

Quaker Action

UPROOTING RACISM

Standing at the intersection of race, peace, and justice



#SanctuaryEverywhere

American Friends
Service Committee



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Service Committee

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Quaker Action

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WHO WE ARE

The American Friends Service Committee (AFSC) is a Quaker organization that promotes lasting peace with justice as a practical expression of faith in action. Drawing on continuing spiritual insights and working with people of many backgrounds, we nurture the seeds of change and respect for human life that transform social relations and systems.

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Thousands in Philadelphia took part in the AFSC-sponsored March for Humanity - #SanctuaryEverywhere in January. *Photo: AFSC/Don Davis*

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Waging Peace

AFSC's Summit for Peace and Justice

April 20-23, 2017 in Philadelphia, PA

Now is a time to stand together for peace and justice.

As we mark AFSC's 100th anniversary, join our summit to:

- Learn proven methods for social change from speakers including Oscar Arias, Nobel Peace laureate and former president of Costa Rica, and Erica Chenoweth, author and expert on nonviolent resistance.
- Network with social justice activists from around the world, including AFSC staff, alumni, and volunteers.
- Draw inspiration from 100 years of AFSC's witness and envision ways to work together to build a more peaceful, just future.

REGISTER AT: AFSC.ORG/100

Workshops and presentations are free and open to the public.

“I never intend to become adjusted to religious bigotry. I never intend to adjust myself to economic conditions that will take necessities from the many to give luxuries to the few. I never intend to adjust myself to the madness of militarism, to self-defeating effects of physical violence. In other words, I’m about convinced now that there is need for a new organization in our world: The International Association for the Advancement of Creative Maladjustment.”

—MARTIN LUTHER KING, JR.

Since 1917—for 100 years—AFSC has worked with courageous people who were determinedly maladjusted to injustice. In the face of seemingly insurmountable odds, our persistent commitment to peace with justice has created safe harbors and beacons of hope in communities under siege.

Simply opposing injustice is not enough, whether it be the internment of Japanese citizens, Jim Crow segregation, or the occupation that imprisons the people of Gaza. Willing to risk public ridicule, their health, and even their lives, our staff and partners have shown what can be accomplished when one builds bridges that connect rather than walls that divide; when one creatively stops hatred in its tracks by offering imaginative alternatives that disrupt the cycles of bigotry and hatred.

Over Martin Luther King, Jr. weekend, AFSC’s centennial exhibit, “Waging Peace,” opened at the African American Museum in Philadelphia. This engaging exhibit lets visitors experience the power of creative

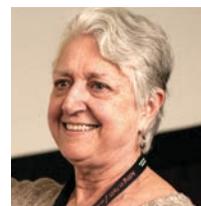
maladjustment in exposing and subverting the evils of discrimination, racism, war, and poverty. Standing in the footprint of a solitary confinement cell or struggling through our impossibly complex immigration system, we question the assumptions we have so easily accepted, the walls around our hearts come down, and we begin to see how we can help build Rev. Dr. King’s “Good Society.”

In today’s global village, all the dimensions of our future—economic, spiritual, political, ecological—are tightly woven into a single tapestry. Yet the fixation on sound bites, tweets, and single-issue campaigns can blind us to the interconnections. AFSC has from its earliest days understood that ending poverty, racism, xenophobia, and militarism are not competing priorities, but essential pillars of peace at home and abroad. We understand that when and how the U.S. flexes its economic and military muscle, communities around the world feel the impact—for better and for worse.

So today we invite you to join us by

working across issues to provide #SanctuaryEverywhere for immigrants, Muslims, African Americans, Native peoples, LGBTQ communities, and all those targeted by oppression. Join us in working to end police violence and institutional racism by supporting the inclusive Vision for Black Lives. Come and work with us across the world promoting “shared security,” the understanding that none of us will thrive until we ensure that all of us can thrive.

By fostering justice today, we create conditions for peace tomorrow. Thank you for joining us in being maladjusted to injustice. Thank you for using your creativity to support a world of peace for all. Thank you for being a beacon of hope in turbulent times.



In peace,

A handwritten signature in black ink that reads "Shan Cretin".

Shan Cretin
General Secretary

Readers respond to our last issue

On our allyship issue

I especially enjoyed the new Quaker Action. I appreciate the many articles on how to be an ally to oppressed groups. Great that this information is starting to get out into the culture!

With love, Marjorie Smith
Providence, RI

9 tips for white people taking part in Black Lives Matter protests

Let Quaker Action inspire us all with actions always speaking louder than words. “Note to Self” in your fall 2016 issue provides valuable lessons for all protests, not just whites in Black Lives Matter protests. Your presence [at protests] speaks volumes. ... The agenda is usually set, speakers are scheduled, and support in numbers is what movements are about. No. 1: “Remember, you are there as an ally in solidarity—it’s not about you.” Just being there is all the action you need to make a difference which we all must do in the current environment.

Jay Lustgarten
Westerly, RI

I’m a “white” man who has been in at least part of four Black Lives Matter events, and I’ve followed the “Note to Self” rules as closely as circumstances allowed, but I’d like to modify two points.

In rule 6, answering a reporter’s question with “I’m a white ally ...” is too abrupt a change of subject. ... Solution: Do say that sentence, if only for the benefit of the radio audience, who can’t see what color you are; but precede it with “It’s not my place to express my opinions here.”

And in rule 9, here I write from experience, and not only about white people trying to help Black people but about anybody trying to help anybody: I think it should be OK to say ... something to the effect of “I invite you to tell me about things which you would like me to do, and maybe I’ll be able to do some of them.”

Alan R. Brown
New York, NY

“Learning to be an ally” on immigrant rights

Please remember not to join, even accidentally, in stigmatizing all who criticize immigration as nasty folk or bigots, even if many of them may be. This is America and finding bigotry and nastiness is like finding sand in the Sahara; you don’t need a doctoral degree.

But the importation of cheap help from foreign lands has been an important part of profit making and always—always—sets groups against one another when one is replaced by a cheaper influx of others. ...

We need a much greater awareness of the social costs of such immigration without blaming people who have nothing to do with causing it or profiting from it, or the future will bring us social, political, and economic rot and divisiveness beyond that of the present.

I hope folks like you will offer some needed leadership in ending the divisiveness by understanding its real causes and working to change them, for all of us.

Frank Scott
Richmond, Calif.

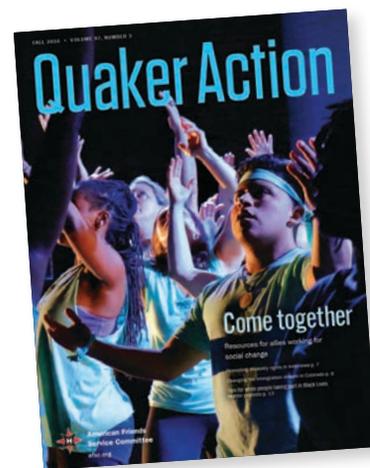
AFSC support of Japanese-Americans during World War II

The public protest of the AFSC to Japanese-American internment during World War II is not forgotten by us. I believe you were the only organization to come to our defense. The Unitarians joined in later on.

And while we were in the internment camps you aided high school students seeking colleges to attend and others seeking employment in the Midwest and East. When every other institution failed us, you were our beacon on the hill.

We are sending a copy of this letter to the Pacific Citizen newspaper (that serves mainly the Japanese American community) hoping they’ll print it so readers will know the AFSC is worthy of support.

Aiko and Edwin Uyeki
McKinleyville, CA



Fall 2016 issue, “Come Together: Resource for allies working for social change.”

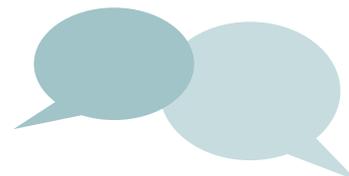
I am sending this after reading some of the letters in Quaker Action. It was Christmas 1942. Our family, along with over 9,000 other Japanese and Japanese Americans, were held in Minidoka Internment Camp in southern Idaho. My father, a Buddhist priest, had been arrested earlier by the FBI as a “dangerous enemy alien” and was held in Camp Missoula, Montana. My mother was left with seven kids ranging in age from a few months to 12 years.

We gathered in the block mess hall for the Christmas program. Each child received a gift from the American Friends Service Committee. I received some fabric. I did write to the giver to thank her. She answered me and we corresponded for some time.

I shall never forget the kindness of this person. That is one reason why I donate to AFSC. Keep up your good work.

Etsu Osaki
Via email

WE'D LOVE TO HEAR FROM YOU!



Tell us what you think about this issue by contacting Ronna Bolante, managing editor, at quakeraction@afsc.org or AFSC, 1501 Cherry St., Philadelphia, PA 19102.

News from around AFSC



An illustration by Northwest Academy teachers depicting the kind of environment they want to create for students. Photo: AFSC/St. Louis

St. Louis students implement restorative justice in school

Missouri is one of the worst states when it comes to racial disparities in school suspensions—a key conduit in the school-to-prison pipeline. In 2015, the Civil Rights Project at UCLA reported that Missouri elementary schools suspended 14.4 percent of their Black students at least once in 2011–2012, compared with 1.8 percent of white students.

In St. Louis, AFSC provides tools and training to students and educators at Northwest Academy of Law—a public school with nearly 350 students, nearly all of whom are African American—to address those disparities. “It’s important for our staff to be honest about what our kids are facing if we don’t do things differently as a school,” says Principal Valerie Carter-Thomas. “More than dismantling

the [entire] school-to-prison pipeline, as a school our energy is spent making sure we’re not fueling it with our kids.”

Instead of suspending students—as is common—students, teachers, and administrators can resolve conflicts through such tools as peer mediation. Students also facilitate restorative student court, where they address minor infractions by helping fellow students repair harm they caused and be accountable to the school community.

These alternative approaches have yielded significant results: Since AFSC began working with Northwest Academy in 2013, the number of suspensions have declined by nearly two-thirds.

 **MORE:** afsc.org/northwest-academy

A new resource for activism

Are you organizing against racism, oppression, and injustice? AFSC has created a resource in partnership with the U.S. Institute of Peace to support people working for social justice—a free, self-guided course featuring lessons from our century of work on peace-building and nonviolent social change. (afsc.org/usip).

The course features a curated collection of videos and resources that examine successful efforts as well as the struggles that have made us stronger. We look at strategies for quiet diplomacy, nonviolent resistance, and peace building—from supporting conscientious objectors during World War I and opposing the internment of people of Japanese descent during World War II, to the many movements of liberation that have unfolded in the decades since.

You can browse to learn about individual peace builders, activists, and community leaders, many of whom risked their lives to promote nonviolence, mediate with those committing violence, and call for social change. You’ll also hear stories from such social change leaders as Archbishop Desmond Tutu, Nobel Peace Prize nominee Victor Ochen, and AFSC staff members.

I invite you to explore this resource and learn from others working to overcome injustice around the world.

—KERRI KENNEDY

Kerri Kennedy is the AFSC associate general secretary for international programs.

 **MORE:** afsc.org/usip



Photo: AFSC/Del/ate-1w4z1w4

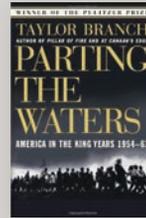
Zimbabwe community members build peace while launching livelihoods

In 2013, AFSC began partnering with community members in Hopley, a rural settlement in Zimbabwe that is home to displaced people of many different—and often opposing—political and social backgrounds. Since then, hundreds of residents have learned trades, such as sewing and leatherworking, and started small businesses—all while undergoing training in peaceful conflict resolution and advocating for their community’s needs to the government.

Participants work together in enterprise groups, and “people who would not sit together before are now sitting together in meetings because of their common needs,” says Nthabiseng Nkomo, AFSC country representative in Zimbabwe. “They learn to live together and create constitutions around how to work together, creating a culture of responsibility, rule of law, and open dialogue.”

Last year, AFSC expanded the program to serve 119 more residents in other areas of Hopley, and over 50 percent of those new participants now earn incomes above the poverty line. “Besides learning the technical skills, I also learned business management and conflict management skills,” says Daniel Changadeya, a Hopley resident and leatherworker. “I am now more tolerant with group members than before.”

What we’re reading



AMERICA IN THE KING YEARS: PARTING THE WATERS, PILLAR OF FIRE, AND AT CANAAN'S EDGE

By Taylor Branch (1988, 1998, 2006)

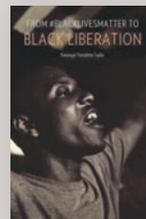
“I am always rereading one of these three books, which form a trilogy—which for me provide an organizing perspective on the Civil Rights Movement. These books have informed my thinking and strategy formulation on the issue of freedom of religion or belief here in Indonesia; the need to focus on structural rather than attitudinal change and the role of the state in guaranteeing freedom for all citizens.” *Recommended by Jiway Tung, Indonesia Country Representative.*



WHITE LIKE ME: REFLECTIONS ON RACE FROM A PRIVILEGED SON

By Tim Wise (2007)

“‘White Like Me’ by Tim Wise is a good resource. Even those of us who are people of color can benefit and feel quite validated. It gives a lot of insight into how white people may do or not do X or Y and how such unintentional, yet very implicit, bias can harm alliances and working with vulnerable communities, regardless of race. He touches briefly on issues of class, as well.” *Recommended by Sandra Sanchez, program director for the Iowa Immigrant Rights Program.*



FROM #BLACKLIVESMATTER TO BLACK LIBERATION

By Keeanga-Yamahtta Taylor (2016)

“From #BlackLivesMatter to Black Liberation locates today’s Movement for Black Lives within the context of centuries of anti-Black racism and the long legacy of Black resistance. I would recommend this book to anyone looking to sharpen their analysis and deepen their commitment to the struggle for racial and economic justice.” *Recommended by Layne Mullett, public relations associate.*

MORE OF WHAT WE’RE READING

Want to know what AFSC staff are reading about news events every week?

 VISIT: afsc.org/wwr

Q + A

Arnie Alpert

Co-director, AFSC New Hampshire program



A rnie Alpert has coordinated AFSC's work in New Hampshire for more than 30 years. In that time, he helped lead a decade-long campaign to make Martin Luther King, Jr.'s birthday a state holiday. We asked Arnie for his thoughts on how King's words and actions resonate in struggles for justice today.

Q: *King is considered the most important leader in the Civil Rights Movement, but you've written about the limits of this characterization.*

A: Of course he was a civil rights leader, but that label is overly restrictive. It diminishes the breadth of his vision, the scope of his leadership, and the broadly prophetic voice he had at that time.

As far back as the Montgomery bus boycott in the 1950s, King talked consistently about "the triple evils" that stand in the way of creating the beloved community: racism, militarism, and economic injustice. He made connections between systems of institutionalized racism and reliance on militarism and violence to solve problems—as well as economic institutions that keep many in poverty and help the few amass tremendous wealth.

In his controversial speech at Riverside Church, he called the U.S. "the greatest purveyor of violence in the world today." In a sense he was saying, how can

we call nonviolence a preferred method of social struggle in the United States when the country is waging a brutal war abroad?

Q: *Many criticized King's antiwar stance, including civil rights activists. Why did he publicly oppose the war when it jeopardized the movement for civil rights by alienating potential allies?*

A: A number of reasons. One, funding for the war on poverty and the Great Society programs, which were direct results of civil rights agitation around the country, was being threatened by the demands of the war. Second, as a Christian minister and Nobel Peace Prize winner, he saw it was his role to speak out against violence, especially violence committed by his own government. Third, King had studied the history of Vietnam, and he knew the U.S. should be siding with anti-colonial struggles.

Fourth, he connected these issues to what he called a "deeper malady within the American spirit." He knew that if there was no change in U.S. foreign policy, we would be marching and attending antiwar rallies with no end. Which is exactly where we are today.

Q: *What should activists hold in mind as we think about King's legacy today?*

A: King was a brilliant orator, but it's important to recognize he was a strategist,

organizer, activist, and lobbyist. He focused energy on applying nonviolent direct action to win specific demands and put pressure on the larger society for bigger change.

Now is a good time to go back to "Letter from Birmingham Jail,"* which King wrote in response to liberal white clergy who told civil rights leaders they were demanding change too fast. It's not unlike the flak that the Black Lives Matter movement has gotten from liberals and centrists today.

King's letter emphasized why oppressed people cannot let oppressors set the timeline for their own liberation and served as a blueprint for how a nonviolent campaign develops—researching the issue, spiritual preparation, negotiating with your adversaries, and, if necessary, taking nonviolent direct action with the aim being the creation of the beloved community, not the defeat of your enemy.

This is the stuff we need right now. We don't know what we will be facing over the next few years. But if we have Dr. King and others like him as teachers and models—as prophets for activism, love, and nonviolence; prophets for a world free from war, racism, and poverty—we'll be able to find ways to bring about the changes we need. ■

* AFSC published "Letter from Birmingham Jail" in 1963, distributing tens of thousands of copies in advance of the March on Washington.

Working together to address racism

Charleston, West Virginia made headlines last year when local police and community groups announced plans to improve race relations. Here's a look at how this remarkable agreement came together and what it means for other cities grappling with racism and police violence.

BY LIDA SHEPHERD



Charleston police meet regularly with local clergy and community leaders, building relationships and addressing tensions between residents and police. Photo: AFSC/Bryan Vana

Our first meeting with Charleston Police Chief Brent Webster in October 2015 was slightly tense—for obvious reasons. We were sitting around a table to discuss the glaring racial disparities in arrests by the Charleston Police Department.

According to the department's own data, in our small city of just over 50,000 people, the arrest rate for Black people was more than double that of whites.

At the table with the police chief: A team of student and faith leaders, representatives from community organizations—including AFSC, ACLU, NAACP-Charleston, and Black Ministerial Alliance—and staff from the county public defender's office.

Before delving into the problem at hand, each of us shared why we thought it was critical to address racism in our society. We wanted to emphasize that this meeting wasn't about singling out the Charleston Police Department as a racist institution, but rather about taking steps to confront the broader problem of systemic racism in our city and across the nation.

Takeiya Smith, AFSC's racial justice intern at the time, described how she had been pulled over and unduly questioned by police on several occasions, for no apparent reason other than being Black.

Pastor Matthew Watts, a community leader on Charleston's West Side, recounted the time he was handing keys to his son on the sidewalk of his own neighborhood when he was challenged by a police officer, who suspected drugs.

I talked about how—unlike others at the table—I don't worry that one day my four-year-old daughter, who is white, might not walk away, unharmed, from an interaction with police.

Tensions rose when police tried to explain disparities in the number of arrests with the number of 911 calls coming from the West Side of Charleston, a predominantly Black neighborhood. But to their credit, community members didn't let this tension shut down negotiations. Instead, we all agreed that it would be helpful to have more police data on arrests so we



The Rev. Ron English facilitates an anti-racism training for Charleston police officers. Photo: AFSC/Bryan Vana

could better analyze the issue.

Responding to community concerns

Our 2015 meeting with Chief Webster grew out of a Call to Action for Racial Equality (CARE) community event organized by AFSC and partners the previous year. More than 150 people had gathered to discuss racial issues facing our city, identifying community-police relations as a pressing concern.

The meeting was also the beginning of a yearlong collaboration. The CARE coalition, which now includes leaders from the police department, met monthly to develop concrete initiatives to improve race relations in our city, and in the fall of 2016, Chief Webster held a press conference with coalition members to announce the eight-point plan of action we developed together. The plan includes:

- **De-escalation training:** All Charleston officers completed de-escalation training last year, and five have become certified de-escalation trainers through the nationally accredited Racial Intelligence Training & Engagement curriculum.

- **Publishing monthly arrest statistics:**

Data includes race, age, gender, and cause of arrest, educating officers and community members about crime trends and possible causes of racial disparities.

- **Body cameras:** Officers began wearing body cameras and implementing national best practices to ensure the devices protect both officers and community members.

- **Youth advisory council:** A new council of at least 10 young people—ages 18 to 25, across race and religious differences—are now planning events where youth and police can interact and will make recommendations for continuing to improve relations between youth and officers.

- **Anti-racism trainings:** All officers from the police chief to new recruits have completed—or will undergo—a series of daylong trainings facilitated by AFSC and other organizations.

- **Roll-call presentations by community**

HOW CAN MY COMMUNITY WORK TO ADDRESS RACISM IN POLICING?

What we learned in Charleston that could inform your community's efforts:

1. **Build a broad coalition of people and organizations.** Our coalition includes faith leaders, young people negatively affected by experiences with police, advocacy and social service organizations, and the public defender's office.
2. **Focus on a specific problem and solutions to address it.** We focused on racial disparities in arrest rates, rather than every issue related to racism in policing. Having a clear focus made it more manageable for us to research the problem, propose solutions, and develop a final plan of action.
3. **Be open and honest in all communications.** Before our first meeting with police leadership, our coalition shared our concerns, proposals, and supporting materials through emails with Chief Webster and Corporal Errol Randle. We didn't want anyone to feel blindsided by concerns or information presented.
4. **Be prepared for whatever defensiveness may arise. Help people feel safe and heard.** In meeting with police, we make sure not to single out the department or certain officers. Instead, we talk about how we all operate under this system of institutional racism and share personal stories about how we're affected, so we can find common cause. You're not going to get anywhere if people feel like they're being attacked or shut down.
5. **Understand resistance from community members.** People often asked us, "Why bother?" Many have had negative interactions with police, or have family members who have, and have a deep mistrust of police. Some feel that they are forsaking their community if they support our coalition's efforts. I'm hopeful that the initiatives we're working on—such as the youth council, which encourages dialogue between young people and police—will help to chip away at some of that.

members: New opportunities have been created for officers and community leaders to hear from one another.

- **Community Service Awards:** Community leaders will work with police officers to create community policing standards—and then recognize all officers meeting those standards annually.

- **Collaborating on advocacy issues:** Police and community leaders are working together to advocate for state policy changes to reduce recidivism and help people returning home from prison.

This plan of action is significant, outlining concrete steps that the Charleston Police Department has begun to implement.



As part of an effort to address racial disparities in arrests, Charleston police now take part in de-escalation trainings as well as anti-racism trainings. Photo: AFSC/Bryan Vana

“We want to be better. We want to learn. Being able to be engaged with the CARE coalition is awesome and allows us to listen and learn, and learn how to work together. We used to go to community meetings—as law enforcement, we’re kind of pushed to the front and lead things. Now we like to listen.”

—CORPORAL ERROL RANDLE, CHARLESTON POLICE DEPARTMENT, IN AN INTERVIEW ON THE WEST VIRGINIA PUBLIC RADIO SHOW “FRONT PORCH”

“Being involved with the Call to Action for Racial Equality coalition has shown me the power of working together on concrete solutions to the problems facing our community, specifically around police relations. The challenges of institutional racism we deal with here in West Virginia are not unique, and this initiative represents a solid first step working on the local level to address systemic abuses of power and privilege.”

—TAKEIYA SMITH, CARE COALITION MEMBER AND FORMER AFSC RACIAL JUSTICE INTERN

What’s more, the collaborative process through which we reached this agreement has already helped deepen the relationship between police and the community. That’s important for three reasons:

1. We’re better equipped to deal collectively with violent or deadly incidents if they happen.
2. We have an understanding of our mutual self-interest in addressing racism—as well as mass incarceration—not only in policing but also in other parts of the criminal justice system, and are ready

to tackle policy solutions together.

3. We’re better poised to take on new opportunities or struggles as they arise, with open lines of communication and mutual trust.

Since the press conference last fall, the response from across the country has been overwhelming. The Charleston Police Department has received calls from around the state and across the country praising the department’s efforts, including from other police departments and government officials who want to replicate this effort.

Here in Charleston, the response from community members has been one of cautious optimism. People understand that certainly there are no quick, easy solutions to systemic racism in our society, and that we still have a lot of work to do, but this is a step in the right direction.

West Virginia hasn’t historically been on the forefront in addressing racial and economic inequality, but I’m proud to say that for once, we might be leading the pack. ■

Lida Shepherd works with AFSC’s West Virginia Economic Justice Project, a community organizing and advocacy program.

Honor AFSC’s centennial and make a personal statement for change

Join the 1917 Society today. With a gift of \$1,000 or more, you can join a group of committed individuals who provide a strong foundation of more than \$3 million for peace building each year. To find out more about the benefits and to join, contact Megan Staples at 215-241-7093 or mstaples@afsc.org. *Thank you!*



“I choose to donate because I believe in AFSC’s guiding principles and the good people who are working for peace and justice in the world.”

—FERNE HAYES, 1917 SOCIETY MEMBER



Humanize Not Militarize youth workshop training.
Photo: AFSC.Bryan Vana

#SanctuaryEverywhere

A new AFSC initiative helps people create safe, welcoming spaces for all people in their communities.

BY LORI FERNALD KHAMALA



Women's March in Des Moines, Iowa in January. Photo: AFSC/Jon Krieg

“Would you harbor me? / Would I harbor you? // Would you harbor a Christian, a Muslim, a Jew / a heretic, convict or spy? // Would you harbor a runaway woman, or child, / a poet, a prophet, a king? // Would you harbor an exile, or a refugee, / a person living with AIDS? ...”

This Sweet Honey in the Rock song haunted me last year, as I grappled with the election of a man who has threatened to curtail the rights of immigrants, Muslims, and other members of marginalized communities.

I wanted to be a refuge to those who need it, but when it came down to it, who would I harbor? Who would my Quaker community harbor? What does it mean to keep someone safe? What does it mean for targeted communities to keep themselves safe?

Communities of color, religious minorities, and lesbian, gay, bisexual, transgender, and queer (LGBTQ) individuals have long faced discrimination. Here in North

Carolina—where I live—public officials have significantly weakened protections for these groups over the past five years.

During his campaign, Trump promised to deport millions of undocumented immigrants, stirring hate among supporters and stoking fear in immigrant communities, which already saw a record number of deportations under former President Barack Obama.

People I know and love have been affected. An undocumented friend of mine has lived in North Carolina for more than 15 years. Her husband now wants to sell

their house to have extra money in case they need to move back to Mexico quickly. Another friend, who is Muslim, told me he feels anxiety and uncertainty about what's to come and about comments his children have heard from schoolmates.

It's clear that undocumented immigrants, refugees, Muslims, LGBTQ, and Black communities will face increased attacks in the coming years. In the month following the election alone, the Southern Poverty Law Center documented 1,094 hateful incidents, the majority of which were anti-immigrant, followed by anti-Black incidents, then anti-Muslim, then anti-gay.

We don't know which discriminatory policies may be enacted first, but we know what was promised in campaign speeches over the past year: in addition to mass deportations, a Muslim registry, the end of the Deferred Action program for young immigrants, and stop-and-frisk policing targeting African Americans.

At the same time, we also know that as long as there has been oppression, there

have been movements of resistance and protection—the Underground Railroad during slavery, Kindertransport during the Holocaust, the protection of conscientious objectors during the Vietnam War, and the Sanctuary Movement that began in the 1980s to offer safe havens to refugees fleeing war in Central America.

That leads us to ask: In an environment in which the attacks may look different, what does sanctuary look like? And how do we create a community that protects many different targeted groups?

Resources to create safe spaces everywhere for all people

AFSC has started a new initiative called #SanctuaryEverywhere to offer resources for people to create safer spaces in schools, neighborhood streets, places of worship, or wherever we are.

#SanctuaryEverywhere takes the lead from directly impacted communities, and finds ways for community members and allies to engage on many levels. The initiative is inherently intersectional, or in less jargon-y terms, we’re saying “your struggle is my struggle.”

The initiative is grounded in the belief that we are all in this together and that we must ensure that all residents of our community are safe, welcomed, and included. That means we:

- Welcome immigrants and refugees, including working to halt deportations, and opposing police collaboration with immigration authorities.
- Stand with Muslim and Jewish communities, including protecting all targeted religious groups from attacks in our communities and in public policies.
- Support the Movement for Black Lives, including interrupting anti-Black violence and policies that promote the war on Black people.
- Protect LGBTQ people, including pushing back against discriminatory practices and policies at the local, state, and federal levels.

As part of the initiative, AFSC has created a #SanctuaryEverywhere webpage that serves as a “one-stop-shop” with resources for creating sanctuary in schools, college campuses, congregations, and in cities and states.

Visit afsc.org/SanctuaryEverywhere to find resources from AFSC and other organizations, such as:

- Tips for bystanders to intervene in public instances of violence or harassment, while ensuring the safety of everyone involved.

- #SanctuaryEverywhere signs to display in your community.
- Toolkits for congregations on providing sanctuary to immigrants.
- Model policies for schools on creating welcoming, inclusive environments for all students.
- Sample resolutions from cities that have passed sanctuary ordinances.
- Ways to spread the word by sharing #SanctuaryEverywhere resources online.

We hope to eventually equip thousands of people across the country with more tools and training to interrupt hateful acts and government actions that put our communities at risk, and to encourage the adoption of policies and practices that create greater safety and a welcoming environment for all. We hope you will join us in creating #SanctuaryEverywhere. ■

Lori Fernald Khamala is the director of the AFSC North Carolina Immigrant Rights Program in Greensboro.

 **MORE:** afsc.org/SanctuaryEverywhere



AFSC’s #SanctuaryEverywhere webpage include resources such as sanctuary toolkits for congregations (left), model policies for schools and cities, and posters for resistance (right). Photos (left to right): AFSC/Denver, AFSC/Chicago

Standing with the Movement for Black Lives



In January, Philadelphia protesters called on Congressional leaders to enact just, humane policies. Photo: AFSC/Tony Heriza

Last fall, the American Friends Service Committee endorsed the Movement for Black Lives policy platform. The national network represents more than 50 organizations and thousands of individuals working to end state-sanctioned killings and systematic oppression of African Americans.

The Vision for Black Lives platform demands:

1. **Ending the war on Black people**, including the criminalization of Black youth in our justice and education systems and the use of past criminal history to determine eligibility for housing, education, employment, and voting.
2. **Reparations for past and continuing harms against African Americans**, including full and free access to lifetime education for all Black people and mandated public school curriculums that examine the impacts of colonialism and slavery.
3. **Investments in education, health, and safety and divestment from criminalizing and harming Black people**, including reallocating government funding from policing, incarceration, and militarism—in the U.S. and abroad—to education, employment, and other programs that benefit communities.
4. **Economic justice for all and collective ownership for Black people**, including a progressive restructuring of tax codes to redistribute wealth and federal and state job programs to support the most economically marginalized Black people.
5. **Community control of laws, institutions, and policies**, including democratic oversight of law enforcement agencies and ending privatization of education.

6. Full and independent Black political power and Black self-determination, including ending the criminalization of Black political activists and allowing full access to voting for all people, including those who are incarcerated.

The Vision for Black Lives platform recognizes that oppression aimed at any one of us diminishes all of us. Being so connected, we must work together across issues and geography to build nonviolent power for change.

The policy platform proposes actions at the federal, state, and local levels and offers resources for individuals and groups. It is a treasure trove for meetings, churches, and other groups who want to delve deeply into how they can help build lasting peace with justice. ■

 **MORE:** policy.m4bl.org



Women's march
in Des Moines, IA.
Photo: AFSC/John
Krieg

Create a legacy of peace.

Become a Friend for the Future.

Include AFSC in your will or estate plan and help ensure AFSC's next century of peace-building work. The members of our Friends for the Future legacy society are laying the foundation of support for peacemakers around the world addressing the root causes of war, violence, and injustice.

To find out how to become a Friend for the Future, call Alyssa Chatten at 1-888-588-2372, email GiftPlanning@afsc.org, or visit us online at afsc.org/friendsforthefuture.

Resources from AFSC

The Movement for Black Lives policy platform aligns with key areas of AFSC's work: building peace, immigrant rights, ending mass incarceration, economic justice, and ending racism and discrimination.

Here are some examples of AFSC's work to transform the systems that perpetuate racism and injustice in the U.S. and abroad:

Youth Undoing Institutional Racism

AFSC's Youth Undoing Institutional Racism (YUIR) programs are a multi-city youth-led network mobilizing people of all ages to work against racist systems that oppress us all. Hundreds of youth participate annually in anti-racist workshops called AFSC Freedom Schools. Dozens of young people participate in ongoing YUIR groups that organize for change at the individual, community, and national levels.

 **MORE:** afsc.org/yuir

Ending mass incarceration

For decades, AFSC has called for transformative and restorative justice approaches in the criminal justice system. We've also been a leader in the movement to end solitary confinement and the privatization of prisons, detention centers, and criminal justice services—which feed the bottom line of corporations while failing to make our communities safer.

 **MORE:** afsc.org/mass-incarceration

Investigate your investments

In order to challenge the economic systems that sustain and profit from the violation of human rights, AFSC has long supported economic activism, including boycott and divestment campaigns. Our online Investigate tool allows users to screen their investments for companies that profit from mass incarceration or the occupation of Palestinian territories.

 **MORE:** afsc.org/economic-activism

Coins, Cops, and Communities

Young Chicagoans worked with AFSC last summer to develop ways to open conversations about policing and what real community safety could look like if we invested our resources differently. Last summer, AFSC worked with young people in Chicago to develop tools for popular education on the costs of policing and what real community safety could look like if we invested our resources differently. Our "Coins, Cops, and Communities" toolkit contains activities for exploring the costs of policing and what community safety can look like beyond policing.

 **MORE:** afsc.org/coins-cops-communities

WAGING PEACE 100 YEARS OF ACTION

EXPLORE AFSC'S NEW TRAVELING EXHIBIT

BY WILLIE COLÓN

Since 1917, AFSC has nurtured the seeds of change and respect for human life that transform social relations and systems. Countless people have taken courageous action with us to advance the cause of peace and justice over the past century.

In our 100th year, we have a key opportunity to share these bold experiments for peace and justice and inspire more people to action. Our new interactive traveling exhibit, “Waging Peace: 100 Years of Action,” is making the most of this opportunity. The exhibit uses provocative stories to demonstrate the effectiveness of nonviolence to overcome oppression and prevent violence. Waging Peace will serve as a call to action, engaging people with AFSC’s dynamic work, while encouraging visitors to share their own stories and get involved. ■



WANT TO KNOW MORE?

Plan your visit and learn how to bring our Waging Peace exhibit to your town.

 **VISIT:** afsc.org/exhibit

▲ Modern day photos and images from our archives illustrate milestones in AFSC’s century of service around the world.

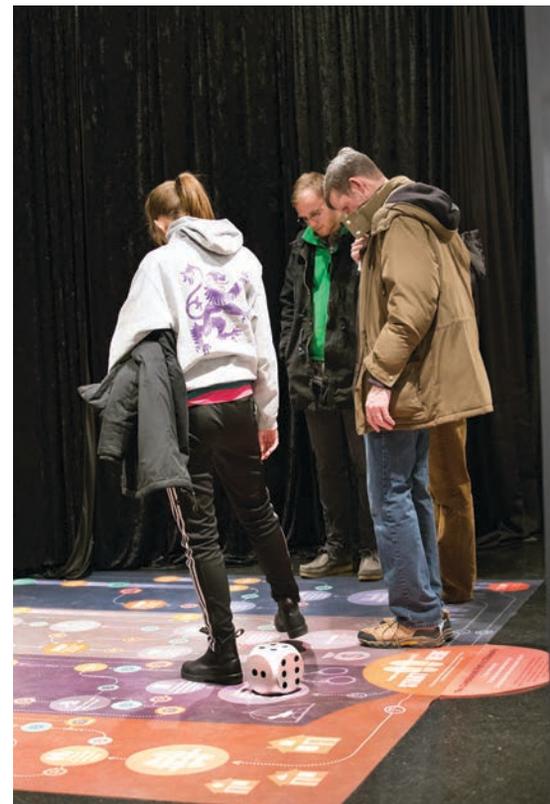
► Visitors create signs to share how they work for peace and justice in their communities, which they can post on social media.





◀ Attendees learn how the U.S. spends our federal taxpayer dollars—and then get the chance to reallocate funds to build the just, peaceful communities they want to see.

▼ An interactive game shows participants how difficult—and often impossible—it is for immigrants to obtain residency and citizenship in the U.S.



▲ The exhibit includes artwork from AFSC volunteer Ojore Lutalo (above), who spent over two decades in solitary confinement.

▶ Displays help visitors under the brutal nature of mass incarceration in the U.S.



100 years of progress and resistance

How AFSC's past shapes our action today.

BY MARK GRAHAM

In trying times, good company can help sustain hope and energy. Now, after the recent U.S. election spawned intensified threats of violence, persecution, and social unraveling around the world, it has never felt so urgent to be a part of the American Friends Service Committee. We are all contributors to a 100-year-old legacy of service and speaking truth to power that Quaker historian J. William Frost wrote should be a cause for national celebration because AFSC's "success expanded the definition of freedom."

In this dangerous time, I take heart in three lessons learned from the past 100 years of Quaker service.

Lesson 1: Our interconnected world needs interconnected answers.

AFSC connected causes and people across boundaries well before television, the internet, and social media. Since the 1920s, when the Service Committee recognized that preventing disaster and war required racial reconciliation, education, and an end to immigration quotas that excluded the Chinese and others, AFSC's work has often tended to the intersections of issues. That couldn't be more necessary now. When bigotry and fear is ignited, many communities experience the fallout.

Being interconnected isn't just how AFSC sees issues, building connections is how we work, too. In challenging segregation, apartheid, and other historic injustices, AFSC wasn't often the leader. Instead, we found a vital niche in connecting networks, serving where we are best suited, and resourcing communities for self-determination. Today, we continue to work with others leading the way to end structures of discrimination—from following

immigrants' lead in calling for humane policies to bringing together experts on preventing election violence in Africa to endorsing the multi-issue Vision for Black Lives. With connections from the United Nations to the grassroots in many com-

No matter what happens next, one thing is certain: Tomorrow will bring opportunities for you to make a difference.

munities and a vision for interconnected well-being, AFSC is an essential conduit for work to stop immediate injustices, like persecution, and build lasting peace with justice.

Lesson 2: Stay true to our vision.

The alarm of immediate need always rings the loudest. But while it's imperative to stop punitive policies, we cannot forget to articulate a larger vision. It's not enough, for instance, to shine a light on the rising number of deportations in the U.S. or oppose policies that would put more people in prison. We need to keep planting the seeds that transform our current public discussion from focusing on levels

of aggressive public policy to one that emphasizes long-term thinking that will truly make the world a safer, healthier, and more just place.

AFSC has often found itself connecting short-term and long-term needs. From the early days, we not only worked to heal the wounds of war, but advocated, educated, and worked for reconciliation to avoid future wars. During the Cold War, we not only spoke out about particular policies, but about the twisted logic of the Cold War itself. The resulting booklet, "Speak Truth to Power," popularized that very useful expression while sharing our bold vision.

Lesson 3: Courage, once kindled, lasts a lifetime.

Reading through the more than 200 stories of past and current AFSC volunteers, donors, staff, and others on our Peace Works website shows how meaningful our work has been for many. How many lives have changed after involvement in a summer program or an internship?

AFSC is still a catalyst for courage today. That includes the many people involved directly in our programs, including the dozens of efforts led by youth, and a wider network of people who share our resources – including Quaker Action – to galvanize change in their communities.

No matter what happens next, one thing is certain: Tomorrow will bring opportunities for you to make a difference. We will stand with you, with resources and stories to inspire change and advocacy to speed up progress and stop immoral policies. We have a lot to do together. ■

Mark Graham is AFSC's director of communications based in Philadelphia.



SNAPSHOT

A look at AFSC around the world

Welcoming Syrian and Iraqi refugees.
Photo: AFSC/Tony Heriza



Left to right, top to bottom:

1. March for Humanity - #SanctuaryEverywhere, Philadelphia.
2. "Gaza from the Frontlines" speaking tour, San Diego, Calif.
3. Hurricane Matthew emergency response, Haiti.
4. AFSC delegation to North Korea.
5. Music activism workshop, El Salvador.
6. AFSC Freedom School, Seattle.
7. March for Humanity - #SanctuaryEverywhere, Philadelphia.
8. AFSC Waging Peace exhibit, Philadelphia.
9. Homeless Memorial Day, New Hampshire.
10. Joint fundraiser for AFSC and other organizations, Chicago.
11. Building Bridges in Burundi program.
12. "Gaza from the Frontlines" speaking tour, San Diego, Calif.

Photos: AFSC/Don Davis, AFSC/Irit Reinheimer, AFSC/Haiti, AFSC/Asia, AFSC/El Salvador, Andrew Parker, AFSC/Don Davis, AFSC/Don Davis, AFSC/Arnie Alpert, AFSC/Jon Krieg AFSC/Joan Marshall-Missiye, AFSC/Irit Reinheimer



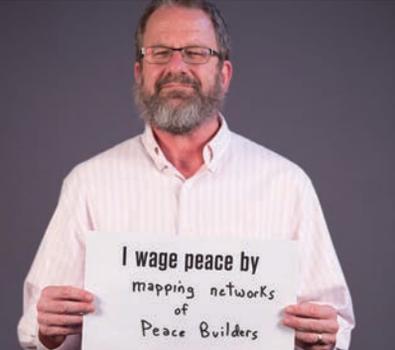
**American Friends
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Quaker Action

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How do you wage peace?

In honor of AFSC's 100th anniversary, we're asking people to share the ways they work for peace and justice in their communities.

- Visit afsc.org/exhibit.
- Download our "I wage peace by ..." sign.
- Fill in the blank.
- Take a picture of yourself.
- Share your photo on social media using the hashtag #wagepeace100.

Your photo could become part of the exhibit and could help us make peace relatable on Facebook, Twitter, and Instagram!

