

**Philadelphia Yearly Meeting
Called Session on Racism Minutes
January 10, 2015 1:00 p.m.
Arch Street Meeting House**

Friends gathered at the appointed hour for the Called Session on racism and settled into worship.

Clerk Jada Jackson (Trenton MM, Burlington Meeting House Worship Group) introduced herself. Rising Clerk Penny Colgan-Davis (Germantown MM), Alternate Clerk Becca Bubb (Abington MM), Alternate Clerk Alison Anderson (Central Philadelphia MM), Recording Clerk John Lavin (Birmingham MM) and Assistant Recording Clerk David Rose (Lehigh MM) introduced themselves. The elders who sat on the facing bench were acknowledged and thanked for holding this meeting in prayer.

The Clerk welcomed the large body of Friends and visitors to Arch Street who gathered in the Spirit under the weight of the need for change, justice, and equality for everyone. There was recognition that over 400 were in attendance from over 75 monthly meetings. In framing the day's called session, the clerk reminded us of events during our 2014 Annual Sessions. During Annual Session the unmet concern of "isms" – sexism, racism, classism – in our congregation and society was raised. Friends acknowledged that the work of this concern was greater than the body could meet during sessions. The body minuted the clerks and elders of PYM to help discern a way forward. Although not stated, there was an expectation that the clerks and elders would labor on our behalf for the year between Annual Sessions. The called session is to test their work since last annual sessions. If affirmed, the clerks and elders will continue with the intent of a fuller sharing at the 2015 Annual Sessions.

The Clerk reviewed the agenda, [attached](#). The Clerk pointed out the intentional care supports: the three special spaces after the rise of meeting, and the Friends assisting with Pastoral Care. These Friends were asked to rise to be known by the body. "There is no altar to lay ones concerns and be free of them come Sunday." The clerks and elders are looking to test with the body the discernment of the clerks and elders with regard to race and privilege. The clerk asked Friends to expect that their hearts will be changed. This work will require us to behave differently, a paradigm shift. Hence, this called session was uniquely designed. There will be no opportunity to passively listen to a presenter, during this meeting Friends will be searching their hearts. Friends will be doing the work, just like we will need to do in our hearts and in our monthly meetings. Recognizing for many the agenda might raise discomfort the clerk asked Friends to turn to each other and say: "I did not know this was the plan", and then "I am here for you, God is here with us, and we will be okay."

During the clerks and elders discernment it became clear to them what is expressed in a term known as “intersectionality”; that the “ism”, forms of oppression and discrimination, are interrelated. When working to address one “ism” we impact others, while respecting that working on one does not release us from the necessary direct work on the others. At Annual Sessions a group of about 30 Friends gathered under the banner of racism and have been meeting regularly since July, naming themselves the “Undoing Racism Group”. The Clerk asked those Friends to rise to be recognized and shared that space has been provided at the rise of today’s meeting to meet with these Friends. Since Annual Sessions, the clerks and elders have been discerning and it is clear that although all of the “isms” raise concern, racism is the one as a community we are being led to address as a community. It is for testing this leading that we are gathered.

The Clerk asked elder Scott Rhodewalt (London Grove MM) to lead the body in an exercise to prepare Friends for their breakout group session. He explained that privileges are not earned but just given. They are usually invisible and unquestioned. Scott asked Friends to write down on the note cards handed out during registration their personal privileges out of worshipful, self-searching reflection. Friends were told that they would not have to share what they have written and the cards will not be collected. After a period of time, Scott then shared some examples of privileges held by our clerk and himself. He then explained that all privileges are not equal in the power they possess within our society. “Intersectionality” recognizes that there are many different roads of different sizes, from highway to paths. Each one represents a privilege or “ism”. These roads all intersect. Of all of these, whiteness/white privilege is the interstate super highway.

The Clerk then asked Friends to reflect on the query: “How might I use my privileges to address racism?” and invited Friends to write their responses on their cards. Friends sat with the query before moving to their breakout.

Friends broke out into 12 breakout groups throughout the meetinghouse, mainly by quarterly meetings for approximately an hour. Several quarterly meetings with smaller attendance were combined. A copy of the instructions and queries given to each breakout group are [attached](#).

After Friends returned to the West Room from their breakout sessions, the clerk assured all that the following week via the email addresses given during registration, all attendees will receive a copy of the breakout group notes on the queries considered during the session ([attached](#)) and pertinent information, like the Undoing Racism Group’s webpage.

The Clerk tested if the body was prepared to affirm the work presented by the clerks

and elders:

- *Increase our consciousness as Friends about the intersection of privilege and race in our culture and spiritual community. We know our knowledge is often limited by our own experiences and that we have much to learn from each other and from outside resources.*
- *Move forward with our entire community. The yearly meeting is the community of all of our monthly meetings and individual Friends and this work needs to be done with the involvement of all of us.*
- *Integrate this work into what we do in an ongoing way at the yearly meeting level. We want this work to become part of the fabric of what we do whenever we get together as yearly meeting members and attenders.*

Friends reflected on the work that they have accomplished today and what statement they might affirm. Friends felt that the body must learn from, but not lean on the work of our treasured Friends of the past such as John Woolman, and Lucretia Mott. The body must sharpen its focus on what concrete steps God is calling us to make.

The reality of where we need to go is a spiritual gift and when we go out to deal with any “ism”, we meet those that are different, we recognize we are working to achieve our own wholeness with everyone. We recognize that this is obviously clear that this is God's work. We are God's people and how can we not be doing this work? A Friend raised a concern that there are some in our yearly meeting that may not be ready. Friends must be willing to accept that some of us are not willing to accept that.

At the conclusion of today's Called Meeting, a Minute of Action was approved as follows:

Friends tested and affirmed the work of our clerks and our elders, since being tasked during Annual Sessions in July 2014, to help discern a way forward in addressing many ‘-isms’ including-racism, sexism, genderism and classism. Friends also heartily affirmed that as a Yearly Meeting we:

- ***Commit to increase our consciousness as Friends about the intersection of privilege and race in our culture and spiritual community. We know our knowledge is often limited by our own experiences and that we have much to learn from each other and from outside resources.***
- ***Commit to move forward with our entire community. The yearly meeting is the community of all our individual Friends and monthly meetings and this work needs to be done with the involvement of all of us.***
- ***Commit to integrate this work into what we do in an ongoing way at the yearly meeting level. We want this work to become part of the fabric of what we do whenever we get together as yearly meeting members and attenders.***

Meeting ended with a period of deep silent worship with gratitude for the work already done and a commitment to the work ahead.

Two Notes:

1. Recognizing that often when doing anti-racism work it is helpful to some Friends to have space to process and reflect afterwards. Spaces were provided for Friends of Color to meet and White Friends to meet. There was also a space for Friends to meet with the Undoing Racism Group, which formed at last Annual Sessions. Childcare was extended for those attending any of these spaces which opened 15 minutes after the rise of meeting.
2. A traveling minute for Friend Sharon Smith of Asheville Friends Meeting, Southern Appalachian Yearly Meeting and Association of the Religious Society of Friends was presented to the clerk after the meeting. However, the clerk did endorse and return it.

Respectfully submitted,
John Lavin, Recording Clerk, PYM
Jada S. Jackson, Clerk, PYM

If you have questions about these minutes, please contact:
John Lavin at jlavin17@gmail.com or 610-738-7248

Philadelphia Yearly Meeting
Called Session Agenda

January 10, 2015
Arch Street Meeting House

1-2 pm	West Room	<ul style="list-style-type: none">• Worship• Welcome• Framing of our Time Together/Instructions• Worshipful Self-Searching/Reflection
2:15-3:15 pm	Assigned Rooms	<ul style="list-style-type: none">• Breakout Groups by Quarters• [Instructions and supplies provided in each meeting space]
3:30-4 pm	West Room	<ul style="list-style-type: none">• Worship

Additional Opportunity:

To start 15 minutes after the rise of meeting until 5 pm

Recognizing that often when doing anti-racism work it is helpful to some Friends to have space to process and reflect afterwards, spaces are provided for Friends for Color to meet and for White Friends to meet. There is also a space for Friends to meet with the Undoing Racism Group, which formed at last Annual Sessions. Childcare is extended for those attending any of these spaces.

Locations and additional information on reverse side

Room Locations:

Registration & Help Desk:	East Room (relocated to reception desk when session begins)
Childcare:	Nursery and Wm Penn Rooms, 2 nd floor
Breakout Groups:	Breakout groups meet by quarter; some quarters with smaller pre-registration numbers have been combined into single groups.
Abington Quarter	Hannah Penn Room, 2 nd floor
Bucks Quarter	Owen Biddle Room, 2 nd floor
Burlington Quarter	Monthly Meeting Room – A, 1 st floor
Caln Quarter	Reception Room – A, 1 st floor
Chester Quarter	Reception Room – B, 1 st floor
Concord Quarter	Reception Room – B, 1 st floor
Haddonfield Quarter	Monthly Meeting Room – B, 1 st floor
Haverford Quarter	West Room, 1 st floor
Philadelphia Quarter	East Room, 1 st floor
Salem Quarter	West Room, 1 st floor
Southern Quarter	West Room, 1 st floor
Upper Susquehanna Quarter	West Room, 1 st floor
Western Quarter	West Room, 1 st floor
Follow Up Spaces	
Friends of Color	Owen Biddle Room, 2 nd floor
White Friends	Monthly Meeting Room, 1 st floor
Undoing Racism Group	East Room

Follow-up Communications:

A brief report will be available Saturday evening on the PYM website (www.pym.org). A more detailed story about the event as well as the notes made in the breakout groups will be sent to attendees of today's event by email midweek and made available online. Friends who are the appointed representative of their meeting today need to ensure that the Registration & Help Desk has that information.

Pastoral Care:

Friends who are skilled in compassionate listening have been identified by PYM. They are: Lola George, Lisa Santer, Steve Thompson and George Schaefer. They are identified as pastoral care providers on their nametags and can be reached through the Registration & Help Desk.

Breakout Group Instructions and Queries

- Identify these three roles: Reader of the Instructions, Scribe, and a Time Keeper.
 - The **Reader** will read each step of these instructions and move Friends through this time together.
 - The **Scribe**, will write notes (not minutes) on the large note pads. They will also ensure that the quarter(s) and the Friends filling the three roles are identified at the bottom of each page.
 - The **Time Keeper** will attend to the time, keeping in mind that there are two queries to consider and the Breakout Groups need to conclude at 3:00, allowing 15 minutes for bathroom breaks and for gathering in the West Room.

READER:

- Ask Friends to give briefly give their name and monthly meeting (if more than one quarter is present, then also their quarterly meeting). In the interest of time, *only* give this information.
- There two queries to consider in a worship sharing format. In worship sharing: Friends are expected to speak only once. Friends do not make respond to what others have shared, instead share their own responses to the query being considered. The self –testing before sharing is not as high as that during meeting for worship but Friends should sit with what they have to share. Friends are asked to be brief to allow space for others to share.
 - **Query 1:** What do you have to share from your work and experience in the West Room?
 - **Query 2:** What anti-racism work are Friends doing within your monthly or quarterly meeting? What are the obstacles?

Reader: _____

Scribe: _____

Time Keeper: _____

Quarter(s): _____

Please leave this page in the room with the group's notes.

Thank you!

Responses to Queries

Background

During the Called Meeting on January 10, 2015, Friends present separated by quarterly meeting into breakout groups in different rooms throughout the Arch Street Meeting House with five of the smallest quarters combined to form one breakout group in the West Room. Within each group we introduced ourselves by name, meeting and quarter. Each group considered two queries and used a worship-sharing approach in which each person shared once without responding to earlier comments.

Query 1: What do you have to share from your work and experience in the West Room?

Query 2: What anti-racism work are Friends doing within your monthly or quarterly meeting? What are the obstacles?

Many friends shared deeply personal experiences of privilege. During our second query friends shared stories about the anti-racism work currently taking place in their monthly and quarterly meetings. A friend challenged us that as Quakers today we do not get a free ride on the actions of people from hundreds of years ago. Another friend spoke that these are matters of responsibility of everyone in his monthly meeting.

The following pages include the combined responses from the individuals and groups who participated in the breakout sessions. The comments and views expressed herein are those of the individuals who participated in the breakout groups and do not necessarily reflect the opinions, views or positions of Philadelphia Yearly Meeting or any other individual or group.

Abington Quarter Responses

Query 1:

- Moved by the depth of privilege I carry as a white; baby boomer; American – huge unconscious privilege
- Moved by Jada Jackson being moved emotionally; unprecedented experience as a yearly meeting
- Difficult to digest it all
- American (is first on my list), proud to be the son of the “Greatest Generation!”
- Privilege is a burden, something to pay back
- What do we “whites” owe people of color?
- \$150 Billion, to start...
- Moved by the number of people willing to take on this issue
- Paradigm shift is needed as Jada said, to appreciate my privilege and other’s lack of privilege.
- Urge to break trespassing laws when hiking realizing that Black folks cannot do this.
- Nurse affirms that there is absolutely nothing different between people except color of their skin
- White woman privilege: I didn’t have to fear job discrimination
- Privilege means I’m protected and over-protected by white authorities
- Blood spilt: We are stakeholders and need to work together
- On my watch... not feeling safe; having a “Can Do!” spirit
- My privilege as an American struck me! It is mixed up with racism and foreign wars against people of color
- Story told by white woman of moving to the suburbs and having neighbors worry about her black friends from Philly visiting, etc.
- Reference (?) the Spirit of Children
- Some Friends say they would questioned white person’s motives as well as blacks
- Having shared 24 years of my life in relationship with a Black woman, I understood how she had to question/worry about what was behind white people’s words
- “Presumption & Ignorance” A white man thought he wasn’t privileged now realizes he is after lifetime of promoting integration. Realizes he has more in common with everyone. He knows now that equality is the hardest testimony
- Sensitivity in white neighborhoods experienced by persons of color

Query 2:

- Disproportionally white yearly meeting here today!
- I intentionally came early today to sit in the back where the Black Friends were forced to sit. There are no people of color in my meeting. We are beginning work

on racism.

- In our meetings there are few people of color: creating small group gatherings where a “sense of safety” can be established so that I will not be “called-out” for what I believe
- We need a sense of solitude with God. To participate in sacred space. I want to keep the piece (peace?) that we long for, that we are the same!
- Several small reading groups in meeting reading the New Jim Crow
- Exposing ourselves to the horrors Jim Crow and of mass incarceration
- I don’t like the term “Anti-Racism” The most consequential work I can do is to change me. I often see fear in the eyes of others (of color) I would like to befriend.
- Racism? There are all kinds of “isms” we need to address
- But, today we are addressing Racism and equality
- Focus on changing ourselves
- Story told of a 10 year effort to create a “Peace Camp”. We seek out diversity from other schools and provide the funds. We’re all on a learning curve, counselors, teachers, etc.
- For twenty-five years meeting has been active with Graterford Prison and Alternatives to Violence Projects with people there, predominately black.
- People need to see the good in each other; talk of forgiveness tomorrow at Historic Fair Hill; Feb. 8: School to Prison Pipeline
- Write letters to-the-editors re: police mistreatment of African Americans
- Broken-heartedness expressed by member of Byberry Meeting: She knows that pain surrounds Upper Dublin Meeting. UDM was “blasted” by racial hatred. “I have not found forgiveness in my heart for what occurred. I am struggling mightily to find forgiveness. Nothing, except violence against women, is as violent as racism. We must crack this issue open. We must live in Truth. Each person is responsible for their behavior.”
- Every word in my article was true. What is anti-racism work in my meeting, quarter, etc.? Not much. I must have accompaniment for my safety at my own meeting. We need others to come and hold us in the Light. We can see why there aren’t more people that aren’t of European descent. I am hurt, too! This is a long process (racism work!). Come see. Come be part of us. I thank you!
- More people are needed at UDM. Go there. They need it! Please go and worship at UDM.
- Love one another!
- Anything begins with friendship. How diverse are our friendships. I have many culturally diverse friendships. Care about what happens. Do it with intention.

Bucks Quarter Responses

Query 1:

- I have invisible privilege:
 - I am not scrutinized, can freely travel anywhere and not feel different. Intersectionality exists: race, socioeconomics, education, gender. I fear how I will be perceived when I'm trying to force a connection of those intersections.
 - In the workplace, I can take a job and not fear people think I got it because I am white. I can voice opinions and not be called a credit to my race.
 - I do colonial reenactments. Even though my ancestors all fought against the Americans, I can portray William Penn because I am a white male.
 - White privilege allowed me to rebel during the Vietnam War and not worry about losing college education, because I had my family to fall back on.
 - Because I'm white, people at a labor rally will listen to me.
 - I am so privileged that it is an option to do this work; it is not in my face every day as it is for a person of color.
- Simply recognizing our privilege opens a door and makes a change. Some may fear that acknowledging privilege you will give something away, but it's not, it's inviting others in.
- I made a connection talking to my cab driver in Philadelphia. He is from Indiana and identified himself as mulatto. My family sold slaves and used that to finance buying a farm.
- What if I had been born black? Currently reading John Lewis' book. During 50s and 60s, I was not aware of the brutality being done. I don't want to keep on being privileged.
- I was moved by the question of how I might use my privilege to address racism. Want to find a way of using my enthusiasm to address racism.
- I am a young person and glad to see whites addressing this. It is beautiful to see community come together on this issue. I have these conversations on a daily basis because of the nature of my work.
- Hopeful, positive energy, sincere curiosity.
- Am I supposed to feel ashamed to feel these privileges? Had trouble knowing what to write down. I used to be racist, was raised by racists.
- My job is the executive director of a nonprofit; from the first day I wanted it to be welcoming to everyone. I have been humbled by how easy it is to do things the easy way. I need partners who will tell me what my blind spots are. I need a high level of trust and honesty. I need to listen and respect what people have to say. We must try not to become defensive.
- How often this is a topic we keep coming back to, all my life as a Quaker. My grandfather back in 1950s with AFSC. We may think we are moving in the right direction, but may have blind spots. Housing is more segregated than it was in the 60s! We live in a culture that keeps us apart. We haven't always been effective.

Query 2:

- Sad that when our monthly meeting showed a film to raise racial awareness that only six people showed up.
- As someone who's traveled to different meetings, some meetings just aren't active. Need to find a way to live our faith through action.
- Part of the issue with us is location, which is an easy cop-out. Never seen an African American in our monthly meeting. We're not the best at reaching out.
- I had the experience of a leader in our meeting in 60s went to Selma and got sprayed with water hoses (she is white); she taught me in First Day School. We are blessed to have an interracial couple in our meeting. It is great that my monthly meeting is a safe space.
- An obstacle for me is in conversations; it is hard for me to know what to say. I'm afraid of using the wrong words. I give a disclaimer that I need to not stay quiet because I don't know what words to use.
- Some Friends are reading *The New Jim Crow*. Our Worship and Ministry committee comes up with a query monthly to raise our consciousness.
- I don't know how to address anti-racism. All the -isms are a definition of me. When I look at anyone else all I know is that they have that of God in them.
- What has most troubled me is social class. I live in a lower middle class neighborhood across from housing project. I don't know how to help my neighbors. Give them money? Just be kind?
- Doylestown is a place where many new arrivals from Central America find work. I volunteer to teach English. I invite them to describe an experience. One man couldn't get time off when sick. They don't call police, they drive without a license. Our organization tells us to separate our personal lives from theirs. What can our monthly meeting do?
- Bucks Food for Friends. Intersectionality of wealth and race. To be racist is a privilege. To be homeless can't afford to be racist.
- Our children go to Quaker school and did a MLK project. I can't think of anything formal I've actually done.
- Quakers need to separate culture from theology. For example, it has traditionally Friends' traditions to show up on time and sit in silent worship. When I worshipped with my Black friends in the south, worshipers showed up late and this was not considered rude. They had a much louder, more active way of worship. We need to be open to these differences. Many years ago some Friends were critical of some Black visitors because they did not come on time. I wonder if this was because of a difference in culture. We need to see that differences in the culture of the way we worship is not the same as theological differences and be open to these differences of culture.
- If I were a middle class black person, people might think of me as a poor or illiterate person. We could exchange First Day school students with a black church. Invite another church to be at something we are organizing.

- Our monthly meeting has a panel upcoming for people to discuss their (white?) privilege. Sharing among ourselves, personally, may help the monthly meeting. Many of our Friends Schools used to be segregated. I would love to hear of a worship community that made a similar effort to be more open to diversity, be more welcoming to everyone. Diversity work in our monthly meeting goes hand in hand with diversity work in the world.
- To say “we’re going to do it for them” is a privilege.
- I am working with the Undoing Racism group to help PYM.
- Our monthly meeting read the book, *Whistling Vivaldi*. Recommend the TED talk “The danger of a single story.” There is a danger of making assumptions.
- In an interview with the poet, Renkie (sp?). She said we need to really look at one another instead of making assumptions. Racism is all about perception. We tried to get together with a Black church but it did not come off.

Burlington Quarter Responses

Query 1:

- Privileges might have seemed like burdens in our youth
- American, educated, middle class
- Combined privilege allows approach to anyone, brings responsibility to encounter others
- Capacity not to judge – can be a privilege or weakness
- Unconscious of color of skin, whiteness, without deliberately noticing
- Age can bring respect (privilege)
- Bringing up biracial child gave the privilege of respecting those of color
- Whiteness, we can dress “sloppily” and demand our rights
- Having 2 parents was a privilege not earned
- Acceptance – unwanted privilege – erase the distinctions
- Privilege of voting without obstruction
- Light skin in the Latino community – gives access to more privilege and communication
- Privilege of ancestry – easier to trace white Europeans, came to the US voluntarily – can lose racial roots
- Attending world conference of Friends taught the privilege of life in U.S. – food, accommodation, transportation
- Access to outdoors gives awareness of environmentalism, not everyone’s issue
- Assumption of respectability – doesn’t really hold true
- Stay at home father – not always a privilege – treated differently in children’s activities
- Privilege of loving parents and food
- Privilege is less obvious in an apparently non-racist environment, harder to recognize
- Economics are intensifying racism worldwide

- Freedom of worship and freedom of speech
- Housing – safe, clean
- Teaching can promote exploration of privilege
- Can expect acceptance
- Not in danger of being killed by a drone in war
- Access gives responsibility to treat equally – not worse or better – and to ask to be accepted in spite of personal privilege – alleviate pain in this society
- New privilege of having money – relationship of poverty and racism, education helped awareness of privilege and diversity, appreciate what we take for granted, work for educational access, parenting with a purpose, obligation to help children understand racism and inequality, “vigilance, not complacency” – obligation to have uncomfortable conversation
- Privilege of “immigrancy.” Being in the system can cause acceptance of limitation and complacency
- Privilege of freedom from domestic violence and rape – access to abortion, still contains harm of violence
- Access to employment – advantage of appearance
- Mother of white sons – had less fear for them

Query 2:

- Visit other meetings
- Working on diversity in the town’s police force
- Individual encounters with police
- Need to introduce and plan more community encounters in the meeting – invite others to come – it’s not happening yet – start from where you are
- Read *The New Jim Crow* – a start for getting a better understanding
- Bring children from neighborhood to First Day School – obstacles of transportation, awareness, feedback, did bring more energy
- Being as a meeting in a center city neighborhood (Trenton) – task force to set up a civic association hard because of the mix of people – few homeowners – meeting somewhat viewed with suspicion – think of “challenges” instead of “obstacles”
- People used to encounter minorities in military service
- Consider “stepping out of the meeting” to enhance the diversity of the meeting – encounter others
- Participate in community racial equality groups (Princeton) – *what* do we communicate and *how* do we communicate – *group* activities, marching, organizing – *individual encounters*, in the manner of John Woolman

Cain Quarter Responses

Query 1:

- Free from suspicion
- Hire people of color
- Not perceived as a threat
- Obstacle — get more people involved
- Obstacle — imagine the lives of others
- Challenge assumptions by being who you are
- We are called to look around to see where the need is
- Reach out in solidarity to troubled people
- Use privilege to stand up for what is right
- Answer that of God in everyone
- Do not be afraid to speak up
- Small amounts of money have power
- We have a choice about how to act/respond in every situation
- Privilege = Responsibility
- Urge employers to diversify workforce

Combined Responses from members of:

Chester Quarter

Concord Quarter

Query 1:

- I'm white- I have privilege just because I am white-concerned.
- When people lack confidence in themselves, have trouble performing up to level of ability
- Teacher at Westtown School- Admissions. Often speaking with African Americans, skin color- my whiteness allowed me to ask questions about their backgrounds. My whiteness gave me the privilege to be the question-asker.
- Found that upon reflection, all the privileges I identified stemmed from my being white.
- Because my children don't look black, they don't get shot. I don't have to talk to them about how to behave around police in order not to get shot.
- Female is not a privilege in my society but I recognize that being a black male is not a privilege
- Though white, I can use my advantages to become.
- European-American man asked for \$\$ twice this morning, yet he is on public assistance. Assumptions.
- Support and love of family and friends is the only thing on my list not related to color.

- I'm white and my voice is heard.
- I'm African American, I have the privilege of being well- educated.
- Privileged in many ways. I wrote down that I was born in this country
- An African-American woman identified her privileges: fluent in English, pleasant person, can choose to spend \$, well educated, musical. She was concerned when someone sitting next to her today turned to her and whispered: "We are all one; none of this makes a difference."
- Advanced education, walk safely on street day or night, heterosexual, fluent in English, expected to and did get educated.
- Grew up in unorthodox home, was white in minority in historically black college, college degree, live in community that talks to each other, meeting that supports me
- White middle-class. Did not have poverty.
- "Unearned" got me born in USA into a white family. What, if anything, did I earn? Only learned about white privilege through my son, who is 18, driving and African American. In six months of his driving he was stopped 3 times. I have never been stopped in 40+ years of driving.
- Raised Quaker
- White, straight, cis-gendered, have resources to cope with problems.
- Focused on how to use my privilege and am I really using that against racism in my daily life.
- Used privilege in past to isolate me from taking responsibility for problems.
- Raised in ignorance. I was unaware of skin color so called "N" word. Some whites wouldn't accept me as white. Others didn't accept me as black. Not sure of my identity. Is that privilege?
- Food, proper grammar, supportive environment, manners taught – privileges.
- Making list was a helpful exercise, middle class and w/o worry. How to use is another question. Classism is real problem- problems are at political level. Keep involved in liberal politics to reduce income inequality and classism.
- Clear about my privilege. Among Friends I have privilege as Clerk of Yearly Meeting- encourage Friends to live more closely aligned to Divine. Struggling to see how to best use my privilege.
- Joined armed forces. The commanding officer drove ahead before meal times to find places in South where we could get gas and eat. Told restaurant owners that all the GIs (of different races) would have to be fed together because they were all uniformed GIs. In South in the 60s. Not sure how much has changed.
- When I was 3 or 4 years old in Springfield I grew up in an all-white neighborhood. My father dropped me off at a playground in Tinicum where there were lots of kids of color, and told me to go play.
- As African American male I had the privilege of teaching African American and non, i.e. white. Gave folks an opportunity to learn about me and my life.
- Surrounded by people who believe in me- that I could and would succeed. I have two African adopted sons. When were in Africa, they were enrolled in elite

school and did excellently. They were expected to succeed there, and did. When we came to the US, this all evaporated. The school expected the boys to fail, and they did not do well in school here.

Query 2:

- Wilmington Monthly Meeting created an outdoor exhibit that is getting a lot of attention. 43 empty t-shirts are hanging on a line for the 43 people murdered in Wilmington this past year. This African-American man found Wilmington Friends offered him a welcoming space.
- Worship is watering seeds in me that are growing despite racist and hateful attitudes of parents.
- Open for God's movement of us up off our haunches to give voice to those who need it
- Recognizing that of God in everyone outshines our differences.
- Springfield Meeting – for past 5 or 6 years host to small African American church that needed a space to meet. Also opened doors of meeting house to two other African American groups.
- Obstacles- I don't want to say the wrong thing. I don't want to make a mistake. Need to open up and be vulnerable. Hard work.
- Most important thing is First Day School – teaching our children to be patterns and examples.
- Obstacle: The right “not to know” if from historic denomination where one group is dominant. Liberation is coming into a new community- giving up the “go along to get along” mentality.
- We have developed a willingness to face conflict in our meeting and are learning how we deal with that. Hearing each other. Sitting in disagreement. Living with conflict as a constructive way of being together in community.
- Feeding the homeless-our monthly meeting- mostly people of color. Doing this with others.
- Middletown- working on spiritual renewal in Religious Society of Friends over the years. Ability to hate, oppress, hurt others so easily- need to strengthen the power to love. Jesus is calling us to know this love within us and among us.
- Obstacle: (I teach in a Friends School) help people realize that the bigger racism we need to deal with is not personal but institutional. Look beyond your personal actions.
- Reading *The New Jim Crow* as a yearly meeting.
- Giving people an opportunity to tell their stories.
- Why are we so “lily white”?
- Value good intentions, not willing to take on discomfort to speak the truth- separating intention from impact.
- Encouraged by number of people from Providence Meeting. What we are doing is one thing, but what should we be doing?
- Obstacle: Practice of listening to all the things I do that are “good” I conflate

criminal justice with racism, poverty with racism- can make me focus on other things, trumping the racism work.

Haddonfield Quarter Responses

Query 1:

- Driver's license- use for
 - Outreach
 - Identification/voting privilege
- Freedom of choice
 - Where to live
- Acceptance without question
- Extended family, including young adult men of color
- Good health-able to serve
 - Including access to health care
- Use of public transportation
 - Access to shopping, food choices
- Source of support for others
- Education, "listened to"
 - Education as currency, create awareness of disparity
- Ability to expend privileges to others
- Personal/professional choices to follow a path
- Religious freedom/choice
- Communication by writing
 - "letters to the editor"
- Confront having privilege
 - "guilt" for having privileges
- Privilege to communicate, to speak voice of others
- Able bodied person
 - Responsibility to address disparity

Query 2:

- Presentation in Meeting
 - Sharing after presentations
- Pension as a privilege/economic privilege
- Individual behavior/group behavior
- Story telling/teaching
- Address lack of diversity
- Obstacles
 - Lack of comfort/discomfort
 - Fear of saying something wrong
- Support others who are addressing racism

- Quarterly Meeting support
- Making assumptions

Philadelphia Quarter Responses

(Combined responses to both Queries, by Group)

Philadelphia Quarter Group 1

- Grew up with family in South Asia and Africa. Thought that I had some understanding. Thought that all I needed to do was to be a good person. There is something very different from being a good person, than being a person willing to undo racism. Being a Quaker is not enough. It's not just enough to be a nice person.
- Have the privilege of money and time. Have a new acquaintance, a person of color. Our common interest is food security for low income people. Acquaintance asked me to invest in a scheme, business. It was a struggle for me to agree to do this, but I'm glad I did. Honoring our neighbors; building across class and racism.
- I am a person of color, originally from the Caribbean. It's not that there isn't racism there, but it never affected me until I came here. Where racism affects people of color is in the systems. The systems are made by white people, for white people. If change is to happen, it can't happen on an individual basis; it has to happen from the top.
- Institutional racism is very hard thing to break. I grew up in Australia, where black people came to study then went back to their home country; where Aboriginal people were only on reservations. Grew up as a white child not realizing there was racism.
- I wrote down 'arrogance' as one of my privileges. I've always worked in situations where many of the people I worked with are black. I've had experiences where black people told me I was being racist and it always hurt me. I had always thought my education made me more aware. People use arrogance as acceptable, as natural and normal for them. I don't know how to share that privilege. Perhaps try to address the indoctrination in children.
- One of the things we're doing as a monthly meeting is the One Book, One Yearly Meeting book: *The New Jim Crow*. We're reading it together.
- One of the things that came up for me is food privilege. For most Americans, that's not true, and as I've started working on social justice issues, food privilege has come up for me. In America, there is no idea that the people of the upper class eating the same food as the rest of us.
- I am a privileged white man; lived in Quaker "Kremlin", sent son to Germantown Friends School. I drive through the 19114 zip code which is Germantown. Most of the residents are at or below poverty level. For six years, I've been trying to engage Quakers in what are Friends doing to address this disparity, with the low

income residents in the area. I've been encouraging Friends to find a way to get a conversation going about what we're doing in our school system. We are in the poorest county in our state and have a failing public school system.

- For the most part, while I was growing up I wasn't aware of racism, because I went to a lot of schools where I had many multi-racial friends. It wasn't until I reached the double-digits in age that I realized a difference. Now I get strange looks, people looking at me twice. At one time, I was a cute, little kid; now I get second looks. At school people separate themselves into specific racial groups and when I want to join one group, it feels weird. One thing I feel we really need to address is the way you look at people at first sight.
- Last summer, when I was at Pendle Hill at a conference of Young Quakers, we had this conversation about the last time we got into a fight. The reason for this conversation, was about the feeling you get right before you give a message at meeting. It is the same feeling you get right before a fight: the sweaty palms, increased heart rate. Our ministry is our fight. Quakers are very good at that. We are The Religious Society of Friends, but we are also The Religious Society of Friends *in Truth*. The needs to be a willingness to consider this our ministry, not just as a minute from our Yearly Meeting.
- One way my privilege shows up is that I can hear about it, depart, and go home and choose not to hear anything more. I can choose to ignore media reports about the racism in the world. My complacency is a privilege. When I was growing up, I would read about how Quakers were part of social change. Right now, there is a wave of issues, Ferguson, Eric Garner, the militarized systems... I can put in my mind's eye the Civil Rights sit-ins, and I ask myself where would I be in that room?
- I wanted to share three things. One, so much of racism is institutional and structural. Institutional and structural racism don't hit home for me. Two, my wife and I have never lived in the city, we live in West Chester. One thing this means is that we've never faced the growing disaster of the Philadelphia public schools. We sent both boys to Quaker schools. Want to also share my daughter now teaches at a Philadelphia charter school, where it's 90% people of color. Three, my ministry, Right Sharing of World Resources brings resources to women and children of color in India and Sierra Leone. We're not doing much here in Philadelphia.
- Racism robs all of us the same way that it robs some of us. It robs people of color of opportunities and income. It robs us of the gifts and abilities of other people. It robs us of our dollars. Someone said the militarized system. Imagine if that went to something better. Imagine if a young man of color were to pursue a God-given ability, dream. My sense of racism: God has given everyone a purpose, but if we face a challenge because of the color of our skin to move on that purpose, then we're all being robbed.
- I've been thinking about Dr. King and him connecting racism, militarism and materialism. How he couldn't separate racism at home from the bombing of

another country. He was articulating connections. Great stumbling block was white moderates. I struggle with that because we are often in spaces where we are trying to be moderate. In solidarity with people who are willing to move. We get there more effectively by working together and struggling. Want to get to a place where I am not just grappling with soul searching. This is an amazing opportunity for Friends to step up and work on an issue that is in the world together.

- Two critical privileges: most of the time I feel safe, most of the time I feel secure. Aware that as a white person that I don't have much skin in the game when it comes to fighting racism. Aware that there's an obstacle for me. I don't want to give up my safety. By working on racism, I feel more likely to be arrested and thrown into jail. It's a hard obstacle.
- Find a way of standing with Friends while wrestling with racism. Must confess, the focus on white privilege concerns me a bit. Hoping that it doesn't reinforce a certain kind of white supremacy or black inferiority. As a black Quaker, I believe in the power of being able to transform Friends. All of us can be agents of change. There is a role for all of us. Whether it is black children at Frankford Friends School fighting for Palestinian children, or heterosexual children fighting for gay children.

Philadelphia Quarter Group 2

- Easy for media, whites to MISS what happens to black people.
- Obstacles are 'ism' work: People with privilege NOT SHOWING UP. WHERE ARE YOU? SHOW UP = THINGS HAPPEN. It's essential for my spiritual work, for the testimonies, that people do this with me.
- Feeling JOY & LOVE for: people here today, for consciousness raising, feel there is enough love to do the work.
- Privilege – I am bi-racial, raised by white side of my family – privileged to come from womb of a black woman. Inside my body, my black side and white work well together. I choose to believe I need do nothing – I am of God, and already loved and worthy of love. Love interrupted = children will suffer – unless we model courage to cross lines. I want to love you, and be loved by you.
- Biggest privilege: luxury to choose when to pick up and put down noticing... the irony of radical witness vs. insulation, jargon...using our privilege for racial justice? When we leave here, DON'T just put it down.
- Challenge of Jada's queries: privilege and POWER. Privilege in choice of when to give up power – do the powerless have that choice?
- "WHITE PRIVILEGE" used in my academic institution would OFFEND people there...whites who still cling to "I worked hard to get here..." Noticing at age 10,

in school band, class privilege. Where is my responsibility when I see city vs. suburban privilege?

- Living in system of white supremacy. When I pray with God, those words of fire are there... these are naked words, vs. [?] music for some people who are in a different place...
- I'm aware of WORK, not PLAY. If I don't actively look, I won't SEE it. What will I do now? My 17 year old calls me out on everything... makes me angry. Different ways... but still vigilance in checking myself.
- Nature of the work... called out on thinking I can do something, that Quakers can too, may not answer the need of a family or neighborhood's needs...I can offer any skills I might have...but if there's a problem or need, that neighborhood needs to identify it...
- E.M.I.R. provides in our neighborhood. Victoria spoke at FGC... Green Street is supporting her. Concrete. Also support for another Quaker who is active in Green Street's neighborhood. Fostering relationships can be done!
- Challenge – using Friends Journal to keep anti-racism work alive, in a way that keeps people reading it...
- Can't give up some immutable white privileges. Economic privilege is another matter, something we together can choose to give up.
- White privilege a fact of our society...white privilege entwined w/ Black responsibility...can we support those in the Black community who are supporting community needs? EMIR, Mothers in Charge; we can talk about I CAN'T BREATHE... but every day actions far more important...young men who fight and shoot, families; will we support the churches, the community organizations? Ethics, citizenship, respect for law. Not hard to find these groups!
- Our endowment, we've got to look at the money Quakers have. \$25 to a man who helped pick up trash at Fair Hill...we've got to put a price on dignity.
- Struck with the idea of teamwork, to use our privilege and power, our talents, to put privilege to use in a positive way.
- Important to offer an alternative...If we ask young black men to change, what can we offer? Without a viable economic alternative, will they care? What about a soul food place across from family court in the vacant restaurant? What about the Philadelphia Land Bank land going to organizations who can connect us to skilled people?
- Privileged in almost all the ways...partner is Native American...a friend asked us about being an interracial couple...all the "sand in the underwear" that accumulates...we must deconstruct all the things that make the sand – affirming that the work today is not delegated to a committee.
- Swarthmore partnership bringing solar panel industry to N. Philly...in process.

Philadelphia Quarter Group 3

Questions: What anti-racism work are Friends doing in your Monthly or Quarterly Meeting? What are the obstacles? What do you have to share from your experiences in the West Room?

- Central Philadelphia Monthly Meeting has a racial healing and wholeness group and Lucy Duncan of American Friends Service Committee will visit next week to introduce a process used by social justice groups.
- Knew from an early age growing up in the Jim Crow south that something was wrong and how many privileges I had. Using the privilege to speak to power and also being humble
- Privilege of choosing whether to be in or out of the white bubble. The price is numbness. Cannot stay there.
- Create a space where you can say “This is not right.”
- Analogy of EZPass – the ride seems free, but we pay later.
- Spend more time in worship, more time in silence, more time listening to other people
- People listen but they don’t hear. Most people of color in Meeting are staff. White people don’t always have experience working as colleagues with people of color.
- Obstacles
 - Fear of losing privilege
 - Nature of our Quaker process – default is status quo.
 - Losing resources – whenever we talk about education, racism is lurking. Are we afraid of losing our Quaker resources? We can talk in theoretical terms, but not so easily about losing something tangible.
- Germantown Meeting has a group on mass incarceration. Put out a Declaration on Racial Justice 4 years ago. What we do matters, what people say publically matters.
- Show up and speak out.
- When we don’t have everyone included, we are maimed. Anti-racism work is an opportunity to make us whole.
- All of us have privilege and every one of us is in need. Neither of those are permanent states. Sometimes I can choose to invite others to the privilege I have access to.
- When the thinking is that others are giving to us (as the privileged ones), the Spirit can break through.
- People who are different than me are my teachers.
- Feeling that racism is so big that I don’t know what to do. Would like to know what leaders in the Black community advise me to do.
- Essence of the challenge of what to do is in how we treat each other.
- Rock the boat, even though it’s scary
- Quaker leaders photo contained all white people
- Obstacle – my own cynicism, then falling back into not doing anything about it.

- There may not be an answer.
- Continue to listen to the wisdom of the Holy Spirit in doing this work.
- We don't address the way our schools, investments, etc. maintain an economically unjust system. Instead we think of sharing rather than giving up our privilege.

Philadelphia Quarter Group 4

These responses are being compiled and will be added to this document when available.

Combined Responses from members of:

Haverford Quarter

Salem Quarter

Southern Quarter

Upper Susquehanna Quarter

Western Quarter

Query 1:

- Black has no privileges except earned
- Joke = wise choice of parents
- Felt affirmed since a baby, other don't have this.
- Don't feel bad about own privileges; feels bad that others don't have; bad that there are "winners" + "losers"
- Education is the answer, and equal footing for all
- Difficult to think about unprivileged- asking for change on street
- Death of mother who accepted her vs. step-mother with different goals for her
- Priv. = literacy, could see the humanity of us all, need to have a desire to see others + to transform; see for oneself
- White children when arrested didn't go to jail- grateful yet sad
- Parents sent her to Friends school, a child of God, curiosity encouraged. What to do w/this benefit?
- Saw 2 black people on facing bench
- Not being feared when among Friends
- Father changed (German) name during WWII; was told not qualified to teach white people since he taught Black students

Query 2:

- Obstacle- as a Black person- does not feel she has to "educate" people, they have to make that journey for themselves
- Religious discrimination as a child from other kids – from ignorance

- Member of PYM Young Friends, felt comfortable but some felt silenced due to their differences; can disagree, but need to “see” it
- Issue of divestment – not just color, also entrenchment, finances, we don’t always know what was happening
- Prejudice in Friends schools?
- Anti-human trafficking work- collect for victims \$ and food
- 6-8 week session on *The New Jim Crow* (8 Friends) and follow-up forum
- People in suburbs don’t feel as connected w/urban problems- need to educate ourselves
- Person of color feels comfortable, another person of color felt racism – perception, disengagement
- Needs a person who is a “sparkplug”
- Newer member- it’s a priv. to live in US helped Iraqi family- meeting. Color is not a part of Islam
- Work w/ Native Americans in PYM Indian Committee.
- Help w/ housing for African-Americans thru PYM work camps. Laid down because of \$
- Heeding God’s Call (anti-gun) +Phil-abundance need our help
- Read *New Jim Crow* + *The House I Live In* (movie) and discussions. Hard to speak w/o fear w/other Friends Present.
- Maryland Alliance Justice Reform - MAJR
- Also read *Jim Crow*- a “must read”
- A few people active w/feeding people and prison work, but need more people.
- Read Lucretia Mott’s Book
- 40 Friends schools, 5000 students In our PYM area; responded to Ferguson, etc. 600 in community, heard stories of black friends ; we need to show up and listen to stories; *Fit for Freedom, Not for Friendships*
- Intentionally name ways we are privileged
- Will read +discuss *New Jim Crow*; mw/ ACLU have learned about discrimination against Muslims, collections of clothing + food for poor
- No “white” or “black” churches
- Difference between slaves and citizens – be a heretic to social norms – L. Mott “be obnoxious”
- A right not to be molested, not a privilege