

Learning How to Remix

Going deeper into one of the four concepts: **Remix** to talk a little more about it and how to do it.

THREE THINGS TO REMEMBER AS LONG AS YOU'RE
DANCING, YOU CAN BREAK THE RULES.
SOMETIMES BREAKING THE RULES IS JUST
EXTENDING THE RULES.
SOMETIMES THERE ARE NO RULES."

— [MARY OLIVER](#), *A THOUSAND MORNINGS*, P. 19

Silence

Ice-Breaker: Do you have a favorite piece of art, music, or book that you think represents remix?

Why Remix?

As someone interested in renewal, I was looking for examples in culture where people are renewing the things they love, bringing from the past into the future in new, creative, and often unexpected ways. That's when I stumbled upon Remix as a way of thinking about renewal. To me, Quakerism needs to be remixed. In fact, that's what this program was originally called "Quaker Remix."

It needs to be remixed if it is going to continue to survive, but it needs to be remixed well.

Participatory Culture

Remix is an example of participatory culture.

"Participatory culture is an opposite concept to consumer culture — in other words a culture in which private individuals (the public) do not act as consumers only, but also as contributors or producers (prosumers)." Wiki

Participatory culture is where we see people creating for themselves what they want to consume. Punk culture in the 70s-80s was very participatory, as was Zine (short for magazine) culture, where people were creating their own publications and lifting

up the stories of the people they cared most about. You're probably familiar with "DIY culture of the 90s" where there was renewed emphasis on repairing clothing, growing your own vegetables, baking, and more (<https://simplicable.com/culture/diy-activities>).

Participatory culture is all around us, and especially in much of the social media platforms of today. When I was in my 20s, blogging was on the rise. This was a great way to be active in participatory culture. I was interested in writing about my Quaker faith and putting that in conversation with contemporary culture. I wondered if others might be as well and so I started a blog and started writing about those things. As it turned out there were many folks who were interested and this is what led to a movement of Quakers called "convergent Friends," and it's too long of a story to tell, but it led us to being here today.

Other examples of participatory culture: youtube and wikipedia.

In participatory culture:

- participants draw meaning from and produce new material on existing artifacts.
- participants are active in creating a new and alternative culture of resistance to consumerism/what is available to them
- move from bystander to active participant in the as they construct new cultural meaning and alternative social communities

In a sense the work of Quaker connect is to build a more participatory Quakerism - to take folks from consumers of Quakerism to participants/creators.

Example: Möbius strip: The trek from newbie to lurker to participant to creator and back again.

Question: *How do we move more people to creator within the tradition?*

What is Remix?

From the group first

- (past oriented) To pay homage to the past while creating something new .
- To copy, transform, and combine edit existing material in a way that creates something new (everything is a remix)

- (future oriented) To re-read the tradition in light of new data, new challenges, and contexts is to keep it alive, to allow it to have new life.

Remix allows for creativity and change without starting from scratch or tossing everything out.

REMIX'S HIP-HOP ROOTS

Remix - like many other aspects of participatory culture can be seen as a those who are marginalized or have less power in the culture, participating in and subverting the dominate modes of cultural production. Thus, remixes are often challenging, calling into question, "the sanctioned expert interpretations and readings of the text."

Think about Margaret Fell's "Women's speaking justified" is a remix - (1666)

Fell's closing line plays off the oft-quoted Pauline passage from 1 Timothy 2:11-12 "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (KJV) by turning it back around on her opponents who she suggests should "remain silent" when she says, "so let all mouths be stopt that would limit him, whose Power and Spirit is infinite, that is pouring upon all flesh."

- Spiritual Equality (Christ's coming returns this equality)
- Biblical Women as Examples (and first apostles)
- New Exegesis - "to re-interpret or re-contextualize those common"
- Uses' Paul's language and flips it on her opponents

The music genre Hip-Hop which is very much built on top of remix culture comes out of the **1960-70s Jamaican Reggae** - Rise of turntablism and the technology that allowed for this.

- * Coke La Rock
- ** Grandmaster Flash
- * Africa Bambaataa
- * DJ Kool Herc

Take two of the same record to extend the "breakdown" portion of the record. Then the MC could sing or rap over that extended beat.

Examples

- Hard Knock Life
- Radiohead
- Bob Dylan
- Star Wars - "Star Wars" pioneered a new genre of science fiction by merging together sci fi with adventure serials, westerns, war films, and samurai films - (Everything is Remix)
- Old Spirituals -- Howard Thurman (Deep River)
 - THE EXPERIENCES OF FRUSTRATION AND DIVINE DELIVERANCE, AS SET FORTH IN THE STORIES OF THE HEBREWS IN BONDAGE, SPOKE AT ONCE TO THE DEEP NEED IN THE LIFE OF THE SLAVES. THEY WERE LITERALISTS IN THEIR INTERPRETATIONS, NOT ONLY BECAUSE SUCH WAS THE DOMINANT PATTERN OF THE RELIGIOUS THINKING OF THE ENVIRONMENT, BUT ALSO BECAUSE THEIR NEEDS DEMANDED IT. IT IS A COMMONPLACE THAT WHAT WE HAVE NEED TO USE IN OUR ENVIRONMENT, WE SEIZE UPON; IT IS A PROFOUND EXPRESSION OF THE DEEP SELF-REGARDING IMPULSES AT THE HEART OF MAN'S STRUGGLE FOR THE PERPETUATION OF HIS OWN RIGHTS.
- Remix in the Bible - (38 References in Revelation 18)
 - [Screenshot 2026-03-16 at 6.52.20 AM.png](#)

Early Friends were great at Remix

- Remix in George Fox
 - Sing and rejoice (Zachariah 2:10), you children of the day and of the light (1 Thessalonians 5:5); for the Lord is at work in this thick night of darkness that may be felt (Exodus 10:21). And truth does flourish as the rose (Isaiah 35:1), and the lilies do grow among the thorns (Song of Songs 2:1), and the plants atop of the hills (Jeremiah 31:3-5). And upon them the lambs do skip (Song of Songs 2:8) and play.
- Early Friends - Communion is in the silence, clergy is in the body, drew inspiration from general baptists, seekers, etc.
- Examples of Remix in the Church
 - Moving the worship space around
 - "Silence Thursdays"
 - Laundry Love

- San Mateo's Experiment with Semi-Programmed/Queries
- Epilogue in UK

Questions or thoughts that are coming up?

What Makes for a Good Remix?

Image: [What Makes for a Good Remix Sketchnote.png](#)

- The original is recognizable
- There is something genuinely new and contextual add and brings new insight
- It works. The “keys” match, beats line up, whatever the contradictions were are now resolved in the music.
- It moves people on the dance floor. In other words, there is a consensus from the community who affirm it.
- It remains open for more remixes and modifications

The original piece of art, sample, text, etc. is recognizable. The connection or reference to what the remix is drawing on is accessible those within that particular community.

There is genuinely something new about the remix. It is clear that it is original in some way. And this originality often leverages the past, while shedding new light or a new perspective on the old in a truly innovative way.

It works. Everything fits together in a new seamless production. There is a big difference between Lee Major in the “Six Million Dollar Man” and Frankenstein. The keys match, the beats line up. Whatever contradictions may have previously existed they are resolved within the new piece of art.

It is participatory: it moves people on the dance floor. Another way to say this is that it is affirmed, as well as created, through a consensus process within the community that is directly affected by the remix. The community is invested in the outcome of what is created.

It remains open to more remixes and modifications. It would be both tragic and ironic if a remix became proprietary, dogmatic and restricted under copyright. What is created through an open-ended process must seek to affirm further developments, remixes and new ways of sampling.

Remix Activity

Work on this

George Fox 1663 Epistle 227 (during a time of severe persecution) - *Sing And Rejoice (1663)*

Sing and rejoice, ye children of the day and of the light; for the Lord is at work in this thick night of darkness that may be felt. And truth doth flourish as the rose, and the lilies do grow among the thorns, and the plants atop of the hills. And upon them the lambs do skip and play. And never heed the tempests nor the storms, floods nor rains, for the seed Christ is over all, and doth reign. And so be of good faith and valiant for the truth; for the truth can live in the jails. And fear not the loss of fleece, for it will grow again; and follow the lamb, if it be under the beast's horns, or under the beast's heels; for the lamb shall have the victory over them all. And so all live in the seed Christ, you way, that never fell; and you do see over all the ways of Adam's and Eve's sons and daughters in the fall. And in the seed Christ, your way, you have life and peace; and there you do see over all the ways of Adam in the fall, in which there is no peace. So in the seed Christ stand and dwell, in whom you have life and peace; the life that was with the Father before the world began.

The 9th month, 1663.

G.F.

Read in your groups - Put it into your own words for your community today. Take one part and work on it. No more than a few sentences.

What did that part grab you?

- Try to be faithful.
- Try to be original.
- Does it work?

- Would it connect with folks back home?
- Could you see changing it again or adding to it?