

THE YOUNG QUAKER

For Young Friends Everywhere

NUMBER 10

OCT 2015

PRICE: FREE

BRITISH QUAKER SURVEY: WHO ARE WE?

JEN HAMPTON, a PhD candidate and young Quaker herself, updates us on her analyses of the latest British Quaker Survey.

The British Quaker Survey concerns what Quakers believe and how we practise our belief. Similar research was conducted previously and in 2013 Ben Pink Dandelion and I undertook the latest survey. A total of 649 members and attenders responded; this is a sample size which allows us to make statistically valid generalisations about the wider British Quaker community. Some of the results may not surprise readers: the sample consisted of predominately white, well educated, retirees (99% white, 71% graduates, 61% retired).

Of particular interest to me was seeing whether patterns of belief could be found. I looked at all of the questions concerned with religious belief and spiritual practice from those respondents who described themselves as Quaker (84%).

My analysis retuned three distinct patterns of belief that describe three different 'types' of Quaker:

A third of the respondents fell into the 'Traditional' category. These people are likely to express a traditional Christian theology, with a strong belief in God.

Half of the respondents fell into the 'Liberal' category. These people seem to hold similar beliefs to the 'Traditional' Quakers but seem less sure. They were much more likely to answer with 'not sure' and 'don't know'. The remaining respondents, about a fifth, fell into what I call the 'Non-theist' category. These people are more likely to say that they do not believe in God.

Although these three 'types' are evident in the quantitative data, they are much less apparent in interview research that was conducted by my colleague. Interviewees spoke in a much less resolute manner using caveats and qualifiers when talking about their beliefs.

It may be that individual Quakers do hold dissimilar beliefs to one another but that we share a common way of talking about these beliefs.

Seeming less certain in our spoken word may allow others to share our space contentedly, as well as being a way of acknowledging the limits to our own knowledge.

In addition to discovering 'types', I am working on various other analyses using the data: Comparisons with earlier surveys reveal the changing and dynamic nature of the Society. We have adapted the survey for American and Australian audiences and have begun to look at comparisons between Liberal Quakers in other countries.

It's not over yet – get ready for the fourth survey in 2023!

In this issue ...

Refugee Crisis	2
Labyrinths	5
Red and White Poppies	6
Forgotten Quaker Radical ...	8
DSEI Arms Fair	8
The Corbyn Campaign	9
Meeting for Sufferings	10

You can find out more about the survey at www.woodbrooke.org.uk/pages/national-quaker-survey.html

For the full results from my original analyses see Hampton, J. M. (2014). British Quaker Survey: Examining religious beliefs and practices in the twenty-first century. *Quaker Studies*, 19 (1), 7-136.

Believing, Belonging and Being in
Britain Yearly Meeting:

a project to better understand our shared identity



Jen did the survey in 2013; maybe you were part of it ...

There is something sacred in all people.

Quaker Life Outreach card

TWO LIVES IN CALAIS

Imad and Renke both arrived in Calais on 13th August.

They have come for very different reasons: Imad is a refugee from Syria and Renke is a volunteer from the Netherlands. They met in Calais town, near a church. Not all refugees stay in the camps – Imad is living under the overhanging roof of the church with fourteen others. He arrived in Calais thirteen days after leaving Damascus.

'We have a war. We came because of the war,' Imad says.

Camps of a couple of hundred refugees have existed for a decade or so in Pas-de-Calais, but numbers have skyrocketed in the last six months. Part of the job of a long-term volunteer like Renke is liaison between the different small organisations and independent volunteers who work here. Some days he'll be working to drain sewage, or distributing one thousand shoes that have suddenly arrived. Other days he'll be explaining things to new volunteers or to refugees who are wondering where they should go.

Imad spends much of the day cooking: in his normal life he is a chef. Most nights he makes the three-hour walk to the border: 'I try with] the ferries and the trucks. I hide under the trucks. I try every night except Sunday because there are no trucks on Sunday.' Like many other refugees, Imad has decided that the trains are too dangerous to attempt. There is no safe way for him to cross to the UK but he will keep trying to get here. His brother and sister who are already in the UK have told him not to give up.

'I just have one feeling. I miss my daughters [in Syria], all the time. All the time, when I'm trying [to cross the border], when I'm cooking, when I'm sleeping. All the time.'

Doctors of the World is the only international presence in the Calais refugee camp. The two volunteer doctors and two volunteer nurses are overwhelmed. People return with train injuries every night. Renke also worries about an epidemic. Sanitation is getting worse: some portaloos are leaking raw sewage on to the ground. Winter is coming. 'We are not prepared for winter, not at all,' says Renke.

The small organisations that work here do not have disaster relief experience. Their distribution networks became clogged with donations of supplies when the crisis became big news. 'We need disaster relief professionals. And if that doesn't happen because of international politics, then just volunteers who can stay for longer time.'

'People often ask what we need. We need nothing. We just need to move from here' says Imad. He planned to stay fifteen days and has now been here for over one month. It was enough time to make friends.

'It's astonishing, you build lots of connections' says Renke. '[We] work together there on the basis of an equal relationship. Then a volunteer goes home, and you see – it's not an equal situation'.

Renke went home to the Netherlands on 19th September. On 21st September the police raided the Syrians' camps. Imad and his friends have been evicted from Calais town and most of them have lost the majority of their belongings.*

By BEATRICE SHELLEY

Doctors of the World is the only charity providing medical help in the Calais refugee camp. If you wish to donate money to help in Calais, Renke recommends donating to its 'urgent Calais appeal'.

*Imad has now managed to arrive in the UK.

ASYLUM IN THE UK

People fleeing wars and government regimes can claim asylum in the UK once they manage to arrive here. The UK has signed the 1951 UN Refugee Convention and has an obligation to provide asylum to refugees on its territory.

Not every asylum seeker is granted permission to stay. Each case is investigated by the UK Visas and Immigration department of the Home Office which aims to deliver a decision within six months. In practice some are processed quickly and some take much longer. Most asylum seekers are housed in communities through private contractors (such as G4S) who link to local landlords. Before a decision is made, asylum seekers have no right to work.

If asylum seekers are refused permission to stay in the UK, they can appeal or are expected to return to their home country. Sometimes there is no practical way to do this. Some are detained indefinitely in an Immigration Removal Centre (IRC) on the basis that they may abscond before their flight out of the UK is organised. There are now 11 IRCs in the UK (7 of which are outsourced to private firms) and the Quaker Asylum and Refugee Network (QARN) reports that 30,000 people entered detention in 2013.

People have a basic right to liberty under Article 5 of the 1998 Human Rights Act so the case should be made to lock people up than this be the norm. QARN is concerned that people are held in IRCs indefinitely and is working with other organisations to push for a 28 day limit on the time that anyone can be detained. The government is currently considering an all-parliamentary report which strongly recommends this. QARN opposes the 2015 Immigration Bill which is being debated currently. For more information on this see qarn.org.uk

Beatrice spoke to SHEILA MOSELY of the Quaker Asylum and Refugee Network.

We have to learn to live together like brothers, or perish together as fools.

Martin Luther King

'LEST WE FORGET

If you pin a Poppy to your Chest,
when of today's wars
you do not Protest,
Making every Poppy
worn a lie,
against those words
'Never Again'.

Single minute,
Silent (!?)
for Certain,
men.

'Lest we forget'
murmured,
 's a Shout,
not for those
 people dead,
 but
 How.

Brutal, deaths,
Gruesome, disfigurements,
Politicians', Nationalist, Lie,
that your husband, wife, or child is worth more
than mine.

This Now, '1 minute', that same end,
Same death, YOU

Hold up, by that Same lie,
a friend, wife, daughter, and yes, men,
dead.

A Drone. A Shot. A bomb. A Cry.

The 11th. Silence. tight-lipped, . tax,
you pay, they shoot. your dead.

My Drone. 'a good Shot'. U.K. bomb. A Cry.

We're selling more arms,
the British Legion's Poppy
Will replace.

The only thing we do, in truth, 'Keep them Forgotten'.
mouths shut, pins to chest, Forget.

K. EDWARDS.

DID YOU KNOW ...

- 183 states do not possess nuclear weapons, including Germany, Japan, Switzerland, Canada, Norway and Sweden. Eight countries do possess nuclear weapons and one (Israel) may or may not.
- South Africa, Belarus, Kazakhstan and Ukraine have all successfully disarmed.
- 75% of Labour candidates in the last election opposed Trident renewal.
- 32% of the Scots support Trident renewal compared to 7% who oppose it.
- The Swiss response to the nuclear threat has been to legally ensure that every citizen has access to a nuclear bunker – they have enough nuclear provision for 114% of their population. The next best coverage comes in Sweden and Finland (both non-nuclear states) with 81% and 70% respectively.
- The nuclear non-proliferation treaty makes it illegal under international law for the UK to replace Trident.
- The only state to have used nuclear weapons offensively is the USA.

By CHRIS STAPENHURST, member of our
Trident Working Group

Quakers protested at the Defence and Security International Equipment (DSEI) arms fair. Take a look at Joe Brydon's pics on page 8.

Turn to page 6 to read Ellen Elliot's article on the history and significance of the red and white poppies that people wear at this time of year.

LET'S TALK ABOUT ...

Sex!

(yikes ... did someone just write that out loud? – Ed)

The influential booklet 'Towards a Quaker View of Sex' was published over 50 years ago in February 1963. The Quaker Lesbian and Gay Fellowship (QLGF) has started to consider whether now is the time for a similar publication but more relevant to 21st century experiences and thought. To begin the conversation QLGF hosted a special interest group (SIG) at Young Friends General Meeting in May entitled 'Let's Talk about Sex, Baby – Quaker sexual ethics in the 21st century'. In many ways the SIG raised more questions than answers.

The points the group raised included: sexual love is not the only face of love; there is a need to look at a taxonomy of love and sex; some important qualities around love and sex are respect, care,

constancy and honesty. My overall impression left by this group is – there is no consensus! We are all individual – sex is an individual matter, so it's different for all of us.

In considering the almost infinite diversity of sexual choices and options available to us in the 21st century, can we discern a collective authority for the acceptable use of our sexuality?

21st century questions yet to be thrashed include:

Is the link between love and sex important?

If two or more people consent does anything go?

Is the production and/or consumption of pornography morally wrong?

One certainty did come out of the SIG: it is good for us to have the space to talk about sex, love and relationships.

Whether a new revised booklet is required? – this remains, for me, a question.

BY LIS SUTHERLAND



The Quaker LGBT+ Fellowship welcomes

Quakers of all sexual orientations and gender identities

Knowing Ourselves:

Faith and Gender

Friends Meeting House Manchester

Saturday 31st October 2015

10.00am (for 10.30am start) until 4.30pm

Short spoken presentations will be followed by a panel discussion, including audience participation.

After a lunch break (basic lunch provided) a selection of workshops will be hosted followed by a final plenary session and a period of worship.

MENTAL WELLBEING CONCERN

There is a lot of good energy around mental wellbeing at YFGM, which is exciting and positive.

Here are a few things that the Mental Wellbeing Working Group has been up to:

- We are excited that York YFGM is so close to the Retreat – www.theretreatyork.org.uk – and have planned events with them for the weekend.
- We want to make YFGM even more welcoming to people experiencing mental health issues, and welcome input here. We will be discussing in Business at York how to improve communication within YFGM and make YFGM itself more accepting of people's mental wellbeing. We want to make a real difference to how YFGM deals with mental wellbeing, and look forward to discussing options at York as to how to best do this.

- We've been networking over the summer: we went to Greenbelt and we attended 'The Big Mental Health Day' run by Mind and Soul to make contacts.

A few things for you if you're interested in being involved:

- Are you involved work-wise or on a voluntary basis with mental health/wellbeing? We'd love to hear from you about your experiences.
- Do you have any ideas around mental wellbeing, either for the YFGM community or in a more general sense?
- Would you like to receive email updates on the Concern, and be kept informed about ways of being involved? If so, email or talk to one of us!

We are: Ellen Elliot, Jenny Baines, Julian Wood and Kellie Turner.

Contact us: Talk to us or email us at mentalwellbeing@quaker.org.uk.

Facebook group: Search for 'Mental Wellbeing YFGM Concern'

LABYRINTHS

Dedicated to Hilary Botwright



Beach labyrinth made in Scotland.
Credit: Bronwen Gray

BRONWEN GRAY, Quaker Chaplain at the Retreat, York, writes.

In April this year, Hilary Botwright asked me to write an article about labyrinths for The Young Quaker. We agreed that I would do it later in the year, so here it is, dedicated to our dear friend Hilary.

Hilary and I had got talking at Woodbrooke Quaker Study Centre in Birmingham where there is a large lawn labyrinth in the grounds. She talked of a time when she had enjoyed walking a similar lawn labyrinth every day. I spoke about my own interest in labyrinths, which was kindled at Yearly Meeting Gathering in Canterbury in 2011. I will be forever grateful to the Quaker who ran a workshop there on making labyrinths, and to Jan Sellars, who inspired and encouraged me, and herself established the permanent labyrinth at the University of Kent.

So what is a labyrinth? A labyrinth looks like a maze, except that it has only one path that leads to the centre and doesn't have dead ends designed to baffle and confuse. It is a meandering path that seems to go in turn closer then further from the middle before it reaches the centre.

The archetypal labyrinth design, known as the classical labyrinth, has been known to humankind for around 4000 years.

The original purpose of labyrinths is unclear, but what is known is that they have been used in many and varied ways over the centuries, from fertility rites, pilgrimage, death and birth rituals to protection for fishermen before going to sea. Nowadays their uses include reflection, prayer, relaxation, problem-solving and in rituals associated with life changes such as bereavement or marriage.

I have found that the gentle walk in then out of a labyrinth can be calming and relaxing, and can help me find an inner focus. But as much as walking, I'm passionate about making labyrinths, and have enjoyed making them on beaches, lawns, parks and on our allotment. I love leaving them as a gift, however ephemeral, for anyone who chooses to accept the invitation and step inside. They may not bring dramatic encounters, but in my experience the path of the labyrinth helps people reflect on, and perhaps deal with, the ups and downs of our own meandering life journeys. I'm so glad they spoke to Hilary, and very much hope they speak to others too.

Summer 2016 will see the first all-age gathering of Quakers from Europe and the Middle East for many years. The beautiful Haus Venusberg, near Bonn, Germany, will host up to 185 Friends to worship, play, sing, talk, dance and make friends.

The programme for children and younger Friends will run alongside that for adults, with many all-age sessions of play, worship and discussion. Volunteers for practical roles or to contribute to the programme are welcome.

The gathering, called 'The Adventures of Life', will take place from Saturday 30th July to Sunday 7th August 2016. The final deadline for registration is 30th April. More info at: emeyf.org/all-age-gathering-2016.



'Adventures of Life' will take place here, in Haus Venusberg, near Bonn, Germany.
Credit: Peter Doubtfire

RED POPPY, WHITE POPPY: SYMBOL OF WAR, SYMBOL FOR PEACE

There's a case for people who want to end war re-claiming the red poppy ELLEN ELLIOT and friends write.

Scarlet corn poppies naturally spring up in disturbed battlefield soil and following WWI, red poppies were first sold as a remembrance symbol in Britain in 1921. The British Legion used the money raised to support former soldiers and sailors and poppies were soon worn every year on Armistice Day. Some early Armistice Day ceremonies had a message of 'Never again'. In 1922, the No More War Movement suggested that the word 'Peace' should be printed in the middle of the red poppy, but the idea was rejected. During the 1920s the ceremonies became increasingly militarised. Pacifists were conflicted over red poppies: they wanted to remember the dead and to work against future war.

In 1933 the working class cooperative women's guild, many of whom had suffered the loss of friends and family, created the white poppy and sold them through cooperative wholesale society stores*. Soon the peace movement took them up as an alternative to the hypocrisy of official remembrance, in

which leaders recalled the horror of war whilst preparing for military action. White poppies were given a boost in 1986 when Thatcher expressed her 'deep distaste'. The white poppy is a symbol of both grief for war victims and of hope for a nonviolent alternative to war. Sales of the white poppy support the Peace Pledge Union (PPU) which works for peace.

I think there is a case for re-claiming the red poppy by those who want to end war. The white poppy, although having limited distribution, has not caught on widely. Meanwhile the red poppy has a strong historical and cultural significance. A true connection with Flanders Fields, the bright red is poignant: joyful flowers in the fields and also the colour of blood – ghastly, as they'd have said in 1915. Poppies appear in war poetry, much written against war**. A century on, a giant artwork of ceramic poppies around the Tower of London in 2014 showed that masses of people still take time to reflect, given a focus. I think there is room for negotiation in what this remembrance means – surely to really recall the loss is to be moved to reach beyond this antiquated and brutal practice?

* now the Cooperative

** 'Poppies whose roots are in man's veins' Isaac Rosenberg.



LEAVENERS

How can art initiate change?

Ever wondered how art and Quaker values can relate to each other?

Leaveners offer a unique, high-quality programme of arts-based workshops, projects and events that explore issues relating to human rights, social justice, peace and spirituality. We draw upon contemporary Quaker values to guide and shape our projects and events, with the aim of inspiring meaningful conversations about such challenging issues. Amongst our recent work are drama, music and visual art projects on militarisation, modern-day slavery, and conscientious objection.

How do I get involved?

Are you keen to facilitate meaningful conversations with people from within and outside the Quaker community, and gain experience in how art can initiate change? Please get in contact with us to invite us for a workshop, or to share your skills as a volunteer.

Do you have to be an artist or 'artsy' to get involved with Leaveners?

No, we work with volunteers and participants of any background and skill set: our projects are about creating meaningful conversations and being inspired.

Enquiries@leaveners.org
www.facebook.com/Leaveners
Twitter: @Leaveners

EMOTIONAL WELLBEING CORNER

Something which helps me is doing something nice for somebody else; it can be as simple as making someone a cup of tea, writing an email to a friend or giving a compliment to somebody (these are just examples).

They help me because thinking about somebody else gets me outside of myself and gives me a purpose beyond my own needs. Doing something positive for another is affirming and uplifting for oneself.

INTERDENOMINATIONAL EXPLORER

MISSING PERSON NOTICE

The I.D.E. was sent on research missions to the Catholic Church (May 2015) and Hillsong (August 2015). Last seen being quite taken by gold and shiny things.

Any sightings please report to theyoungquaker@gmail.com. Without delay!

QUAKER WORK PLACEMENTS

HAIFA RASHED spent six weeks at Woodbrooke Quaker Study Centre as an Eva Koch scholar, conducting research into Quaker-sponsored work placements.

Given that the question of how Quakers can appeal to and engage with young people is often asked, I wanted to find out how effective the placements and their related organisations are at sharing Quaker ideas, values and practices and to what extent these schemes encourage and support growth in the area of an individual's spirituality in relation to their social justice work, or 'living faith in action'.

I received 64 responses from people who had worked in the last 20-odd years as UK peaceworkers with Quaker Peace and Social Witness, Programme Assistants at the Quaker UN Office in Geneva or the Quaker Council for European Affairs in Brussels, as well as the recent YFGM Coordinators.

The overall responses were very positive: 92% of respondents said they would recommend their placement scheme to others interested in applying and 89% felt that their placement contributed to their understanding of Quaker beliefs, processes and practices. 83% are still engaged with Quakerism in some form and 89% are interested in being part of an informal network of former peaceworkers. I hope to establish social events, activism collaboration opportunities and a mentoring scheme connecting current and former peaceworkers.

See woodbrooke.org.uk/pages/eva-koch-scholarship for more information about the scholarship that Haifa received to do this research.



QCEA participants George Thurley and Sevi Christoforou. Credit: QCEA



Helen Bradford from QPSW, with three peace workers in 2000.



QPSW and QUNO workers in 2012-13. Credit: Haifa Rashed

Quaker Council for European Affairs (QCEA) Brussels Programme Assistants

Each year QCEA hires between two and three Programme Assistants to assist on its work areas such as hate crime and social conflict, economic justice, peace and sustainability. Programme Assistants are typically university graduates (and usually aged under 30) and are provided with accommodation and a monthly stipend.

For more see www.qcea.org/home/involved/vacancies

Quaker Peace and Social Witness (QPSW) UK Peaceworker scheme

Each year, Britain Yearly Meeting recruits people who want an opportunity to apply their commitment to working for peace, and funds a placement for each of them with an organisation working on an aspect of peace in the UK or overseas.

Placements have been in organisations across the UK including Campaign Against the Arms Trade, ForcesWatch and the Oxford Research Group. Peaceworkers are paid an entry-level salary.

See www.quaker.org.uk/qpsw-placements-and-peaceworkers for more.

Quaker United Nations Office (QUNO) Geneva Programme Assistants

Each year QUNO Geneva hires between one and three Programme Assistants to assist on its work areas such as Human Rights and Refugees, Peacebuilding, Climate Change and Food and Sustainability. Programme Assistants are typically university graduates and are provided with accommodation, a travel pass and a monthly stipend. QUNO New York also hires Programme Assistants. For more see <http://quno.org/programme-assistants>

There are also one-year work placements open to UK citizens operating in the USA with Quaker Voluntary Service.

FORGOTTEN QUAKER RADICALS

No, not you, ... yet ...

LOZ HALL brings us his new column in which he introduces an important Quaker bod in each issue.

Sam Hobson ...

... was born to Quaker parents in an Irish model village;

... was a key activist in the birth of Welsh socialism and modern mass trade unionism;

... was secretary to Kier Hardie – the first working class MP and central to the Independent Labour Party's founding;

... campaigned against imperialism and tyranny in Europe, Latin America and Africa;

... was inspired by mass labour unrest and founded a new political movement: guild socialism (seeking trade unions to become radically democratic guilds which control industries)

... attacked the state capitalist wage system because it left workers economically powerless and stopped them developing intellectually and spiritually;

... wrote for 'The New Age' where his guild socialist ideas provided a template for the first British modernists.

The total hell of war led to guild socialism becoming a powerful mass movement which many Quakers supported as it embodied core Quaker values extended to all of society. However, capitalist attacks, splits and massive recession led to the collapse of guild socialism which Hobson couldn't revive.

For more on Sam Hobson and the Quaker renaissance come to Loz's Special Interest Group at February's YFGM.

DSEI ARMS FAIR

For one week in September, the Excel Centre in London hosted the Defence and Security Equipment International (DSEI) Arms Fair. This is the world's largest arms fair. Young (and older!) quakers joined many other protesters and activists outside the centre in peaceful demonstrations.

JOE BRYDON was there too, with his camera on hand.



The entrance to the Excel Centre. Arms buyers from most countries in the world were invited, including Saudi Arabia, Israel and Syria.



Quakers demonstrated alongside many other campaign groups such as Campaign Against the Arms Trade (CAAT), Pax Christi and Put Down the Sword.



The vehicle on the back of this lorry is a Thales Bushmaster. These vehicles are deployed in Iraq and Afghanistan, however this one is on the slip road away from the entrance to the Excel Centre, having just been chased down the road by a group of ten protesters singing 'Down By the Riverside'.



Protests were creative and inclusive. A mock funeral was conducted by an Anglican priest in the middle of the road, accompanied by Taizé chanting.



Quakers took part in a prayer service in front of a lorry that was transporting weapons into the centre.



Anna Botwright was one of the Quaker protesters at the DSEI Arms fair. She writes about her experience on the Quakers in Britain website. Search for 'Stop the Arms Fair: Doing it for Hilly'.

THE CORBYN CAMPAIGN

At 11.30 on 12th September, Jeremy Corbyn won, by a massive landslide, the vote for the Labour party leadership. Through a grassroots campaign of 100,000s Corbyn has moved from perennial backbench rebel to leading the opposition and potentially the country on a democratic socialist agenda.

Tim, a long-time Labour party member, Sam, a newly registered supporter, Ella, a member of the Green party, Carla, a Green party councillor and Anthony, a Conservative party academic are five YFGMers who give us their reflections on the successful Corbyn Campaign.

LOZ HALL interviews.

What do you think was behind the surge in support for the Corbyn leadership campaign?

'[He is] proposing a real alternative to the New Labour/ Conservative consensus. His rhetoric is completely different to other candidates': it's not playing on people's fears about the economy or the unemployed or immigrants. He talks, quite straightforwardly, about looking after people.' (Ella)

'[He has] ideas which enjoy popular support – like ending austerity, and investing to promote economic growth and better living conditions, like ending the fortune we throw away each year on maintaining an irrelevant nuclear weapons programme, like nationalising railways.' (Tim)

'It's also my own personal feeling that the younger generation has a lot of people with socialist feelings for whom Labour has never spoken since they reached adulthood.' (Sam)

'Most leading economists now agree that [austerity] has been harmful rather than beneficial to the UK economy. The Green Party has been saying this for a long time, but when a member of one of the big two parties says it, more people take notice.' (Carla)

'[People] want leadership that inspires them – not simply glossy politicians who grew out of the Westminster establishment. This is not about left or right. It is not even about policy change. It is about character. The Corbyn surge is a vote against the stage-managed politics of the last 18 years.' (Anthony)

Young people have been seen as central to the Corbyn surge. Why do you think this is?

'Young people are statistically one of the most politically disengaged groups. Having grown up with a Labour party that looks not dissimilar to the Conservatives, the emergence of a voice calling for change has, I suspect, made a lot of young people reconsider their disengagement.' (Ella)

'The millennial generation, as they call us, are feeling the effects of Thatcher and her successors – sky-high rents, hardly any work, and huge debts for anyone who goes to university. Young people are most in need of an alternative.' (Tim)

'I think younger people have also been frustrated with the methods of mainstream political discourse, the evasion and pivoting during interviews and debates. Corbyn actually answers questions in a straightforward manner, and explains them pretty rationally.' (Sam)

'Corbyn has captured the imagination of a new generation. Every new generation wants and needs something to fight against if they feel life could be better.' (Anthony)

What will happen to Labour and British politics now?

'I'm really excited to see how Corbyn's election will shake up British politics.

I'm sure it will open up the debate about lots of issues. For example, we've potentially now a Labour party opposed to Trident, as well as one opposing austerity. I couldn't ask for a better opposition leader and I'm hopeful that Corbyn will have the charisma to unite the electorate. He's genuinely popular in a way which is quite unique among politicians. If he can weather the inevitable media onslaught, then I think he's got a good chance of winning over the voters he needs.' (Ella)

'If the party implodes or splits after a Corbyn victory, or spends time infighting, it will be at least as much due to the actions of [negative] commentators as it will be due to Corbyn winning.' (Sam)

'The movement that has arisen from this campaign will be able to start the momentous task of building a Labour party which stands for something – a party with a renewed internal democracy, which is willing to work with progressive partners such as the Greens and the SNP, and which lays out a clear, electable, and left-wing vision of a better society.' (Tim)

'I am tentatively for the progressive alliance along the lines that Caroline Lucas was calling for a few months ago. I hope that the Labour party at least does the fair thing and supports him towards the next General Election, rather than trying to move him off-stage before then.' (Carla)

See tyq.org.uk for full length interview responses.

My favourite QF&P is ...

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
10.01

Chosen by TAZ COOPER



Broken heart WLTm other heart
piece for mending. Still totes into
great hats and Europeans. Although
now difficult relationship with Greek
islands...

Slightly bookish 26, walks like a
penguin, WLTm well-dressed
intellectual M for scrabble (and kisses,
ha! – Ed)

New YFGM couple since last issue!
Hashtag justsayin'

Email your personal ad to
theyoungquaker@gmail.com. Write it
with friends – it can be fun!



Did you know that TYQ is online?

It is! tyq.org.uk – check it out for all
the fun extras! ☺

RICI MARSHALL travelled to
Friends House in September
for her first Meeting for
Sufferings as YFGM's
representative.

Meeting for Sufferings (MfS) gave me an
interesting further insight into how the
Society of Friends works. We
considered a range of items which I see
as showing the work of Friends as going
outwards, inwards and onwards. Let me
give you a brief flavour of what we spent
the day discerning and discussing.

Outwards

We are currently at a time when one of
the biggest refugee crises of recent
history is testing Europe's humanity,
with Britain's response considered
entirely unsatisfactory by many. Many
Friends had called for a statement on
behalf of Quakers in Britain expressing
our need to welcome those in need and
create safe and legal routes of passage
for those fleeing conflict in their home
countries. The feeling of the meeting
was that a strong statement was needed
urgently. Our statement was sent out
nationally shortly after the meeting.

Area Meetings (AMs) brought minutes
to BYM, and I was heartened to see this
demonstration of the grassroots
structure. North Wales AM has
proposed development of a Quaker
Credit Union in response to our call for
economic equality at Britain Yearly
Meeting in May 2015 (Minute 36).
Southern Marches AM has been
developing plans for a 'Memorial to the
Innocent Victims of War' at the
National Memorial Arboretum. In both
cases, these Area Meetings were looking
for national support for these projects,
such that they could feel their work was
on behalf of all Quakers in Britain; MfS
discerned this appropriate in both cases.

We received a paper that the Quaker
Committee for Christian and Interfaith
Relations (QCCIR) had prepared on
behalf of Quakers in Britain in response
to the World Council of Churches'
(WCC) call for their paper 'The
Church: Towards a Common Vision'.
This written response considers how
Quakers fit into the wider family of

**Meeting for Sufferings (MfS) is
the representative body for
Quakers in Britain, dealing with
issues for discernment for the
whole of Britain Yearly Meeting
(BYM) in between times when
all of us can gather. It is made
up of representatives from Area
Meetings and groups such as
YFGM.**

churches and the text was approved to
be sent on to WCC and to be shared
with Quaker meetings as a study text for
Friends. This reminds us of the
importance of working together with
other churches on those issues which
draw us together.

Inwards

We received updates from various
central committees, including minutes
from Trustees and a report from Quaker
Peace and Social Witness Central
Committee (QPSWCC). These items
enable the work on behalf of BYM to be
overseen by Friends; for us all to own it.

Onwards

We were presented with the culm-
ination of an 18-month project
developing a long-term framework for
BYM. In this process, the working group
had consulted with individuals and
Meetings (including YFGM in October
2014) receiving about 330 responses
about what is important to us, what we
are doing and where we are going. In
combining these responses into a
unified document, the working group
decided to focus on 'how' Quakers do
things, rather than 'what' Quakers do.
This has been distilled into a one page
document called 'Our Faith in the
Future'. This document is to guide
Quaker discernment in the coming
years and I hope you are as inspired by
it as we were.

We heard updates on the work
surrounding the 'Vibrancy Initiative',
which aims to help BYM and
Woodbrooke support local Quakers to
be stronger, more connected, confident
and sustainable, and to develop a
vibrant Britain Yearly Meeting. I was
left feeling inspired and am glad to be
your representative at MfS. If you're
interested in hearing more about these
items, please ask me!

YALP2016-17

Young Adult Leadership Programme at Woodbrooke

Applications Open Early 2016

"YALP has been a good chance to take a step back and reflect on how I live, it's been a great experience and great to meet everyone."

"The sense of community was good and the chance to step back from day-to-day life."



"It has helped me recognise the very powerful idea of gifts, it has shown me that we are all so different from each other but all so necessary."

For more information visit www.woodbrooke.org.uk/youngadults



Young Adults at Woodbrooke



Woodbrooke
Quaker Study Centre



@YAFsWoodbrooke

WHAT IS THE YOUNG QUAKER?

The Young Quaker is a magazine for young Friends everywhere, produced in print and online. Published by YFGM, TYQ comes out three times a year, to coincide with YFGM weekends – meaning that you can expect a new issue in February, May, and October, full of news, comment, and more.

We're always looking for new material. If you've got an idea for an article you'd like to see in *The Young Quaker*, get in touch with us at the email address below. If you're able to write it, even better!

WHAT IS YFGM?

Young Friends General Meeting is a community for young adult Quakers aged 18-30ish, in Britain. Our main events are the three General Meetings which take place at Quaker meeting houses around the country in February, May, and October each year.

If you'd like to get involved in YFGM, to come along to a YFGM event, or simply find out more, then visit the YFGM website at yfgm.quaker.org.uk or email yfgm@quaker.org.uk. You can also find the YFGM group on Facebook.

WHAT ARE QUAKERS?

Quakers, or the Religious Society of Friends, are a religious group with Christian origins. Quaker worship is mostly silent, with people speaking when called to do so by the 'Inner Light', sometimes called 'that of God within everyone'.

Central to Quakerism are the Testimonies of Peace, Equality, Truth and Simplicity. A commitment to these principles has put Quakers at the forefront of political and social issues; campaigning for the abolition of slavery and more recently for the legalisation of same-sex marriage.



IWONA ...

... is a Polish name and means archer.

... has always wanted to play the cello and the harp.

... 's guilty pleasure is reading the Metro.

... loves Meiji chocolate, the dark one (?? – Ed)

... doesn't care about being invisible but wants to fly.

... is a little bit scared of Staffordshire Bull Terriers.

... IS OUR NEW YFGM CO-ORDINATOR!



Scan this QR code with your phone to experience the digital edition of TYQ

The Editor would like to thank all those who have contributed to this edition of *The Young Quaker*. It would be impossible to produce the magazine without the ideas, articles and photographs that you send in.

Please get in touch if you would like to contribute to the next issue, due out in time for the next YFGM in February 2016. We would welcome any submissions for this edition no later than 10th January 2016.

Co-Editor for this Issue:

BEATRICE SHELLEY

With special thanks to
All the Writers

The Young Quaker can be found
online at
www.theyoungquaker.org.uk

For all enquiries, including
advertising enquiries, please contact
TYQ by emailing
theyoungquaker@gmail.com

The Young Quaker is produced by
Young Friends General Meeting
www.yfgm.quaker.org.uk

MEET THE YFGMERS:



Hi, I'm Claudia. I'm doing a PhD in Climate Change. I care a lot about the environment and its impact on people. I also love hiking!