

Addressing Racial Wounding and Racial Justice in Quaker Communities

Explanation/Examples of Harm

- Shutting down dissent.
- Belief that naming harm goes against the principle of answering that of God in everyone.
- Avoiding engagement for fear of causing harm.
- Centering those who do harm rather than those who are harmed.
- An example: When Friends are upset because something racist or racially insensitive was said in meeting, Friends center the speaker claiming that all have a message from God.
- Centering learning rather than addressing harm.

Pattern of Racial Harm

Conflict Avoidance

Addressing Racial Wounding and Racial Justice in Quaker Communities

Pattern of Racial Harm

Conflict Avoidance

Interventions toward Racial Justice

- Practicing integrity and accountability.
- When tension rises, sitting with the feelings of it and asking the community to tend to the conflict.
- As a community, developing a list of tools for addressing conflict.
- Developing a process for addressing conflict before it happens.
- Being transparent about how people can request support in the meeting.
- Developing a culture of practicing naming harm and seeking repair by following the lead of those who have been harmed.

Addressing Racial Wounding and Racial Justice in Quaker Communities

Explanation/Examples of Harm

- Shutting down dissent.
- Belief that naming harm goes against the principle of answering that of God in everyone.
- Avoiding engagement for fear of causing harm.
- Centering those who do harm rather than those who are harmed.
- An example: When Friends are upset because something racist or racially insensitive was said in meeting, Friends center the speaker claiming that all have a message from God.
- Centering learning rather than addressing harm.

Pattern of Racial Harm

Conflict Avoidance

Interventions toward Racial Justice

- Practicing integrity and accountability.
- When tension rises, sitting with the feelings of it and asking the community to tend to the conflict.
- As a community, developing a list of tools for addressing conflict.
- Developing a process for addressing conflict before it happens.
- Being transparent about how people can request support in the meeting.
- Developing a culture of practicing naming harm and seeking repair by following the lead of those who have been harmed.

Addressing Racial Wounding and Racial Justice in Quaker Communities

Explanation/Examples of Harm

- Worshipping Quaker History so much that we lose the value of transformation early Friends embraced.
- Insisting on following Quaker process/structure for the sake of tradition instead of listening to what is being asked of us in the moment.
- Fear that if we change and grow that we are losing Quakerism.
- Reluctance for enablers and people with positional power who have caused harm to lose access to power and resources.

Pattern of Racial Harm

Guardians of the Status Quo

Addressing Racial Wounding and Racial Justice in Quaker Communities

Pattern of Racial Harm

Guardians of the Status Quo

Interventions toward Racial Justice

- Be willing to be changed. Understand that transformation is the Quaker tradition. Our ancestors were led by the Spirit, not fear and certainly not fear of change.
- Center the belief that we are the future of Quaker history and asking ourselves what is the underground railroad of our time?
- Explore how fear of change is manifesting in yourself and your meeting/organization.
- Having more faith in where Spirit is guiding us now over where Spirit has guided us in the past.
- Answering that of God in everyone means honoring diverse ways of doing things.

Addressing Racial Wounding and Racial Justice in Quaker Communities

Explanation/Examples of Harm

- Worshipping Quaker History so much that we lose the value of transformation early Friends embraced.
- Insisting on following Quaker process/structure for the sake of tradition instead of listening to what is being asked of us in the moment.
- Fear that if we change and grow that we are losing Quakerism.
- Reluctance for enablers and people with positional power who have caused harm to lose access to power and resources.

Pattern of Racial Harm

Guardians of the Status Quo

Interventions toward Racial Justice

- Be willing to be changed. Understand that transformation is the Quaker tradition. Our ancestors were led by the Spirit, not fear and certainly not fear of change.
- Center the belief that we are the future of Quaker history and asking ourselves what is the underground railroad of our time?
- Explore how fear of change is manifesting in yourself and your meeting/organization.
- Having more faith in where Spirit is guiding us now over where Spirit has guided us in the past.
- Answering that of God in everyone means honoring diverse ways of doing things.

Addressing Racial Wounding and Racial Justice in Quaker Communities

Explanation/Examples of Harm

- Referring to our social justice history and values while having unaddressed patterns of oppression in our meetings.
- Belief that walking through the meeting doors erases the identities one walks in with.
- Erasure/color blindness. Believing that Friends can ignore our racist socialization and difference which doesn't acknowledge the experiences marginalized Friends experience in community.
- Unacknowledged Power Dynamics: Thinking that everyone has the same amount of power within Quakerism rather than acknowledging dynamics that impact how much people feel empowered to speak their truth and/or be witnessed in their truth.
- Defensiveness.

Pattern of Racial Harm

**Denying
Oppression
exists within
Quakerism**

Addressing Racial Wounding and Racial Justice in Quaker Communities

Pattern of Racial Harm

Denying Oppression exists within Quakerism

Interventions toward Racial Justice

- Look at oppression we see in the world, examine our own organizations for those same patterns and address them.
- Acknowledging the inherent power dynamics of marginalized identities makes for a community with integrity.
- Be willing to recognize power, and how power dynamics show up in our meetings, especially across difference. Recognize who has and who does not have power.
- Look within and be aware of and curious about your own defensiveness. Listen for it in the meeting and speak directly to this dynamic.
- Develop a culture in which feedback is considered a gift and an expression of love.

Addressing Racial Wounding and Racial Justice in Quaker Communities

Explanation/Examples of Harm

- Referring to our social justice history and values while having unaddressed patterns of oppression in our meetings.
- Belief that walking through the meeting doors erases the identities one walks in with.
- Erasure/color blindness. Believing that Friends can ignore our racist socialization and difference which doesn't acknowledge the experiences marginalized Friends experience in community.
- Unacknowledged Power Dynamics: Thinking that everyone has the same amount of power within Quakerism rather than acknowledging dynamics that impact how much people feel empowered to speak their truth and/or be witnessed in their truth.
- Defensiveness.

Pattern of Racial Harm

Denying Oppression exists within Quakerism

Interventions toward Racial Justice

- Look at oppression we see in the world, examine our own organizations for those same patterns and address them.
- Acknowledging the inherent power dynamics of marginalized identities makes for a community with integrity.
- Be willing to recognize power, and how power dynamics show up in our meetings, especially across difference. Recognize who has and who does not have power.
- Look within and be aware of and curious about your own defensiveness. Listen for it in the meeting and speak directly to this dynamic.
- Develop a culture in which feedback is considered a gift and an expression of love.

Addressing Racial Wounding and Racial Justice in Quaker Communities

Explanation/Examples of Harm

- A lot of talking and not listening or a lot of listening with no followthrough/ action/relationship building.
- Wanting to be a “good” Quaker and attached to the image of that, i.e., good Quakers dress a certain way, drive a certain vehicle, give messages in a certain formula, etc.
- Urgency can be performative when we are not listening to Spirit’s time.
- Thinking of diversity in terms of numbers.

Pattern of Racial Harm

Performativity

Addressing Racial Wounding and Racial Justice in Quaker Communities

Pattern of Racial Harm **Performativity**

Interventions toward Racial Justice

- Being faithful sometimes means moving forward when you don't know the final destination.
- Believing others even when you don't understand.
- Creating a culture of listening for Spirit and understanding.
- Understanding that acting in integrity is bound to break patterns. Consider how you are called to act out of Quaker norms.
- Look within and let go of the need for control, status and/or answers
- Focus on building relationships and interconnectivity.

Addressing Racial Wounding and Racial Justice in Quaker Communities

Explanation/Examples of Harm

- A lot of talking and not listening or a lot of listening with no followthrough/action/relationship building.
- Wanting to be a “good” Quaker and attached to the image of that, i.e., good Quakers dress a certain way, drive a certain vehicle, give messages in a certain formula, etc.
- Urgency can be performative when we are not listening to Spirit’s time.
- Thinking of diversity in terms of numbers.

Pattern of Racial Harm

Performativity

Interventions toward Racial Justice

- Being faithful sometimes means moving forward when you don’t know the final destination.
- Believing others even when you don’t understand.
- Creating a culture of listening for Spirit and understanding.
- Understanding that acting in integrity is bound to break patterns. Consider how you are called to act out of Quaker norms.
- Look within and let go of the need for control, status and/or answers
- Focus on building relationships and interconnectivity.

Addressing Racial Wounding and Racial Justice in Quaker Communities

Explanation/Examples of Harm

- Sense of false urgency to avoid recognizing the harm.
- Spinning in need to do something without asking for support and resources so getting nowhere.
- Going slow when action is needed and taking time on things that are not serving the body.
- Perfectionism – not wanting to act unless it's perfect.

Pattern of Racial Harm

**Inattention
to right
relationship
with time**

Addressing Racial Wounding and Racial Justice in Quaker Communities



Addressing Racial Wounding and Racial Justice in Quaker Communities

Explanation/Examples of Harm

- Sense of false urgency to avoid recognizing the harm.
- Spinning in need to do something without asking for support and resources so getting nowhere.
- Going slow when action is needed and taking time on things that are not serving the body.
- Perfectionism – not wanting to act unless it's perfect.

Pattern of Racial Harm

**Inattention
to right
relationship
with time**

Interventions toward Racial Justice

- The spiritual health of the community is the most important business of any Quaker body. Spiritual bodies that are wrestling with their internalized racism have deeper relationship, trust and are then better suited for deepening with the divine.
- Recognizing God's/Spirit's time is not decided by the clock or calendar.