

Reparations Action Working Group - Examples for Engaging with Reparations

Last Updated: July 12, 2020

Here, Friends will find two or three suggested examples for ways to explore and apply each recommendation. These suggestions are just that - suggestions - and we encourage Friends to work beyond the list we've started. Please note that this list will be updated periodically with new suggestions, and the list you are seeing now is not a final version; however it has been approved by the Reparations Action Working Group as a working and growing document.

1. Centering & Leading:

- **Example:** Get connected with local Black or Indian - led groups. Know their policies.. Align with their values. Follow their plans. Different groups will suggest different measures. Discern which groups methods align with your Quaker values and go from there.
- **Example:** Contribute to Black freedom funds and Indian relief foundations of North America.

2. Internal self-work & guidance from the Light/Spirit:

- **Example:** Giving up resources and time is one form of sacrifice.
- **Example:** We can share, and/or give, our faculty, staff, and facility space to harmed individuals and healing institutions relative to anti-racism. One example of this is that Stony Run Friends Meeting shares space with another faith group at times.

3. Understanding at a Yearly Meeting Level:

- **Example:** BYM Faith and Practice guidelines should be reviewed and revised to remove racist or antiquated policies and practices and create new, firmly anti-racist policies and practices.
- **Example:** Volunteering by YM representatives at Indigenous-led and controlled reparation bureaus and tribal / intertribal councils as well as at African spiritual experience events

4. Understanding at a local Meeting, Camps, and Youth Programming Level:

- **Example:** Camp land acknowledgement AND beyond - we recommend that the summer camps initiate action and move beyond just land acknowledgements. We recommend that each camping program reach out to tribal groups in the area of that camp and work together with those groups to determine how to proceed.

- **Example:** There has also been question around the songs we sing at camp. We recommend researching the history behind the songs we sing at camp, and sharing that history with camp. Are there songs we sing that we shouldn't?
- **Example:** Connecting with tribes like [Monacan Indian Nation](#) (indigenous to Lexington) to ask what feels appropriate to them for us to share or do.
- **Example:** Building a draft of a workshop/collection of resources for campers to learn the history of colonization and resistance. We recommend asking previous staff for input. We recommend integrating the history of the AT + treatment of recreational wilderness.

5. Understanding at an Individual level:

- **Example:** Have conversations about race & reparations as a family. If you have accumulated wealth, how can you redistribute your wealth?
- **Example:** Repair requires sacrifice. Examine what sacrifices you are able to make. Sit with the Spirit and engage in healing at a deep level. Repair involves more than just saying sorry; what will you need to sacrifice in order to make repair?

6. Historical Insight to the Society of Friends:

- **Example:** Research, collate, and publicize the history of 5-10 Quaker Meetings or Individuals, within or outside of Baltimore Yearly Meeting, that participated, individually and/or institutionally, in enslaving African Americans or killing Native Americans. Document and distribute findings widely. Encourage other Friends to do the same.
- **Example:** David Etheridge has already begun some research to this effect, particularly regarding Native American history. Publish and expand on David's research.

7. Education & Knowledge:

- **Example:** We recommend that folks in the Yearly Meeting prioritize attending the series of workshops hosted by Black and Indian keynote speakers and featured guests sponsored by The Reparations Action Working Group
- **Example:** In addition to attending RAWG internal workshops, we recommend that community members seek out and participate in Black and Indigenous led educational opportunities.
- **Example:** Access to education is important, and Quakers have held a leadership position in education through our Quaker schools and camps. We recommend the introduction of perspectives on scholarship by Black people and People of Color impacted by institutionalized racism and racialized hierarchy. We recommend dismantling obstacles to education that people may face. How can we work through Quaker schools to do this? How can we work through our summer camps to do this?

8. **Apologizing and Recognizing:**

- **Example:** Publish a "Universal Acknowledgement" by BYM outlining the plight of Indigenous and Black people and state official Quaker remorse. Acknowledge that past and present harms have contributed to racial violence and oppression. Make an offer for repair, and commit to following the leadership of those who have been impacted when determining what that repair will look like. Be prepared to provide a compensatory offering.
- **Example:**

9. **Distinction of issues:**

- **Example:** Many Native American groups talk about land as a form of Reparations. What each Tribe asks for may look different too.
- **Example:** People in different geographic areas face different sets of obstacles. In the spirit of self-determination, it is important to work with those most impacted and traumatized to determine what an adequate form of repair may be and what is an appropriate course to take

10. **Local community-based businesses and groups:**

- **Example:** Supporting local businesses and institutions that belong to African American and American Indian people
- **Example:** Offer or organize childcare for activists
- **Example:** Physically intervene in confrontations when a person of Color is being intimidated, harassed, or the target of violence from a White person or police officer. Do you feel comfortable putting your body on the line? Call organizers, Mosques, protestors, and other groups ask if you can be trained to handle their security and absorb threats from the police.”
- **Example:** Engage in or support civil disobedience organized by Black People and People of Color
- **Example:** Fundraise for campaigns that center reparations and racial justice
- **Example:** Return resources (financial and otherwise) to mutual aid projects and public assistance programs planned and managed by Indigenous Indians or owned and operated by African Americans

11. **Yearly Meeting Repair**

- **Example:** Eliminate the current practices for a applying for membership - such as clearness committees
- **Example:** As an employer, require multiple racial justice trainings per year for all staff, hire People of Color, and make the work environment supportive of Black employees and employees of Color

12. **Local Meeting Repair:**

- **Example:** Establish sustainable, long term, meaningful and mutually beneficial relationships with Black faith communities and Indigenous Tribal groups in the area
- **Example:** Commit to paying x amount of dollars or x% of Monthly Meeting budget as reparations; Institutionalize this commitment, and put it down in writing
- **Example:** Support the STRIDE program in tangible ways. Talk to STRIDE about how to do that.
- **Example:** Join a Black- or Native-led working group to address civil forms of prejudices and civic patterns of repair.

13. Policy & Outward-facing:

- **Example:** Friends can engage with legislation for prison and police abolition and reform
- **Example:** Advocate to legislators for laws that promote racial justice, taking the lead from organizations led by People of Color like Out for Justice, Black Lives Matter, NAACP, and CASA, among others
- **Example:** Reparations “task force” study bills have been brought federally, for example, the (HR40) *Commission to Study Reparation Proposals* bill. We strongly urge support for legislation like this at the Federal level as well as similar legislation locally
- **Example:** Access to education at higher ed institutions as well as public schools which aren't Quaker is important. We recommend reparations for the cultural and educational exploitation, erasure, and extraction of communities of Color in the form of mandated public school curriculums that critically examine the political, economic, and social impacts of colonialism and slavery, and funding to support, build, preserve, and restore cultural assets and sacred sites to ensure the recognition and honoring of our collective struggles and triumphs.
- **Example:** Removing police from schools is vital to creating a safe learning environment for students. Support organizations working to do this
- **Example:** Remove entrance requirements for schools, as they keep people out and serve as a main obstacle to attending higher ed
- **Example:** If you are employed, push your company to offer racial justice trainings, to hire People of Color, and to make the work environment supportive of People of Color

14. Preventative measures:

- **Example:** Redistribute principal investment to include minority set-aside capital and low or no cost financing
- **Example:** Demonstrate and Advocate against any militarization that negatively impact Black or Native people

15. Measures of success:

- **Example:** each monthly meeting could create a Reparations checklist to ensure that all factors are being considered
- **Example:** each monthly meeting can report to RAWG every six months on how they are using the Anti-racist queries in decision making

How do each of these recommendations align with our Quaker Testimonies and the Inner Light?

[See Powerpoint for examples](#)