

Canadian Yearly Meeting 2016

by Matthew Legge

Canadian Yearly Meeting (CYM) in session is such a rich event that one could go on for pages about the many thought-provoking conversations and activities each day. Alas, *Quaker Concern* doesn't have that kind of space. To get others' impressions of CYM, read Friends' blogs on <http://www.quaker.ca> and to see pictures of everything described in this article visit CFSC's Facebook page.

This year we were at the Augusta campus of the University of Alberta, which is in Treaty 6 territory. Cree Elder Rick Lightning welcomed us to this territory. Rick spoke about Maskwacis traditions and shared with us his family's experiences in residential school, including being forced to dig a mass grave to bury children who did not survive the school. He described his path of healing, letting those experiences rest with the perpetrators so that they don't continue to harm him. "It's theirs, let them have it." Rick invited us to look past the feelings and labels that tempt us to run from others whose cultures we don't share or understand.

Friends also had the chance to spend time with Cree Elders Jerry and Gisele Wood. Themes of our fascinating discussion included truth and reconciliation, recovering from trauma, improving Canada's education system, traditional medicines, and helpful engagement with other cultures vs. cultural appropriation.



Quaker elder Gini Smith offers tobacco to Cree Elder Jerry Wood at CYM 2016

A few days later we were warmly welcomed to nearby Maskwacis, where a group of about 30 Friends spent the day visiting Samson Cree Nation, Montana Cree Nation, and Ermineskin Cree Nation. We had the opportunity to learn about local history and culture through a visit to the museum, and to see a successful solar power project which started on the roof of the administrative building of Montana Cree Nation and is now employing about 15 people to work with nearby businesses toward increased use of solar power.

The Sunderland P. Gardner lecture this year was given by former CFSC member Maggie Knight, who offered words of wisdom about continuing revelation, caring for ourselves, and living faithfully individually and corporately as Friends. The event was live tweeted so various pithy quotes are available at <http://bit.ly/SPGTweets> even before the lecture video is posted online! My pick for most t-shirt worthy is, "There are a million little kindnesses that add up to a beautiful community."

This year's Bible study was offered by CFSC associate member Kate Johnson. Kate gave Friends a very accessible and interactive look at Bible passages which appear to support Quaker testimonies, and passages which appear to oppose them. At the end of the week, many Friends gave ministry about how the study had caused them to find fresh interest in the Bible.

CFSC led a session about synthetic biology, an evening session about our work and how the theme of reconciliation runs through everything we do, and facilitated Friends' work to adopt a new minute on reconciliation. The minute commits Friends to specific actions to take our Indigenous rights work "to the next level". The minute acknowledges, "that part of our journey is to decolonize our own thinking and sit in the discomfort and pain of confronting where we need to deepen our understanding, bear witness, and transform our

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KEEPING UP WITH FRIENDS

CFSC submission on solitary confinement

CFSC has made a submission to the Ontario Ministry of Community Safety and Correctional Service as they review the use of segregation (commonly called “solitary confinement”). The submission raises Friends’ serious concerns with the many potential harms produced by various forms of segregation. <http://quakerservice.ca/news/segregation/>

Editing an entire species?

What if an entire species could be altered quickly, bypassing evolution?

What if a synthetic human genome gave rise to the hypothetical possibilities of new cures for diseases or new programs to create soldiers without parents? What are the spiritual, ecological, and social issues raised by these kinds of developments – driven by synthetic biology? These and more issues are highlighted in the first *Update on Synthetic Biology* for 2016. We encourage you to read and share the update, and get in touch with us with your reactions, queries, and ideas: <http://www.quakerservice.ca/SBUpdate2016>

Peace thinking and action!

According to the Global Peace Index, the world is experiencing a general decline in peace. Canada’s responses to crises like those in Syria and Iraq seem to not only fail those who need support, but too often to increase their suffering over the long-term. This is a critical moment when a new approach is needed.

CFSC has spent time in discernment about what we mean by a culture of peacebuilding - read our new statement at <http://quakerservice.ca/peacebuilding>. We don’t just want to think about such a culture though - we want to help build it! Now until November 25th, a petition hosted by the House of Commons calling for the creation of a Federal Department of Peace is available via <http://bit.ly/DepartmentofPeace>. If so led, please sign, and contact your MP to let them know you support the creation of a Department of Peace. We believe a Department of Peace could go a long way toward developing more effective responses to global conflict.

Building communities, not more prisons

CFSC is pleased to endorse the No On Prison Expansion (#NOPE) initiative, that will monitor prison expansion in Canada (see <http://quakerservice.ca/nope>). According to the Office of the Parliamentary Budget Officer, Canada spent \$20.3 billion on criminal justice in 2011–2012, comparable to what was spent on National Defence.

Reflecting on our testimonies of faith, we find that the global increase in incarceration, despite the rise of more effective alternative approaches, raises questions about the punitive mindset that pervades society and justice systems. If your community or Monthly Meeting is dealing with the development of a new prison, or expansion and refurbishment of an existing prison, please contact #NOPE <http://bit.ly/NoPrisonExpansion>

Free online course on Quakerism

In October, Quaker scholar Ben Pink Dandelion will be offering a free online course about Quakerism. *Radical Spirituality: the Early History of the Quakers* runs for three weeks and discusses the beginnings of Quakerism in the 1650s. No prior knowledge is required to take this course, which participants can engage with at their own pace at <https://www.futurelearn.com/courses/quakers/1>

Giving thanks for Friends who had a big impact on CFSC

Long-time CFSC supporter Ursula Franklin died peacefully on July 22nd at the age of 94. Among many things Ursula was a noted scholar and champion of justice, human rights, and peace. There have been a number of moving tributes to Ursula in the media. We particularly appreciated these:

- goo.gl/Nmm3U5
- goo.gl/Pclr4p
- goo.gl/9zcrQI

Former CFSC coordinator and long-time supporter Norman Taylor died peacefully at home on August 7th. Norman was among the Friends who held a concern for Grassy Narrows and helped shed light on the mercury poisoning there, a significant part of the early work of Canadian Friends in support of the human rights of Indigenous Peoples. A reprint of Norman’s obituary from the Toronto Star is available at goo.gl/R9Ya1B. We give thanks for the faithful and inspiring lives of these Friends. We hold their families in the Light.

QUAKER CONCERN

Canadian Friends Service Committee/Secours Quaker Canadien

Quaker Concern is the newsletter of Canadian Friends Service Committee (Quakers). Published three-times a year, it features articles on CFSC projects and concerns of Friends.

CFSC’s **Annual Report and Appeal** is sent to all donors in late autumn.

Canadian Friends Service Committee (CFSC), is the peace, social justice, and international development arm of the Religious Society of Friends (Quakers) in Canada. Since 1931 we have been a small team, mostly volunteers, but we’ve had a significant impact.

Donations are received with gratitude. We rely on the support of individuals to carry out our work. CFSC issues tax receipts for donations over \$10.

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Canada and Israel: The Business of Militarism

by Sara avMaat

“Israel’s military industry is [primarily] for export. It is not about defense of Israel. It is about the bottom line... We can prove our weapons work, unlike a lot of other countries, because they are combat proven... You will have a poster for a drone and it will have a stamp marked, ‘battle proven’...”

“So in the last attack in Gaza [2014], there were over 20 different weapons systems, including missiles, new drones, protective systems, a lot of different things that had their first operational use in the summer, and are now being sold... not even a month after the operation ended there was a huge military expo of drones... and countries are very happy to buy that.”

- Sahar Vardi, a young Israeli working with American Friends Service Committee (hear more at goo.gl/h4GM6X)

At CYM in 2015, a small group of Friends interested in just peace in Israel/Palestine began what has become a working group under CFSC. The group is open and will work with CFSC, taking direction from CYM minutes. Any proposals for action not covered by existing CYM minutes will be seasoned and brought to CYM according to Friends’ practices.

One issue the working group has been discussing is the apparently robust collaboration between Canada and Israel on arms and security issues. We wonder how many Canadians are aware of this, and how we as Quakers, holding true to our testimonies on



SARA AVMAAT

Near Bethlehem, occupied West Bank, Israeli soldiers use tear gas and sound grenades to stop a peaceful protest against the separation wall. Canada has partnered with Israel in part to learn Israeli crowd control and other “security” techniques.

peace and justice, are called to respond.

The ever expanding illegal occupation of the West Bank has endured for almost 50 years. The blockade has rendered Gaza close to unlivable.¹ The practice of “administrative detention”, under which Palestinians are detained without trial or charge for long periods of time, is common.² Children are arrested and interrogated, regularly enduring violence, with no lawyer or parent present.³

The depth of the Canada-Israel “security” relationship is far from clear, but from the research we’ve done so far, a general picture has started to emerge. Based on Israel’s security approach, it is troubling:

- According to Coalition to Oppose the Arms Trade, more than 140 Canadian weapons manufacturers sell to Israel.^{4,5}
- According to Kole Killibarda, many military specific projects have received large amounts of public funding through the Canada-Israel Industrial Research and Development Fund (CIIRDF).⁶
- Canada reportedly purchased and deployed as much as \$125 million worth of Israeli drones to do surveillance in Afghanistan.⁷

- A database maintained by Project Ploughshares shows recent military exports to Israel in the categories of: ground vehicles, aircraft, naval equipment, military training equipment, automatic weapons,

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¹ *Gaza in 2020: A Livable Place?* (2012, August). United Nations country team in the occupied Palestinian territory. Retrieved July 8, 2016 from <http://www.unrwa.org/userfiles/file/publications/gaza/Gaza%20in%202020.pdf>

² *Administrative Detention*. Amnesty International Israel. Retrieved July 8, 2016 from <http://www.amnesty.org.il/en/cat/819/>

³ *No Way to Treat a Child*. (2016, April). Defense for Children International Palestine. Retrieved July 8, 2016 from <http://bit.ly/29ADtFd>

⁴ *Canadian Military Exports to Israel*. Richard Sanders. Coalition to Oppose the Arms Trade. Retrieved July 26, 2016 from <http://coat.ncf.ca/ARMX/cansec/Tables.htm>

⁵ *Canadian Military Components used in Israel’s War Against Lebanon*. Richard Sanders. Coalition to Oppose the Arms Trade. Retrieved July 26, 2016 from <http://coat.ncf.ca/lebanon2006.html>

⁶ *Canadian and Israeli Defense*. (2008, November). Kole Killibarda. Retrieved July 26, 2016 from <http://www.sscqueens.org/sites/default/files/Canadian%20and%20Israeli%20Defense%20Industrial%20and%20Home%20Security%20Ties.pdf>

⁷ *Canada to Upgrade to Israeli Drone Planes*. (2008, September). Nissan Ratzlav-Katz, Arutz Sheva. Retrieved August 3, 2016 from <http://www.israelnationalnews.com/News/News.aspx/127672>

Indigenous Peoples' Right to Consent

by Rob Hughes

Conflict between First Nations, governments, and corporations, particularly regarding proposals for new pipelines, has been increasing. The rights of Indigenous Peoples in these cases have not always been clearly stated. Terms like “duty of consultation and accommodation”, “free, prior and informed consent” (FPIC), and “veto” have been bandied about. What do these terms mean and how do they relate to each other?

The Royal Proclamation of 1763 declared that the Crown could only gain access to Indigenous Peoples' lands and resources by first obtaining their consent. In Canada, the duty of consultation and accommodation is based in section 35 of the *Constitution Act, 1982* and has been interpreted by the courts in a number of cases, most recently by the Supreme Court of Canada in *Tsilhqot'in Nation*. Integral to the duty of consultation and accommodation is the concept of upholding “the honour of the Crown”.

FPIC is a key principle of the *United Nations Declaration on the Rights of Indigenous Peoples* (the *Declaration*) and is an integral element of the right of self-determination. FPIC quite simply means the right of Indigenous Peoples to say yes or to say no to any development affecting their lands and territories. The Truth and Reconciliation Commission referred to the *Declaration* as the “framework for reconciliation” and calls on the government of Canada to “develop a national action plan, strategies, and other concrete measures to achieve the goals” of the *Declaration*.

One helpful description of rights affirmed in the *Declaration* is:

Indigenous peoples have the

¹ Asia Pacific Forum of National Human Rights Institutions and Office of the United Nations High Commissioner for Human Rights, *The United Nations Declaration on the Rights of Indigenous Peoples: A Manual for National Human Rights Institutions* (APF and OHCHR, 2013), <http://www.ohchr.org/Documents/Issues/IPeoples/UNDRIPManualForNHRIs.pdf>

² Committee on Economic, Social and Cultural Rights, *Concluding observations of the sixth periodic report of Canada*, UN Doc. E/C.12/CAN/CO/6 (4 March 2016) (advance unedited version), para. 14.

³ *Ibid.*



MATT LEGGE

At a CFSC co-sponsored educational event, Helen Knott, Treaty 8 Defenders of the Land, explains that British Columbia began clear-cut logging in preparation for the massive Site C dam without first obtaining free, prior, and informed consent. In July, despite its stated commitment to fully implement the *UN Declaration*, which includes FPIC, the federal government issued permits for Site C construction to go ahead. Learn more at <http://quakerservice.ca/news/no-site-c/>

right to determine their own economic, social and cultural development and to manage, for their own benefit, their own natural resources. The duties to consult with indigenous peoples and to obtain their free, prior and informed consent are crucial elements of the right to self-determination.¹

When the principles of FPIC and the legal duty of consultation and accommodation are compared, there is no incompatibility. FPIC can and should be used to inform the duty of consultation and accommodation.

When Canada finally agreed to endorse the *Declaration* in November 2010, it stated the *Declaration* was merely ‘aspirational’ and sought to limit its effect. This year, Canada officially adopted and promised to implement the *Declaration* fully and without qualification. International human rights law, including the *Declaration*, must always be applied in a domestic context. The *Declaration* is an instrument that gives principles to assist in the interpretation of Canadian law.

In March 2016, the UN Committee on Economic, Social and Cultural Rights recommended that Canada “fully recognize the right to free, prior and informed consent of indigenous peoples in its laws and policies and apply it in practice.”² In particular, the Committee added that Canada:

... establish effective mechanisms that enable meaningful participation of indigenous peoples in decision-making in relation to development projects being carried out on, or near, their lands or territories ... [and] effectively engage indigenous peoples in the formulation of legislation that affects them.³

The previous federal government incorrectly expressed that FPIC meant granting a “veto”, and used this as a rationale for not initially supporting the *Declaration*.

The word “veto” in Latin means “I forbid”. Paul Joffe highlights the differences between “veto” and “consent” in the context of proposed third party developments in or near Indigenous Peoples' lands or territories at <http://quakerservice.ca/>

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Veto and Consent. He points out that the term “veto” implies an absolute, unilateral and arbitrary power, with no balancing of rights, and is not used in the *Declaration*. Human rights are seldom absolute.

Canada’s Supreme Court does recognize that there are instances where Indigenous Peoples can block development. In discussing the duty of consultation and accommodation, the Court stated:

... the content of the duty [to consult] varied with the circumstances: from a minimum “duty to discuss important decisions” where the “breach is less serious or relatively minor”; through the “significantly deeper than mere consultation” that is required in “most cases”; to “full consent of [the] aboriginal nation” on very serious issues.⁴

The duty to consult is triggered “when the Crown has knowledge, real or constructive, of the potential existence of the Aboriginal right or title and contemplates conduct that might adversely affect it”.⁵ An important component of the duty to consult is a requirement that good faith be shown by both the Crown and the Aboriginal people in question.⁶ Both parties must take a reasonable and fair approach in their dealings.

As for the power to block, the Court has said:

Once title is established, it may be necessary for the Crown to reassess prior conduct in light of the new reality in order to faithfully discharge its fiduciary duty to the title-holding group going forward. For example, *if the Crown begins a project*

without consent prior to Aboriginal title being established, it may be required to cancel the project upon establishment of the title if continuation of the project would be unjustifiably infringing... Similarly, if legislation was validly enacted before title was established, such legislation may be rendered inapplicable going forward to the extent that it unjustifiably infringes Aboriginal title.⁷

Because the term “veto” is limited to a negative blocking of action, it is actually a more restrictive power than the process encompassed in FPIC and the duty of consultation and accommodation. The courts have framed the latter in terms of positive actions and responsibilities.

The Crown’s duty to consult imposes on it a positive obligation to reasonably ensure that aboriginal peoples are provided with all necessary information in a timely way so that they have an opportunity to express their interests and concerns, *and to ensure that their representations are seriously considered and, wherever possible, demonstrably integrated into the proposed plan of action.⁸*

This approach is more in keeping with an understanding of FPIC as the power of Indigenous Peoples to say yes to developments that affect them as well as the power to say no. Rather than a mere blocking of decisions already made, the positive power to be consulted and included in the decision-making process is essential.

Quakers may seem obsessed with process, particularly around decision-making. This is because we know that the means to an end are as important as the end itself, and effectively determine what the end will be. No corners can be cut in working to a fair and equitable result.

Rob Hughes is a member of Vancouver Monthly Meeting and the Clerk of CFSC’s Indigenous Rights program committee.

⁴ Haida Nation, para. 24 (quotes from *Delgamuukw v. British Columbia*, [1997] 3 S.C.R. 1010, para. 168). [emphasis added]

⁵ Haida Nation, at para. 35

⁶ Haida Nation, at para. 42

⁷ *Tsilhqot’in Nation*, para. 92. [emphasis added]

⁸ *Halfway River First Nation v. British Columbia (Ministry of Forests)*, [1999] 178 D.L.R. (4th) 666 (B.C.C.A.), at para. 160. This paragraph was cited with approval in *Mikisew Cree First Nation v. Canada (Minister of Canadian Heritage)*, [2005] 3 S.C.R. 388, para. 64 [emphasis added by Supreme Court of Canada].

PLANNED GIVING



Giving

*“Why do we give?
For most of us, it is a spiritual
and moral imperative
– and a pleasure.”*

Friends donate thousands of voluntary hours to CFSC; financial support – donations and planned gifts – is equally vital to our work.

CFSC’s *Planned Giving Kit* outlines a range of ways to give. Benefits to the donor are much more than financial. You are supporting local communities and social transformation rooted in Quaker Testimonies of equality, simplicity, peace, integrity and community.

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Did you know there is no capital gains tax on donations of publicly traded securities to charities? Donating securities (stocks, bonds, etc.) can greatly enhance the benefits for you and CFSC.

To illustrate: you bought \$5,000 of a stock and it grew in value to \$10,000. If you donate the stock to charity, you have no capital gain to report and you will get a \$10,000 tax receipt. Thus, donations of securities can provide significantly more tax advantage to donors—and, if more people opt to give securities, charities benefit too.

Securities gifts to CFSC can be transferred directly into CFSC’s investment portfolio by your financial manager. Our practice is to sell the securities and add the funds to our current investments.

For more information, or to receive our Planned Giving Kit, contact Matt at 416-920-5213, or info@quakerservice.ca.

Why Canada Needs Trauma-Informed

by Judah Oudshoorn

Editor's note: CFSC works to assess and address the impacts of trauma on all individuals affected by correctional systems and policies. In particular, this happens through CFSC's criminal justice research and policy dialogues with decision makers and others concerned about the impact of parental incarceration on children and youth.

In February, CFSC members participated in a federal inter-ministry consultation on trauma-informed practices in Justice and Corrections, where Judah Oudshoorn gave a presentation. CFSC invited him to share some of his work with Quaker Concern readers. His article draws attention to the relationship between CFSC's Indigenous rights work and our trauma-informed criminal justice work.

Behind concrete prison walls I have listened to many personal accounts of horrific crimes. People are capable of tremendous harm. I often wonder, “*Why? How can a human being perpetrate violence on another human being?*”

Early in my career I met an inmate. I'll call him Peter (not his real name). He'd murdered his entire family - the stuff of nightmares. A desire to be accountable also caused him to ask: “*Why?*” While there's no direct causation from experiences of victimization to hurting another, in my experience and research, most people who do horrible things have had horrible things done to them. Peter's story isn't only about Peter taking responsibility for his violence; it is also about my accountability, and perhaps yours too. Peter was a survivor of an Indian Residential School. The experience traumatized him, altering how he related to others.

Emma Goldman, a turn of the 20th century anarchist and feminist, once wrote that every society has the criminals it deserves.

In Canada, from 1879–1996, over 150,000 Indigenous children and youth were forcibly removed from their homes and communities into Eurocentric, Christian, Residential

Schools. Abuses were rampant. Children were beaten for failing to comply with rules. Some clergy and teachers perpetrated sexual abuse. From the early days of residential schools until the time they closed, “. . . all too often [children] were overworked, underfed, badly clothed, housed in unsanitary quarters, beaten with whips, rods and fists, chained and shackled, bound hand and foot, locked in closets, basements and bathrooms, and had their heads shaved or closely cropped.”¹ The residential school experience has created intergenerational trauma in Indigenous communities, manifest in addictions, poverty, family and community breakdown. (See the Spring 2016 issue of *Quaker Concern* for an in-depth article on intergenerational trauma).

“Risk of conflict with the law” language, often used in criminal justice to describe these types of conditions, is insufficient. It obscures a deeper reality. Violence is not only interpersonal, as perpetrated by Peter. It is also structural. One of the outcomes of Canada's violent colonization of Indigenous Peoples is the current overrepresentation of Indigenous people, particularly youth, in Canadian prisons. While representing approximately 7% of the overall youth population, Indigenous youth account for 33% of youth admissions to custody in Canada.²

Franciscan Richard Rohr says trauma that is not transformed is transferred.

A trauma-informed approach to youth justice addresses incidents of crime by meeting the needs of people victimized, and holding people who offend accountable, while also addressing issues of how certain people become criminalized.

A better way to describe the overrepresentation of Indigenous people in Canadian prisons is that *Indigenous identity* has been criminalized. Residential schools are closed, but prisons are open for business: the business of continued colonization. Indigenous people continue to be subordinated, no longer the “savage,” but now the “criminal”: similar

outcomes, similar harms. Colonialism carves a violent path from past to present.

Most trauma survivors don't break the law. However, *the vast majority of youth who do break the law have experienced trauma.*

Research consistently shows that 90% of young offenders (ages 12–17) have experienced some sort of trauma in their childhood³ - individual traumas such as family violence, neglect, and sexual abuse, or collective traumas such as poverty, male violence, and colonialism (in the case of Indigenous Peoples).

Traumatized youth are struggling to cope with overwhelming experiences. Trauma survivors often struggle with mental health challenges, addictions, and relationship challenges – knowing how to trust others, knowing how to deal with stress and conflict, and harmful behaviours towards self or other people.

A trauma-informed approach in youth justice is a commitment to do no further harm. Peter needs to be held accountable for his actions. Yet just as importantly, you and I need to be held accountable for ongoing colonialism. In 2015 the Commissioners of the Truth and Reconciliation Commission of Canada published their final report, identifying *94 Calls to Action* to address reconciliation, including the dismantling of colonialism.

When asked what Canadians can do in response to the Truth and Reconciliation Commission, former Commissioner Murray Sinclair said, “read the Calls to Action, select one and see what you can do to make it work.”⁴

¹ John S. Milloy, *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986* (Winnipeg: University of Manitoba Press, 1999): 154.

² *Youth correctional statistics in Canada 2014/2015*. Correctional Services Program. <http://www.statcan.gc.ca/pub/85-002-x/2016001/article/14317-eng.htm>

³ Dierkhising et al, *Trauma histories among justice-involved youth: findings from the National Child Traumatic Stress Network*, *European Journal of Psychotraumatology* 4 (2013): 1–12.

⁴ Claire Millgate, Twitter Post, June 2, 2016, <http://twitter.com/cemillgate>

Youth Justice

Call to Action #38 calls upon “the federal, provincial, territorial and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.” A trauma-informed approach to criminal justice, like that used by CFSC, is an important part of decolonization.

Judah Oudshoorn is a professor in Community & Criminal Justice at Conestoga College, a restorative justice mediator with the Correctional Service of Canada, author of Trauma-Informed Youth Justice in Canada, and a Ph.D student in Social Work at Wilfrid Laurier University. A guide for Quakers and others seeking to engage with the truth and reconciliation process is available at <http://quakerservice.ca/TRCGuide>. Our website has much more information about criminal justice issues and about the human rights of Indigenous Peoples.

CANADA AND ISRAEL

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bombs, missiles, rockets, software, and “chemical or biological toxic agents, riot control agents, radioactive materials and related equipment”. The largest single contract, reported at \$100 million, was awarded in 2012 to BC-based communications, surveillance, and intelligence company MacDonald Dettwiler & Associates Ltd, related to Israeli satellites.

- In early 2005, 32 Canadian police chiefs made a trip to Israel, hosted by the Israeli police and the Ministry of Internal Security. In the fall of 2005, 39 Ontario police chiefs and Ontario’s Minister of Community Safety and Correctional Services also travelled to Israel to study Israel’s anti-terrorism and law enforcement strategies. The same year, the Israeli Air Force was invited to train at Cold Lake, Alberta.⁸
- In 2008, the Canada-Israel Strategic Partnership came into force. The agreement, updated in 2014, contains clauses mandating “senior level Strategic Defence Policy dialogues”, “Military Attaché Offices” in the two countries,

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behaviour.”

To that end, Friends’ Meetings are asked to:

- 1) continue to educate themselves, including children and youth, about the doctrine of discovery, the ongoing effects of colonialism, the *UN Declaration on the Rights of Indigenous Peoples*, residential schools and their legacy (including the *TRC Report*), the history of the land on which they live, and reconciliation efforts;
- 2) formally acknowledge the traditional territories where their Meetings are located and engage in processes of reflection on the meaning of this;
- 3) find out about current concerns of Indigenous Peoples from those territories, including land appropriation or resource

military and defence material cooperation and joint training opportunities, joint research and development of military technologies, intelligence sharing, and encouragement of “exchange between... courts”.⁹

Canadians may be unaware how directly involved they are with Israel’s military and its occupation of Palestinian territory. For example, the Canada Pension Plan Investment Board, which has an “investment only mandate” (i.e. they do not take social or ethical factors into consideration), invests with companies that support and benefit from the occupation.¹⁰

As Quakers, we are disturbed that our country’s relationship with Israel is not merely uncritical, but actually seeks to learn from Israel’s punitive approach to security. We will continue to call on Canada to sign and ratify the *United Nations Arms Trade Treaty*, an election promise of the current government.¹¹ The treaty lays out criteria for risk assessments, and requires reporting and transparency regarding arms exports.

Sara avMaat is a member of Halifax

development, with which the Meeting could be engaged;

- 4) investigate projects of cultural revitalization that Indigenous Peoples are involved in and discern if there is an appropriate role (including funding) that Friends can play;
- 5) uphold and support individual Friends involved with grassroots Indigenous rights and provide spiritual support to Friends led to this work. This might include offering committees of care and approving minutes of support; and
- 6) report back annually through CFSC, which will collate this information and report it.

We encourage you to read the full text, which in just 24 hours online had already become the most popular thing we’ve ever posted: <http://quakerservice.ca/reconciliation>

Monthly Meeting and serves on CFSC’s Israel/Palestine Working Group. She has spent time in Palestine/Israel documenting the human rights situation while volunteering for the World Council of Churches’ Ecumenical Accompaniment program.

⁸ *Canadian and Israeli Defense*. (2008, November). Kole Killibarda. Retrieved July 26, 2016 from <http://www.sscqueens.org/sites/default/files/Canadian%20and%20Israeli%20Defense%20Industrial%20and%20Homeland%20Security%20Ties.pdf>

⁹ *Canada-Israel Strategic Partnership: Memorandum of Understanding*. (2014, January). Global Affairs Canada. Retrieved August 3, 2016 from http://www.international.gc.ca/name-anmo/canada_israel_MOU-prot_ent_canada_israel.aspx?lang=eng

¹⁰ *Foreign Publicly-Traded Equity Holdings as of March 31, 2016*. CPP Investment Board. Retrieved August 19, 2016 from <http://www.cpii.com/en/what-we-do/our-investments.html>; *Investigate Occupation Screen (Israel/Palestine)*. American Friends Service Committee. Retrieved August 19, 2016 from <http://investigate.afsc.org/screens/occupation>

¹¹ *Joining UN arms treaty will take more than Justin Trudeau’s signature*. (2015, October). Alison Crawford, CBC News. Retrieved July 26, 2016 from <http://www.cbc.ca/news/politics/justin-trudeau-arms-treaty-1.3295280>

FRIENDS ON THE MOVE

Jennifer Preston (Hamilton Meeting) brought Friends' concern for the human rights of Indigenous Peoples to the United Nations again this year. Working with partners, joint statements were delivered in New York and Geneva. The statements discuss positive developments in commitments made by the new federal government, but call for more in the way of follow through, noting many missed opportunities thus far. Both statements are available at <http://quakerservice.ca/news-and-resources/public-statements/>

Friends in Victoria were recently visited by **David Zarembka**, Coordinator of CFSC partner the Africa Great Lakes

Initiative (AGLI). A video of David's presentation explaining AGLI's trauma healing and community building work can be viewed at <http://pasifik.ca/2016/06/07/friends-peace-teams/>

We will miss **Rachel Singleton-Polster's** (Cowichan Valley Meeting) energy and dedication at CFSC but are happy to share that she has an exciting new position working in the National Chief's office at the Assembly of First Nations. We thank Rachel for her service and wish her well in her important new endeavours.

CFSC welcomes new criminal justice Program Coordinator **Yugita Hogan**. Yugita has spent more than nine years working in social services, including work in a secure correctional facility with youth, and working with youth at risk within residential settings, foster care, and inpatient psychiatry. She has a Masters in Social Work, a degree in Criminology, a diploma in Community and Justice Services, and will be starting a PhD at Wilfred Laurier University with a focus on youth justice. Yugita can be reached at yugita@quakerservice.ca

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