

Diversity Equity and Inclusion (DEI) Sprint Report and Proposal

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Charge of the DEI Sprint from the September 2019 Admin Council Minutes:

- We approved creating a sprint charged to form recommendations about governance and education for structural change in order to realize our 2015 Minute on addressing racism. The sprint is charged to look at the 2016 Undoing Racism Group proposal, best practices, and similar structures for inspiration. The sprint should be trained by [an external] consultant...to focus their work and perhaps to develop trainings and resources for monthly meetings. The sprint should report to Admin Council by February.
- We are appointing a sprint of 4 to 7 individuals.

Sprint Members

- Jean-Marie Prestwidge Barch, PYM Co-Presiding Clerk and Ministry & Care Clerk
- Oskar Castro, PYM Director of Human Resources and Inclusion
- T.J. Jourian, PYM Events & Resources Coordinator
- Zachary Dutton, PYM Associate Secretary for Program and Religious Life

Introduction

This proposal defines broadly a version of what was proposed by the Undoing Racism Group in 2016. However, after deep listening, the DEI Sprint has discerned a basic reality. Those who may have been willing to step forward to participate in the implementation of this proposal should it be approved have largely stepped away from partnership with the yearly meeting. When members of the sprint spoke with those we consider to be our elders in realms of racial healing and wholeness, these elders responded that they are not willing to work with us unless we reckon with recent harms and make space for truth and transformation. Thus, this proposal also includes such a process for truth telling and deep listening. It is in this process we hope we will find God speaking through all of us into greater unity and transformation. Some specifics will need to emerge at the conclusion of a truth and transformation process. The proposal includes background information on the process, feedback on the process, and several sections outlining a way forward. Use the above table of contents to navigate this document.

Background

After several months of recruiting in 2019 and 2020, the Administrative Council had trouble finding people with experience in Quaker governance, organizational development & change, and anti-racism/anti-oppression work. The most qualified people either were burnt out from previous work, unable to serve, or gave timelines of availability that did not align with each other. The council began to think creatively about how to convene the people we need. In the fall of 2020, we decided to try an adjusted model. The DEI Sprint would be populated by staff and leadership with experience in diversity, equity and inclusion to conduct interviews and focus groups with those from whom we need to hear. This would allow a much broader set of voices to be heard, including those we had earlier attempted to engage.

During the interviews and focus groups, sprint members would ask questions related to how we can create a structure that is cross-cutting and does two primary things: 1) coordinates and celebrates all the various work across the yearly meeting related to anti-racism and 2) holds PYM's governance structure accountable to its own commitments to become an anti-racist organization & community. Once the interviews were complete, sprint members would develop a proposal for this structure, get feedback on it from everyone who was interviewed, and then submit this proposal to the Administrative Council for review, to be forwarded to Annual Sessions for consideration.

The sprint shared this idea with several members of our yearly meeting who have long been part of our ongoing work to address racism, including members of the Undoing Racism Group and our new Anti-Racism Collaborative. There was a great deal of feedback shared, and a review of this feedback can be found in the next section, entitled Feedback to the Sprint's Process.

For the past several months, members of the sprint have been meeting regularly with the Anti-Racism Collaborative. This draft report and proposal will be forwarded to everyone who was interviewed and to the Undoing Racism Group list serve for feedback; it will be reviewed by the Anti-Racism Collaborative from whom we will seek endorsement. Then the proposal will be forwarded to the Administrative Council for endorsement and presentation at the 2021 Annual Sessions.

Feedback to the Sprint's Process

Friends have been concerned that the sprint includes only members of leadership and staff. There also remains a sense among some that PYM has yet to truly reckon with the past harms done to Black, Indigenous, and other People of Color (BIPOC) within our yearly meeting, especially within our most recent history dating from 2016 when a proposal from the Undoing Racism Group was submitted and not approved. Find the proposal in Appendix A. There is fear that this process represents the continuation of patterns in need of interruption. One such pattern is engaging new people rather than people who have already been involved and carry direct experience of the harms that PYM's organization and community have committed. Another pattern is an unwillingness on the part of our leadership and councils to respond to Friends who have gathered organically with the expressed desire to serve, instead to engage in what may be experienced by some as a "top-down" model that allows the councils and leadership to hold on to power.

Another concern was skepticism from some members of the Undoing Racism Group that those people being interviewed truly do have the experience we need—of the racism in our yearly meeting and of organizational change.

Yet another concern was that our yearly meeting's leadership would seek to manipulate the Anti-Racism Collaborative rather than truly partner with this collaborative in the context of mutual accountability.

The sprint holds these concerns and patterns along with others. Sprint members are also aware of the various ways in which relationships with power have kept us from moving forward on addressing racism as a yearly meeting. We yearn to develop a structure that stitches together the Ministry & Care Committee, the Anti-Racism Collaborative, monthly and quarterly meetings, and all the other parts of our yearly meeting into a group or structure that stewards our whole community toward successfully dismantling these patterns and others. We recognize that our charge has evolved somewhat since its inception, and we look forward to way opening further as we seek a partnership with the Anti-Racism Collaborative.

The sprint hopes that its work will help our yearly meeting to build a foundation for reckoning with the past harms done to BIPOC within our organization and community. In various ways, we are called to lean into discomfort, and we note the ways in which many people who have named their harm have stepped into a great deal of discomfort to do so and did not receive the deep listening, acknowledgement, and repair that they deserve.

Who Was Interviewed?

Members of the sprint contacted nearly thirty people over the course of 12 months between May of 2020 and May of 2021, most of whom did not respond to our inquiries or declined to be interviewed. We were able to interview 8

people, six of whom are white and two of whom are BIPOC. Those participating in the interviews were experienced in peace and conflict studies, addressing racism, and Quaker governance and leadership. Three of the eight people were also part of the Undoing Racism Group and therefore witnesses among many to the harms experienced in the years following 2016 when the Undoing Racism Group Proposal was not approved. The proposal can be found in Appendix A.

Points of Learning from Interviews

- Philadelphia Yearly Meeting has a pattern of polarization, which keeps us from making necessary organizational and cultural changes. While it predates our current work to address racism, the pattern itself is part of the culture that addressing racism seeks to change.
- Within PYM's addressing racism work, polarization often emerges as a tendency to place blame upon certain groups of people for, "always bringing up racism," and to blame PYM leadership for spending too much time talking about racism. Racism, however, is really to blame. Those who are calling on us to focus on it are highlighting a condition that has always been with us.
- What is exhausting about the work we have done to address racism to date is that we have sometimes simply generated busy work for ourselves to create the appearance of addressing racism when the conditions that facilitate racism in our organization and community remain. There is concern that the work and eventual proposal of the Diversity Equity and Inclusion Sprint will also indeed result merely in more busy work.
- Racism does not show up as one thing within our community and therefore cannot be met in just one way.
- We require profoundly deep listening and truth telling to find a way together and to push through our patterns of diversity¹ (like polarization).
- The work may need to progress in stages, beginning with truth telling and deep listening.
- We need skilled and trusted facilitators who can help us navigate the necessary and ongoing group work.
- Each phase of the work needs to be held by skilled and trusted facilitators.
- We need acknowledgement of what has gone wrong, apology, and reparation.
- We need to reckon with recent past harms as well as with the deep history of racial wounding and trauma that comes with being a white dominated organization for more than two centuries.
- We need a conversation that invites the folks who were involved in the Undoing Racism Group to address everything that took place in 2016 and 2017 in a collective way rather than in individual conversations. This would need to be understood as a process from which to grow and learn and not to shutdown anyone.
- Conflict is a doorway into intimacy and community.
- The gift of Friends decision-making process is that we are invited to walk through the fire with each other, as it were, and to truly struggle into a spiritual unity with one another.
- There needs to be pastoral care available to everyone involved.
- We need a group of people (elders or holders) who can engage in mutual accountability around our addressing racism commitments, and this group needs to be diverse, have actual delegated authority and represent a cross-section of the organization and community.
- Those gathered to be part of any group of elders/holders need to have a deep calling to the work for the long haul.

¹ Patterns of diversity are those ways of being and acting that tend to happen repeatedly when we are together. They sometimes reflect larger patterns in our society, and they sometimes reflect patterns that are specific to a particular institution or community.

- At the same time, the elders/holders cannot simply be representatives from other parts of the organization; they need to be people who are far along in their work to dismantle racism within themselves, in their communities, and within our society.
- The structure can only be effective if there are trusting relationships among and between it and others in the governance structure. The structure is only as strong as the relationships.
- We need to work from a common point of reference, with shared definitions for things like racism, racial justice, DEI, etc.
- Diversity, equity, inclusion and anti-racism needs to be mainstreamed throughout the organization.
- Our addressing racism commitments need to be specific, and they need to focus on changes we want to make internally as well as on social justice work that we want to join externally. We need tangible goals and milestones that correspond to a vision and mission.
- We need awareness of how we are measuring our progress in terms of broad, strategic goals as well as specific metrics that help us mark successes year to year.
- Specifics need to include budgetary commitments.
- Regarding joining external social justice work, we need not recreate the wheel, as it were. There are plenty of outside groups and organizations we can support and partner with who have been organizing for much longer than we.
- We need to clarify the role that staff play in our governance, organization, and community.
- Our work needs to embody an ongoing and deepening reparations practice.

Both/And – The Elements of the Coming Work that Need Balance

In the process of developing this report and proposal, the sprint group navigated various elements that require balance. More than one thing can be true, and we need to avoid creating binaries or polar sides as we move forward. Here are a few “both/and’s” as we see them:

1. The perfect is the enemy of the good, so we need not wait until we feel we have it all together before moving forward. Yet we still must move slowly enough so as not to miss important insights into the root causes of harm within our yearly meeting.
2. We need to create space for truth telling in which those who have experienced harm may receive deep listening. This often results in transformation for the whole group. However, we need also to honor the fact that previous truth telling has not been heard. The coming work needs to avoid retraumatizing people of color simply for white people’s growth.
3. Entering into a process like the one being proposed here involves pain and fear, and we need to welcome this while acknowledging that there is also joy, hope, and love in our collective anti-racism work.

The Role of the 2016 Undoing Racism Group Proposal

The 2016 proposal from the Undoing Racism Group (URG) is referenced throughout this document several times. It can be found in Appendix A. While URG’s 2016 proposal is not under consideration, the proposals found below are rooted in many of the insights of the Undoing Racism Group, to which we owe as a whole yearly meeting a great deal of gratitude, healing, and repair.

The Role of the Anti-Racism Collaborative

Over the past year, the Anti-Racism Collaborative has worked intensively to discover and support the work of anti-racism happening in every single monthly meeting in our yearly meeting. They have been a valuable partner to the DEI Sprint, and they contributed a great deal of feedback on this proposal. We envision the collaborative playing a

pivotal role in any forward movement together. The Anti-Racism Collaborative endorsed this report with the following statement:

“The Antiracism Collaborative wholeheartedly endorses the DEI proposal with gratitude for the wide-reaching investigation and deep listening they have done to create the proposal for PYM’s movement toward the goal of becoming a Beloved Community for all.”

Internal and External Work

This proposal largely references internal work, because this is the type of work on which our yearly meeting has been focused. Internal work includes addressing harms, facilitating organizational change, and shifting our internal culture. As we move forward, equal weight should be given to external work. External work includes organizing for racial justice that local Quaker communities and our yearly meeting as a whole can do, partnering with other groups and communities for the long haul. Internal and external work need to take place simultaneously.

Proposal for Reckoning and Forward Movement

There are several overall characteristics of the DEI Sprint’s proposal for reckoning and forward movement, summarized in points below and then elaborated in the sections that follow.

1. As a yearly meeting, we will engage in a year-long truth and transformation process that allows us to surface specific harms and the various harmful dynamics in our yearly meeting.
2. We will appoint Midwives to shepherd the truth and transformation process, bring a group of Racial Justice Holders into being, and develop a vision and mission on addressing racism for the organization to flesh out our 2015 minute on addressing racism.
3. We will appoint a group of Racial Justice Holders who function as key advisors and provide leadership in our work to become an anti-racist, multicultural community and organization.
4. An additional recommendation regarding the need for clear processes of accountability within our yearly meeting’s governance.

The Shape of the Truth and Transformation Process

- The Ministry & Care Committee has been developing a truth and transformation process that can be adapted for this purpose. See Appendix B to review a report on the committee’s progress in developing this process.
- The Midwives (below described) will be charged to lead a truth and transformation process, in consultation with the Co-Presiding Clerks, others within our community who are deeply skilled in racial justice, and any needed outside consultants.
- The Midwives will seek guidance from seasoned facilitators, who may be paid for their time as consultants.
- To acknowledge that retraumatizing people of color previously harmed is a possibility, it is also recommended that professional counselors be hired to be on call to any BIPOC participating in the process for support in processing trauma or other types of mental and emotional pain.
- The truth and transformation process will be conducted in phases.
- One of the phases should include a session with a smaller group of people who were involved in the harm within our yearly meeting in 2016 and 2017 following the original Undoing Racism Group proposal being rejected at Annual Sessions, and the impact of the process and decisions on staffing changes.

Goals of the Truth and Transformation Process

- The process is intended to last approximately one year and will aim to:
 - Surface specific harms and the various harmful dynamics in our yearly meeting.
 - Culminate in the renewal of our commitment as a yearly meeting to the 2015 minute on addressing racism, found in Appendix C of this document.
 - Develop, and present to Annual Sessions 2022 for affirmation, a vision and mission statement for addressing racism as a yearly meeting.
 - The process does not seek for us to reach agreement on particular things as a yearly meeting but simply to facilitate deep listening and greater capacity to honor multiple experiences and narratives about the same things at the same time.

Midwives

- The Administrative Council will appoint two to three Midwives and identify the necessary resources to support their work.
- The Midwives will have deep experience in racial justice and organizational change will be appointed by the Administrative Council, with the support of the Co-Presiding Clerks, to lead the truth and transformation process and ensure that it achieves the above stated goals. They will serve until the truth and transformation process has concluded, approximately one year.
- Midwifery is traditionally associated with facilitating the human birthing process. We opted for the term of Midwife because it conjures imagery from verses in Paul (in the Bible). It connects us to the overall sense of joy, hardship, anxiety, and pain associated with the spiritual process into which we are being called. The term Midwife is also feminist and intentionally queers Quaker process in a way that helps open us to new ways of thinking and being, which we know will be profoundly necessary as we move forward.

Racial Justice Holders

- The formation of the Racial Justice Holders should be informed by the learning and experience of the Truth and Transformation process. Attention will be given to the resources that they need, which includes budgetary considerations.
- Nominating Council will be charged to work with the Co-Presiding Clerks and the appointed Midwives to ensure there is an equitable nominating process for appointing Racial Justice Holders that honors a balance between the need for deep experience in healing racism and the need for Racial Justice Holders to be in mutual accountability with the yearly meeting community. The number of people serving, terms of service, and nominating process will be determined by the end of the truth and transformation process – approximately in one year's time.
- Racial Justice Holders will be asked to review the collection of possible actions as summarized in Appendix D, "Anti-Racism Possibilities." Notably this document spans both internal and external work, but the possible external work needs a great deal of expansion. The document also only reflects thinking through 2019. Racial Justice Holders could allow this document to be a starting point for thinking on ways to support our anti-racism work as monthly meetings, quarterly meetings, as a whole yearly meeting, and beyond.
- If there is a concern about a decision being made by another element of the governance structure, the Racial Justice Holders will be empowered to raise the concern directly to the Co-Presiding Clerks and seek a

review of the decision-making process before the decision in question becomes final, possibly changing its trajectory.

- Racial Justice Holders will be charged to:
 - Curate and refine the vision and mission statements for addressing racism and define strategic goals for internal and external anti-racism work. Strategic goals should include goals for internal change alongside external social justice advocacy guided by partnerships with other organizations.
 - Report on an annual basis to Philadelphia Yearly Meeting at Continuing or Annual Sessions.
 - Provide guidance and advice to elements of the governance structure when requested or when there is a perceived need.
 - Approve posting resources, stories, and other materials on the PYM Website.
 - Approve the selection of trainers and outside consultants identified to assist the yearly meeting in its commitments to address racism.
 - Work with PYM staff and governance to establish partnerships with other organizations conducting social justice work in the wider community.
 - Work with the Personnel Committee, the PYM General Secretary, the Director of HR and Inclusion, and other relevant members of the PYM staff to support the continued learning, accountability, and organizational change within our staff to ensure it is effective.
- Racial Justice Holders will be charged to ensure, but not necessarily to do themselves:
 - That there are regular trainings for councils, committees, granting groups and other elements of the governance structure in ongoing anti-racism work.
 - That anti-racism training takes place at Annual and Continuing Sessions.
 - That there are regular assessments of the yearly meeting's progress in becoming an anti-racist multicultural organization and community.
 - That councils, committees, and granting groups identify people who may attend meetings for the purpose of holding proceedings in light, love, and mutual accountability through the lens of anti-racism.

Additional Recommendation, Mutual Accountability

There is a deeply felt need across our governance to establish clear and equitable processes by which we hold each other accountable to the expectations of our various roles and the commitments we have made as a yearly meeting, regarding addressing racism and beyond. While this observation is outside the sprint's purview, per se, it does directly affect the potential for success in implementing the proposed steps should they be approved. We thus recommend additionally that clear processes of mutual accountability in our governance be developed.

Appendix A – 2016 Undoing Racism Group Proposal

Vision

We believe, and our experience has shown, that an elemental aspect of undoing racism is decentering whiteness.

The Undoing Racism Group (URG) is the body within Philadelphia Yearly Meeting (PYM) comprised of significant numbers of Friends of Color¹. These Friends of Color, along with other white Friends, have been engaged in sustained study and practice of ending racism. Friends of Color within URG are centered in positions of leadership, such that this centering facilitates accountability and forward movement.

In order for PYM to fully live out its commitment to ending racism in our midst, it will be essential for the body to understand that unless we are actively resisting racism, a majority white body will perpetuate the racism and white supremacy.

We believe it is essential that the Undoing Racism Group *also* be placed within the structure of PYM in such a way that it has the responsibility to hold the yearly meeting accountable to its corporate witness around racism.

Purpose

Our primary purpose and goal is to eliminate racism and white supremacy in our Yearly Meeting. We will achieve our purpose by:

- forming a Care Committee, consisting of Friends of Color dedicated to the service of holding the Yearly Meeting and our clerks accountable in a loving and faithful manner.²
- advising in the writing and editing of job descriptions and search committees for yearly meeting employees and leadership (presiding clerk, subgroup clerks, elders), so that addressing racism is woven into all our professional and volunteer work and roles.
- assisting the yearly meeting leadership in getting training around racial justice and inclusion.
- providing queries on addressing racism and white supremacy for regular use by any subgroup of the yearly meeting.
- supporting Friends of Color in various ways including securing funding for an annual retreat.

¹ Our use of the term **Friends of Color** includes people of African, Caribbean, Latinx, Asian, Pacific Islander descent, and indigenous peoples.

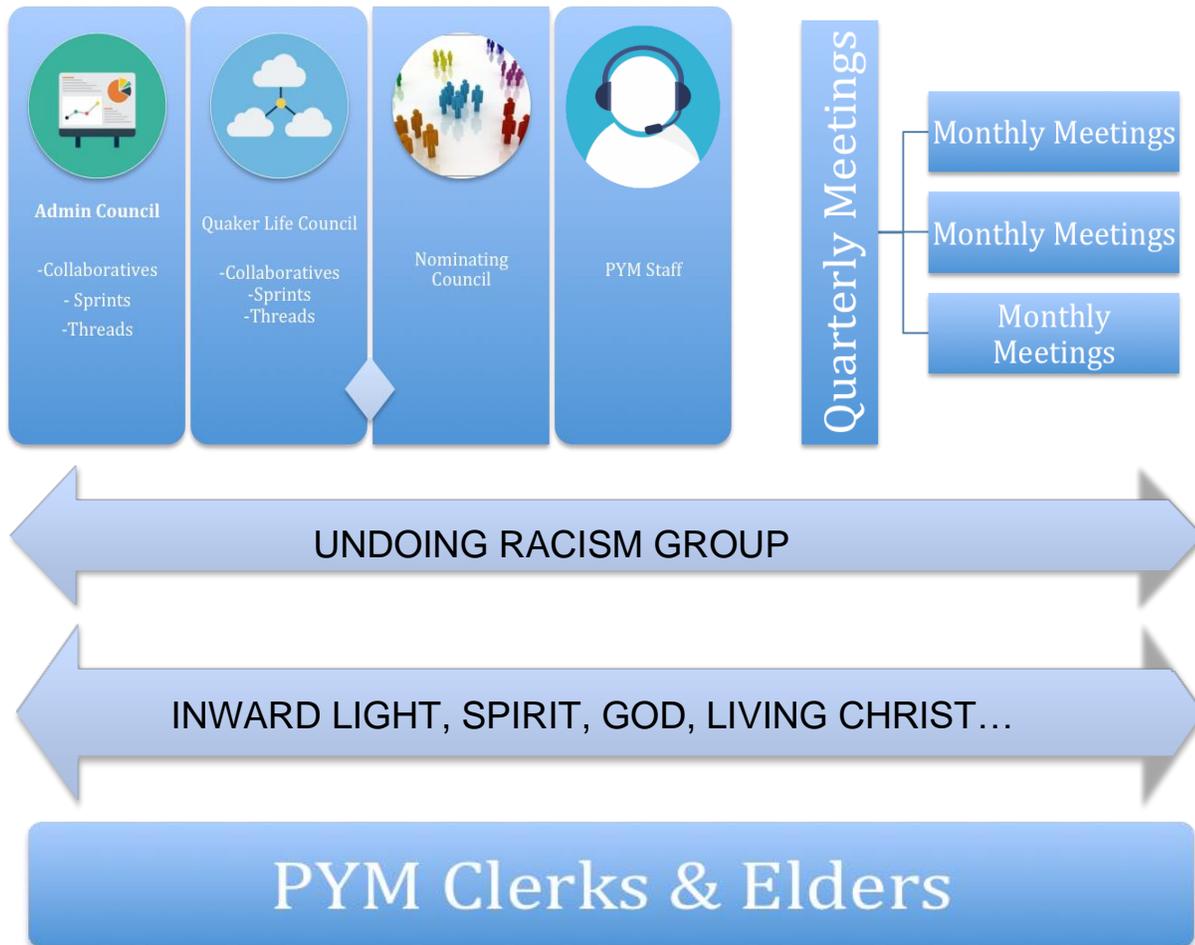
² The Care Committee does not need to consist of all members of these groups.

Our Proposed Structure

The Undoing Racism Group proposes the following:

1. Undoing Racism Group does not fit into any current category, or under any of the three councils of the new PYM governance structures.
2. Undoing Racism Group will be created as a cross-cut structure, one that has a relationship with all decision-making bodies of PYM, and serving the yearly meeting in its calling to address racism and end white supremacy.

3. Undoing Racism Group will consist of three co-clerks. Two of the three appointed co-clerks will identify as Friends of Color or of mixed race.
4. Undoing Racism Group—through an internally-appointed nominating committee—will appoint representatives to serve as members of each of the three councils: Quaker Life, Administrative and Nominating.
5. Undoing Racism Group is an open group. Any active participant in the Philadelphia Yearly Meeting community is welcome to participate and be active in our meetings.
6. Undoing Racism Group co-clerks and appointed sub-group clerks (or their designees) are the official representatives for URG and have a critical role in communicating across the yearly meeting.
7. Undoing Racism Group will annually name someone to be on PYM’s Faith and Practice Revision Group, the Sessions Coordinating Committee, and work with PYM leadership to make sure that there is at least one aspect of addressing racism and white supremacy on the agenda at sessions.
8. Undoing Racism Group’s Care Committee will hold the responsibility to periodically assess and discern if and when URG may be ready to lay itself down.



Appendix B – 2020 Truth and Transformation Process Report

A Truth and Transformation Process for PYM

Ministry & Care Committee

Dec 2, 2020

3rd DRAFT

We recognize in the preparation and offering of this document that we are deeply constrained by the words we use. Often, the meaning of a particular word is shaped by our history with that word and our understanding of its meaning—and that understanding may be different for each of us depending on our experience. Our guiding principle in this document is that we seek, as Friends, to be in right relationship with one another and with Spirit and that we seek to build and maintain blessed community. That connection is precious and also fragile. When connection is disrupted, there is pain and loss. The goal of the truth and transformation process outlined below is to create a space in which that connection can be re-woven and the fabric of relationship repaired. We ask the reader to hold that understanding and intention as you consider this document.

Why “Truth and Transformation?”

Last year, Quaker Life Council asked the Ministry & Care Committee to recommend a “Truth and Reconciliation” process for PYM. Our committee considered these two queries:

- What is the “truth” we will want to have learned as a result of this process?
- What is the “reconciliation” we seek?

Our goal is not to seek a “truth” in the sense of an analysis of, or judgement on, issues such as PYM’s current struggles around race or other instances where there is a break in the relationship needed to remain in community. Rather, we seek to focus on situations where there has been a rupture in relationship between individuals or an individual and a group. ***These people need a place to bring their individual truth.*** They need a process where Friends hold a space to support them in ***their expectation of being heard.*** They need a road to restore right relationship in community. We seek to see what love can do.

Our goal is not “reconciliation.” We start with individuals who have been wounded and want to bring their truth to the attention of other Friends. They may or may not feel traumatized and in need of healing. They may or may not feel a desire or need to reconcile. They have experienced a rupture in relationship and they want to bring that situation to a place of mutual listening. We are not in a position to predict what they need, nor to promise healing or reconciliation.

What we do promise is “transformation.” We believe that the bringing of truths about the wounds of oppression into a shared holy space will be transformative, both for the individuals involved and for the Society of Friends in Philadelphia Yearly Meeting. We are hopeful that this process will lead to reconciliation and healing in some cases, and that it will nurture the continuing revelation needed to understand PYM’s journey toward the blessed community.

What are the goals of the Truth and Transformation process?

We want to give space for the Holy Spirit so that we can become gathered as a corporate body.

We want to create a space within PYM for individuals who want to be heard concerning their experiences with wounding, injury and the rupture of relationship. In particular, past incidents of racism have left unhealed wounds, and a process is needed by individuals who want to share their stories of what happened. We are also focused on the future and anticipate an ongoing need to deal with fresh incidents as they arise. We are not looking toward an endpoint when the work of T&T is complete. Our proposal is about building and maintaining capacity for T&T for as long as hurts from oppression are being experienced. We anticipate an iterative process that steadily deepens our capacity as we learn from and are transformed by this work.

The capacity we build must allow us to be prepared to respond lovingly and intelligently to incidents of racial wounding, guided by Spirit. We also want to prepare ourselves to listen to the truths of Friends who feel they have been wounded by other isms such as sexism, classism, ageism, homophobia, transphobia...While we know that the wounds are not identical, we recognize that some of the needs for being heard are similar and speak to a broad human need which transcends the particular wounding.

We want a robust process that can operate on different levels, including:

- A Friend who feels wounded by racism or other oppressive behavior on the part of another Friend.
- A Friend who wants support in sharing experiences of oppression with a larger group, such as a monthly meeting or other body within PYM.
- A group of Friends wanting to share their truth with a larger Quaker group.

We acknowledge that systemic issues in Philadelphia Yearly Meeting have impacted experiences of racial wounding in particular and are aware of the work of the Governance Sprint looking at these issues. We expect that work will have an impact on the T&T process going forward. We also are aware that the Anti-Racism Collaborative is gathering information about how racism is being addressed in monthly meetings across the yearly meeting fellowship and making plans for supporting anti-racism training as way opens. We look forward to having that information and believe the T&T process will profit from that work.

At this time, M&C will focus on the T&T process, which will require considerable work to establish and nurture on an ongoing basis. Our current process focuses on specific hurts and does not promise definitive answers concerning PYM's structural issues nor training beyond that needed to support the T&T process.

How will the Truth & Transformation process work?

The goal of the T&T process is to create openings to restore relationships. We wish to provide a space for Friends who feel wounded to speak their truth and be heard. We also wish to provide a worshipful space for those whose behavior has wounded, even if unintentionally, to hear the result of their behavior and have an opportunity to be transformed by their deep listening. This work will require the support of the community, particularly the meeting Elders and pastoral caregivers. Friends may need additional care, support and mentoring to function fully in these roles.

The T&T committee holds the space in which the process operates. The T&T committee is comprised of monthly meeting members – the wounded Friend, those who inflicted the wounding (intentionally or unintentionally), as well as meeting elders or pastoral care givers and, as needed, additional Friends with experience in finding common ground, creating open communication and moving to a lasting peace. During the process of truth sharing, both parties will be held in the Light. We recognize that in some situations, the group may need to be comprised of some,

or perhaps many members from outside the particular meeting. These Friends might be initially drawn from a yearly meeting supported group and as training proceeds may come from pastoral caregivers from the quarterly meeting.

The T&T committee begins with an opportunity for individuals who feel they have been wounded to speak their truth in a worshipful setting. An environment where the individual can feel heard is important. The goal is to support individuals in discerning how they can seek “that of God” in each other and invite one another into their hearts, even when feeling angry and wounded. The process asks all present to listen with an open heart and make every attempt to drop defensiveness.

The T&T committee’s query for Friends who are listening to the experience of being wounded is: “Can I hear the hurts my behavior has caused? Can I welcome and accept feedback that points to a need to change my attitude, behavior, or speech in order to maintain healthy communication and resonate a respectful presence?”

The T&T committee’s query for Friends who are bringing an experience of having been wounded is: Can I present my experience in a way that it can be heard?

The T&T committee’s query for all Friends who participate in this process is: What do I need in order to move forward from this situation, and stay in relationship.

How do we prepare ourselves to work through these issues together...as a diverse community of Quakers, each with our own set of fears, failings, and capacities for contributing to transformation?

Listening to each other is fundamental to a truth process of any kind. Listening is hard when we feel mired in guilt and hurt. We must prepare for situations where T&T committees need training in conflict resolution models where conflict is depersonalized through deep, effective listening.

How can our T&T committees be cognizant of the delicate nuances of racial conflict? How do we solve conflict across “isms” as we strive to build the beloved community?

T&T committees need to include Friends who understand what it takes to mediate around racism and other forms of wounding. Capacity building will be needed. Ministry and Care Committee of QLC will reach out to the Anti-Racism collaborative, to Resource Friends and to other Friends with the skills needed by T&T committees and will also encourage training to increase the available pool of Friends with these skills. The goal is to be ready when incidents of wounding arise, and to offer training and ongoing mentoring to increase PYM’s capacity to respond effectively to such incidents. While initially the capacity may be primarily held at the yearly meeting level, the goal is to create this capacity throughout the yearly meeting so that monthly and quarterly meetings have the needed skills to provide a T&T process for their members when needed.

What will keep us accountable to the goals we have set? How will QLC be able to judge whether to continue with T&T?

M&C proposes to establish an accountability process involving a group of Friends who are committed to anti-racism work within the Society of Friends. This group will be available for consultation when needed by the local T&T committee. The QLC may request this group to do periodic assessments of the work being brought forward to the T&T process. Assessment may include, but not be limited to, consideration of the number and kinds of concerns being brought forward and the satisfaction of the participants in the outcome. While an ultimate goal may be a decrease in the number and severity of situations being addressed, if we are operating a successful process, we may initially expect to see an increase in needs.

Appendix C – 2015 Minute on Addressing Racism

Friends in Philadelphia Yearly Meeting 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.

Appendix D – Anti-Racism Possibilities

This is an incomplete collection of some anti-racism work and possibilities, lifted up in PYM; compiled from suggestions heard between winter 2015 and spring 2019. The list is divided between work that would be internal to PYM and work that would be external to PYM.

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approved in January 2015

Good news about PYM's commitment to the January 2015 minute on addressing racism is that we have a wealth of ideas and possibilities about the ways in which our yearly meeting responds to the call. Inspiration about what we can do and what we have done have come from our governance structures, such as the Councils and their committees, monthly and quarterly meetings, staff, a PYM retreat for Friends of Color, the Undoing Racism Group, consultants, the FGC Institutional Assessment on Systemic Racism and PYM business sessions.

Many of the ideas that have been shared are collected and presented below in the following fashion.

Each idea is presented in only a few sentences with recognition that several books could likely be written on each one.

Some ideas come with examples of action that has been taken.

Finally, note that the perspective of this document is primarily on the ways in which the extended community of Friends that is the yearly meeting can support anti-oppression work in the yearly meeting, monthly & quarterly meetings and individuals. Monthly and quarterly meetings have come under the weight of this calling and more suggestions and examples can be shared from their experience (see box below).

The items are listed in the order in which they are presented in the organizing table that is at the end of this document. The table organizes the suggestions into categories by who they are meant to support (individuals, monthly/quarterly meetings or PYM) and by what type of action they suggest (learning & resources, building relationships with self and others, structural change).

Internal Anti-Racism Work

- 1. Publicize or make available anti-racism trainings for individuals:**
 - **Examples:** These could be trainings offered by PYM to individuals or trainings offered publicly such as those offered by Training for Change, Crossroads, People’s Institute for Survival and Beyond, Beyond Diversity 101, Amanda Kemp, Center for the Study of White American Culture, etc which can be publicized through PYM for individual Friends to consider
- 2. Ensure individuals understand the definition and impact of structural racism:** To create change the changemakers need to understand the landscape of the environment.
- 3. Provide online bank of resources** including books, articles, websites, videos, movies and trainings.
 - Examples: PYM’s and FGC’s websites both include resources. The UCC and Lutheran denominations have fantastic resource sections of their websites. The Anti-Racism Collaborative has collected and curated resources for the PYM Website.
- 4. Provide spiritual formation opportunities for individuals and meetings:** Commitment to deepening one’s spiritual life expands one’s capacity for complicated growth and change and provides a context and reason for doing so. The work of spiritual formation is also the work of being a Friend and it doesn’t need to be directly related to anti-racism to increase one’s capacity to engage in the work of anti-racism.
 - Example: [There is a collaborative that supports Spiritual Formation](#) in place that can be accessed by individuals and meetings. The work of some monthly meetings fit in this category.
- 5. Publicize or make available anti-racism workshops for meetings:** Offering a set of workshops on a range of relevant topics by experienced facilitators that meetings could arrange to offer.
 - **Example:** URG offered a series of workshops at Sessions in 2015 which they then made available to meetings. Social Justice Resource Friends may also be available to facilitate workshops.
- 6. Curate “Resources Subscription”:** Similar to the way in which [Birchbox](#) mails a selection of make-up samples to subscribers on a monthly basis: A collection of adult and children’s religious education curricula, resources and tools could be packaged and mailed on a regular basis (quarterly?) to monthly meetings. Each package could include suggested resources from a variety of places such as Fellowship of Friends of African Descent, Undoing Racism Groups, a monthly meeting, etc. All meetings would get the same resources at the same time and could choose which ones suit their needs.
- 7. Provide curricula for adult and youth religious education:** Most meetings have some form of education for adults and for children if they have children. The Yearly Meeting could provide anti-racism curricula to be used in these environments.
 - **Example:** monthly and quarterly meetings have done this in a variety of ways. FGC has an online workshop on the topic. Some Friends who write curricula for youth have been getting a ball rolling.
- 8. Practice recognizing patterns of diversity:** We are trained to act and react in ways that maintain racism, sexism, ageism, heteronormativity. Learn to recognize when we are engaging in those patterns and identify them to ourselves and others.
 - **Example:** PYM senior staff include this in their monthly team meeting and the rest of the staff is taking steps towards doing it as well. FGC staff does it in their staff, Executive and Central Committee meetings. New England Yearly Meeting has a committee that helps the yearly meeting notice it’s patterns.
- 9. Integrate learning into every PYM event:**
 - **Examples:** PYM Sessions have included facilitated learning in large or small groups as part of the business plenary and workshops. PYM’s youth programs and Young Adult Friends often include learning or reflecting on anti-racism.

10. **Post ground rules for addressing racism at PYM sessions and events:** A short description of “ground rules” that support our community in listening, identifying racism and learning together may be posted or otherwise made available at all PYM gatherings.
 - **Example:** we post guidelines on having difficult conversations about racism at Sessions. Amanda Kemp’s work on “Say the Wrong Thing” provides support for difficult conversations.
11. **Provide initial orientation and annual training for the members of the councils and the officers of the yearly meeting:** Those in leadership positions in the yearly meeting need to have a high leadership level of understanding of racism and anti-racism.
12. **Provide architecture for creating small groups:** Meeting in small groups to learn, discuss, challenge and grow around anti-racism affords needed support to sustain this work and keep it front and center. Groups can be racially mixed or not.
13. **Provide architecture for building relationships across diverse families and households:** Since home is the base of operations for most people, deliberately building relationships between families and households that are different from one another, with the explicit invitation to explore difference in our lives, may be a rich opportunity for understanding, growth and conflict.
14. **Provide resources and support for conflict transformation:** If we are doing this work faithfully we will encounter conflict. Engaging in this conflict can trigger our supremacist, societal reactions. In order for us to navigate these conflicts and reactions we need to provide support for meetings and individuals.
 - **Examples:** QLC’s Discernment Team offers a step in this direction with its work and report. The Social Justice Resource Friends are ready for deployment.
15. **Provide Support for Friends of Color:** This suggestion is from the retreat for FoC and their families and doesn’t give specifics. The lead for what it means must come from Friends of Color.
16. **Provide affinity spaces by race at PYM gatherings:** When we are doing the work of addressing racism Friends need space to process, emote and be in fellowship with others of the same race.
 - **Example:** We provide these dedicated spaces at annual sessions.
17. **Articulate the interpersonal standards and expectations for engaging in anti-racism work in the community:** Different individuals and people with different experiences and backgrounds have differing understandings and awareness of what is acceptable. For example, anger is understood to be authentic and an expression of integrity for some people, while it’s seen as rude and bullying by others.
18. **Provide a supportive system for those in isolated environments:** Many PYM meetings are the only meeting available within their geography. If one of those meetings has only one or a couple FoC, they may feel isolated. That sense of isolation may be true for FoC in meetings that are near many other meetings as well. PYM could actively provide support for those Friends so they experience being in the community, not isolated within it.
19. **Provide architecture for truth telling of experience:** A step of healing is understanding and holding as true the things that have happened and that we have done.
 - **Examples:** Several meetings have created a model of doing research and holding events to share what they’ve learned about their history and their complicity. Others have told their own story in various ways.
20. **Provide positive supportive eldering on issues of race:** Our current elders experience their role as centering and grounding the community. In addition we could provide experienced elders on race, racism and inclusion.
21. **Develop and implement a racial harassment policy and complaint procedure for PYM Friends.**
 - **Example:** PYM and FGC both have such statements. PYM’s is new and is posted as an advance document.
22. **Develop sets of queries to guide individuals, meetings and PYM governance:** Queries are a foundational tool for Friends and can be used to help guide Friends on their path toward ending racism.

- 23. Conduct a multicultural audit for meetings and PYM:** Identify the ways in which we are welcoming, identify the places where we are in a growing space and where we need to get to a growing space in being welcoming through a comprehensive, outside-facilitated audit.
- **Example:** FGC’s Institutional Assessment on Systemic Racism; Chestnut Hill United Church completed an audit in 2008
- 24. Audit staff policy and procedure for inclusivity:** A review of the policies and procedures that guide staff is needed to identify how they could be written to encourage inclusion.
- **Example:** This is in process; the Personnel Committee and staff have started this work.
- 25. Develop accountability structure and process:** An identified body that has the authority and responsibility to hold our community and our practices accountable for being inclusive and anti-racist.
- 26. Develop an anti-racism guiding query:** The query would be applied to all decisions made in business meeting.
- **Example:** FGC Assessment, which provides the query: “How does this decision support FGC in its goal to transform into an actively anti-racist faith community?”
- 27. Increase the racial and age diversity of governance structures and leadership.**
- 28. Collect demographics of PYM Friends that include age and race:** having this data will help our effort to increase the diversity of our governance structures.
- **Example:** PYM has plans in the works for a census drive in PYM in the fall which will include these demographics
- 29. Invite speakers who represent a diverse mix of race, gender, age, etc. to present at PYM events.**
- **Example:** review of recent yearly meeting sessions demonstrates this.
- 30. Review yearly meeting community policy and procedures and other barriers to participation by Friends of color:**
Consider the intentional and unintentional consequences and impact on Friends of color.

External Anti-Racism Work

- 31. Review and offer programs used by other faiths:**
- **Examples:** The Episcopalian [Becoming Beloved Community](#) or the UCC [Sacred Conversation on Race](#) programs.
- 32. Provide architecture for meetings to engage in relationships with different congregations:**
- **Example:** Some meetings do this independently in various ways. It could be that the Yearly Meeting encourages every MM to do it or that the YM works with the middle judicatory of a black church, like AME or AME Zion to encourage relationship between the two faiths at the middle judicatory and congregational levels.
- 33. Support communities of color in meetings’ neighborhoods:** Encourage and support meetings in being in relationship with their neighbors who are not middle class and white.
- **Example:** A New Jersey meeting has a long-standing relationship with a black church with whom they celebrate New Year’s. A Philadelphia mostly-white Episcopal Church has partnered with a mostly-black Episcopal Church for events, worship and learning.
- 34. Support Returning Citizens and their families:** Welcome individuals who have been incarcerated into the community of your meeting. Learn what shifts in your beliefs and actions are necessary for them to feel genuinely welcomed.
- 35. Develop partnerships between PYM and organizations run by Friends (or others) of color:** Friends can follow the lead of people of color who are serving neighborhoods and other people of color. This is often suggested to include a commitment of both time and money.

- **Examples:** Green Street Meeting provides relationship, volunteer and financial support to EMIR; QLC has worshipped and retreated at the Ujima Peace Center and supported it financially.

36. **Engage in active ministry that addresses racism in the world - in meetings and in PYM:** Structural racism shapes many of our institutions which target people of color. We could be engaged in work that deconstructs racism in areas such as the criminal justice system, the schools, the environment, immigration and more.

- **Examples:** Several collaboratives and many meetings are doing work in the four specific areas referenced above and others. Young Adult Friends have led the yearly in ministry on immigration.

37. **Develop and Support a Peace Center:** This is a space that provides safe havens and educational, cultural and recreational opportunities for young people in our communities, based on what they say they need.

- **Example:** Ujima Peace Center, founded by Fellowship of Friends of African Decent. Their vision is to have many peace centers in many neighborhoods.

Learning & Resources		Relationships with self and others	Structural Change
Individuals	Publicize or make available anti- racism trainings for individuals	Provide architecture for creating small groups	Develop a set of queries to guide individuals
	Ensure individuals understand the definition and impact of structural racism	Provide architecture for building relationships across diverse families and households	
	Provide online bank of resources		
	Provide spiritual Formation opportunities for Individuals		
Meetings	Provide Spiritual Formation opportunities for Meetings	Provide resources and support for conflict transformation	Conduct a Multicultural Audit
	Publicize or make available anti- racism workshops for meetings	Review and offer programs used by other faiths	Engage in active ministry that addresses racism in the world
	Curate Resources Subscription	Provide architecture for meetings to engage in relationships with different congregations	Develop a set of queries to guide meetings
	Provide curricula for adult and youth religious education	Support communities of color in Meetings' neighborhoods	
	Practice recognizing patterns of diversity	Support returning citizens and their families	

PYM	Integrate learning in every event	Provide support for Friends of Color	Conduct a Multicultural Audit
	Post ground rules for addressing racism at PYM sessions and events	Partner with other faith communities to address racism.	Engage in active ministry that addresses racism in the world
	Provide initial orientation and annual training for the members of the councils and the officers of the yearly meeting	Develop partnerships between PYM and organizations run by Friends (or others) of color	Audit staff policy and procedure for inclusivity
	Provide initial orientation and annual training on anti-racism and our racial justice commitment for all	Provide affinity spaces by race at PYM gatherings	Develop accountability structure and process
	Provide opportunities for training to Friends throughout the yearly meeting	Articulate the interpersonal standards and expectations for	Develop a set of queries to guide the yearly meeting and governance
		engaging in anti-racism work in the community	
	Practice recognizing patterns of diversity	Provide a supportive system for those in isolated environments	Develop an anti-racism guiding query to be applied to all decisions made in business meeting.
		Provide architecture for truth telling of experience	Increase the race and age diversity of governance structures and leadership
		Provide positive, supportive eldering on issues of race	Collect demographics of PYM Friends that include age and race and maintain the information in the PYM database.
		Develop and implement a racial harassment policy and complaint procedure for PYM Friends	Invite speakers who represent a diverse mix of race, gender, age etc to present at PYM events
			Identify and revise community policy & procedures and other barriers that restrict the participation of Friends of Color.
			Develop local Peaceforces

			Develop and Support a Peace Center
			Provide community-based training to police.
			Disarm communities, including police