



**Call for Papers:
Quaker Theological Discussion Group 2022
Decolonizing the Quaker Peace Testimony**

January 7–8, 2022, 8–10am Pacific/11am–1pm Eastern/4–6pm GMT

The Quaker Theological Discussion Group (QTDG) will hold two virtual panels in 2022, since the ongoing uncertainty created by Coronavirus variants makes in-person gatherings less possible. We also enjoyed that our virtual panels last year allowed participation by a range of Friends who are not usually able to join us for in-person sessions in conjunction with American Academy of Religion/Society of Biblical Literature meetings.

We invite Friends (and others interested in the peace testimony) to offer presentations about the topic of Decolonizing the Quaker Peace Testimony, described below. Panelists will share for 15 minutes from their experience and/or research and participate in a dialogue with other panelists, as well as a question and answer session with those gathered. Panelists may be invited to share their presentations as papers in *Quaker Religious Thought*.

To contribute to this panel, please submit your topic and around 250 words describing what you would be sharing about. Submissions can be sent via email to QTDG co-chairs, Cherice Bock (cbock@georgefox.edu) and Christy Randazzo (danchristy.randazzo@gmail.com).

Panel 1 (Friday, January 7): Pneumatologies in Global Perspective: Quaker Approaches to Understanding the Holy Spirit

This is an invited panel, so we do not need paper proposals at this time, but we encourage you to attend!

Panel 2: (Saturday, January 8): Decolonizing the Quaker Peace Testimony

The Religious Society of Friends (Quakers) is known as one of the “historic peace churches” due to the denominational focus on Jesus’ commands to love our enemies, to turn the other cheek, and to love our neighbor as ourselves. Friends have conscientiously objected to war, encouraged nonviolent resolution of interpersonal and international conflict, and actively worked toward equality and justice in areas such as abolition of slavery and women’s rights. The peace testimony is one of the most well-known aspects of what it means to be a Quaker.

At the same time, Friends in the United Kingdom and the United States have been influenced by residues of Roman imperialism, participated in the era of European colonialism, and economically benefited from the globalized market. It is vital to recognize that Friends began in the United Kingdom, Europe, and the United States, and our denominational beliefs and practices have been influenced by these cultures and their assumptions.

Regarding the Friends peace testimony, when practiced by a predominantly white group in the Global North, the peace testimony has emphasized compromise, civil dialogue, and incremental progress toward a more equitable future in which more people have the opportunity to achieve a seat at the table. Instead, Friends of color and other civil rights advocates have called for Friends to stand more fully in solidarity with those who are being oppressed.

Is the Friends peace testimony influenced by colonialist assumptions such as white supremacy? If so, in what ways? In what ways might the Friends peace testimony shift or change to meet the critiques of the 21st century and to live out love of neighbor (and enemy) more faithfully and equitably?