

The Tough Love of Restorative Justice

by David Summerhays

“Are you gay? Straight?”

This was his fourth question. I was surprised and confused, sitting in his plant-filled office. I asked him to please repeat the question.

I had recently heard of restorative justice through a friend in Chicago. Intrigued, I applied to be a volunteer with a few restorative justice organizations within months of moving to Montreal from the United States.

I clearly hadn't read the fine print very carefully.

I was sitting in the office of a non-profit that provides a service known as Circles of Support and Accountability (CoSA). Unbeknownst to me, I had applied to volunteer with convicted sex offenders, mostly pedophiles — and only those most likely to reoffend. At the other restorative justice organization I volunteered for, I just worked on their website!

The director of the program, sitting across from me, seemed to sense my astonishment at his personal question.

“Because we work with sex offenders, we like to know a bit about how our volunteers live their sexuality.”

“Oh.” I had been taken aback by the question. Now, I was speechless to learn that the volunteering I'd signed up for was with people who had committed sex offenses.

“I ask,” he offered, “because perhaps certain offenders should or should not be placed with you for various reasons.”

He gave me a few days to think about whether I'd like to be involved. Eventually I decided, “Why not.” In



CREATIVE COMMONS

Circles of Support and Accountability provide community and build capacity to safely welcome people back into society.

my mind, I was volunteering to learn, and to feel good about helping make the world a better place. Little did I suspect how much the people I worked with would make my life a better place.

CoSA exist across Canada and parts of the US. In Canada, CoSA serve over 150 released offenders at 16 sites nationwide, supported by over 700 volunteers. We went through a few days of training to learn about sex offense and to support our safety. But we were there to simply be ourselves and build friendly ties. Once assigned to circles, we met weekly at the office with a recently released sex offender, other volunteers, and a social worker.

As a young person living in a new city, these weekly meetings with the three guys I worked with were a source of intimacy, stability, and a place where I — little old me — could make a meaningful, concrete contribution to

someone's life. They appreciated us immensely. I looked forward to circles every week. They were a source of energy and stability for me.

I learned that one of the guys was a fiction writer — very intelligent with a devastating wit. With another, we went on long walks, telling jokes and stories. I think about each of them often.

They thanked us profusely, pretty much every chance they had, for being in their lives. Often, entangled in the prison system, they had few other close connections or friends. The constructive, supportive, friendly ties that we had with them were huge, and they knew it. We also took our role of holding them responsible for their actions very seriously. But I never had the slightest problem in the circles or felt any disrespect over my four years of participation.

KEEPING UP WITH FRIENDS

Seeds of Peace: Positive Peacebuilding Stories

Do you have a good story about how you helped support peace? It could be something as "small" as organising a community activity or as big as directly saving someone's life through active nonviolence. We'd love to share it!

Please check

<http://www.quakerservice.ca/SeedsOfPeace> for the questions to consider when preparing your article. This is an on-going initiative open to any writer, not just Quakers, so please feel free to share it.

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, founded in 1931, exists to unify and expand the concerns of Friends in Canada. Our work is carried out by three program committees (Quaker Indigenous Rights Committee, Quakers Fostering Justice, Quaker Peace Committee).

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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There's nothing clean about Site C
CFSC joined with partners in releasing an open letter to the Prime Minister expressing strong opposition to the proposed Site C dam in British Columbia.

At an event in Toronto, co-hosted by CFSC, Helen Knott, Treaty 8 Stewards of the Land, spoke about the profound spiritual significance of the Peace Valley, and that her great great grandfather's intention and understanding as a signatory to Treaty 8 was never that the government might clear cut log and flood this land.

Rob Botterell, legal counsel to the Peace Valley Land Owners Association, added that the Site C dam doesn't even make economic sense. Many experts have testified it will produce energy BC does not need and will have to sell at a substantial loss. There are less expensive and more environmentally friendly ways to meet BC's future energy needs, which can also create more jobs than Site C. Read the open letter at:

<http://quakerservice.ca/news/no-site-c/>

Time to reform Canada's national security system

"By every possible measure Canada's current national security accountability mechanisms are woefully inadequate" notes a letter sent by multiple organizations with expertise in security, including the International Civil Liberties Monitoring Group of which Friends are members. The letter to Public Safety Minister Ralph Goodale calls for significant reforms and was accompanied by another letter with suggestions about the nature of inquiries into improving last year's deeply flawed Anti-Terrorism Act, Bill C-51. Readers of Quaker Concern may recall the many concerns CFSC has with this legislation (see

<http://www.quakerservice.ca/c51>).

New video calling for support of COs

The War Resisters Support Campaign with whom CFSC has partnered for many years, has released a new eight minute video introducing the state of affairs faced by conscientious objectors to the Iraq war (COs) and calling for Canadians to contact MPs in support of finally letting them stay in Canada:

<https://www.youtube.com/watch?v=8hA7pODzFKA&feature=youtu.be>

The video does not discuss the human right to conscientious objection to military service. For more about that visit the CFSC website:

<http://www.quakerservice.ca/CO>

Churches commit to UN Declaration as framework for reconciliation

The Religious Society of Friends (Quakers) has joined with seven Christian churches in issuing a joint statement committing to use the UN Declaration on the Rights of Indigenous Peoples as the framework for reconciliation. The churches note, "The UN Declaration, with its emphasis on self-determination and consent, freedom from discrimination, and rights to spirituality, culture, lands, and resources, helps us to address the root causes of... inequity, and provides the means for us to correct it."

Friends have also issued their own statement specifically about our work on the journey of reconciliation. You can find links to both statements at <http://quakerservice.ca/TRC48>. Find a guide to engaging in the process of reconciliation at <http://quakerservice.ca/TRCGuide>. Learn more about the *UN Declaration on the Rights of Indigenous Peoples* at <http://quakerservice.ca/UNDeclaration>

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An alternative foreign policy based on peacebuilding

by Matthew Legge

A recently published study asked one group of participants if they supported a particular war. A second group was asked the same question, but was also told that there were no good alternative options. A third group was asked the question, and was told that all alternatives to war had not yet been exhausted. Unsurprisingly, this third group was far less likely to support the war. What may surprise you is that the responses of the first two groups were identical - they were equally supportive of the war.¹ This finding suggests that unless people know that nonviolent alternatives to war exist, they assume that they do not, or have already been attempted and failed. This finding may apply to our policy makers too.

Canada has now made good on its promise of ending CF-18 bombing missions in Syria and Iraq, while still budgeting \$306 million in 2016-2017 on a military training and advisory role, and on providing jet fuel to other countries' bombers². It seems that there is a lack of awareness of nonviolent options for engagement. By focusing disproportionately on the use of military power, Canada misses many opportunities to contribute to conditions for just peace.

The military is an easy response to conflict - we have been trained to do so by entertainment, schools, news media, and official celebrations of militarism. What is not as visible are the many nonviolent ways to peace. Our government does not have a high profile nonviolent peacebuilding force that is trained and deployable as is the military.



LEO FUNG-FLICKR CC-BY

CF-18 fighter jet demonstration at the Airdrie Regional Airshow near Calgary, Alberta.

Friends' perspectives can help raise the profile of nonviolent peacebuilding opportunities. Friends have been justifiably horrified by atrocities which the international community could likely have prevented, like the 1994 Rwandan genocide. When the United Nations began debating the Responsibility to Protect (R2P), redefining a state's sovereignty as the responsibility to protect all of its citizens, including from threats that originate within the state, and defining instances where other states should step in to protect civilians, one might have expected strong Quaker support. But, while Friends supported aspects of R2P, there was no blanket approval. The reason is that under R2P countries like Canada, under UN authority, may use "military intervention in the last resort" to protect citizens elsewhere. A CFSC report from the time explains the problem with this,

"Thinking of military intervention as a 'last resort' assumes that it is inevitable. It hinders non-military action such as nonviolent interpositioning. Insisting upon the spiritual imperative of respecting that of God in every person, Meetings showed the effectiveness of the wide range of nonviolent intervention strategies that are available."³

Friends felt strongly that there were always nonviolent alternatives but it was clear we needed to do some more thinking about what these alternatives are. This led to CFSC publishing *The Four Elements of Peacebuilding: How to Protect Nonviolently*.⁴

The Four Elements helps us imagine alternative foreign policy not based on military power, a policy which has proven a costly failure at creating a more secure or peaceful world. This text describes how peacebuilding work can be considered in four categories: rights-based, interest-based, power-based, and compassion-based. These are most effective when combined.

The best time to use these four elements is *before* potentially violent situations escalate, however they can be useful even in the midst of wars. Had such strategies been implemented previously, they may have prevented the rise to power of Daesh. Therefore, with great humility about how preventable the current catastrophes in Iraq and Syria might have been, it is our hope that Canada will engage *now* in creative action to prevent future violence.

Rights-based work: While Western media have focused primarily on the violence of Daesh, which should not

¹ Hoffman, A. et al. "Norms, Diplomatic Alternatives, and the Social Psychology of War Support", *Journal of Conflict Resolution*, February 2015, vol. 59 no. 1 3-28.

² Chase, S. "Ottawa to tighten military purse strings", *The Globe and Mail*, March 23, 2016

³ <http://quakerservice.ca/wp-content/uploads/2011/06/summary-of-discernment-R2P.pdf>

⁴ Download it at <http://www.quakerservice.ca/4Elements> or contact our office for free print copies

Truth-Telling about Colonial Legacies:

by Heather Neun

“The healing is happening – the reconciliation... I feel that there’s some hope for us not just as Canadians, but for the world, because I know I am not the only one. [...] I don’t see it happening in a year, but we can start making changes to laws and to education systems...so that we can move forward.”

– Survivor Alma Mann Scott
(TRC Report Summary, 2015)

CFSC has been engaged with the work of the Truth and Reconciliation Commission (TRC) and continues efforts towards reconciliation. The TRC’s final report on Indian Residential Schools (IRS) challenges us to explore the truth of destructive colonial legacies. The TRC introduced Canadians to the profound dimensions of survivor trauma and the reality of intergenerational trauma. Residential school survivors and other experts testified about how this government policy caused terrible psychological and other harms, not only to the survivors and their families, but to their children and communities. We have begun to comprehend the consequences of the IRS chapter of Canadian history, and its reverberating effects. The next step is to explore an even longer and more full context of the traumas and losses that make up Canada’s colonial legacy.

Intergenerational trauma as well as individual or interpersonal psychological trauma and loss featured strongly in the testimonies during the TRC. But what is trauma and what significance does it have when applied to the traumatic events endemic to Indigenous Peoples’ historical experiences?

As an entry point to discussing trauma, it’s helpful to review several definitions:

Psychological trauma is an “emotional state of discomfort and stress resulting from memories of an extraordinary or catastrophic experience that shattered the survivor’s sense of invulnerability

to harm”. This is qualitatively different from other negative life stressors because it “fundamentally shifts perceptions of reality.”²

Intergenerational trauma are traumatic events experienced by the survivor and transmitted to the survivor’s family, children and possibly, subsequent generations.

Collective trauma is the legacy of numerous traumatic events directed over an extended period at groups with a shared identity, and encompasses the psychological trauma and social responses to those events. Collectively experienced traumas have unique social and psychological trajectories. Despite its profound impact, the focus on individual trauma has tended to overlook the collective experience.

Historical trauma is when historical oppression and its negative consequences are transmitted across generations. Such individual trauma events are viewed instead as a single traumatic path, focusing on the synergy of numerous assaults over time.

Researchers urge us to integrate these trauma concepts and examine the collective nature of the many traumatic events experienced historically by Indigenous Peoples. Their historical experience contains numerous traumas that were intense and long-lasting. This makes it likely that Indigenous communities are “particularly vulnerable to individual and community dysfunction”, as Amy Bombay states. Research suggests the cumulative effects of the many traumas – or, as termed by M.Y.H. Braveheart, “soul wound” - is a contributing factor to documented social problems.

Recounting the Destructive Legacies of Colonization

In addition to the IRS, many historically oppressive and traumatic events affected Indigenous Peoples:

- Widespread relocation from, and dispossession of, ancestral territories - with the resultant loss of

the vital connection to the land.

- Attempted decimation of traditional governance and community structures.
- Religious conversion and efforts at forced assimilation, including the prohibition of languages and traditional cultural practices.
- Racist and sexist *Indian Act* legislation that stripped Aboriginal women of their ability to transmit their identity to their children of unions with non-Aboriginal men – a policy never completely redressed.
- Harmful and discriminatory government policies, including: the Sixties Scoop which continued what IRS started; discriminatory funding and delivery of family and child services; and even today a child welfare system that removes Aboriginal children from their homes as a first resort.
- Secondary consequences associated with loss of culture, language and identity; poor physical and mental health outcomes; inferior socio-economic conditions and persistent intergenerational poverty; poor basic infrastructure and housing; and the increased vulnerability of women and girls to violence.

Accounting of the Consequences

Current research demonstrates that Indigenous Peoples are at higher risk to experience adverse childhood experiences than non-Indigenous people. The TRC’s investigation concluded that:

- IRS endangered the life, health and well-being of survivors as children
- the abuses and the separation from families and communities caused lasting trauma for the survivors and their families.
- IRS threatened the mental health of students through asserting the inferiority of Indigenous Peoples, cultures, and languages
- the likely immediate effects of these experiences lead to the potential for associated behavioural disturbances such as depression, anxiety, PTSD, substance abuse disorder

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Intergenerational Trauma and Resilience¹

This collective “massive loss” resulted in identity problems and other difficulties. The TRC concluded “the effects of this trauma were often passed on to the children of the residential school Survivors and sometimes to their grandchildren”. The IRS system disrupted the transmission of traditional concept of family, practices, customs and traditions to the next generation. The Canadian Human Rights Tribunal (CHRT) recently cited the following statement:

First Nation families have been in the centre of a historical struggle between colonial government on one hand, who set out to eradicate their culture, language and world view, and that of the traditional family, who believed in maintaining a balance in the world for the children and those yet unborn. This struggle has caused dysfunction, high suicide rates, and violence, which have had vast - generational impacts.

In addition to the correlation between inter-generational trauma and mental health disorders, the TRC further implicated inter-generational transmission of trauma effects in other phenomena, such as family dysfunction, crisis interventions in child welfare, family violence, crime, and dramatic overrepresentation of Aboriginal children in foster care, among the sick, the injured, and the imprisoned.

Recent research suggests that the cumulative effects of this ‘emotional and psychological wounding across generations’ are “greater than the sum of the individual effects” (CHRT).

The CHRT described how IRS have put the cultures, languages and very survival of Indigenous peoples in jeopardy. But the potential effects of the loss of culture, language, and identity, including pride, on mental health and well-being, have not yet been properly evaluated. The ongoing experience of stigmatization and discrimination is also prominent in many facets of daily life. Limited attention has been paid to the psychological distress associated with

this experience, but studies indicate an association with suicidal behaviours and ideation, alcohol abuse, and mental health disorders. There is also more to learn about community level changes wrought by mass trauma, such as erosion of basic trust and troubled leadership.

Finding Hope in Resilience and Healing

Healing, in Aboriginal terms refers to personal and societal recovery from the lasting effects of oppression and systemic racism experienced over generations. Many Aboriginal people are suffering not simply from specific diseases and social problems, but also from a depression of spirit resulting from 200 or more years of damage to their cultures, languages, identities and self-respect. The idea of healing suggests that to reach “whole health,” Aboriginal people must confront the crippling injuries of the past.”

Canadians must acknowledge and confront these injuries and destructive legacies of colonization that have had such a determined trajectory to the present. Our collective legacy and the aspiration for reconciliation demands that we challenge the foundations of what brought us to this place and point in time.

“Traumas wound in a way that deeply challenges the meaning of life.”² In turn, healing from these wounds requires a restitution of order and meaning. Inasmuch as trauma has reverberated through the generations, we should not overlook the enormous intergenerational resilience demonstrated by Indigenous peoples. CFSC continues to explore the legacies of the IRS and colonization, and to engage Friends with our role in healing and reconciliation. We work



Survivors of Indian Residential Schools walk for reconciliation at the closing ceremonies of the Truth and Reconciliation in Ottawa, June 2015

with partners to promote decolonization of ourselves as well as Canada as a whole.

To read more about trauma explore:

- The National Centre for Truth and Reconciliation:
<http://nctr.ca/reports.php>

Heather Neun, Vancouver Monthly Meeting, is a member of CFSC's Indigenous Rights Committee. Learn more about CFSC's Indigenous Rights work at <http://quakerservice.ca/our-work/indigenous-peoples-rights/>

¹ Sources for this article include: the final reports of the Truth and Reconciliation Commission (2015) www.trc.ca, “Intergenerational Trauma: Convergence of Multiple Processes among First Nations” Bombay, Matheson & Anisman (2009), Canadian Human Rights Tribunal Decision (2016-01-26)

² <http://www.sharingculture.info/what-is-historical-trauma.html>

RESTORATIVE JUSTICE

Continued from page 1

Surprising as it might sound, this simple act of human connection — one that, honestly, was beneficial and even healing to me — has been shown over and over to be remarkably successful in preventing relapse into sex crime. In fact, CoSA reduce such recidivism rates by over 80% (and that's only looking at the very difficult cases). All that benefit to individuals and communities for the cost of some volunteer hours, the occasional pizza, and a barebones staff. It is far cheaper than prison. Believe me, I'm not utopian or idealistic about circles. I've lived them — not every moment is easy. But still, the words that come to me are that CoSA provide community and build capacity to safely welcome people back into society.

It has been remarkable to watch guys transition from the fragile beings who left prison to the relatively happy citizens they are today. For instance, I have been delighted to watch one of the guys in my circles fall in love with singing. For him, used to living behind a mask after being abused himself, song was a chance to explore profound emotion, create beauty, share with others — akin to learning an entirely new language of the heart.

We didn't teach him to sing, but we certainly celebrated and encouraged it. Who knows how much of a difference that made. But who among us hasn't succeeded because of the encouragement and, yes, celebration we have received?

David Summerhays, Montreal Monthly Meeting, is a member of CFSC's Quakers Fostering Justice (QFJ) program committee. Two members of QFJ are currently involved in CoSA, a program supported by the Church Council on Justice and Corrections, of which CFSC is a member. Learn more about CFSC's criminal justice work at <http://quakerservice.ca/our-work/justice/>

¹ See for example, Chouinard, Jill Anne and Riddick, Christine. 2015. *An Evaluation of the Circles of Support and Accountability Demonstration Project Final Report*. <http://ccjc.ca/wp-content/uploads/2015/02/COSA-EVALUATION-FINAL-EN.pdf>

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. QC is offering information on giving in this column.

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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. Before 2006, when cashed it in, you would have to declare \$2,500—50% of stock appreciation—as a capital gain on your income taxes. If you donated that stock to charity, you would declare \$1,250 as capital gain (25%) and received a \$10,000 charitable tax receipt. Now 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 will 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 or Rachel at 416-920-5213, or info@quakerservice.ca.

DECLARATION POSTERS; COUNTER-RECRUITMENT BROCHURES



Posters of the UN Declaration on the Rights of Indigenous Peoples, double-sided in English and French, are available from CFSC. See them at

<http://cfsc.quaker.ca/pages/un.html>. CFSC's counter-recruitment brochure can be used in local campaigns to educate youth to think about their goals and choices. To order these or other resources, contact us at info@quakerservice.ca or 416-920-5213.

FOREIGN POLICY

Continued from page 3

be minimized, it is important to acknowledge as well that Canadian allies, including the Iraqi government, have committed systematic human rights abuses against the Sunni population and other minorities. Acknowledging the equal human rights of all, and working with the promotion of human rights as a key goal, rather than an afterthought, is an important element of peacebuilding.

Power-based work: Nonviolent direct action by Iraqis seeking to improve respect for human rights within Iraq has not received adequate support or recognition from the international community. This power-based and rights-based work was undertaken by Sunnis from December 2012 to December 2013 in particular, including nonviolent demonstrations and occupation of land at the entrance to Fallujah.⁵

Canada can work to stop abuses committed by its allies and other actors, and to promote conditions of justice and respect for the rule of law. Canada can publicly acknowledge the complexity of the situation in Iraq, and the harm caused by all sides in this conflict. Recognizing human rights of all parties and acknowledging valid concerns expressed by those engaged in power-based and rights-based nonviolent work is important in building peace. By reducing grievances, this peacebuilding work can reduce the base of popular support for violence.

Interest-based work: Canada can use all multi-lateral and diplomatic means available to stop the sale of arms to Daesh. Daesh is not manufacturing its own arms, so stopping arms sales should be a top priority. There is a widespread belief that NATO countries like to impose rules on others which they themselves do not follow. To demonstrate its genuine commitment to peace and in recognition of the fact that any weapons supplied to the region may be captured and used by Daesh, Canada should immediately cease to supply arms, support a broader regional arms embargo, and should sign and ratify the Arms Trade Treaty. Canada can also engage in diplomatic interest-based work to prevent the sale of oil by

Daesh on the international black market.

Due to its military involvement, Canada does not have the credibility to engage in mediation. Canada can, however, work quietly to encourage and support those countries who can engage in mediation. Dialogue between groups able to engage is a key starting point for peacebuilding. This can take place at the national level, and also at the level of civil society, helping groups to assert their rights and interests and to realize ways forward without violence. Such dialogue is critical to compassion-based work, as it acknowledges how one's actions harm others and shows shared humanity and aspirations of supposed "enemies". Significant expertise in facilitating these processes exists internationally and within local civil society and should be uplifted. Friends and others have helped to develop transformative and successful methodologies for healing and rebuilding deeply traumatized and mistrustful communities.

Compassion-based work: There is a highly academic flavour to most discussion of peacebuilding. It is often overlooked that a major antidote to conflict is that work which changes peoples' hearts. Assistance to refugees and humanitarian assistance which meets basic human needs can be deeply grounded in compassion and can help to build good will. Canada can also look to support nonviolent protective accompaniment, often grounded in rights and compassion, which can successfully de-escalate conflict situations (founded by Friends and other churches, Christian Peacemaker Teams is one example, operating successfully in Iraq since 2006). Neutral accompaniers play a critical role as observers and witnesses. They give both internal and external actors balanced information, which is crucial in building a compassionate understanding of the experiences of others in a conflict.⁶

Far more needs to be done to scale up some of the approaches discussed above and to diversify our peacebuilding toolkit as a nation, so that our go-to tools are not military force or economic sanctions. Canada

could follow several other nations in establishing a Department of Peace to further research and develop its non-military capacities. We must make sure decision makers remember that the international community's responsibility is not only to protect, but also to support prevention, and rebuilding efforts after violent conflict. What might our world look like if these activities were funded to the degree that wars currently are? As the World Council of Churches stated in its 2013 *Statement on the Way of Just Peace*⁷, the world is increasingly fragile and interconnected. It is time for all nations and all peoples to live the way of just peace, and to delegitimize the institution of war.

Matthew Legge is the program coordinator for CFSC's Quaker Peace Committee.

⁵ Rai, Milan. "Behind the Iraqi crisis: the crushing of the nonviolent Sunni uprising", Peace News, August, 2014. Retrieved from <http://peacenews.info/node/7709/behind-iraqi-crisis-crushing-nonviolent-sunni-uprising>

⁶ For more information on the Department of Peace visit <http://canadianpeaceinitiative.ca>

⁷ <http://www.oikoumene.org/en/resources/documents/assembly/2013-busan/adopted-documents-statements/the-way-of-just-peace>

MAKE A POSITIVE CONTRIBUTION TO WAR: STOP PAYING FOR IT!

Canada's military spending in 2009-10 was \$18.9 Billion and is projected to rise by \$1 Billion a year; this is 1/5 of the government's direct program spending (<http://bit.ly/fYb7X2>). Only 27 Canadian Forces members now serve on UN peacekeeping missions (<http://bit.ly/dQ3Ojd>). Is this your vision of peace-making?

CFSC supports Conscience Canada which seeks to establish a fund for those who conscientiously object to having their taxes conscripted to support militarism. Learn more about becoming a Conscientious Objector to Military Taxation, visit www.consciencecanada.ca

FRIENDS ON THE MOVE

Canadian Friends have been active from Halifax to Vancouver Island in urging their MPs to let war resisters from the Iraq War stay in Canada. These war resisters will likely be facing litigation in November 2016, as opposed to this April, due to a delay granted by the Courts.

CFSC staff **Rachel Singleton-Polster** worked with the Canadian Council of Churches, to write the Minister of Immigration to grant the war resisters Permanent Residency. Read our letter, then write your own!

<https://www.councilofchurches.ca/war-resisters/>

CFSC offers our very own **Matt Legge** (Quaker Peace Program Coordinator

and Administrative & Communications Coordinator) our warmest congratulations on the happy occasion of his marriage to Meg!

CFSC Staff will attend Friends' spring gatherings across the continent! Look for **Matt Legge** at Western Half Yearly Meeting in Sorrento, BC, who will be leading an interactive workshop to help Friends explore peaceful options for Canada's involvement in international conflict. **Quakers Fostering Justice** will also host a workshop at WHYM about punishment, its roots and its deeper effects on all involved. **Jennifer Preston** will lead the program at Yonge Street Half Yearly Meeting on Friends responses to the Calls

to Action of the Truth and Reconciliation Commission. **Rachel Singleton-Polster** will be travelling to the Atlantic Friends Gathering in Merigomish, NS, to share with Friends Quaker involvement with the Truth and Reconciliation Commission.

CFSC Staff and volunteers will be engaged with the **Grassy Narrows First Nation** in May as they urge the Government of Ontario to finally clean up mercury dumped in their river in the 1970s. For more information on Friends history, since 1974, on this issue, see: <http://quakerservice.ca/our-work/indigenous-peoples-rights/canada-based-work/>

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