

Quaker Institute for the Future
Summer Research Seminar online – August 8-12, 2020
Program Updated as of 8/8/22

We are looking forward to welcoming you to the Quaker Institute for the Future’s 2022 Summer Research Seminar. Again this year’s gathering is being held virtually. This is not only in response to the continuing COVID-19 threat, but also, perhaps more importantly, to bear witness to the deepening climate crisis by joining in spirit-led worship and sharing of ideas without using fossil fuels for travel. Last year we found this format to be generally quite satisfactory in establishing the desired worshipful atmosphere “for the conduct of research”.

The schedule for the week is still tentative and subject to revision but the basic plan for a typical day will run from 12 to 6 EDT/or 9 to 3 Pacific Time. It will typically include a half hour of shared worship at the start will include starting with a half hour of worship and two 75-90 minute sessions in which presentations will be shared. These will be adapted in format as appropriate, depending both on content and on how far along the research is. (In some cases it may be very advanced, in others, it may be at the point of still clarifying the leading or concern on which the person or group presenting are laboring.) There will normally be a fifteen minute break between these two workshop sessions. They will be followed by a one hour lunch break (with breakout rooms available for people who want to continue chatting). Then there will be an open session for dialogue on a theme of common interest, moderated by someone who has proposed the theme. These dialogue sessions will typically last 90 minutes but may continue longer if there is interest.

Each session will have a session clerk and a technical assistant from among the SRS participants as well as a “vibes watcher”. One of the specific roles of the vibes watcher will be to help the clerk – and help all of us – be sensitive and respond appropriately to ways in which things said or done might be hurtful, insulting or harmful to others despite a speaker’s best intentions. In the context of this Quaker gathering we can and should assume good intentions on the part of everyone. But, on the other hand, we know that the impacts of our words are not just determined by our intentions but also by the historical realities in which people have grown up and continue to live and these realities include a host of forms of structural racism and other forms of structural violence that we are all continuing to learn to understand and deal with. The people clerking the sessions this week have met ahead of time to try to take some steps towards discerning how we can improve the ways QIF deals with these issues in our SRS sessions and in doing so have tried to draw on some of the materials other Quaker organizations have developed for working on this. These include a one page handout from the Community Guidelines Team for North Pacific Yearly Meeting which is included as an appendix to this program: “Ouch, Whoa, Oops: How to Acknowledge and Respond to Harm in the Moment”. Friends are asked to review it as a resource which the clerks for the SRS will may find useful if such concerns arise.

The zoom links for all the sessions will be at:
<https://coa.zoom.us/j/3613430016>
Meeting ID: 361 343 0016

If you have difficulties getting online you may write by email to gray@coa.edu or call at #207-460-1163.

Most Friends are familiar with the challenges and opportunities that zoom sessions involve. As a reminder, we will ask participants to normally:

1. Keep your mic muted when you are not speaking – and turn it on when you are 😊 !
2. Keep your camera on to allow others to better see and feel your presence and your thinking through the session – unless the conditions of your internet connection or the situation in which you are working would be disruptive.
3. Try your best to arrange the connection you use and the space in which you work so that they permit the quiet and focus that will allow you to join with others in spirit-led work out of the Silence.

For people who are new to the Summer Research Seminar methods of work, it may be especially useful to refer to the QIF Focus Book on Quaker Approaches to Research: Collaborative Practice and Communal Discernment, available for at Amazon but also as a pay as you are led (and “0” is ok ;-) download at:

<https://quakerinstitute.org/wp-content/uploads/2021/06/QAR-QIF-web.pdf> If you prefer a briefer, video presentation of this material, you can try the talk Gray gave at West Falmouth’s second hour session this January: <https://www.youtube.com/watch?v=xKA2XNNWKRY>

For background on the dialogue session on the Urgent Call on Threats to Democracy, you are encouraged to consult the website at: <http://quakercall.net>

For background for the Tuesday night dialogue on the early of QIF as well as its future, you might consult the focus books and other information available on our website

(<https://quakerinstitute.org/books/>) as well as Keith Helmuth’s recent memoir which is available along with other materials for the SRS on the QIF website at: <https://quakerinstitute.org/summer-institutes/summer-research-seminar-2022/>.

A copy of the program, descriptions of the workshop sessions, and the list of participants follows.

2022 QIF Summer Research Seminar Program

Session	Mon 8/8	Tues 8/9	Wed 8/10	Thur 8/11	Fri 8/12
12:00 EDT/9:00 Pacific time	Welcome and introductions	Welcome and Worship	Welcome and Worship	Welcome and Worship	Welcome and Worship
Research Workshops 12:30 -3:30 pm ET 9:30 am-12:30 pm PT	Clerk Gray Cox 1 Introductions continued and Opening Worship 2 Susan Cozzens, Reimagining Redmont 3 Break for ½ hour at 3:00/12:00	Clerk Susan Cozzens 1 Sara Wolcott, Ecotheology Remembering the Origins of the Anthropocene Age 2 Gray Cox, Decolonizing the Golden Rule	Clerk Sara Wolcott 1 Elizabeth Keokosky, Meditation on the Common Good 2 John Howell, the Monetary System	Clerk Larry Jordan 1 Catie Polley, Quaker Methods for Inclusive and accessible Research 2 Erica Adams, Artists in Times of Quarantine	Clerk Shelley Tannenbaum 1 Phil Emmi, The Origins of Patriarchy, 2 Jimmy Pryor, How do we continue and expand our dialogues for the future? A possible way forward.
3:30/12:30	Lunch/snack combined with Dialogue	Lunch break, breakout rooms to chat if interested	Clerk Gray Cox Luncheon with dialogue on Money & Economics with Paul Krumm	Lunch break, breakout rooms to chat if interested	Lunch break, breakout rooms to chat if interested
4:30-6 pm ET 1:30-3 pm PT	Clerk Charlie Blanchard Dialogue on Climate Change Charlie Blanchard, Leonard Joy, and Larry Jordan	Clerk Gray Cox Dialogue on QIF History and Future at the approaching 20 year mark, Keith Helmuth et. al.	Clerk Shelley Tannenbaum Dialogue on the Urgent Call on Threats to Democracy	Clerk Susan Cozzens Dialogue on Bridging the Polarities, Judy Blum and Charlie Blanchard	Clerk Gray Cox Reflections on 2022 SRS & Open sharing with closing worship

Workshop Themes

Erica Adams

Artists In Times of Quarantine

This workshop session will focus on responses to the pandemic and to quarantine by New England-based artists. They will be discussed via PowerPoint examples of my artwork and artists in both iterations of <Above Us Only Sky> that I'm curator of with the (4-6/2022) Boston exhibit whose link is at:

https://www.artsy.net/show/array-contemporary-above-us-only-sky?sort=partner_show_position

It will also deal with an expanded 2nd iteration (3/2023) by invitation of the new gallery director in Brickbottom artist's building in Somerville, MA.

Gray Cox

Decolonizing the Golden Rule

As part of the CoD on Artificial Intelligence, a challenge has been to understand how best to understand ethics and the spiritual life as frameworks for public policy. Some versions of the "Golden Rule" has served as one of the most widely influential basic starting points for such framing: Do unto others as you would have them do unto you. But this makes my values central to the way I treat others and can result in ego-centric, ethnocentric and anthropocentric action and policy. A better starting point may be the "Rainbow Rule": Do unto others as they would have you do unto them. In reflecting on it in more depth, we will explore ways it calls on us to radically shift not only the principles we use to reason in ethics but the process of reasoning itself – shifting from monological inferences that justify our choices to a dialogical process in which we negotiate agreements. It also calls on us seek unity and connection with other creatures and the divine not by fixing on a creed but by opening ourselves to the emergence of a Truth that is dynamic and that can give meaning and purpose to practices of loving our enemies.

Susan Cozzens

Reimagining Redmond 2022: What is public safety?

At last year's QIF, I introduced "Reimagining Redmond," my personal project to understand and act on the ethical obligations of living in an affluent U.S. suburb. I reviewed the history of Redmond, a history driven by the ambitions of white farmers, loggers, and entrepreneurs. I sketched in the areas where I was seeking opportunities for transforming a community with an established infrastructure, social ecology, and power structure. I identified those areas as housing and police. (See the video of the presentation on the QIF YouTube Channel.)

The major activities in the project over the past year have been in the police branch of the work. In the last few months, Redmond has been shaping its request for a public safety levy (that is, a specialized property tax). Nationally, we ask police to do many things they are not suited for. The safety levy discussion provided an opportunity here to shift some of those tasks into non-police hands, or at least hands carrying fewer and smaller weapons than our traditional police officers.

Following QIF methodology of participant action research, I engaged in this discussion. I met many people in my learning process, in institutional settings I had not entered before, connecting

them to the emerging vision of a non-police emergency response to mental health crises. Unexpectedly, I became the voice associated with appeals to the City Council for both this mental health response program and for shifting other tasks out of the traditional police force and into safer, more appropriate venues. The SRS presentation will tell that story, its successes, failures, and ongoing challenges, focusing on the construction of community through inquiring interaction.

Phil Emmi
The Origins of Patriarchy

A slide-based presentation of new evidence supporting the thesis that Early Bronze Age incursions into Europe by a warrior culture from the Eurasian steppes introduce patriarchal dominance into an earth-worshipping European culture.

John Howell
Monetary Reform That Will Support Democracy

1. A brief sketch of the basics of the current monetary system and how it undermines democracy and social justice (15 minutes)

A Q&A period after this is essential. Although it will repeat what I have presented previously at QIF SRSs, for some the ideas presented will be very new and difficult to accept.

2. Work over the past year on monetary reform within the League of Women Voters (15 minutes)

This work developed 9 features of a monetary system that would support democracy and social justice. These features, or principles, can be used to evaluate various proposals for monetary reform. The work was done by a local LWV chapter and presented to the 2022 national convention.

3. Changes occurring in the global monetary system as a result of the rise of digital currencies (10 minutes)

In order to regain control of the nation's money supply the Federal Reserve is proposing issuing a digital currency of its own to outcompete privately issued digital currencies. Its consequences could promote democracy or further undermine it, depending upon how it is designed.

Q&A important here too. There are always many questions that arise with this topic.

4. Approaches to monetary reform that would support rather than undermine democracy (This would be mostly exploration by the group.)

Discussion in the manner of Friends will be important here as alternatives are explored.

Elizabeth Keokosky
*A Meditation on the Common Good:
within the American paradox of liberty vs equality.*

This is a presentation, queries, and discernment. Some questions discussed are:
Can we get past differences inherent in the way we view our democracy?

Can we distinguish between the growing sense of alienation, loneliness, and obsolescence that many working class people feel and the ultra-right's more neo-fascist sense of grievance?

Can we think differently to find the complimentary places of fit between conservatism and liberalism?

As indigenous languages remind us, many nouns are also verbs. The common good is both, and the process of constructing it is as important, or more important, than the end result.

Catie Polley

Using Collaborative Practice and Communal Discernment Quaker Methodology to Create Inclusive and Accessible Research

In 2014, The Quaker Institute for the future published *A Quaker Approach to Research: Collaborative Practice and Communal Discernment*, introducing how practices known to Quaker worship might be used in research settings and processes. This methodology has been used to create thoughtful and dynamic spaces for researchers through QIF at large, and specifically through their research seminars, attracting both those who have felt included in research settings before and those who might not have had the same opportunity. This focus book and methodology excites and inspires this new project on **how a Quaker approach to research might be specifically used to make research a more inclusive and accessible space to all, especially in higher education settings**. This project is currently being conducted to satisfy a young Friend's undergraduate senior thesis project. Thus far the project has explored literature on collaborative practice and communal discernment in and outside of the Society of Friends, conducted semi-structured interviews with upwards of 15 Friends who have directly or indirectly used this research methodology, and has begun laying down the groundwork for how it might be used in higher education settings. Some of the queries that have guided the interviews have been: What is your stance on the inclusivity and accessibility of research to people outside of recognizable institutions? In what ways have you used collaborative practice in your research process? Communal discernment? And how do you believe the future of research will evolve? We're certainly living in an age where we are holding institutions accountable for how they've neglected to be inclusive and accessible in the past, and higher education and its corresponding research settings are certainly included in that confrontation. It is the hope of this project to explore how a Quaker approach to research might be just one solution in challenging those downfalls.

This project and its corresponding presentation aligns with the QIF mission of advancing a global future of inclusion through Spirit-led participatory research and discernment by inquiring how exactly said Spirit-led research can actively create more accessible and inclusive research spaces, especially in higher education settings. QIF through their publication of their focus book on *the Quaker Approach to Research* has already laid the groundwork for how the expansion of this methodology is a worthwhile pursuit, and it the greatest goal of this project to see a part of that mission seen through.

As of now the project is about halfway through its completion. The end of the summer will see the conclusion of interviews and their transcribing and coding. By the end of the year, the final paper will be complete. Next year it will be the hope to present the paper at different research symposiums and have it published in undergraduate research journals and beyond.

I'd like to gather more clearness on some of the following queries through the help of others:

- What has been the most inspiring experiences you've had with communal discernment and collaborative practice in and outside of Quaker worship?
- In what ways have the Society of Friends neglected to be inclusive and accessible to non-Friends in the past? What sort of inequities exist within the sect today?
- For those who do not come from academic research backgrounds, or might not have a degree from a higher education institution, do you feel that you would have the same opportunities to thrive in academic research settings? Have you participated in academic research seminars and if so, how was that experience?
- In what ways does research need to grow to be more thoughtful, inclusive, and accessible to all? Should it be inclusive and accessible to all, or should there be credentials needed to participate?
- How can we challenge intuitions at large for their neglect to rectify their ills of the past, especially their neglect to include and support often marginalized groups and others who have been excluded from their settings?
- Any additional advice on how to write a thoughtful paper on this topic and anything you think ought to be included...

Jimmy Pryor

How do we continue and expand our dialogues for the future? A possible way forward.

Macro-analysis Seminars were developed in the 1970's and 80's by the Movement for a New Society as a model for small groups to research together the global economic and social dynamics of war, poverty and environmental problems, and then ask what they could do locally to meaningfully address those problems. Thousands of people participated and influenced them in their actions and lives. I participated and I'm still inspired.

Learning from the MA seminars, and other practices, I would like to work with others to explore developing a model of group research and study that could be widely disseminated and used by groups across the world, each adapting the process to their own local situation and needs. These groups would feed the results of their study back into a collective hub where on-going dialogue would take place.

Sara Wolcott

**Remembering the Origins of the Anthropocene Age:
connecting colonization, climate change, theology, and religious history to
uproot structural violence**

Stemming from Sara Jolena Wolcott's 2017 master of divinity thesis, this presentation will present an overview of a retelling of the story of the Anthropocene age in relationship to how we originated in the story and the doctrine of discovery. Theological and historical connections will be presented between slavery colonization, the great European witch hunts, and the rise of the industrialization. The presentation

will include why this history matters for Quakers, religious seekers, and the regenerative movement of our times.

Participants as of 7/21/22 (*presenters)

Erica Adams *
Jo Beali
Charles Blanchard *
Carol Bradley
Nancy Callaway Fyffe
Gray Cox *
Susan Cozzens *
Jordon Daniels
Shaiah Emigh-Doyle
Phil Emmi *
Anna Fredrich
Harvey Goldstone
Keith Helmuth *
John Howell *
Larry Jordan *
Leonard Joy *
Elizabeth Keokosky *
Paul Krumm *
Chaz Lang
John Lodenkamper
Judy Lumb *
Sarah Marter
Catie Polley *
Jimmy Pryor *
Shelley Tannenbaum
Angela Hopkins
Margaret McCasland
Prisca Gayles
Steve Olshevski
Sara Wolcott

Prepared by the Community Guidelines Team
for North Pacific Yearly Meeting's 2022 Annual Session

Ouch, Whoa, Oops: How to Acknowledge and Respond to Harm in the Moment

In 2019, NPYM renewed our commitment to uprooting racism. As part of that ever-evolving process, we are using the “Ouch, Whoa, Oops” tool throughout Annual Session.

“Ouch, Whoa, Oops” is one model for acknowledging and interrupting harm. It is particularly useful in the context of systemic oppression, where large-scale social forces and patterns have set us up to participate in behaviors that reinforce oppression, even when we may not be aware of it. The basics:

- **“Ouch”** is for when you want to publicly acknowledge that you have been harmed. Remember that feeling uncomfortable is different than being harmed.
- **“Whoa”** is for when you witness something that reinforces some type of systemic oppression or dehumanization, and you want to draw everyone’s attention to it.
- **“Oops”** is for acknowledging when you have done something that caused harm or reinforced systemic oppression. It acknowledges that you may have caused harm, and that it was a mistake or you didn’t mean to.

These are optional tools for friends to use in the service of our collective commitment to dismantling racism. These words should be used as *“Ied,”* not as obligations.

Part of the ouch-whoa-oops philosophy is that in a group setting, when harm happens or a form of systemic oppression is supported, it is important for the whole group to acknowledge that there was an impact—even if not everyone present fully understands what happened. Harm affects everyone present, and our response to harm in the moment can normalize it or challenge it within each of us. Private, in-depth conversations with individuals may be necessary for healing as well, but public recognition of public harm is important to decrease the chance of normalizing the harm.

When someone says “ouch” or “whoa,” our first task is to pause. Take a breath. Seek guidance for all of us, individually and as a collective. Wait for way to open before moving forward after one of these sacred interruptions. Discomfort in response to an expression of pain is common; be cautious that you are not moving to suppress the expression of pain and failing to address the source of pain.

If you say or do something that inspires an “ouch” or “whoa,” the goal is to *respond* rather than *react*. Take some worshipful breaths to (re)connect with that of God in yourself and in the person who spoke up. Notice if your nervous system is in fight-or-flight mode. If you need to step away for a moment to ground yourself, please take that time. A query to consider: **What is the caring response to this expression of pain?**

This is something that we are all working on together. Please look for the virtual or in-person O-W-O debriefing table at the times if you have questions.