



Reparation Working Group Minutes

2023-2025

Reparation Working Group minutes, October 2023
Reparation Working Group minutes, November 2023
Reparation Working Group minutes, January 2024
Reparation Working Group minutes, February 2024
Reparation Working Group minutes, March 2024
Reparation Working Group minutes, April 2024
Reparation Working Group minutes, May 2024
Reparation Working Group minutes, June 2024
Reparation Working Group minutes, July 2024
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Reparation Working Group minutes, October 2024
Reparation Working Group minutes, November 2024
Reparation Working Group minutes, January 2025
Reparation Working Group minutes, March 2025
Reparation Working Group minutes, June 2025
Reparation Working Group minutes, September 2025
Reparation Working Group minutes, October 2025
Reparation Working Group minutes, November 2025



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

At an online meeting of the

Reparations Working Group

Minutes

RWG/23/11/01 Opening Worship and welcome

During our silent worship passages written by Bertha Bracey, Germany circa 1933 and Derek Walcott, St Lucia were read.

We welcomed Debbie Flack to the group.

RWG/23/11/02 Review of actions from October 19th, 2023, minutes

Siobhán Haire has updated us on actions arising from our minutes of October 2023 (RWG/23/10/04 Terms of Reference refers)

Purpose: Trustees have agreed to add to the purpose the words colonialism and economic exploitation in line with their minute BYMT/23/02/08 Exploring reparations: next steps and to correct the spelling of the word principle to principal.

Scope of work: Trustees have agreed to replace the phrase 'two broad phases:' with 'two broad strands:' to allow for further flexibility.

Composition of the group: Trustees will have on representative on the Reparations Working Group and so Kit Fotheringham will not join the group.

The revised Terms of Reference are on Microsoft Teams.

Woodbrooke: Siobhán will be speaking to Simon Best after this meeting to understand how and if Woodbrooke would like to be involved in this process. Their involvement could have financial implications.

We thank Siobhán Haire for her update.

Woodbrooke Reparations Course: Friends further discussed the Woodbrooke course on reparations and inquired whether the RWG could be connected and work with the international Friends that were featured in the course. We agreed to keep in contact with the international Friends on the course.

RWG/23/11/03 What is Reparation?

Friends read in advance the following three documents:

1. 'The Good, the Bad, and the Ugly: Moral Agency and the Role of Victims in Reparations Programs'
2. 'A definition of Reparation'
3. 'Success criteria for this work'

3.1 Friends shared a rich offering of their hopes and thoughts on papers 2 and 3 above. This offering covered, Quaker history, work processes, financial compensation, what we should do today and the scope of our work. The resulting discernment can be found in the attached paper. The paper will be put on Teams.

3.2 Research

3.2.1 Friends agreed to establish a subgroup to draft a scope of the research we will require to tell the truth about British Quaker history. The scope must include British Quakers involvement in:

- a. The transatlantic slave trade, plantation ownership, and trading in good produced by the enslaved
- b. Colonialism
- c. Economic exploitation

It will provide an outline of the estimated time and cost required.

The work will involve liaising with other parts of the British Quaker community already undertaking research.

Work will commence after our meeting on the 13th of January 2024. Ann Morgan will convene this work, joined by Edwina Peart and any other Friends interested.

RWG/23/11/04 Supporting each other through the process

The Co-clerks will send out suggestions for the group to comment on.

RWG/23/11/05 Agenda for 13th January 2024 10am-5pm at The Wesley, Euston

A revised skeleton agenda will be sent out for comment.

RWG/23/11/06 Meeting schedule for 2024

Suggestions for a meeting schedule to June 2024 will be sent out by the Clerks.

RWG/23/11/07 Closing worship

We closed our time together in worship.

Ann Morgan
Rita Remi-Judah
Co-clerks



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Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

At a meeting of the

Reparations Working Group

Held in London at the Wesley Centre, NW1, 13 January 2024

Minutes

RWG/24/01/13/01 Opening Worship and Welcome

During our worship, extracts from the 2022 Swarthmore Lecture given by Helen Minnis were read.

We hope that those readers will write a blog on why they chose a particular piece.

We accepted the RWG Minutes of 11 November 2023 sent out as draft minutes following the meeting.

We welcome Tanya Hubbard (Woodbrooke) to our group.

RWG/24/01/13/02 Confirmation of the commitment we can make to the work of the Reparations Working Group

We clarified the commitment we could each make in terms of our time, skills and experience to ensure continuity, strategic direction of the group and to make any commissioning necessary for the progress of the working group.

Where we can, Friends agreed to use professionals who are part of the community living with the legacy of colonialism, slavery, and economic exploitation to undertake the research that we will commission.

RWG/24/01/13/03 Agreeing workstreams

a. Scope

We confirmed that we would start by identifying the involvement of British Quakers in **trans-Atlantic chattel slavery**, which included but was not limited to: trafficking the enslaved; plantation ownership; providing banking & insurance; using and selling goods produced by the labour of the enslaved.

We will listen to the voices of those around the world experiencing the legacy of transatlantic chattel slavery, colonialism and economic exploitation ensuring that we keep the door open and listen to the voices of all Quakers who wish to contribute, including the work being undertaken by Area Meetings and other Quaker bodies.

In the telling of these truths, we believe that we can move towards the repairing of the damage that was caused by these activities. We believe that we will hold the thread of the narrative for our work in this manner.

b. Workstreams

i. Historical Research

We reviewed and agreed the draft outline project plan for the research into the involvement initially of British Quakers in trans-Atlantic chattel slavery.

We will invite Friends already undertaking research in their Area Meetings to become part of a working group to enable us to:

- collate the information being gathered across BYM and
- to encourage other Area Meetings to become involved.

We note the need to develop similar outline project plans for British Quaker involvement in colonialism and economic exploitation.

The historical research workstream will report back to the RWG in February 2024.

Ann Morgan, Edwina Peart, Marghuerita Remi-Judah and Klaus Huber, will represent the RWG as part of the workstream.

ii. Financial effect of Quaker Involvement

As part of truth telling, identifying, and acknowledging the harm and impact, we see this workstream as a means to have dialogue with British Quakers and those living with the legacy of enslavement.

As people of faith, we acknowledge that the loss of life and freedom cannot be quantified. We also acknowledge that we will not be able to discover all harms done and account for them.

We discussed the Brattle Group's 'Report on Reparations for Transatlantic Chattel Slavery in the Americas and the Caribbean' (June 2023), developed for an Advisory Committee set up by the American Society of International Law (ASIL), the University of the West Indies (UWI) and the UWI Centre for Reparation Research (CRR).

We agreed to have two subgroups within the financial impact workstream:

- a. Brattle formula
- b. Narrative of money and the implications which will be informed by the historical research workstream.

We will discern if we take the figure derived to Yearly Meeting and explain the rationale for how the figure is derived with the hope that this will be part of our truth telling.

We agreed that Paul Whitehouse, Marghuerita Remi-Judah, Ann Morgan and Debbie Flack will work on this workstream.

c. Outreach attending meetings and gatherings holding listening conversations

We agreed to be open and transparent in communication, use the Britain Yearly Meeting website, publish timely blog posts and signal this to the British Quaker community.

i. UK Meetings

Area Meetings and bigger groupings

We agreed that we will ask to run a session during the preparation for **Yearly Meeting 26th – 30th July 2024**. We ask Edwina to approach the Yearly Meeting Agenda Committee.

We will make a video and we ask the BYM communications team on how we may take this forward.

The following Friends agreed to participate: Ann Morgan, Marghuerita Remi-Judah, Ann Floyd, Debbie Flack, Christine Habgood-Coote.

ii. Quakers around the world.

- a. Contacting Quakers around the world – SS QWRC
- b. Friends also agreed to have listening conversations with Quakers around the world in the Global north and south.

Ann Floyd and Sue Seymour to convene. Ann Morgan, Marghuerita Remi-Judah and Christine Habgood-Coote will also represent RWG.

We discerned that we would send two representatives of our group to the in-person World Plenary Meeting of the Friends World Committee for Consultation in Durban, 5 – 12 August 2024, on an Open Space.

Members of RWG wishing to attend online will register and ask their Area Meeting Clerk to support their application. We ask all attending to agree who will provide a report for the RWG.

Friends agreed to request the budget for two individuals to attend World Plenary 2024.

Edwina Peart and Marghuerita Remi-Judah have been proposed to attend the FWCC World Plenary Meeting August 5-12, 2024.

Registration to be carried out by Marghuerita Remi-Judah and Edwina Peart by 31 January 2024.

Friends agreed to maintain liaison with FWCC.

ii. Other Faith Groups

We will invite QCCIR to keep other faith groups informed about our progress and when reconvened use the opportunities presented by the Ecumenical Round Table on the Legacies of Slavery, Colonialism and Racism.

Ann Morgan will attend as RWG representative.

iii. Civil society and other Quaker affiliated organisations

Friends agreed to wait until the second meeting of the Trusts and charities and follow that would develop; maintain and exchange information with trusts and charities about our and their research activity.

iv. Other

Friends agreed to be open to additional suggestions from Membership and other avenues.

What might we do immediately?

v. Internal within Quakers and Quaker-affiliated organisations.

Baselining:

We agreed to wait to see the results of the Woodbrooke survey to see representation of voices in the ethnic demographic profile, pay gap and Trustee/power holding roles in Quaker and Quaker-affiliated institutions.

Friends agreed to ongoing conversations with Quaker Trusts.

Edwina Peart, Tanya Hubbard, Ann Morgan and Marghuerita Remi-Judah will work on this workstream.

Friends agreed to encourage attendance of the World Plenary and share possible ways so to do.

Ann Floyd agreed to convene on this matter.

vi. External initiatives

We discerned to ask Trustees to support room gifting at Friends House to organisations involved in reparation activity. We ask our secretary to take this to BYM Trustees.

We will add our support to the work of the staff who are seeking to repatriate artifacts held by BYM and publicise this in *Quake*. We ask our secretary to take this forward.

d. Theological justification for enslavement

We note with our thanks that the QCCIR Theology Group will commission this research. With possible support from Woodbrooke. Friends hope that theological harms can be addressed by theological repair.

Ann Morgan, Marghuerita Remi-Judah will represent us in this workstream.

Both will support the finalisation of a brief for a professional theologian. Once presented to and approved by us, we will seek funds to support the research.

RWG/24/01/13/04 Statement of RWG intent

We agreed that there will be a statement of intent to be published in the reparations page of the BYM website and shared by the Communications department. A copy of the statement is attached to these minutes.

We ask the BYM Communications team to review the draft statement ensuring that it complies with how Friends issue statements and that it recognises the reservations of some Friends to making reparations.

Christine Habgood-Coote and Ann Floyd will review the revised draft of statement.

RWG/24/01/13/05 Taking our work forward

i. Communication

We have considered how we will communicate what we wish to achieve, both within the Religious Society of Friends and with the public. We have agreed the following:

- a. To use a generic inbox for communication.
- b. For the video, first names will be used.
- c. For staff to triage the communications sent to the generic inbox.

ii. Speakers

BYM staff will facilitate virtual conversations with a list of speakers for our learning journey.

BYM staff will indicate to speakers the various spectator audiences.

We have discerned that where possible we will make links available to online lectures/seminars which the following speakers have provided so that our meetings together will be used to update on progress and make decisions about further plans:

1. Robert Beckford
2. Ester Stanford Xosei
3. From the Woodbrooke Course on Reparations: Nozizwe Mdlala-Routledge; Hal Weaver; Tom Kunesh etc.
4. Megan Blomfield, Senior Lecturer in Political Philosophy, Sheffield University
5. Antony Reddie
6. Richard Reddie

PhD students being supervised by the speakers could be asked to attend our meetings or support our work.

iii. Transparency in our decision making

Friends agreed to put the minutes of the Reparations Working Group on the BYM website.

Minutes will be sent to Trustees as well as our stakeholder groups.

We agreed to use initials when publishing minutes.

Clerked by: Ann Morgan and Marghuerita Remi-Judah

BYM Reparations Working Group 22 February 2024

Held by Zoom

Minutes

2024/02/01 Opening Worship

During our opening worship a reading from Richard Rohr's Daily Meditation on the subject of prophets was read.

2024/02/02 Progress on actions from January 13th not on this agenda.

a. Reporting - Registrations for in person attendance at FWCC World Plenary.

MRJ & EP are registered to represent the RWG in person, other members of the group CH; AF & SS will be attending online.

b. Gifting rooms at FH for groups involved in reparations.

QPSW are drafting a policy which will allow staff to share spaces at Friends House with organisations who are working on something which aligns with our programmes. Reparations is listed as one of the programmes areas. There will be an annual limit on the space available. We will consider this further at our March meeting and thank SH for offering to prepare a starting point document which will include the framework that RWG will use to apply this policy.

c. Email address for Friends to respond to our statement.

The email address: equity@quaker.org.uk has been added to our statement.

d. Release of funds by Trustees for RWG work

We have heard that the Finance & Property Committee have approved the use of up to £150,000 to support our planned workstreams over the next 4 years. It is undetermined if this is to come from the Marsh Legacy. The sum will be released in tranches: 20k in the first year; 50k in years 2 & 3 and 30k in year 4. We hope BYM staff will manage the budget.

We thank PW and SH for making this application on our behalf.

e. Support from Woodbrooke

We welcome and are grateful for the support which Woodbrooke can offer to our planned workstreams, including staff joining them to provide links. Woodbrooke will not charge for the first 2 hours a month of a member of staff's attendance at RWG meetings and workstreams. Joint events will be on a pay as led basis with RWG picking up any shortfall. Any research undertaken on our behalf will be contracted. We look forward to developing a close and fruitful working relationship with Woodbrooke.

2024/02/03 Publication of Statement

Our Statement has been published today on the reparations page of the BYM website with a link to it provided in Quake.

2024/02/04 Video for Area Meetings about our motivation and plans

Five members of the group met on Friday 09 February to scope the content of the video. We were pleasantly surprised to find that we each brought a different perspective to why we are part of the RWG. We are recording our 2-3 minute offerings which BYM Communications staff will combine. In addition, we are each recording reading the RWG Statement. Different voices will be sampled to give a more interesting reading of the Statement which will be at the beginning or end of our individual statements.

The video recording will then be made available to Area Meetings and to groups beyond BYM to enable as many Friends in our world community to hear of our motivation and what we are planning. It will be placed on the BYM reparations website page.

We are also discussing with FWCC whether a version of this video can be used as part of the prepared ministry we are invited to provide for the World Plenary Meeting in August 2024.

BYM Yearly Meeting Agenda Committee has also expressed an interest in the video. EP will take forward this discussion.

2024/02/05 Yearly Meeting Special Interest Group. Friday 05 July 11.00 - 12.30

AF, CH and AM will develop an interactive programme for an hour and a quarter session which could include the video, an update on the workstreams and a paper in advance to promote discussion.

2024/02/06 Standardising project plans for the workstreams

We agree to pilot the standardised reporting plan and ask each of the workstreams to provide feedback and suggest modifications as they use it.

2024/02/07 Establishing the Workstreams**a. Historical Research**

We heard of the Area Meeting Research Groups already in existence and those in the process of setting up. It may be possible to use a Friend to connect these groups so that they may learn from each other.

All the ports across Britain from which slaving ships sailed have been identified by AM. Individual researchers who volunteer to be involved will be used to research areas not covered by the Area Meeting Research Groups. We ask EP to take forward researching in Liverpool with Liverpool Area Meeting. We ask SS to take the request for Researchers to London Quakers. We will commission research to cover any gaps only if necessary.

We heard of the need to be aware of the intellectual property rights of researchers when using the results of their research.

b. Financial effect of Quaker involvement

It will be necessary to identify the scope of this research to limit it to those British organisations and institutions which were developed using money from slavery.

We need to reach out and network with Area Meetings to invite them, where appropriate, to investigate the source of donations to the building of their Meeting Houses.

We could research who donated to the purchase of the land and the building of Friends House on Euston Road and other BYM assets.

2024/02/08 Meeting with FWCC World Justice and Peace Officer

A working relationship with Hezron Masitsa FWCC Peace and Justice Officer based in Kenya has been established. Hezron will support the RWG in making appropriate contact with Friends to support the work of Workstream 4 Networking and Listening Conversations.

Friends agreed to extend an invitation to Hezron to attend the RWG March meeting.

The Networking and Listening Conversations workstream will convene and meet Hezron. Friends look forward to an update from this workstream in March.

AF, SS, CHC and MRJ will take this forward.

2024/02/09 Closing Worship

We closed in worship at 15.30

Clerked by: Ann Morgan & Margarita Remi-Judah

Date of Next Meeting: Thursday 21 March 2024 @ 2.00-3.30pm by Zoom



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

BYM Reparations Working Group, March 2024

Held by Zoom, 21 March 2024, 2.00pm

Minutes

2024/03/01 Opening Worship

During our opening worship, a reading from QFP (Chapter 3.3) on the subject of change was read.

2024/02/02 Updates

1. Communications

a. Video showing our motivation and plans.

SH shared that the video will be available on the BYM Reparations page of the website by April.

b. YM Special Interest Group planning & Preparation sessions to discern suggestions.

Paper One

The RWG members are asked to facilitate two exploration sessions at YM. One session will focus on the national response and the other the local/area meeting responses to Yearly Meeting minutes expressing discerned concerns.

One may be in person and the other online both held on the afternoon Sunday 28 July 2024. YMAC has suggested that the video expressing our motivations for joining the RWG could be part of the session exploring the national response. The other session provides an opportunity to involve Friends from Area Meetings.

Each session is anticipated to be 90 minutes long. Friends discerned that they are happy to proceed with this engagement.

CHC, AF and AM will take this forward and the planning for the SIG.

We have heard that a Friend in North West London can offer a walking tour of London sites linked to slavery. We welcome the possibility of such a tour being organised during YM and ask if it could be in conjunction with an individual or individuals living with the legacy of slavery, economic exploitation or colonialism. We send this minute to YMAC agenda committee for their consideration.

c. FWCC Plenary contributions.

Friends agreed to contribute a single submission to the FWCC plenary. The submission will take the form of a **video** along with a written submission that would include a draft from the **historical research** workstream on their work regarding historical and transatlantic chattel slavery, the impact of trading companies such as Cadburys, Rowntrees and colonialism. Friends would like to convey that we will be acting in the present.

The FWCC contribution will be over a 1.5 hour duration: 15 minutes introduction, 45 minutes small group break away sessions and a 30 minute wider group sharing. Friends reflected on how we will frame the level of challenge/tension we would like to foster during our session.

AF, CHC, SS, AM DF, MRJ will take this forward.

d. Submission to QF&P Revision Committee Minute 27 from YM 2022.

Friends welcomed AM's submission to Book of Discipline Revision Committee and are thankful for her proactive engagement on this matter. Friends look forward to hearing news on the progress of this submission.

e. Invitation from the World Council of Churches to join the Collective for Anti-Racist Ecumenism (CARE) Network

Friends welcomed the invitation from the WCC and ask AM and DF to take this forward and represent the RWG. If there are other Friends who would like to join, the RWG will welcome them on our journey but would hope that only a couple of additional non RWG member would join.

f. To receive Minute BYMT 24-02-12 Reparations Working Group Paper Two
RWG Friends warmly received the minute from the Trustees. Friends were content to read that the "Room Gifting" policy is supported by Trustees. We agreed to work on shaping the parameters of what would constitute activities lending themselves to reparations. Networking and listening workstream will review and take this forward.

SH will send a draft proposal to the Networking and listening conversations workstream for consideration.

2. Learning

a. Learning series videos.

BYM staff have reached out to approximately 8 speakers. Confirmation has been received from Esther and Hal Weaver. Friends were happy to request of Woodbrooke the videos from the reparations course and would like Woodbrooke to suggest a fee for the use of the videos. Friends were additionally happy to contribute to financial remuneration of the speakers. Friends look forward to the release of the videos which we hope will start in the autumn timeframe.

The financial impact of the learning series will be discussed with YM Treasurer.

b. Woodbrooke collaboration

Friends were supportive of the initiative and look to TH/MRJ/EP/SH to take this forward and bring topics for conversation during the April or May RWG update meeting.

3. Workstreams

Updates were shared on the following workstreams: Network and Listening, Historical Research and Theological Research as documents in advance. Copies are attached to these minutes.

For each of the workstreams it is suggested that we articulate why we are proceeding with the individual workstream.

Friends are asked to consider if we should develop a database of the research.

a. Networking and listening

Friends have warmly received the update from the Networking and Listening conversations workstream. We were content to hear that several strands of connections and communications are planned and initiated local and internationally.

b. Historical Research

Following the Historical Research meeting a dialogue opened up with a question from a Friend – ‘so what’ that Quakers were involved in slavery, everyone was in some way. Friends agreed that articulating why we are pursuing each workstream may form part of a question-and-answer segment on the Reparations website. The workstream may commission work on British Quaker involvement in colonialism in Africa as the workstream does not currently have the capacity so to do.

c. Theological Research to discern suggestions from QCCIR

Friends agreed to support a post doctoral research proposal to underpin the Theological research strand of our work. Friends agreed for AM and MRJ to work with QCCIR to quantify the commercial impact of this work.

Friends are asked to reflect on how current theological ways of thinking and the intersectionality will frame the language use in the draft. We need to be mindful of how Friends in the USA have advanced on this matter.

2024/03/03

What might we do immediately? Group Activity

We worked in two groups to identify what might be appropriate to put in place or request immediately which is outside the workstreams. We identified the following possibilities to be discussed at a future meeting:

1. Start the conversations towards BYM making an apology
2. Donation of 1K to Pan Africa Agricultural Conference for Young People
3. Memorial remembering the enslaved Africans and their descendants London
<http://www.memorial2007.org.uk/>
4. YFGM links – finding ways to identify what concerns them and intersectionality
5. Ros Martin's art – walking and chalking
6. Schools and outreach
7. Faith for the climate – conversation to see how we might work together.
8. YouTube influencer – discuss the reparations journey

2024/03/04

Finance

The following will be discussed with the YM Treasurer

- a. Quaker Archivists & Historians Conference (£285)
- b. FWCC World Plenary on line attendance (£130 per participant)
- c. Payment to academics and others providing learning videos (TBA)
- d. Theological research (TBA)

2024/03/05

Closing Worship

We closed in worship at 15.30

Clerked by: Margarita Remi-Judah & Ann Morgan

Date of Next Meeting: Thursday 22 April 2024 @ 2.00-3.30pm by Zoom

Actions:

	Action	
1	Send RWG minutes to represented committees	
2	Send minute 2b to YMAC	
3	To send draft room sharing proposal to Networking and Listening Workstream	
4	CHC, AF and AM to take forward planning for Yearly Meeting Exploration Sessions and Special Interest Group	
5	FWCC plenary submission – video and written submission	
6	Respond to invitation from World Council of Churches for RWG members to join the Collective for Anti-Racist Ecumenism	
7	Collaboration with Woodbrooke	
8	Consider articulating why the workstream is happening	
9	Consider whether we should develop a database of research being undertaken and provided	
10	AM and MRJ to work with QCCIR to quantify the commercial impact of post-doctoral research under the Theological Research Workstream	
11	How current theological ways of thinking and the intersectionality will frame the language use in the theological research workstream draft brief	
12	To a future agenda: minuted suggestions from minute 2024/03/03	

WORKSTREAM REPORTS

1. Networking and listening Workstream update to the Reparations Working Group 21 March 2024

**BYM – Reparations Working Group – Workstream – Networking and Listening
Conversations**

Overall goals and objectives

- 1. To keep BYM Friends informed about our evolving discernment and ideas for action**
- 2. To engage with interested British Friends in a variety of ways including opportunities for sharing, learning and accompaniment across a network of meetings and groups**
- 3. To engage with a range of Friends worldwide so as to understand their perspectives on historical injustices, to hear their stories and their ideas about what restorative actions now and in the future might be appropriate, and to share our developing thinking**
- 4. To engage with other UK faith organisations for mutual learning and potential collaboration concerning reparative actions**
- 5. To be open to engagement with further groups, as led**
- 6. In all of the above, to work with appropriate Quaker organisations – QCCIR, QWRC, Woodbrooke, FWCC and its sections, and FUM, and with other RWG workstreams**
- 7. Through the above, to contribute to the discernment of well-grounded actions that BYM could take.**

Success Criteria

- 1. The establishment of a database of the above interactions in a searchable way**
- 2. Several Regional/Area/Local Meetings/QRBs have become actively involved**
- 3. A well-grounded agenda for action is in place, that has drawn on and is welcomed by Friends worldwide.**

To be continued...

Stakeholders and roles

Cadence of meetings: not yet established. We will reconvene after Easter

Networking and listening Workstream update to the Reparations Working Group

21 March 2024

Communications plan

Our work is all to do with communications.

Headline reporting to RWG (guide 5 points)

We have identified the following actions relevant to this workstream, as well as to others.

1. **Video for AMs etc. about our motivations:** using this when it is ready.
2. **Keeping records in a searchable way;** it is important that we log significant interactions (meetings, workshops, presentations..) in a consistent and useful way. We will develop a standard format for this, enabling us to search, analyse, notice gaps...**Rita** will create an Excel spreadsheet with a set of headings that cover key aspects. **All of us** undertake to log significant events. We may well modify this approach as we go along, but we need to get started.
3. **Open meetings (online):** we plan to set up monthly opportunities for Friends to meet us. We envisage one of us being present and that the meetings would last for about 30 minutes. The meetings would be publicised, probably in in Quake! **Ann F** will explore this with Siobhan.
4. **Preparing for Yearly Meeting:** prior to YM, a Special Interest Group (SIG) and two exploratory sessions have been agreed. **Ann M. Christine, and Ann F** will bring some ideas to the next RWG. We are unclear as to how RWG's work will feature on the agenda of YM itself. **Ann M** will investigate this.

5. **Engaging with Meeting for Sufferings:** Christine (as RWG MfS rep) will explore the idea of a slot on the MfS agenda later this year, probably in the autumn.
6. **Quaker Trusts and other Quaker grant giving bodies:** there was a meeting last year to explore approaches to reparations, and we expect there to be another meeting sometime this year, at which we wish to be represented.
7. **EMES Annual Meeting:** Susan will be present, as a member of QWRC, but any of us could attend if we register. Preparing for the WP will be a key part of the Annual Meeting's agenda.
8. **Preparing for the World Plenary, (WP) August 5-12:** Catherine Putz, a member of the WP programme planning group, has asked us to prepare a short (6-7 minutes) piece of prepared ministry to be used in the 'healing and repairing relationships' strand.
9. **Meeting with Hezron Matitsa, FWCC Peace and Justice lead:** we met with Hezron on March 14, following up on a meeting that he had had with Ann M and Rita. He is expecting that one outcome of the World Plenary will be a call to action. Managing expectations will be important – this is not a quick fix. He has planned meetings with South and Central American Friends, and with US Friends. focusing on the questions that we saw at our previous RWG meeting

Budget line-item requests none.

Milestones, completed actions and dependencies

Schedule of meetings (quarter or year in advance) not yet agreed

2. BYM – Reparations Working Group – Historical Research Workstream

Aims and objectives

Transatlantic Chattel Slavery

1. National database showing British Quaker involvement in Transatlantic Chattel Slave Trade, Plantation Ownership and suppliers to the trade eg. Weapons and Gunpowder. Recorded by Monthly Meeting.
2. Report on the actions taken by Monthly Meetings to implement the Minutes from Yearly Meetings 1761, 1784 & 5.

Economic Exploitation

3. Report on the supply chains for major British Quaker businesses eg. Chocolate & Sugar: Cadburys; Rowntree & Fry; Cotton: Quaker cotton spinning and weaving mills.
4. Report on the importers of goods produced by the enslaved eg. sugar, tobacco, mahogany.

Colonialisation

5. Report on the involvement of British Quakers in setting up colonies in America.
6. Report on involvement of British Quakers in colonialisation in Africa? (We may find researching this exceeds our capacity.

Frequency of meetings

Quarterly

Workstream update to the Reparations Working Group – 21/03/2024

Communications plan

1. Wide area comms centralised - beyond working group - centralised - newsletter? The members of the workstream have yet to discuss this.
2. Working group communication within group – The researchers will share interim reports via email. These will be initially sent to Ann Morgan. This was the preferred means of communication. Small groups working on similar topics may be formed.
3. Work stream communication - We discussed the need to be able to store and access the data centrally. This would allow us to share with other work streams.

Headline reporting to RWG (guide 5 points)

1. We agreed the aims and detailed scope of the Historical Research Workstream.
2. The researchers between them cover the three areas of: Transatlantic Chattel Slavery, Economic Exploitation and Colonialism.
3. We agreed the need to work on dates from 1652 forward to at least 1833 when compensation was paid to slave owners for Transatlantic Chattel Slavery. We will follow the money accrued to see how it was used in Britain, as far as our capacity allows.
4. We will share papers and interim reports we produce.
5. The second meeting will focus on how we will use the information to embed it both in our local Quaker and non-Quaker communities and nationally.

Budget line-item requests

1. We will need funding for a database and to develop the means for researchers to deposit and access papers produced.

Milestones, completed actions and dependencies

1. First interim documents sent out to the group in March 2024 from Bristol, Lancaster & Oxford.

Schedule of meetings (quarter or year in advance)

1. June
2. September
3. December

3. BYM – Reparations Working Group – Workstream – Theological Research

Overall goals and objectives- Theological review and examination of Quaker rationalisation of enslavement: what British Quakerism can learn from its history and revelatory progression.

Work alongside the QCCIR Theology Commissioning Working Group to draw up a research brief on the topic. A secondary suggested line of enquiry is that theological harms might be addressed by theological repair. There is further work to be done with the co-clerks of the RWG to crystalise the brief in order that the QCCIR Theology Group can commission the research from a professional theologian. It is understood that once the research brief is approved by both Working Groups, the RWG will seek the required funding.

Aim

Understanding the history of Quaker theological thought as it relates to slavery, colonialism and economic exploitation.

Assessing what theological insights can be shared today

Publishing the post- doctoral work and suggesting how it may be used.

Stakeholders and roles

Frequency of meetings – ad hoc

**Theological Research Workstream update to the Reparations Working Group –
DATE 21 March 2024**

Communications plan

1. E-mail and papers to RWG

Headline reporting to RWG (guide 5 points)

1. The project may well form a short post-doc study, rather than a Masters dissertation. This also allows for more flexibility around timeframes.
2. A post-doc spec could be offered to selected researchers and Woodbrooke, with a fee and expenses attached. This could be very attractive and may avoid the complexities of approaching a university department. Maddy Pennington is going to speak to Ben Dandelion about this for his direct advice about selecting potential applicants.
3. The detail of the brief now needs sharpening. MP to contact RWG co-clerks re some key headings for a research brief submission
4. Useful to turn this around into a question of what British Quakerism can learn from its history and revelatory progression.

Budget line-item requests

1. TBC
- 2.
- 3.

Milestones, completed actions and dependencies

TBC

Schedule of meetings (quarter or year in advance)

1. Ad hoc
- 2.
- 3.



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

BYM Reparations Working Group, March 2024

Held by Zoom, 21 March 2024, 2.00pm

Minutes

2024/04/01

Opening Worship

During our opening worship, a reading from an Experiment with Light Practice was read'

2024/04/02

UPDATES and questions on papers in advance.

Communications

YM 2024 Special Interest Group planning & Exploration sessions. We agree these sessions as planned and thank CHC, AF and AM for developing them.

We also agreed the following Friends who will facilitate:

The SIG on Friday 05 July at 11.00am – 12.30pm by Zoom AM & MRJ

YM Exploratory Session Saturday YM in person session – AF & DF

YM Exploratory Session Sunday YM afternoon Zoom session – CHC & EP

We hope the SIG will be recorded and ask BYM staff if this can be arranged.

Plan for our full day online in May. We agree this agenda and look forward to undertaking a learning day together.

We hope that the afternoon sessions will be recorded, and we ask BYM staff to confirm if they can be following discussion with the presenters.

(Amended by next minute)

Uncomfortable conversations Blog and Podcast Series. We are clear of the need for discernment to address uncomfortable issues connected with our work and identify the difficult questions we are being asked. We are not clear that the suggestion of blogs/podcasts will reach those we need to reach.

Friends are encouraged to share the uncomfortable questions they are encountering. BYM staff are asked to help by providing a document on Teams to enable Friends to share their questions.

We will change our Agenda for 18th May enable us to address the concerns of those who are reticent or unconvinced about the work that is being undertaken by the RWG. We are mindful that we need to draw links to wider issues such as Climate Change and Modern Slavery.

FWCC World Plenary contributions. We thank MRJ and HM for their updates on the contributions the RWG will make. We look forward to considering them further at our meeting in June.

Hal Weaver and Nozizwe Mdlala Routledge are leading the Retrospective Justice session. We are asked how the work of BYM RWG is linked to this? BYM RWG hopes to summarise the responses that it gets from the BBPOC Fellowship in Britain to a series of questions and the responses HM receives from groups internationally. That summary will be presented to the FWCC Plenary. In it we will make a link to Restorative Justice showing clearly how our work is connected, having heard these voices that we would not normally hear.

Break out groups will then look at what they have been presented with.

Learning

Woodbrooke suggested workshops for 2024/5 to support our work.

We thank TH for outlining the workshops and are grateful for the opportunity being offered by Woodbrooke to enable Friends worldwide to learn more about the different aspects of reparations.

We would like to suggest a lecture on the impact that the African kingdoms culture of enslaving their enemies captured in war had on the development of the Transatlantic Chattel Slave Trade as this is an area that some Friends mention when examining the work of the RWG. We are aware of a UK academic at Kings College London working on this and a journalist but are keen to identify a West African academic if possible.

2024/04/03

Gifting Rooms at Friends House. How might we apply the BYM policy to our work?

We have considered the BYM policy guidance and identified and agreed several areas of work on reparations which we feel should be taken into consideration when an application for free use of rooms is received by BYM staff.

We suggest a review of the breadth of Point 1 as it is too broad leaving staff open to criticism and complaints. The term economic exploitation needs to be qualified to relate to British Quaker involvement.

Friends welcomed Point 2

BYM staff are asked to clarify Point 3. It could read ...economic exploitation especially when these focus on climate justice issues.

We are concerned that the QUIET Company may not have a sufficient level of understanding of the RWG to apply this guidance.

To date two organisations have been gifted rooms the All Party Parliamentary Group on Reparations which held a conference in January and Black Lives Matter UK which will use room gifted to them in July.

2024/04/04

Budgeting and Fundraising

We agree finance for the:

Quaker Archivists & Historians Conference £250

FWCC World Plenary on line attendance £260

We agree further consideration of:

A grant to 1000 Youth conference Africa of £10,000 which will fund 4 youths to attend the October 2024 youth.

Making a grant of this nature will need to be agreed by BYM Trustees.

We are clear that we need to consider this request further and ask MRJ to circulate the paper to the RWG in time for their consideration at the May or June Meeting

Theological Research Workstream

We have considered how might we fund the post-doctoral Theological Fellowship which could be 20K. We wish to leave as much money in the Marsh Legacy fund as possible. We agree to approach BYM Trustees to seek dispensation for spending beyond that anticipated for 2024 to cover the Post Doctoral Theological Fellowship and commissioning videos about reparations by academics once we have a full picture of the costs.

2024/04/05

Closing Worship



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

BYM Reparations Working Group, May 2024

Held by Zoom, 18 May 2024, 10.00 am

Minutes

2024/05/01

Opening Worship

During our opening worship Ros Martin's Poem 'No more unsung – our heroes and sheroes' was read.

2024/05/02

Reparations Workshop led by Ewina Peart

We have experienced a rich morning of information which has added to our learning as a group.

We have heard of the way the Caribbean and African states were created to provide an hegemonic economy for Europeans. A system which became the economic norm placing race at the centre of reorganising and stratifying the world.

We explored the need to create shared spaces in which stories by both those experiencing the legacy of slavery and those Europeans who trafficked the enslaved; colonised and took possession of ancient civilisations may be heard.

We acknowledge the way the enslaved African people repeatedly carried out insurrections both on board ships and on the plantations.

We know that descriptions, perceptions and understandings change over time. Telling our stories will enable this to happen. Bringing about these changes is an essential part of reparations. Reparations are a recognition of harm done and the actions taken to repair the harm.

We hear how all this has entrenched racism globally.

The detail of our histories is important.

The exhibitions put on by Lloyds of London and the Bank of England showed how slavery opened up financial capital in Britain. The Transatlantic Chattel Slave Trade was central to the development of insurance and the making of modern insurance. We have a clear understanding of how the enslaved were insured both dead and alive and that this impacted on their treatment by the crews of slave ships.

The theological basis for slavery changed when the enslaved became Christians. We need to do more research in the Caribbean to identify how early Quaker there lived out their faith. We are aware that in 1700 there were 10,000 Quakers Jamaica. We need to access the archives.

We need to be mindful of how we speak of the Transatlantic Chattel Slave Trade. The term African Holocaust (Maangamizi) is more acceptable.

Our journey with history asks us to seek the actions of our Quaker predecessors as they relate to the enslavement of fellow human beings.

We are left with reflections regarding:

- the commoditisation of fellow human beings
- the historic and current impulse of people with an aim, at times underpinned by 'science', to justify harms and atrocities perpetuated
- the call to repair ourselves for our own benefit and not for the benefit of others.

We remember the struggle of those enslaved – their resistance at any and every opportunity to being treated as property and objects to be used with and without care for the benefit of others.

This learning exercise has given us a great deal to consider as we move towards being able to recommend to Trustees ways for Friends to provide the love and justice required of British Quakers for the involvement of some of our Quaker families in enslaving and trafficking African people, colonisation and economic exploitation.

We thank Edwina Peart for leading us through this important learning exercise.

024/05/03

Presentations of Interim Historical Research findings and Area Meetings responses to it.

We have heard from Julia Bush (Bristol AQM) of their research findings into the involvement of 18th century Friends in the Transatlantic Chattel Slave Trade and from Teresa Parker (Hertfordshire & Hitchin AQM) of the way Friends from their meeting established the colonies of East & West Jersey in America.

Rhiannon Grant (Woodbrooke) has explained how Woodbrooke is supporting Central England AQM's newly established research group which will research the links West Midland 18th century Quaker businesses had to slavery.

We have learnt how Lancaster LM has acknowledged and embedded their history in their local community and how a group in their Area Meeting Lancashire Central & North is learning about reparations to support discernment in the Autumn of their Trustee's Minute 23.04.3 Reparations, BYM minutes (2022), which recommends the making of financial reparations.

We are grateful to Friends for these updates and for their willingness to present this information during Yearly Meeting 2024 at the RWG's Special Interest Group on Friday 05 July at 11.00am.

2024/05/04

Report on the initial responses to the questions posed by Hezron Masita (FWCC Peace and Racial Justice Co-Ordinator) to international groups.

Hezron has asked the FWCC section operations managers to pose a series of questions to a number of Quakers internationally about their experiences of the legacy of slavery, colonialism and economic exploitation by British Quakers.

We have heard the initial responses from Gilberto Jorge Operations Manager of the Americas sent out as a document in advance. Whilst Friends in Cuba, El Salvador and Peru are currently concerned with oppression by their governments which have their roots in enslavement others speak of:

- the stratification of society on the Atlantic coast along skin tones affecting socio-economic status which is so embedded that it is not discussed
- how inland, one's Spanish name provides higher socio-economic status, and the indigenous population is discriminated against.

Some speak of the epigenetics research which shows that descendants of the enslaved, in the case of those of African origin, have centuries of generational trauma in their DNA, a trauma shared by those with indigenous ancestry.

We are aware that we need to be careful of the language we use in relation in particular to intergenerational trauma. We will make time in a future meeting further to explore this complex subject.

FWCC Africa Section Friends will discuss the questions in June and Quakers in the Caribbean will be reached out to.

We are grateful for the opportunity that these conversations are providing for us to hear from those experiencing the legacies of enslavement, colonialism and economic exploitation. These conversations will support us as we seek to identify the harms done by some British Quakers.

2024/05/05

How might we address the concerns of those who are reticent or unconvinced about the work that is being undertaken by the RWG.

We have started to identify the questions we are asked and are hearing about the reservations which some Friends have been expressing about our work.

We have discerned that a way forward may be to include the concerns of reticent Friends in our reparations work. We will ask Woodbrooke to hold a single session workshop to address the various reservations.

We will keep open the list of questions and not assume that we have heard all the reservations. We hope to address some of them each time one of us gives a talk.

2024/05/06

Meeting for Worship

We welcome the suggestion that we make time regularly to worship together and are grateful to Debby Flack for offering to organise a suitable time when those available may meet.

2024/05/07

Closing Worship

We closed with worship at 16.10.

Clerked by: Ann Morgan & Marguerita Remi-Juda

Actions arising from the Meeting

1. Make contact with the Quakers in Jamaica to identify where their archive is held.
2. Record Teresa Parker's presentation to use at the SIG.
3. Ensure that a future agenda includes time to explore the complex nature of intergenerational trauma.
4. Keep monitoring and recording reservations about our work.
5. Discuss with Tanya Hubbard the possibility of a one session Woodbrooke workshop to address the reservations which some Friends have been expressing about our work.



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

Minutes

BYM Reparations Working Group, April 2024

Held by Zoom, 20 June 2024, 2.00pm

2024/06/01

Opening Worship

During our worship a passage written by Marianne Deborah Williamson (born 8 July 1952) was read. Marianne is a spiritual activist, author, lecturer and founder of the Peace Alliance, a grass roots campaign supporting legislation currently before Congress to establish a United States Department of Peace.

2024/06/02

UPDATES and questions on papers in advance

Communications

Meeting with The Repair Campaign. The Report of this Meeting was sent out as a Paper 1 in advance and is attached to these minutes.

The Churches Reparation Action Forum Jamaica Videos for the BYM website: The two videos will be ready for delivery to BYM on 30 June at a cost of USD \$750.

Workstreams

Networking and listening

At a Zoom meeting on 09 June set up by HM and joined by MRJ East African Quakers shared their experiences and stories of colonialism and economic exploitation.

The main concerns emerging we concerned with language and land.

The personal stories included being forced in schools to speak the English language, to accept that their languages were inferior and face punishment if they did not speak English. This made it difficult to communicate with their village members and families and can cause problems even today.

We were sent in advance a video showing the removal of the most fertile agricultural land from Kenyans and it being given to British white settlers. Kenyans were put on the least fertile. A second video referred to wives visiting their husbands having to obtain special permits from the British Colonial Administration’.

Most participants laid the blame on the British Colonial Administration. However, the group found no link to British Quakers to atrocities. The group made no distinction between American Quakers who formed the Mission in Kenya and British Quakers, Quakerism having started in Britain.

Those participating in the exercise said that they found the meeting enlightening and therapeutic.

The group expressed the hope felt by Kenyan Youth that reparation dialogue would unite and heal suggesting that we might find a different more unifying term to describe what British Quakers are led to do.

We are very grateful to the group for sharing this insight with us and ask MRJ to convey or thanks to those who participated in the meeting.

We are mindful that we may need to speak of reparation in languages other than English as we progress this consultation.

We note the visit of Robert and Nancy Wafula of the Kenyan Quaker Theological College to Britain in July. They will be hosted by Friends across BYM.

FWCC World Plenary: We have recorded a 12 minute video entitled ‘What do Love and Justice require of British Quakers?’ for the final session of the World Plenary Session ‘Healing historical injustice; hope for the future’ on Saturday 10th August 2024.

Yearly Meeting: Members of the workstream have also been preparing for two Yearly Meeting Exploratory Sessions which they will lead.

Historical Research Workstream

A report of the recent meeting of the workstream was sent out as a document in advance (Paper 4) and is attached to these minutes.

Theological Research Workstream

The brief to enable the post-doctoral research we will commission entitled ‘Researching Historical Quaker Theologies of Enslavement’ is almost ready. We are grateful to the QCCIR Commissioning Group for their help with this. We are negotiating support from the Group for the next stage when we will appoint a researcher. We hope that research will start this year and that a report will be ready for December 2025.

Learning

Woodbrook sessions to support our work in 2024/5

We agreed 3 stand-alone, 90 minute sessions between September- early December 2024. These sessions will be offered in a partnership between RWG and Woodbrooke. We ask TH to cost these courses and bring this information back to a future meeting.

A document (Paper 5) outlining the content of the three courses is attached to these minutes.

2024/06/03

Representation in person at FWCC World Plenary

MRJ and EP will represent the Reparations Working Group. We ask them to build warm and deep friendships so that our work can be taken forward and to identify possible speakers to support our work.

We are interested to hear the key strands which emerge about what will be required to bring about healing.

We ask them to convey what we are trying to say in the video which will be shown and to stress to the Friends attending that we hope they will feel able to communicate with us.

We will uphold them.

2024/06/04

Gifting Rooms Guidance

We reviewed the changed scope suggested in our minute of **2024/04/03** which if applied would preclude groups that have already been gifted rooms. We agreed to change this.

The agreed version of the guidance is attached to these minutes

2024/06/05

RWG Meetings

We are agreed that we will not hold meetings in 2024 during August and December.

Our in person full day meeting 12th October will be held at Carlton Hill Meeting House Leeds.

We will reflect further on our meeting frequency in 2025 at our July meeting.

2024/06/06

Closing Worship

Clerks: Ann Morgan & Margharita Remi-Juda

Dates of RWG meetings in 2024

- Thursday July 18th by Zoom at 2.00pm
- Thursday 19th September by Zoom at 2.00pm
- Saturday 12th October at Carlton Hill Meeting House Leeds 10am – 5.00pm
- Thursday 21st November by Zoom at 2.00pm

ATTACHED PAPERS

PAPER 1

Report of a meeting with The Repair Campaign British Advisor Emeka Forbes. Monday 3 June by Zoom

The Repair Campaign is a social movement for reparatory justice in the Caribbean, guided by the CARICROM Reparations Commission. Their goal is to amplify Caribbean voices calling for reparations and produce evidence-based Socioeconomic Reparatory Justice Plans for each island. The focus is on economic development to reduce poverty.

They are calling for governments, institutions, and individuals to acknowledge their role in the transatlantic trafficking of enslaved Africans and the colonial legacies that followed.

The Repair Campaign was set up by Dennis O'Brien, who working in the Caribbean, had seen first-hand the legacy of chattel slavery and colonialism. He established The Repair Campaign to build a network that will facilitate economic, social and psychological healing and support the CARICROM Commission. Rapporteurs have visited all 15 of the islands to identify what is most pressing for each. Professor Sir Hilary Beckles, University of the West Indies is their chair.

They have established an office in London to fact find as they believe it is clear that there is a social appetite in the UK for reparation. The organisation conducted a survey of 2,016 people in February this year across England Wales and Scotland to explore UK attitudes towards reparatory justice. The results show an interesting level of awareness of the UK's involvement in slavery and of the idea of making reparation.

Emeka is contacting all the organisations and faith groups that have expressed a desire to look at reparation and the Repair Campaign is looking to establish a network of those working on this.

We outlined how the Reparations Working Group came to be set up and how we are organising the workstreams. We explained that we are a task and finish group which will be reporting to the BYM Trustees in 2026/7 who will discern what will be suggested as reparations to a Yearly Meeting of Quaker in Britain.

We have agreed to speak further when Emeka has completed the initial round of discussions.

AM & MRJ

Paper 4

Report of the meeting of the Historical Research Group held by Zoom on Tuesday 04 June

The workstream membership is still settling:

- Two researchers who hoped to get involved have left both for reasons connected to their work
- Lucy Saint-Smith BYM Archivist and Librarian has joined the workstream. Lucy is researching the involvement of London Quakers in chattel slavery using Quaker marriage records as her initial starting point.

We each provided updates on progress with our research and on conferences/workshops we had attended.

We have shared research documents so that we are each aware of the varied nature of the research being undertaken.

We discussed how we might embed our research in our local communities and the local contacts that we have found helpful in doing this; including collaborating with other faith groups involved in reparation work; developing materials for schools; liaising with Black History or Lives Matter Groups and local museums; memorialising and developing materials for our websites.

We spent time considering the impact that some of our more distressing findings may have on Friends and how we might deal with them by for example making sure we provide trigger warnings at the start of workshops; presentations or discussions and ensuring the provision of quiet spaces for Friends to move into. We noted that ourselves as researchers might need pastoral or even professional support occasionally.

Our programme for the Special Interest Group at Yearly Meeting on Friday 05 July at 11.00am. was finalised.

We will convene again in September.

AM

PAPER 5

Woodbrooke courses to support the work of the RWG

Celebrating the diversity of Quakers in the UK

In this session, we will hear from Friends of different backgrounds, centring and celebrating their lives, experiences and perspectives. We will watch recordings of short 'testimonies' then open the space to dialogue about what participants have learnt and what they will do in their meetings and communities as a result of what they have heard.

Hearing from Quakers across the world

What do reparations mean for Quakers in different parts of the world? What are their priorities, concerns and dreams? What impact does deeply listening to these voices have on what Quakers in the Minority North understand to be the urgent concerns of our time?

How can we talk about reparations sensitively?

We want to talk about reparations in a way that is respectful and inclusive. We don't want to hurt or harm people. In this session, we will explore the ways that the language we use to speak about reparations can cause harm and offense, and learn other words and ways of talking about it that don't.

TH

GIFTING ROOMS GUIDANCE

Room gifting can be used to support:

1. Groups which aim through research, campaigning or other methods to explore and respond to the harms of transatlantic chattel slave trade, colonialism and associated economic exploitation;
2. Groups seeking to build support for reparations in connection with the transatlantic chattel slave trade, colonialism and associated economic exploitation.
3. Groups working to campaign against or eradicate modern slavery.

In the event that staff are unclear about whether a group fits within these criteria, they will seek guidance from the Reparations Working Group.



Minutes

BYM Reparations Working Group, July 2024

Held by Zoom, 18 July 2024, 2.00pm

2024/06/01

Opening Worship

During our worship the Kabarak Call for Peace and Ecojustice made at the World Gathering of Friends 2012 in Kenya was read.

2024/06/02

UPDATES and questions on papers in advance

Communications

Minute from BYM Trustees

We receive **Minute BYMT/24/06/16 Reparations** from BYM Trustees. We are grateful to Trustees for providing this opportunity for our work to be shared with and discerned by them.

We note that our annual report to Trustees is due in October. We ask the Co-Clerks to develop a first draft for circulation, comment and discernment at our 19th September meeting.

Requests from Nathaniel Coleman

We have reviewed the two requests from Nathaniel Coleman which follow up the conference he held Undoing 2007: Preparing for 2038 held in Birmingham on 1st June 2024.

A. Supporting an invitation to Professor Sir Hilary Beckles Vice-Chancellor University of West Indies to speak at The University of Birmingham.

We welcome this initiative and hope that the event will be hybrid to provide the opportunity for a wide group of people including Quakers to hear this

eminent speaker who co-leads the CARICROM movement for reparatory justice. We ask the Co-Clerks to continue to negotiate with Nathaniel Coleman about this event.

B. Convening and holding a public conversation about amelioration and how it differs from abolition during August 2024.

We have discerned that we are not able to support this initiative.

Workstreams

Historical Research Workstream Review of the YM Special Interest Group

The Special Interest Group meeting held as part of the preparation for Yearly Meeting was held on Friday 5 July. Despite it following a long general election results night 41 Friends attended. Presentations from Bristol; Central England; Lancashire Central & North and Hertford and Hitchin Area Meetings were well received.

Some Friends were shocked by what they heard.

London Friends present identified the need to research London Meetings and the investment by Quakers in insurance of the ships involved.

New areas for research were suggested:

- How did investments in Turnpikes, canals and railways impact the poor of Britain who were turned from their land to make way for this infrastructure? This resonates with what we are hearing from Friends around the world in relation to land.
- When did the narrative about Quakers just being abolitionists start?

Networking and Listening

Listening to British Quakers. We ask the Friends in this workstream to develop a plan for making contact with the BYM Area Meetings with whom we are not already in touch and to bring it to our meeting on 19th September. We ask that the plan integrates the work being undertaken by EP and visits planned for the Autumn by members of the RWG.

The open Zoom meetings planned in the Autumn we hope will attract some Area Meetings to make contact with us.

Meeting for Sufferings is expecting a report from the RWG on 05 October which will provide an opportunity for Area Meeting representatives to hear of our work.

Report on International Regional Meetings. The report was circulated as a paper in advance. We thank HM for this report and for arranging the sessions to enable this sharing of views on historical and continuing injustices.

We spent time exploring the scope of our role in relation to mission activity of American Quakers and the actions of British colonial governments.

Whilst Friends feel that the scope of our work should remain concerned with the harms done by British Quakers' actions it is important to liaise with

American Quakers who are also looking into their histories. We ask the Co-Clerks to establish contact.

We need to widely share the painful, complex story of the journey we have embarked on. We need to tell this to enable others to research their own stories which connect with ours. We hope that the World Plenary in August will be an opportunity to begin this.

A Reparations Faith Group encompassing the Caribbean. Information about the Churches Reparation Action Forum 7 Point Plan with its rationale was circulated as a document in advance.

We will seek further information by inviting a representative of CRAF to join our meeting on 12th October by Zoom. We ask our Co-Clerks to organise this.

Learning

Woodbrooke sessions to support our work in 2024/5

The detail of the costing, a total of £7,620, for the three workshops was circulated in advance. We thank Woodbrooke for preparing this and agree the expenditure.

We appoint the following members of our group to work with Woodbrooke staff on the development of the sessions: MRJ; DF and AM.

Progress on Speakers videos.

Three organisations to whom we have reached out are planning and recording. Others have asked for guidance on the scope of what we hope they will include.

We agree to follow this up in the Autumn.

2024/06/03

Possible Agenda for all day meeting in Leeds 12th October 2024

We agree the agenda circulated in advance. We welcome the opportunity to make a video outlining our work over the past year.

2024/06/04

A Fund for Reparations Payments/Donations

We agree to open this fund and to publicise it across BYM seeking funds that are not restricted by being earmarked for particular parts of the world.

2024/06/05

RWG Meetings in 2025

The Co- Clerks and SH will meet to consider comments shared by Friends in the survey and to draft a plan for meetings in 2025 to present on 19th September.

2024/06/06

Closing Worship

Clerks: Ann Morgan & Marghuerita Remi-Juda

Dates of RWG meetings in 2024

- **Thursday 19th September by Zoom at 2.00pm**
- **Saturday 12th October at Carlton Hill Meeting House Leeds 10am – 5.00pm**
- **Thursday 21st November by Zoom at 2.00pm**



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

BYM Reparations Working Group, September 2024

Held by Zoom, 19 September 2024, 2.00pm

Minutes

**2024/09/01
14.00 – 14.05**

Opening Worship

We began with worship.

**2024/09/02
14.05 – 14.40**

UPDATES and questions on papers in advance

Progress on the appointment of a Reparations Co-Ordinator

An appointment has been made to this role. A starting date is being negotiated. As part of their induction they will join us in Lancaster on 12th October.

To receive reflections from Friends on the FWCC World Plenary

We thank Friends for their reflections on the World Plenary. Friends found this a most useful opportunity to meet and connect with Friends around the world. We reflected on the concern that some voices were muted in the general sessions. This dynamic made us feel uncomfortable. There was an issue of language which may have impacted on this. Some matters discussed in the Africa section were not disclosed in the general sections as they did not mesh with the themes being discussed there. We are enquiring into the possible causes of this, both historical and current, to see if we can identify with FWCC how this might be addressed. We understand that our video was well received and are grateful for the prepared ministries that we now have access to.

We agree to share this minute with FWCC and will discern any actions we may take on 12th October.

To receive the annual report to BYM Trustees

We accept the report and forward it to BYM Trustees and our sponsoring committees.

WORKSTREAMS

To receive the report from the Historical Work Stream. We note that the membership of this group is steadily increasing and that a plan to care for the researchers is to be developed. The report is attached to these minutes.

To receive the report of the Networking and Listening workstream and plan for networking with Area Meetings. We thank the group for their report and ask them to start to make contact with Area Meetings as soon as possible and to work with HM to continue dialogue with Friends around the world. The report is attached to these minutes.

Theological Research. The QCCIR Theological Commissioning Group has concluded its work developing a brief for this post-Doctoral research. We thank them for their support.

Woodbrooke has the appropriate expertise and experience to recruit an academic and supervise this research. We understand that negotiations are ongoing about the time required to undertake the research and consequent budget. We hope that this can be brought to a satisfactory conclusion so that the research can start in Spring 2025.

Budget Update

We have heard that to date we have spent or agreed spending of £8,189.

We agree to purchase a paid Zoom account for use by the RWG at an annual cost of £120.

We note that we do not yet know the cost of all the videos to support the understanding of Friends about reparations which we have requested from academics for the BYM website. Two videos produced by the Churches Reparation Action Forum Caribbean were received this week, production costs were £569.

We agree the expenditure of £2,250 to pay staffing costs to support a one-day conference on Sunday 17th October of the All Party Parliamentary Group for Pan-Afrikan Reparations (APPG.)

**2024/09/03
14.40 – 15.25**

The scope and functioning of the RWG

Members of the group were invited to reflect on our first year and to offer suggestions for changing our ways of working. We are grateful to those who took part.

We are saddened that our Friend Christine Habgood-Coote is unable to continue her service on the Reparations Working Group. We are grateful for the contribution she has made to establishing the work. We thank Christine for her reflections on the first year of the working of the group, we recognise that making such feedback is not easy and thank her for her bravery.

We recognise that we have not had time to hear the perspectives of other groups such as the Quaker Africa Interest Group (QAIG) who have a different perspective to the RWG on reparations. We have not yet picked up work done by other groups in BYM such as climate justice, the BLM group and the

economic justice work. We need to hear these other perspectives and feel free to connect with all our connections. Concern was expressed that the statement of the (QAIG) should be on the BYM website reparations page.

We believe that we have time left to connect with these groups. We have not always used the experience and connections that those of us in the group have with our sponsoring committees.

A view was expressed that we had needed to start with reparations to see where that led us.

Some excitement has been felt by our moving forward and taking action, we agree that the action may have come prior to our stillness. We do need to find spaciousness and make a time to hear each other. Knowing each other deeply is important and our meetings for worship should help with that. Plain speaking is important and it is important to have boundaries within which to work and we do need new younger voices to assist us. This is a difficult area and we need to share with each other more openly.

Concern was expressed that we need to have a clear definition of reparations to give a broader impression of reparations as it is wider than just giving money.

We know that some Friends on the group have had a very steep learning curve as some had no experience of reparations when they joined whilst others had a good deal. We need breathing spaces to enable us to reflect.

Some tension about the scope of the project in terms of just what we are addressing was expressed. We need to find time to hear each other's perspectives about this and will make time in our October 12th Agenda.

**2024/09/04
15.33 – 15.35**

Closing Worship

Clerked by Ann Morgan & Marghuerita Remi-Judah

REPORTS FROM TWO WORSTREAMS FOLLOW

BYM Reparations Working Group: Historical Research Workstream Meeting 09 September 2024 at 10.00am by Zoom

Opening worship

1. Friends Prevented

Edwina Peart BYM Equity and Justice Lead & RWG; Teresa Parker Hertford & Hitchin AM; Steve Patterson (Tottenham LM)

2. Welcome new members

We welcomed Chrissie Hinde (Sheffield Central AM) and Viv Shah (Leicester AM)

3. A BYM searchable database to record our research outcomes

Libby Adams outlined for us some of the issues connected with databases and the storage of digital records including the technical support they need and the number of interventions required to maintain them over time.

We would need to gather our data in a common format which at present we are not doing. The use of Excel was suggested as a starting point as material could then be exported in the future.

The name of a Bristol Friend who develops databases was made known. If Friends with this expertise are to be used we would need to have clarity about how long they would be in a position to provide support.

We agreed that the Co- Clerks of the Reparations Working Group would meet with Libby to develop a plan which would involve contacting Universities currently operating databases concerned with slavery we named UCL's Legacies of Slavery and Lancaster University's Voyages Databases. A paper will be presented to the next meeting of the Historical Work Stream in December.

4. Research Updates

Bristol Reparations Group. We heard that 14 Quaker families were involved in slavery making a total of 100 Friends to research. Currently Julia is researching the Lloyd families. The Reparations Group have identified two projects they wish to undertake for which they are seeking funding. The first is 'Memorialisation of Fanny Coker,' an enslaved woman buried in Greenbank Cemetery, East Bristol. This will build on the work of Ros Martin, one of few Black Quakers in Bristol. It will be a 'public history' project, involving local schools and community organisations and complementing the major TCS memorial and 'story house' under development by the Black-led Bristol Legacy Foundation in the City Centre. The hope is to install an artist-designed tri-directional signpost and bench near Fanny Coker's grave, with a storyboard, as a site for reflection on TCS, and especially its impact on women and family life. The Area Meeting has agreed 5K towards this project.

The second is 'Dissemination of historical research into Bristol Quakers' involvement in TCS.' They would like to publish a short book (around 30,000 words) and an informational folding leaflet, to mount a mobile display, and to install plaques on three of the Bristol Meeting Houses which directly benefited from slavery-based Quaker wealth.

We heard that the BYM Reparations Working Group will be asked to approach BYM Trustees about funding for this project and to consult with Quaker Trusts. The RWG has established that Area Meetings may make donations to BYM identified for reparations.

Central England. Working with Woodbrooke undertaking citizen research a core group has emerged from those who originally set out with great enthusiasm. They have been joined by someone from the Birmingham Peacemaker Group who is looking at decolonising the curriculum. The group is researching the Sturge family and are involved in Black Heritage walks in the Central England. They are looking at early Quarterly Meeting Minutes to identify names but are finding that occupations are not recorded except on Quaker marriage certificates.

A volunteer is looking at banking and the underwriting of slaving ships.

The Galton family are being researched by looking at the research already undertaken by Wolverhampton University which was financed by Quaker in Business. It is planned to look at the order books of the Gun making company.

The group are interested in looking at how the wealth grew in central England in this period. Their aim is to produce reports for the Area Meeting.

It was felt that the group have greatly benefited from this work. There is a deeply spiritual message for Quakers in this research work. The suffering base on which the development of industry in the area was based did not reach the consciousness of Quaker in Britain for a long time because we were encouraged to be blind about it. It is clear that physical resources will be needed to repair those most damaged.

We spoke of repairing relationships of not attributing blame to Quaker meetings but encouraging the acknowledging of accountability.

Lancaster has acknowledged its history with a plaque in the Meeting House, a leaflet provided to visitors and talks on Heritage open day. Publication of the research is proving to be less easy as it is so local in focus. The next stage in their response to the research may be the first stage in a reparations process that is to make an apology. In this case the apology would be for Lancaster Monthly Meeting ignoring the minutes of London Yearly Meeting requiring Friends involved in slavery to be disowned.

Sheffield and Balby plan to look at the industry in the area which supplied tools to the plantations and at the sugar refining industry.

There are individual Quakers they are researching such as Ralf Bratwell whom Fox converted in Barbados and who on his return to England built a large country home outside Sheffield. Also a Quaker who had spoken out against the cruelty of slavery and who bought the freedom of two enslaved men who were brought to Sheffield.

They hope to research people of colour who made a significant impact on Sheffield including two artists one of whom wrote a poem about the enslaved whose freedom was bought.

Leicester Ann will provide Viv with a list of Quakers identified in Ted Milligan's book in the Leicester area whose occupations may have led them to be involved in slavery.

We agreed that Friends of colour cannot carry this and speak up about it alone. We have to do it jointly. We have to focus on accountability as that is what we have been led to do.

5. AOB

The RWG will be holding Zoom spaces in the autumn as they approach all Area Meetings. The spaces are to encourage Friends to ask questions and to hold difficult conversations.

We heard how the RWG is working with Woodbrooke to develop profiles of the different ways in which Area Meetings are approaching the exploration of their histories.

With Woodbrooke they are developing a course about the language which should be used when discussing reparations to avoid offending groups of Friends not just in Britain.

6. Date of next meeting

A Doodle Poll will be circulated to identify an early December date

Closing Worship

We closed in worship at 11.30

Ann Morgan

RWG Networking and Listening Conversations Workstream

Notes of Meeting 4: 11-9-24

1 Updates re recent NLC activity

1.1 Reflections on Yearly Meeting:

RWG had made two significant inputs – the SIG (Special Interest Group) on July 5, and the two exploratory sessions on July 27 (one in person and the other online)

Special interest group: this focused on the work of the historical work stream. It was led by Ann M with contributions from Julia Bush, Rhiannon Grant, and Teresa Parker. Julia reported on the work of the Bristol AM reparations group. Their work focuses on the history of slavery in and around Bristol and their aims are to research, to educate, and to memorialise. Rhiannon described similar issues in central England she is supporting a group of volunteers researching the Cadburys and other families such as the Galtons. Iron was a major industry and the Galtons manufactured guns. Ann spoke about the history of slavery in Lancaster Meeting and the work of their Response to Slavery Group. She explained how this work was now embedded in the Meeting. For example, the leaflet they have prepared for MH visitors is routinely given to participants in the Lancaster slave trail, and the curriculum for Lancaster's KS2 children includes a slavery module.

1.2 Exploratory sessions: both sessions had similar content based on PowerPoint slides that Ann F and Christine had jointly prepared. There was considerable interest - we had limited numbers to 50 in each session, and both sessions were full. Ann F facilitated the in-person session with support from Debby, and Christine facilitated the online session with support from Edwina. We began by summarising RWG's work so far, followed by breakout groups to discuss two questions - how are you and/or your meeting responding? and what are your hopes about the work of RWG? It wasn't possible to get detailed comments in the time available, but it was clear that participants were very engaged in the issues and would be interested in follow up work. We have all their email addresses, so follow-up will be straightforward. In the remainder of the session we talked about the importance of interacting with Friends Worldwide on these issues, and the opportunity to do this presented by the upcoming World Plenary.

The in-person session had benefited from the presence of four Kenyans -Robert and Nancy Wafula and David and Nessie Kikaya, who all contributed. Robert spoke for them all when he told us that there were many harms from colonialism that still affected Kenyans today. Friends in Kenya would welcome dialogue with British Friends about ways in which we could support them, He encouraged us to take the opportunities that arise to address current challenges such as mitigating the effects of climate change and improving education and health outcomes. Many African Friends are well aware of actions they would like to take but often lack the necessary resources (which may be expertise as well as money). One participant wondered about twinning schemes for mutual learning.

1.2 Reflections on the World Plenary.

a. Online participation: all of us present taken part to some extent. We were glad to have had the opportunity, and are grateful for the effort that went into the enabling technology, but inevitably it wasn't the rich experience that we hope in person Friends had.

Online Hubs: Susan had joined the London Hub for some sessions, and Ann F had hosted a hub for Chilterns Friends.

b. In person participation: none of us had been present in person, so we look forward to hearing from Edwina and Rita about their experience.

Reception for our prepared ministry? It was well received at the Chilterns Hub, which also thought that the partnering with the Canadian Friends video had worked well. We look forward to hearing about the response to it in Johannesburg.

The value of the prepared ministry and other videos: these were an excellent resource for online Friends during the world plenary as they enabled us to experience the ministry at times of our own choosing. They will also be a very valuable resource for RWG to use in our networking and listening work. We were intrigued by the preponderance of women presenters which must be a first for such gatherings.

Not enough African voices? Those of us online had the strong impression that a large proportion of the input was from European and North American Friends. When the EMES group met to reflect on the plenary, this perception was strongly expressed.

Some moving and thought-provoking personal stories: despite the previous comment, we had been deeply moved by stories told by Dudu, Thuli Mbete, David Nyonzima, and others. The salience of colonialism and ongoing economic exploitation for Friends: a key concern for Canadian and Australian friends is the harm done to indigenous peoples and for our African Friends these aspects loom larger than transatlantic chattel slavery. There seem to be many openings for us in these areas.

The epistle and tapestry documents taken together these are powerful documents with strong calls to action. RWG surely has a key role to play.

For example:

From the Epistle: We are seized with the urgent need to do transformative work in the world. We are also called by that still small voice to pause, to listen deeply to one another and to creation. Jeremiah 29: 11-14 says: 'For I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope.' God is with us. We are here. We are one.

We have been challenged, and many of us are called to join collective, global Quaker action to live out our concerns — to be, as George Fox said — “valiant for Truth”. Others among us focus on local community. We are learning to expand our compassion for who we are, just as we find ourselves in all our brokenness and our beauty.

From the tapestry document: It is a long journey to heal and repair relationships in the light of historic and continuing injustices. Shepherd Jesus, be our guide. We call on Yearly Meetings and FWCC to take up this work. We call on them to begin by examining our own Quaker communities, to engage in dialogue across the FWCC Sections, to centre the voices of those who have endured pain, to take action with and alongside allies, to educate and train ourselves, and to share reports of what Friends are doing so that we can learn from one another.

1.3 Visit of Robert and Nancy Wafula Friends Theological College, Kaimosi, Kenya:

Over a 7-week period, the Wafulas visited Friends around the country, including Ann M @Lancaster, Christine @Brighton and Ann F @Jordans. Ben Pink Dandelion took them around 1652 country, including climbing Pendle Hill in rain and mist. They also visited Friends in Skipton, York, Leeds, London, Cambridge and Saffron Walden. They attended Yearly Meeting as YM

guests, and led an early morning worship session on the Saturday morning. They participated fully in the Chilterns Hub during the World Plenary thereby enriching the experience for everyone else. Feedback from their hosts has been very positive with words like 'eye-opening' being used. The Wafulas have told us how transformative an experience it has been for them. Robert has completely taken on board the YM 2022 Swarthmore lecture metaphor of 'swimming in other waters' to describe the effect of encountering new perspectives and then looking at your own world in new ways. There were many opportunities to talk about healing and repairing historical injustice (see 2.1.2 above).

2. Towards an NLC workplan

We see some key components as follows:

With BYM Friends

Working with existing comms mechanisms such as mailings to Area Meeting Clerks and Clerks to AM Trustee bodies & Local Mtg Clerks: could something from the RWG be included?

Following up the contacts already made, especially at YM:

Identifying where reparative initiatives are happening elsewhere in BYM, and connecting with them for mutual enrichment and for building momentum across BYM

'open to anyone' online sessions: exploring uncomfortable questions, using some World Plenary resources, communicating and exploring the epistle and tapestry documents...

Contributing to Quake!

Integrating staff and RWG work

Working with Woodbrooke

With Friends around the world

Working with QWRC

Working with FWCC EMES

Connecting with the working group that FWCC is establishing

Creating opportunities for hearing from Friends in Africa about their perceptions of the ongoing harms of historical injustice, and their agendas for change: from this, beginning to explore ways in which we could support them.

Developing early ideas about the advice we might give BYM in due course.

We hope to explore these ideas at the upcoming RWG residential.

AOB Christine has told us that she is stepping down from RWG, due to major family commitments.

We thank her for the significant contributions she has already made and are very sorry to be losing her.

Next meeting: to be arranged



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

BYM Reparations Working Group, October 2024

12th October 2024 10.00am – 17.00pm @ Lancaster Friends Meeting House & by Zoom

Minutes

**2024/10/01
10.00 – 10.10**

Opening Worship

During our opening worship a reading from a 2014 article in The Atlantic authored by Ta-Nehisi Coates 2014 was read.

2024/10/02

News of Members of the RWG

We welcome Nathaniel Adam Tobias Coleman to the RWG. Nathaniel will join BYM as the Reparations Co-ordinator supporting our work in the coming months.

Tanya Hubbard is now on maternal leave. We send our congratulations and good wishes to Tanya and her new family. Woodbrooke will appoint someone to cover her role but in the meantime Simon Best will be our link person.

2024/10/03

Appreciative Enquiry Exercise

We thank DF for leading us in this exercise to enable us each to identify what we perceive as the strengths of the RWG and our dreams/hopes for the group.

2024/10/04

The scope and functioning of the RWG.

The membership of RWG.

Those Friends who are appointed to this group by central committees are concerned that when their service on the central committee finishes, they may not remain members of the RWG. We agree that we wish to remain as individuals on the RWG, unless a Friend can no longer serve, despite their having completed service on their central committee.

We will express our wishes to our sponsoring central committees and ask BYM Trustees to agree to this.

The scope of our work going forward

In looking at transatlantic chattel slavery, we are looking at the underpinnings of colonialism and economic exploitation. This is when they began to embed themselves in global systems.

The Central Executive Committee of FWCC will decide what they are going to do in December 2024 to address the concerns expressed at the World Plenary. We need to be mindful of this and sit alongside them. This may require us to establish a further workstream to focus on this. We need to return to explore this further in January 2025 when we hear from FWCC.

We have enough information about the history of Quaker involvement in the enslavement of people to know that everyone in British society and therefore in the Society of Friends has benefitted from the economy in trafficking enslaved peoples as well as colonialism and economic exploitation.

We are aware that a number of Area Meetings have different concerns. The RWG will work with Area Meetings on any reparations initiatives that they are concerned with that address the economic exploitation of people, planet and the extraction of resources that benefited the British economy.

The Rhythm of our meetings in 2025

We agree to hold Quarterly meetings of which:

- two will be online for a whole day 9 – 11am and 3 – 5pm
- two will be weekends Friday pm to Saturday evening in person. These may be in different parts of BYM and may include meeting with an Area Meeting.

Plus:

- four 45-minute online meetings in other months which would be cancellable if not required.

We agree that we will meet on 17 & 18 January 2025 for our first weekend meeting.

Our next meeting will be as already planned on 21 November 2 – 3.30pm online.

**2024/10/05
13.30 – 15.00**

Use of Rooms at Friends House: Black Lives Matter UK 2025

Black Lives Matter have requested the use of Friends House in July 2025 on the same basis as provided in 2024.

We agree to provide support to apply for funding to enable them to become self-sustaining over a five-year period rather than seeking annual funding from the RWG. We agree to underwrite the cost basis of £2,597.50 in 2025 with the hope that grants raised will cover the commercial costs of the space hire

We will explore the possibility of establishing a meeting to identify how they, APPG and others may be introduced to Quaker grant making bodies to which we have access, to facilitate their becoming self-sufficient in this regard.

**2024/10/06
15.15 - 16.45**

Twinning with Reparations Faith Groups that encompasses the Caribbean and the continent of Africa

Zoom conversation with Rev Dr Gordon Cowans of the Churches Reparation Action Forum Jamaica CRAF).

We are very grateful to Gordon for joining our meeting further to explain the work of CRAF.

Gordon took us through the founding of CRAF, of the way it encompasses each of the denominations in Jamaica and has links to the government ministry holding the portfolio for reparations.

He provided us with detail on some of the programmes they hope to achieve outlined in their 7 Point Plan and explained the role being played by CRAF in setting up free schools and villages. He provided us with ideas of the costing that will be involved in realising these programmes for example.:

Land is being provided by the churches to enable the building of schools each costing 3 million pounds

The provision of free villages providing housing for the third of the population who are squatters will require start up costs of 2.5 million pounds.

We discussed the concept of twinning and how Quaker history in relation to slavery is different to other churches, and Gordon spoke of our work in relation to abolition.

We will consider how we might take forward this relationship with CRAF and how we might engage in conversations with Jamaican Quakers at a future meeting.

We closed with a short period of worship with Gordon.

**2024/10/07
16.45 – 16.55**

London Area Meetings joint meeting in November

We spent time identifying what might be included in the day Friends in London are planning

**2024/10/08
16.55 – 17.00**

Closing Worship

Clerked by: Ann Morgan & Marghuerita Remi-Judah

BYM Reparations Working Group, November 2024

Held by Zoom, 21 November 2024, 2.00pm BST

Opening Worship - During our opening worship, Friends heard a reading from Reinhold Niebuhr, The Irony of American History 1952

24/11/01 BYM RWG Scope - matters arising from October 12th minute **2024/10/04**

Our Friend PW offered a reflection on the scope of our work going forward. Friends discerned that the RWG is looking at the trafficking of enslaved people because it is the source of economic exploitation and colonialism – we are looking at how this is continuing and not just relating to the past.

The RWG is beginning to explore economic exploitation and colonialism, we hope in so doing we will uncover some elements of Quaker participation in this.

24/11/02 Communications

Following the All Party Parliamentary Group (APPG) conference on Pan-African reparations, we are aware that our understanding of language used for our work is developing and evolving. We will use the phrase African genocide and trafficking of enslaved people where relevant.

24/11/03 Decolonising BYM Grant making

We thank Ann Pfeiffer & Sally Allen for their insightful presentation, charting the work of the BYM staff as they strive to decolonise BYM grant making.

Suggestions included:

- Having a conversation with affected parties about what they would like to see in granting
- Extending the requirement of a minute of support beyond BYM and including Meetings situated where the global majority reside.
- Co-opting expertise from those living with the legacy of enslavement, colonialism, and economic exploitation to help decide on process and funds to be granted.
- Having one of the grants officers to be located where global majority populations reside.

- Taking heed to the calls from the APPG on Pan-Afrikan reparations to not conflate philanthropy, charity and business with reparations – reparations are framed and determined by the harmed parties.

We hope that they will return and provide us with an update on which of our suggestions that they choose to take forward

Workstreams

24/11/04 Financial impact workstream on how we might quantify harms.

We thank PW & DF for their work and discernment.

Friends welcomed their proposals regarding how Quakers might approach the assessment of financial impact. Friends wished them luck with such a large workload. We hope that more Friends will join the workstream with the aim of lightening the load.

24/11/05 Networking and Listening report

Friends read about the APPG on Pan-Afrikan reparations and initiatives by other churches including Unitarians and Methodists.

Updates included information about RWG forums, and reparations activities by London, Birmingham, and Westminster Friends.

Friends heard about plans to work with Friends World Committee for Consultation and American Friends Service Committee.

24/11/06 Theological Research new options from Woodbrooke

Friends welcomed the proposal from Woodbrooke on how to proceed with Theological research. AM, MRJ, NC, agreed to meet with Woodbrooke staff to finalise the scope of work, following which in January a full project plan accompanied with firm costings will be shared with the RWG.

24/11/07 Minute of Record

Friends accepted the Minute of Record on The APPG on Pan-Afrikan Reparations conference – From Acknowledgement to Action. See appendix 1 to these minutes.

24/11/08 Wider Quaker stakeholder meeting & engagement

Friends hope to have a follow-on meeting with Quaker stakeholders where the RWG will approach the stakeholders to discuss decolonising grantmaking, financial support for the historical research database, support for resource sharing for the APPG on Pan-Afrikan reparations, BLM and any other black led organisations. We hope that NC will help us with arranging the meeting to take place before March 2025.

Closing worship

Marghuerita Remi-Judah, BYM RWG Co-clerk

Appendix 1

BYM RWG

24/11/07 Minute of Record

On Sunday 27th October the BYM Reparations Working Group welcomed on behalf of Quakers in Britain, the All-Party Parliamentary Group on Reparations conference to Friends House for their second annual conference 'UK Reparations from Acknowledgement to Action'.

The following RWG members and BYM staff participated: Paul Whitehouse, Ann Floyd, Susan Seymour, Marghuerita Remi-Judah, Ann Morgan, Edwina Peart, Nathaniel Coleman, Rebecca Walker-Woo.

The key points emerging included:

- A sense of delegates feeling unheard was palpable.
- An acknowledgement of some movement in 2024 e.g. The Dutch Government apologising, Sadiq Kahn erecting a memorial in London Docks & the continuation of African Remembrance Day, Commonwealth heads pushing for reparations to be discussed.
- A need to tell the stories of the communities in Britain still experiencing the legacies of this period of our history, a truthful history of Britain.
- Reparation is not just about money it is about restoring dignity and humanity it is about justice.
- To humanise the victims, we should not use the phrase 'slave trade'. We should call it the trafficking of enslaved people. We should use the word enslaved and not 'slave'.
- Let us be wary of & conscious of state capture, movement capture & elite capture
- States cannot be the only forum for reparations - laws need to be fit for purpose & not legitimising conquest
- Iron sharpens iron - let us kindly challenge each other to be the most effective that we can be
- Recognising allies - some folks do not hear us unless we have a white person standing beside us or in front of us. Then they ask us why are we shouting?
- The APPG for Reparations along with others are lobbying for a national reparations commission & a memorial close to Westminster
- There are currently 29 local reparations commissions in US, 3 state commissions, and a couple of state reparations commissions. We will share this with our US Friends.
- The alignment of multilayer and multidisciplinary groupings is needed and will have positive impact.
- Those living with the legacy of enslavement colonialism and economic exploitation should / are to shape the laws and not solely participate in litigating
- Civil litigation is an effective tool of reparations

- To always be reflecting on how we are accountable to our communities (this could be translated to both Quakers in the global majority, but also more broadly with reparations activists like those at the conference).
- It would be good for BYM to do more work to flesh out what our thinking about climate reparations is – not just Loss and Damage but also a broader interpretation of climate reparations which has connections with a lot of our peacebuilding work.
- Be mindful of the conflating of charity, business, and philanthropy with reparations - reparations are defined by the harmed party and are not a singular vision.

Action by the RWG:

1. Should we ask Trustees to change the RWG ToRs to:
The principal objective of the group is to consider and advise on action to develop BYM's response to Minutes 27 and 33 of Yearly Meeting 2022, regarding financial and other reparations for the wrongs of the ***African ethnocide***, colonialism and economic exploitation.
Or ... ***trafficking of enslaved people***, colonialism and economic exploitation.
2. The APPG wishes to return to use Friends House the last weekend of October in 2025. We need to urgently start the conversation with them about where funding to support this might be available.
3. We need to make contact with our US Quaker Friends to share the information about the 29 local reparations commissions in US, 3 state commissions a couple of state reparations commissions and see if they are involved at all.



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

Minutes

BYM Trustees' Reparations Working Group January 2025.
Saturday 18th January 2025, 10.00 – 12.00 and 15.00 – 17.00 by Zoom

Opening Worship

During our opening worship we held in the light Simon Lamb Clerk of FWCC who died 08 January, Friends in Ireland, and FWCC Friends & colleagues. An extract from Simon's 2002 lecture 'A Faith Worth Living' to Quakers in Central & Southern Africa Yearly Meeting was read.

2025.01.01 Welcome and introductions.

We welcome Ann Davison who is the new representative of Meeting for Sufferings, and Ella Asheri Woodbrooke who is covering for Tanya Hubbard's parental leave.

2025.01.02 Our workplan for 2025 & 2026 conference to share the historical research findings as well as progress on the theological research.

Please see Minute 2025.01.03

Database to house the historical research

This would provide a searchable database that is accessible for meetings, schools and the public. MRJ, AM & NATC are meeting with Libby Adams the BYM Archivist and Librarian in February to move this forward. A report of the meeting will be provided to the March meeting of the RWG.

Principles of engagement as they relate to historical research

When working in collaboration with, for example a university, we will ensure that any researchers/interns used are paid. We will establish clear principles of engagement which include ensuring the material is housed in a sensitive way.

Care plan for Researchers

The historical researchers are uncovering some material which is repugnant and can cause vicarious trauma. Some of the area meetings have put in place pastoral care

to ensure that Friends who need support have it. A care plan is being developed which it is hoped will address any vicarious trauma experienced.

Making recommendations to Trustees about what they might do.

Friends reflected on the work plan and discerned that we must start to think about the recommendations we might make to Trustees in 2025. The Woodbrooke workshops supporting our work may provide ideas on reparations to feedback to the RWG.

Engage with Area Meetings, Young Friends and others in different groupings.

This will be the main activity of the Networking and Listening Workstream in 2025. Presentations and workshops, either a full day or half day could be developed to support this work. NATC has been invited to provide information for the next Young Friends newsletter, this could invite Young Friends to engage with us. We heard that QWRC is working with the FWCC to bring to Yearly Meeting in 2025 some of the Young Friends who have formed a global group. This will provide an opportunity to explain our work to them.

Woodbrooke courses

The three Woodbrooke courses developed in 2024 are being worked on and will be offered in 2025. MRJ, AM, EP and NATC are liaising with Woodbrooke.

Establish contact with faith and civil society groups in West Africa and the Caribbean (including Quakers) & Work alongside the Friends World Committee for Consultation

A Participation, Action, Reflection and Research (PARR) group has been established following the FWCC World Plenary. We hope their work will feed into our work. HM is setting up meetings with different sections of FWCC including the Africa section.

Understand the reparations initiatives being pursued by Meetings in North America.

We are working with Friends of colour in North America to understand the initiatives they are working on. We will meet with Friends from North America during the Spring.

Discern how Quakers will approach the work on the financial impact of reparations.

This will be the main work of the Financial Workstream in 2025. It is hoped that some of the research being undertaken by the Historical Research Workstream will support this work.

Understand which other faith and civil society reparations initiatives the RWG will engage with in addition to CRAF (Churches Reparation Action Forum Jamaica)

We will identify ways that may make this possible.

We adopt this work plan.

2025.01.03 2025 Yearly Meeting Special Interest Group (May 02 at 12.00 – 13.30.) and 2026 Conference.

In 2024 the Historical Research Work stream provided the content for the Special Interest Group. We are to share research at a conference in 2026 other material will make up the content in 2025.

This year this is our only opportunity to relate to Friends. Should we work on What is Reparations, what is it what might we do? We could get feedback from Friends. We could invite another British Christian Group to speak on what they are doing in relation to reparations. AF, PW and AD will be involved in developing the SIG and will bring their suggestions to a future meeting.

We will wait to see if the Historical Research Workstream are willing to participate in a conference in 2026 with the theological researchers. If we go ahead, we will need to agree if it will be purely academic or provide an opportunity for wider discussion. We have identified the need to develop a wide range of communication methods including videos and podcasts.

The logistics of a conference would be dealt with by the BYM staff who support the RWG.

We hope such a conference will allow us to also look forward to disseminate what we may recommend to BYM Trustees.

We are mindful that we will be reporting to BYM Trustee in 2027 and so will need to start to prepare this report in 2026.

2025.01.04 Our meeting schedule for 2025

We accept the revised schedule of meetings attached to these minutes.

2025.01.05 To receive the Trustee's minute BYMT/24/11/13 Reparations Working Group

We thank Trustees for their minute.

We note the phrase in the minute 'a continuing Yearly Meeting may provide more opportunities for dialogue and engagement with the wider body of Friends' and once that structure is in place will work with the Clerks to make arrangements to provide regular reports.

2025.01.06 To consider the reports from our workstreams

a. Theological Research

We accept the Woodbrooke proposal and are pleased that Woodbrooke staff will carry out this work. Using Woodbrooke research staff enables us to make meaningful contact with other yearly meetings both in the US and other areas of the world. The research will focus on the London Yearly Meeting and where appropriate reference will be made to other theologies such as liberation theologies and the writings of Friends outside formal minutes. There is scope for researching the colonies to identify how Quaker theology impacted on the day to day lives of the enslaved.

Woodbrooke will identify a project lead who will produce a project plan and time line aided by EP and NATC. The level of the work will be at post-doctoral level. Output will be both academic and accessible to all Friends including children.

We agree the budget which will be paid for Phase 1 Research in six equal payments over an eighteen-month period from January 2025. The Phase 2 payment time frame

will be agreed when the all the elements for dissemination are determined but will be completed by December 2026 as there are many options to be determined. We agree to virement as necessary within the overall budget.

We will work with Woodbrooke to identify 6 or 7 people who will form an Advisory Board to meet each quarter to review the research and support in terms of academic work and historical work. It will consist of 2 members of the RWG plus NATC and 3 or 4 others including a black theologian who is not a Quaker.

We thank SB for preparing the proposal.

b. Networking and Listening

We welcome the connections being made across not just BYM and UK interfaith and also our international Quaker community groups. The closer working together on reparations that this will bring is joyous. At the moment we have parked the idea of holding a monthly Forum to review if we can establish the trust that needs to be developed to establish a safe space in which Friends may speak. It is helpful that the BYM & Woodbrooke Think Tank has invited an input from the RWG at their next meeting and a meeting planned with NATC with the Local Development Workers.

We have waited to hear how FWCC will follow up the World Plenary to move forward to accompany Yearly Meetings and Fellowships to respond to the theme Healing Historical Injustice at the World Plenary. HM will lead on this work for FWCC and will work with PARR. The international work will grow greatly as the work develops. We need further to discern how we will work with PARR. We anticipate informing PARR of our work and we hope to hear from them about their work.

The detail is in the report attached to these minutes.

c. Historical Research Workstream

We are pleased to see that the membership by area meetings of this workstream is growing and that some groups are liaising with each other. A London group is being established. They will need to collate existing research, commission any research to fill gaps and develop a report.

We note that Friends in Manchester and Warrington are not led to research or collate existing research into the involvement of local Quakers in the cotton industry their focus is to be on the inequality observed by a member attending the FWCC World Plenary. We will explore how we might commission work on the Quakers involved in the Manchester Cotton Industry to add to our body of evidence and ask AM & NATC to take this forward.

A number of the groups and individuals are publishing their research results through articles in the Friend and two books are being written.

It is of particular interest that some area meetings are using the information gathered to begin to think about an apology and reparations.

NATC provided us information on a meeting they held with EP and the Director of the Centre for Reparation Research of the University of the West Indies. A paper giving details of this meeting is attached to these minutes.

A copy of the report from the Historical Research Workstream is attached to these minutes.

Clerked by Ann Morgan & Rita Remi-Judah

Revised Schedule of Meetings for 2025

Months	Meeting dates	Type and location	Duration	Conferences & courses
Feb				
March	Friday 14 & Saturday 15	Hybrid at Lancaster Meeting House	1.5 days. 14.00 – 17.00 10.00 – 17.00	
April	Thursday 10	On - line	45 Mins from 14.00	
May	Yearly Meeting 23 – 26 SIG 02 May	Hybrid at Friends House On - line	12.00 - 13.30	
June	Thursday 05	On - line	45 Mins from 14.00	
July	Saturday 12 th Saturday 19 th	On – line at Friends House	1 day 10.00 – 12.00 15.00 – 17.00 1 day	BLM
August				
Sept.	Thursday 18	On - line	45 Mins from 14.00	
October	Friday 17 & Saturday 18 Sat 25 & Sun 26	Hybrid at Jordans Meeting House Hybrid at Friends House	1.5 days. 14.00 – 17.00 10.00 – 17.00 2 days	APPG
Nov.	Thursday 20	On - line	45 Mins from 14.00	
Dec.				

Reports from the Workstreams

BYM Trustees' Reparations Working Group -Historical Research Workstream Notes of our Meeting 08 January 2025 by Zoom 10am – 11.20

1. Welcome new members of the workstream.

We welcome Margaret Calvert and Susan Seymour and Nathaniel Tobias Coleman our newly appointed Reparations Coordinator.

2. Updates on the research being undertaken by the different groups and any planned action by Area Meetings.

Bristol. The Area Meeting has provided 5K to support the first stage of Ros Martin's Fanny Coker Memorial project. The Reparations Group has completed a draft of the trifold leaflet and that is ready to be sent to 10 readers of colour to will provide feedback. The group are now considering how it will be distributed and integrated in other activity in Bristol. Julia and Claire are working on a book presenting their research including an introduction and 14 essays on the Quakers they have researched. They are now working on the conclusion. The Reparations Group is working alongside the African Heritage Projects in Bristol and the Fanny Coker Project will be under the umbrella organisation the Black South West Network.

Central England. The Area Meeting has agreed a further year of funding to enable the group to carry out research supported by Rhiannon Grant of Woodbrooke. They are making close links with Birmingham Black Heritage Walks Network which runs training in research skills using archives. The picture emerging of the involvement of Quakers in enslaving is not with the ownership of enslaved but of those in business supporting the trade. It is clear that there are links to Bristol Quakers as there are family links so that needs to be further investigated. The London Archive may give a clearer picture of the networking and capitalism that Quakers developed and its impact on the economy.

Manchester & Warrington. The Area Meeting held a meeting asking Friends what steps they wanted to take in response to minutes from Yearly Meeting. They were not keen to undertake Historical Research because others in Manchester have done it and everyone was involved, it was just part of what was happening at that time. However, the FWCC World Plenary has sparked Friends in the Area Meeting to consider the inequality seen there by a member who attended. On 1st March there will be an Area Meeting to look at reparations and what the Area Meeting can do to improve the current situation of inequality witnessed.

Lancashire Central & North. The research has been written up and the manuscript is being edited for publication on Kindle and in paperback. It follows a similar format to that which Bristol are developing. In addition to the 3fold leaflet that is to be found in the City Museums and at the Meeting House and the Plaque acknowledging the history in the porch the Area Meeting Journey for Learning to Reparations Group led a special meeting on reparations in October. The Area Meeting committed to making an apology for the involvement of Lancaster

Quakers in trafficking and owning the enslaved and also for the then Monthly Meeting ignoring the Minutes from London Yearly Meeting that Friends involved should be disowned. They further committed to establishing a long-term relationship with the Churches Reparation Action Forum Jamaica and making reparation through one of their identified projects Kingston Jamaica being the port to which Lancaster Quakers trafficked the enslaved. They also committed to making a connection with an appropriate organisation in Gambia the country from which Lancaster Quaker enslavers took generation of Young People. A Task and Finish Group is being appointed to take forward these decisions.

Hertford and Hitchin. A second video outlining the research has been placed on YouTube as Friends in America have been unable to access the one on the BYM website. It is hoped that the Local Meeting will engage with this research which has revealed that there was a recruiting office in Hertford run by a Quaker encouraging people to emigrate to make New Jersey whiter and to establish the governance. Quakers sentenced to prison could volunteer to go out to the colony to increase the white input. They went to Barbados to buy the enslaved to work on their land and were given additional land for each enslaved person they had working the land up to 70 acres per enslaved person.

Minutes of London Yearly Meeting make clear how that body was involved in developing the governance of the American colonies – this may be another line of research to follow.

London Quakers. The 7 Area Meetings in this grouping held a day on Reparations in November and visited the BYM library. Books were identified including Empire of Guns by Priya Satia which includes information about the Birmingham Galton family and the London Quakers in the trans-Atlantic World by Jordan Landes. The latter suggests much of the Historical Research has already been undertaken. Those Friends interested in further looking into this will meet on 1st February.

Oxford and Swindon. It was thought that there would be links to slave trades and that the university might have been involved with Quakers in this but at this time Quakers were being persecuted by the university. The local economy was all wool and no Quakers were involved in it. The Bank in Banbury may provide the opportunity for further research but at the moment it is in another AM. This may be broken up and if so the Bank may be in the Oxford and Swindon AM and a new research project will commence. The AM is not interested in getting involved in reparations some want to be involved in working to prevent modern slavery.

3. Woodbrooke workshops sponsored by the RWG planned to support reparations activity.

The three workshops were outlined. Once Woodbrooke has set dates a document will be circulated to the members of the workstream.

4. Outline planning for a one-day conference in 2026 on Historical and Theological Research.

Concerns were expressed about the level of time and energy this might take. We are mindful of the many Quaker Meetings/Conferences already planned for 2026 and would need a date that is distanced from them.

Following the World Plenary a Participation, Actions, Research and Reflection Group (PARR) has been set up. May be partnering with another group would take some pressure off.

A structure was suggested. Papers in the morning and a workshop on reparations in the afternoon. We will return to this at a future meeting.

5. Meeting schedule for 2025.

We agreed to meet in March, June and October in 2025.

6. AOB

Contacting MPs to invite them to join the APPG on Reparations.

Ann Morgan explained how the All Party Parliamentary Group (APPG) on Reparations had held a conference at Friends House supported by the RWG in 2024. Their two main objectives being to get a government apology for Britain's involvement in trafficking enslaved people and to get this history embedded in the school curriculum. The group had asked that all attending the conference invite their MP to join this APPG. Ann is meeting with her MP on 25th January to discuss this and the reparations work Quakers are engaging with locally and nationally.

Friends may wish to consider contacting their MP.

Date of March Meeting

A Doodle Poll will be circulated.

Ann Morgan

RWG Networking and Listening Workstream

9-1-25

Notes

We welcomed Nathaniel Coleman to their first NLW meeting.

1. Reflections on recent activities

1.1.23 November, London Quakers: Susan reported that, following the meeting, 9-10 people had expressed interest in becoming involved in a London Reparations Group. On 1 February there will be a meeting of the group, to share research that has been done or is ongoing. Jordan Landes, author of *London Quakers in the Trans-Atlantic World*, will participate. Formerly on the staff of Senate House Library, London, Jordan is now curator of Friends Historical Library at Swarthmore College, Pennsylvania. We note that what happens in London influences, and is influenced by, the rest of the UK and the world, and that Quaker activity included banking, insurance, shipping and manufacturing, as well as the trafficking of enslaved peoples. We welcome this significant development, and look forward to the contribution it will make to our work.

2. Updates and next steps on Networking and Listening within the UK

2.1. The Forum for BYM Friends: at our previous meeting we had agreed to go ahead with this once Nathaniel was in post. We envisaged these as monthly occasions for any of the following: - exploring uncomfortable questions, outlining and discussing our work, sharing individual initiatives from across BYM, and communicating and exploring the World Plenary epistle and tapestry documents.

Following consideration at this meeting of (a) Nathaniel's workload, and (b) the possibility of progressing this as part of the Racial Justice Network (RJN), we agree to suspend this plan for the moment. Edwina will explore the collaboration option with RJN convenors.

- 2.2. Contacting BYM Friends who have given us their contact details:** it is important to keep in contact with Friends whom we know are interested in reparations, either because they have contacted our equity email or because they signed up at YM exploratory sessions, or other events. Ann F will draft an email.
- 2.3. Connecting with the 'BYM think-tank':** this brings together Woodbrooke and BYM staff for strategic discussions and to ensure coordination. Ann M and Rita have been invited to the thinktank meeting on January 23, to explore reparations with them, and will be reporting back to RWG on any implications for our work.
- 2.4. Working with LDWs to facilitate links with Area/Regional Meetings:** the think-tank meeting should set the context for this. Nathaniel has been invited to attend the LDW team gatherings, and will follow this up.
- 2.5. Woodbrooke courses:** at our previous meeting Debby reported that three reparations-related courses were envisaged.
 - i. How can we talk sensitively about reparations?
 - ii. Hearing from Quakers around the world
 - iii. Celebrating the diversity of Quakers in the UK.There has been some delay due to staff changes, but all these courses are still planned.
- 2.6. Working with the Ecumenical Round Table on the legacies of Slavery, Colonialism and Racism:** Ann M is still hopeful that this will be reconvened.
- 2.7. Working with other faith groups:** Nathaniel has been in touch with his opposite number in the Church of England Commissioners, and has a document describing their work so far. This document will be circulated with these notes. Edwina and Nathaniel are exploring other interfaith connections.
- 2.8. Possible RWG reading groups:** we noted that another way of networking and listening would be to establish such groups, focused on various thought-provoking books RWG members had identified. We will return to this idea.

3. Networking and Listening beyond the UK

- 3.1. Working with FWCC:** Our discussions were curtailed by the sad news of the sudden death of Simon Lamb, the FWCC clerk, announced this morning, Hezron reported briefly on the December meeting of the FWCC's Central Executive Committee (CEC) as regards following up on the World Plenary. (As we already knew, Hezron will be the FWCC lead on this). FWCC's broad aim will be to support FWCC Sections, YMs and other Quaker bodies in their work. FWCC will also work closely with PARR (Participation, Action, Research and Reflection Group on Reparatory and Retrospective Justice), a group initiated by Nozizwe Madlala-Routledge following the World Plenary. Hezron then left the meeting.
- 3.2. Working with PARR:** We noted that Rita and Nozizwe are co-clerks of the PARR committee/steering group, and we welcome this close connection. Rita reported that PARR's aims were to accompany YMs and to facilitate sharing and learning. The next meeting of the steering group will be on January 22. We look forward to working with FWCC and PARR.

4. AOB None.

Next meeting: to be arranged when RWG meetings are agreed.

Ann Floyd

Report on the meeting with the Director of the Centre for Reparations Research. of the University of the West Indies. Tuesday 14th January, 15.00-16.00

Present: Nathaniel Adam Tobias Coleman, Edwina Peart, SonjahStanley Niaah

1. Congratulations: NATC congratulated SSN on:

- a. Her recent appointment as the second Director of the world's first Centre for Reparation Research (CRR), established at the University of the West Indies, to support the CARICOM Reparatory Justice Programme: <https://uwi.edu/vcreport/pg-crr.php>. SSN noted that she was recently interviewed, about her new role as Director of the CRR, by The Repair Campaign: <https://youtu.be/3U6gXFOVIBA?si=ZM1w8ldqYo4WV77d>;
 - b. Her predecessor's participation in the recent launch of the world's second centre for reparation research, the University of the Free State Africa Reparations Hub: <https://www.ufs.ac.za/law/public-law-home/unlisted-pages/africa-reparations-hub/ufs-africa-reparations-hub>. SSN offered to ask the UWI Office of Global Affairs to introduce the BYM RWG to the UFS ARH;
 - c. Her recent conference, live-streamed via UWITV, "Maroons of Jamaica: Our Legacies – Telling Our Own Truths": https://www.instagram.com/reel/DEiupb1uNQd/?utm_source=ig_web_copy_link&igsh=MzRIODBiNWFIZA%3D%3D. SSN noted that more events were planned and that upcoming events can always be found on the CRR's Instagram page: https://www.instagram.com/crr_uwi/?hl=en.
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2. Introductions: NATC, EP, and SSN introduced themselves, the relationship of their respective roles to reparation, and their respective priorities for reparation work, during 2025. SSN kindly shared with the BYM RWG the "University of the West Indies Centre for Reparation Research Work Plan 2024-2027" (attached to these minutes), and noted that her priorities, for the CRR, during 2025, were:

- a. Taking conversation about reparation to the streets, as well as to the world stage, including, and especially, by engaging young people across the Caribbean and UK. SSN invited Friends to encourage young adults and their educators in the United Kingdom to submit a 30-second-long video on "Why Reparations Matter to You", by **Wednesday 22nd January**, to the International Reparation Debate Competition: <https://form.jotform.com/243305273056855>. (A shareable poster with a QR code is appended to these minutes.) To assist young adults and their educators with such conversations, SSN asked us to publicise and encourage purchase of two books, produced by the UWI CRR for this very purpose: (i) "Introduction to Reparation for Secondary Schools": <https://www.uwipress.com/9789766408664/introduction-to-reparation-for-secondary-schools/> and (ii) "20 Questions and Answers on Reparations": https://www.instagram.com/reel/DDuI85BOTqO/?utm_source=ig_web_copy_link&igsh=MzRIODBiNWFIZA==;
- b. Mobilising conversation about reparation in relation to each of culture, public health, and the climate crisis. SSN invited Friends to join the upcoming livestreamed conversation about reparation and culture, "Chattel Slavery and

the Implications for Cultural Reparation”, on **Thursday 23rd January**, at 20.00 GMT. Register beforehand for the link to the online participation: https://zoom.us/webinar/register/WN_6ik4y2ZPQ-m11LUAdKzYig#/registration;

- c. Establishing authoritative research capacity, by gathering together, from across the five UWI campuses, academics expert in the histories and legacies of colonial enslavement. SSN invited Friends to join the upcoming livestreamed launch of the One UWI Research Cluster on Reparatory Justice, on **Friday 24th January**, 16.00-19.00 GMT. Register beforehand for the link to the online participation: https://zoom.us/webinar/register/WN_vweflbqvRwGGnZNRJEgxiA. (A shareable poster with a QR code is appended to these minutes.)
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3. **Collaborations:** NATC and SSN agreed to explore possible collaboration, between the BYM RWG and the UWI CRR, in the following three ways.
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- a. **Historical Research:** Enable the One UWI Research Cluster on Reparatory Justice to support the BYM RWG Historical Research Workstream;
 - b. **Financial Impact:** Encourage cooperation between the BYM RWG Financial Impact Workstream and the UWI CRR’s Climate Crisis Index; and
 - c. **Youth Engagement:** Explore ways in which the BYM RWG might publicise or support the UWI CRR’s International Reparation Debate Competition.
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Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

BYM Trustees' Reparations Working Group
Hybrid at Lancaster Meeting House
Friday 14th March 2 – 5pm & Saturday 15th March 10am – 5pm

Minutes

2025.03.01 **Worship**
We gathered in silent worship at the start of each session.

2025.03.02 **Panel of Speakers from churches who are on reparations journeys:**
Friends heard from:

Jennie Taylor - Church of England Dioceses of Liverpool
Veronica Daniel - United Reform Church
Mirella Yandoli - Church of Scotland

The common threads that we heard included:

- Working with existing links and infrastructure – this seems to have hastened the success of discrete projects and resulted in sustainable engagements.
- How the teams chose to persevere and persist despite negative comments, despite loud dissenting voices.
- The power of education through anti racism work – how it opened minds and ultimately hearts and allowed church goers to embark on the journey of understanding and relating to those living with the

legacy of enslavement. How young people's comprehension of the connectedness of injustices and the possibility of the (seemingly) impossible could and should inspire us and expand our imagination?

- The value of linking today's cultural heritage to the history of enslavement.
- The frustrations of limited budgets and having to identify discrete projects to keep the work going.
- Success stories such as the Liverpool Triangle of Hope, the URC's local, regional and global initiatives with the regional initially focusing on mentoring a group of young black men across the UK and highlighting the shared hurts of displacement from land and how this has enabled a bridge to be formed and a conversation to be had. For example how disenfranchised persons racialised as white and persons descended from the enslaved may (surprisingly) have common interests.
- An understanding that what is done today will not be enough' to repair the harms of the past but that what is done can still be inspiring and give hope.

We thank Jennie, Veronica and Mirella for their most interesting and helpful contributions to our meeting and will uphold them as they continue their journeys to reparations. We look forward to sharing with them key stages in our progress.

2025.03.03 **Discernment – what might we learn from our guests?**

Education is the key both for young people and adults in area meetings in particular Racial Justice learning. We will:

- speak with our Quaker schools to determine what they would wish to teach
- establish contact with young Friends to hold conversations about how they might inform our work.
- inquire among the three churches from whom we have heard about how they have approached anti-racist education. It seems to have ranged from unconscious bias training, on the one hand, to reflection on the history of Christian theology, on the other. We asked ourselves 'Do other churches provide better training for those racialised as white.' We will ask if they will share with us the content of their curricula for members of their churches.
- provide lists of materials to encourage Quaker Reading Groups to examine reparations.

From all this it may be possible to develop a learning pack similar to that developed by the BYM staff working on peace.

We sense the need to ask Friends in area meetings ‘how is your life today shaped by what happened during the time of the enslavement and trafficking of Africans, by colonialism and economic exploitation of those living with the legacy of enslavement?’

We recognise that our Quaker history is different to the history of other churches, it is about Quaker individuals being involved and not the involvement of the Quaker church.

The success we heard was to work with existing links to push on open doors. We will ask QCCIR to open the door to our talking with black evangelical churches about their experiences and views on reparations. We recognise the value of collecting stories to use in any training.

We heard the value of making an apology and of how seeing the effect the apology had on those receiving it spoke to those back in the churches in Britain. We were moved by the example of an apology being given in Scotland to those women who were classified as witches and killed.

We were drawn to the fact that some rural communities on the outskirts of the Liverpool diocese were amongst the group most connected to reparation. This was not as a result of exposure to or experience of the lives of Black, Brown and people of colour. This gives cause for hope.

We need to embed racial justice in all our work sowing the seed of hope that we hope to ultimately become a vibrant tree.

We understand that we may not see the tree that we are working to grow, but our hearts are touched by the hope that the leaves on future branches will give shade and comfort to all in our Quaker community and those who touch us.

We send this minute to BYM Trustees.

2025.03.04 **Work Plan for 2025**

We spent time working together on the work plan developing it into smart objectives. A copy of the document will be forwarded to members of the RWG once contributions have been collated by the Co Clerks.

We have identified the need for communication between each other in relation to area meetings we visit and to clearly state on the website from whom Area Meetings might ask for support to hold an event on reparations.

2025.03.05 **Reporting to Trustees - what might we suggest to Trustees in June 2025.**

We discussed the possibility of inviting Trustees to make an apology but we are not in unity in terms of when an apology might be made.

We will continue to engage with area meetings and inquire from them whether Quakers in Britain should apologise for the involvement of British Quakers in the trafficking of enslaved across the Atlantic, colonialism and economic exploitation.

We will return to this at our 4 April meeting. In June we will share with Trustees the need for an apology and seek their guidance on timing and process.

We ask EP to make contact in September with the 2026 Yearly Meeting Agenda Committee with a view to an Apology being presented to that Yearly Meeting.

2025.03.06 **Special Interest Group at Yearly Meeting**

We reviewed the plan for the Special Interest Group to be held on Friday 02 May 12.00 – 13.30 by Zoom which this year will provide information about the Networking and Listening Workstream and the opportunity for discussions in breakout rooms.

The session will start by reminding Friends about where we are on the journey in terms of identifying the involvement of British Quakers in the trafficking of enslaved Africans, colonialism and economic exploitation as well as indirect involvement.

We will mention the work of other faith groups in relation to this and what Friends at the World Plenary feel about healing historical injustices.

We will ask what reparations mean to Friends in breakout groups and take comments in the Plenary in worship mode.

We thank AF for the development of this plan and AF, PW, AD and DF for their willingness to deliver the session.

We ask our Reparations Co-ordinator to be the technical host for the session using the BYM Zoom account.

2025.03.07 **Questions on reports from Workstreams.**

a. Historical Research

We note the gaps in our research to date in particular of British Quaker involvement in colonisation and economic exploitation. However the archive papers we need to interrogate in the BYM Archive are not yet scoped or catalogued. We agree to cost the scoping of the papers.

There are research materials relating to London's governance of the Quaker colonies, London and the Transatlantic World which could be brought together possibly as a Quaker Quicks book. We will scope the cost of this work.

The chocolate companies have already published information on their involvement in colonisation and economic exploitation and we do not need to repeat this research.

The most significant gap in the British history being researched is that of the Quakers in Manchester who were involved in cotton spinning and weaving. We have identified the names of these Quakers.

We know that we cannot research everything relating to the 2022 minutes.

We ask the Co- Clerks to bring the two costings for scoping documents to our July meeting.

A report of the most recent meeting is attached to the minutes.

b. Theological Research

We are delighted that the Woodbrooke team of staff, Ben Dandelion, Ben Wood and Lily Chadwick have started this work.

Their planning works with the three strands identified in the commissioning document. They ask if we wish to give equal weight to each strand. We have discerned that we would prefer that strands one and three are given more weight than strand two but we understand the relatedness of strands one and two.

We appoint DF, AM and NC to serve on the Advisory Board. We ask that at least one theologian is appointed to the board who is racialised as a black woman.

We thank the Woodbrooke team for the report of their planning meeting which is attached to these minutes.

c. Network & Listening

We have discerned the work of this workstream noting that the Reparations Co-ordinator along with members of the Reparations Working Group will be visiting Area Meetings to provide workshops on reparations.

We are aware of at least one Area Meeting which has set aside a significant sum of money for reparations and will encourage all Area Meetings wishing to make a financial contribution to pay the money to BYM Friends Trust noting that it is restricted for reparations. We ask our Reparations Co-ordinator to follow this up by working with the

Communications Team to place this information in Quake and on the Reparations page of the website consulting with Oliver Waterhouse to ensure the correct wording.

A report of the most recent meeting of this workstream is attached to these minutes.

2025.03.08 Discern if we need to develop a fourth workstream by splitting the Networking and Listening Workstream into BYM and International.

Given that we are now halfway through our 3-year appointment we need to step up our activity in relation to this work as we will need to start to think about the nature of reparations we will recommend to BYM Trustees in 2026/7.

We need the interface between the RWG and Friends around the world to be that of a non-European as this makes the conversations different. We value greatly the involvement of HM.

We need to examine more closely our interface with FWCC. FWCC has appointed a group to take forward the concerns expressed at the World Plenary: Participation, Action, Reflection and Research (PARR). They will be working with the Regional Sections of FWCC. It could be that we will replicate this work if we not work closely with them.

We ask the N& L to work more closely with FWCC.

2025.03.09 Any Other Business

a. Care Plan for Researchers and Presenters of our History

Work is underway to identify what needs to be considered when researching and discussing reparations. It will be important to understand how power is still used today and how this impacts on those who are descended from the enslaved.

Academics teaching in this field have offered suggestions about what might be included in the principles and care. This will be part of any education programme we offer on reparations.

Our audience is those talking to area meetings including the members of the RWG & Historical Research workstream and Local Development Workers. It may include Area Meeting role holders.

We note that there is a clear difference between the Care Plan and how one speaks about reparations.

The N&L are planning to work with the Racial Justice Network. We hear that there are others in the reparations world asking for a session to assist with the sharing of research and information about reparations.

b. **Woodbrooke Courses**

What is being offered is now different to the three courses we agreed in September 2024. We are aware that this development is using more Woodbrooke time than we agreed.

Woodbrooke will offer a 90 minute stand-alone introductory course on reparations and enslavement as a lead into their 4-week course.

The direction of travel is still that we will use the videos of Friends from the Black, Brown and People of Colour Friends Fellowship but it is not yet clear how they will be presented.

A second stand-alone Woodbrooke session will be offered on Colonialism and the impact it still has today for the communities who were colonised. This needs to include the outcomes of the FWCC World Plenary.

The recognition of this history is required to enable a third stand-alone course to be held on what reparations might look like.

We ask that this development is brought to a rapid conclusion so that the courses can happen. We will review them and tweak as necessary if offered in 2026.

c. **Invitation to contribute to the London Conference on Reparations on Wednesday 09 April 2025 at the School of Oriental Studies London.**

PW has received an invitation to contribute to this conference. The deadline for responses has passed but we believe that we would be welcome. We agree that PW or EP will attend but will not contribute.

d. **APPG Conference change of dates and our planned meetings**

The APPG Conference organisers have asked to use Friends House again in 2025. The only date available 18 & 19 October has been offered. Thus we need to rearrange our 1.5 day meeting.

We have agreed that we will look initially at using Friends House on the 10th and 11th October as this will enable all members of the RWG to attend. If that is not possible we will accept the offer to hold the meeting at Jordans.

We closed in worship at 16.45

Clerked by: Ann Morgan & Rita Remi-Judah

WORKSTREAM REPORTS

BYM Trustees Reparations Working Group
Historical Research Workstream
Meeting Thursday 06 March 2025 at 10.30 by Zoom
Notes

We welcomed Diana and Ben to the Historical Research Workstream. Ben will be sent our papers in future.

1. Following a period of worship an apology was made for the lateness of a paper sent out overnight. 'Scoping, Commissioning, and Communication.' The paper will be discerned by the Reparations Working Group prior being brought back to this workstream. Initial reflections were invited. One was offered. It was felt that the workstream's approach to the research is rigorous, that hunches are used in successful research and that the research is on the right path.

2. **Updates on the research being undertaken by Area Meetings.**

Bristol. A digital copy of the leaflet produced by the Bristol Reparations Working Group was distributed with the Agenda. It will be launched in all 7 of the Bristol Local Meetings. The leaflet includes a section on abolition which allows all Quaker attitudes to enslavement to be considered.

A paper that Julia and Claire have developed has been accepted by the Society of Caribbean Studies for their up and coming Conference which will be held in Bristol. The paper concentrates on the Dickinson family providing evidence from a letter book which gives detailed information about the management of their plantation.

The book being developed will address Bristol AM's part in abolition in the final chapter.

Liverpool. This research has multiple tasks which need to align. Initially they are researching James Cropper and his debates about abolition with William Gladstone. Two students are supporting this and are uncovering how the argument that reliance on enslaved labour was economically unviable was being used in the debate. The students are working with online materials as they have limited time and will cease researching at the end of this semester. Diana hope to look at the Minute Books.

Liverpool research needs to look at colonial exploitation more broadly. There is surprise that they are struggling to find direct Quaker involvement in trafficking. They anticipate finding Quakers involved in the wider aspects of the trade.

Liverpool have a working group looking at how the Quaker community will respond to the information. They are reaching out to the community in the city made up of people of African descent. There is informal contact with the group at present.

They are hoping to get doctoral funding to look further into the role of the Liverpool Quaker community and the extent to which the meeting had members involved and if they knew they were. Then they can begin to understand the extent of the meeting's involvement. A first look at Minute Books suggests that they may be of little help. The city of Liverpool was built on the trafficking of the enslaved. All in the city were involved and so it would not have been peculiar to have Quakers involved. How far did they respond to London Yearly Meeting's minutes?

Teresa having just moved house requested suggestions about how best to approach her new Area Meeting she had not found it easy to generate interest in her research in Hertford and Hitchin AM.

We spoke of the half day workshop being developed on reparations which might be a way forward. Sharing the stories we have uncovered may be another way.

We noted with thanks her offer to assist with producing pull up banners for use when talking to meetings etc.

Margaret suggested that we read Silence: A Christian History by Diarmaid MacCulloch 2013 in particular Chapter 8 pub. Allan Lane ISBN 978-1-846-14426-4

London

Friends are just starting out, getting their ankles wet. It is a complex environment in London. A small group is looking at this work. The next meeting will look at how they take this forward. London Area Meetings are reorganising which could affect this work.

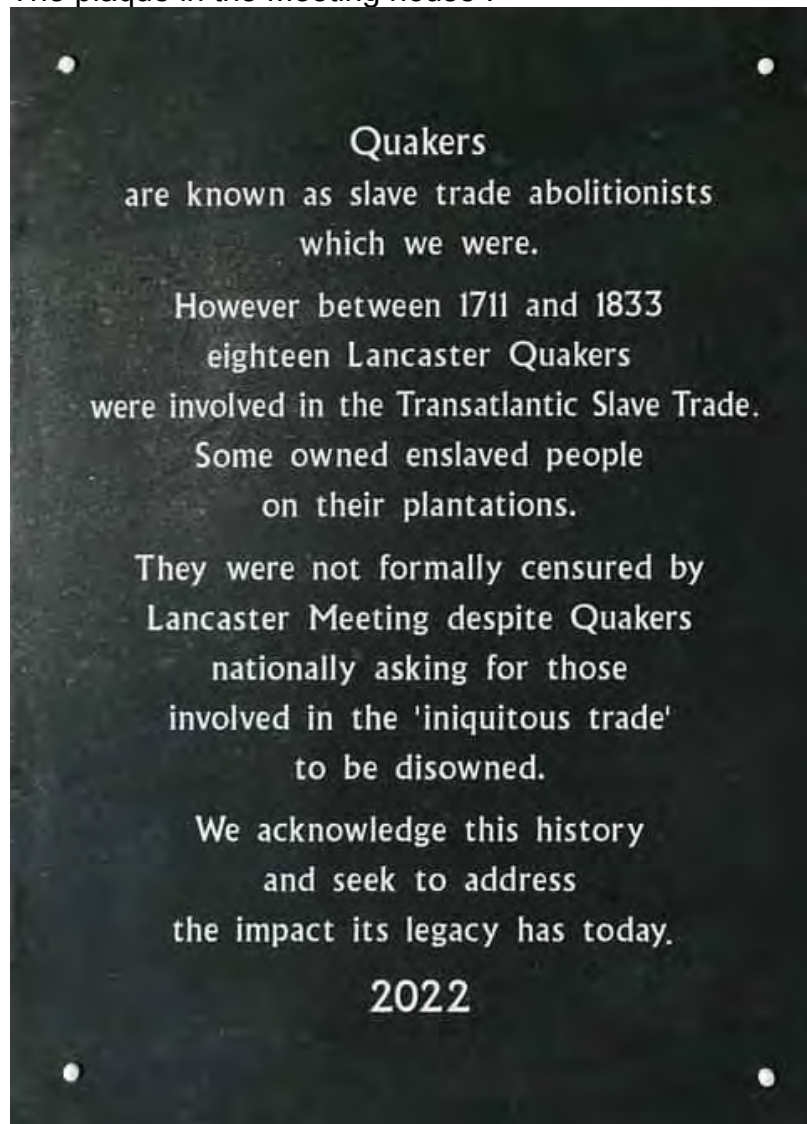
They held a very useful meeting with Lucy Saint-Smith in the library looking at records of which there are so many. London was the hub for not just Quakers in Britain but the Quaker colonies. It is connected to all Quaker meetings so they have a need to set boundaries for their research. They have lit a candle in the darkness.

A note of their meeting on 01 February is circulated with these notes.

Edwina spoke of how one participant at that meeting had become distressed but it was not about the use of the word 'intrigued.' She spoke of the Care Package being developed to support Researchers and those to whom we present our findings. The hurt experienced was dealt with.

Lancaster are furthest along the journey. The research will be published in April and launched online on 08 May hosted by Woodbrooke when AM will be in conversation with Rhiannon Grant.

The plaque in the Meeting house :



There follows the first draft of the Apology being developed by a small group and which will be on the Area Meeting Agenda in May. This, the Area Meeting plans to send to Jamaica to the Churches Reparation Action Forum with whom the Area Meeting wishes to develop an ongoing relationship and it is anticipated sent onto Meeting for Sufferings.

The numbers of Friends involved are different in these two outputs as the ongoing research since 2022 identified two women in 2023 who had shares in Abraham Rawlinson Junior's Company. The initially group set up by the Local Lancaster Meeting to respond to the research were keen to acknowledge publically the history we knew of in 2022.

Lancashire Central and North Area Quaker Meeting of the Religious Society of Friends (part of Quakers in Britain) previously Lancaster Quaker Monthly Meeting until 2007.

We acknowledge that the history of our 17th and 18th century Lancaster Quaker Monthly Meeting includes the involvement of 20 members in the

trafficking of at least 3,678 West Coast Africans. It also includes the ownership of the enslaved on 10 plantations, as well as other members who made significant livings from buying and selling the goods, forcibly produced by the enslaved on the plantations. We acknowledge that this was an affront to human dignity and the worth of those who were enslaved and trafficked.

This resulted in those members amassing considerable personal wealth. Some of this wealth was used to develop five factories for cotton spinning or manufacturing in Lancashire. Some was used to establish local banks. Some was used to build country houses. Some of it was invested in local infrastructure such as roads, canals and railways. In all cases it improved the social status of those members within British society.

The Quaker Church in Britain had from 1727 condemned involvement in enslaving people. Our Quaker Monthly Meeting chose to ignore the activities of those involved even when in 1761 the London Yearly Meeting (the decision-making body of the Quaker Church in Britain) stated that any member involved should be disowned. The then Lancaster Monthly Meeting did nothing and so were complicit.

The actions of those Lancashire Quakers and the inaction of the then Monthly Meeting is a part of what contributed to white privilege, many aspects of systemic racism and the inequalities that followed now found throughout much of the world in 2025.

Love, truth and justice require us to publicly acknowledge this history, to tell it and to identify ways to repair the relationship with those who today experience the legacies of our predecessor's profoundly wrong actions. We have started by:

- erecting a plaque in the Meeting House porch of Lancaster Quaker Meeting acknowledging our past
- providing visitors with more detailed information about the activities of these merchants in a leaflet, copies of which are in the three museums in Lancaster city
- full details of the research into this period of our history is published (Ann Morgan - The 18th Century Enslaving Industry – Lancaster Quakers' involvement)

We are appalled by and deeply sorry for what our predecessors did, for the way Lancaster Monthly Meeting failed to act then, and for the way we have maintained an ignorance of the documented atrocities of Quaker-owned chattel slavery in the Caribbean.

As the current members of Lancashire Central and North Area Meeting, we acknowledge the continuity of the Meeting's history and we apologise now to all the inheritors of our Quaker predecessors' actions -

which, as London Yearly Meeting discerned in 1758, 'denied the holy spirit of universal love'.

We see this apology as a stage in the process of repairing relationships and are fully aware that there remains much to do.

**Signed Co-Clerks of Lancashire Central & North Area Quaker Meeting:
2025**

3. Outline planning for a one day conference in September 2026 on Historical and Theological Research

We agreed to take part in principle in the suggested conference. We feel that this should provide the opportunity for more than the presentation of papers on the research. It should include visual work and the opportunity for delegates to discuss the research in breakout groups.

This could be just British Quakers or embrace a wider Quaker audience. We could combine with a North America Quaker Meeting. It really does need to be interactive.

4. To discern the opportunity to be joined by a member of staff from the University of the West Indies Centre for Reparations Research.

The Centre is based on the Jamaica campus. The Centre is researching the long term effects of enslavement eg. climate and peace. It would be interesting to tap into their priorities. They are holding a competition for secondary age pupils. We may be able to look at one of our acts of reparation as supporting their work to go out to a wider audience. We might be able to work with them to learn more about the plantations we know were Quaker owned.

We agreed to invite the Director of the Centre for Reparations Research to our next meeting in June for a 15 minute slot. In view of time zones we will need to meet in the afternoon in June. Once a date is agreed we will forward an invitation.

5. How might our material be collated centrally in the BYM Archive?

Libby took us through how we might preserve the variety of research being undertaken. Our research was described as a living and lively piece of work. The Archive already contains all the minutes of meetings.

The starting point must be to log everything that is being researched and how it is being recorded ie. the outputs such as digital outputs. These fix the research in time. The Library team are working on a form to capture this. We agree to support this activity.

Databases are not fixed in time. We will start with a spreadsheet. It will be important to capture both the qualitative data and the quantitative data. Keeping talking about our ongoing research builds knowledge and thoughts. We do not know yet if this will focus on individual Quakers or be wider. Deciding what we can gather is important .

The Library blog needs refreshing, it captures a good range of events etc.

The staff will look at what can be done to capture the journey we have all taken. This could be a form identifying the set of data to be collated, to map where we all are. The level of Area Meeting involvement is worth mapping, a map telling us where Area Meetings are at. It is helpful to look at this a moment in time approach.

We agreed the sooner we started the better. The Library and Archivist Team will provide us with a form to complete.

6. **Gaps in our narrative and how we might fill them.**

Quaker involvement in the cotton industry in Manchester is one Gap.

Manchester & Warrington. The Area Meeting held a Special Area Meeting on 1.3.2025 to consider the 2024 Friends World Committee for Consultation's World Plenary Meeting's theme of 'Living in the Spirit of Ubuntu', responding with hope to God's call to cherish creation and one another. They are hoping to build friendship and make local reparation with those experiencing the legacies of enslavement in the Greater Manchester community.

Leeds. The Area Meeting is not undertaking research but is looking at reparation having set aside a sum of money.

We agreed that it is impossible just to look at the Trans -Atlantic Chattel Slave Trade which was the founding of the industrial revolution and capitalism. It is all connected. Following the money through a few generations is important to our research.

In **West Wiltshire and East Somerset AM** there are 4 or 5 newly established ie in the 1970s Local Meetings. Only Bath Local Meeting is older and so it might be feasible to undertake research there. We need to be patient and support each other.

We briefly looked at how we set the boundaries of our research noting that at our first meeting we have established dates within which we would concentrate our research. We need to provide sufficient research to understand the truth of the Quaker contribution to the domination of Europeans in the world, how we have benefited and how different it is for others. Then we can look at how we can repair the damage this has done.

7. **AOB.** A Doodle Poll will be sent out to identify an afternoon date for a meeting in June.

8. We closed with a period of worship at 12.10

Ann Morgan Convenor.

Woodbrooke Theological Research Project for the Reparations Working Group.

Following the agreement by the RWG, the Woodbrooke team has been at work to set up the theological research project. I have been selected as Project Lead with the research and writing being divided between Ben Wood and Lily Chadwick. All three of us have proven academic expertise, and this group is meeting monthly, as we scope out the nature of the research and the way it will work logistically. We plan to have an initial bibliography of secondary sources by March 14 and primary source list by the end of March. The sources will then be divided between the team. We then need to access them. Some will be handwritten, others printed.

We will work closely to the brief given us by RWG, with its tripartite focus.

- **Theology used to justify and support systems of enslavement and oppression, including:**
 - o The ways in which wider Christian theologies have been used to justify the enslavement and trafficking of non-Christians, and whether and how such theologies have been used specifically within Quaker writings and ministry;
 - o Whether and how distinctive Quaker theologies have been used to justify, prolong or obscure enslavement and trafficking;
 - o Whether theology for opposing enslavement was there, but other theological concerns were seen to trump the need to take action;
 - o Whether and how theology was used practically as a method of day-to-day control of enslaved people within the Quaker community.

We expect the material for this strand to come mainly from the period 1650 - 1730

- **Theology of abolition**
 - o This strand would seek to build historical evidence of the theology used to justify and support the case for abolition. Although primarily seeking to understand how Quakers developed and used this theology, this would likely involve considerable overlap with abolition theology in other Christian denominations.

Key London Yearly Meeting dates for data in this section, courtesy of Ann Morgan, are:

- 1727 Enslaving Africans 'not commendable nor allowed'.
- 1757 Rebuked Quakers who profited from enslavement.
- 1761 Authorised Quaker Meetings to expel members still involved in trafficking.
- 1783 Addressed Parliament denouncing enslavement as un-Christian.
- 1784 Ordered an enquiry as some Quakers still involved.
- 1787 Set up, with Anglicans, the 'Society for the Abolition of the Slave Trade'

- **Theology of reparation and liberation**

This strand would seek to understand whether there was, and continues to be, a Quaker theology of emancipation and reparation, which may draw on, or be drawn on, by wider Christian theologies. Some research in this strand may be historical, as we seek to understand whether Quakers in previous centuries argued for reparations to formerly enslaved people in theological terms, however we expect that at least some research in this strand will be contemporary.

Do you wish each strand to be given equal weight?

We imagine we will need to provide some strong contextualisation about the Quaker processes and systems of slave-holding in wider society at the start of the report. Our biggest challenge is the huge scope of what could be included and we are aware we will need to offer a broad overview historically with the key theological ideas within each strand.

We are aiming to have the main report ready for June 2026 with the other ways of disseminating the findings to be more fully developed after then, including attendance at the RWG Conference. Please let us know the dates when you have them.

We look forward to receiving from you the names of RWG members who will sit on an Advisory Group for this project. When we have those, we will also be inviting Madeleine Pennington, Mark Russ, Robert Beckford and Anthony Reddie. The Advisory Group will meet online on perhaps six occasions over the course of the project.

We are also happy to send updates to the RWG ahead of its meetings or let the RWG Advisory Group members report back to the RWG.

Ben Pink Dandelion 5.3.25.

RWG Networking and Listening Workstream 27-2-25 Notes

We welcomed Ella Asheri to her first NLW meeting.

1. Reflections on recent activities

1.1. Updates on recent events activities:

1.1.1. **QPSWCC weekend, 21-23 January:** Ann F and Nathaniel were present. QPSWCC noted the importance of looking at the work through a 'reparations lens', and this discussion will continue. They also noted the importance of mutual learning, respect and collaboration in any action RWG might recommend, and see the TTT partnership as a good example.

1.1.2. Nathaniel reported that he had been invited and warmly welcomed to meetings of Friends in London, Liverpool, Leeds, and Cambridge; and in contact with and invited to meetings of Friends in Hull, Sheffield, Norwich, and all meetings currently represented in the Historical Research Workstream.

1.1.3. Other contacts: many of us are giving talks to other groups, or interacting with Friends in other ways. We recognise the importance of this and the next item refers.

1.2. Use of Contact Tracker: we note that most of us have not been making entries in the way that was originally envisaged, and so we do not have a clear idea of the range of significant contacts with AMs and others, or where there are gaps. We agree we need to change this so that we have a better overall picture and can see more easily where we need to be proactive. We also see this as part of a wider communications strategy. NT reported that a meeting with BYM's Comms team has been arranged for next week, and that Ann M, Rita, Ann F and Nathaniel will be attending. We note that a communications plan is on the agenda of the upcoming RWG.

2. Next steps on Networking and Listening within the UK

2.1. 'drop-in' online sessions: we hope that the racial justice network will meet this need. Edwina will progress this.

2.2. draft email to all current contacts (Ann F): this will focus on the SIG.

2.3. Plan for Yearly Meeting Special Interest Group (SIG): RWG in January RWG suggested the general theme of 'Reparations, what is it, what might we do?' (RWG 25.01.03). We considered a first draft prepared by Ann F in response to this. In discussion several points were made. We heard that many Friends around the country want to explore this question. We agree we want to hear their thoughts and work alongside them.. Likewise we need to share with Friends both what we have learned, and our developing thinking, so that we can journey together. We anticipate that the Woodbrooke courses planned for this year will provide a great opportunity for all this. We underlined the importance of listening to those living with the legacy of the transatlantic trafficking of enslaved people, colonialism and economic exploitation. CRAF and the World Plenary are instructive recent examples. We are inspired by the historical research that many Friends are doing but also recognise that not all AMs feel led to do this. We could ask UCL to explore their database with the word 'Quaker' to see whether there are significant people/locations that we are not yet aware of. We also know that some AMs have identified funds and want to press ahead. We ask the group working on the SIG (Ann D, Ann F, Paul) to reflect on the points made and prepare a second draft. We welcome Debby to this group.

We note that Nathaniel will take over the YM contact role from Siobhan.

2.4. Linking with Area Meetings,: where have we been, where do we need to go? We note that the discussion in 1.2 above has already covered this.

2.5. Working with LDWs: Nathaniel reported on a recent meeting he had attended. LDWs are very enthusiastic about working with us, and would welcome a strategy for engagement with us. We note that LDWs are assigned to groups of AMs, and we should not forget that there are other

groups we might engage with, such as QRBs (Quaker Recognised Bodies) and YFGM (Young Friends General Meeting).

2.6. Upcoming Woodbrooke courses: Ella reported that the three courses we had agreed are all being worked on. These were:

- a. How can we talk sensitively about reparations?
- b. Hearing from Quakers around the world
- c. Celebrating the diversity of Quakers in the UK

An additional course, “Challenging Quaker Histories”. has been arranged for June. Liverpool, Glasgow and Hull universities are all involved in this.

3. Networking and Listening beyond the UK

3.1. FWCC’s strategy for following up the World Plenary: Hezron reported that the likely approach will be to provide ‘conversation spaces’, working closely with each of the four sections. The clerk of the Africa Section, Bainito Wamalwa, is exploring what reparative justice might look like from a Kenyan perspective. Hezron underlined the importance of working in partnership and listening to each other across the Sections. He reminded us of several things that may be relevant to our work:

- a. the Decade for People of African Descent concluded in 2024, and there is now a Permanent Forum for this. Hezron will be attending the next meeting, in April.
- b. The African Union (AU) has declared 2025 to be ‘Justice for Africans and People of African Descent Through Reparations’.
- c. QUNO is FWCC’s voice at the UN, so Hezron works closely with them and other Quaker agencies, notably AFSC (American Friends Service Committee). AFSC has its Salama Hub in Addis Ababa and has strong links with the AU.
- d. Hezron and Nathaniel had a recent meeting with QUNO and AFSC, with a view to exploring how we might connect with some of the above, in a manageable way.

3.2. Update on PARR: Rita reported that Nozizwe is currently focusing on US Friends. Hezron reported that FWCC and Nozizwe had met to explore ways of working together, but the way forward with this was not yet clear.

3.3. QWRC’s four guests to YM 2025: Susan reported that visas are being sought, and plans are being made for a programme of visits for each of them. We hope that we will be able to interact with them in some way.

- 4. **AOB** Nathaniel reported that FGC (Friends General Conference) has been working on becoming an antiracist organisation for a number of years, and will be holding a White Privilege Conference later this month.

Next meeting: May 15, 1400, online, to be confirmed.



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

Minutes

BYM Trustees' Reparations Working Group ~~January~~ 2025.
Thursday 05 June 2025, 14.00 – 14.45 by Zoom

Opening Worship

2025.06.01 Networking and Listening Workstream

We received the report from the recent meeting a copy of which is attached to these minutes.

We are agreed that we need to go on listening to the underlining issues relating to reparations but need to be mindful that we have a defined period of time as a RWG and may need to request further time.

We hear the voices which ask that we use the word healing rather than reparations. We will discern further the questions raised in the report and identify what we will be saying to Trustees about reparations at our July Meeting.

2025.06.02 Theological Research Workstream Advisory Board

We received the report of the first meeting of the Theological Research Workstream a copy of which is attached to these minutes.

We are aware that some of the research findings are already being disseminated in the Woodbrooke Course 'Challenging Traditional Quaker Histories – Quakers and Enslavement.'

2025.06.03 Proposed All Age Conference 2026

We have reviewed the information provide by Siobhan Haire which takes into consideration the introduction of the continuing Yearly Meetings in 2026.

We have discerned that we will investigate the option of working alongside a continuing YM session in 2026 and offer to work with the Agenda Planning Group for possibly November 21st to bring a blended event where YM as a whole considers some of the reparations work. We will run some parallel sessions which have a reparations focus only, with possible additional session time. We need to keep our work in the minds of British Quakers and to have the confidence that we are backed by them when speaking to anyone outside.

We will use some of the materials we have identified to support the children and young people who we hope will attend reparations sessions.

We ask EP & NATC to make contact with the 2026 Agenda Planning Group and discuss this possibility and report back to our meeting 18 September 2025.

As we come to the end of our work it will be important to bring our work to a wider audience such as Black Lives Matter UK, the Churches Together in Britain and Ireland, and/or the APPG to Reparations. We will take any opportunity that arises to join with an event provided by one of those organisations and report back.

PW will speak with Trustees about our work and ask that it is featured in their annual report.

2025.06.04 Any Other Business which might be taken at this time.

London Quakers need clarity about a summary London Quakers will make of the research has already been undertaken. We will be presenting a costing to scope the material held in the BYM archive and elsewhere hopefully in July.

Closing Worship

Clerked by Ann Morgan & Rita Remi-Judah

RWG Networking and Listening 22-5-25

Notes

1. Reflections on recent activities within the UK

We have received reports on the following activities since our meeting in February, in chronological order:

- 1.1.** (March 1) QAIG annual meeting (paper 1, Ann F) 1-3-25,
- 1.2.** (March 22) Southern Marches, Sharing and Learning (paper 2, Ann D) 22-3-25
- 1.3.** March 29) London Quakers meeting (paper 3, Susan) 29-3-25

- 1.4. (April 5) Regional meeting (Oxford & Swindon, Mid-Thames, Banbury and Evesham, Chilterns) (paper 4, Ann F) 5-4-25,
- 1.5. (May 2) RWG SIM (paper 5, Susan, Debby, Ann F))
- 1.6. (May 8) AM's Book launch (The 18th century enslaving industry – Lancaster Quakers involvement (Ann M))
- 1.7. (May 14) YFGM session on reparations (paper 6)
- 1.8. (May 10) Signing of Lancaster AM's apology.

Emerging themes. We have identified several of these.

- a. **We must listen to those living with the legacy, and listen well:** we know that it is they who can help us understand the legacy of the harms today, and is they who can best identify what their needs are. Nevertheless we have heard that BYM is perceived by some as having been too focused on ourselves, hitherto. The above reports show that there has been some listening by various individuals and groups, and we know of the interactions involving RWG and other BYM Friends around the World Plenary. The challenge now is how to do this listening on a larger scale. We also need to ensure that we hear a representative range of voices, and Hezron asks how people on the margins can be involved. FWCC has taken up this challenge and intends to set up 'Quaker Conversations'. Nathaniel and Hezron are liaising with John Muhanji (FUM Africa director) regarding the Kenyan perspective (see 3.2 below). How will we connect with these initiatives, and what else might we do?
- b. **There is some unease with the term reparations:** 'healing' is an alternative with some support. We note that the World Plenary referred to 'healing and repairing relationships in the light of historical injustice'. How do we respond to this unease?
- a. **There is considerable pressure to 'get on with it':** we know that we are still in a process of discernment, but it puzzles others, and we hear some impatience. On the other hand, Ann M has reminded us that it has taken five years for Lancaster Friends to get to where they are now. Debby reminded us that there is is '**work of the heart**' to do around 'whiteness' and the effect of racism on those identifying as black, brown, or of colour. At the SIM we explained that RWG had learned many things since we began our work, but that we were not yet ready to make recommendations, and wanted to hear their thoughts. We also said that there was nothing to stop AMs/QRBs going ahead with actions of their own – RWG's focus is on BYM's corporate response.
- b. **The balance between historical research and taking action in the present:** the historical workstream has produced fascinating and instructive information about British Quaker involvement in the transatlantic trafficking of enslaved people. It has energised several AMs to explore their AM's history. There are also Friends who give more priority to contemporary global inequalities, many of which can be (at least partly) attributed to the way in which slavery, colonialism and ongoing economic exploitation have enriched our country whilst impoverishing others. The climate emergency is often mentioned in this context.
- c. **Are we ready to act on the consequences of what we discover?** We have been reminded that this is a kind of reckoning, and asked whether we are really up for it?
- d. **What will be distinctively Quaker in our recommendations?** This is a phrase from "Our Faith in the Future" and is intended to be a framework for our witness. Could this Quaker distinctiveness be the process by which we arrive at actions? Could it be something about looking for gaps no-one else is paying attention to? Could it be a focus on the world family of Friends?

- e. **Will our recommendations include action in the UK as well as elsewhere?** we have heard the view that there is much inequality in the UK, and been challenged to explain why we are focussing on other countries than our own. Is it a sufficient response to say that there are other groups focusing on needs here? Or just that this is not our remit?
- f. **How do we connect the corporate response on which RWG is working with initiatives taken by AMs, QRBs, Quaker charities...?** At the moment we are noting these as we find them, and there are several examples in the papers above. Do we just bear this in mind at this stage, or is there more we can do?
- g. **What actions count as reparations?** Is anything that addresses inequality, reparative in some sense? Or are there categories like education, health, agriculture? Mitigating climate change is often advocated. Is it also the way in which we go about this – respectful listening, learning from each other, long-term partnerships, mutual trust?
Is the non-violent direct action work funded by QPSW in East Africa reparative? Where are the boundaries?

2. Consideration of next steps within the UK

These are the ones of which we are aware. There will be others, and we will note them as they emerge.

2.1. 23-26 May, Yearly Meeting (all)

2.2. Linking with Area Meetings: where have we been, where do we need to go?: we have had various attempts at what we have called a ‘contact tracker’, but have not yet created something that works well enough for all of us. We note that it will also need to encompass QRBs and other Quaker groups besides AMs.

We ask Ann M, Nathaniel and Ann F to meet to specify the information framework that we need for this. We note it needs to be accessible to, and used by, both staff and RWG members, so that all the information is in one place.

2.3. Cumberland AM (Ann M and Debby)

2.4. Brighthouse AM (Ann F)

2.5. Upcoming Woodbrooke courses (Ella)

2-23 June: Challenging traditional Quaker Histories: Quakers and Enslavement

11-25 June: Faiths for Climate Reparations (Ann F, Susan)

Other courses are in preparation.

2.6. 15 November, Norwich AM (Nathaniel)

3. Networking and Listening beyond the UK

3.1. Report on US visit – QUNO, AFSC, Pennsylvanian Friends (Nathaniel): Nathaniel gave us a brief oral account, prior to a full report that will be coming to RWG in July. It will cover something of the work that Pennsylvanian Friends are doing, and the terms ‘repair’ and ‘healing’ they are finding to be more appropriate. They see this work as both an opportunity and a challenge, and are asking ‘what needs to be ‘healed’? We also heard about Nathaniel’s interactions with QUNO, and with Friends in France.
We look forward to the full report.

3.2. Plan for liaising with Africa Section: Hezron reported:

- a. **He plans to arrange a series of Quaker Conversations** between Friends in Africa and Friends in Britain, leading up to the online world Plenary in 2027.
- b. **Liaising with Friends Church Kenya;** Nathaniel and Hezron had met with John Muhanji, the FUM (Friends United Meeting) Africa director, when they were all in the US. They had agreed that John Muhanji would lead on liaising with Friends Church

Kenya (FCK) to organise discussions amongst Kenyan Friends about their thinking on 'healing and repairing relationships in the light of historical injustice'. We note that FCK is a forum that brings together all the different Quaker agencies in Kenya and welcome this.

3.3. Update on PARR: nothing to report at this meeting.

3.4. QWRC's four guests to YM 2025: Susan reported that all four of them had obtained the necessary visas, and were here or about to arrive. Visit programmes had been arranged for them all.

4. AOB: none.

Next meeting: Thursday July 3, 1330- 1500, online.

Notes from "Researching Historical Quaker Theologies of Enslavement" Project Advisory Group, May 1, 2025.

We introduced ourselves, shared the history of this project and its scope, its timeframe and expected outcomes, shared work to date and set dates for the future meetings.

Why are the Quakers doing this now?

Why has it taken so long? (Anthony Reddie presented the case for reparations at an ecumenical gathering at the Hayes in 2007 and was booed!!)(see <https://www.amazon.co.uk/Black-Theology-Slavery-Contemporary-Christianity/dp/0754667278>)

Britain Yearly Meeting discernment in this area began in 2017 with the question of how Friends in Britain could become an anti-racist church and was fuelled by the Swarthmore Lecture by Helen Minnis (https://bookshop.quaker.org.uk/Perceiving-the-temperature-of-the-water_9781739226008) and the work by Ann Morgan on Lancaster Quaker involvement in the trafficking of Africans (<https://www.quaker.org.uk/events/book-launch-the-18th-century-enslaving-industry>).

After the yearly meeting in 2022, Britain Yearly Meeting set up a Quaker Reparations Working Group (QWRG) (<https://www.quaker.org.uk/resources/reparations>) to work in 4 areas for 3 years:

- researching and documenting the historical record of British Quaker involvement in, and consequent benefit from, transatlantic chattel slavery, colonialism and economic exploitation
- estimating the financial impact of the harms done
- understanding the theological arguments used to justify enslavement
- engaging and networking with Quakers in the UK and worldwide, and identifying: what we can do now within Quaker circles and the wider environment. To whom can we lend a hand / whose hand can we strengthen in the reparations work that they are pursuing?

This project fits into the third area and will be conducted in the second half of this three years period. The briefing paper was put together by the newly formed 'Theology Commissioning Group' of the Quaker Committee on Christian and Interfaith Relations on behalf of the QWRG. QWRG has commissioned Woodbrooke to undertake this research (see briefing paper attached as an appendix).

The research has three strands: Theology used to justify and support systems of enslavement and oppression; Theology of abolition, and; Theology of reparation and liberation, but the first and third are to be given greater weight.

There will be an academic output and also a report designed to be accessible to every Quaker by June 2026, followed by other forms of dissemination. The use of film (see for example, <https://www.mjr-uk.com/aftertheflood.html>) and podcast was recommended, as were conversations with all kinds of people along the way to share and test ideas and hear people's experience.

Lily and Ben (Wood), the two researchers shared their work to date. Lily has identified two distinct periods, 1650 – 1730 and 1730 – 1780. In the first Quakers, many of whom converted in as those involved in trafficking, defended enslavement in terms of a Christianisation project and as way of securing legitimacy for the group. After 1730, Quakers gradually adopted abolitionist positions, using this new stance to separate themselves from wider society and other (morally inferior) Christians. Self-interest again appears as a primary motivation. Ben has been looking at George Fox and William Penn, two leading seventeenth century Quakers. When Fox reaches Barbados in 1671, he tries to protect the Quaker minority by making peace with the dominant culture and its values, which include enslavement. William Penn has a view of the natural order of property ownership in which he claims it is only reasonable that property owners safeguard their interests, including slave-holding. Religion becomes a private matter and thus public wrongs are accommodated without threat to Quaker identity.

Reflections:

Quaker history, often written by Quakers, has valorised its past and is often uncritical. Whose voices are excluded? Quakers tend to gravitate towards history rather than theology as it can be a cognitive exercise. Theology is affective and thus challenging. We need an introduction that clarifies Quaker complicity in the trafficking of Africans.

This report will not be welcomed or read by everyone. That thread of self-interest and the preservation of particular kind of Quaker identity remains true for today. We hope for an accessible and engaging report that will inspire Quakers to action.

How can this project decolonise the historiography? (there are about 7 principles) (see eg <https://academic.oup.com/hwj/article-abstract/doi/10.1093/hwj/dbz052/5739463?redirectedFrom=fulltext>)

Can it include the voices of those enslaved by Quakers? (see the work by Jose Nfape for example, <https://www.bristol.ac.uk/people/person/Jose-Lingna%20Nafafe-047f18d7-2ae0-4cd3-a5a2-7543f84a9e11/>)

What are the consequences of Quaker thinking in terms of racial violence? (see the work of Caribbean scholars and the University of the West Indies, <https://www.uwi.edu/crr/>)

Can the archives be de-colonised? Whose records and voice is missing? (see Katharine Gerbner's work, <https://cla.umn.edu/about/directory/profile/kgerbner>).

The focus on just one area of theology may be dangerous. Interdisciplinary work would be stronger in its focus.

How far can Quaker ideas be disentangled from wider ideas of white supremacy?

One area of exploration is the question of embodiment and how bodies intersect with and give enfleshment to theology. In his forthcoming book, Anthony has a chapter where he deconstructs and decolonises John Wesley's legacy, who was a committed anti-slavery activist and an abolitionist, but he was still White. Whiteness continues to frame how theological ideas have been developed. Quakers were still white and we need to remember that even though slavery was abolished, whiteness and racism outlasted it. And the fact that Quakers are amongst the least diverse religious body in the UK as speak, is not irrelevant. [Living Black Theology by Anthony G. Reddie | Waterstones](#)

It may be helpful to look at the Quaker George Keith.

(<https://quakerstudies.openlibhums.org/article/id/15752/> and <https://brill.com/display/title/54383> and <https://global.oup.com/academic/product/quakers-christ-and-the-enlightenment-9780192895271?cc=gb&lang=en&>)

See Willie Jennings on how whiteness was constructed in this period.

(<https://www.amazon.co.uk/Christian-Imagination-Theology-Origins-Race/dp/0300171366>)

Also Sylvia Winter, <https://www.goodreads.com/book/show/18365150-unsettling-the-coloniality-of-being-power-truth-freedom>

How Fox treats the Ethiopian in Acts is typical of a general view of black bodies. See Curse of Ham <https://press.princeton.edu/books/paperback/9780691123707/the-curse-of-ham?srsId=AfmBOor7F-xEhXrtV0ln2NbRhdTWAGox6mODYa8KjyvIIPDH4rSHzTaU>

Thinking also about decolonizing the archive, we might also wish to keep this source in mind: <https://www.pennpress.org/9780812224184/dispossessed-lives/>

Part of the decolonising process, which has been implied, is the necessary of demythologising of Quaker myths. Part of the reason why Quakers have come late to this is because of a prevailing myth about itself and the high regard of what are the natural virtues of the movement, true also of Methodists. There is a wealth of interdisciplinary work that explores myths and mythologising.

To do:

Following conversations between Nathaniel and John Muhanji and Hezron Masitsa, it was suggested involving East African Friends, who represent the majority of Quakerism globally, to be involved. They have not initiated a process of reparation and neither do they feel any ownership of it (similar to their experience of the commitment made at the World Plenary last year). Ben will invite Esther Mombo to this group.

Next meetings, all at 10am:

August 7

November 6

2026:

February 5

May 7

August 6



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

MINUTES

BYM Reparations Working Group, September 2025

Thursday 18 September 2025, 10.00 – 13.00 and 15.00 – 17.00

2025.09.01

Opening Worship

During our opening worship 23.36 of Quaker Faith and Practice was read.

2025.09.02

Welcome and updates from the Clerks

a) Review of our 2025 Meeting Schedule

Based on feedback the Clerks will prepare a draft schedule of meetings for 2026 for the next meeting of the RWG on October 10/11.

b) Meeting with Agenda Planning Committee (APC) representatives

We wish to work towards bringing Yearly Meeting to making an apology for the role of British Quakers in enslaving, colonialism and economic exploitation. We will continue to work with Area Meetings on the need for an apology.

It was suggested that we might have brief sessions in more than one Yearly Meeting session in 2026 to bring Friends up to date with our journey and ask Friends to consider the need for an apology. We envisage that an apology might be discerned at a Yearly Meeting in 2027.

c) Meeting with American Quakers in the Boarding Schools Research Network (QIBS)

We heard of the work being undertaken to research and document the Quaker Boarding Schools set up in Turtle Island / America which removed the children of 1st Nation Americans to provide them with British Christian education and to steal land for Europeans with funding and support from London Yearly Meeting.

We will make contact with Canada Yearly Meeting about the schools established there.

We must not forget the way the enslavement of Africans began and how it established the way that Europeans regard Africans.

We will invite the researchers to a joint session with the 2 work streams Networking and Listening and Historical Research to hear how they are approaching reparation in their situation.

d) Quaker Tapestry meeting

The new General Manager of the Tapestry is open to making changes to the explanations on relevant tapestry panels and possibly in the new audio explanations they have commissioned to reflect the whole of our Quaker past in relation to enslavement and colonialism. He is also open to our providing materials for a special pop-up exhibition from the work of the HRW.

2025.09.03

Update on appointing a Reparations Coordinator and the actions needed to follow up with contacts in the last work plan

We recognise the work which Nathaniel undertook for us including the networking with those involved in reparation around the world and their enthusiasm and passion for reparation and their thinking on the subject. We thank them and wish them well in the future.

We have received requests from the Black Quaker Project in America and the Black Brown People of Colour Friends Fellowship. We will hold a conversation with the BBPoCFF. We will receive the Work Report in October.

There was a strong field of applicants when we made the appointment in 2024. We are turning to that to hold an interview next week.

We have considered the last work plan provided by Nathaniel and identified in Paper 1 the actions that we need to need follow up. This was sent out in advance of this meeting. We have added items to this and will send any items relevant to central committees. We will consider this further in October.

2025.09.04

What might reparation look like?

We have worked in small groups to identify what we feel reparation may look like by working through a series of questions.

The result of our discernment on this will be collated by the Clerks and brought to the October meeting of the RWG.

2025.09.05

a) Receive the notes from Historical Research June Meeting

We noted that Professor Sonjah Stanley Niaah Director of the University of the West Indies Centre for Reparation Research suggested two further meetings, one on sharing archival material, the other on education.

We note that we need to invite the Quaker Trusts which have investigated their histories to share the outcomes with us.

A copy of the notes is attached to these minutes.

b) BYM Archive funding request.

Libby Adams, Head of Library and Archives, presented her paper sent out as document in advance Paper 4 outlining what will be required to enable research into British Quaker overseas work 1868-2000. At this moment in time we have no real idea of what data and how much we have for different countries in the many boxes. The scoping exercise will allow discussions with the stakeholders in the countries concerned.

There are early Yearly Meeting minute books from when overseas work began to be organised and Sufferings minute books from this period. Scoping will also look at what might be digitised when the work is catalogued which will allow wider access and could include for example minute books. Scoping will also allow discussions on priorities. This work will assist our work on reparation and we feel it to be really important.

We agree to part fund the scoping project in the hope that some of the £55K sum may come from the Library restricted funding. The scope will cover the papers relating to British Overseas work 1868 – 2000 which will assist the RWG in identifying the British Quaker mission activity on the continent of Africa. It will enable future work to be commissioned to catalogue this important period of our history as only then will it really be possible for researchers to access this material and for decisions to be made about the possible restitution of artifacts.

We thank LA for developing this proposal for our consideration and for answering our questions.

c) An appeal for Reparative Justice from Kenyan Friends (Quakers)

We have received an appeal calling for a reparative justice process to be established between BYM and Kenyan Quakers. This work relates particularly to Quaker mission work in Africa. We have a concern that at present the request does not include all Kenyan Quakers. FWCC are willing to assist in opening up dialogue with Kenyan Quakers. HM has offered to open layers of conversations to include all Kenyan friends.

We agree in principle to establish dialogue and to document the process so that it can be a template for the way BYM in the future may need to converse with Friends who are the descendants of those who experienced British Quaker Missions to other parts of the continent of Africa.

This could be presented to Yearly Meeting as another example of how we are listening and having conversation with Friends overseas.

We ask the Clerks to take this forward and test their plan with the Network and Listening group.

We ask the Historical Research Workstream to work with the Archivist to identify minutes which may be appropriate to this request.

d) Request for funding to research Barclays Bank Archive.

This request was sent out as a document in advance Paper 5.

We have heard that others are interested in establishing research into Quaker banks. We agreed to provide time for EP to make further investigations and report back to our November meeting.

We will also approach Barclays Bank to see if they will fund this research.

We ask EP to make contact with the Wilberforce Foundation to explain our position.

e) To receive the notes from Network and Listening May Meeting

We thank the group for this report. A copy of which is attached to these minutes.

f) Update on Woodbrooke courses

The third of the courses sponsored by the RWG will be: **Reparations: Perspectives from African Friends** and will take place before Christmas. This will showcase work already being undertaken in Africa and allow Friends to hear voices of those on the ground. We thank HM for his document which will form the basis of the 90-minute session.

Woodbrooke is also offering **Exploring our Quaker Roots: Moving towards Repair**. This will be a once a month, over 6 months, possibly from April-September 2026, 6.30-8.30pm on a weekday evening with a maximum of 16 participants. It will be led by Associate Tutor Freddie Wall.

The course is aimed at Friends who are already engaging with reparation but struggling to hold how to do that, as well as Friends who are curious to get involved. We are asked to provide feedback by email which might assist the development of this course.

We note that the course **Challenging Quaker Histories** was very helpful in widening the understanding of the participants to the way Quakers moved their position over time.

2025.09.06

Requests for Reparation Funding

We have discerned our response to the question: Are we ready to start to recommend requests to Trustees?

We are not ready. We do not have the capacity to welcome initiatives to examine them or nor have we yet established the principle of reparation we will take to Trustees.

We need to find a balance between changing things and projects changing the narrative. Possibly 80/20% when we do move forward with suggestions to Trustees.

The current BYM Grants Committee only make grants of £2K so the **1833 Abolition of Slavery Commemoration Group** request for (a) funding and (b) a patron has come to us.

There is no money in the BYM 2026 budget for paying reparation. We have till June 2026 to discern what we will put to trustees as that is when the budget for 2027 will be made.

We ask the Clerks to write to the 1833 Abolition of Slavery Commemoration Group to explain that we are not a grant making group and that Trustees will be considering making reparation in 2027.

We will devote Friday afternoon on the 10th October further to discern the principles of reparation we will recommend to Trustees.

We closed in Worship at 17.00

Clerked by Marghuerita Remi-Judah & Ann Morgan

BYM Trustees' RWG - Historical Research Workstream PAPER 3

Thursday 12 June 2025 by Zoom at 14.00

Notes

1. **Worship.** During our worship a quotation from Derek Walcott was read 'Break a vase, and the love that reassembles the fragments is stronger than the love which took its symmetry for granted when it was whole.'
2. **Conversation with Professor Sonjah Stanley Niaah Director of the University of the West Indies Centre for Reparation Research.**
Sonjah introduced us to her work speaking of the suppression of black lives of their having little space to celebrate life events, of radicalisation in Jamaican culture and the African Diaspora.

The Centre for Reparation Research established by CARICROM in 2017 has a team of 3 people based in Jamaica. It is concerned with Advocacy & Education and developing allies.

They have a partnership with Glasgow university where an MA in Reparatory Justice is offered to students from the Caribbean. There are no results from this as yet but there will be educators emerging in the near future. Their workplan includes deepening the relationship with the university and they are looking to a 5 year plan.

Mainstreaming reparatory justice across the Caribbean is a crucial part of their work. The legacies of enslavement continue to impact for example diet and are far reaching. They established an 'International Reparation Debate Competition' opening in February 2025 and is ongoing. They aim to bring the conversation into the villages and onto the streets. The Wilberforce Institute is involved. There are no roots of enslavement in the Caribbean. There is no database of the enslaved for people to search.

They are organising webinars and face to face conferences and have one with York University in October.

The CARICROM 10 Point Plan for Reparation is being revised. There is an alliance between the Caribbean and North America. This year is the designated year for Justice for Africans and people of African descent through reparation. Sonjah spoke of the Caribbean leading on reparatory Justice. The Reparation Research Cluster is looking at Climate Justice, producing teaching materials and a Reparation Capitol Campaign. They have a UK tour planned.

In answer to a question on Climate Justice Sonjah described Climate Justice as an existential matter compounded when people are not well, spiritual, psychological and physical wellbeing are all bound up in the total wellness of self. Climate Justice is central to reparation it is beyond loss and damage and needs to have a louder voice. Their proposal to the EU for funding on Wellness was not successful so they are focussing on where else funding may come from. Edinburgh University is looking at ecological work and the concern for climate change. She sees Climate Justice work as critical to reparation, critical.

Sonjah was invited to tell us of areas of interest she would like to develop in the UK which need research. Access to archives is important, the issue is how to make these available. A separate meeting to explore information management was suggested.

When asked how their work for example on wellness was being evaluated we were reminded that we should not impose 1st world expectations on a 3rd world situation, that sustainability was paramount. She was clear that how an understand the impact is not yet known. Main streaming is paramount, all need to see Reparatory Justice in everything. She stressed that one should ask what does reparatory justice mean to you and address gaps, beginning at ground level.

In response to an education question Sonjah explained that it was based on a colonial system with central government in Jamaica supporting all areas of education including university and teacher training. The churches are involved and there is a long history of that relationship. There is a standard curriculum driven by the training teachers are given. It is a colonial education but the system is shifting from colonial examinations to examination more culturally specific for Jamaican students. The decolonising of the education system is taking place by infusing the local culture. She was clear that 'one size fits all' leaves some behind. It is taking time to produce a new curriculum and is not progressing fast enough. Quakers were involved in colonial education in Jamaica.

The 7 Point plan developed by CRAF was mentioned where Free schools and free villages are envisaged. Sonja said that these were good ideas spoke of the education system in Finland saying they top the world. She suggested a separate meeting to discuss education needs.

Sonjah was asked if we could plug into local archives to expand our knowledge of our Quaker involvement. Archives in the UK are incomplete.

We spoke of having encountered difficult conversations and some push back when sharing our research. We heard that the Quaker Trusts have carried out research into their histories and we will look at that on their websites.

We heard of the Forensic Architecture Report which charts how those enslaved are reaping the result of environmental breakdown. Margaret Calvert provided links.

<https://forensic-architecture.org/>

<https://forensic-architecture.org/investigation/environmental-racism-in-death-alley-louisiana>

We thanked Professor Sonjah Stanley Niaah for spending time with us and providing us with an insight into the work of her research group.

We reviewed our agenda and agreed to take any urgent matters in the time remaining.

3. Updates on the research being undertaken by the different groups and any planned action by Area Meetings.

We thanked the Central England Research Group for their very interesting report. In response to their asking what next and identifying a possible list it was agreed that further research into the Quaker Banks would be appropriate as the founding of banks was coming out of research in Bristol and Lancaster as well as the Midlands.

Teresa Parker told us of a presentation she is developing on difficult questions in relation to the moral and ethical corruption in hierarchies relating to Quaker colonialism.

Ann Morgan spoke of the Lancashire Central and North AQM apology which has been sent to the Churches Reparation Action Forum (CRAF) in Jamaica.

4. Date of next meeting. We agreed 23 September at 10am. However as some Friends were not present a Doodle Poll will be circulated.
5. We closed with a period of worship

Ann Morgan

RWG Networking and Listening 22-5-25

Notes

1. Reflections on recent activities within the UK

We have received reports on the following activities since our meeting in February, in chronological order:

- 1.1. (March 1) QAIG annual meeting (paper 1, Ann F) 1-3-25,
- 1.2. (March 22) Southern Marches, Sharing and Learning (paper 2, Ann D) 22-3-25
- 1.3. March 29) London Quakers meeting (paper 3, Susan) 29-3-25
- 1.4. (April 5) Regional meeting (Oxford & Swindon, Mid-Thames, Banbury and Evesham, Chilterns) (paper 4, Ann F) 5-4-25,
- 1.5. (May 2) RWG SIM (paper 5, Susan, Debby, Ann F))
- 1.6. (May 8) AM's Book launch (The 18th century enslaving industry – Lancaster Quakers involvement (Ann M)
- 1.7. (May 14) YFGM session on reparations (paper 6)
- 1.8. (May 10) Signing of Lancaster AM's apology.
- 1.9. One learning from New York: Word Cloud record of what was heard by the QUNO delegation to the United Nations Permanent Forum on People of African Descent: https://www.dropbox.com/scl/fi/oc6kimzac1uanq8i33c7h/my_first_wordcloud.pdf?rlkey=35jeprxr9oahhw9221xt4abmp&st=dbihq54f&dl=0
- 1.10. One learning from Philadelphia: Minutes of the Arch Street Meeting House Meeting on Reparation https://www.dropbox.com/scl/fi/vgk9kq80c7s5eywjexjyd/Extended-Notes-from-Reparations-Gathering_4.22.2025.docx?rlkey=furzyls259ps5l6anh02gmn4&st=140mu90c&dl=0
- 1.11. One learning from Paris: Resources produced by Friend Jenny Wang to support workshops in France on decolonisation / reparation: https://drive.google.com/drive/folders/1kpkjboKMq1O_0dMU-tG8GMJBwhSXmdu?usp=sharing

Emerging themes. We have identified several of these.

- a. **We must listen to those living with the legacy, and listen well:** we know that it is they who can help us understand the legacy of the harms today, and is they who can best identify what their needs are. Nevertheless, we have heard that BYM is perceived by some as having been too focused on ourselves, hitherto. The above reports show that there has been some listening by various individuals and groups, and we know of the interactions involving RWG and other BYM Friends around the World Plenary. The challenge now is how to do this listening on a larger scale. We also need to ensure that we hear a representative range of voices, and Hezron asks how people on the margins can be involved. FWCC has taken up this challenge and intends to set up 'Quaker Conversations'. Nathaniel and Hezron are liaising with John Muhanji (FUM Africa director) regarding the Kenyan perspective (see 3.2 below).

How will we connect with these initiatives, and what else might we do?

- b. **There is some unease with the term reparations:** ‘healing’ is an alternative with some support. We note that the World Plenary referred to ‘healing and repairing relationships in the light of historical injustice’. How do we respond to this unease?
- c. **There is considerable pressure to ‘get on with it’:** we know that we are still in a process of discernment, but it puzzles others, and we hear some impatience. On the other hand, Ann M has reminded us that it has taken five years for Lancaster Friends to get to where they are now. Debby reminded us that there is ‘**work of the heart**’ to do around ‘whiteness’ and the effect of racism on those identifying as black, brown, or of colour.
At the SIM we explained that RWG had learned many things since we began our work, but that we were not yet ready to make recommendations, and wanted to hear their thoughts. We also said that there was nothing to stop AMs/QRBs going ahead with actions of their own – RWG’s focus is on BYM’s corporate response.
- d. **The balance between historical research and taking action in the present:** the historical workstream has produced fascinating and instructive information about British Quaker involvement in the transatlantic trafficking of enslaved people. It has energised several AMs to explore their AM’s history. There are also Friends who give more priority to contemporary global inequalities, many of which can be (at least partly) attributed to the way in which slavery, colonialism and ongoing economic exploitation have enriched our country whilst impoverishing others. The climate emergency is often mentioned in this context.
- e. **Are we ready to act on the consequences of what we discover?** We have been reminded that this is a kind of reckoning, and asked whether we are really up for it?
- f. **What will be distinctively Quaker in our recommendations?** This is a phrase from “Our Faith in the Future” and is intended to be a framework for our witness. Could this Quaker distinctiveness be the process by which we arrive at actions? Could it be something about looking for gaps no-one else is paying attention to? Could it be a focus on the world family of Friends?
- g. **Will our recommendations include action in the UK as well as elsewhere?** we have heard the view that there is much inequality in the UK, and been challenged to explain why we are focussing on other countries than our own. Is it a sufficient response to say that there are other groups focusing on needs here? Or just that this is not our remit?
- h. **How do we connect the corporate response on which RWG is working with initiatives taken by AMs, QRBs, Quaker charities...?** At the moment we are noting these as we find them, and there are several examples in the papers above. Do we just bear this in mind at this stage, or is there more we can do?
- i. **What actions count as reparations?** Is anything that addresses inequality, reparative in some sense? Or are there categories like education, health, agriculture? Mitigating climate change is often advocated. Is it also the way in which we go about this – respectful listening, learning from each other, long-term partnerships, mutual trust?

- j. **Is the non-violent direct action work funded by QPSW in East Africa reparative?** Where are the boundaries?

2. Consideration of next steps within the UK

These are the ones of which we are aware. There will be others, and we will note them as they emerge.

2.1. 23-26 May, Yearly Meeting (all)

2.2. Linking with Area Meetings: where have we been, where do we need to go?: we have had various attempts at what we have called a 'contact tracker', but have not yet created something that works well enough for all of us. We note that it will also need to encompass QRBs and other Quaker groups besides AMs.

We ask Ann M, Nathaniel and Ann F to meet to specify the information framework that we need for this. We note it needs to be accessible to, and used by, both staff and RWG members, so that all the information is in one place.

2.3. Cumberland AM (Ann M and Debby) planned visit Saturday June 14th in Carlisle

2.4. Brighthouse AM (Ann F)

2.5. Upcoming Woodbrooke courses (Ella)

2-23 June: Challenging traditional Quaker Histories: Quakers and Enslavement

11-25 June: Faiths for Climate Reparations (Ann F, Susan)

Other courses are in preparation.

2.6. 15 November, Norwich AM (Debby)

3. Networking and Listening beyond the UK

3.1. Report on US visit – QUNO, AFSC, Pennsylvanian Friends (Nathaniel): Nathaniel gave us a brief oral account, prior to a full report that will be coming to RWG in July. It will cover something of the work that Pennsylvanian Friends are doing, and the terms 'repair' and 'healing' they are finding to be more appropriate. They see this work as both an opportunity and a challenge, and are asking 'what needs to be 'healed'? We also heard about Nathaniel's interactions with QUNO, and with Friends in France. We look forward to the full report.

3.2. Plan for liaising with Africa Section: Hezron reported:

- a. **He plans to arrange a series of Quaker Conversations** between Friends in Africa and Friends in Britain, leading up to the online world Plenary in 2027.
- b. **Liaising with Friends Church Kenya;** Nathaniel and Hezron had met with John Muhanji, the FUM (Friends United Meeting) Africa director, when they were all in the US. They had agreed that John Muhanji would lead on liaising with Friends Church Kenya (FCK) to organise discussions amongst Kenyan Friends about their thinking on 'healing and repairing relationships in the light of historical injustice'. We note that FCK is a forum that brings together all the different Quaker agencies in Kenya and welcome this.

3.3. Update on PARR: nothing to report at this meeting.

3.4. QWRC's four guests to YM 2025: Susan reported that all four of them had obtained the necessary visas, and were here or about to arrive. Visit programmes had been arranged for them all.

Ann Floyd.



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

MINUTES

BYM Reparations Working Group, 10 & 11 October 2025 at Friends House and by Zoom

Friday 10 October 2 – 5pm

2025.10.01 Opening Worship

During our opening worship the passage from QFP, 23.76 was read.

2025.10.02 Update on the appointment of a Reparation Co-ordinator'

We are pleased to hear of the appointment of Esta-Rose Nyeko-Lacek. We hope that Esta-Rose will take up the appointment in mid-November. Esta-Rose will be based in Leeds, and her role is anticipated to be for a 2.5-year term.

2025.10.03 Visit to the BYM Archive & Library

We thank Libby Adams and her team for welcoming us, showing us round and responding to our questions.

We learned that the records dated back to the 1860s and that there were 1250 boxes and 500 volumes in the archive. We learned that missions had two volumes of records one written in Britain and another drafted in the location of the mission.

We agreed to reflect on the visit on Saturday.

2025.10.04 Group activity.

In groups of three we completed the exercise on: What might reparation look like for the individual, Area Meeting and BYM.

Key themes which emerged were:

For Individuals:

Listen and creating opportunities for listening to people living with the legacy: go to other meetings and arrange other meetings.

Joining meetings for worship in different places.

Awareness raising about how the past relates to present

Relational understanding: having an understanding of what it feels like to be a minority.

Reasserting stances on discrimination

Financial reparation on a personal level or other ways to uplift organisations

Provide finance for future and continuous support

Non repetition – so our children do not need to apologise

Combine reparation with climate justice

Be an Instrument of change

Tackling racism and change of language

Individuals recognise and challenge racism – subtle and overt

Give a proportion of one's income or estate to a movement of people living with the legacy

Looking at individual actions such as an apology or damage to the environment.

For Area Meetings:

Recognise the position of different meetings – some are located in multicultural areas and have the opportunities to engage with those living with the legacy and others lack these opportunities.

Rolling out education and workshops to create spaces for conversations

Exploring own history and doing research: acknowledgement of the past

Discerning what they may want to do with knowledge

Sharing knowledge and inspiration across Area meetings

Investigating Reparative actions that can be taken locally

How far to go to assess size of harms?

CARICOM plan is a good plan

Giving back a share of revenues.

Trustees of Area Meetings – review of Britain Yearly Minute 33: look at assets and how much to give to reparation.

Issue an apology if it is related to AM and based on research done when there is a direct link with AM.

When there is no direct link with AM – be on learning journey to recognise that current society has privilege from this period.

Establish links to communities experiencing the legacies – locally or overseas – triangles of repair as it is about repairing relationships

For BYM:

Process – gather knowledge of what Area Meetings are doing

Outcome – BYM being public face of reparation – if apology given, the guarantee of non-repetition and recognition that they do get things wrong.

Top down and bottom up both – BYM and AM actions.

Central reparation fund in relation to BYM and BYM creating guidelines for how the fund can be used and who the recipients will be.

Funding of history or archive and consultation with local meetings

Becoming an anti-racist and diverse church .

Apology – what apologising for and what BYM did as a church to merit the apology

The Clerks will collate the results and provide a paper for the RWG meeting in January 2026

2025.10.04b Any other business

We received an update from Woodbrooke: on 8th December 5-7pm GMT – Reparations voices from Kenyan Friends will be the last in the current series of Woodbrooke sessions sponsored by the RWG.

Saturday 11th October 10am – 5pm

Worship We opened with Worship

2025.10.05 Group work – A review of our work in 2025

Friends had a wide-ranging discussion about our work in 2024. We discussed the underlying principles, and process and a concern about becoming overly transactional as it is a colonial way to address matters.

We discussed how we can grow as an organisation as a faith community spiritually from what we are learning. We discussed how our work can be a collaborative experience: building relationships between Area Meetings in Britain and Quakers worldwide.

We reiterated our desire to continue to listen as that would be reparative and distinguishes our work from charity and philanthropy.

We talked about how and when we end the workstreams. We agreed to review the need for commissioning work to distil the information that we have about London Yearly Meeting, the centre of the Q world at the time, and the role of its members played in enslaving Africans, the economic exploitation that entailed as well as the use of the wealth derived to develop the British economy. A list of the actions that we discussed is attached to these minutes.

2025.10.06 Reparation Working Group Annual Report to Trustees. Oct 2024 – end September 2025

We received the draft Annual Report to Trustees prepared by the Co- Clerks. With adjustments the report was accepted. A copy will be sent separately to members of the RWG.

We ask our Clerks to make a request to Trustees to change the name of the working to Reparation Working Group

2025.10.07 Visit to the Archive Reflections

We discerned that:

It is important for our records to be accessible to enable truth telling and research.

Friends reflected on why we were funding the scoping of the archives from 1868: over time members of the RWG have understood the importance of unearthing and reckoning with the history of Quakers during their missionary work. The RWG has been approached by Kenyan Friends wanting to discuss British Quaker involvement in colonialism. We have also been contacted by Friends in North America about the role of London Yearly Meeting in supporting and funding Quaker boarding schools in North America.

We ask the Co- Clerks to thank Libby Adams and her team for this interesting visit.

2025.10.08 Reports from the Workstreams. Historical Research

We noted that the group is still receiving new members with research skills and an interest in researching the archive of their Area Meeting.

The Research undertaken by Sam Barber into Radcliffe Monthly Meeting London has been circulated to the Historical Research Group.

The workstream members have requested that the RWG offer a series of seminars for historians to meet and discuss their research and findings with other researchers. Friends wondered if Woodbrooke would be an appropriate partner for this series of seminars.

An action raised during the meeting was a request for mapping the work completed and currently being undertaken.

Clerks communicated a need for research feeding into the recommendations and the work of the historical research workstream to be completed by the end of 2026 to align with the winding down of the RWG.

A copy of the notes from the meeting held 24 September 2025 are attached to minutes.

Theological Research

This work has started. We hear that Friends both in BYM and FWCC are interested to hear of this work and will ask Ben Pink Dandelion, who is supervising the research, to discuss with Ben Wood and Lily Chadwick, who are undertaking the work, if an interim report might be made available for circulation to those named Friends as well as the RWG.

The workstream anticipates consulting with non-academic people living with the legacy of enslavement colonialism and economic exploitation on the language that will be used.

We heard from a Friend referring to Penn's view that there was an order of hierarchy and a justification for trafficking enslaved Africans. It raises questions about Quaker exceptionalism.

A copy of the notes of the meeting held on 03 August are attached to these minutes.

2025.10.09 RWG 2026 Meeting Schedule.

The Clerks will circulate a revised meeting schedule for Friends to consider.

We ask that a central diary be established to enable those visiting Area Meetings or talking online to groups of Friends in FWCC to enter those commitments.

We ask BYM staff to share with us if we have a budget to support BLM and APPG in 2026.

2025.10. 10 Review the Action Plans – Annual Plan for 2025, Actions Plans from Meetings in March & September 2025.

Recognising that there are parts of the Annual Plan we developed in October 2024 which we will not achieve this year we asked ourselves 'What do we need to put into an Action Plan for 2026?'

We discussed that, were the Trustees to agree to change the name of the RWG to Reparation, an article in Quake! and the Friend would help raise the profile of the RWG.

AF and EP will work to pull together the list of contacts and interactions that have taken place with Area Meetings.

The Clerks ask Friends to share with them their list of priorities for 2026 which we will consolidate and present in the November meeting.

The Meeting closed at 2:45pm.

Clerked by Marghuerita Remi-Judah

BYM Trustees' RWG - Historical Research Workstream

Wednesday 24 September 2025 by Zoom at 10.00am

Notes

1. Worship

We opened with silent worship and then welcomed Dan Wilson to the group. Dan is researching any links in Wandsworth Local Meeting with enslaving or Quaker colonialism.

2. Updates on the research being undertaken by the different groups and any planned action by Area Meetings.

We heard the **Sheffield and Balby Area Meeting** Racial Justice Group have undertaken research and have had an article published in *the Friend*. The Area Meeting has been left a legacy which may make it possible to make a contribution to BYM reparations. It is hoped that what to do with the legacy will be discerned at the next Area Meeting.

Friends in **Bristol Area Meeting** continue to write up their research for a book which will be published early next year. They are keen to keep reparation on the Area Meeting agenda. 6 of the local meetings have held talks on the research and reparation. CPC presented the research into the Dickinson Plantation to the Caribbean Studies Conference held in Bristol in July and was well received.

Bristol will hold a conference on 15th November covering the harms of the Transatlantic Chattel Slave Trade, an acknowledgement and apology. There will be a number of speakers. The Bristol black community have been invited to attend. The final session of the conference will be chaired by the Area Meeting Clerk and a minute will be produced.

The Funanya Coker memorial work continues now under the auspices of the Black South West Network, the AM providing 5K to support this as part of their reparation activity. On 26 August Funayna's birthday Friends and others gathered at her graveside to remember her.

The **Central England Research Group** goes on despite the holiday season. Their next action will be a visit to London to the BYM Archive and Lloyds Bank Archive. They have made contact with the meeting in America which holds the will of Thomas Lloyd who went out to America with William Penn and are uncovering evidence of slave ownership. They are keen to identify who the bank financed in that period.

They have looked at the Galton family ownership of a munitions manufacturing factory and at other links in the wider area which supported the plantations and slavery. The Business

School at Birmingham University is offering seminars and there are Black History Walks developed. It is hard to know when to stop.

The group would like to look at coca and sugar and the use of slave labour by Cadburys but reminded us that there are just 3 Friends carrying out the research. Other Friends have been looking at how to disseminate the information. VJ suggested that there was a need to start to engage with local meetings on the topic of reparation but the group was not there yet.

The group will be asking Area Meeting for another year of funding to continue the support provided by the Woodbrooke member of staff.

Mapping existing research. MRJ suggested that we should map what work has already been done and is being done as there has been a lot of research undertaken. There are books written on Quaker Banks and other areas. The Barrow Cadbury and Joseph Rowntree Trusts have undertaken research into their involvement in economic exploitation in East Africa for example. It would be useful to map what exists to enable us to identify gaps.

The creation of history cards was mentioned and how these could be used to lead discussions in meetings and education to enable us to truth tell and discuss righting wrongs.

We heard that the BYM Library and Archives team have undertaken identifying subject lines and have some surveys which would assist these developments. LA felt that mapping would be a great advantage.

The **London group** has not met for some time. There is research going on into the Radcliffe Meeting. SS is looking into the founding of Hampstead Meeting but is finding no connections to this work indeed the contractors Albright & Wilson supported the Quaker Peace Testimony in WW1. Charles Robertson who has joined the research is interested in images relating to the plantations.

One idea is to take 3 books which are academic and undertake a literary review of the chapters relevant to this research which could be brought together in one document.

DW plans to go to look at the BYM archive to see what is available on Wandsworth Meeting House.

The Area Meetings in London are finding the planning involved in moving to one Area Meeting is taking their energy at the moment.

The **Lancashire C&N Area Meeting** Reparation Group is now turning its attention to what it might recommend to the Area Meeting to undertake as reparation. They have made good contact with the Churches Reparation Action Forum of Jamaica (CRAF) who have a 7 Point Plan to Reparation and are establishing links with groups in Gambia led by Gambians. This is because there is a direct link with Lancaster Quaker enslavers taking the enslaved from Gambia and selling them in Kingston Jamaica. This the triangle of enslavement might be replaced with a triangle of repair.

A Reparation Fund

We heard that the **BYM** has opened a fund enabling Area Meetings to send money, restricted for use on reparation. The RWG has begun to look at what repartition might look like for the extraction of people and resources by Quakers in Britain which so benefitted British society. We have to recognise that those descendants of the enslaved who came to Britain have to some degree benefited from that in a way that the countries from which they came to Britain

and from which their ancestors were taken have not benefited, despite their having less benefit than others in British society.

3. Update on the RWG discernment about sharing our research and that of the Theological Research Workstream with Yearly Meeting in 2026

The Co-Clerks of the RWG have met with representatives of the Agenda Planning Committee. It was suggested that we might have brief sessions in more than one Yearly Meeting session in 2026 to bring Friends up to date with our journey and ask Friends to consider the need for an apology. The RWG is also looking to provide a conference in 2026 where the outcomes of the research of both workstreams will be delivered.

Time line of the RWG work

The RWG will make recommendations to the BYM Trustees on the principles they might use when looking at making reparation. The group is set up for between 3 and 5 years. In October 2025 we start our third year and it is clear to us that we will need a fourth year to be in a position to make recommendations and will be seeking this when we meet the Trustees this autumn. Thus the work of the Historical Research Workstream needs to be completed by the end of 2026.

MC spoke of a review she had read of Scott W Stern's book 'Who would believe a prisoner 1848 - 1920.' In the last 3rd of the 19th century Quakers had lobbied in American for separate prisons for women. When researching that history the Quaker women were found to be abusive. So it is important to go on researching.

4. To hear of the opportunity to meet with American Friends researching Quaker Boarding Schools established for children of 1st nation Americans.

MRJ told us of the meeting she had attended with American researchers looking into Quaker Boarding Schools. They have identified 2 British Quakers who were involved and that BYM supported their founding providing funding for their development. The children were taken from their parents which freed up land for development by Europeans. They have plans to develop a data base for use by researchers.

They would like to meet with the Historical Research Workstream.

We agreed to set up a meeting with them.

Action: AM & MRJ

We were reminded that similar boarding schools were established in Australia where the Aboriginal children were taught to live in an Anglo Saxon way. This did not happen in New Zealand where relationships with the Māori were more amicable.

5. To discern a response to the opportunity to be joined by Dr Caitlin McGeever, who ran the 'Challenging Traditional Quaker Histories' course for Woodbrooke.

It was felt that a meeting might through up responses we could make to some of the push back we might get from Area and Local Meetings. Those Friends who attended spoke highly of the sessions.

It was suggested that we might think of providing a series of seminars for Friends undertaking research.

Action: AM & MRJ

6. Any other business which might be taken at this time.

a) Concern about Modern Slavery. CH spoke of a Friend who is very concerned about Modern Slavery rather than the historical enslaving we are researching. She needs allies. It was suggested that there is an Interest Group looking at Modern Slavery which was discussed at a recent Regional Meeting at Jordans a QPSW initiative.

Following up: The RWG QPSW representative is not aware of such an interest group. The Bristol Organisation 'Unseen UK' offers an excellent half day workshop on modern slavery (AM has attended) and runs the UK Modern Slavery and Exploitation Help Line. Anti-Slavery International is another organisation worth engaging with.

b) What might be the products of our research be beyond books?

We envisage a tapestry of the work.

An on line directory with onward links. Start by the Library/Archivist team providing a form for us each to complete. **Action: LA & LSS**

Blog posts to show the engagement we have undertaken.

A mapping of what we have done on an Excel Spread sheet with onward links.

We could develop Cards to be used with Meetings or in education settings which provide history to provoke discussion.

There is a spiritual need when the idea of ourselves is taken away by the reality our research is uncovering. We need to own our past and move forward. Could we provide a Swarthmoor Lecture? **Action: AM & MRJ Talk to Woodbrooke.**

A resource pack for teaching in schools. Could the West Midlands Peace Education Programme which works in schools be expanded to include something on this work?

7. We closed in Worship at 11. 35

Ann Morgan

Notes from “Researching Historical Quaker Theologies of Enslavement” Project Advisory Group, August 3, 2025.

Lily and Ben Wood gave an overview of the recent work. They have been working to three chronological strands that generally fit the three strands of the project: 1650 – 1700 and the theology of the justification of enslavement; 1720 – 1780 and the theology of abolitionism; 1780 – and the theology of reparation.

Lily has continued to research Quaker involvement in trafficking and presented at the recent ‘Caribbean Connections’ conference at King’s College, London, attendance at which was very helpful in setting the project in context and for thinking about Quakers in Barbados and Quakers as colonisers. At the end of this month, Lily will spend time at Friends House Library. The hope is to find material from those directly affected by the action of Quakers who enslaved or who were complicit in trafficking. There is the challenge of how the archive was constructed and whose stories it represents, and the desire to re-centre the narrative.

Ben Wood has continued to look at accessible Quaker texts from Fox and other early Quakers. The more he digs, the more he finds that horrifies. There is myth of Quaker goodness that gets in the way of more complex picture. What are Quakers to do with these legacies? What does ‘better’ mean? There is the danger of writing a theology of reparation for the whole yearly meeting that comes across as dogmatic or ‘right’ so there will be questions of time and approach and of how to help manage interpretation. What do we want contemporary Quakers to do with the report?

Ben Wood has also been looking at reparative strands in Christian theology, including the plundering of the Egyptians as ‘justice’. What parts of scripture do Quakers refer to and which do they choose to miss out?

It is becoming clear that the Quaker culture was transatlantic and that the project cannot clearly confine itself to notions of ‘Britain’. Noting Sarah Ahmed’s work on the hard white body, this is itself feels to be a very white idea of hard boundaries. Britain as discrete is a racist illusion. The methodological struggle over what counts as British Quaker theology may be an opportunity to challenge British-centric attitudes.

Turning to the two texts shared with the group, the response was very positive. Maddy suggested that there will be questions up ahead about how best to format the work, especially if quoting from primary sources (eg Advices or William Penn’s words). It is legitimate to have a project that looks at the perspective of those doing wrong as well as recognise the need for alternative voices. More could be done to unpack some of the theological ideas, eg Christ as judge, ideas of sin, and the

ideas of recognising the theft of authentic faith (as per Margaret Fell) and the irony of how Quakers have themselves always been and continue to be thieves. Statements like 'Fox wished' may impute more motive than is true. Ben Wood will share his piece on Penn to show how he is trying to allow those he is critiquing to have a voice. It needs to be clear what we are attacking.

The tone of the final piece needs to be one of humility. Mark Russ is working with a critique of a Quaker sense of theological sufficiency; that Quakers were the true church, that Quakers were the Holy nation, that Quakers hold the key to a universalist pluralistic faith that eventually everyone else will catch up with, etc. Even the ideas of centring down and going within are about a white sufficiency. Mark suggests embracing insufficiency: we are not enough. There will be resistance and pushback to this report and it may be best to be open about that, and speak of solidarity, the embracing of shame as sinners. Positioning the theology of reparation as an ongoing process to which we can all be a part is invitational.

Debby commented on how Quakers so often turn the attention on themselves rather than on those they have hurt or oppressed, eg in the long set of letters over the naming of rooms in Friends House.

We talked about testing text with different kinds of readers, including the Black, Brown and People of Colour fellowship, may helps us improve the accessibility of the final piece but overall the tone and style was welcomed and Lily and Ben were urged not to lose their own voice, their own ministry.

Next meeting: 10am November 6



Yearly Meeting of the
Religious Society of Friends
(Quakers) in Britain

Minutes

BYM Reparations Working Group, November 2025
Thursday 20th November, 14.00 – 15.00 by Zoom

2025.11.01 Opening Worship

2025.11.02 Updates

Induction of the Reparations Co-ordinator

EP outlined the plan for the induction of Esta-Rose Nyeko-Lacek. Initially she will undertake all of the necessary IT training. Edwina will spend two days with her in Leeds and Esta-Rose will spend time in London and with members of the Reparation Working Group. We look forward to welcoming her to our meeting in January 2026.

Meeting at Westminster for the All Party Parliamentary Group to Reparation (APPG).

Following a meeting with Bell Ribeiro-Addy MP we have agreed to postpone the meeting from November to early 2026. The meeting will be arranged on a Monday, Tuesday or Wednesday evening. The aim is to grow the MP membership of the APPG. We have met with the BYM Communications team and Parliamentary Liaison Officer to help us with our planning

We plan to put together a panel of people who will be in a position to answer questions from MPs. It will be framed as a discussion on reparation.

APPG use of Friends House for their annual conference

We have been giving the APPG a free day each year. We hear that it would be appropriate to offer the APPG a day at Friends House till 2033 as part of our reparation process. Concerns were shared.

It was the sense of the meeting that this offer would provide a meaningful way of strengthening the hand of the APPG and the reparations movement and enable us to provide advocacy to government. We agree to ask the Trustees to consider this.

Friends Church in Kenya.

The Clerks have received further communication from the Friends Church in Kenya. We need to research the involvement of Quakers in Britain in the mission work in Kenya 1902 – 1964 and possibly other parts of Africa. The documents, minute books and papers of London Yearly Meeting and Friends Foreign Mission Association and Friends Service Council are in the BYM Archive which currently needs scoping and cataloguing.

The Clerks met with Oscar Lugusa Malande (a doctoral student from Kenya graduating from Birmingham University) & Libby Adams (BYM Head of Library and Archives) to discuss the work. Oscar is visiting London in December and will spend time with the BYM Archivist discussing what research may be possible in 2026 alongside the scoping of that part of the archive. She will assist Oscar with the scoping of the research. We hope that a costed proposal to go to BYM Trustees will be provided for the January Meeting of the RWG.

Meetings with Area Meetings.

Bristol & South West

EP and AM spoke at a day conference entitled 'Bristol Quakers and Enslavement: Time for an Apology?' on the 18th November attended by Friends from Bristol AM and Friends in the South West. A Friend who had been opposed to reparation said their mind had been changed another ministered that they had been very moved.

The resulting report will be shared with the RWG when it is ready.

Norwich

DF met with Norwich Friends on the 18th November. A difficult conversation ensued after the presentation and it is clear that we have a great deal to do to make available learning materials to Area Meetings.

London

Friends will speak with Hampstead Meeting on Sunday 23rd November

Theological Research Workstream

The notes from the last meeting of the Advisory Board were shared and are attached to these minutes.

Networking and Listening

The notes from the last meeting of the workstream are attached to these minutes

Revised Meeting Schedule for 2026

A further revised schedule will be arranged by email.

2025.11.03

Annual Plan for 2026

A copy of the plan is attached to these minutes. We will prioritise the work in January, when we will know if our term of service has been extended to include 2027.

2025.11.04

Preparation for January 31st 2026 RWG Meeting

The Clerks are asked to prepare a draft of the timeline and other documents to support discernment.

Members of the group are asked to think about the actions the RWG needs to complete prior to being laid down.

Clerked by:

Ann Morgan & Rita Remi - Judah

PAPERS

RWG Annual Plan

Dear Friends,

As we look towards the third year of the work of the RWG, our priorities begin to reflect our desires for what we want to leave behind after we are laid down. For 2026 we hope to focus on the following:

RWG

- Development of a **communications plan** and a **timeline for an end product**
- Continuing **engagements with Area Meetings**, expanding our engagement to ensure that all Friends and Meetings are aware of what YM is doing and what AMs might do (if they haven't already done so). Sharing information and education on reparations. Remake contact with the Local Development Workers to engage them.
- **Hearing more voices from the Global majority** - building contacts with Quakers, and others such as CARICOM, UWI and CRAF in the Caribbean and in East, West and South Africa so that we can be responsive to their needs in what we recommend
- **Building and consulting /discerning on a package of reparation** - start the discernment on how, if there is to be financial reparation, it might be managed. Develop underlying principles of what could constitute reparation.
- **Keeping Yearly Meeting in touch with RWG** so our final report doesn't come as unexpected and maybe negatively received as a consequence.
- **Work on an apology**, including determining when to submit a draft to BYMT what to avoid from the missteps of others, exploring why an apology is important, what it means, and what reparation could entail for individuals and meetings. Draft an apology to recommend to BYMT and YM;
- Progressing our work on the various workstreams and **identifying completion dates / phases for each**.

Network and Listening

- **Progressing and continuing conversations** ensuring conversations take place with appropriate organisations within and outside the Quaker community including other faith and civil groups.

- Work with Reparations Co-Ordinator on uncomfortable conversations.
- Developing a **comprehensive plan to engage with AMs** over the next 12-18 months.
- Undertaking further activities to **take the Quaker community on the journey** with us (Woodbrooke courses, YM engagement, communications)

Historical Research

- **Publishing / sharing research** and models on historical research
- **Pulling together existing research papers and academic books on London Quakers' involvement and benefit from enslavement.** This research could also include the involvement of the leading UK retail banks in the enslavement economy. This may be achieved by the Reparations Coordinator drafting a synopsis booklet / pamphlet of the summary findings.
- **Producing / commissioning a catalogue of available research** covering British Quaker involvement in enslavement, colonialism and economic exploitation. Indicate the gaps where research or further research is lacking.
- **Research into Quaker Missionary work** with a focus on Kenya.

Theological Research

- Progressing and publishing theological research.

Your Clerks

Notes from “Researching Historical Quaker Theologies of Enslavement” Project Advisory Group, November 6, 2025.

The project is progressing well, the main challenge being time (although there may be many spin-off projects later). Lily reported that she had a successful trip to Friends House library in August collecting 15GB of images. She is continuing to work with three chronological strands that generally fit the three strands of the project: 1660s – 1730s and the theology of the justification of enslavement; 1730s – 1780s and the theology of abolitionism; 1840s – and the theology of reparation. In the first period Quakers are not concerned about enslavement but rather the preservation of Quakerism. In the second period, Philadelphia Friends are the forerunners with British Quakers far more cautious, concerned about economic productivity. In the third period, concerns about the public perception of Quakers still outweigh moral arguments. Lily is on track to process all primary material by December 31 and to complete a first draft by the end of March. Lily shared a sample of a transcript she made of a 1780 document, commissioned by British Friends, of positive accounts of manumission.

Robert asked is there was any evidence of Quaker subversion or of Quaker responses to subversion by the enslaved. cf Katherine Gerbner as Christianity as amelioration, colluding with enslavement. Also, that property is inside of religion, business and faith interlinked (cf Weber and the Protestant work ethic).

Lily reminded us that Quakers disowned their own members for debt but felt debt was Ok for manumitted people, thus placing them outside of the Quaker community. The transcript highlights moral character and work ethic and devout faith. The enslaved are written about, not given their own voice, and the collection is highly curated. Lily will look further into the purpose of the document and what it was being used for? Was it internal or part of a wider public strategy?

Ben Wood is working on three strands: 1) Debt as a form of control, subordination as an aspect of Quaker theology, the limitation of the idea of equality and the assumption of social hierarchy, 2) A theology of reparations and how he can challenge the historic role of Quakers as patrons (cf Foucault and his *History of Madness*), always doing good to others as the central characters in the discourse, 3) Repentance and repair, and finding a language of structural sin that moves modern British Quakers away from an individual ethical path.

Robert reiterated how economic violence is intrinsic to theology and how enslaved peoples have seen that it cannot be taken out of spirituality (see Equiano, and now the work of Charles Long).

Robert wondered if the Bible was the best resource for work on repentance and repair. It is full of perpetrator justice where the perpetrator decides what justice entails. Perhaps Liberation theology and its focus on 'the text of life' may be more helpful, a truly 'bottom up' approach such as the Colombian project. The starting point needs to be the victims. Maybe only the book of Exodus helps with that.

Ben Wood suggested parallels with climate justice where those affected most are marginalised. (cf COP conferences).

Esther was pleased that philanthropy was being problematised. How do people get to be in that role in the first place? There are clear links to the patronage of mission, and this particular power dynamic.

Ben Wood wants a theology of being at the service of others rather than being patrons.

Robert commented that the advantage of the Quakers coming late to the table is that there are plenty of bad examples to learn from, eg the Anglican project 2019 – 2023, the USPG report which did not include the input of the descendants of enslaved peoples. What is key is the kind of reparatory process that the group decides upon, ignoring the usual oppositional stances of time, cost, and fears of empowering the oppressed.

Ben Wood shared work he has been doing on Jonah. Anthony commented that this can be contrasted with Philemon and Onesimus. This book has been co-opted by some right wing Anglicans to judge again the moral character of the oppressed. We find a contractual form of compassion, a conditional attitude to giving, rather than empowering through agency and freedom. The work of Valentina Alexander is worth looking at, where she imagines Onesimus writing back to Philemon ("Onesimus's Letter to Philemon," *Black Theology: A Journal of Contextual Praxis* 4, 61-65 (2000)). All too often the oppressed are excluded from the conversation about their experience. As to Ben's concerns about the reception of the report, Anthony said that respectability politics had to go. It may be costly grace but justice and truth telling had to come before reconciliation and harmony. What was it to be faithful?

Dulcie asked where the women's voices were? How about Hagar and Tamar? Lily noted that the 1780 Quakers are not looking for women's voices, which itself is telling. Ben Wood commented on the link between enslavement and patriarchy. Lily said that gender equality in the 18th century was not equality as we think of it now but equal space for men and women to do what men and women do (cf Betsy Cazden and her work on the testimony of inequality). Lily hopes for some intersectional analysis on the rights and roles of different constituencies. Robert noted that Quakers were not at the radical end of politics, as say the Jacobins, but were working within the discourse of their time and place. What can we read into the silencing? (cf Mitzi Smith, *Womanist Sass and Talk Back*, also *Chloe and Her People*).

We discussed how preparatory material, blogs and videos, may ease the reception of the report. The Reparations Working Group is working with Agenda Committee and it is hoped that the report and a historical report will be presented to a conference at the end of 2026 alongside Yearly meeting and are working on a communications strategy. Debby reported how RWG members are also talking to Area Meetings. Esther was keen to emphasise the need to place this in a global Quaker context. Robert mentioned the Codrington Project (<https://uspg.org.uk/codrington-project/>) as an attempt to do bottom-up work, as is RWG working with the Churches Reparation Action Forum. The right pedagogical approach is crucial, eg Paolo Freire, as this work is presented to Yearly Meeting.

Next meeting: 10am, February 5, 2026

RWG - Networking and Listening

Notes of a meeting on 13 November 2025

1. Update on recent NL related activities in the UK

- a. Woodbrooke workshop on research training (Ann M)
- b. Discussion group at Ameley LM, Southern Marches (Ann D)
- c. Green Christians event (online) (Susan)
- d. A series of conferences organised by the Black, Brown, Indigenous People of Colour Fellowship (Rita)
- e. Fruitful engagement with YMAC (Ann M, Rita)
- f. APPG conference (Debby, Rita)
- g. The 8 December RWG/Woodbrooke course on hearing African voices has been postponed.

Upcoming events on 15 November

- h. Bristol conference (Ann M, Ann D)
- i. Norwich Quakers (Debby)

Key conclusions

- j. It is hard to engage Friends not already involved - we see the same faces, and smallish numbers attending events
- k. We need to find out more about what other faith groups are doing
- l. Climate change mitigation and reparation seem increasingly linked
- m. 2026 is a crucial year – we need to use every opportunity to reach the hearts and minds of more Friends, and we need to test our developing discernment with them
- n. Our hopes for a 'contact tracker' have not materialised, and we still don't have a good picture of where contacts have been made (by RWG and staff) and hence where the gaps are. We still need to find the gaps
- o. It will be crucial to work closely with the incoming reparations coordinator and other staff in related roles, notably on finding the gaps.
- p. It would be good to open up N&L meetings to other Friends on the journey with us. Earlier concerns about being swamped seem unlikely to materialise.

2. Networking and Listening within BYM in 2026

- a. Taking the opportunities offered by key YM events. – YM SIM (March 24) YM itself (May 1-4, 18 July, 21 November)
- b. Increasing liaison with the racial justice network
- c. Bringing Friends engaged with the issues into NL meetings.
- d. Developing a 'rolling workshop' (presentations and activities) that we can all use, and which we can adapt and improve at each iteration. The aim is to enable us to explain our purpose succinctly, but also, and very importantly now, to test and refine our discernment. We want Friends to engage with the issues, challenges and uncomfortable questions that have arisen for us. We want to listen and learn from what we hear, and thereby build understanding and support for what finally emerges.
- e. Identifying AMs etc with whom there has been little or no contact as yet, and reaching out to them
- f. Making more contact with other churches, including engaging with the 3 speakers we heard from in Lancaster and with black and brown churches.
- g. In all the above, remembering to be mindful of the feelings that reparation can engender.

3. Update on recent activities regarding Networking and Listening beyond the UK

- a. Hezron summarised examples of some of the conversations he has been recording, with a view to including them in the Woodbrooke course on hearing African Voices. On reflection with the clerks and the Woodbrooke team, it became clear that the issues raised in the recordings were much more to do with what our government might be asked to do, rather than on Quaker involvement in colonialism and economic exploitation, both positive and negative. While recognising that lobbying our government to take action (for instance through our liaison with APPG) is undoubtedly part of our work, the conclusion was to postpone this course until we could say more about the Quaker dimension.
- b. Rita will be speaking about our journey at a conference concerning the impact of colonialism on indigenous populations in Mexico and the Philippines.
- c. **Gambia:** Ann M described three initiatives in the Gambia that are useful examples of the kind of reparative actions that we could recommend. Gambia was the source of many of the enslaved people that Quakers from Lancaster exploited. Leeds Beckett university set up a course on eco-tourism for a group of Gambian students, who then went back to implement their learning. They set up the Ninka Nanka Foundation to develop eco-tourism, using any profits to invest in their communities. The initiative is led by Gambians, supported by two ex-Leeds Beckett staff.
- d. **Lancaster and CRAF:** this conversation/partnership is developing, and likely to be a key focus for Lancashire Central and North AM.

4. Networking and Listening beyond the UK in 2026

- a. Continuing to work with Hezron as he works to foster conversations with those living with the legacy.
- b. Finding out more about international relationships and conversations between individuals and meetings that we haven't come across or built on yet,
- c. Keeping in touch with key international events such as the conference of People of African Descent (April 14-17), and the FWCC plans for an online World Plenary in 2027.
- d. Continue the theme of climate reparation.
- e. Focusing on what Quakers were doing – what is it we are trying to repair?

Ann Floyd
November 2025