathe IN that painful feeling.
  - Breathe OUT and receive whatever may provide relief- lovingkindness, or perhaps comfort, deep relaxation, peace, forgiveness or hope. Breathe IN, OUT.
- Now **focus on a person who is dear to you**, who has been racially wounded, or wounded in another way.
  - Breathe IN that person's pain. Breathe OUT what may relieve the dear one's pain, perhaps lovingkindness, radical empathy, healing love. IN, OUT, IN, OUT.
- Now **focus on a group who has experienced racial wounding**.
  - Breathe IN the pain of that group. Breathe OUT what you offer now to relieve their pain. IN, OUT, IN, OUT.
- **Focus on someone whom you are challenged to have compassion for**.
  - Breathe IN that person's pain. Breathe OUT sending that person what will relieve the pain. IN, OUT, IN, OUT.
- **Focus now on all of us programmed and imprisoned in our centuries-old caste system**.
  - Breathe IN as you are able some of the unpleasant feelings of this.
  - Breathe OUT TO US ALL what will relieve our disease- perhaps fierce compassion, active love. IN, OUT, IN, OUT.
- Now **return to compassion for yourself**.
  - Breathe IN any uncomfortable feeling of sensation. Breathe OUT what will provide relief, lovingkindness or perhaps a compassionate touch or warm hug. IN, OUT, IN, OUT.
- When you are ready, let what you have focused on gently fall away.
- Be aware of your sitting and breathing, IN, OUT, IN, OUT, and open your eyes and come back to the room.

Thank you for your willingness to try this abbreviated Tonglen meditation practice.

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### **Suggested Scripture Passages**

*How do these passages speak to me about racism?*

*How am I responding to these passages?*

*Where am I in these stories?*

- Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. **Deuteronomy 6:4-5**
- You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord. **Leviticus 19:18**
- When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "You shall love the Lord your

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Committing to Antiracist Work through Transformation and Reparative Actions*

God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets.” **Matthew 22: 34-40; cf. Mark 12:28-31**

- Mine shall be a house of prayer for all people. **Isaiah 56:7**
- He said to them, “It is written,  
‘My house shall be called a house of prayer’;  
but you are making it a den of robbers.” **Matthew 21:13; cf. Mark 11:17; Luke 19:45-46**
- Now Sarai, Abram’s wife, bore him no children. She had an Egyptian slave-girl whose name was Hagar, and Sarai said to Abram, “You see that the Lord has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her.” And Abram listened to the voice of Sarai. So, after Abram had lived ten years in the land of Canaan, Sarai, Abram’s wife, took Hagar the Egyptian, her slave-girl, and gave her to her husband Abram as a wife. He went in to Hagar, and she conceived; and when she saw that she had conceived, she looked with contempt on her mistress. Then Sarai said to Abram, “May the wrong done to me be on you! I gave my slave-girl to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the Lord judge between you and me!” But Abram said to Sarai, Your slave-girl is in your power; do to her as you please.” Then Sarai dealt harshly with her, and she ran away from her.

The angel of the Lord found her by a spring of water in the wilderness, the spring on the way to Shur. And he said, “Hagar, slave-girl of Sarai, where have you come from and where are you going?” She said, “I am running away from my mistress Sarai.” The angel of the Lord said to her, “Return to your mistress, and submit to her.” The angel of the Lord also said to her, “I will so greatly multiply your offspring that they cannot be counted for multitude.” And the angel of the Lord said to her,

“Now you have conceived and shall bear a son;  
you shall call him Ishmael,  
for the Lord has given heed to your affliction.  
He shall be a wild ass of a man,  
with his hand against everyone,  
and everyone’s hand against him;  
And he shall live at odds with all his kin.

So she named the Lord who spoke to her, “You are El-roi,” for she said, “Have I really seen God and remained alive after seeing him?” Therefore the well was called Beer-lahai-roi it lies between Kadesh and Bered.

Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore him Ishmael. **Genesis 16:1-16**

- Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. Abraham gave the name Isaac to his son whom Sarah bore him.

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Committing to Antiracist Work through Transformation and Reparative Actions*

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, "Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac." The matter was very distressing to Abraham on account of his son. But God said to Abraham, "Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring." So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, "Do not let me look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt. **Genesis 21: 2-3, 8 -21**

- While they were at Hazeroth, Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had indeed married a Cushite woman); and they said, "Has the Lord spoken only through Moses? Has he not spoken through us also?" And the Lord heard it. Now the man Moses was very humble, more so than anyone else on the face of the earth. Suddenly the Lord said to Moses, Aaron, and Miriam, "Come out, you three, to the tent of meeting." So the three of them came out. Then the Lord came down in a pillar of cloud, and stood at the entrance of the tent, and called Aaron and Miriam; and they both came forward. And he said, "Hear my words:

When there are prophets among you  
I the Lord make myself known to them in visions;  
I speak to them in dreams.

Not so with my servant Moses;  
he is entrusted with all my house.

With him I speak face to face—clearly,  
not in riddles;  
and he beholds the form of the Lord.

Why then were you not afraid to speak against my servant Moses?" And the anger of the Lord was kindled against them, and he departed.

When the cloud went away from over the tent, Miriam had become leprous, as white as snow. And Aaron turned towards Miriam and saw that she was leprous. Then Aaron said to Moses, "Oh, my lord, do not punish us for a sin that we have so foolishly committed. Do not let her be like one stillborn, whose flesh is half consumed when it comes out of its

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Committing to Antiracist Work through Transformation and Reparative Actions*

mother's womb." And Moses cried to the Lord, "O God, please heal her." But the Lord said to Moses, "If her father had but spit in her face, would she not bear her shame for seven days? Let her be shut out of the camp for seven days, and after that she may be brought in again." So Miriam was shut out of the camp for seven days; and the people did not set out on the march until Miriam had been brought in again. After that the people set out from Hazeroth, and camped in the wilderness of Paran. **Numbers 12:1-16**

- If a member of your community, whether a Hebrew man or a Hebrew woman, is sold to you and works for you six years, in the seventh year you shall set that person free. And when you send a male slave out from you a free person, you shall not send him out empty-handed. Provide liberally out of your flock, your threshing floor, and your wine press, thus giving him some of the bounty with which the Lord your God has blessed you. Remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; for that reason I lay this command upon you today. **Deuteronomy 15:12-15**

- Seek the Lord while he may be found,  
    call upon him while he is near;  
let the wicked forsake their way,  
    and the unrighteous their thoughts;  
let them return to the Lord, that he may have mercy on them,  
    and to our God, for he will abundantly pardon.  
For my thoughts are not your thoughts,  
    nor are your ways my ways, says the Lord.  
For as the heavens are higher than the earth,  
    so are my ways higher than your ways  
    and my thoughts than your thoughts.

For as the rain and the snow come down from heaven,  
    and do not return there until they have watered the earth,  
making it bring forth and sprout,  
    giving seed to the sower and bread to the eater,  
so shall my word be that goes out from my mouth;  
    it shall not return to me empty,  
but it shall accomplish that which I purpose,  
and succeed in the thing for which I sent it.

For you shall go out in joy,  
    and be led back in peace;  
the mountains and the hills before you  
    shall burst into song,  
    and all the trees of the field shall clap their hands.  
Instead of the thorn shall come up the myrtle;  
and it shall be to the Lord for a memorial,  
    for an everlasting sign that shall not be cut off. **Isaiah 55: 6-13**

- A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances. **Ezekiel 36:26-27**

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

- But now thus says the Lord,  
he who created you, O Jacob,  
he who formed you, O Israel:  
Do not fear, for I have redeemed you;  
I have called you by name, you are mine.

Because you are precious in my sight,  
and honored, and I love you,  
I give people in return for you,  
nations in exchange for your life. **Isaiah 43:1,4**

- You desire truth in the inward being;  
therefore teach me wisdom in my secret heart.

Create in me a clean heart, O God,  
and put a new and right spirit within me.

Restore to me the joy of your salvation,  
and sustain in me a willing spirit. **Psalms 51: 6,10,12**

- If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love. **I Corinthians 13:1-13**

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### **Brief Notes about Howard Thurman**

Howard Thurman (1899-1981) grew up in the home owned by his maternal grandmother, Nancy Ambrose, who had been born into slavery and was an early powerful advocate for Thurman. His father died when he was 7 years old, and the local Black Christian Church refused to bury him because he had not been baptized. In his teens, Thurman felt called to the ministry (“My People need me.”), and the Black Christian Church initially denied Thurman admission to its program for preparation for the ministry; Nancy Ambrose had the Church change its decision.

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With these and many other painful encounters with the Christian Church, Thurman came to describe himself as a **representative of the religion of Jesus—Jesus, the oppressed, Palestinian Jew, non-citizen of the Roman empire**. After graduating from Rochester Theological Seminary, he happened upon “Finding the Trail of Life” by Quaker Rufus Jones. Thurman identified with the mystical experiences of Jones and sought him out. He was a special student of Jones for a semester at Haverford College, when Haverford did not accept Blacks as students.

Thurman became a mentor to leaders of the Civil Rights movement. Thurman left a tenured position at Howard University, and from 1944-1953 helped establish and co-pastored The Church for the Fellowship of All Peoples in San Francisco. He was committed to creating a blessed faith community for all peoples.

*Can Howard Thurman be a mentor for us?*

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### **Some Teachings of Jesus**

- The Prodigal Son/God Waiting with Love—Luke 15:11-32
  - Healing by Jesus of an Outcast—Matthew 8:1-4
  - Gradual Healing of a Blind Person by Jesus—Mark 8:22-25
  - The Love of Jesus and a Woman Forgiven Many Times—Luke 7:25-37
  - The Syrophenician Woman Who Approaches Jesus—Mark 7:24-30
  - The Centurion Who Approaches Jesus—Matthew 8:5-13
  - The Woman Who Touches Jesus's Cloak—Luke 8:42-48
  - The Woman Who Anoints Jesus's Feet—Luke 7:36-50
  - The Woman Who is Brought to Jesus in the Temple—John 8:2-11
  - The Samaritan Woman Whom Jesus Approaches—John 4:4-42
  - Two Disciples React to a Samaritan Village—Luke 9:51-56
  - A Family and a Community Respond to a Healing—John 9:1-7
  - Who Is my Neighbor—Luke 10:25-37
  - The Great Banquet—Luke 14:15-24
  - Do You Love Me?—John 21:15-17
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### **The Doctrine of Discovery**

Excerpt from **Radical Transformation: Long Overdue for the Religious Society of Friends**, by Vanessa Julye, Pendle Hill Pamphlet, #476

In the fifteenth century, the Doctrine of Discovery was established. The Doctrine of Discovery was a series of Papal Bulls issued by the Catholic Church giving European Christian colonizers the right to take land and other resources and to convert or kill non-Christian inhabitants.

Three Papal Bulls were issued between 1452 and 1493. These Papal Bulls supported the ideology that non-Christians were enemies of the Catholic faith and, as such, less than human. Pope Nicholas directed King Alfonso of Portugal to "capture, vanquish, and subdue the Saracens, pagans, and other enemies of Christ," to "put them into perpetual slavery" and "to take all their possessions and property."



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The Doctrine of Discovery is the seed of White supremacy and capitalism. It gave Europeans the legal right to colonize both Africa and Turtle Island (the United States of today), implementing the commodification of land and people, making them all property.

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**Resources on Indigenous Peoples** offered by Pat Powers

Suggested Reading

Thankfulness prayer

[https://americanindian.si.edu/environment/pdf/01\\_02\\_Thanksgiving\\_Address.pdf](https://americanindian.si.edu/environment/pdf/01_02_Thanksgiving_Address.pdf)



Martha Claire Catlin. *As They Were Led: Quakerly Steps and Missteps Toward Native Justice 1795 to 1940*. Quaker Heron Press, 2021. Especially chapters two (Journeys) and four (Agents).

Patricia R. Powers. *Respect & Justice for Indigenous Peoples: A Quaker Advocacy Group's Experience Recounted*. 2022. E-book, available on Amazon. Foreword by Laura Harris (Comanche), Americans for Indian Opportunity

Louise Erdrich (Turtle Mountain Band of Chippewa Indians). Novels *Round House* and *Night Watchman*.

Dr. Linwood "Little Bear" Custalow and Angela L. Daniel "Silver Star" (Mattaponi) *The True Story of Pocahontas: The Other Side of History*. Fulcrum Publishing, 2007.

Dawn G. Marsh. *A Lenape Among the Quakers* (approx 1730-1805). University of Nebraska Press, 2014.

Edgar Villanueva (Lumbee) *Decolonizing Wealth*. Berrett-Koehler Publishers, 2018.

Viewing to Learn About Current Issues and Contemporary Indigenous Peoples

"*Blood Memory*," Documentary on adoption abuses.  
<https://www.kanopy.com/en/product/blood-memory>



"*In the Light of Reverence*," PBS documentary on Sacred Places preservation, 2001.  
<https://vimeo.com/ondemand/inthelightofreverence>



"*Fighting Indians*," Documentary on mascots and hate.  
<https://www.kanopy.com/en/product/13041627>



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*Reservation Dogs* (3 seasons) about teens today. Hulu. Award winning, all Native production.

*Hallelujah Chorus* (Alaska kids) 4 fabulous minutes.  
<https://www.youtube.com/watch?v=LyvivyF-N23A>



Local Indigenous Leaders (and offspring)

“St. Ignatius Church” Sebi Medina-Tayac 2 min.  
<https://www.youtube.com/watch?v=qfUKL9o1GRg>



“Piscataway Recognition Day” (news clip) 2 min.  
<https://www.youtube.com/watch?v=zENmzw7-S-c>



“Eco Leaders” Natalie Standing-on-the-Rock Proctor, Crystal Proctor (feature story)  
11 min. <https://www.youtube.com/watch?v=KjQ1ggMGsOU>



Mitchell Bush (American Indian Society) interview 8 min.  
<https://www.youtube.com/watch?v=FhBnD5JOuOQ>



Land Acknowledgement

Rico Newman (Piscataway) for local college.  
<https://www.youtube.com/watch?v=fE5VGfKpP48>



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**FCNL General Committee Community Agreement**

(Group Guidelines/Aspirations) Approved 2020

As we, the FCNL General Committee, seek to support FCNL in its process of becoming a more diverse, equitable and inclusive organization, we commit to create a brave space where we will interact with one another in ways that protect each other and all those with whom the Committee engages from injury.

We will take up the work of engaging in conversations and taking courageous actions toward FCNL's, and our own, growth and transformation. We move forward embracing the necessary discomfort that is part of this process.

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Committing to Antiracist Work through Transformation and Reparative Actions*

Further, we understand that this transformation is possible, if we are willing to be held accountable. Due to the nature of the General Committee and how we are appointed, we recognize that our own diversity will require that we work on this concern in ourselves, our home

Meetings, and in our service with FCNL. We also understand that the General Committee comes to the work of diversity, equity and inclusion at a point in its story when there may be the need for a separate agreed upon process for the repair of injury that has already taken place. As Quakers, we are committed to transformation through God's refining fire as the necessary process to create the world we want to create. We therefore identify the following ways the FCNL General Committee will engage its process of transformation. We understand that this is a living and active document, and we can add to or modify it if necessary. We aspire to:

**Commitment to Make Things Right:** We will offer reparation, restitution and repentance when injuries occur within our work together.

**Respect:** We will communicate respect for each other; ensuring that our words come from a caring place.

**Honesty:** We will call it as it is; committing to speaking candidly, plainly and tenderly with one another.

**Non-Judgmental:** We will exercise the discipline of deep listening and will respond in a way that does not diminish the courage of the one that has spoken honestly. We will exercise the discipline of listening with the intent to understand "the other" before we respond from our own point of view.

**Supportive:** We will approach each other with an open posture. We will help each other through our difficulties so that we can reach the next stage together. We will actively affirm each other when we resonate; communicating when we understand.

**Trust-Worthy:** We will hold our process together close and deep. We will not hold past wrongs or injuries against each other or spread stories about each other within the community. We will consider our brave space as a sacred lockbox where we protect our trust with one another.

**Patience:** We will not rush conversation or process. We will allow each member to have her or his own process at their own pace.

**Agape:** We will value and affirm each member because of the presence of God in each one, not because of performance or failure in performance.

**Unshockable Persistence:** We will recognize that we have seen a lot and there is still more to be seen. We will engage each other in a way that does not shame, but rather exercises persistence. As a way of honoring the humanity in each of us, we commit to not abandoning the process or each other. Rather, our persistence will lead us to say: "We are not going anywhere."

**Move Beyond Quaker Nice:** We will move beyond "Quaker nice." We will be willing to be disrupted and shocked.

**Self-Aware:** We will cultivate the depth of self-awareness that makes it possible to center the needs of and hold space for "the other" when necessary.

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

**Empathy:** Recognizing that different cultures communicate empathy and connection differently, we will practice the kind of deep listening that communicates empathy through our words and our body language. As we seek to feel with “the other,” we will show that we resonate in ways that are culturally appropriate to our own culture. We will seek to recognize and appreciate empathy when communicated in a way that is unlike my own culture.

**Curious:** The more complicated things get, the more we will lean in. We will not assume we understand each other. Rather, we will explore together, asking honest questions without judgment or shame.

**Knowing:** While we recognize that the General Committee is a large body with members that cycle on and off and come together for short stints each year, over time we build up a body of experience with each other and stories of life outside of our meetings that add to the possibilities of knowing each other. During the times that we come together we will seek to know each other as much as possible within the time that we have, and to draw from the best of our shared community of the past. We will protect each other’s dignity by considering the whole experience of each other, not only the moment at hand.

**Caring:** We will care for each other in ways that validate and acknowledge when difficult things are said. We will communicate care by focusing on what “the other” is saying and affirming they are a person with value.

**Commitment to Be Brave:** We will sit and reflect on what we need to do before we move to the next thing, thus opening courageous process of transformation within the group.

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**Further Resources**

Racial Equity Glossary at [racialequitytools.org](https://racialequitytools.org)



Implicit Bias Test at <https://implicit.harvard.edu/implicit/takeatest.html>



Harold D. Weaver Jr., “Race, Systemic Violence, and Retrospective Justice: An African American Quaker Scholar-Activist Challenges Conventional Narratives,” Pendle Hill Pamphlet (PHP) #465

Donna McDaniel and Vanessa Julye, *Fit for Freedom, Not for Friendship: Quakers, African Americans, and the Myth of Racial Justice*

Vanessa Julye, “Radical Transformation: Long Overdue for the Religious Society of Friends,” PHP #476

Harold Weaver, Paul Kriese, and Stephen Angell, ed., *Black Fire: African American Quakers on Spirituality and Human Rights*

*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

Isabel Wilkerson, *Caste: The Origins of Our Discontents*, and her Pulitzer Prize-winning *The Warmth of Other Suns: The Epic Story of America's Great Migration*

Clint Smith, *How the Word Is Passed: A Reckoning of the History of Slavery Across America*

Robin DiAngelo, *White Fragility: Why It Is So Hard for White People to Talk About Racism*

Michael Eric Dyson, *Tears We Cannot Stop: A Sermon to White America*

bell hooks, *Rock My Soul: Black People and Self-Esteem*

bell hooks, *Sisters of the Yam: Black Women and Self-Recovery*

Debby Irving, *Waking Up White: and Finding Myself in the Story of Race*

Daniel Hill, *White Awake: An Honest Look at What It Means to Be White*

Ann Todd Jealous and Caroline T. Haskell, eds., *Combined Destinies: Whites Sharing Grief about Racism*

Dr. Amanda Kemp (Member of Lancaster MM), *Say the Wrong Thing*

Rhonda Magee, *The Inner Work of Racial Justice: Healing Ourselves and Transforming our Communities through Mindfulness*

Resmaa Menakem, *My Grandmother's Hands*

Bruce Reyes-Chow, "But I Don't See You As Asian"

Layla Saad, *Me and White Supremacy: Combat Racism, Change the World, and Become a Good Ancestor*

Natalie Sanchez, Holding Space for Transformation  
<https://www.youtube.com/watch?v=yk1xB3228po>



Howard Thurman, *Deep River: The Negro Spiritual Speaks of Life and Death*

Howard Thurman, *Jesus and the Disinherited*

Wendell Berry, *The Hidden Wound*

Extensive Reparations Resources from Lucy Duncan and Rob Peagler's Juneteenth presentation to BYM, June 14, 2023, "Reparations: Alchemical Agent for Healing and Repair"

[https://docs.google.com/document/d/1By0Txb3qytePw46\\_uLyNIPGnuseIkLFP22bGkLbKhfo/edit?pli=1](https://docs.google.com/document/d/1By0Txb3qytePw46_uLyNIPGnuseIkLFP22bGkLbKhfo/edit?pli=1)

This includes the link and password to their Juneteenth presentation.



*Beyond Acknowledgment:  
Committing to Antiracist Work through Transformation and Reparative Actions*

Websites Offered by Friends

<http://slavery.msa.maryland.gov/>



<https://blogs.loc.gov/kluge/2015/03/the-indians-capital-city-native-histories-of-washington-d-c/>



<http://onceasitwasdc.org/>



<https://www.aag.org/american-indians-of-washington-d-c-and-the-chesapeake/>



Race/Related: A Secret City with a Secret African American History, NYTimes  
06/11/2022

<https://www.nytimes.com/2022/06/11/us/oak-ridge-tennessee-manhattan-project.html>



Critical Race Theory

<https://www.axios.com/2023/03/03/critical-race-theory-education-books-explained>

