

# SOUTHERN AFRICA YEARLY MEETING

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Good Shepherd Retreat Centre, Hartbeespoort

3-8 January 2023



*Illustration: Clipart.com*

## Programme and Reports

### • **THEME: UBUNTU** •

Name: \_\_\_\_\_

Meeting: \_\_\_\_\_

Room No.: \_\_\_\_\_ Worship sharing group: \_\_\_\_\_

## Summary of Yearly Meeting of Quakers in Southern Africa 2023

| Time / Day  | Tuesday<br>3 January 2023 | Wednesday<br>4 January 2023 | Thursday<br>5 January 2023         | Friday<br>6 January 2023           | Saturday<br>7 January 2023                                     | Sunday<br>8 January 2023         |
|-------------|---------------------------|-----------------------------|------------------------------------|------------------------------------|----------------------------------------------------------------|----------------------------------|
| 6.30-7.00   |                           | Exercise                    |                                    |                                    |                                                                |                                  |
| 7.00-8.00   |                           | Meeting for Worship         |                                    |                                    |                                                                |                                  |
| 8.00-9.00   |                           | Breakfast                   |                                    |                                    |                                                                |                                  |
| 9.00-9.30   |                           | Worship Sharing             |                                    |                                    |                                                                |                                  |
| 9.30-10.30  |                           | Official Opening            | R Gush Lecture                     | Minutes                            | Testimonies                                                    | Epistle                          |
| 10.30-11.00 |                           | Tea                         |                                    |                                    |                                                                |                                  |
| 11.00-1300  |                           | Ubuntu                      | RGL discussion                     | MFWFB: Finances and Nominations    | MFWFB: UBIG, equality, WPM Reports: YFs and Children's Meeting | Growth of the Q Community in SnA |
|             |                           |                             |                                    |                                    |                                                                |                                  |
| 13.00-14.00 | Arrivals start            | Lunch                       |                                    |                                    |                                                                | Departure with Packed lunch      |
| 14.00-15.30 |                           | Ubuntu                      | YM Elders on Local Meetings Visits | Excursions, Crafts, Tree Planting, | MFWFB: SAFCEI/ Environment                                     | Summary Meeting of clerks        |
| 15.30-16.00 |                           | Tea                         |                                    |                                    |                                                                |                                  |
| 16.00-17.30 | Briefing of Clerks        | Ubuntu                      | Quaker Song                        | Free time, etc                     | AVP                                                            |                                  |
| 18.00-19.00 |                           | Supper                      |                                    |                                    |                                                                |                                  |
| 19.30-20.00 |                           | 10 min talks / SIGs         |                                    |                                    | Celebration / Variety show                                     |                                  |
| 20.00-20.30 |                           | Meeting for Worship         |                                    |                                    |                                                                |                                  |

Colour Key to the Kinds of Sessions:

|                                   |  |
|-----------------------------------|--|
| Community Building                |  |
| Worship                           |  |
| Growth and Learning               |  |
| Meeting for Worship for Business  |  |
| Particular Interests and Concerns |  |

Timing of sessions may differ slightly per day: see detailed agenda. This is the adults' programme. See other programmes for Young Friends and Children.

**The Young Friends' Programme is on the inside back cover.**

The Children's Programme was still being finalised at the time of going to print.

## Yearly Meeting of Quakers in Southern Africa, 3-8 January 2023

Dear Friends

We look forward to welcoming you to our first blended Yearly Meeting. For the first time since 2019 Friends are gathering in person, and some of our sessions are also being made available over Zoom. We hope it will prove to be a valuable bonding and spiritual event for Friends.

Our programme is just six days long this time, which means that there is no time to read through the reports during the Meeting. *Please read all the reports in this document in advance.* Questions and concerns may be raised at the Meeting.

| TASKS AND ARRANGEMENTS                         | PEOPLE TO CONTACT                                                                                           |
|------------------------------------------------|-------------------------------------------------------------------------------------------------------------|
| Transport                                      | Sam Mugambe: +27 (073) 485 5506                                                                             |
| Venue & Accommodation                          | Heath White: +27 (82) 457 1528                                                                              |
| Clerks                                         | Justin Ellis & Gregory Mthembu-Salter                                                                       |
| Yearly Meeting Elders / Elders for the Meeting | Sipho Nsimbi; John Inglis                                                                                   |
| Registration team                              | PAYMENTS: Mark Povall<br>ACCOMMODATION: Heath White                                                         |
| Finances                                       | Mark Povall                                                                                                 |
| Internet café and Zoom issues                  | Nancy Fee +27 (0) 79 990 8725; Nancy's Whatsapp: +44 (77) 2476 2937.<br>George Nchindia +27 (0) 73 469 4094 |
| 7- and 15-minute talks                         | Young Friends                                                                                               |
| Worship Sharing                                | Justin Ellis                                                                                                |
| Celebration                                    | Young Friends                                                                                               |
| Postcards                                      | Emily Mnisi                                                                                                 |
| Excursions                                     |                                                                                                             |
| Exercises                                      | Aqua aerobics: Helen Vale; Morning walks: Justine Limpitlaw, Lereko Mohapi & Mark Povall                    |
| Office / Secretariat                           | Heath White                                                                                                 |
| Children                                       | Amanda Gibberd; Julie Machin; Nomusa Ndlovu; Lungile Mlotshwa                                               |
| Minute takers                                  | Co-ordinator: Heath White                                                                                   |
| Epistle                                        |                                                                                                             |
| YF Epistle                                     |                                                                                                             |
| Nominations Committee                          | Kopano Moteane, Marie Odendaal, Benonia Nyakuwanikwa, Mark Povall                                           |
| Evaluation                                     | John Inglis; Nancy Fee; Wouter Holleman                                                                     |
| YF Clerks                                      | Ruvimbo Kadungure & Kopano Moteane                                                                          |
| YF Elders                                      | George Nchindia & Bronwen Wilson-Thompson                                                                   |
| Resources/Suitcase of Books                    | Sam Mugambe                                                                                                 |
| First Aid                                      | Ruvimbo Kadungure, Dudu Mtshazo, Sikhuphukile Nare                                                          |
| Staff gratuities                               | Dudu Mtshazo                                                                                                |

Meetings available on Zoom can be joined via the following link:

<https://us02web.zoom.us/j/82206107564?pwd=dStGVk5CTVRvWXlZRU5mbXhGenh2UT09>

Zoom meeting ID: 822 0610 7564

Passcode: MFell

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# 1 Detailed Agenda

(Version of 10 November 2022)

## TUESDAY, 3 JANUARY 2023

- Friends arrive at venue during the day
- 10.00 Tech setup for online YM
- 13.00 Lunch will be available for early arrivals
- 15.00 Wifi Café set up
- 15.30 Afternoon Tea and briefing of clerks
- Informal Meeting Time for available Friends
- 18.00 Supper
- 19.00 Meeting for Worship

### Key to the Kinds of Sessions:

|                                   |     |
|-----------------------------------|-----|
| Community Building                | CB  |
| Worship                           | W   |
| Growth and Learning               | GL  |
| Meeting for Worship for Business  | B   |
| Particular Interests and Concerns | PIC |

## WEDNESDAY, 4 JANUARY 2023

| Item | Time  | Type | Session                                                                                                                 | Duration | Speaker / Facilitator / Resource | Clerk   | Minute Takers |
|------|-------|------|-------------------------------------------------------------------------------------------------------------------------|----------|----------------------------------|---------|---------------|
|      | 6.30  | CB   | Exercise for early risers                                                                                               |          |                                  |         |               |
|      | 7.00  | W    | Meeting for Worship                                                                                                     | 60 min   |                                  |         |               |
|      | 8.00  | CB   | Breakfast                                                                                                               |          |                                  |         |               |
|      | 9.00  | W    | Worship Sharing                                                                                                         | 30 min   |                                  |         |               |
| 1    | 9.30  | B    | Welcome<br>Greetings from Local Meetings                                                                                | 30 min   |                                  | Justin  |               |
| 2    | 10.00 | B    | Greetings from International Friends                                                                                    | 30 min   | Tim Gee, Bainito Wamalwa, +      | Justin  |               |
|      | 10.30 | CB   | Tea Break                                                                                                               | 30 min   |                                  |         |               |
| 3    | 11.00 | GL   | Quaker Process and Discipline explained and agreed for in-person and online Zoom meetings also COVID protocols (if any) | 10 min   |                                  | Gregory |               |

Yearly Meeting of Quakers in Southern Africa, 3-8 January 2023

| Item | Time  | Type | Session                                                                                                  | Duration | Speaker / Facilitator / Resource                                           | Clerk   | Minute Takers |
|------|-------|------|----------------------------------------------------------------------------------------------------------|----------|----------------------------------------------------------------------------|---------|---------------|
| 4    | 11.10 | GL   | YM Theme: Ubuntu Panel / Joint Presentation                                                              | 50 min   | Nozizwe Madlala-Routledge, Sipho Nsimbi, Jennifer Bowler and Khosi Sekoere | Gregory |               |
| 5    | 12.00 | GL   | Break into Groups to discuss ubuntu                                                                      | 60 min   |                                                                            |         |               |
|      | 13.00 | CB   | Lunch                                                                                                    |          |                                                                            |         |               |
| 6    | 14.00 | GL   | Minute of the Morning Session                                                                            | 30 min   |                                                                            | Gregory |               |
| 7    | 14.30 | GL   | Report-back from Groups on ubuntu                                                                        | 60 min   |                                                                            | Gregory |               |
|      | 15.30 | CB   | Tea                                                                                                      | 30 min   |                                                                            |         |               |
| 8    | 16.00 | GL   | Creative Time. For instance drafting advices and queries on ubuntu; Quaker Bible Study of Jeremiah 29:11 | 60 min   |                                                                            | Justin  |               |
| 9    | 17.00 | GL   | Minute of the Afternoon Session                                                                          | 20 min   |                                                                            | Justin  |               |
|      | 18.00 | CB   | Supper                                                                                                   | 60 min   |                                                                            |         |               |
| 10   | 19.30 | PIC  | 5-10 minute talks/Special Interest Groups                                                                | 30 min   |                                                                            |         |               |
|      | 20.00 | W    | Meeting for Worship                                                                                      | 30 min   |                                                                            |         |               |

THURSDAY, 5 JANUARY 2023

| Item | Time  | Type | Session                                                                   | Duration | Speaker / Facilitator / Resource | Clerk   | Minute Takers     |
|------|-------|------|---------------------------------------------------------------------------|----------|----------------------------------|---------|-------------------|
|      | 6.30  | CB   | Exercise for early risers                                                 |          |                                  |         |                   |
|      | 7.00  | W    | Meeting for Worship                                                       | 60 min   |                                  |         |                   |
|      | 8.00  | CB   | Breakfast                                                                 | 60 min   |                                  |         |                   |
|      | 9.00  | W    | Worship Sharing                                                           | 30 min   |                                  |         |                   |
| 11   | 9.30  | GL   | Richard Gush Memorial Lecture:<br><i>How the Light is Leading Friends</i> | 60 min   | David Niyonzima                  | Gregory | Jennifer Kinghorn |
|      | 11.00 | CB   | Tea Break                                                                 | 30 min   |                                  |         |                   |

Yearly Meeting of Quakers in Southern Africa, 3-8 January 2023

| Item | Time  | Type | Session                                                                             | Duration | Speaker / Facilitator / Resource | Clerk   | Minute Takers     |
|------|-------|------|-------------------------------------------------------------------------------------|----------|----------------------------------|---------|-------------------|
| 12   | 11.30 | GL   | Break into Groups to discuss RGL                                                    | 60 min   |                                  | Gregory |                   |
| 13   | 12.30 | GL   | Report back                                                                         | 30 min   |                                  | Gregory | Jennifer Kinghorn |
|      | 13.00 | CB   | Lunch                                                                               | 60 min   |                                  |         |                   |
| 14   | 14.00 | GL   | Minute of the Morning Session                                                       | 30 min   |                                  | Justin  |                   |
| 15   | 14.30 | B    | MFWFB: Observations of YM Elders on the condition of Local Meetings, and discussion | 60 min   |                                  | Justin  |                   |
|      | 15.30 | CB   | Tea Break                                                                           | 30 min   |                                  |         |                   |
| 16   | 16.00 | GL   | Learning the (New) Quaker Song                                                      | 60 min   | Thuli Mbete & Tim Gee            | Justin  |                   |
|      | 17.00 |      | Any announcements                                                                   |          |                                  |         |                   |
|      | 18.00 | CB   | Supper                                                                              | 60 min   |                                  |         |                   |
| 17   | 19.30 | PIL  | 5-10 minute talks/Special Interest Groups                                           | 30 min   |                                  |         |                   |
|      |       | W    | Meeting for Worship                                                                 | 30 min   |                                  |         |                   |

FRIDAY, 6 JANUARY 2023

| Item | Time  | Type | Session                                                                         | Duration | Speaker / Facilitator / Resource          | Clerk  | Minute Takers     |
|------|-------|------|---------------------------------------------------------------------------------|----------|-------------------------------------------|--------|-------------------|
|      | 6.30  | CB   | Exercise for early risers                                                       |          |                                           |        |                   |
|      | 7.00  | W    | Meeting for Worship                                                             | 60 min   |                                           |        |                   |
|      | 8.00  | CB   | Breakfast                                                                       | 60 min   |                                           |        |                   |
|      | 9.00  | W    | Worship Sharing                                                                 | 30 min   |                                           |        |                   |
| 18   | 9.30  | GL   | Minute of Thursday afternoon                                                    | 60 min   |                                           | Justin |                   |
|      | 10.30 | CB   | Tea Break                                                                       | 30 min   |                                           |        |                   |
| 19   | 11.00 | B    | Meeting for Worship for Business: Finances, Nominations and Report of YM Clerks | 90 min   | Treasurer, Chair of Nominations Committee | Justin | Jennifer Kinghorn |

Yearly Meeting of Quakers in Southern Africa, 3-8 January 2023

| Item | Time  | Type | Session                                            | Duration | Speaker / Facilitator / Resource | Clerk  | Minute Takers |
|------|-------|------|----------------------------------------------------|----------|----------------------------------|--------|---------------|
| 20   | 12.30 | B    | Minute of the Morning Session                      |          |                                  | Justin |               |
|      | 13.00 | CB   | Lunch                                              | 60 min   |                                  |        |               |
| 21   | 14.00 | GL   | Excursion(s) and Crafts Workshop and Tree Planting |          | QCJ                              |        |               |
|      | 15.30 | CB   | Tea for those present                              |          |                                  |        |               |
|      | 18.00 | CB   | Supper                                             |          |                                  |        |               |
| 22   | 19.30 | PIL  | 5-10 Minute Talks/Special Interest Groups          | 30 min   |                                  |        |               |
|      | 20.00 | W    | Meeting for Worship                                | 30 min   |                                  |        |               |

SATURDAY, 7 JANUARY 2023

| Item | Time  | Type | Session                                                         | Duration | Speaker / Facilitator / Resource | Clerk   | Minute Takers |
|------|-------|------|-----------------------------------------------------------------|----------|----------------------------------|---------|---------------|
|      | 6.30  | CB   | Morning walks, yoga, swimming, etc                              |          |                                  |         |               |
|      | 7.00  | W    | Meeting for Worship                                             |          |                                  |         |               |
|      | 8.00  | CB   | Breakfast                                                       | 60 min   |                                  |         |               |
|      | 9.00  | W    | Worship Sharing                                                 | 30 min   |                                  |         |               |
| 23   | 9.30  | B    | Remembrance and Testimonies to lives of departed Friends        | 30 min   | Helen Vale                       | Gregory |               |
|      | 10.30 | CB   | Tea Break                                                       |          |                                  |         |               |
| 24   | 11.00 | B    | Discussion: advocacy for universal basic income grant, equality | 60 min   | George Ellis                     | Gregory |               |
| 25   | 12.00 | B    | Reports from Young Friends and Children's Meeting               | 30 min   |                                  | Gregory |               |
| 26   | 12.30 | B    | Preparations for World Plenary Meeting                          | 30 min   | Thuli Mbete                      | Justin  |               |
|      | 13.00 | CB   | Lunch                                                           | 60 min   |                                  |         |               |
| 27   | 14.00 | B    | Minute of the Morning Session                                   | 30 min   |                                  | Justin  |               |

Yearly Meeting of Quakers in Southern Africa, 3-8 January 2023

| Item | Time  | Type | Session                                             | Duration | Speaker / Facilitator / Resource | Clerk   | Minute Takers  |
|------|-------|------|-----------------------------------------------------|----------|----------------------------------|---------|----------------|
| 28   | 14.30 | B    | Discussion: SAFCEI and environmental action         | 60 min   | Bridget Nomonde Scoble           | Justin  |                |
|      | 15.30 | CB   | Tea Break                                           |          |                                  |         |                |
| 29   | 16.00 | B    | Discussion: taking forward Alternatives to Violence | 60 min   |                                  | Gregory | Margot Lunnnon |
| 30   | 17.00 | B    | Minute of the Afternoon Session                     |          |                                  | Gregory |                |
|      | 18.00 | CB   | Supper                                              |          |                                  |         |                |
| 31   | 19.30 | CB   | Celebration / Variety Performance                   |          |                                  |         |                |
|      |       | W    | Meeting for Worship                                 |          |                                  |         |                |

SUNDAY, 8 JANUARY 2023

| Item | Time  | Type | Session                                                       | Duration | Speaker / Facilitator / Resource | Clerk   | Minute Takers |
|------|-------|------|---------------------------------------------------------------|----------|----------------------------------|---------|---------------|
|      | 6.30  | CB   | Morning walks, yoga, swimming, etc                            |          |                                  |         |               |
|      | 7.00  | W    | Meeting for Worship                                           | 60 min   |                                  |         |               |
|      | 8.00  | CB   | Breakfast                                                     |          |                                  |         |               |
|      | 9.00  | W    | Worship Sharing                                               | 30 min   |                                  |         |               |
| 32   | 9.30  | W    | Epistle of the Yearly Meeting                                 | 60 min   |                                  |         |               |
|      | 10.30 | CB   | Tea Break                                                     |          |                                  |         |               |
| 33   | 11.00 | CB   | Presentation: The Growth of the Quaker Community in Sn Africa | 20 min   | Justin                           | Gregory |               |
| 34   | 11.20 | CB   | Group Discussions on Growth                                   | 40 min   |                                  |         |               |
| 35   | 12.00 | CB   | Report back from Groups                                       | 30 min   |                                  | Gregory |               |
| 36   | 12.30 | CB   | Minute of Morning Session                                     | 30 min   |                                  | Gregory |               |
|      | 13.00 |      | Departure: Packed Lunch will be available                     |          |                                  |         |               |
| 37   | 14.00 |      | Summary meeting of clerks, co-ordinators and elders           |          |                                  | Justin  |               |
|      |       |      | Departure                                                     |          |                                  |         |               |

## **2 Reminder of our Quaker Disciplines in Business Meetings**

### **2.1 Speaking in Business Meeting**

- If you want to speak, hold up your hand and catch the eye of the clerk if you are in the meeting room. If you are online, put up your electronic hand (or physically put up your hand). The tech team will let the clerk know you want to speak.
- Wait for the clerk to call upon you before you speak. If you are online, please wait for the clerk to call upon you to speak before you unmute yourself.
- In the meeting room, please speak into the microphone when making your comments. Even if you have a loud voice, we need you to speak into the microphone for the Friends online, and for the recording.
- We like to have some silence in our Business Meetings too. So, after a few comments by Friends, the clerk may call for some silence in order to give us time to discern.
- by tradition, Friends only speak once on a topic in Business Meeting. We need to give time and space for others to speak too.
- it is not necessary to repeat what another Friend has said. Some will say, "Friend speaks my mind". Others will let their silence speak.

### **2.2 When draft Minutes are being considered**

- This is the time to focus on the draft Minute, as presented by the clerk. We need to avoid re-opening the discussion on the topic.

### **2.3 If there is a tech problem**

- Please uphold the Tech Team in silence as they work to resolve the problem.

### **2.4 If Friends online have a technical or connection problem, or run out of data**

- Please send a chat message to the Tech Team (George Nchindia or Nancy). Or contact us by Whatsapp or by mobile (George's mobile is: +27 73 469 4094).

## 3 Background Paper on Ubuntu

*This summary is compiled by Justin Ellis on the basis of contributions from Quakers in Southern Africa to a discussion on ubuntu held on 23 July 2022. The section below on ubuntu and our Quaker faith was written by Paul Holdsworth, a Friend living in Belgium, and reproduced with permission.*

### 3.1.1 On ubuntu, the gift of being human together

The term ubuntu (that can be literally translated as humanity) refers to the deeply held belief, morality and custom in African communities, that every person is worthy of being recognised, respected and heard, and that we as human beings are all interdependent.

Ubuntu is found as a daily practice in many African societies, though terms and languages may differ. The effect of ubuntu is to maintain cohesion, balance, openness, peace, compassion and dignity in a community. It restrains self-serving and materialism. It ensures that strangers are welcome.

Ubuntu also implies a collective responsibility to ensure that all members of the community have the means of subsistence and learning, of participation in communal decision-making and rites of passage. Elders have a responsibility to resolve conflicts.

Ubuntu further extends to care for the environment, since people are part of the same God-given creation, that is an interdependent whole.

The priority for humanity expressed as ubuntu is an ancient wisdom. It was asserted in recent times as Africans began to free themselves from colonialism and apartheid. In Southern Africa, Archbishop Desmond Tutu, who coined the term 'rainbow nation' and chaired South Africa's Truth and Reconciliation Commission, explained ubuntu as, "My humanity is caught up, is inextricably bound up, in yours."<sup>1</sup>

Ubuntu is now also being taken up in law in South Africa, Uganda and Lesotho. The four principles of ubuntu can be considered as community, interdependence, solidarity and dignity, according to Ndeunyema.<sup>2</sup>

### 3.2 Ubuntu and our Quaker faith

Our Quaker faith is founded on the idea that all are equal. We know that there is that of God in everyone, so everyone deserves us to treat them with equal respect: everyone, no matter how they may behave or what they may believe.

Ubuntu recognises that, at the deepest level, we are interdependent: we depend on one another; if another person has a problem, so do we. We have a duty to care for one another; as Isaac Pennington said:

*"Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand".*

– Isaac Pennington, 1667.

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<sup>1</sup> Mungi Ngomane, Everyday Ubuntu.

<sup>2</sup> Ndjodi Ndeunyema, Reinvigorating ubuntu through water.

And, at the same time, caring for others responds to a deeper instinct:

*"Loving care is not something that those sound in mind and body 'do' for others but a process that binds us together. God has made us loving and the imparting of love to another satisfies something deep within us."*

– Britain Yearly Meeting, Quaker Faith and Practice, 12.01

This is because, for Quakers, there is a spark of the Divine in each of us; this provides us with a deep and meaningful connection to our neighbour. Thus, George Fox urged Friends:

*"...to walk cheerfully over the world, answering That of God in every one."*

Not only does Fox urge us to be cheerful, he also tells us to *respond* to That of God in everyone. It's a call to action. For Fox, it's not enough to recognise that there is a spark of God in the other person; somehow, that spark requires us to (inter)act, to take whatever action we are guided towards, with and for the other person.

So our relationship with each other person is always also a relationship with the Divine. We might ask ourselves: 'What would it be like if we treated each other as we would treat God?' Would we show more respect? Would we maybe even feel awe?" For Quakers, then, there is another dimension to this relationship with others.

Quakers know that we can each enter into a direct relationship with the Divine. We are all priests. We are each responsible for tending the spiritual life of others. But this is not all. Our understanding of our calling is nurtured in our Quaker community. So we test our ideas with the whole group in worship before moving ahead.

Our Quaker faith is an embodied faith. It does not happen inside our heads. Our inward experience of the Divine transforms us; it is expressed in the way we live our lives.

*The core idea behind Quaker faith and practice is that living is more important than doctrine, that our lives express our central commitments and faith. Parker Palmer reminds us, "Before I can tell my life what I want to do with it, I must listen to my life telling me who I am." What we say and do reveals what we have come to understand through living, through listening, and through making mistakes and reflecting on them. Learning and living occurs in community and often the most vivid and important inspiration arises when we encounter a person whose life is a beacon, kindled with a spiritual fire that moves them to courageous action.*  
- AFSC <https://www.afsc.org/story/let-your-lives-preach-let-your-light-shine>

We often use the phrase 'let your lives speak', but what George Fox actually wrote was 'let your lives preach':

*"So let your lives preach, let your light shine, that your works may be seen, that your Father may be glorified; ... and they who do so come to answer that which God requires, 'to love mercy, do justly, and to walk humbly with God.' And this is more than all the talkers of justice, righteousness, and holiness, whose life denies what their tongues profess and talk of".*

– George Fox, Epistle, 1661

As Martin Layton notes, preaching means: "a public declaration of a confidently held truth". He goes on:

*“There are times when it’s necessary to ask ourselves if we really do live and believe the values we speak of, to consider how they are written in our hearts and to reflect on the ways we embody the Quaker message”.*

– <https://www.woodbrooke.org.uk/let-your-life-preach/>

Ubuntu is not just a word or an idea; it is a way of living one’s life, every day. Similarly, when I call myself ‘Quaker’, it is not just a label, it’s a statement about how I aspire to live every day. Others will know that we are Quakers, not because of what we think or say, but because of how we behave towards them.

### 3.3 Biblical Relevance

A number of Biblical passages have been found to be relevant to the concept of ubuntu. These include:

- 1 Corinthians chapter 12, verses 14-27 (“now the body is not made up of one part but many... If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it.”)
- Isaiah chapter 48, verses 17-18 (“if only you had paid attention to my commands, your peace would have been like a river, your right relationships like the waves of the sea.”)

Friends may wish to add to this list.

### 3.4 Some Questions

At Yearly Meeting we will explore the application of ubuntu to our faith and practice.

Friends may also wish to explore these questions:

1. Is there an equivalent to ubuntu in the culture that you are part of? What are the nearest key words in your language, and what are the similarities and differences with ubuntu?
2. What would the effect be if our Quaker community were to follow the precepts of ubuntu more closely? How can we go about this? What are the elements of Ubuntu in our worship community and are there any other elements we could introduce?
3. Can ubuntu be lived in an industrialised, urbanised setting, although its original context was rural and agricultural?
4. Is the growth in Quaker Churches in East Africa partly because of an affinity between ubuntu and Quaker faith and practice? Are there implications for Quakers in other (African) countries?
5. As the climate crisis is accelerating, what could the application of the principles and practices of ubuntu mean for us as Friends?
6. In the spirit of ubuntu, are we sufficiently engaged in advocating for a system of economic inclusiveness which contains a system of social security, including universal basic income grants and mutual support systems among Friends?
7. Are there aspects to ubuntu that should be questioned from a Quaker perspective?

## 4 Richard Gush Lecture 2023

### *How the Light is Leading Friends*

BY DR DAVID NIYONZIMA

Date: Thursday, 5 January 2023

Time: 09h30 - 10h30 (South African time)

Discussion from 11h00 - 13h00

David Niyonzima was born into a Quaker family on February 16, 1959. His father Mark Bikomagu was one of the local founding members of the Burundi Quakers. David grew up to appreciate Quaker principles of non-violence, peace, governance, simplicity, care of the environment and integrity. He is married to Felicity, with 4 grown up children, 3 grandsons, and lives in Bujumbura, Burundi where he is currently the Vice-Chancellor of the International Leadership University – Burundi and President of Trauma Healing And Reconciliation Services (THARS). He is co-author with Lon Fendall of *Unlocking Horns: Forgiveness and Reconciliation in Burundi* (Barclay Press, 2001), and numerous other essays and articles on psychosocial healing and peacebuilding. David holds an MA in Counseling and a Doctoral degree in Leadership and Global Perspectives from George Fox University, USA.



## 5 YM Co-Clerks' Report

*Sipho Nsimbi, Justin Ellis and Gregory Mthembu Salter*

### 5.1 Introduction

This report covers the fifteen-month period from the Yearly Meeting of 2021, held on 24, 25, 31 July and 1 August 2021, until November 2022, when this report was written.

As planned, Gregory took over from Sipho as Co-Clerk in May 2022; Justin has been Co-Clerk for the whole period, and will end his term at YM2023.

Our purpose here is to remind Friends of some matters considered at YM 2021 and online Representative Meetings in this period (held in November 2021, March 2022, July 2022 and October 2022).

The main tasks of the YM Co-Clerks during this period have been to organise these Representative Meetings, and the YM 2023. Minutes of all these meetings are available to Friends on our website (behind a password) or on request, but are not reproduced here because of the volume. To achieve this, the Co-Clerks have met as the Administrative Committee roughly every month between RMs.

Lest we forget, this was not a time of 'business as usual', due to impact of the Covid 19 Pandemic. It may, however, be remembered as the period in which we learned to communicate electronically, particularly on Zoom and WhatsApp.

Matters are reported on here more or less as they arose, and not in order of importance.

## **5.2 PAR Groups**

YM 2021 decided to continue with or establish (online) Participation, Action, Research (PAR) Groups on (a) poverty (b) alternatives to violence (AVP) (C) digital outreach (d) Bible study. In practice, only the PAR on poverty was able to continue, and this resulted in a decision that we should support Universal Basic Income Grants, starting in South Africa and Namibia. YM will consider the application of this decision on Saturday 7 January. The Bible Study Group was greatly appreciated, but could not be sustained. A digital outreach PAR Group could also not be sustained. A number of proposals concerning AVP were mooted, and at least one was realised (in Lesotho), but not pursued through a YM PAR Group as such.

Friends may wish to reflect on the experience with online PAR Groups and consider whether this experience and methodology should be used for other purposes in our ongoing work. It seems, however, that PAR Groups can only be successful when a small group of interested Friends can dedicate some time to making the PAR Group function. One Friend may not be enough to provide the impetus or sustainability needed.

## **5.3 Videos**

A small group of Young Friends have proved themselves capable of producing interesting videos that were shown and appreciated at YM and RMs. Some have also appeared on YM's Facebook page. Friends may wish to reflect on how this ministry can be strengthened and amplified.

## **5.4 The Witness of Shane Petzer**

One of the most profound influences on Friends during this time was Shane Petzer. At YM 2021 he spoke about how Quakers have a long history of faith linked to social action, probably as a result of early Friends experiencing persecution and imprisonment. He described how his faith had led him and his partner in the Magpie Arts Collective to establish a number of transformative projects in the village of Barrydale. He told us, "It's about challenging stereotypical norms of aesthetics, the incorporation of social responsibility as a small enterprise into the world in which we live, as well as finding ways of creating cohesion in our community and being part of the change we want to see in our society." Shane's sudden death on 5 October 2021 following a heart attack came as a terrible shock to all of us.

We must surely do something to let the memory of this remarkable Quaker live on. Can we not at least commission a writer and/or artist to produce a publication of some kind? Or do Friends perhaps have other proposals?

## **5.5 Evaluation of YM 2021, and Planning of RMs**

YM 2021 was subject to a thorough evaluation by our Evaluation Team. This Evaluation was considered at the RM that met in November 2021, and again at the RM of October 2022, to ensure that recommendations had been taken on board. RM's were further planned in terms of written objectives, the intention being that the cycle of action and evaluation should lead to greater effectiveness and efficiency in our activities. Planned agendas did sometimes have to be deviated from because of the demands of the moment. Our expertise in supporting online participation of Friends in RMs has grown. Friends may wish to express themselves on how Representative Meetings have evolved over this period. In the coming year, it is proposed, one-day online RMs will be held in March, July and October.

## **5.6 Richard Gush Lecture**

The Richard Gush Lecture 2021, by Marie Odendaal, was staged as a separate event in June 2021, rather than in the midst of the Yearly Meeting. The 2021 Lecture was professionally filmed in advance, and soon after its well-attended online presentation was published on YouTube, where it continues to attract attention. A written text will soon be published. In 2023 we will revert to the Lecture being presented in the context of the Yearly Meeting.

## **5.7 YM Elders meeting with Local Meetings**

At the Yearly Meeting of 2019 a pattern was started of Yearly Meeting Elders meeting with Local Meetings in something of a support role. This support role has recently been elaborated on with the YM Elders meeting online and in turn with Local Meetings. We are grateful to the YM Elders for this effort and look forward to receiving their Report at YM 2023.

## **5.8 FWCC World Plenary Meeting 5 – 13 August 2024**

At YM 2018, SAYM decided to extend an invitation to FWCC to bring the World Plenary Meeting (WPM) to Southern Africa. However, following the July 2021 civil unrest in South Africa, some Friends in SAYM raised concerns about the advisability of holding the WPM in South Africa. This included doubts about the capacity of SAYM to host the meeting. In October 2021, discussions were held between SAYM and FWCC on these issues. There was a reconceptualization of the WPM and the role of SAYM. Inter alia, it was agreed to reshape the WPM as a smaller, blended meeting, to hire a conference company to handle some duties, and to move the venue of the conference to Riverside Sun on the Vaal River. Following discernment, it was minuted that the SAYM would continue to host the WPM, "...going forward in faith and hope". Our Local Arrangements Committee and its working groups, and FWCC bodies, are now steadily preparing for the WPM, and foreseeable eventualities that may arise. Our main responsibility will be for the opening ceremony, and a Working Group already has a draft in place for that. At this point, therefore, the event seems to be on track.

## **5.9 History of Quakerism in Southern Africa**

At the RM in March 2022 we shared with one another brief histories of our Quaker Meetings in Southern Africa. Hopefully this gave us some perspective, and confidence for the future. If there is a historian in our midst, there is work for you.

We are happy to report that Quaker records archived at the Jagger Library at the University of Cape Town were not destroyed in the fire of April 2021, but may have suffered some water damage. We caution, however, that professional reports are still awaited.

## **5.10 Young Friends and Children's Meeting**

We sought to encourage the activities of Young Friends and the Children's Meeting during this difficult time. They will report to YM on their programmes in due course.

## **5.11 Ubuntu and Quakerism**

The link between Ubuntu and Quakerism was discussed in some depth at our July 2022 RM, on the basis of groundwork done by our Meetings, and has substantially become the theme of YM 2023, where will be collectively considering the application of Ubuntu.

## **5.12 World Quaker Day**

The annual World Quaker Day (usually in the first week of October) was discussed in the July 2022 RM, and several Local Meetings subsequently linked up with other Meetings around the world on the day. We should perhaps make more of this day as an opportunity to make the existence of our Meetings visible locally.

## **5.13 SAYM Finances**

The Financial position of the Society of Friends in Southern Africa was discussed at the RM in July 2022. The Financial Report and a Budget were approved.

At the RM in October 2022 a report was received from the YM Financial Oversight Committee and this led to some important decisions to clarify and streamline our financial arrangements.

## **5.14 A Word of Thanks**

The work of the YM Co-Clerks would not have been possible without the collaboration of the Clerks of Local Meetings, the YM Elders, and other Friends. We have relied heavily on the professional support of Heath White for many organisational and administrative functions. Our Technical Team of Nancy Fee and George Nchindia has kept us connected, online, and calm. Our profound thanks to all.

## 5.15 A Note on Statements Issued by the Quaker Community in Southern Africa:

- *Epistle of the YM 2021*
- *Quaker Community in Southern Africa endorses SACC statement*
- *Statement on the Failed Insurrection and Civil Unrest in South Africa*
- *On the death of Archbishop Desmond Tutu*

## 6 Quaker Handbook Report

Betsy Coville laid down the Quaker Handbook in 2019 and it was taken up by John Inglis.

There have been very few calls for updates to the Handbook since then. But much has happened in our Quaker life, especially in response to the Covid epidemic. Some of these changes are here to stay, even though the constraints imposed by this epidemic have been relaxed.

Some of the major changes have been:

- The advances in technology which have enabled real-time video communications across the region;
- The introduction of more frequent virtual Representatives' Meetings between YMs;
- Huge increases in fuel costs, making travel to in-person YMs much more expensive;
- A weakening economy in the region, meaning that Friends can afford less and Quaker investments deliver smaller returns.

The effect of the changes is that we are doing some things differently. It is time that the Handbook is updated to reflect new or revised practices.

My suggestion is that Local Meetings review aspects of the current Handbook which they feel need revision and put forward their suggestions. This can start a process leading to consensus about the revised contents and wording of the Handbook.

It will be helpful if suggestions can be offered ahead of YM. However, the process will continue in 2023.

The current version of the Handbook is being circulated to all Clerks.

*John Inglis*

## 7 Reparations and redressing inequalities

### 7.1 Britain Yearly Meeting and Reparations

Here is background material on Britain YM's commitment to being an anti-racist church, on reparations, and the Statement from the BYM Quaker Africa Interest Group on Redressing Inequalities – this focusses on working in the present, listening and working in partnership.

**It would be very helpful to BYM to have comments from Friends in SAYM. I hope there will be time for an Interest Group.**

#### **7.1.1 BYM 2022 theme**

The theme of Britain YM 2022 was 'Faith, Community and Action' (<https://quaker.org.uk/ym/all-meetings/yearly-meeting-2022>).

#### **7.1.2 Swarthmore Lecture**

(Professor) Helen Minnis of Glasgow Meeting gave the 2022 Swarthmore Lecture, *Perceiving the Temperature of the Water* (link to view at: <https://www.woodbrooke.org.uk/research/swarthmore-lectures/>)

Helen spoke from her experience as a scientist and a Quaker, addressing issues of white privilege within the Quaker movement and scientific community. Woodbrooke and Helen see the lecture as part of the ongoing conversation within Britain Yearly Meeting, and Quakers worldwide, about becoming an anti-racist church and what that means.

#### **7.1.3 The minutes**

Minute 27: Action: learning uncomfortable lessons and taking forward our witness.

We began our discernment by hearing about research into the Quakers of Lancaster meeting in the eighteenth and nineteenth centuries, who profited from the enslavement of people, who profited from the labour of those people, and who participated in an economy based on exploitation. We have also heard about the variable and slow response to the concern minuted by London Yearly Meeting in 1727 relating to the enslavement and trading of people, and the unwillingness of Quakers to disown those Friends who continued to profit from enslavement long after this Yearly Meeting had recorded minutes censuring this practice.

Friends, these minutes alone are not enough to change the world! They alone are not even enough to change ourselves. We are a community of Quakers of many backgrounds and racialised experiences. We acknowledge the racialised privilege of many among us, and we value the breadth of experiences and identities among us. Our continued self-examination, discomfort, conviction and commitment is needed.

It is uncomfortable to face the truth, but in our hearts it is a truth we know already. Moving personal testimony in our Yearly Meeting sessions, from Friends who have been subject to racism, confirms this: just as our Quaker forebears were sometimes on the wrong side of history, so we all are complicit in systems of oppression today, including exploitative labour practices in the creation of the technology that enables this blended Yearly Meeting, and in the clothes that we wear. We must acknowledge our complicity in order to begin the work of dismantling those systems.

What then do love and justice require of us?

Love and justice require us to tell the truth, as best we can, about historical and contemporary injustices. We encourage local and area meetings to begin, or continue, work to understand how Quakers and Quaker structures benefited from the transatlantic slave trade.

Love and justice require us to believe those who have the bravery and honesty to share their stories with us.

Love and justice require us to examine our own practices and behaviours, and to work for systemic change.

We have heard that love and justice also require us to consider deeply how the Society of Friends in Britain might make financial and other reparation for our part in the wrongs of the transatlantic slave trade.

#### Minute 33: Faith, Community, Action

We have considered together the question: What is the next pool of light God is asking you to step into?

It is as we share our journeys; as we share what we think we are being called to do next, that we will find those in our community who are walking alongside us, those who can strengthen us with their support. We too may be called to accompany others. We are moving as a people of God.

We have heard ministry about the importance of true listening which pushes us to action. We have also heard encouragement to move forward with acknowledgment and apology for how our wealth has been linked to the enslavement of people. We do not need to have a perfect understanding of or response to history in order to take action. We have heard that Quakers and others are already taking forward work to understand how reparations might be made for the harms of the transatlantic slave trade, colonialism and economic exploitation, the trauma and impact of which is felt in the lives of Friends and others today. We do not need to begin this work afresh, but can build upon the foundations laid by others and work with partners including other churches and faith groups.

We ask Britain Yearly Meeting Trustees, Meeting for Sufferings and area meetings to examine the resources which they hold on trust, and to consider how they, and we, could move forward with this work.

#### The Epistle

An extract reads:

‘Many of us were saddened and ashamed to hear personal experiences of racism: descriptions of an event where none of the bystanders on the street supported the Friend, and another within the context of service on a Quaker central committee. A necessary first step against oppression is to believe one another’s accounts and experiences.

We were given powerful evidence of Quaker engagement in the transatlantic slave trade. It is important to understand and tell the truth about the past – it is even more important to recognise its enduring consequences: the trauma and impact on lives in the present. We must start making changes now and for the future: “planting flowers as well as pulling up weeds.” Britain Yearly Meeting resolves to build on our decision last year to be an anti-racist church, working with partners, including churches and faith groups, to look at ways to make meaningful reparations for our failings. We need to take urgent action as individuals, in our local, area and yearly meetings.

“What do love and justice require of us?”

#### Quaker Africa Interest Group Statement on Redressing Inequalities

The BYM Quaker Africa Interest Group facilitates networking with Quakers in Africa and between those interested in or involved in Quaker work in Africa. QAIG holds an

Annual Meeting, and has a linked group of those charities/projects working in Africa - <http://quakerafricainterest.org.uk/>

QAIG issued a Statement after the 2022 BYM and has been actively discussing its focus on redressing inequities/loss and damage and partnership working.

Lee Taylor

Nov 2022

## 7.2 Quaker Africa Interest Group (QAIG) Statement on reparations – redressing inequalities

Members of QAIG welcome Britain Yearly Meeting 2022's resolve to build on our 2021 decision to be an anti-racist church and look at ways to make meaningful reparations for historic failings. The issues have been referred to Yearly Meeting Trustees, to Meeting for Sufferings, and to Area Meetings for discussion and action.

BYM 2022 Minute 33 says:

*...Quakers and others are already taking forward work to understand how reparations might be made for the harms of the transatlantic slave trade, colonialism and economic exploitation, the trauma and impact of which is felt in the lives of Friends and others today. We do not need to begin this work afresh, but can build upon the foundations laid by others and work with partners including other churches and faith groups.*

QAIG wants to participate in the ongoing discussions. We have stories/case studies, experience and routes for practical reparations, which are closely linked with Quaker work on climate justice. We prefer to say: **redressing inequalities**. We cannot be responsible for what past generations have done.

QAIG's approach to these complex issues is to recognise that:

1. **Injustice is not only historic but ongoing.** The transatlantic slave trade has ended but the way rich countries relate to Africa and the Global South generally is still exploitative - e.g. poor countries suffer most from climate change that rich countries cause and are unwilling to compensate for;
2. **Redressing inequalities and loss and damage - not reparations.** We should aim to redress inequalities, rather than trying to identify who is owed compensation for injustices, and how much. We should not get hung up on mechanisms, but have a broad approach to making amends for loss and damage caused;
3. **Working in partnership.** When planning the way forward to redress inequalities, it is crucial that we listen to those most affected, and work in partnership (in QAIG's case, with African people) to avoid the continuation of colonialist practices and attitudes.

### HOW CAN QAIG HELP?

The projects supported by QAIG members are long term, faithful ways to redress inequalities/loss and damage. Our work is in the present, whilst respecting the past.

We work in partnership with African people, including Quakers. As a network we continue working through issues about our own attitudes, authentic partnership working and language and imagery.

QAIG has much experience on the ground. We work in a range of areas - education at all levels, peace building, health, agriculture, sustainability and capacity development. We and our partners have stories to tell of what has worked and what hasn't, how vital relationships have been built, and where those concerned think funds have been wisely spent.

We are still learning how to work together; this journey continues.

We want to work with others in BYM including QPSW, Quaker World Relations Committee and Woodbrooke, and with Friends World Committee for Consultation.

**QAIG offers some practical ways forward:**

- QAIG can create opportunities for partnership, for example, by hosting 'round table' discussions with partners in Africa to hear their ideas about how BYM/AMs/LMs might help to redress inequalities;
- QAIG can share a multitude of stories about building partnerships and working relationships in Africa;
- QAIG groups welcome Meetings/individuals who want to share in work already under way - see information about active QAIG projects on our website:

[www.quakerafricainterest.org.uk](http://www.quakerafricainterest.org.uk)

**Interested?**

Contact [qaig.uk@gmail.com](mailto:qaig.uk@gmail.com)

*Ann Floyd, Lee Taylor  
(co-clerks, QAIG)  
August 2022*

## 8 Friends of Hlekweni

### 8.1 Final Report

**This is a final report – for information – from Friends of Hlekweni to SAYM. It's both a report and thanks.**

Friends of Hlekweni worked as a British charity supporting education and peacebuilding, mainly in Bulawayo.

It closed its operations as a UK charity in the UK at the end of December 2022, after fifteen years. Before this, funds had flowed via Milton Keynes Local Meeting to the Hlekweni Training Centre during the time that David Jobson was Coordinator.

Up until the closure of Hlekweni Training Centre, most of the funds raised by FoH went to grants for work at the Centre and at Samathonga school.

We have always striven to work in partnership, listening and responding to local needs.

After 2015, the focus changed to:

- supporting four primary schools (Samathonga, Mgadla Annexe, Ngwenyama and Lochview) with
  - hot meals at lunch (and breakfast at Samathonga) for all pupils and staff
  - orphan fees for 100 pupils, focussed so that the most gifted needy students could graduate without debt
  - desks, chairs and other furniture needs
  - textbooks and library books
  - holiday revision
  - 3 semi-permanent classrooms
  - teacher accommodation at Lochview and Mgadla Annexe
  - a filled pencil case for each G1 child, and a knitted teddy for each ECD child
  - reusable sanitary pads made by MATWID in Bulawayo
  - other infrastructure needs as requested by the Heads, such as help for electricity and repairs to water supplies, help with the gardens and entrepreneurial activities
  - sports kit
  - educational toys and supplies
  - Covid 19 support - locally made masks, soap etc
- the Hlekweni/Ehlekweni play scheme, set up by Hazel Morris
- funding the Zimbabwe Secondary Bursary scheme
  - ZSBS is run by Bulawayo MM; FoH took over the funding of the scheme from Britain YM.
  - As well as school fees, students have received an allowance for uniform and supplies, and a re-furbished laptop at F4 stage.
  - Arrangements have been made to ensure that the four remaining students on the Scheme are supported.

#### **8.1.1 Peace building**

This work has built on Hlekweni's commitment to AVP training for trainees; the AVP work across SAYM, particularly the training activity by Marie Odendaal and Helen Vale with Bulawayo Friends in 2016, and the visit of Don Rowe from FoH shortly thereafter.

FoH has worked alongside Byo MM and others, including the Mennonites, to encourage and fund the setting up of Peace Clubs in schools and the work of AVP Z in schools and communities.

It is heartening that funding and upholding this work is continuing through Peace Works Zimbabwe (<https://www.peaceworkszimbabwe.net>)

### **8.1.2 Resources**

It's been possible to get various requested resources out, either through the luggage of FoH visitors or freighting (with due care on Customs). The main items have been books, educational toys, re-furbished laptops, reading glasses, wool and fabric and some clothes.

### **8.1.3 Hardship relief grants**

The period of FoH's work has been challenging in Zimbabwe. FoH supported the funding of the change of Coordinators after David Jobson, and some of the needs over the closure of Hlekweni Training Centre. Other support has been given during other difficult times, including the Covid-19 years.

We think FoH has been the conduit for upwards of \$1,000,000.

### **8.1.4 Thanks**

FoH Trustees have sought to work with partners, to listen and meet needs identified locally. David Jobson provided a route for us to start doing this: 'why don't you come and do some work here?' So some of us did, and the friendships and learning have been invaluable.

We are grateful to F/fs in Southern Africa YM for your generosity in so many ways: working alongside us as we come for a few weeks at a time, advising us, providing hospitality and support, being alongside. In particular, thanks to Agnes Ndlovu, who has been FoH's agent for several years, and worked tirelessly to support the projects, including buying the food for the school feeding, and being the contact with partners. FoH could not have operated without Bruce Caddick handling the finances.

We are also grateful to Friends in Bulawayo MM; worshipping together has been a bedrock for us. Thank you, Phillemon Chirimbowa and Sipho Nsimbi for your wise and always practical support.

Thank you, Lungile Mlotshwa, for your skills in goods we could sell.

Jessica and Lee will be in Bulawayo after SAYM to be with our partners.

Peace Works Zimbabwe is continuing to fund the work on peace building for three years.

Upholding continues. Let us keep in touch.

in friendship

*Lee Taylor*

*Clerk to Trustees, Friends of Hlekweni*

*Nov 2022*

## **8.2 Continuation of support for Peace Building work following the closure of Friends of Hlekweni**

In 2015, Bulawayo Friends were led to request training in AVP from SAYM Friends. Friends of Hlekweni, based in UK, provided some of the funding and was very supportive of Bulawayo Friends in this initiative. AVPZ was legally established in 2016 and is governed by a board., some of its members having been trained under

Geoff Harris in Peace Studies at Durban University of Technology and some being members of the Bulawayo Quaker Meeting.

Around this time, Friends of Hlekweni devised a new five-year plan, following the closing of the Friends Rural Training Centre at Hlekweni. It was decided to spread the support from Samathonga Primary School to include three others. At Don Rowe's suggestion, FoH Trustees agreed to try to introduce the schools to some form of peace education. Don was a recently retired teacher and had some experience in this area of education. He was a curriculum developer by background.

Don discovered the Peace Clubs movement from his desk research. However, he felt that the teaching materials being circulated by the Mennonites were insufficiently adapted for use in schools, from the materials used in adult Peace Clubs,

He identified a useful American text called 'Creating the Peaceable School'. He bought cheap first editions and these were shipped out in Friends' hand luggage.

In 2016 he accompanied Lee Taylor to Zimbabwe and met with a number of Peace activists at a round table meeting facilitated by the Mennonites. Two or three Friends from Bulawayo Meeting were present at this meeting. A network of the four FoH schools was formed with four Brethren in Christ schools. Siboniso Ncube of BICC Compassionate and Development Services (CDS) agreed to support the network, and FoH provided the funding.

The response was very good on the part of schools. A key element was that FoH funded the training of the matrons and patrons up to AVP L1, and supplied a copy of the textbook to each school. A conference of network schools was held after about a year. FoH sought detailed feedback on the formation and running of the peace clubs but communications between FoH and CDS became rather difficult, not least because Siboniso Ncube had no separate funding for this work and little time to give to it. Bhekizizwe Dube, of the recently formed Matabeleland Peace Advocacy Trust was funded to be an intern at CDS specifically to research how this model of Peace Clubs was working.

However, the relationship between FoH and CDS became strained. At around the same time Jeffrey Ncube, the leader of Samathonga's Peace Club, and the deputy head of school, left to take up a post in Matobo District. Before long, Jeffrey had identified over twenty secondary schools interested in setting up Peace Clubs. FoH funded the induction of 5 schools and then successfully applied for a two-year grant from Britain Yearly Meeting (Quaker Peace and Social Witness) to induct a further 20 schools between 2019 and 2021. Considerable delays were experienced because of the Covid lockdowns. As well as many other schools in Matobo District, word of mouth was spreading. By early 2022, around 35 secondary schools in a number of districts had been inducted. Most of the teachers from these schools received L1 AVP training from AVPZ. Many returned for L2 and a few have now been trained to L3. AVPZ initiated three peace clubs in Bulawayo high schools and is currently working on the modalities of forming another peace club in a centre for vulnerable children who are victims and survivors of various forms of violence.

By this time, Friends of Hlekweni had faced up to the necessity of winding up the charity and it finally closed to donations in December 2021. FoH had been supporting the two Peace Building Projects (i.e AVP's community-focused work, which was growing in strength and quality and the Peace Clubs project) to the tune of about £20,000 per annum.

As part of its exit strategy, Don Rowe proposed to Dorothy Moyo and Mandlenkosi Moyo, two committee members that together they write a Peace Clubs Manual for the Zimbabwe secondary Schools. The model of shipping in foreign texts was always going to be unsustainable in the long run as Peace Clubs spread. Part of the QPSW grant was used to help fund the writing of this text book, though mostly the writers worked for a small honorarium and some expenses. The Manual, called 'Ubuntu: Building Peace in Schools' A manual for secondary schools' was completed in 2021 and a formal request has been submitted to the Zimbabwe Ministry of Education and is awaiting response.

In the UK, Don Rowe, who had been FoH's lead Trustee on the peace education projects, felt unable to lay this work down. He was convinced of the timely nature of the project within Zimbabwe. For example, corporal punishment has been unconstitutional since 2016 and against the law since 2019. Teachers badly need new non-violent strategies for enforcing discipline and running schools along different lines. In addition, the new schools curriculum has had space for elements of Peace Education in it since 2015, but little expertise or resources to make it a reality for schools, according to official sources.

This is why Don Rowe, supported by Lee Taylor and other Milton Keynes Quakers formed Peace Works Zimbabwe. (PWZ) in late 2021. It has been set up as a committee acting under the auspices of Luton and Leighton Area Meeting, which allows it to claim gift aid (tax refunds) on charity donations. PWZ has committed to work for three years in the first instance and then review its activities. It has set up an MoU with AVPZ such that all the money raised and sent over will be used for either AVP training in the community or for Peace Clubs in schools. For its part, AVPZ has committed to try to broaden its funding base, such that if PWZ has to close, the work can continue.

AVPZ in Zimbabwe is becoming more and more established. The number of courses delivered, since it began, is in the region of 144. The number of courses it now delivers annually is at an average of 24 plus. A second chapter is now established in Harare. Beginning this year, three AVP courses up to level two have been presented to the diversified communities in Harare. Harare as the capital city, is earmarked by AVPZ to be its strategic point of expansion. In addition, other centres of growing expertise include Beitbridge where two AVP courses have been achieved. Resources permitting, Beitbridge remains another strategic area for the peace work.

It is clear that within Zimbabwe resources are limited and that it would make it difficult for the Ministry of Education to expand the Peace Club program in schools without the partnership we envisage in order to counter the growing culture of violence in schools. Once we have government approval for the manual, we will aim to find funding to support a sizable print run to facilitate program roll out. In Matobo District, education officials have been very supportive and have observed an increase in children's positive behavior in the pilot schools compared to those that have not been inducted. there is a huge difference.

It seems clear that government of Zimbabwe is positive about the value of peace education in schools, and indeed in tertiary education, where now there are courses in all Zimbabwean Universities. According to an apparently official presentation (accessed at

<https://www.adeanet.org/sites/default/files/programs/PDF/Zimbabwe%20presentation.pdf>)

The Presidential Commission of Inquiry into Education and Training (1999) “envisaged that the introduction of Civic and Religious and Moral Education into the school curriculum would foster among the learners ‘a spirit of national consciousness and patriotism’ as well as respect for human sanctity. Through the exposure to Civic and Religious and Moral Education it is hoped the youth would develop responsible ways of thinking, believing and acting as well as develop positive participation in the affairs of their nation.” However, the presentation went on to discuss many challenges to the introduction of such educations, including conflict resolution at all age grades, such as “limited resources, both financial and human to develop the materials.”

It is hoped that the new Peace Clubs manual, which besides conflict resolution training, includes elements of human rights education, anti-discrimination education, critical thinking, moral reasoning and so on, will be able to make a contribution to this major challenge facing Zimbabwe’s schools.

*Sipho Nsimbi, Mandlenkosi Moyo and Don Rowe  
October 2022*

## **9 YM Elders – Report to YM 2023**

In October 2021 there was a meeting of former YM Clerks to clarify the role of Elders. Friends, Clerks and Local Meetings (LMs) can turn to them for confidential advice, drawing on their experience in the affairs of SAYM.

There are two YM Elders at a time, being the two most recent ex-Clerks of YM. Previous Elders can also be called on for guidance when necessary.

The YM Elders up to March 2022 were Helen Holleman and John Inglis. Sipho Nsimbi laid down the Clerkship when Gregory Mthembu-Salter became YM Co-clerk at the Reps Meeting in March 2022. Sipho then became a YM Elder with John Inglis.

At the end of YM 2023 Justin Ellis will lay down the role of YM Clerk and will replace John as YM Elder.

### **9.1 Meetings of Elders with Local Meetings**

At YM 2019 the programme included meetings of Elders with the members of each Local Meeting. This was strongly felt to be a successful innovation. It enabled Friends “to sit down and share our dreams, problems, richness (or not!) of our Quaker faith ... as a Meeting; [and] to recollect the experiences that have shaped us.”

Such meetings need time. It is difficult to squeeze all the meetings with all the LMs into the YM programme.

By early 2022 Covid had prevented in-person YMs for almost 3 years. The Elders agreed to arrange zoom meetings with each LM during 2022. They used simple, open-ended questions to initiate sharing of the status, joys and differences, valued practices, spiritual experiences, concerns and dreams by the members of each LM; and so formed a sense of each meeting in turn.

The aim was to achieve the following:

1. Closer links with LMs
2. An idea of the challenges and opportunities Meetings face

3. Whether we feel Meetings are growing or diminishing
4. Reasons why people come to Meetings; are Friends; are Attenders
5. A 'sense' of the LM
6. Some idea of commonalities and differences across Southern Africa Quakers

During the year the Elders held meetings with 8 of the LMs, usually on a Sunday morning after Meeting for Worship. There were meetings with the following LMs:

|                                        |       |
|----------------------------------------|-------|
| • Bulawayo Quaker Meeting              | BQM   |
| • Eastern Cape Quakers                 | ECQ   |
| • Harare Monthly Meeting               | HMM   |
| • KZN Quaker Meeting                   | KZNQM |
| • Namibia Quaker Community             | NQC   |
| • Quaker Community of Johannesburg     | QCJ   |
| • Quakers in Lesotho                   | QIL   |
| • Quaker Community in the Western Cape | QCWC  |

Reports of each meeting are included at the end of this summary.

Unfortunately the Elders were not able to meet with Botswana Monthly Meeting (BMM) and Pretoria Monthly Meeting (PMM). BMM does not have an active Clerk at present. So far it has not been possible to find a suitable meeting time with PMM.

During the year it was suggested that the Elders should also meet the Young Friends and the Childrens' Meeting Clerk, to get a fuller picture of the state of Quakers in Southern Africa.

The YFs felt that their situation has already been well reported.

Unfortunately the Elders have not yet managed to arrange a suitable time to meet with the Childrens' Meeting Clerk, Amanda Gibberd, and her assistant, Julie Machin. However, we feel it is important to include both them and the YFs in future.

## 9.2 Themes emerging from the meetings?

The hope was to achieve closer links with the Local Meetings, and to get a sense of 'the joys, sorrows and dreams' of Friends across SAYM. There are commonalities as well as differences.

Many LMs indicated that they had found it helpful to share their experiences as a meeting with sympathetic 'listeners' from outside their meeting.

Many meetings are concerned about their aging membership and the difficulty of attracting new and younger members. This led to discussions about how Quakers are not 'visible' in society. People who are seeking a 'spiritual home' might be drawn to Quakerism if they heard about it and knew where to find a meeting. Harare MM has a sign outside their Meeting House which has brought in new members. A simple, truthful notice or poster can convey the essence of Quaker worship, catch the attention of those disillusioned with traditional dogma, and publicise time and place of meeting.

It emerged repeatedly that the spiritual and community aspects of Quaker life are inseparable, and that Friends find spiritual meaning in shared service to society. Service takes many forms, including communal vegetable gardens (HMM), the River Rescue project (ECQ – Makhanda), AVP workshops (NQC, BQM, HMM, QCJ, KZNQM,

ECQ, QCWC), Outjo Kindergarten project (NQC), environmental activism (QCWC). Friends are also involved in many other NGOs.

Covid made it impossible to hold in-person meetings for almost two years. This forced the use of virtual gatherings to stay in touch. There has been great joy at being able to meet in person again. However, experience in the use of zoom has enabled connections at a distance that were not possible before. These include connections within a LM; connections across SAYM (YM 2021, Reps Meetings and the PAR groups); connections with other YMs, for example in Britain; and meetings to plan aspects of the World Plenary Meeting set for 2024 in Gauteng. The Children's meeting has used zoom to enrich their programme with links to UK meetings.

These opportunities have been made possible by the dedication of the Tech Team, and the decisions to supply data and devices to those meetings which lack the resources. By meeting at 'hub' locations these meetings have also been able to connect more successfully with Quaker events over the internet.

In-person gatherings remain the richest way of connecting at a deep level, united by our common commitment to the foundational Quaker principles (PISCES). But the use of technology will continue to provide enriched opportunities for connecting.

### ***Thanks***

I am most grateful to Helen and Sipho for the dedication they have shown in their service as Elders. They have consistently sought to discern truth and articulate it with love and sensitivity.

*John Inglis*

## **9.3 REPORTS OF ELDERS' MEETINGS WITH INDIVIDUAL LMs**

These meetings were held via Zoom.

### **9.3.1 BULAWAYO QUAKER MEETING (BQM)**

**Elders:** Helen Holleman and John Inglis

**BQM Friends:** Lungile Mlotshwa (Clerk), Sipho Nsimbi, Phillemon Chirimambowa, Kelita Schmid, Marianne Mupota, Skhuphukile Nare, Zandile Ganyau, Nicole Sibanda, Orneal Maposhere, Mengezi Takarindwa, Mnyaradzi Chirimambowa

Eleven BQM Friends were gathered in the Bulawayo Meeting House. After initial connection difficulties caused by loadshedding we were able to have a successful conversation in which the BQM Friends shared Sipho's laptop.

John summarised the purpose of the Elders' meetings: to enable each Local Meeting to reflect on its life as a meeting by sharing their spiritual experiences, challenges and hopes with the YM Elders. The importance of these meetings increased during Covid because of the extent to which the pandemic has prevented personal contact.

The Friends each introduced themselves.

#### ***9.3.1.1 Status of the meeting***

The meeting is composed of adults and Young Friends. There are no young children at present.

They meet in person every second Sunday in the Bulawayo Meeting House. They used to meet weekly, but the high cost of transport has made this unaffordable. The

meeting hopes to be able to help Friends with the cost of transport because most cannot afford it.

Meeting for Worship for Business is held monthly on the last Sunday of the month.

The Meeting House, owned by BQM, has been in use since 1979. It provides a crucial hub for the meeting. One room serves as the meeting room. The rest of the property is rented out and provides rental income which contributes to the expenses of the meeting, including transport costs when possible.

#### 9.3.1.2 Joys

Being together, all ages, to share our life experiences. This is very important.

We are able to laugh and have fun together.

Trees are very important. The young generation should continue planting them.

“I enjoy being with other Young Friends.” It helps me in my spiritual growth. I also enjoy the company of older Friends.

There was excitement about the trip to Harare from which Friends had just returned. 10 BQM Friends, including 7 YFs, had visited Harare over a 3-day long weekend (Zimbabwe Heroes Day). They participated in a retreat with 4 HMM Friends (two elders and 2 YFs) The retreat included a very successful AVP workshop for the YFs. Everyone enjoyed the opportunity to be together again after the long separation caused by Covid.

The decline in the incidence of Covid is making it easier to connect again. This enables us to support each other and become more whole.

AVP has grown in Zimbabwe, especially in Bulawayo.

#### 9.3.1.3 Challenges

The number of Friends attending meetings is not large, and numbers are not growing. It is the same people who come each time. Outreach is a problem.

The Meeting House needs renovation, but they do not have funds available, especially because of the weakness of the Zimbabwean economy.

People have little income. Transport to meetings is a drain on their finances.

Constant electricity outages and unreliable equipment make communication more difficult.

Phillemon reminded all that we can learn from our challenges, and from the ways that others cope with problems, e.g. the way in which HMM has been strengthened by their shared work in their communal garden. He encouraged Friends to plant trees and use old car tyres to create planting beds.

Helen mentioned the value of keeping bees, to promote good pollination. Keeping bees does require discipline.

Some BQM Friends are growing their own gardens, but it is difficult because of the lack of water. Some are renting and do not have their own space for a garden.

Groups of Friends who live fairly close to each other could work together on shared gardens.

It is difficult to manage Friends who only attend occasionally, and to reach out for new members.

#### 9.3.1.4 Looking ahead

BQM Friends would like to renovate their meeting house. This is a long-term dream to be fulfilled over time as they are able to raise the funds.

Visiting international Friends have provided a lot of support in the past.

AVP could be used as a form of outreach, since it reflects many of the principles that Quakers strive to live by.

Phillemon recommended that they identify some long-term project(s) which would build skills in the community. He mentioned Hlekweni as an example of a big project that had done so in the past.

#### 9.3.1.5 Elders' reflections

"What moved me as I listened to the Friends at BQM was a sense of community, of closeness, of 'travelling in the same direction'. It was exciting to see so many Young Friends, and I thought of how - as history shows again and again - in times of trouble, we shine or crumble, and it seems that BQM is a shining example."

Access to means of connection is crucial to maintaining SAYM. This includes the technical aspects of devices, data and internet connectivity.

It also requires having a Meeting House as a base. The MH can be equipped to provide internet connection. It also provides a space where the meeting can gather and build their sense of community as Quakers. This is especially true for meetings which have a shortage of resources.

Support for transport costs to enable Friends to come to the Meeting House is another requirement to enable them to connect, both with each other and with the wider SAYM community.

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### 9.3.2 **EASTERN CAPE QUAKERS (ECQ)**

**Elder:** John Inglis

**ECQ Friends:** Jennifer Bowler (Clerk, Gqeberha), Helen Holleman (Makhanda), Wouter Holleman (Makhanda), Doreen Bekker (Makhanda), Rosemary Smith (Makhanda)

**Apologies:** Gisela Zipp (teaching; Makhanda), John Blair (ill; Gqeberha), Wendy Nunn (ill; Gqeberha), Kholekile Tshanga (Gqeberha)

ECQ consists of two sub-meetings: one in Makhanda and one in Gqeberha, 120 km apart. They each meet twice a month in private homes (Makhanda) and (Gqeberha). In Makhanda those who aren't able to attend in person join via zoom. MfWfB is held each quarter. Before the COVID pandemic this was held in person, since COVID we have held the meeting via zoom.

The Covid pandemic, the increasing age of Quakers, and the soaring price of fuel have made it increasingly difficult to get together as a whole meeting. The two sections try to meet in person at least once or twice annually. They maintain regular communication by other means – email, WhatsApp, and telephone.

Most of the ECQ Friends are elderly.

#### 9.3.2.1 Membership

ECQ has 12 members. Makhanda has 6 members and several regular attenders. Gqeberha has 4 members and two regular attenders. There are two isolated Friends, one near Qonce [old KWT], the other at Infanta on St Sebastian Bay, who are members of the Meeting.

A small number of ECQ Friends was able to attend, as many were away or not able to attend because of their health. The conversation was a spontaneous sharing of what matters most to Friends, arising from a strong commitment to spiritual searching. There was also a concern about the need to attract new members, but how? We recalled that early Quakers grew in numbers at a time of civil war and social crisis. Those early Quakers were able to offer hope for the future- can we do the same?

#### 9.3.2.2 What do you value?

Doreen felt that, most of all, it is the search for spiritual meaning and growth that energises members and holds them together.

Helen emphasised the importance of ongoing learning about Quakers and about spiritual searching. The Makhanda Friends meet as a study group once a month on a Wednesday evening to deepen their understanding of Quaker spiritual practice and history. The Gqeberha Friends use one Sunday meeting as a study group with a short period of silence. This has been very helpful particularly to maintain the participation of attendees.

Jennifer has recently participated in a Woodbrooke course, the Quaker Way which was very helpful. She is currently attending a course on Centring Down with Compassion. She is preparing notes about these to share with others in the meeting.

#### 9.3.2.3 Concerns

The greatest concern is about the aging of members and the absence of new members, especially younger members with families. Doreen recognised that Quaker worship is not for everyone, but that there are many people who are seekers on a spiritual journey, and who could be drawn by the inclusive faith of Quakers.

This led to further discussion. The lack of visibility of Quakers was seen as a major problem. The meeting has no meeting house, and consequently no obvious presence which could be made publicly visible by a notice board. This would inform people of the existence and values of Friends, and how to make contact with the meeting to find out more.

Wouter shared some examples of other meetings which display arresting public signs. He also quoted Geoffrey Durham's advice: "Peace is a process ..., not a goal to be achieved."

Doreen said Friends could regularly introduce Quaker thinking into conversations with others. Not proselytising but being open about the source of our energy. Such sharing would appeal to those seeking answers on their spiritual journey.

A question for new attenders or visitors, often unspoken, is "What do you do in the silence?"

Helen said there is a need to provide some guidance for those visiting, and this would also help established participants in meetings. This could include a suggestion to focus on a certain Advice/Query, or on some other Quaker source.

#### 9.3.2.4 Looking ahead

Jennifer spoke about the online course, *The Quaker Way*, led by John Russ. In it he explored the identity of Quakers as:

- *an inspired people:* seekers driven by a hunger for spiritual knowledge
- *a gathered people:* sharing their personal experiences through vocal ministry, and discovering their shared mind through discernment
- *a witnessing people:* living out their convictions through service in society.

A powerful example of witness is the River Rescue project, led by Helen, which is building community with and among poorer Makhanda communities and putting environmental awareness into action.

Doreen emphasised the need to trust more in the Higher Power – to be open to leadings and to wait for the Divine to connect with us.

Jennifer pointed out that finding our way into stillness and connecting with the inner light is central in our day to day lives in our private practice and for Meetings for Worship. There are many different ways to prepare oneself for stillness. This is the essence of the course on Centring Down with Compassion. This provides for ways of ‘centring down’, within a Quaker framework by making use of Quaker Advices, and Queries.

ECQ is planning to get together for a retreat (a ‘Quaker Beach Party’) where they will focus on exploring centring prayer as a way of centring down. The other activity of the retreat is to play the Jungian game, “What is your story?” This is to encourage members to write a short narrative about their lives to lodge with the Quaker meeting. Members are encouraged to share their stories as a means of building community and to provide an accurate record. These stories may include their spiritual journeys.

#### 9.3.2.5 Elder’s reflections

Although the number of Friends was small, I felt lifted and inspired by the energy and sense of spiritual connection among those present. This was reflected in their concern for each other, including those not able to attend because of health, or because they are isolated Friends.

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### 9.3.3 HARARE MONTHLY MEETING (HMM)

**Elders:** John Inglis, Sipho Nsimbi

**Present:** Benonia Nyakuwanikwa, Margaret Nhembe, James Kadungure, Locadia Abijah, Andrew Malunga, Johari Hayeshi, Simba

Following introductions, John gave background to this meeting as an initiative dating back to 2019 to enable LMs to interface with elders to share their meeting experience- their joys, sorrows and dreams.

9.3.3.1 Status of the Meeting

Solid, physical meetings being held every Sunday 10-11am

Usually fully attended by the adult friends and about 8 children aged 3-14 years. Children join the main meeting for worship, then break for their session with Locadia.

Before the person to person meetings being held now, Harare friends worshipped with QCJ on zoom during the Covid era.

Unprogrammed meeting embracing vocal ministry but no singing.

Outside MFW, the group meet Friday at their collective nutrition garden project which brings a sense of unity.

Years back they used to have picnics in the park on a bring and share basis.

Meeting has a library but the books are very old – they wish for new material, especially books that will resonate with the children.

Meeting showing signs of growth, though a recent outsider brings adult numbers to 4 full members and 3 attenders.

Presence of children is exciting, and they have been part of the children's program with QCJ and Amanda.

Notice Board at the gate indicates times of worship

Most recent attender Simba was attracted by the notice board at the gate, and came in to a warm welcome by Benonia.

Connection events - Meeting House garden and Sunday worship.

9.3.3.2 Joys Shared

Good to have a meeting house as a base

A warm community for the elderly who are often lonely

Sharing of experiences, as there is so much happening across the country.

With cost of living gone so high, there is sharing of ideas on how to cope.

More fellowship through the food garden and its contribution to food needs is really appreciated.

They are a cheerful group, and no 2 Sundays are the same.

Upcoming YF retreat – with AVP workshop with Bulawayo YFs on 6-8 August in Harare.

9.3.3.3 Difficulties cited:

Meeting growing slowly – open to suggestions on how to recruit and retain new members – Johari

Challenges with transport – members are assisted with travel costs to come to the meeting. This is paid for out of rental income which is also used to maintain the property.

Applications for food relief are not processed timeously. Can YM help speed the process? – Andrew

A spate of thefts has occurred on the property, and garden tools have been lost. Perimeter wall is needed on front and back. Guard desirable but cost prohibitive.

Better communication needed. To facilitate this, we need support with equipment (Laptop, printer, wifi facility) – James

9.3.3.4 *Dreams for your Meeting:*

All members of the meeting to be trained in AVP so that the program can be taken to the Harare communities, especially Chitungwiza where levels of violence are reportedly high. Quakers seen as answering a call to Peace - Simba

With current economic hardships, James wished for revival of the Bursary Fund which used to support bright students.

Community resources centers like Hlekweni and Cold Comfort Farm left a big gap when they closed.

With steady growth in members, it would be great to acquire a minibus to help ferry members - Benonia

Ideas of training or partnering with another external meeting, e.g Westminster in London, would help harness resources and open opportunities for growth.

9.3.3.5 *Response from Elders*

Meeting to please prioritize their needs and wish list as this would make it easier to pass request to YM.

Call for innovativeness and boldness when it comes to recruiting members as most meetings face this challenge.

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9.3.4 **KWAZULU-NATAL QUAKER MEETING (KZNQM)**

**Elders:** Sipho Nsimbi, Helen Holleman (temporarily)

**Present:** **PMB:** John Inglis, Marie Odendaal, Mush Kambiri, Dudu Dlamini, Francis Armitage

**Durban:** Geoff Harris, Mark Povall, Richard Aitken and Jane Argall

**Apology:** Joan Kerchhoff (PMB)

9.3.4.1 *Status*

The KZN Meeting consists of Friends in both Pietermaritzburg and Durban. Of about 6–7 members and attenders, 3–5 meet regularly in John and Marie's house in PMB. Dudu's grandchildren, Owethu and Asanda, attend occasionally, as does Ayabonga (7 yrs) who lives with John and Marie. Friends in Durban (3–5) meet in the 'cathedral' of the Durban Botanic Garden. There are three new attenders, but no young people.

9.3.4.2 *Meetings for worship, business and fellowship*

Prior to Covid, PMB and Durban met fairly regularly for Meetings for Business. Durban had held social meetings, book discussions, play readings, and used a WhatsApp group for support.

Friends from both meetings voiced regret that they were not able to meet together more often and would like to re-establish more regular 'real' (as opposed to virtual)

contact. Although travel between PMB and Durban is hazardous, it might be possible to find a suitable place midway between the two cities and meet three or four times a year.

Neither Geoff (DBN) nor Marie (PMB) found their roles as clerks of their meetings particularly onerous, but Geoff warned against trying to pressurise new, younger, members/ attenders to take on roles of responsibility.

#### 9.3.4.3 Visibility

Quaker Meetings are small, but the issue is less one of growth and more one of visibility and availability. Meeting in private homes makes Quaker meetings 'invisible' to those who do not know that Quakers exist; the meeting in the Durban Botanic Gardens is visible but there is no indication that the group is a Quaker group. Visibility alone is not enough; people also need to know who and what Quakers are.

A more far-reaching presence on social media would go some way to enhancing the visibility of Quakers and what they believe; Jane Argall suggested that a WhatsApp group between Friends, friends and attenders be used to start conversations between those on the group by asking them to respond to a daily, open-ended question. This was one of several ideas suggested for making Quakers visible and available.

#### 9.3.4.4 Relationship with YM

The PAR groups had provided an opportunity for useful conversations with Friends from other meetings in SAYM. It might be able to establish specialist groups around topics Friends found interesting, along the lines of AVP International which holds 'creative conversations' once a month.

#### 9.3.4.5 General

Talking to "outsiders" (the YM Clerks) gave KZN Friends an opportunity to talk about their Meeting in a way that opened up communication within the Meeting itself and provided a fresh energy and determination to build closeness between DBN and PMB once more.

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### 9.3.5 **NAMIBIA QUAKER COMMUNITY (NQC)**

**Elders:** Sipho Nsimbi, John Inglis

**Friends:** Justin Ellis (Clerk), Hannah Tarindwa, Diana, Enid Ellis

**Apologies:** Ben Schernick, Beccy, Helen Vale

Although this is a small meeting, they are quite a close-knit group. John introduced the purpose of the Elders' meetings: to enable each Local Meeting to reflect on its life as a meeting by sharing their spiritual experiences, challenges and hopes with the YM Elders. The importance of these meetings has increased during Covid because of the extent to which it has prevented personal contact.

The YM Elders had circulated some questions in advance to initiate sharing during the meeting.

9.3.5.1 What do you enjoy/appreciate about Meetings?

Responses included the following:

All appreciated the silent worship which provides the opportunity for reflection

The diversity of people and interests, mentioned repeatedly

The sense of community –

- thought-provoking insights and conversations
- “sharing with people I gel with”
- “Justin’s bread”
- “we are of ‘one heart’ – we share a concern for a just and peaceful society, and want to participate actively in the solving of social problems”

Working together on practical projects

- the kindergarten in Outjo is small, but it provides a safe and stimulating environment for a number of pre-school children. NQC supports the kindergarten with hands-on help as well as monthly contributions to funds. This includes the provision of meals for the children.
- AVP, led by Helen Vale, runs workshops in prisons as well as other communities.

“I value being in this group. It enriches me and I want others to be able to share this.”

9.3.5.2 What difficulties do you face (as an individual and as a meeting)?

Responses:

We are all privileged. There are no poor people in the meeting, but we are surrounded by poverty.

We are a small group, and many of us are older people. How do we grow Quakers? How do we reach younger people?

“Quakers are not missionaries. (Should we be?)” We are socially active, but people don’t know about us or the issues we are concerned about. How can we be more visible?

Hannah: Most people are not accustomed to silence in the context of worship. They are more familiar with drums and singing. However, many people are looking for the spiritual experience that can be found in silence, but they don’t know where to find it.

Sharing her experience as a younger black Namibian, Hannah felt that it need not take long (perhaps two to four meetings) to ‘ignite the fire’ in people seeking a spiritual home.

9.3.5.3 What would you like your meeting to look like in two years’ time? What are your dreams for your meeting?

We need to reach out to other communities in the poorer parts of Windhoek. (“if the mountain won’t come to Mohammed then Mohammed must go to the mountain.”) We need to find a venue in those areas.

Justin raised the idea of organising Quaker meetings in prisons (but can’t see that as likely any time soon).

Diana said that she has experience in writing and sees this as a good vehicle for increasing public awareness of who Quakers are (“knowledge”) and what they are seen to do (“action”) in response to social needs.

Violence is widespread in our society. We need to continue with AVP and expand its reach if possible.

Hannah found the last two Richard Gush Lectures by Helen Vale and Marie Odendaal very powerful records of Quaker thinking and action. As the videos are available online, they could be more widely used to expose people to Quaker values.

Justin shared that NQC will have a retreat in November 2022. This will enable Friends to deepen their spiritual experience and sense of community.

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### **9.3.6 QUAKER COMMUNITY OF JOHANNESBURG (QCJ)**

**Elders:** Sipho Nsimbi, John Inglis

**QCJ Friends:** Denise Moys, Michael Moys, Betsy Coville, Jennifer Kinghorn, Bronwen Wilson-Thompson, John McCormick, Ruth McCormick, Dudu Mtshazo, Amanda Gibberd, Rob Thomson

These notes contain the Elders’ interpretation of the rich conversation with and among QCJ Friends.

#### **9.3.6.1 *Status of the meeting:***

**Membership:** QCJ has approximately 20 active members, and there are quite a few children and Young Friends.

**Meetings:** They meet weekly for worship, and are considering whether to reinstate a midweek gathering. During Covid, meetings were via zoom. Friends from other meetings were also welcomed to join these meetings. Now that the threat of Covid has greatly reduced, they have returned to in-person meetings. This meeting with Elders took place in a new venue – a brightly decorated schoolroom. Sometimes they meet in private homes. They are now thinking about returning to the venue at Wits where they were meeting before Covid.

Meeting for Worship for Business is held on the third Sunday of each month.

#### **9.3.6.2 *Spiritual growth***

During the meeting there was a strong emphasis on the importance of the spiritual and community aspects of Quaker experience.

Worship sharing is in the very nature of Quaker worship – it is the way in which Friends reflect on and share their personal spiritual experiences. There was a concern that the draft YM program does not specify time for worship sharing.

There were appeals for more spiritual growth opportunities during YM. Dudu requested that a Taize worship session be included.

#### 9.3.6.3 In-person vs virtual meetings

QCJ has coped with the challenges of Covid by using zoom meetings. But virtual meetings are not enough. In-person meetings are essential to build and maintain the close connections of deeper F/friendship.

There was agreement that the introduction of zoom meetings has brought new benefits, both within the meeting and among Friends scattered across Southern Africa. The following effects of using virtual meetings were raised:

- Worship meetings on zoom are very peaceful.
- Zoom does not provide so immediate a sense of connection as meeting in person; but this can be increased by including a time for personal sharing: e.g. "How are you?" "What's been happening for you personally?"
- Friends who are not able to attend in person are able to participate via zoom. E.g. disabled Friends, those who lack/can't afford transport, those who are frail, distant (e.g. 2 from Kenya), or isolated.
- Some ex-members have joined again via zoom.
- Meetings such as PAR groups, or Jennifer Kinghorn's Bible study sessions, enable Friends to connect across SAYM and beyond.
- Blended meetings allow for both in-person and virtual attendance.
- There is a need to explore and learn how to use the advantages of both in-person and virtual gatherings to design effective blended meetings.
- Blended meetings require more work and stress to plan.
- Extensive use of zoom requires people to manage and monitor the tech. This is a new and essential role, created by the emergence of zoom as a connection medium.

#### 9.3.6.4 Quaker roles

Most roles in Quakers are occupied for a limited period by non-specialist Friends, and then laid down to be taken up by others. A small group of people work very hard to do most of the work at any one time. Where they lack capacity or knowledge they can usually rely on others for support of various sorts.

It is sometimes difficult to find Friends who are willing to take up essential and demanding roles. This makes it hard for able or willing Friends to lay down a responsibility after a lengthy period of service. Some Friends continue in a role for many years.

Jennifer Kinghorn noted that, about 10 years ago, there was a fear that Quakers might close down, but younger Friends had been persuaded to step forward.

#### 9.3.6.5 Young Friends and Children

QCJ has quite a number of YFs and children. Bronwen has been helping the YF Clerks to rebuild their program in a way that provides for YFs in all the SAYM meetings. Bronwen said that this is ongoing. (About 5 of the 10 Local Meetings do not have any YFs.) The YFs are developing a more structured program, especially since the very successful program held at the retreat in May 2022.

Amanda said that she and Julie Machin are continuing to develop a carefully structured program for the children. She was very appreciative of the rich support they received from QCJ Elders.

9.3.6.6 *“Mental Health” retreat – May 2022*

With the decline of Covid, it was possible to organise an in-person retreat for Friends from QCJ, joined by Friends from four other meetings. Friends experienced the gathering, held at Cyara Retreat Centre in the Magaliesberg, as an opportunity for spiritual growth, bound up with the profound joy of “just being together”.

There were about 15 Young Friends from five different meetings. They participated in an AVP workshop facilitated by four senior Friends, while the adults were engaged in their Mental Health/Spiritual Growth programme. Friends of all ages joined together for meals, worship and singing sessions. Dudu described the whole experience as being “like a mini-YM”.

9.3.6.7 *Visibility and message*

Sipho raised the question of how, with an aging membership in SAYM, we can reach younger families whose spiritual needs can be met by the features of Quaker faith. These include reflective worship, affirmation of personal experience, and social concern. Responses focused on being more visible – i.e. making it easier for ‘seekers’ to find Quakers.

We could use social media, posters, or a notice board. These public messages should present a clear, simple invitation which is true to Quaker principles and worship, and would resonate with those whose spiritual sense would be met by Quaker practice. The invitation should also provide a clear venue and time(s) of worship meetings, plus a contact number.

It is easier to publicise a venue when a meeting has a fixed meeting place which provides continuity in a neutral space. This is difficult for smaller meetings. Friends could also invite others to attend a meeting for worship; or to join in on zoom if travel is a problem.

9.3.6.8 *Balancing spirituality, Quaker service, and social concern*

Some felt that the spiritual and intellectual aspects of Quakerism can be submerged under the administrative demands of SAYM and the urgencies of social service.

Rob Thomson pointed out the importance of working for social change. Betsy spoke of the need to achieve balance between these demands.

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9.3.7 **QUAKERS IN LESOTHO (QIL)**

**Elders:** Helen Holleman, John Inglis

**Friends:** Cecilia Nkesi, Khosi Sekoere, Ntseliseng Sekonyana

**Apology:** Lereko Nkesi

The Lesotho Friends had identified a venue in Maseru (an NGO called Kick4Life) where they rented a room for the meeting. The venue has uncapped wifi. The rental, transport and snacks were sponsored by SAYM so that those attending could be together in one place with good connectivity.

The three Friends attending, together with Lereko Nkesi, are the four who form the active core of QIL. There are about four more members for whom attendance is

more difficult because they live further away, as the cost of transport and poor connectivity are major challenges.

It was a pleasure to be together visually and via audio. The internet connection was unstable and resulted in multiple freezes and disconnections. Despite this, we were able to have a useful meeting, thanks to the patience and perseverance of all.

The QIL Friends all agreed that the lack of a regular meeting place is a major difficulty. This has on many occasions led to the cancelling of meetings. They believe that having a definite meeting place would centre the meeting and also enable them to attract other people who express an interest in finding out about Quakers.

The QIL Friends said they would try again to locate an NGO in a fairly central location where QIL could meet regularly at a cheaper rate.

Helen asked whether having two venues some distance apart might enable more Friends to attend meetings on alternate weeks. (QIL Friends did not think this likely to work in their situation.)

#### *9.3.7.1 What do you enjoy/appreciate about Meetings?*

Responses included the following:

- The silent worship is calming; it enables me to think/reflect and feel connected with others
- The form of the worship works for me. The meeting motivates me/ gives me a sense of hope. I feel encouraged to speak out about problems in society, although this is difficult to do.
- It gives me a sense of being 'home', because of the love I encounter and the sense of belonging. It is a space where I feel I can share things, even difficult things that I can't share at home or with others.

#### *9.3.7.2 What difficulties do you face (as an individual and as a meeting)?*

- I lost my job some years ago. Since then I have tried to find little piece jobs and then started a small business. The taxi riots in 2018 and James McCloy's death in 2019 are two things that made things very hard. The difficulty of finding employment has led to a sense of hopelessness.
- It has been a very hard time for everyone. The very high level of unemployment makes it difficult for people to meet their daily needs. I had a job for a while in Mpumalanga, but when that ended I came home. I now try to provide a public service, but have to 'operate under the radar'. I try to run projects for the youth – community projects, sports, information, etc. But people are not able to volunteer their time – although they are unemployed they have to spend all their time just trying to scrape together enough for daily needs.  
I feel that supporting the youth is very important.  
I feel inspired by Helen's river cleaning program in Makhanda.
- Our difficulty as a meeting is the struggle to get together for meetings. We have no problem with each other as Friends. The problem is with the lack of a definite venue and the cost of transport to get to meeting.
- Some earlier problems among members in the meeting have been eased. Our difficulty now is the lack of a definite meeting place. The children enjoy meeting when they can attend.

- We try to provide toys and drawing materials for the children. But we cannot afford to provide enough. Sometimes the children just attend the adults' meeting.

There was a time when the children participated in a zoom meeting with young friends from the York Meeting in UK. They found this very interesting. It would be good to do this more often in future.

Helen noted that QIL is making a new start now that the leadership issues in QIL have been settled.

**9.3.7.3** What would you like your meeting to look like in two years' time? What are your dreams for your meeting?

Responses:

- I would like to see Quakers being recognised/appreciated for making a change in Lesotho. I want to see links with other active organisations. (I'd like to see Lesotho as a Quaker country.)
- I have been inspired by a guy who has started his own neat, productive garden. I would like to meet him.
- Helen was reminded of the Quaker advice: "Let your life speak": the importance of influencing others by how we live, rather than by what we say.

**9.3.7.4** Elder's reflections

In all, the sense was that QIL is a small meeting which finds it difficult to meet because of the high levels of poverty and unemployment, and the fact that they do not all live close together.

The core group, at least, feels strongly committed to the meeting and finds support in it. Yet they find the difficulties they face very disheartening.

They expressed determination to keep trying to make a difference. The elders affirmed and encouraged them in their commitment.

At a practical level the meeting would be greatly supported if a regular meeting place could be funded, together with support for data and transport. We also recommend funding to supply some supplies to enrich the children's meeting.

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**9.3.8 QUAKER COMMUNITY IN THE WESTERN CAPE (QCWC)**

**Elders:** Sipho Nsimbi, John Inglis,

**Friends:** George Ellis, Julie Suberg, Graham Thomas, Tony Marshall, Winifred Bond (South Peninsula), Michael Williams, Bronwen Ellis, Peter, Mhlanga Takarindwa, Jen Stern, Bridget Nomonde Scoble, Peter Tuffin, Lucille Lückhoff

The Elders joined QCWC on zoom for MfW, followed by afterwords and notices. After this 13 Friends from QCWC participated in the conversation with the YM Elders. Unfortunately, only one Friend from the South Peninsula section of QCWC was present.

John introduced the purpose of the Elders' meetings: to enable each Local Meeting to reflect on its life as a meeting by sharing their spiritual experiences, challenges

and hopes with the YM Elders. The importance of these meetings has increased during Covid because of the extent to which personal contact has been prevented.

The YM Elders had circulated some questions in advance to initiate sharing during the meeting.

*9.3.8.1 What do you enjoy/appreciate about Meetings?*

Responses included the following:

- The Quaker heritage of being a home for 'seekers'
- 'What we experienced in Quaker meeting resonated for us'
- 'My Quaker community has enriched my life'
- We are part of a global community. This brings greater connectedness, and also greater responsibility
- Quaker faith is more than a spiritual experience. It includes being part of a community which is committed to offering service in response to social problems and its own organisational needs.
- The Quaker approach encourages critical thinking and respect for different views. It provides space for everyone to express their views.
- Quaker process is a good approach for dealing with conflict. It includes respect for emotions as well as ideas, including non-theist ideas.
- Quaker faith is based on shared values, not doctrine.
- Quakers want to make a difference in the world, especially in terms of equity for all
- QCWC is involved in a number of service initiatives. Examples are the Peace Centre, Quaker Service, and the Western Cape Religious Leaders Forum (WCRLF).
- Good communication and spiritual support through the weekly 'Grapevine' posted by George Ellis on email.

*9.3.8.2 What difficulties do you face (as an individual and as a meeting)?*

Responses:

- A small number of Friends do most of the work
- The Quaker community is aging and dwindling. There are not many younger Friends.
- Not spending enough time and money on making Quakers accessible to seekers
- Some felt that the meeting doesn't always handle conflict well. Some conflicts are not resolved. This was seen as a possible reason for the 'migration' of Friends to the South Peninsula section of the meeting.

*9.3.8.3 What would you like your meeting to look like in two years' time? What are your dreams for your meeting?*

Much of the discussion related to the ongoing debate about the future of Quaker House. The meeting was faced with the possibility of selling QH because it was draining the meeting's finances. The problem of a non-paying tenant has been resolved for now, but the debate has focussed the meeting's mind on the need to 'reinvent' itself using Quaker process. One Friend felt that QH 'could be a centre of spirituality in a very awkward world'.

The related issues of reaching out and attracting younger people were raised by a number of Friends. The following points and suggestions were made:

- Quakers need to be more accessible/findable by having a presence on platforms used by younger people and seekers.
- These include Instagram and Tik-tok for younger people.
- There needs to be discernment on how Quakers should be represented on each platform.
- Among university/tertiary students are those who are questioning their childhood belief environments and aspiring to make a difference in the world. The idea of Quaker 'chaplains' on campuses was suggested.
- Young people generally have a shorter attention span in this age of social media. Perhaps silent worship sessions should be shorter, especially when Friends are attending online meetings.
- Quakers should appeal to 'thinkers' rather than crowd followers.
- Suitable provision and space are needed for a Children's Meeting.
- Some Young Friends leave Quakers for a number of years, but may be drawn back at a later stage in their lives.
- Offer Quaker Bible Studies – the approach is more critical rather than doctrinal
- Offer AVP 'tasters'
- Offer workshops on Quakerism, e.g. exploring the Quaker testimonies

## 10 SAYM Tech Team Report to YM 2023

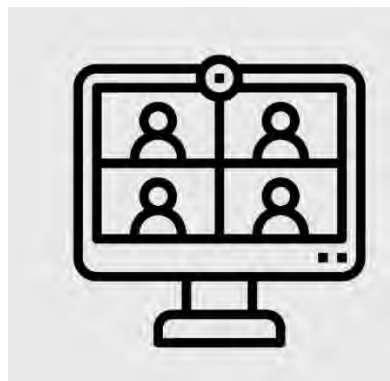
### 10.1 Background

Since the beginning of the Covid-19 pandemic in March 2020, Friends in SAYM have greatly increased their experience, skills and comfort levels in using online meeting platforms such as Zoom.

During Covid lockdowns and restrictions, online MfW were a way of continuing to worship and remain connected during lockdowns. SAYM meetings, including MYRM, Representatives Meetings and Yearly Meeting all went on line from 2020 – 2021.

From mid-2020, Wendy Landau, George Nchindia and Nancy Fee began working together as an informal Tech Team to support the QCJ and PMM online MfWs. QCJ and PMM also began providing data to those who could not afford to otherwise attend MfW. QCWC also went to online MfW during this period.

The Mid-Year Representatives Meeting (MYRM) in October 2020 was the first large SAYM meeting held online, and was attended by 35 friends. Nine friends received funds from ECTF to purchase data to attend the meeting.



Additionally, our first online SAYM MfW was held as part of the MYRM, and was attended by about fifty friends and attenders. Again, ECTF provided funds for those needing support to purchase data to attend this MfW.

Throughout 2020-2021, the informal Tech Team continued to function, to support friends and Meetings holding online MfW, Business Meetings, and SAYM meetings. This included sending data to friends who needed support, organising and hosting zoom meetings, and helping friends with individual technical problems with devices and connectivity.

During this time, the Tech Team was also aware of many friends who lacked the devices, data or connectivity to participate in online MfW or other Quaker activities. The 2021 YM Evaluation made a “guesstimate” that about 30-40% of SAYM friends were not participating in online MfWs during this period.

## 10.2 YM 2021

The first online SAYM Yearly Meeting was held in July and August 2021, and was attended by 70 Friends and attenders. All SAYM monthly meetings participated in this online Yearly Meeting. ECTF provided data support to nearly 40% of those attending Yearly Meeting.

The Richard Gush Lecture was given by Marie Odendaal, of KZN Quakers. About 80 friends attended this online lecture, which was filmed in advance. The Richard Gush Lecture film has been loaded onto the SAYM YouTube channel (<https://www.quakers.co.za/richard-gush-lecture-2021/>). As of 5 December 2022, 705 people have watched the online Richard Gush Lecture.

The informal Tech Team (Wendy, George N and Nancy) was formally established as the SAYM Tech Team at this Yearly Meeting.

In the YM evaluation survey, Friends were largely appreciative of the experience of an online YM, and reported few connection problems. Over 90% of those responding to the YM Evaluation survey said that they would be willing to attend another online Yearly Meeting.

The YM 2021 Evaluation concluded that:

*“There is a pronounced “digital divide” in SAYM, with many friends unable to participate in online worship or meetings due to a lack of devices, connectivity, or data. The provision of data by ECTF to friends continues to be very important for the attendance of friends at online MfW and SAYM meetings.*

*Due to the dispersed nature of SAYM across six countries, online communication and meetings will continue to be important, even after the Covid-19 pandemic, and the resumption of physical MfW.”*

## 10.3 Activities Since YM 2021

Since the last Yearly Meeting, the Tech Team has continued to work together to support SAYM friends and meetings to participate in on line meetings, including SAYM Representatives, Nominations and other meetings. The Tech Team also participates in the YM Administrative Committee

**YOU'RE  
MUTED.**



meeting to support the planning and follow up of SAYM meetings.

A major concern is to give further technical support to three meetings which have serious connectivity problems: BQM, HMM and QIL. Data support has now largely moved from data bundles to individuals, to providing one bundle for use in the Meeting House. In the case of QIL, this has included renting a meeting room for Representatives Meetings, with use of wifi. These efforts have improved connectivity, and significantly reduced costs to ECTF.

Data continues to be provided to individuals, including for service being given to SAYM, for example on Nominations, Quaker Funds Committee, and other meetings. Data support is also provided to friends needing support to participate in the FWCC Local Arrangements Committee and Working Groups.

## 10.4 Future Tech Team work

Some of the Tech Teams thoughts about the future activities include:

- **increasing the use of Meeting Houses as tech hubs:** the FWCC World Plenary Meeting (WPM) will be focusing on Meeting Houses as tech hubs, for meeting to participate in the online WPM. Within SAYM, there would be value in putting a bit more tech into Meeting House, to improve connectivity and zoom meetings (for example, wifi routers, and monitors);
- **continuing to build tech skills among friends:** technology is continuing to develop. The Tech Team continues to assist friends in the use of their devices, and platforms such as zoom;
- **strengthening access to data and devices for friends participating in SAYM meetings, and giving service;**
- **supporting opportunities for SAYM friends to participate in the wider Quaker world,** including the FWCC World Plenary Meeting, on line training opportunities with Woodbrooke and other Quaker organisations
- **Assisting Meetings to back up MM files; may include indexing Minutes**
- **establishing SAYM tech policies and practices, including working with ECTF trustees on funding of data**
- **expanding the Tech Team:** as Wendy Landau is no longer active, the Tech Team is now down to two members. We look forward to welcoming more members to the team.



# 11 Website report: [www.quakers.co.za](http://www.quakers.co.za)

## 11.1 Traffic report

In the past 12 months the site has been visited by 1500 users, and the average engagement time is 1m19s. However, at least three-quarters of these are hackers. This is fairly normal for a small site such as this, and there are security measures in place to foil such attacks.

Despite this, there are trends that can be seen, for instance there is a small but noticeable increase in traffic around the times of Representative Meetings.

The top 12 countries from which the website receives traffic are (number of visitors behind country name):

- |                       |                     |                  |
|-----------------------|---------------------|------------------|
| 1. South Africa – 742 | 5. China – 40       | 9. Ireland – 18  |
| 2. US – 217           | 6. Botswana – 38    | 10. Canada – 17  |
| 3. UK 162             | 7. Zambia – 26      | 11. Namibia – 17 |
| 4. Zimbabwe – 54      | 8. Netherlands – 19 | 12. Kenya – 16   |

Other countries that may be of interest to SAYM are:

- |                  |                |                 |
|------------------|----------------|-----------------|
| 18. Malawi – 9   | 40. Rwanda – 2 | 43. Burundi – 1 |
| 23. Eswatini – 5 | 41. Uganda – 2 | 48. Ghana – 1   |



Visitors get to the site in the following ways:

- Organic search – 1400
- Direct – 437
- Organic social – 49
- Referral – 25
- Organic video – 1

The top 20 pages/news items/posts that are most visited are (number of visits behind page/post name):

- |                                               |                                    |
|-----------------------------------------------|------------------------------------|
| 1. Home page – 1757                           | 11. PMM – 169                      |
| 2. Shelagh Willet's tombstone unveiling – 522 | 12. What do Quakers believe? – 162 |
| 3. How to find us – 504                       | 13. Quaker teaching – 160          |
| 4. QCJ – 352                                  | 14. Who are the Quakers – 144      |
| 5. Publications and resources – 264           | 15. Are Quakers Christian – 134    |
| 6. Quaker Peace Centre – 262                  | 16. KZN MM – 120                   |
| 7. QCWC – 231                                 | 17. Worship Sharing – 100          |
| 8. SAYM – 209                                 | 18. Quaker Literature – 98         |
| 9. News – 183                                 | 19. YM 2023 – 86                   |
| 10. Events – 178                              | 20. FAQ – 8                        |

It should be noted that the Quaker Peace Centre was number 6 on this list with 262 visitors. It is still listed as “The Quaker Peace Centre” under the “How to find us” menu. “Quaker” was supposed to be removed from the organisation’s name (as discussed/agreed at both YM 2018 and YM 2019), but the change to “The Peace Centre” was implemented in 2022.

## 11.2 Going forward

Some parts of the SAYM website have never been completed. It would be beneficial to have Friends fill in the gaps. The things that need looking at are:

- **Landing page (Home)**
  - This needs review and possible updating. Statements from YM 2021 are at the top of the page and, in the run up to YM 2023, some related information was also placed there.
  - There is basic information about Quakers and the site contents further down.
  - It may make sense to move the YM 2021 statements to another location on the site, maybe even a “Statements from SAYM” page under the “SAYM” menu item.
- **Who are the Quakers? / Tell me about the Quakers ...** (the bottom-most item on the menu that drops down)
  - Most other items on the drop down menu are complete but, as one scrolls down the page, one reaches the headings below. Each of them has the following line below it:  
“Short paragraph on this, with links to any necessary pages or expanded information.”

- When the site was built, the line was put there as a place holder so text still to come from Friends could be quickly dropped in with the appropriate formatting. However, no information has been received. It is suggested that Friends who feel led to do so provide appropriate content.
- The sections that have that line are:
  - Openness
  - Our Structures
  - Our Business Meetings
  - *Alternatives to Violence* Project
  - Serving the community
  - Questions and Counsel
  - Books
  - Articles
  - History
- Other items on this page have the word “More...” in red type at the end of the paragraph that is in place. These links do not work because no additional information was provided. If no more is to come, and if Friends are happy with the paragraphs as they are, the “More...” will be removed. The sections are:
  - Peace making
  - Simplicity
  - Equality
- **SAYM**
  - The sections near the bottom of the page need updating. Much of that can be done without additional input from Friends.
  - Richard Gush Lectures
    - The descriptive paragraph needs review – there are [spaces that need to be filled in].
  - Epistle
    - Descriptive paragraph needs to be formulated.

## 11.3 YouTube

SAYM has a YouTube channel which has 6 videos on it, including Marie Odendaal’s 2021 Richard Gush Lecture. This SAYM’s Richard Gush Lecture is to be filmed and it is intended that it will be uploaded to this platform once it is edited.

Its address is: <https://www.youtube.com/channel/UCOJGuZVZnN7jbktPLyDByKQ> and it is named: Quaker Community in Southern Africa.

*Heath White*

*Assistant to the Clerks and website maintenance*

**12 2024 World Quaker Song:  
Every time I feel the spirit**

*The Working Group for the 2024 World Plenary Meeting (which is being hosted by SAYM) is inviting Friends everywhere to suggest words for verses for a special version of the song 'Every Time I feel the Spirit'. These will be edited in to a version to be sung at the event and around the world.*

*A spiritual and freedom song, Every Time I Feel the Spirit is published in at least 38 hymnals and is in the public domain. It was famously sung by Paul Robeson who came from a Quaker family. There are also well-known recordings by Nat King Cole and Little Richard.*

*Below are all of the verses that have been suggested so far, in English, Kiswahili and Polish, with the chorus in English & Spanish. The final version will probably be much shorter. In the meantime Friends can choose which verses to sing.*

**Tune: Every Time I Feel the Spirit**

**Music:** [Every time I feel the Spirit | Hymnary.org](#)

**Listen:** [Every Time I Feel The Spirit - YouTube](#)

*Every Time I Feel the Spirit  
Moving in my heart, I will pray  
Cada vez que siento el espiritu  
En mi corazon, oraré*

Up on that mountain  
Went young George Fox  
With leather britches  
And shaggy locks  
He saw a people  
Both near and far  
There to be gathered  
Well here we are

*Every time I feel the spirit...*

Fox came to Ireland  
Before he wed  
he spent some time here  
"So Green" he said  
He sped through Cork  
On his fast horse  
But Irish Quakers  
They stayed the course

*Every time I feel the spirit...*

Nantucket Whalers  
Came to Cape Town  
Numbers of Quakers  
Went up not down  
There's that of God  
In me and you  
It's what we call here  
Ubuntu

*Every time I feel the spirit...*

Pale Kaimosi (There at Kaimosi)  
Nchini Kenya (In Kenya)  
Walifika Pale (They arrived there)  
Wamissionari (Missionaries)  
Twahushudia (We witness)  
Juhudi Zao (Their efforts)  
Kumeenea Kote (Spread everywhere)  
Marafiki (Friends)

*Every time I feel the spirit...*

In California  
Friends came by horse  
Over the mountains  
& By sea of course  
There's Friends up north  
And some down south  
They all go camping  
And sing 'George Fox'

*Every time I feel the spirit...*

In Switzerland now  
We are quite few  
Just 180  
(But we've got QUNO)  
We meet in Zurich  
Also in Bern  
And in Geneva  
Near the UN

*Every time I feel the spirit...*

They sailed the oceans  
To Southern Climes  
Some faithful Quakers  
Began new lives  
But still Australia  
Has work to do  
For Peace and Justice  
Needs me and you

*Every time I feel the spirit...*

Gdzieś między morzem  
(Somewhere between the sea)  
pasmem gór (and the mountain  
range)  
swych sił próbuje (we try our  
hand)  
kwakerski chór (the Quaker  
choir)  
Melodia Foksa\* (Silent melody)  
nam pomóc ma (is to help us)

zobaczyć światło (see the light)  
co wiecznie trwa (that lasts  
forever)

*Every time I feel the spirit...*

Ciężko nam było (It was hard for  
us)  
Iść przez ten świat (To walk  
through this world)  
Póki nam Jerzy (Until George)  
nie rzekł raz: (didn't say once)  
Zbyt dużo doktryn (Too many  
doctrines)  
i cudzych prawd (and other  
people's truths)  
w drodze duchowej (on the  
spiritual journey)  
przytłacza nas. (overwhelms us)

*Every time I feel the spirit...*

I was depressed  
And overwhelmed  
I really needed  
A helping hand  
I found the Quaker  
Community  
When I helped others  
I was at peace

*Every time I feel the spirit...*

There is just one train  
Going down that track  
To monthly meeting  
And then right back  
After I pray  
Well I will act  
For peace and justice  
And that's a fact

*Every time I feel the spirit...*

## 13 Treasurers' Report

### 13.1 Introduction

This report covers the period 1<sup>st</sup> October 2021 to 30<sup>th</sup> September 2022, covering the previous financial year, with a draft budget for the current and following financial years. Our financial year ends on 30<sup>th</sup> September each year.

We are currently in a state of change, with the new nominated YM Treasurers, Richard Aitken, assisted by Axel Ndayiragije, about to take over from Mark Povall. If Richard's and Axel's nominations are accepted by YM, they will take over as Treasurer.

## 13.2 Income

The main source of income for Yearly Meeting is the annual quotas paid by individual members and attenders via their local Meetings. The following Meetings have paid their quotas for the year 2021–2022.

The Quotas received for 2021 – 2022 to date are as follows:

| Meeting      | Amount         |
|--------------|----------------|
| PMM          | R3 200         |
| QCN          | R3 300         |
| QCJ          | R18 000        |
| Eastern Cape | R7 200         |
| KZNMM        | R6 000         |
| QCWC         | R12 000        |
| <b>TOTAL</b> | <b>R49 700</b> |

It may be worth noting here that the quota for 2022-2023 is R600 per member, for South African Meetings, and R550 for non-South African Meetings, as agreed at YM 2016. Our income from quotas falls short of that budgeted for. However, we are still quite reliant on ECTF in particular, for financial support for YM functions.

## 13.3 Food Support/Friends Relief – Expenditure for the Year

At YM 2016 it was decided that Friends in great need in areas of severe drought (particularly Zimbabwe and Lesotho, but also other Meetings) would be supported for a period with funds for food. This support has been continued, and expanded to other Meetings, as depicted in the table below. The Quaker Funds Committee (QFC) receive applications and process these before requesting payment by the Treasurer. Reimbursement is then sought from the source Fund (usually ECTF, CAQT, Compassion or PJDF)

Bruce Caddick has assisted in the payment of funds to Bulawayo and Harare Friends, and this help is greatly valued and appreciated.

## 13.4 Food Assistance for Year 2021-2022:

| Date                    | Meeting             | Amount    | Comment |
|-------------------------|---------------------|-----------|---------|
| 4 <sup>th</sup> Oct '21 | Lesotho             | R1 250.00 |         |
| 19 <sup>th</sup> Nov    | Cape Western        | R700.00   |         |
| 22 <sup>nd</sup> Nov    | Bulawayo            | R7 416.00 |         |
| 22 <sup>nd</sup> Nov    | Lesotho             | R3 400.00 |         |
| 7 <sup>th</sup> Dec     | Botswana            | R900.00   |         |
| 24 <sup>th</sup> Dec    | Lesotho             | R1 660.00 |         |
| 24 <sup>th</sup> Dec    | Pretoria            | R1 050.00 |         |
| 7 <sup>th</sup> Mar'22  | Lesotho             | R5 130.00 |         |
| 7 <sup>th</sup> Mar     | Bulawayo and Harare | R9 382.00 |         |
| 31 <sup>st</sup> Mar    | Cape Western        | R1 800.00 |         |
| 5 <sup>th</sup> April   | Lesotho             | R1 820.00 |         |
| 10 <sup>th</sup> May    | Botswana            | R1 200.00 |         |

## Yearly Meeting of Quakers in Southern Africa, 3-8 January 2023

| Date                  | Meeting                        | Amount            | Comment |
|-----------------------|--------------------------------|-------------------|---------|
| 16 <sup>th</sup> May  | Botswana                       | R1 200.00         |         |
| 18 <sup>th</sup> June | Lesotho                        | R1 200.00         |         |
| 19 <sup>th</sup> June | Harare                         | R6 118.00         |         |
| 19 <sup>th</sup> June | Cape Western                   | R1 485.00         |         |
| 18 <sup>th</sup> July | Lesotho                        | R1 050.00         |         |
| 21 <sup>st</sup> July | Bulawayo                       | R14 492.00        |         |
| 29 <sup>th</sup> July | Lesotho                        | R1 200.00         |         |
| 23 <sup>rd</sup> Aug  | Lesotho                        | R11 337.00        |         |
| 23 <sup>rd</sup> Aug  | Cape Western                   | R4 110.00         |         |
| 3 <sup>rd</sup> Sept  | Botswana                       | R2 100.00         |         |
| 5 <sup>th</sup> Sept  | Eastern Cape                   | R2 991.00         |         |
|                       |                                |                   |         |
| <b>Totals:</b>        | <b>Harare MM</b>               | <b>R10 809.00</b> |         |
|                       | <b>Bulawayo Quaker Meeting</b> | <b>R26 599.00</b> |         |
|                       | <b>Cape Western MM</b>         | <b>R8 095.00</b>  |         |
|                       | <b>Lesotho Meeting</b>         | <b>R28 047.00</b> |         |
|                       | <b>Botswana Friends</b>        | <b>R5 400.00</b>  |         |
|                       | <b>Eastern Cape Friends</b>    | <b>R2 991.00</b>  |         |
|                       | <b>Pretoria Meeting</b>        | <b>R1 050.00</b>  |         |
| <b>TOTAL</b>          |                                | <b>R82 991.00</b> |         |

(Note: These amounts include bank charges)

## 13.5 Compassion and PJDF for Year 2021-22:

| Date                     | Meeting                                 | Compassion        | PJDF              |
|--------------------------|-----------------------------------------|-------------------|-------------------|
| 1 <sup>st</sup> Oct '21  | KZN – Pmb for AVP                       |                   | R15 000.00        |
| 1 <sup>st</sup> Oct      | Harare                                  | R5 415.00         |                   |
| 9 <sup>th</sup> Oct      | Lesotho Food GardensX2                  | R8 850.00         |                   |
| 6 <sup>th</sup> Nov      | Cape Western - Gravitree                |                   | R15 000.00        |
| 11 <sup>th</sup> Nov     | Cape Western – Net vir Pret (Barrydale) |                   | R15 000.00        |
| 19 <sup>th</sup> Jun     | KZN Pmb AVP                             |                   | R15 000.00        |
| 18 <sup>th</sup> Jul '22 | Lesotho                                 | R6 340.00         |                   |
| 29 <sup>th</sup> July    | Lesotho                                 | R500.00           |                   |
| 18 <sup>th</sup> Aug     | Lesotho                                 | R4 077.00         |                   |
| 31 <sup>st</sup> Aug     | Botswana                                | R4 550.00         |                   |
|                          | <b>TOTALS</b>                           | <b>R29 732.00</b> | <b>R60 000.00</b> |

## 13.6 Draft Overall Budget for YM for the year 2022 – 2023, and 2023 - 2024

| SAYM DRAFT BUDGET FOR 2022 - 2023 |                          |                |                                                                     |           |          |          |            |           |                |
|-----------------------------------|--------------------------|----------------|---------------------------------------------------------------------|-----------|----------|----------|------------|-----------|----------------|
| CATEGORY                          | ITEM                     | 2021-22 ACTUAL | DRAFT BUDGET FOR 2022-23 SHOWING PROJECTED SOURCE (to be confirmed) |           |          |          |            |           | 2023-24 BUDGET |
|                                   |                          |                | YMFUNDS                                                             | ECTF      | CAQT     | PJDF     | Compassion | TOTAL     |                |
| MANAGEMENT                        | YM Secretarial and admin | R45,210        | R 35,000                                                            |           |          |          |            | R 35,000  | R35,000        |
|                                   | Accounting and Audit     |                |                                                                     | R 5,000   |          |          |            | R 5,000   | R5,000         |
|                                   | Bank Charges             | R1,596         | R 1,800                                                             |           |          |          |            | R 1,800   | R1,800         |
|                                   | Website                  | R2,293         | R 2,400                                                             |           |          |          |            | R 2,400   | R2,400         |
|                                   | Other/Sundry             |                |                                                                     |           |          |          |            |           |                |
| AFFILIATION FEES                  | SAFCEI                   | R1,000         | R 1,000                                                             |           |          |          |            | R 1,000   | R1,000         |
|                                   | SACC                     | R5,826         | R 4,500                                                             |           |          |          |            | R 4,500   | R4,500         |
|                                   | FWCC                     | R5,000         | R 5,000                                                             |           |          |          |            | R 5,000   | R60,000        |
| SUPPORT                           | Young Friends            | R96,443        |                                                                     | R 60,000  |          |          |            | R 60,000  | R50,000        |
|                                   | Local Meeting Support    | R30,042        |                                                                     | R 10,000  |          |          |            | R 10,000  | R10,000        |
|                                   | Clerks Training          | Nil            |                                                                     | R 5,000   |          |          |            | R 5,000   | R5,000         |
|                                   | Compassion Fund          | R29,732        |                                                                     |           |          |          | R 20,000   | R 20,000  | R20,000        |
|                                   | Food Relief              | R82,991        |                                                                     |           | R 85,000 |          |            | R 85,000  | R85,000        |
| PROJECTS                          | SAQN                     | R2,185         |                                                                     | R 6,000   |          |          |            | R 6,000   | R8,000         |
|                                   | PJDF                     | R60,000        |                                                                     |           |          | R 20,000 |            | R 20,000  | R20,000        |
|                                   |                          |                |                                                                     |           |          |          |            |           |                |
| CLERKS                            | Clerks Travel            | Nil            | R 5,000                                                             | R 5,000   |          |          |            | R 10,000  | R10,000        |
|                                   |                          |                |                                                                     |           |          |          |            |           |                |
| YM GATHERINGS                     | YEARLY MEETING 2023      |                |                                                                     | R 300,000 |          |          |            | R 300,000 |                |
|                                   | MID-YEAR REPS MTGs       | R46,537        |                                                                     | R 35,000  |          |          |            | R 20,000  | R 35,000       |
|                                   |                          |                |                                                                     |           |          |          |            |           |                |
| Totals                            |                          | R408,855       | R 54,700                                                            | R 426,000 | R 85,000 | R 20,000 | R 20,000   | R 590,700 | R352,700       |

### 13.6.1 Management Notes

1. We have endured protracted problems for a number of months with our YM bank account. After many hours, phone calls, visits to various branches, emails, and discussions, we now have a functioning account again, and payments are being made. Many Friends were affected by this disruption.
2. New signatories to the Standard bank account are now in place.
3. We will be exploring new options for accounting and auditing of the YM accounts in the coming months.
4. We now have a new Treasurer and Assistant, in the persons of Richard Aitken (KZNMM) and Axel Ndayiragije (QCJ), subject to approval by YM.

Mark Povall  
Treasurer

## 14 Nominations Committee – Report to YM 2023

The Nominations Committee, comprising Benonia Nyakuwanikwa, Marie Odendaal, Kopano Moteane and Mark Povall have been working on the nominations for YM over many months, with regular video meetings.

We have been guided by the YM Constitution which suggests that there should be regular changes in the various YM offices, both to open up opportunities for Friends to grow in skills and experience, and contribute to the life of YM, and also to avoid office bearers being burdened for extensive periods of time by the responsibilities of office. Our approach also has been to include Young Friends as much as possible.

We have become aware that each of the offices of YM needs a clear description of work and responsibilities – possibly to be included in the Handbook – to enable a clear understanding by incoming incumbents.

At the time of writing we are still searching for a Co-Clerk to take over from Justin, and will continue working on this.

| Cluster          | Office title                             | No. | Nominated Office Bearers                                                                                                                                             | Comment                                                                 |
|------------------|------------------------------------------|-----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| Clerks and Admin | YM Elders                                | 2   | Sipho Nsimbi (2022)<br>Justin Ellis (new)                                                                                                                            | Both have accepted nomination                                           |
|                  | Co-Clerks                                | 2   | Gregory Mthembu-Salter (2022)<br>Justin Ellis (2020)                                                                                                                 | <b><u>NC is still working on a new Co-Clerk</u></b>                     |
|                  | Nominations Committee                    | 3-4 | Benonia Nyakuwanikwa (Nov 2021)<br>Kopano Moteane (YF) (Nov 2021)<br>Marie Odendaal (from 2022)<br>Emily Mnisi (new)                                                 | All have accepted nomination.                                           |
|                  | YF Co-Clerks                             | 2   | Ruvimbo Kadungura (2019)<br>Kopano Moteane (2019)                                                                                                                    | Young Friends to come up with nomination – possibly at YM               |
|                  | YM Clerks' Secretary                     | 1   | Heath White                                                                                                                                                          |                                                                         |
|                  | YM Tasks                                 |     | <u>Evaluation:</u><br>Nancy Fee (2019)<br>Jennifer Bowler (new)<br>Graham Thomas (new)<br><u>Epistle:</u><br>Ruth McCormick (new)<br>Another – still to be nominated | <b><u>Still to nominate a Friend for the Epistle.</u></b>               |
|                  | FWCC / FWCC Local Arrangements Committee | 2+  | Thuli Mbete (LAC Clerk) (2019)<br>Dudu Mtshazo (Assistant Clerk)<br>Benonia Nyakuwanikwa<br>John Inglis                                                              | This list as provided to NC – we have not confirmed with these Friends. |

Yearly Meeting of Quakers in Southern Africa, 3-8 January 2023

| Cluster                   | Office title                                           | No. | Nominated Office Bearers                                                                                                                                                                                                                                                       | Comment                                                                                                                         |
|---------------------------|--------------------------------------------------------|-----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|
|                           |                                                        |     | Bridget Nomande Scobie<br>Ntseliseng Sekonyana<br>Ruvimbo Kadungure<br>Emily Mnisi<br>Tiisi Maphiri<br>Janneke Weidema<br>Bronwen Wilson-Thompson<br>Sipho Nsimbi<br>Justin Ellis<br>Marie Odendaal<br>Khosi Daniel<br>Lungile Mlotshwa<br>Gregory Mthembu-Salter<br>Nancy Fee |                                                                                                                                 |
| YF and Children           | YF Elders                                              | 2   | George Nchindia (2020)<br>Bronwen Wilson-Thomson (2020)                                                                                                                                                                                                                        | YF's to consider at Yearly Meeting gathering in January.                                                                        |
|                           | Children's Programme                                   | 1+  | Amanda Gibberd (pre-2019)<br>Julie Machin (pre-2019)                                                                                                                                                                                                                           | Both Friends have agreed to continue for YM 2023.                                                                               |
| Financial                 | Treasurer                                              | 1+  | Richard Aitken (new)<br>Assisted by: Axel Ndayiragije (new)                                                                                                                                                                                                                    | Richard and Axel have accepted nomination.                                                                                      |
|                           | Financial Oversight                                    | 2   | Graham Bishop (2018?)<br>Anthony Kinghorn (Assets) (2019)<br>Alex Kuhn (2020)<br>Jennifer Kinghorn (2018?)                                                                                                                                                                     |                                                                                                                                 |
|                           | Quaker Funds Committee                                 | 4   | Wouter Holleman (currently convenor) (2019)<br>Phillemon Chirimambowa (2019)<br>Khosi Sekoere (2021)<br>Jeremy Gibberd (2021)<br>Les Mitchell (2021)<br>Enid Ellis (2021)                                                                                                      | All Friends have accepted nomination                                                                                            |
|                           | ECTF Trustees                                          | 3   | George Ellis (Clerk)<br>Julie Suberg (Trustee)<br>Thuli Mbete(Trustee)<br>Mark Povall (Trustee)                                                                                                                                                                                | Appointed by YM in line with Trust Deed.                                                                                        |
| Strengthen Local Meetings | Outreach and strengthening local Meetings Coordinators |     | See Special Interest Group below                                                                                                                                                                                                                                               | The appointment of Coordinators was discussed by NC, and agreed that this should be up to Local Meetings to work on and decide. |

Yearly Meeting of Quakers in Southern Africa, 3-8 January 2023

| Cluster                     | Office title                                             | No.    | Nominated Office Bearers                                                                                                                                                                                                                       | Comment                                                                                                                                                                                                     |
|-----------------------------|----------------------------------------------------------|--------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Resources and Communication | Handbook                                                 | 1      | John Inglis (2021)                                                                                                                                                                                                                             | Appointed in 2021, and agreed to continue.                                                                                                                                                                  |
|                             | Resources: pamphlets, booklets etc for YM                | 1      | Sam Mugambe as Co-ordinator                                                                                                                                                                                                                    | This needs further discussion: we wonder if the current system is outdated, with emphasis on books – mostly older ones. It was suggested that we ask Meetings to list their resources, and their needs..... |
|                             | Communications                                           | 3 or 4 | <u>SAQN</u> : Bronwen Ellis (2022) with the support of Cape Town Friends.<br><u>Website updates</u> Heath White (2019)<br><u>Facebook</u> : Marianne Mupotha (2022), with suggestion of support from Ruth McCormick, once studies are through. |                                                                                                                                                                                                             |
|                             | Learning Co-ordinators                                   | 1 or 2 | Nancy Fee (2019)<br>Cecilia Nkesi (new)                                                                                                                                                                                                        | Both have accepted nomination                                                                                                                                                                               |
|                             | Tech Team                                                | 2 or 3 | Nancy Fee (2019)<br>George Nchindia (2019)<br>Marianne Mupota (new)<br>Keith Abijah (new)<br>Alasdair Knox (new)                                                                                                                               | George's position is uncertain at the time of writing.                                                                                                                                                      |
|                             | Quaker Archives Coordinator                              | 2      | Graham Thomas (pre-2017)<br>Julie Povall (new)                                                                                                                                                                                                 | Both have accepted nomination                                                                                                                                                                               |
|                             | Council of Churches for Southern Africa:                 | 1 or 2 | Not yet determined                                                                                                                                                                                                                             | In discussion with Friends involved, we recommend that representation on SACC be reviewed.                                                                                                                  |
|                             | Southern African Faith Communities Environment Institute | 1 or 2 | Bridget-Nomonde Scoble (pre-2018)<br>Khosi Sekoere (new)                                                                                                                                                                                       | Zimbabwe Friends are considering their involvement with SAFCEI programmes.                                                                                                                                  |
|                             | P.A.R. Groups                                            |        |                                                                                                                                                                                                                                                |                                                                                                                                                                                                             |
|                             | Bible Study                                              | 1      | Jennifer Kinghorn                                                                                                                                                                                                                              | Nomination accepted                                                                                                                                                                                         |
|                             | Poverty                                                  | 1      | None at this stage                                                                                                                                                                                                                             | Awaiting further expression of interest                                                                                                                                                                     |

| Cluster | Office title          | No. | Nominated Office Bearers | Comment             |
|---------|-----------------------|-----|--------------------------|---------------------|
|         | Outreach              | 1   | Justin Ellis             | Nomination accepted |
|         | Peace and Nonviolence | 1   | Jeremy Routledge         | Nomination accepted |

*Kopano Moteane, Marie Odendaal, Benonia Nyakuwanikwa, Mark Povall*

## 15 Testimonies

### 15.1 John Harding

John Harding was not a member of CWMM but he was a great friend of the Meeting, and indeed of Yearly Meeting.

He passed away quietly on 23<sup>rd</sup> June, 2021 after a mercifully short illness. He managed to get to 93 d a half. He had suffered a stroke and begun to suffer from dementia in the last few months. However, he was very happy in his care home and only last week was going on bus trips as well as joining in singing and exercise activities.

He was a lovely man who gave so much to others and right to the end everyone who met him commented on his sense of humour. He was involved in Quaker Peace and Service for decades, and through that became heavily involved in Zimbabwe and South Africa, particularly. John and Alma worked at Hlekweni in the 1980s, and supported Samathonga primary school. He supported Quaker Service Western Cape, and came to Cape Town many times. When doing so he undertook to catalogue the Quaker Archive at UCT – a great service to us. We are hoping the archives have survived the devastating recent fire in the UCT library.

We are very thankful to have met him and benefitted from his warmth and compassion

*George Ellis, co-Clerk*

### 15.2 Annanias Khuphe

Annanias Khuphe passed away on 10<sup>th</sup> November 2021 at the age of 84 while receiving medical attention in hospital following a short illness. He was at this time now living in his rural home some 40kms from Bulawayo where he had been allocated a piece of land. Because of this distance and poor health he had not been attending Meeting for several months though contactable by phone. Friends received news of his death with great sadness but found comfort in that he had spent his last days doing what he loved best, farming. He had been a neighbor to John and Kelita Schmid for years but finally joined the Bulawayo Quaker family in 2005 after his retirement from serving in the internal audit department of the Bulawayo City Council. It was this proximity that made it possible for Annanias to offer much needed help to John and Kelita Schmid during the implementation of the Food Relief program.



His calm disposition made him the “go-to-person” in BQM for many of our Friends. He also served in the role of YM Elder in one of the Yearly Meetings. In 2008 he was nominated to the position of Hlekweni Trustee (in replacement of the late Edna Caddick) to facilitate accessibility since the other two Trustees were Harare based. His background in auditing was useful when BQM nominated him to be finance assistant and to give oversight on Bulawayo Quaker Meeting finances. This he did for 3 years while also being one of the signatories to the bank account up until 2020 when he laid it down after finding it difficult to fulfil the role as he was now based out of town. The range of responsibilities that he shouldered within a short time of becoming a Quaker speak volumes about his unassuming servant leadership for which he is fondly remembered. MHDSRIP

### **15.3 Testimony to the Life in the Spirit of our Friend Angus Morton 1938/06/23 to 2021/05/28**

Angus shared his own life journey to becoming a Quaker in the little booklet gathered together by the then Cape Western Monthly Meeting in the early 1990s titled *How I Became a Quaker*.

“I went to an Anglican Church school, (with) a regular Religious Instruction class. I remember little of what I was taught other than some lines I needed to write out 100 times because I questioned the Nicene Creed ... (I found that at) confirmation classes ..., I could not accept the dogma, I felt that I needed to believe in what I needed to believe and not what others expected me to believe. I felt that Jesus spoke sense and that I should live according to his way. I also thought there was a universal aspect common to all religions. When I was 17, I set off to university, where I from time to time reassessed my views and decided that I had found the answers that satisfied me. I belonged to no church. During the many years after, all sorts of life experience cropped up and had to be fitted in to the views I had, so my life-view was continually being reassessed and updated.

I had also married Scotty, who was busy with her own spiritual journey. We had shared our views, but one must look for one's own answers. After about 25 years she was told about the Quakers ... was interested, so she arranged to go to meeting. I ... went along expecting nothing, (but) when we attended that first meeting, I felt this was where I belonged. I felt I'd found a place to meet other seekers, a place where belief in the way rather than the dogma was important. “

Angus then has a story of how 2 Quakers set up a meeting for 4 enquirers to go through the book “Quaker by Convincement”, The 2 Quakers dropped out, and the 4 enquirers completed the book and the discussion group by themselves. Angus drew the conclusion that in engaging with Quakers “there was no spoon feeding.” His view was broadened by meeting other Friends at his first Yearly Meeting. His only regret was that he came to Quakerism as a 49-year-old and that his children were not exposed to Quakerism when they were young.

His work as an occupational health doctor was important to him. His practice involved providing care for the ill sailors in passing ships which sometimes led him to be swung down with his medical bag in howling gales from a hovering helicopter to a ship when the weather did not permit them to land. This would be reported in our local newspaper sometimes with Photo. So of course, at the next meeting Angus would be grabbed to ask if it was him and wasn't it scary. He always seemed bemused as to why we found this fascinating. To him the important matter was

caring for the sailor, and he did not seem to notice the bravery we all saw in being on that swinging line down and return, sometimes with the sailor strapped on an equally swinging stretcher. We never heard if he bungy jumped though.

Quakers at Yearly Meeting in 1981 also experienced this aspect of Angus. Rod Woolgar reports that at C&SAYM 1981 that he fell down the koppie at Modderpoort. Angus was told by cell phone and arrived on the scene with a stretcher put together with waist belts ( Rod says so many men and possibly women were in danger of losing their trousers!) The neck stabilizer was a rolled-up newspaper. HW van der Merwe and Angus organised getting the makeshift stretcher down the steep rocky incline was quite a challenge. When Rod arrived at the hospital perfectly cared for, they diagnosed a broken neck.

Angus also drew conclusions for simplicity. We noticed he usually travelled with just an overnight bag whether it was a weeklong conference or just an overnight. He had an iPod for music to listen to, On his feet were his sandals, on his body and in the bag were 2 t-shirts and one pair of shorts. He explained that on his first time to attend a diving conference his bag lost its label, and the airport would not give it to him though he could actually see it. So obvious: no point in that happening again. Travel light.

Angus in this busy life included living up to the Quaker testimony of service to Quaker Meetings and to others. He served as CWMM clerk and with his wife Scotty were Yearly Meeting Coclerks for several years. Carol Atwell who worked as YM administrative clerk during the time Angus was YM clerk says of him: his greatest contribution was that he did not see himself as a deeply spiritual, but he did not understand the quiet depth he brought to whatever he did for Quakers. She remembers a major contribution as YM clerk was to initiate work on a Yearly Meeting Handbook for Southern African Quakers that would of course be more relevant to us than the British version.

He once reminded CWMM Meeting that it was not Business Meeting but a Meeting for Worship which also did business. One Quaker Julie Suberg found this throw away comment had a profound effect from then on how she approached business meetings. He also took steps to decrease some tension between the 2 CWMM meetings by organising a meeting where both Meetings laid down their concerns and hopes for Meeting. Angus' s ability to concentrate on Quaker methods of conciliation came shining through and were successful.

When people try to describe Angus the words that come up again and again are steady warmth like the light and warmth given by a fire in a hearth.

Angus Morton, as remembered by Dudu Mtshazo:

A physically strong Friend, but gentle and Strong in his Quaker Faith, Values and Testimonies of Simplicity and Equality. I remember that before Angus and Scotty were Yearly Meeting Co-Clerks the practice had been Clerk as Assistant Clerk. This of course implied some sort of hierarchy and Angus was only going to be Clerk together with his wife/partner as Equals (Co-Clerks) and the two complimented one another and the Meeting was held together ever so beautifully.

The second Gift that Angus gave me and I will be ever eternally grateful for was, "**Standing aside**". When in Meeting for Worship for Business, Friends got stuck on an issue and were unable to reach a common understanding, Angus after a lot of thought and listening, would rise quietly and **Stand aside** the Clerk's chair and offer

his view/opinion on the matter and then ***return to the Clerk's chair***. This was done with humility and purpose. He could relinquish the “***power position***” that came with the “***chair***” be one with the whole Gathered Meeting. ***Equality and Community***.

## 15.4 Testimony to the life of Shane Petzer

### IF LIFE GIVES YOU LITTER, MAKE FLOWERS

Shane Petzer died suddenly on 5 October 2021. He had been for a medical check-up shortly before, and everything seemed fine, but on that Tuesday evening he experienced chest pains, and died in Scott's arms as the paramedics arrived. His death was met with an outpouring of love and respect from a range of different individuals and organisations. Shane will be remembered for so many things.

#### 15.4.1 A beautiful life

Shane worked actively towards making the world a more beautiful and equitable place. The art gallery, Magpie, that he started with his partner Scott Hart was so much more than an art gallery. It truly was a collective, and it demonstrated vividly the eclectic love for the bright and beautiful that its eponymous magpie displays. It was a haven of light, love and tranquillity, and its intended aim was to show that beauty can be found in the most unlikely places and materials. Perhaps Shane's most lasting memorial will not be a rigid, monumental statue of bronze or marble, as is usual for 'great men', but a twirling, colourful, playful kaleidoscope of discarded bits of plastic remodelled into spectacular artworks. Chandeliers made from waste and discarded materials are Magpie's signature product, and are treasured world-wide: the Obama's had two in the White House, for example.

But it wasn't just chandeliers and plastic flowers – Shane was a keen gardener, and shared his love and knowledge of plants with his wider community. Perhaps his greatest achievement as a gardener, and as one of the organisers of the Barrydale in Bloom open garden weekend, was including small township gardens that had been created on a shoestring budget with more dash than cash. The 2021 festival, which had been scheduled for shortly after Shane's death, went ahead dedicated to his memory.

#### 15.4.2 Community

Shane was committed to the Barrydale community. He chaired both the Net vir Pret board and the Barrydale Health Committee for many years. His concern for health issues and love of gardening came together when he was instrumental in establishing a pretty garden with shade and seating for patients waiting to attend the local clinic. Shane was involved with the community policing forum, and Victim Empowerment Programme for rape survivors.

In order to support businesses by attracting tourists to – and keeping them longer in – the village, he established the Barrydale Arts Meander as an added attraction for the Giant Puppet Show that Net vir Pret presents on the Day of Reconciliation. This initiative successfully converted many potential day trippers into overnight visitors. He was also instrumental in helping to establish and develop the Barrydale in Bloom festival.

Derek Joubert of Net vir Pret says how Shane's 'dynamic and wide-ranging interest in community affairs in our village' would be missed.

#### **15.4.3 Sex work advocacy**

His pioneering work in co-founding Sex Workers Education and Advocacy Trust (SWEAT) was a particularly courageous move in 1996, when that sort of thing was not openly discussed. Gordon Isaacs, a manager at Sweat, said of Shane that he was 'an international powerhouse, actively involved in the international and national profile of civil rights, social justice and the decriminalisation of the sex work industry. As a man having lived healthily with HIV for 20 years, he also advocated for the universal treatment of people living with HIV.'

A tribute to Shane's life and work on the Global Network of Sex Work Projects (NSWP) website states: 'Shane was internationally renowned for his work advocating for the rights of sex workers, including campaigning for the decriminalisation of sex work, and for advocating for the universal treatment of people living with HIV. [...] He was also instrumental in the early history of NSWP as he registered the organisation's first constitution in Cape Town in 2002, where he established the first Secretariat and was our first Global Coordinator.'

#### **15.4.4 Shane and Quakers**

Shane first attended Friends meetings in Pietermaritzburg in 1987, where he had been a theology student and got to know Mark and Julie Povall. He moved to Cape Town, and was supported by Friends in his objection to military service, and became a member of CWMM in the early 1990s. As a conscientious objector, he was sentenced to do community service as a bereavement counsellor at the State Mortuary. After that he became a seconded worker to the AIDS Support and Education Trust (ASET) in Cape Town, supported by British Friends.

Shane went through a traumatic period of questioning, and distanced himself from the meeting for a while, but reapplied for membership in 2016. In the decade or so that he had been away from Cape Town he had got married to his partner of 15 years, Scott Hart, and had established a life and a business in the small town of Barrydale.

Shane 'attended' YM 2021, where he and Scott presented a workshop on flower making. 'I loved his "let's do this" approach to life,' says Amanda Gibberd of this workshop. 'His energy, enthusiasm and support for Scott's delicate insight into creating beauty out of rubbish made glorious watching. [...] Nothing was too much. It was like a big game.'

#### **15.4.5 Gone but not forgotten**

Shane is survived by his mother Marlene, father Henry and his two sisters Wendy and Cheryl and by his husband Scott, and their two daughters – Jaime aged 27 and Rebecca aged 22 – who live with their mothers, Patricia and Mary Ann.

In her reminiscence of Shane Amanda Gibberd says how, having only first 'met' Shane at the virtual online YM 2021, their relationship was 'brief, intense and inspiring; a meeting in the void of internet space. And because of this, it is more difficult to believe that he is no longer with us in the earth space. Like a spring flush of Namaqualand daisies, I will remember Shane. I will make plastic flowers and plant them in my garden.'

Di Salters eloquently describes Shane as 'this lovely man who will be missed by so many, and who totally walked his talk.'

But his loss is probably best described in a tribute from the University of the Western Cape's Centre for Humanities Research:

'Shane was a singular being, and the world is now more ordinary without him.'

## 15.5 Sheldon G. Weeks

*Talk RGML-C&SAYM 11 April 2004,  
Moriya, Lesotho*

### MY LIFE AS A FRIEND AND FELLOW TRAVELLER

*"Lay hold on life and it will be thy joy  
and crown eternally".*

— John Greenleaf Whittier

*Shelagh Willet introduced Sheldon Weeks. He is 72. Born in New York City. He has qualifications from Quaker institutions, including Swarthmore and Harvard and worked in East Africa beginning in 1962. He has been in Botswana since December 1991. His longest period was seventeen years in Papua New Guinea. He has published widely on different subjects, conducted many consultancies, and travelled widely. His academic career has been combined with social concerns, including in Botswana dedicated work in connection with the Kagisano Society. His life has been a tapestry containing many strains, and one of the most clearly distinguishable is his Quaker faith.*



### 15.5.1 Welcome:

'The theme of the Yearly Meeting is taken from the FWCC triennial: "Being faithful witnesses - serving God in a changing world". I was not aware of this until this week, but my theme, is not unrelated as it deals with my personal witness.

'It is a pleasure to be here with you all at Morija, among the hills and the history, with all of you for a few days of seeking with Friends. To begin with let me take this opportunity to congratulate those of you who have been honoured by others during the year. I know of Noziziwe Madlala- Routledge and George Ellis. I am sure there are others.

'I also wish to thank Gudrun for her commitment through difficult times. It has been good to know and love her for nearly fifty years. And my friend Collin Gonze whom I have also known for close on fifty years, and who was editor of a number of publications, including Africa Today, and has read an earlier draft of this talk and commented on it.

### 15.5.2 Objectives:

'I once led a Summer School at YM on "writing memoirs". This has forced me to think about my own. I like Jim McCloy's saying on Christabel Jackson's card: "If you are searching for the truth, look out for surprises".

‘In this talk I will try and share with you from my personal journey or my search to develop a work ethos, spirituality, friendships, social concerns and in efforts to promote social change. A major dichotomy, which influenced my development, was reflected in my family structure - the tension between violence and non-violence.

I will consider the impact my Quaker education has had on me, and try to weigh the meaning of some of my successes and failures. Life is full of contradictions and struggles and is not easy: are there any lessons to be drawn from them that I might share with you? My focus will be on the early “chapters” or decades in my life in the 1940s and 1950s, then a bit from the 1960s.

### 15.5.3 Governing principles:

‘What we are is determined by a mix of our inheritance and our experiences. I do not wish to discuss the nature-nurturance debate, but I personally believe we are a combination of both forces. Quakers, because of the testimonies we have inherited from the early Quakers which are still alive in us today, generally do not believe in absolute determinism, or in that man is inherently evil.

Instead they proclaim that there is good in every person and that there lies the potential for change. Quakers worked with prisoners, the mentally ill, delinquents and sometimes wonder where is that “good”. Faith makes us carry on.

‘We all make assumptions about our past and who we are based on our personal events and our overall sense of the history that has engulfed us: how we see the processes we have lived through, that others have experienced, and what went before us. We all have a personal perspective or ideology, which influences our perceptions, even if we cannot articulate it, even if we lack an awareness of it. There will always be different versions of history, even within one family.

‘For example, when my Aunt published her autobiography, *Office Hours Day and Night*, my mother commented, “that is not the way I remember it”. And these were two sisters, born one year apart, growing up in the same family, going to the same schools (primary, secondary, university and graduate medical education). My Aunt saw life as one of entitlement, that where she had succeeded, it was deserved, and due to her efforts, and that anyone else could do it: they just had to work hard and excel, to emulate her. While my mother saw the struggles and uniqueness in each of them from a different perspective, with a recognition that success was never due to one’s own efforts, but was dependent on the support and contributions of others.

The emphasis on success, the Protestant ethic, on excelling in whatever one does, made it harder for me to digest, assimilate and accomplish failures when they occurred.

John Updike in his new novel *Seek My Face* (2004: 72) writes about the religious sense of failure. The heroine father was a Pennsylvania Quaker. Her father, Hope in her childhood came to sense, had a **religious sense of failure** ... His pious ancestors were fanatics risking hanging and exile in their zeal to strip Christianity back to its uncorrupted essence, made him feel a failure in his worldly status ... [his successes as a lawyer and in other ways]—none of this seemed, by the inner light that burned deeply within him, enough. In thinking about this I realize that I have been bothered all my life by this sense of failure.

#### **15.5.4 Origins of the dichotomy:**

'I was born into a matriarchal family. My mother (1900) and her sister (1901) both became successful medical doctors. They were pioneers when very few women became medical doctors. They were leaders in their own fields and communities. As their skills were in demand they did not cease to work during the depression, as did their husbands.

'I am a third child: one sister is four years older, my brother two years older, younger sister five years later. All three became medical doctors. I didn't.

#### **15.5.5 Tensions between violence and non-violence:**

'My parents were different: my father represented to a degree the use of force or violent solutions, while my mother represented peaceful alternatives.

'My father was born in 1885, studied engineering at MIT, but didn't finish. He had wanted to go into medicine; his father refused him absolutely. He worked in all three fields of engineering (civil, electrical and mechanical). In World War I he became a Captain in the Air Force (Lighter than air craft - he flew balloons and dirigibles). He continued to be known as "Captain Weeks" throughout his life. He didn't get married until he was 40. Then he married a medical doctor.

'His life is fraught by seeming failures: he didn't graduate from college and he went bankrupt during the depression (he was a pioneer in manufacturing and marketing electronic and mechanical advertising techniques for public spaces now seen all over the world). My father, as a soldier, had never fought. He'd never gone overseas. Bankruptcy and later unemployment forced him to be dependent on his wife.

'I'll always remember his office on 42<sup>nd</sup> Street above the park by the New York Public Library. I learned to type around five-years old looking out a window over the park (I typed first the letters of the alphabet, then the numbers and symbols, finally stories, and the complete layout of "little little" books, for my younger sister).

'He was an ardent supporter of the National Rifle Association, a lifetime member, and he gave me my first gun when I was six years old (a 0.22 single shot rifle). I used to sleep with it by my bed, loaded. I had fantasies of defending the family against burglars. He used corporal punishment, with the question when angry at my behaviour, "which end of the belt do you want to be beaten with?" meaning I had a choice between the buckle and the leather strap. This treatment caused a degree of anger, frustration and fuelled the aggression and fantasies in me. I felt he favoured my younger sister and I was often punished for her wrong doings, resulting in a lifetime of personal over-reaction or vehemence against being falsely accused.

'In World War II he built Liberty ships in California and then worked outside Niagara Falls building as major TNT plant. After the war he went to Alaska to build an airbase at Mile 26 outside Fairbanks (the runway was one mile across and eight miles long so that planes could take off from camouflaged bunkers (secret hangers on each side of the runway). Then in Minnesota doing a development plan for the State. It was his last job.

'His other side was also there: he was a Deacon in the local Anglican (Episcopalian) Grace Church, was a "Big Brother" and a Boy Scout leader. Fencing and tennis were his sports, stamp collecting his hobby, and he won awards for his specialist displays (ships, trains, sports).

'My mother, born in 1900, was an amateur tennis champion, went to Brearley and Wellesley, then Cornell Medical and became a life-long paediatrician, with a practice on Brooklyn Heights in New York City. Her office was in the basement of the family house where we grew up - 20 Willow Street - an old grey brick "six" storey building on a corner with a small back yard and a rare Gingko tree. As a paediatrician she had 4,000 patients (the normal load was 1,000) and was a community figure. She started a nursery school at Grace Church and remained their doctor until she left NYC in 1975. She was also the doctor for Brooklyn Friends School where my siblings and I (and some of my children) attended for a family total of 68 years. [And where my daughter Edisa was awarded the George Fox Alumni Prize in 2003 (20 years after she graduated from Grade 12) - but she asked me "who is George Fox?" I got her a copy of Fox's journal from the Brooklyn Monthly Meeting library.] My mother was the caregiver and set an example of community service. She was one of the last doctors in New York City to make house calls. She went with her English Springer spaniel. Only my younger sister, Elinor, and myself became Friends (1956 for me and mid-1960s for her).

#### **15.5.6 Work ethic—the formative years:**

'Much of what made me happened in the first 12 years of my life.

'One's work ethic comes partly from one's family. I learned from both parents and from my maternal grandfather (who conformed to Eric Erickson's model of the grandfather: he was stern, ruthless, accomplished, and standard setter, a "Jack-of-all trades"). John Willard Travell, also a medical doctor, was a pioneer in electrostatic medicine, with a house at office at 9 West 16<sup>th</sup> Street, the front room filled with a giant electro-static machine. He prided himself on being able to do nearly anything: plumbing, carpentry, farming, animal husbandry, fruit trees, grafting, tree farming, maintenance, etc. He believed that anything you wanted to do you could do. He held up as an example Mark Twain's *Connecticut Yankee in King Arthur's court*. He had known Twain as they both were residents near Washington Square. He also was a jokester and a man with a sense of humour. As a child and adolescent he was a renegade - he would regale us with stories of his misadventures.

'One example, when he was in his eighties: he had been to an African-Zionist church in Harlem and come away with a hand full of collection tokens, like light aluminium coins, which had printed on one side the name of the church (and "The Gift of God is Eternal Life") and the other "The Wages of Sin is Death". They were the same size and weight of ice cream tokens as Swarthmore College. My friends and I put them into circulation and enjoyed a lot of free ice cream for "The Wages of Sin is Death".

'His first wife had died. His second wife had a farm in Westfield, New Jersey. She had a Renault 1904 "hop toad", and was the first female autogyro pilot - she used to fly over us. His farm was in Sheffield, in western Massachusetts in the Berkshires 200 km from New York City. His Model T was one of the first vehicles in the Housatonic Valley. He had a passion for trees: tree farm planting, fruit trees pruning, grafting "Sheldon Pear". He loved to fish, but with earthworms, giant "night crawlers" that he would collect by torch light at midnight in Washington Square Park in Greenwich Village. Enquiring police he would talk into joining him in the search. He'd take the worms to the country to use as bait. He had us set out lines to catch eels in Ironworks Brook two kilometres away down a hill where we would have to walk. I have a vivid memory of dozens of eels hung out on a clothesline. I couldn't eat them, hardly touch them.

'He was a severe disciplinarian, one whom to spare the rod spoiled the child. Each year he wanted to make elderberry wine: we were beaten for playing instead of collecting our quota of the fruit. A better memory is making peach ice cream in an old crank machine on the porch on a hot summer's afternoon following a meal of our own freshly picked corn. He played tennis until eighty, and could still beat me when I was a teenager. He died at 96. He learned his daughter's techniques for injecting novocaine into trigger areas in muscles, and he was so good with the needles that I preferred him to inject me than any of the others. He practised medicine until in his eighties too.

He was also a member of the Magician's Union and would perform at birthday parties. It was a skill I learned from him and books.

#### **15.5.7 Link between play and work**

'During World War II we had Victory Gardens at the farm in Massachusetts. We even got extra petrol coupons so we could drive the 200 km there from New York City to work on it: I assisted, and had my own rows, own crops (I developed a passion for string beans, which became my nickname). We put up a hundred quarts of string beans at the end of each summer for preserves for winter, along with other crops.

'When bulk freezers came in where you rented a locker, we processed them for freezing. There we also played, making "Wind in the Willows" - we constructed our own roads and bridges for our bikes, about one metre wide, and dug and dammed our own swimming hole.

'The hardest war effort work I did then was shovelling coal for three weeks, first out of railway cars into the warehouse and then into cellars of the school and other customers. Adult males were simply not available to do the work because of the War. The next hardest at twelve was shovelling out our septic tank (I had an attack of typhoid, or something, afterwards). One learns how difficult life is for the working man who suffers this grinding toil year after year and has no escape from it.

'When I was ten I built my first house, five metres up in a large forked maple tree, complete with four walls, roof, bosun's chair, folding bed, porch, and electric lights from a tractor battery! I was very proud of this as the farm had no electricity.

My father invented a dart game called "war", involving a sheet of plywood 4 x 8 feet with an upright wall in the middle so you could not see the opponent's side, which we played a lot.

'Then when I was twelve, with my brother who was two years older, we built an 8 x 10 foot log cabin at a secret site half a kilometre away in the woods ( with my brother and a friend, three bunk beds, one on top of the other in layers and a small cast iron stove; later I added a porch and fireplace, with another friend from Norway).

We had our guns with us. We had to make our own ammunition; we even made more guns from parts, made from a sawed-off shotgun and two pistols - all highly illegal. All worked, but the shotgun shells did not have enough ump (afraid blow up gun).

At twelve I had three jobs in Brooklyn, New York, during Fall, Winter and Spring that paid money. The first was as a professional choirboy - singing in the choir at Grace Anglican Church (my brother joined the Boy Scouts). We had four rehearsals and one performance a week: Tuesday and Thursday after school, Friday evening with the men and before the service on Sunday, followed by the Sunday service. This was

another form of religious education. Funerals paid the best. So did special services at Christmas and Easter. My first time to sing with the choir in the church was at a four-hour long communion mass where we sang Bach's St. Matthew's Passion. It was an introduction one never forgets. Also to music and religion in ways Quakers still cannot offer.

'For my second job, I became the cook for the family (I was paid \$5 a week, which I spent on my stamp collection). It was war, and help was not available. I became an expert on spaghetti and sauce. My third job, which was obtained by accident, was as a sports writer for the daily newspaper The Brooklyn Eagle". I was tutored by the sports editor in style, expression, colour, and use of adjectives and organization of sports articles. I was paid one dollar an inch for the copy that was finally used.

'I attended Brooklyn Friends School from 1937 to 1949, a school with 13 grades in one place. There I also did a lot of practical work, which was voluntary and educational. I became the school projectionist, school printer, school photographer (built a dark room, lens from grandfather) and carpenter for school dramatic shows (sets). I also helped on the school newspaper, yearbook as journalist and school photographer.

'As a Quaker school it had assembly and weekly Meeting in the formal Meeting House. One indelible lesson was in 1943 going door to door in Brooklyn Heights to collect food for Japanese- Americans incarcerated in camps (Nisei). We were invariably greeted with disgust, a harangue and doors slammed in our face: "how could you be asking us to do anything to assist the enemy?" (a strong lesson for a twelve year-old).

'One senses how much Quakers in Southern Africa are missing out by there being no Friends' School here.

#### **15.5.8 Violence:**

'Though violence surrounded us in the war, in comics, movies, on the radio, it was also personal. I had to walk 1.2 km to school. In the afternoon in the winter it gets dark early. I had to confront the "Ice Pick" gang who wanted your money, your watch, anything you had. You learned to travel with empty pockets, to wear old shoes, and to avoid the streets by going through buildings and backyards. One friend broke his arm trying to escape the gang when he fell off a wall twelve meters high into the street below. This was also a lesson in "class dynamics" as the members of the gang were all from a working class background. The other children in the choir were working class, and they all had to give their earnings to their parents to help the family survive. I was privileged to keep my money.

'How else does violence appear in ones life? In the ways in which we confront conflict. My father made my brother take boxing lessons. I wasn't interested. Still ...

I'll give one example how in a violent culture children learn to confront violence. When around twelve I built a small rowboat on Lake Ontario. When it was stolen by neighbour boys, I went after them with my 22 rifle to return it, and I was so angry I could have shot them. By then I'd bought a 22 automatic rifle (a "Savage" which I carefully selected) from the money I earned from various jobs. I was close to becoming a child murderer and spending the early part of my life in detention. How easy it is to kill. In my mind, day and night dreams, I had a violent fantasy life. This was supported by World War II that was raging around me at that time. I was so angry my boat had been stolen that I could have killed.

'I could act out my violence at the family "farm" in the Berkshires in Massachusetts. I shot, and notched on the rifle butt, red squirrels, chipmunks and the occasional woodchuck. My father approved; my mother was more reticent. When challenged to prove that I was a sharpshooter, I demonstrated that I could bring a swallow down from the sky with one shot of my 0.22 rifle, a woodchuck in a field with my 0.38 Smith and Weston revolver, and a twelve point deer with our 0.348 Winchester repeating rifle. These were the last times I used these guns, because soon after I became a pacifist.

#### **15.5.9 Race:**

'Another source of a personal concern for equality, justice and race is perhaps derived from a great uncle whose home we used to visit in New Jersey a few times a year in the 1930s. He had been a missionary in Liberia and enjoyed telling stories about his life there and his collection of arts and crafts. The Quaker testimony on equality was taught to us indirectly at Brooklyn Friends School. It became a significant guiding benchmark. Marxism also stood for equality of all peoples (gender, race, ability). This latter commitment was compromised when they put fighting the Axis powers above equality.

'Growing up in a segregated United States (even de facto) meant that I didn't have any real contact with any minority groups until I was sixteen and working in Alaska. An early memory in Sheffield is being reprimanded by my mother when I was about five for saying in the village square: "Look at that pikinny". I was told not to use that word. Sheffield, a small village, then with only 1,700 people, had a black ghetto called "Guinea".

'This all changed when at seventeen, I went to Swarthmore College in Pennsylvania. Swarthmore was one of the three Quaker colleges in Eastern Pennsylvania - the others being Bryn Mar and Haverford which were then single-sex. Swarthmore is now over 130 years old. Gudrun's mother had gone there during World War I.

'In 1949 this Quaker college reflected the dominant white society. The student body were predominately whites (WASPS) and under-represented the minorities (they still had quotas against Jews). In 1949 Swarthmore had two African American students. In 1950 four Nigerians came on British government scholarships. One of my roommates was a Nisei. Three of these Nigerians, Layiwola Shoyinka, Chucks Umeadi and Obi Atuanya I invited to our house at 20 Willow Street and to the farm in Sheffield for holidays (one was spent doing a major logging operation using two large chain saws).

In May 1953 I met Mburumba Kerina from South West Africa (Namibia) at the Swarthmore Meeting House, where local Friends had invited him to talk about conditions at home. He was then a student at Lincoln University south of the Mason-Dixon line in Pennsylvania. He also moved into my extended family at 20 Willow Street and at the farm in Sheffield. In 2003 he asked me to write his biography, so that is one of the projects I am currently working on. Mburumba was the first to leave Southern Africa, the first Namibian to testify with Rev Michael Scott at the UN (to the 4<sup>th</sup> Committee on non-self governing territories). The idea of creating SWAPO out of OPO originated with us at 20 Willow Street: he was the originator of the name "Namibia"; and he married a Friend he met through me, Jane Miller, an African-American from California.

Interesting that Bessie Head's first published story outside Southern Africa was about Jane, called *An American Woman in Africa* from their stay in Serowe between 1963 and 1965.

'Through my work with the AFSC running UN Seminars I had gotten to know a set of key members of the 4<sup>th</sup> Committee from Yugoslavia, India, Uruguay, Liberia and Ethiopia. I introduced Mburumba to them. We recorded a wire recording on conditions in South West Africa at 20 Willow Street and presented it to the 4<sup>th</sup> Committee. A decision for them to listen to it had to be made by the International Court of Justice at the Hague because South Africa challenged the tape. I also got Sydney D. Bailey at the Quaker UN House to mediate between Rev. Michael Scott and Mburumba Kerina when Scott refused to trust Kerina. (This event is not mentioned: see Sydney D. Bailey's *Quaker Work at the United Nations' in Peace is a Process*, Swarthmore Lecture, 1993, pp. 101-173).

'I made friends with students from Kenya and Ethiopia who stayed at 20 Willow and at the farm too. This was before the wave of independence in Africa (starting with Ghana in 1957, Nigeria 1960, and then spreading through East Africa beginning with Tanzania in 1961). I was present for Uganda's in 1962 and Kenya's in 1963. There was a commitment to working for independence in all colonies.

'Others at 20 Willow Street and Sheffield were my brother's friends from India and Korea and my older sister's French and Polish friends (Maria returned to Poland and I visited her there ten years later in 1960). My grandfather called 20 Willow Street "international house". He was suddenly learning a tolerance he never had before. This was harder with his other daughter, my mother's sister (Janet Travell), who instructed me not to bring any non-white people to the farm. She was contradicted both by her husband, who was from South Carolina, and indirectly by her "employer", who was a Democrat and congressman, then Senator (John F. Kennedy). She moved into the White House in 1960 (she had been his doctor from 1946). She shifted her ground to accepting individuals, but not the group. Chuks Umeadi (another Nigerian at Swarthmore College) had won her over with his charm while washing dishes together one Christmas at the farm.

#### **15.5.10 Values:**

'Who cared for what was wrong with the world? It was as if only two groups, seemingly poles apart, did. Quakers and Communists. I became involved with both.

In 1949 at Swarthmore I met, liked, and was influenced by people who came from diametrically opposed perspectives. Newton Garver, a pacifist and a conscientious objector, had just got out of prison. His arguments were devastating, demanding and convincing. I was pleased to be able to reprint an article by him in **SAQN** 26 & 27.

'Then there were the social and political activists. I participated in the meetings and activities of the Young Progressives of America (YPA). The YPA was left over from the year before when Secretary of Agriculture Henry Wallace had run on the progressive party ticket for President of the United States. Swarthmore also had a group of war vets, studying under the GI Bill, and these were mature people who had been through it in different theatres of war. The key left-wing theoretician among the students at Swarthmore College then was Zeke Montgomery.

'My roommate, Eddie Fujima, was also influential through many long hours of debate and discussion. He was a Nisei, who was in Japan during the war, but was

able to reinstate his US citizenship. He too came to the farm one summer and two of us painted the whole house on the outside. He gave me his 0.38 Smith and Weston service revolver, which I kept hidden there and used to shoot woodchucks (another highly illegal weapon).

‘Another roommate was Danny Rubin, a Philadelphian with the closest connection to people in the labour movement and on the left. He later became a lifetime leader in the Communist Party (USA). These people, and others, were at the heart of action. They were the ones who wanted to do something about the sad state of affairs: racism - Willie McGee was up to be executed just for looking at a white woman; the separate “but equal school”, unequal systems (only in May 1954, came the new laws on Civil Rights); equality of opportunity (admission policies at Swarthmore with only a few Blacks, a quota against Jews - ironic as today Swarthmore, as a liberal arts college, has perhaps the highest proportion of students of colour in the States); the war machine, nuclear testing, the Hydrogen Bomb, the Rosenbergs to be executed for so-called spying; the conditions of workers in Pennsylvania - we gave support for striking coal miners by raising money and collecting donations of food; relations to the Soviet Union, the Eastern Block and China; opposition to the oppression inherent in McCarthyism; opposition to militarism within the college - we succeeded in getting rid of the Reserve Officers Training Corps (ROTC) unit at Swarthmore. And many other activities.

‘When the FBI or other agents would come to interview me at the college about my activities I would always make them go up to the student commons and invite other students to listen to the interview - so I would have witnesses. One of the questions was, “Have you ever associated with a Communist?”. I pointed out that President Eisenhower couldn’t answer that question.

#### **15.5.11 Analysis:**

‘Hours were spent discussing issues, direction, strategies and decision before actions. Marxism was seen as a tool to assist in this process, balanced with concern for who benefits and who suffers

- the consequence of actions. Was this type of analysis the most effective? It was certainly hotly contested and lacked consensus. My critical attitudes favoured non-violent direct action. All this at the height of repression during the McCarthy period, which now pales compared to President George Bush, the Patriot Act and other forms of thought control (digital “security” today eclipsed anything available in the 1950s). Though I do not know if Bush has moved to build camps to incarcerate up to half a million people as was done secretly under Eisenhower to accommodate 100,000 reds and 400,000 pinks (or fellow travellers - the labels then applied to dissenters).

‘The rise of power of the Nationalists in South Africa and their pursuit of Communists with their allies was also accelerating at this time. In the United States the reversals came with the change of Government, the victory of the Democratic Party led by J. F. Kennedy in 1959. The USA remained staunchly anti-communist until the fall of the system in 1990. The struggle in South Africa also took another thirty years and was helped by world events.

#### **15.5.12 Pacifist/Quaker and fellow travellers:**

‘I attended meetings of a small cell group in Chester, Pennsylvania, and elsewhere, at the home of dock workers and Communists to study *The History of the Communist*

*Party, USSR* and *The History of the Communist Party, USA*. Ideology became important, the ability to assess the class struggle, to understand and use the dialectical method of analysis. We studied the doctrines (dialectical analysis) calling for the violent overthrow of the governments, but I personally did not espouse it. My friends who were left or communist I liked and respected. But I eventually called myself a “Marxian Socialist Pacifist”.

I also was active in Quaker circles, but had not yet become a Quaker. At Swarthmore I tried to promote various community service activities, taking students to work in mental hospitals and on weekend workcamps in Philadelphia organized and run by David Richie. These were carried out with other friends who shared my concern for social action, in a sense separate from those friends who were involved in political action. David Richie came to South Africa and had an impact around the same time on Shelagh Willet after she attended one of his workcamps in the 1960s.

#### **15.5.13 Issue of working with Communists?**

‘This never bothered me. I was labelled a Fellow Traveller because I was willing to work with Communists. I shared objectives with them, though embraced different methods. We would meet and agree on non-violence in the running of demonstrations. In my experience we kept to it.

‘Others I knew and worked with would never work with Communists and were afraid even to work with so-called Pinks. They believed that they could not trust them. They feared betrayal from the left, that they would stab you in the back.

‘Examples were given: the treason trials in the USSR staged by Stalin; the contradictions in the Spanish Civil War (the writings of Arthur Koestler, particularly his novel, *Darkness at Noon* (published 1940); the 1940 “non-aggression pact” between Hitler and the USSR, which became party line (in the USSR and for Communists in the USA and elsewhere). Where and how are policies made? The Russian invasion of Hungary was in 1956. Major waves of falling out from the Communist Party resulted from this.

‘When under the Freedom of Information Act I tried to get my files to see what the FBI, CIA and other agencies had recorded on me there was nearly nothing from the 1950s, but hundreds of pages after that. The grounds for deletion or non-release of information was that it would violate security (reveal who was informing the agencies about me).

‘One startling item in my FBI files was a photocopy of a book review I had written of Nelson Mandela’s new book, *Long Walk to Freedom*. The editors of the *Boston Herald* had liked the review so much they printed it as their editorial for that day (early 1964). Why include such an item in my FBI file? It truly reflects how agents of repression think: “Mandela was in jail as a terrorist, seeking to overthrow the government of South Africa. I had treated him positively.

Therefore I must be ...”

#### **15.5.14 Travels—expanded horizons**

‘My development was also influenced by my travels between 1948 and 1954 when I lost the right to travel; my passport was not re-issued. I was one of thirty Americans to lose the privilege - not yet a right - to travel. In 1948 for the summer I worked as a labourer in Fairbanks, Alaska, when I was sixteen, building the University of Alaska. In 1949 in Europe, I visited workcamps, cycled 2,500 km. and stayed in Youth Hostels.

In Venice I met a student from Prague, Czechoslovakia, who told me, “you haven’t seen Europe if you’ve only been to Western Europe”. He wanted me to see what life was like on the other side of the Iron Curtain. We were aware of the putsch in 1948 but justified it using arguments from Czech Christian Socialists who still supported the new regime. My hosts in Paris were must upset that I had made friends in Germany with Germans, the enemy!

‘In 1950 I obtained seaman’s papers, and travelling on The Flying Enterprise, arrived in Europe the day Korean war was declared (Captain Carlsen didn’t want to sign me off in Antwerp, Belgium). I went on to a World Council of Churches workcamp in Napoli, Italy. We were an international group from Japan, Germany, France and so on. The local police added people to our camp who had been robbed of everything. The most interesting were destitutes from Sicily (a land of the Mafia, payback, and extreme violence that produced the lesser known “Sicilian Gandhi”, Danilo Dolci - see the book *Fire under the Ashes* by James McNeish).

‘The city of Naples had been 90% destroyed during the war, and so far was only 10% rebuilt. People were still living in caves. Our project was to build foundations for an ecumenical hospital.

I went back ten years later, only to find what we had started to build by hand on the Vomero was now NATO Naval headquarters. Most distressing.

From Naples I went on to attend the International Union of Students (IUS) World Congress in Prague and to find friends, and meet others. I learned how Central America was to the welfare of people throughout the world, as American policies impacted on others. There I was invited to China and French Indo-China (Vietnam). Americans were banned from going to Czechoslovakia in 1950. I was one of a small number to violate the ban on travel to Czechoslovakia; the ban was stamped in every US passport.

‘While there I became paralysed with Meningitis. In hospital I was given raw or impure penicillin (the West was denying medicines). When I tried to leave I was hospitalised for medical complications in Hamburg, first in a British Army hospital, then, because I was not entitled to “services”, a German civilian one.

‘In those days a US passport was only good for two years (now it is ten). I was able to get my passport renewed only because I had visited Nathaniel Davis (a friend of my mother’s whom I had stayed with him the year before in Firenze, Italy where he worked in the US Consulate) at the US Embassy in Prague. Later he became ambassador to Chile and instrumental in planning the coup to overthrow Allende that brought in Pinochet in 1974.

‘Next I went to study at the University of Edinburgh (1951-1952). My digs mate proved to be head of Communist student group, and my girlfriend was an active member who had just returned from a stay in the Soviet Union. When there was a public debate on “Which is a greater threat to world peace, the US or the Soviet Union?” I participated, on the side that the US is the greater threat. It still is today.

With the Apathetic Society (sic) at the University of Edinburgh we organized a platform for a student group from China to speak. The British National Union of Students had invited them to Great Britain, but was providing them no assistance. We were the only ones to meet their train when they arrived in Edinburgh. In Edinburgh when I moved out of the digs into a small house on Atholl Crescent Lane

my roommates were from England, Turkey and Nigeria. Julius Nyerere was part of the African group at the university (he was studying education at Murray House).

'When on holiday in London I carried out a survey of Chinese in London on my motorcycle. The government allegation was that they were sending money to Communists on the mainland of China. With a Chinese student on pillion seat of my motorcycle, we toured businesses in East London. It was a grassroots survey that did not support the allegations (and revealed how politicians and journalist may arrive at an agenda not based on facts). It was a good lesson about negative journalism and the use of disinformation.

'Also when in Edinburgh, with the Student Christian Union, I organized a weekend workcamp in the Dumbdykes. Slum buildings there had been neglected for hundred of years. It was modelled on the weekend workcamps run by David Richie in Philadelphia.

'In June 1952 I joined an Isbrandtsen ship at Genoa as a seaman and got off in Karachi, Pakistan to join an Service Civil International (the main European international workcamp organization established after WWI by Pierre Ceresole) workcamp in Laluket, and then on to another workcamp in the Simla Hills in India.

I had a choice, to stay in India, or get on boat from Bombay back to New York. My temporary seamen's papers were granted by telegram the day we were to leave. Then I missed my boat in Manila. I had to fly Tokyo, where I joined an AFSC workcamp. In Yokohama I was able to rejoin my ship as purser (on a full salary because they were missing a seaman). The Captain required me to go through the Panama Canal to New York. On arrival in New York City, he requested that I "not give a bad report". (I was assumed to be an agent, and for that reason I was not beaten up in San Francisco and Los Angeles).

'I spent another summer working in Alaska in 1953 as an engineer, GS4, rebuilding the Alaska Highway. We were based 300 km east of Fairbanks. I got permission from the Tetlin Indian Reservation elders to build a log cabin on their land on an escarpment above the Tanana River (fall in and you'll survive for at the most six minutes because of the silt and extreme cold). I had with me my 22 rifles and a 0.348 Winchester (elephant gun). We lived "off the land", mainly from Arctic grayling and rabbits, fishing and hunting daily after work. We worked twelve hours a day, seven days a week, but this was summer and the sun hardly set.

'When the Native Americans would go hunting with us I could see game before they did (better eyesight due to privilege and diet). They issued an invitation to stay, to work on their 200 km long trap line, using sled dogs. The dogs were kept during the summer in a village with 400 dogs and four people to feed them. But I returned to Swarthmore College.

#### **15.5.15 In 1954 a choice: not to be an engineer, but a humanist.**

'Because of my record in Alaska as an engineer, I won a job at Thule, Greenland, building a military airbase. A recent novel, *No one thinks of Greenland*, portrays this ludicrous base and its impact on the Inuit people. I was also invited back to the Manhattanville Neighbourhood Centre for a second summer in Harlem as a social worker. The first summer was in 1952, when I was the only non-graduate employed as a social group worker with two gangs (six-eight year-olds and fourteen-nineteen year-olds). For the Lotharios, entrance was based on proof you had raped a woman. My supervision was excellent: it was through daily process records, weekly sessions

with supervisors, both African-American women. This was an extraordinary learning experience.

'So I decided I did not want to become an engineer. I wanted to continue to work in social action.

I asked if I could open the settlement house from 5 to 10 p.m. and weekends (it was normally closed). I was allowed to do so, if nothing happened. Nothing did. It was a well-established centre with traditions that were respected. Hundreds of youth came in off the streets to play basketball, pool, games room, and crafts.

'I went on from there to work at Reverend Jim Robinson's Morningside Community Centre (he was the founder of Operations Crossroads Africa). Morningside Community Centre was new and still being tested. I could not do what I had done at Manhattanville Neighbourhood Centre. I had to prove myself. One technique was to take violence on to one's self. Beat me, not him. So the kid would start hitting my stomach like a punching bag. "Teach, it hurts?" Involuntarily tears were running down my cheeks from the pain. But a transformation was achieved. Not only did I become accepted, but also the youth stopped fighting.

'Later, when running Sheffield Projects (not for profit) we adopted A.S. Neil's ("Summerhill") "award the thief", with interesting results. The thesis is that kids are stealing love. One camper attacked another workcamper with a hunting knife, so I made a present of a knife to the offender.

#### **15.5.16 In 1955 I became a Conscientious Objector**

'I was now living in New York City, first at home, then in Greenwich Village (Jones Street in a \$25 a month flat). Then 111<sup>th</sup> Street in Spanish Harlem - that part of Harlem east of Central Park where people from Puerto Rico and later all of Central and South America congregated, where the tenement population was so dense that 150 million people could have lived on the island of Manhattan if that same density had been repeated everywhere. We rented a six room, \$20 a month, sixth floor walk-up flat, which we later turned into a base for weekend workcamps. Institutional Service Units at Manhattanville State Hospital was just across a footbridge on Ward's Island.

'From social work, I then moved to work for the American Friends Service Committee (AFSC), New York City office, first as Projects Secretary, then as Youth Secretary (1954-1959). The AFSC was first housed underneath the 20<sup>th</sup> Street Meeting House. We then moved the office a block away to Third Avenue, then 218 East 18<sup>th</sup> Street (all in the Gramercy Park area).

'To be recognized as a Conscientious Objector one had to belong to an established peace church and profess a belief in God or a Supreme Being (SB). At this time I was something between an agnostic and an atheist. I developed a long, convoluted argument interpreting Supreme Being broadly and in a humanist context. My Draft Board in Brooklyn accepted my explanation, but I will never know if their recognition of me as a Conscientious Objector was based on reading my twenty-page document, or because of my mother's reputation in the community. Politics in the States is based on a reciprocal system of granting favours and benefits to those who in other contexts have helped you. My mother could have been the doctor for some Board Members' children or grandchildren? Later Dan Seeger had to take his humanist

arguments to be recognized as a CO all the way to the Supreme Court. He followed me as Youth Secretary in the AFSC, NYC Office.

#### **15.5.17 Alternative Service:**

'I was assigned by my Draft Board to the American Friends Service Committee, NYC Office, for two years (1955 and 1956) where I was already working, first as Projects Secretary, then as Youth Secretary. I was responsible for organizing workcamps, institutional service units (mental hospital), UN Seminars, film festivals called "Images of Man", and other activities. Robert Gilmore was in charge of the office. Our secretary was Marjorie Gatchell, another graduate of Swarthmore College. We had critical links with the FOR (AJ Muste), WRL, (Bayard Rustin) and many others including Dave Dillinger, Igal Rodenko and David McReynolds; and from the Catholic Worker, Dorothy Day and Ammon Hennacy the Catholic Worker religious pacifist anarchists. Bayard Rustin was the most articulate of this powerful group, an African American leader who became Martin Luther King's advisor. I reviewed his biography in *SAQN* (Number 5, March 1998, page 35).

#### **15.5.18 Spirituality: charisma, leadership versus spirituality (within, without)**

'Who is a "Spiritual Leader"?

'When I was working for the AFSC (1954-1959), word got back to me that others were calling me a very "spiritual leader". When I heard this I was most embarrassed. I did not consider myself a spiritual person, and was not sure I was a leader.

Life never seemed so straightforward that a label could be applied. Instead it was a quandary, it was a heady mix of challenges, and the values were often very confused.

'There was a strong sense of a lack of consistency, contradictions and of failures.

Were there limits to be imposed on the capacity to love? Monogamy versus polygamy (serial/simultaneous). We are told that if we love we may have and love many children, love other people, but we are permitted only to love one wife. Gandhi's search was for truth, but we never seem to search for better relationships? If one has failed in relationships, can one be a spiritual leader?

'Who can be a spiritual leader? Any of us? Or just a few people? Is it something unique, a quality reserved for only a few? Is it a characteristic special to unusual people. Buddha, Mohammed, Jesus, Gandhi, Khan, King? Or is it something we can all attain?

'Can you teach spirituality? Leeds University in 2004 offers a core module for all undergraduates on "Spirituality". Questions asked on the course are: "Who am I? Is there hope for the world?

How can I change the world? What are the core dimensions of humanity?" Individuals need not be religious to be spiritual. Rev Simon Robinson who runs the course at Leeds said, "Spirituality is about awareness of the capacity to respond to the 'other' ... spirituality gives our lives meaning through our relationships with others" (Times Higher Education Supplement, 19 December 2003, page 6).

Listening, caring, understanding ... all this is the key to spirituality? Maybe I was more of a spiritual person that I was willing to admit?

#### **15.5.19 Friday Night Discussion Group:**

'Robert Gilmore (AFSC), Bayard Rustin (WRL) and A.J. Muste (FOR) ran a "Friday night discussion group" in Robert's basement flat on St Marks Place in Manhattan. This was a key place where issues of strategies were discussed - FOR, WRL, AFSC, SANE, and others. Demonstrations were planned. We could have eighty people there and the dynamic was still as if it was twelve.

Bayard had an extraordinary capacity to involve people. Though he had been a communist briefly, he felt betrayed by them over issues of race (the war against fascism became more important to them), but believed the struggle for peace must include everyone who was willing to work, that no group could be excluded. Bayard had made his first trip to Africa in 1952, and was planning non-violent direct action there (Jervis Andersen, *"Bayard Rustin: Troubles I have Seen"*, New York, Harper Collins, 1997).

'An example of a march that we planned which had as its destination the UN: we had for SANE 5,000 on a march to the UN to protest nuclear bomb testing. They'd begun the day before in three separate marches, 17 miles out (the radius of destruction of a hydrogen bomb) on Long Island, New Jersey and Westchester. The police had realized we were walking down a one-way street and they couldn't drive against the traffic. The police wanted us to change the route of a march which had been agreed to in advance. I was leading. I requested the police for permission to pass "down the line" and back came their ultimatum: "If we refuse to change the route we will all be arrested". The word came back to "Keep going". No one was arrested.

#### **15.5.20 Communes:**

'During the later 1950s I also had an intense interest in communes. I both organized visits to them and workcamps with them. With Gudrun I visited Macedonia in Georgia (where Staunton and Alice Lynd were), and different Bruderhof Communities in New York, Connecticut and North Dakota (her mother was briefly a member of the Bruderhof). Also the Catholic Worker farms on Staten Island and at Nyack, New York. Dave Dellinger's farm in New Jersey where "Liberation" was produced and Bob Luitweiler's at Emmaus, Pennsylvania (the founder of SERVAS - an international hospitality organization trying to promote peace). At the Bruderhof, when asked what are you doing about promoting peace or achieving racial equality, the answer always was, "People can join us and thus achieve those objectives".

#### **15.5.21 Social action:**

'Under the umbrella of the AFSC, but through new organizations we created, we embarked on a major innovation in East Harlem, called the Friends Neighbourhood Group sponsored by the "New York Friends Group Inc". We received funds through the Gandhian Foundation that had been set up by Terry Evans who was the next AFSC Projects Secretary. The roots of our approaches were in the work of Jane Adams and others in Chicago, also a doctor in London, and Dave Richie in Philadelphia. Further east and on 107th Street (and a few streets north and south) was another programme that inspired us (The East Harlem Protestant Parish). The concept was one of commitment, an urban community living in the community.

'It was inspired also by a workcamp I'd been to in Sheffield, UK in 1951-1952 on the "submerged tenth", those not reached by welfare and the Labour government. Some members of the Friends Neighbourhood Group (FNG) had jobs, but they were to sustain (common purse) the others who would work full time on promoting self-

reliance and problem solving in the area. Only a few lived at the house (Hope and Danny Murrow) while the others lived in the community.

‘Perhaps the most lasting fruit of that time was the private East Harlem Schools. I remember going to have lunch with Mrs. Crumm at the Colony Club (my grandmother had been a member, and thus she would see me), and getting her to release her property in East Harlem for the first school.

‘Mark Lane was our lawyer who helped us set up Sheffield Projects Incorporated (not-for-profit) and get it approved in Albany. There were many threads. But because of Abby Rockefeller the work in Sheffield evolved to embrace youth from elsewhere in the East, out of prison, off reservations for Native Americans, and so on. I wrote about Sheffield Projects and the camp before the school in the Catholic Worker (the article should now be on the web as old copies were being digitalized). The school’s objective was passing the High School Equivalency Exam., but did anyone do that? Instead it got people out of their situations, and they perhaps learned more about how to make creative use of their leisure time? Today in the States there is a new movement of independent boarding schools for deprived children to help bridge them into the future.

‘Martin Luther King Jr. had asked us to organize a system of family placements for bright kids from the South to repeat Grade 12 while living in homes in greater New York, so that they could have a second chance to do well and gain university placement. This we did most successfully.

‘I used to run seminars on “urban social change” for a week based at the house on 94 East 111th Street that covered most of the issues and used local resource people. Were we guilty of setting up a house to bring rich kids from outside slumming in the slums? I think not, but ...

‘The role of non-violence: impact of Bayard, A.J., Dave, Ammon, Dorothy, etc. It felt right, more at home. One developed a commitment to alternatives in the Civil Rights Movements, the Peace Movement. The development of Satyagraha. I first met Martin Luther King in 1956. He issued an invitation to work in Montgomery, Alabama with the Improvement Association. But I was assigned to the AFSC for alternative service as a CO. The AFSC refused to release me to the Montgomery Improvement Association to go to Alabama. How different my life might have been if I had gone?

I wanted to participate in a major demonstration against nuclear testing. The strategies were examined in the FNDG. One was the voyage of the “Golden Rule”. I volunteered to go, but I was rejected because I had a wife and child. David Gale who went got severely sea sick, causing immense problems and delays (they had to return across the Pacific to port in California to dismiss him).

‘I did go to jail in 1958 (The Tombs, also written up in The Catholic Worker) for refusing, with others, to take shelter during an international air raid drill. My first wife bailed me out after 24 hours so that I could participate in the first March on Washington organized by Bayard Rustin from his new offices in Harlem (I had helped in the process). After further arrests and public denunciation (Governor Rockefeller’s programme to build air raid shelters would not work in an atomic war) the drills were abandoned. The Supreme Court ruled in favour of the right to **not** take shelter.

‘There was a court case that went to the Supreme Court and around 1959. The right to a passport, and the right to travel was established. It was no longer a “privilege”

to be granted by people of the correct political views (I was one of 25 Americans who lost their passports between 1953 and 1959).

#### **15.5.22 Sweden 1960**

'In 1959, after five years with the AFSC, I resigned and went to Putney, Vermont, as a student in what was then probably the smallest graduate school in the world, the Putney Graduate School of Teacher Education. It was run by an unusual Quaker, Morris Mitchell. It had no examinations, but each student developed a "portfolio" or "continuous file" on which he or she was assessed. Morris was interested in developing the "whole teacher in a divided world". A third to a half of the programme included study tours to Mexico, India, Sweden ("The Middle Way") or elsewhere. Our group planned a study tour to Sweden, USSR and Poland. We agreed to look at how different societies dealt with mental illness, juvenile delinquency, city planning, urban social change and the management of industries. It was a successful year. PGSTE was taken over by Antioch College in Ohio in 1964, and moved to Keene, New Hampshire, where it still exists in a new form today.

#### **15.5.23 Conclusion:**

'There is not time today to continue with this exploration. People want to have lunch and are eager to go out into Lesotho on the planned tours. I have so far covered only parts of the first thirty years of my life. There are another forty years to go.

'As I look back, what do these first chapters in my life now mean to me and my social witness? I would not be what I am if it had not been for Brooklyn Friends School and Swarthmore College. The five years with the AFSC were also critical in my development. This has been followed by nearly fifty years trying to live as a Friend, consistently encouraged by the love and support of others.

I am grateful for the opportunities I have had to be engaged, to be an activist, and perhaps to have had an impact on individuals, communities and society to help make a better world. I have tried to follow the path of the informed heart, of love and turning the other cheek.

'Each of us in our own lives must make decisions on how we relate to others, to tensions and conflicts in our lives, those around us, wherever we live in the world. Not to do so is to let life pass us by. A social consciousness is something that each individual must strive to develop on his or her own. It is found by being involved. Without engagement it is difficult to learn and grow. To me it is still necessary to work with others, to be a traveller on the road less travelled. To seek what Quakers have called "the cutting edge". To try and do what others are not doing, while seeking those who will join you in doing it. Life does not have to be a process of trial and error, a stumbling, though that may always be there as part of the unexpected or the serendipity as we develop and change. I believe it is possible to find a purpose to each of our lives.

'Currently both individually and as a Meeting we are trying to face violence in Botswana. We recognize, following Geoff Harris's lead (provided in last year's Richard Gush Memorial Lecture published in SAQN 26 & 27, 2003), structural and cultural violence in the treatment of minorities in Botswana, particularly the San.

The Kagisano Society's-Women's Shelter Project is at the cutting edge. It runs the only women's shelter in the country. In the last year and a half Botswana has experienced over hate murders involving couples (and therefore called "love killings"

by the press - see SAQN, Number 25, 2002, p. 40). We are also speaking out and supporting others who do so about state murder and "Capital punishment?" We are concerned about the significant resources that go to the military. To kill or not to kill. As in the French film, we are all murderers when the State kills on our behalf.

Do the ends justify the means? Or do the wrong means corrupt the ends? Do we have tolerance for other views, of the right to dissent of others (not just ourselves)? It is hard to become a "true believer" without developing all the contractions and inconsistencies associated with being a true believer (Eric Hoffer). The world keeps changing, and we cannot remain rigid and inflexible. To be constantly open to change, to learning, and to re-assessing one's position, is not easy.

'Now at Easter we are all seeking renewal. May we continue our efforts for a better world, each in his or her own way, taking the steps that are necessary and right to them. Each little bit will come together to make a new whole. I would like to conclude with a quote from Martin Luther King Jr.

*"The ultimate weakness of violence is that it is a descending spiral begetting the very thing it seeks to destroy.*

*Instead of diminishing evil, it multiplies it.*

*Through violence you may murder the liar, but you cannot murder the lie nor establish the truth. Through violence you may murder the hater, but you do not murder hate.*

*Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars.*

*Darkness cannot overcome darkness; only light can do that. Hate cannot drive out hate; only love can do that."*

## 16 Motivation for UBIG

### MOTIVATION:

This country [South Africa] is in a dire state because of the huge poverty and unemployment. It is a tinderbox that will catch fire if another match is thrown into it, as happened in the Durban riots last July. The poverty stricken masses have nothing going for them and see no hope for their future.

The only thing that can make an immediate difference to this dire situation on a large scale is implementation of a **Universal Basic Income Grant (UBIG)**, to all people in the country, regardless of age or sex or income. It will be paid via a smart ID card to everyone who is a citizen or registered immigrant, regardless of age (infants will be issued a card by a hospital or clinic on birth so that they too are registered; the grant will be paid to the mother named in their ID). The reason to have a smart card is so that long queues and waits at a payout point are obviated: it can be used directly at an ATM or store

The reason to have it universal rather than conditional (e.g. poverty linked - only given to those below a certain income level) is that firstly it eliminates all the problems to do with defining and proving poverty, and secondly it eliminates the need for a vast inefficient bureaucracy needed to impose such criteria on potential

recipients. This is a large saving in money. It also removes the possibility of corruption related to the officials controlling these payments, which is a very real problem.

It is needed both on a compassionate basis - the poor need support not otherwise available in order to have a leg up, to be able to start small businesses by buying cloth or chicken pieces or whatever, or to catch a taxi to town to look for work – and because it starts to provide hope to them and thereby helps to stabilise the country. It has been shown to increase happiness and health in some trials in some countries.

There is of course an issue of affordability. This has been the subject of considerable debate; the Pieter le Roux has carefully considered view on how it should be done, and believes it is affordable if financed the right way. My position is that the country cannot afford not to do it: we could certainly raise the money if we really decided to do so. The key point to remember here is that the money raised and paid out this way **does not vanish**: it is distributed everywhere across the country by the disbursement process and thereby stimulates the economy everywhere nationally, acting as a Keynesian multiplier. It will increase economic activity right across the country from the cities to the smallest villages

## THE TIME IS RIPE

The Government is considering something like it. The Black Sash supports it, and Unions do so via SPII.

**The need** is for public pressure on the Government to implement it. That needs a campaign as set out by Isobel Frye of SPII. Of course it is not all that is needed, but getting BIG going would transform life in the poorest areas in this country (remembering that a BIG goes to every family member no matter how young or old, so the total per family can be significant). A UBIG campaign may or may not succeed in getting BIG implemented, but it is a hugely worthwhile way to use our time and effort.

See <https://spii.org.za/big/> for more information and resources

*George Ellis*  
2022/11/28

[Please see other discussion documents on the SAYM website at <https://www.quakers.co.za/discussion-documents-on-a-universal-basic-income-grant/> ]

# 17 Report on the FWCC World Plenary Meeting 2024 preparations

## 17.1 Background: FWCC World Plenary Meetings

The FWCC World Plenary Meeting (WPM) is a meeting for representatives from all four FWCC Sections to tend to FWCC business, surrounded by worship and fellowship with Friends from around the world. All Yearly Meetings and other bodies

that are affiliated with FWCC are invited to send delegates to the World Plenary Meeting.

The 2024 World Plenary Meeting will be hosted by Southern Africa Yearly Meeting, and held in South Africa with an online component. As the first ever 'hybrid' in-person and virtual World Plenary Meeting, our intention is that this will be the largest and most inclusive world gathering ever held.

The physical WPM will be held in SAYM will be the held at the Riverside Sun, in Vanderbijlpark, Gauteng, from the 5<sup>th</sup> – 13<sup>th</sup> August 2024. SAYM will be the host Yearly Meeting for the WPM.

## 17.2 Invitation from SAYM to FWCC

Previous WPMs have been held in Ireland, Kenya, and Peru. A number of SAYM Friends have attended these WPMs.

At YM 2018, SAYM decided to extend an invitation to FWCC to bring the World Plenary Meeting (WPM) to Southern Africa. Referring to the WPM, Minute 06/2018 stated:

*"Southern African Yearly Meeting welcomes the opportunity to invite FWCC to hold the event in South Africa."*

Following the July 2021 civil unrest in South Africa, some Friends in SAYM raised concerns about the advisability of holding the WPM in South Africa. This included doubts about the capacity of SAYM to host the meeting. In October 2021, discussions were held between SAYM and FWCC on this issue. Following discernment, it was minuted that the SAYM would continue to host the WPM, *"...going forward in faith and hope"*.

## 17.3 WPM Preparations

The WPM is being organised through:

- the International Planning Committee (IPC), which is co clerked by Nancy Fee and Bainito Wamalwa (Clerk, FWCC Africa Section). The IPC was appointed by the FWCC Central Executive Committee; and
- the Local Arrangements Committee (LAC) of SAYM, which is clerked by Thuli Mbete and Dudu Mtshazo.
- both the IPC and LAC have a number of Working Groups, through which much of the WPM preparation is being undertaken.

This meeting will be the first blended or hybrid World Plenary Meeting. There will be about 270 participants physically present at Vanderbijlpark, Gauteng. There will also be a large number of Friends connecting through Quaker Churches or Meeting Houses, and individually, to the online WPM.

In about mid-2023, FWCC will invite Yearly Meetings around the world to nominate a representative to attend the physical WPM in South Africa. They will also be invited to nominate a representative for the online side of the WPM.

## **17.4 Participation of SAYM Friends in the WPM, including Young Friends**

SAYM Friends will be able to participate in the WPM through a number of routes:

- a number of SAYM Friends are giving service in the preparation of the WPM, and will be attending the WPM in these roles;
- SAYM will be invited to send a representative to the physical WPM;
- Local SAYM Friends will be able to register for “day tickets” to the WPM; and
- Friends will be able to attend the online WPM.

There will be a Young Adult Friends Gathering, currently planned to take place a few days before the WPM, probably in Johannesburg. It is expected this meeting will be of about 30-50 Young Adult Friends, including Young Adult Friends from SAYM. These YAFs will also be attending the WPM, and some maybe offering service too.

## **17.5 Recent FWCC IPC Meeting, 29<sup>th</sup> September to the 1<sup>st</sup> October 2022**

The main agenda items for this IPC meeting were:

- a brainstorm on the WPM objectives and indicators;
- progress reports from the LAC and IPC working groups;
- development of the hybrid WPM issues, including the establishment and funding of digital hubs in Quaker Meeting Houses and Churches;
- division of logistical and administrative tasks between the World Office, SAYM/LAC and potentially the Conference Company (or additional staff support in the WO);
- communication by the World Office about the WPM; and
- the next planned IPC meetings.

## **17.6 Progress of the LAC Working Groups**

There are three LAC Working Groups on:

- Pre and post WPM activities;
- WPM opening ceremony; and
- Local excursions during the WPM PC

These working groups are meeting every two months, and are continuing to work and be in email contact between meetings. All are making good progress. The IPC noted this progress, and appreciated the work and service of the LAC. It was noted that the LAC and working groups have participation from the member countries of the SAYM, and of Young Friends.

The progress of the Opening Ceremony working group was especially noted. A draft programme for the Opening Ceremony was presented to the IPC, which was positively received.

The LAC reported that the WPM Theme will also be the theme of the January 2023 Southern African Yearly Meeting. There will be a major focus on examining the Quaker understanding of ubuntu. It is expected these minutes will be available to the Communications group for the theme booklet by the end of January 2023.

## **17.7 FWCC Appreciation of the work of the LAC, and SAYM**

The IPC expressed appreciation for the work and progress of the LAC and LAC Working Groups. They encouraged the LAC to continue its work, and close communication with the IPC co clerks.

*Report by:*

*Thuli Mbete (Clerk) and Duduzile Mtshazo (Assistant Clerk),  
Local Arrangements Committee*

# **18 The Growth of the Quaker Community in Southern Africa**

POINTS FOR DISCUSSION AT YEARLY MEETING 2023

*Justin Ellis*

*Version of 17 November 2022*

## **18.1 A concern**

Some Friends have expressed the concern that they are becoming elderly, and that there are too few younger Friends in their Meeting to sustain it. Simultaneously we have a few meetings of mainly younger Friends who might benefit by elders to guide them.

Actually there are a variety of patterns in our Meetings, so generalisations may be difficult to make.

However, it can be said that our Meetings were generally started by Quakers coming from abroad, not as 'missionaries' but as professionals of various kinds. Gradually 'locals' have joined most such Meetings, and are now the 'majority' in most of them.

The coherence within our Meetings, and between *our Meetings*, through the Yearly Meeting, will determine the future of Quakerism in Southern Africa, it seems. Our future is bound up in these relationships, not just numbers.

## **18.2 Are there trends?**

Part of the 'localisation' trend seems to be that Quakers in Southern Africa are becoming more black African and diverse in culture, and class. That can only strengthen us and be a source of optimism and excitement.

Those joining our groups may be doing so because of our style of worship or because they wish to join a group of people that seem to get on with one another, or because of our values and activities concerning equality, peace, the environment or simplicity.

Perhaps those who have interviewed new members can advise us on motivations that they encounter.

Perhaps Young Friends and Children can also advise us what attracts them.

However, it might be a mistake to assume that new Friends or visitors are actually finding what they hoped to experience.

### **18.3 Implications for the future**

As we become more (black) African, and diverse, do we need to think about our 'institutional culture'? Or should our meetings be exactly as in the UK/US?

Singing, it seems, has become an accepted part of how those in our meetings minister, but perhaps this can be more clearly recognised? Do we recognise the need of some for 'unprogrammed' music although our meetings are mostly silent? Eg Hlekweni Hymnbook.

Hopefully in this meeting we are learning about the deep meaning of ubuntu and finding Quaker practices that we can adopt or strengthen.

Should we move away from 'tea and biscuits' after meeting for worship to (more) simple, shared, fellowship meals?

Are there (non-traditional) issues that deeply concern modern youth that we need to tackle as a religious community? Have we heard young men and women in their plight? And do we speak (publicly) about it?

We do have an electronic presence through our website, SAQN and Facebook, but personal contacts seem to be very important too. Do we make ourselves visible locally? Do we invite personal contacts to join us, and immediately give them things to do when they show up?

Do we need to have a YM scheme whereby we support Young Friends to visit with Meetings of older Friends and help them reach out to young (marginalised?) people in their vicinity? Similarly, do we need support from older Friends to some of our meetings that consist mainly of younger Friends? Do we still encourage 'travelling in the ministry'?

Quakers in Britain have a range of resources for Outreach.

<https://www.quaker.org.uk/resources/free-resources/outreach-materials>

Should we provide a set of these for each of our Meetings? (Budget?)

Can we perhaps as YM appoint an artist or group to provide us with a series of A4 size posters, updated regularly, that we can easily print, that has a space for filling in Next Meeting for Worship at ... Something that we can pin up in local supermarkets, or distribute by WhatsApp. Our Late Friend Shane did this very effectively, I believe.

### **18.4 Reflection: Jesus and growth, bearing fruit**

"I am the true grapevine, and my father is the farmer. Every branch on me that doesn't bear fruit, he prunes, and every branch that does bear fruit he prunes clean so that the vine bears more fruit. You yourselves are already made clean by the discourse I've shared with you. Live in me and I'll live in you. Just as the branch can't

bear fruit by itself if it doesn't live on the vine, so you also can't bear fruit if you don't live in me. I'm the vine, and you're the branches; whoever lives in me while I live in him, will bear a lot of fruit, because apart from me all of you cannot do anything..." (John 15.)

What are the things that should be pruned from us? Changed? Are our priorities radical and the same that Jesus would have? Do we have too many priorities? What discourse with Jesus will result in us being pruned clean? Is discourse a metaphor for the ministry and discernment we have in our meetings? Are we enough in touch with each other through the vine? Are our meetings like bunches of grapes on the vine? Do we see the YM as a grapevine? (One meeting does.) If we are not growing and bearing fruit is it because we need to be more in touch with what Jesus is teaching us?



*Illustration: Clipart.com*

## Young Friends Programme: Yearly Meeting of Quakers in Southern Africa 2023

| Time / Day  | Tuesday<br>3 January 2023 | Wednesday<br>4 January 2023 | Thursday<br>5 January 2023     | Friday<br>6 January 2023              | Saturday<br>7 January 2023    | Sunday<br>8 January 2023       |
|-------------|---------------------------|-----------------------------|--------------------------------|---------------------------------------|-------------------------------|--------------------------------|
| 6.30-7.00   |                           | Exercise                    |                                |                                       |                               |                                |
| 7.00-8.00   |                           | Meeting for<br>Worship      |                                |                                       |                               |                                |
| 8.00-9.00   |                           | Breakfast                   |                                |                                       |                               |                                |
| 9.00-9.30   |                           | Worship Sharing             |                                |                                       |                               |                                |
| 9.30-10.30  |                           | Official Opening            | Mental health/<br>Richard Gush | YF business                           | Mental Health                 | Mental health                  |
| 10.30-11.00 |                           | Tea                         |                                |                                       |                               |                                |
| 11.00-13.00 |                           | AVP                         | AVP/ Richard Gush              | AVP                                   | Reports: YFs and<br>Craft     |                                |
| 13.00-14.00 | Arrivals start            | Lunch                       |                                |                                       |                               | Departure with<br>Packed lunch |
| 14.00-15.30 |                           | AVP                         | YF Outing                      | Excursions, Crafts,<br>Tree Planting, | AVP                           | Summary Meeting<br>of clerks   |
| 15.30-16.00 |                           | Tea                         |                                |                                       |                               |                                |
| 16.00-17.30 | Briefing of Clerks        | AVP                         | Quaker Song                    | AVP                                   | AVP                           |                                |
| 18.00-19.00 |                           | Supper                      |                                |                                       |                               |                                |
| 19.30-20.00 |                           | 10 min talks / SIGs         |                                |                                       | Celebration /<br>Variety show |                                |
| 20.00-20.30 |                           | Meeting for<br>Worship      |                                |                                       |                               |                                |

|                                   |  |
|-----------------------------------|--|
| Community Building                |  |
| Worship                           |  |
| Growth and Learning               |  |
| Meeting for Worship for Business  |  |
| Particular Interests and Concerns |  |

