**Toward Right Relationship Project**

**First Quarter Report, FY 2016 (October 1 – December 31, 2015)**

Submitted January 18, 2016

By Paula Palmer, Director

**Research on Quaker Indian Schools**

During this quarter I was in residence at Pendle Hill, the Quaker Study and Conference Center in the Philadelphia suburbs. Having been awarded Pendle Hill’s 2015 Cadbury Scholarship, I lived at Pendle Hill for 16 weeks while doing research in the Quaker history collections at Swarthmore and Haverford colleges. My research focused on the 30 day schools and boarding schools that Quakers established for the education of Native children between 1795 and 2006. Specifically, I looked for answers to these research questions:

* What theological, social, and political considerations led 19th-century Quakers to promote and participate in the federal government’s policy of forced assimilation of Native American children by means of mission-managed day schools and boarding schools?
* How did Friends express their goals, carry out the Indian schooling programs, evaluate their effectiveness, and evolve in their thinking about the Indian education programs?
* How did Native children, their families, and their descendants benefit and/or suffer from their experience in the Quaker Indian schools?

In the Haverford and Swarthmore Quaker history collections, I was able to find primary source materials, including the minutes of the yearly meetings that established and supported the Quaker Indian schools; letters and reports from the school teachers, superintendents, Indian agents, government officials, and oversight committees; letters written by Native students and their families; and articles in newspapers and Quaker publications. I photographed, photocopied, and took notes on as much of this material as I was able to review during my 16 weeks there. I owe much gratitude to Christopher Densmore and Mary Craudereuff, curators of the Quaker history collections at Swarthmore and Haverford colleges, respectively, for their expert assistance.

I realized early on that I would need to learn more about the historical context surrounding the Quaker Indian schools. Without taking too much time for this exploration, I needed to have a general sense of such questions as: What was happening in the conflicts between Native peoples and U.S. government and settler/colonists across the continent during the 19th century, and how did these events influence public opinion about “the Indian problem” and “solutions” to it? What theories of human evolution and civilization were popular at the time? How did Quakers see themselves in relation to the wider public opinion on these issues? What were the general societal attitudes toward education and pedagogy (including schooling for recently emancipated slaves) at the time? What were Quaker educational ideas and practices at the time? How was Quaker theology (faith and practice) evolving during this time? How did the various Quaker schisms and movements (for example, the progressive movement) influence Quaker thought about “the Indian problem?” How did Quakers (through monthly and yearly meetings and civil organizations) organize to carry out their various reform efforts? Although I’ve just touched the surface of these issues, I hope I’ve learned enough to be able to “see” the Quaker Indian schools in these contexts.

In my 16 weeks at Pendle Hill, I was unable to exhaust the primary source materials at Haverford and Swarthmore colleges, and I had to accept a sense of incompleteness. I realized, for example, that I will not be able (with current and foreseen resources) to write complete profiles of all 30 of the Quaker Indian schools. I had to let go of my feeling that each of these schools “deserves” a complete account of its history. I now intend my writing to be thematic, drawing examples and details from many of the schools to illustrate thematic points. I plan to also create a template for profiling all the schools, filling in the information I have been able to gather on each of them and encouraging other researchers to take on the task of telling each school’s complete story.

**Plans for Sharing my Research Findings**

During my time at Pendle Hill I also thought a lot about how to share my research findings. My task during the second quarter will be to read, sort, and organize the data I have accumulated and begin preparing talks, powerpoint presentations, workshop formats, articles, and academic papers. My first presentation will be a lecture at Swarthmore College in mid-April, timed to coincide with the White Privilege Conference. I am also scheduled to give talks about my research at Boulder Friends Meeting in May, at Intermountain Yearly Meeting in June, at Friends General Conference in July, and at Pendle Hill, Radnor Friends Meeting, and an academic Conference on Quakers and American Indians (all in Philadelphia) in November. I hope to receive other invitations and will accept as many as I can.

I will need to design different presentations for different audiences. For Quaker gatherings, I would like to offer a combined talk/workshop format where I will present some material using powerpoint slides and then form small groups where participants will read a vignette about some aspect of the Quaker experience in the Indian schools, discuss it, and report back to the whole group. I’ve written one such vignette and hope to be able to write two or three more, each one illustrating some of the complexities of the Quaker Indian school experience for the Quakers and for the Native students and their families. This format will encourage Friends to think about the issues for themselves, rather than just hear what I think about them.

I also hope to be invited to give talks to Native American audiences. I will develop these talks in close consultation with members of the National Native American Boarding School Healing Coalition.

I will also write articles for publication in Friends Journal, Western Friend, and other Quaker publications, each with a different slant. In these publications I will not be able to go into very much detail about the research findings; the important thing will be to lift up queries arising from the research and ask Friends to think about what this means for us as Quakers today.

The editor of the Pendle Hill pamphlet series has encouraged me to submit a paper for publication as a Pendle Hill pamphlet (without being able to assure acceptance, of course). In this series of pamphlets, Quakers write about many different issues but always from a personal and spiritual perspective, e.g., How was I led to take an interest in this topic? How have I searched, stretched, struggled, and grown spiritually as I engaged in this work? What implications does my research have for Friends who seek to build right relationship with Native people today?

**My Pendle Hill Experience**

Going back now to my 16 week sojourn at Pendle Hill…. My experience there was much larger than the research. Living in community with Friends is a rich opportunity to listen, learn, share, explore, reflect, and worship together. It is awesome to sit in worship in a building humbly called The Barn, where Friends from all around the world have worshiped every morning for 80 years. Imagine the queries, the concerns, and the Spirit-inspired messages that Friends have shared and labored with within those walls. All else at Pendle Hill emerges out of daily worship. I loved living this way, sharing meals with Pendle Hill staff and guests, doing my daily chores, walking the periphery path through the wooded grounds, living simply and quite happily in a tiny dormitory room.

Pendle Hill’s education staff, aware of my ministry toward right relationship with Native peoples, asked me to help them connect with the Lenape, the Native people who lived in the area at the time of Penn’s arrival. Penn designated three reservations of land for the Lenape within Pennsylvania, but European settlers gradually drove them out of the colony. Fortunately the Lenape did hold onto land in New Jersey and Delaware, and they have maintained their cultures and tribal structures there through the present day. I arranged for Rev. John Norwood, a Lenape spokesperson from the Nanticoke Lenape tribe in New Jersey, to meet Pendle Hill’s John Meyer, who invited him to give a lecture at Pendle Hill in December. I also arranged a field trip, guided by Nancy Webster of Philadelphia Yearly Meeting’s Indian Committee, to visit the nearby Brandywine River valley in Chester County, one of the reserves that Penn had designated for the Lenape in perpetuity. Quakers and other settlers gradually drove the Lenape people away and occupied their lands. The history of “Indian Hannah,” purported to be the “last Lenape” to live on the designated Brandywine reserve, is told in a new book, “*A Lenape among the Quakers*,” by Dawn G. Marsh.

I am deeply grateful to Pendle Hill for honoring me with the Cadbury Scholarship which provided room and board there for 17 weeks, to Kenneth L. Carroll, who endows the Cadbury Scholarship, and to Steve Chase and John Meyer in the Education Department for their guidance, encouragement, and friendship.

**Toward Right Relationship Outreach and Workshops**

While in the Philadelphia area, it was also very valuable for me to meet with members of Philadelphia Yearly Meeting’s Indian Committee. In September, during the Pope’s visit in Philadelphia, the PYM Indian Committee hosted a gathering of Native people from South, Central, and North America, who urged the Pope to repudiate the Doctrine of Discovery and annul the offensive papal bulls. I joined them at their press conference where they issued a Proclamation. Please see my photo-journal of this event, which is posted here: <file:///C:/Users/paula/Downloads/Indigenous-Proclamation-Philadelphia-Sept-24-20151.pdf>

At this gathering of Indigenous leaders, I was also able to meet with the coordinator of Friends General Conference’s Ministry on Racism, Vanessa Julye, and her assistant Richie Schultz. They presented a program on the Doctrine of Discovery to FGC’s Central Committee in October. FGC also created a webpage on the Doctrine of Discovery, where they posted the Toward Right Relationship Project’s Resource Kit and flyers for our workshops. See *“Dismantle the Doctrine of Discovery in Your Meeting,*” at <http://www.fgcquaker.org/resources/doctrine-discovery>

In November, Friends Committee on National Legislation’s *Washington Newsletter* featured “*Native American Advocacy: A Faith Voice*,” which cited materials from the Toward Right Relationship workshops and laid out priorities for legislation on Native American Rights.

During my stay at Pendle Hill, I presented Toward Right Relationship workshops twice with the Sisters of St. Francis at their mother house in Aston, PA, and twice with middle school students at Westtown Friends School. Naveena Bembry, a teacher at Penn Charter Friends School, observed the Westtown program and wrote: “*This dynamic learning experience…gave me a sense of hope that, through this kind of reflective social justice work with young people, we can shift paradigms, spark awareness, and cultivate future peacemakers*.”

A highlight of the quarter was participating in the Parliament of World Religions in Salt Lake City, Oct. 15-19. More than 9,000 people representing faith communities from around the world came together and pledged to work together for peace, gender and racial justice, and environmental sustainability. The local Ute, Shoshone, and Goshute peoples opened the conference, and Indigenous people from around the world participated in many ways, offering prayers, workshops, sunrise and sunset ceremonies, and drumming. I presented the Toward Right Relationship workshop during the Parliament, and also at the First Unitarian Church in Salt Lake City. Following the Unitarian workshop, I conducted a training for 11 people who will now be able to facilitate TRR workshops as part of our TRR Facilitator Network.

During my time away, Native American TRR facilitators Jerilyn DeCoteau and Doreen Martinez presented workshops at University of Colorado-Denver, and Ann Cairns presented a workshop for participants at the Episcopal Diocesan Convention in Colorado Springs. Jerilyn DeCoteau was elected chair of the board of the National Native American Boarding School Healing Coalition. I was honored with a Boulder County Multicultural Award in the “Partner” category, having been nominated by Native American Boulderites. Boulder Meeting’s clerk Gale Toko Ross received the award in my absence at the October 1 award ceremony.

**Financial Report**

Toby Gallegos created the financial report (below) in accordance with directions from Finance Committee. The $3,500 grant shown is the Moore Research Fellowship I received from Swarthmore College to conduct research in their Friends Historical Library. At the August 2015 meeting for worship with a concern for business, Boulder Meeting authorized a grant of $**3,972** from the Ruth Waskey Fund to reimburse my travel expenses (mileage, food, and lodging, Louisville CO to Pendle Hill and return) and my field research in Oklahoma, Kansas, Nebraska, Iowa and Ohio. Actual expenses were $2,639.63 on the trip east (3,458 miles), and $1,264.65 on the trip back (1810 miles) for a total of **$3,904.28**.

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| **Toward Right Relationship Project** | | | |  |  |
| **Summary Report — FY 2016 Q1** | | | |  |  |
|  | | |  |  |  |
| **Summary of Program Activities** | | | |  |  |
|  |  |  |  |  |  |
|  | **Planned** | **1st Qtr** |  |  |  |
| Workshops delivered | 20 | 7 |  | |  |
| Facilitators trained | 10 | 0 |  | |  |
| Presentations to Quaker organizations | unspecified | 2 |  | |  |
| Grant proposals submitted | unspecified | 0 |  | |  |
|  |  |  |  |  |  |
| **Statement of Financial Activities** | | | |  |  |
|  |  |  | **Over (Under)** |  |  |
|  | **Actual FY16** | **Budget FY16** | **Budget** | **% of Budget** |  |
| Beginning Balance, 10/1/15 | 7,007 | 7,007 |  |  |  |
|  |  |  |  |  |  |
| Income |  |  |  |  |  |
| Individual donations | 9,707 | 19,500 | (9,794) | 49.78% |  |
| Crowdsourcing | 0 | 0 | 0 |  |  |
| Workshop host organization donations | 0 | 10,600 | (10,600) | 0.00% |  |
| Boulder Meeting donations | 0 | 500 | (500) | 0.00% |  |
| Grants | 3,500 | 25,000 | (21,500) | 14.00% |  |
| Total Income | 13,207 | 55,600 | (42,394) | 23.75% |  |
|  |  |  |  |  |  |
| Expenses |  |  |  |  |  |
| Project Director Compensation | 11,025 | 44,100 | (33,075) | 25.00% |  |
| Consultants | 0 | 5,000 | (5,000) | 0.00% |  |
| Conference fees | 0 | 1,500 | (1,500) | 0.00% |  |
| Supplies, printing, postage, other | 222 | 1,000 | (778) | 22.17% |  |
| Travel | 1,350 | 4,000 | (2,650) | 33.76% |  |
| Total Expenses | 12,597 | 55,600 | (43,003) | 22.66% |  |
|  |  |  |  |  |  |
| Net Operating Income | 609 | 0 |  |  |  |
|  |  |  |  |  |  |
| Fund Balance, 12/30/15 | 7,617 |  |  |  |  |
| Fund Balance, 3/31/16 | 0 |  |  |  |  |
| Fund Balance, 6/30/16 | 0 |  |  |  |  |
| Fund Balance, 9/30/16 | 0 | 7,007 |  |  |  |
|  |  |  |  |  |  |