

The four elements of peacebuilding

By Gianne Broughton

The article is based on a presentation given by Gianne Broughton at a "Just Peace" conference hosted by Project Ploughshares in February 2012. The focus of the conference was to discuss the Canadian churches' response to The Ecumenical Call to Just Peace by the World Council of Churches.

CFSC's experience in many contexts shows that there are four elements to building peace: power-based, rights-based, interest-based and compassion-based. All of these elements are applicable at any moment, whether armed conflict is threatened, imminent, current, or recently ceased. Each element has its own particular skills, so some peaceworkers or organizations specialize more in one element, and others include more than one element.

The four elements link together logically. *Power-based work* is the work of arresting, stopping the people who are hurting others, and it can use coercion. Non-violent power-based work uses non-violent coercion, and a just police may use minimal physically hurtful force. An example from our work: bystanders at the polling station in Kinshasa (where Ottawa Friend Eric Schiller was observing) who refused to allow the delivery of extra ballots that could be used fraudulently were non-violently coercing. Power-based work isolated (or separately directed) from the other three elements is damaging, if not actually war-making. Non-violent coercion often involves people publicly suffering the hurts of injustice and thus appealing to the conscience and compassion of the people misusing power in an unjust system.



ATHENAMADAN

CFSC supports the peacebuilding and economic development work of its partner in the DR Congo, Project Muinda, including participating in election monitoring last November. Peace cannot be built without other forms of security, such as economic security. Pictured are women participating in Project Muinda's women's collective's training course in esthetics.

When we act in solidarity with communities that are using non-violent coercion to address an unjust power structure, we are doing power-based work.

Rights-based work is the work that provides the trustable justice system to which a just police can deliver the people they have arrested. In order for their work to remain at minimal force,

the people they are arresting have to believe that the justice system they face will treat them fairly, and maybe even help them re-establish a just life. Likewise, non-violent coercion has to be guided by and accountable to human rights and related values, and often involves insisting that just laws or recognized rights be fully applied.

Continued on page 6

APPEAL UPDATE

Together, we raised \$190,347 in undesignated donations – 93% of our goal of \$205,000!

Thank you to all the individuals and Quaker Meetings that responded so generously to the Annual Appeal.

KEEPING UP WITH FRIENDS

Biotechnology

Work will begin towards the development of a Quaker statement on synthetic biology. This concern came forward through Anne Mitchell, CFSC Associate Member, who serves on the Canadian Council of Churches' Biotechnology Reference Group. The CCC recently signed on to a global declaration called "Principles for the Oversight of Synthetic Biology", which is available at: <http://bit.ly/xNRq0N>

CIDA

All four of CFSC's project applications to CIDA in the past three years have been rejected. It's a

complicated story, but changes at CIDA have made the application process unpredictable and onerous for small agencies like CFSC. We will seek more information from CIDA in order to clarify their expectations; in the interim CFSC has had to make budget cuts to the CFSC's Quaker Peace and Sustainable Communities Program Committee, affecting both the level of staffing available to the committee. We regret this development.

Restorative justice grants

Grants were awarded in March to small-scale projects doing innovative work in prisons.

Instruments of Change (Vancouver, BC) is a non-profit organization that uses the arts as an educational tool to empower people to become instruments of transformative change in their own lives; their grant (\$500) will help fund a Ladies Rock Camp, drawing on the talents of local musicians to offer 10 weekly workshops (started March 29) to the women at Fraser Valley Institution.

North Point Douglas Women's Centre (Winnipeg, MB) received a \$1000 grant for its "Walking School Bus Program" which helps to ensure that young children in this poor neighbourhood get to and from school safely. Regular attendance in elementary school is essential if children and youth are to be able to succeed later in school.

Spring House (Spring Hill, NS) received \$500 to support their work providing affordable accommodation and meals for families visiting inmates at the Springhill Federal Institution; families come from all over Atlantic Canada.

The *Alternatives to Violence Project* in Kitchener Waterloo was awarded \$500 to help produce a video to promote the program locally.

Young Friends: Youth & Militarism Conference

Halifax Friends Meeting is sponsoring a project to enable two Young Friends (18-35) to attend the War Resister's International Conference "Countering the Militarisation of

Youth" to be held June 8-10th in Darmstadt, Germany. The conference will provide opportunities to analyse how youth are being militarized and resistance strategies. Conference information is at <http://wri-irg.org/militarisationofyouth>. For application guidelines for financial support to attend (deadline: April 30), contact Roger Davies at rogerdavies@eastlink.ca. CFSC's CO Working Group is supporting this effort.

AGLI Workcamps (Burundi, Rwanda, Kenya)

CFSC overseas partner, the African Great Lakes Initiative (AGLI), is offering three workcamp options in cooperation with local Quaker Meetings from run June 23 – July 28 (Cost: minimum of \$2300 USD and return airfare). No skills required, all ages welcome. Go to www.aglifpt.org and click on "workcamps" or "volunteers" for more information and an application. Want speak with someone who has volunteered? Email Sheila Havard, CFSC board member, at havard_translations@hotmail.com.



Hussam Qassis, IMEMC's audio technician prepares material to be posted on www.imemc.org

Reliable Middle East news

The CFSC-supported International Middle East Media Centre (www.imemc.org) has leapt from 3000 to 4500 daily visitors this past year; this is a good indication that IMEMC is becoming a reliable source of information on Palestine.

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 Aboriginal Affairs Committee, Quakers Fostering Justice, Quaker Peace and Sustainable Communities 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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Canada's record on eliminating racial discrimination evaluated by the UN

By Jennifer Preston

CFSC worked with Indigenous and human rights partners to participate in Canada's recent evaluation by the United Nations Committee on the Elimination of Racial Discrimination (CERD). *The International Convention on the Elimination of all forms of Racial Discrimination* is a legally binding international treaty to which Canada is a signatory. CERD is the independent expert body that oversees compliance with the treaty.

In February Canada's record was reviewed at a CERD meeting in Geneva. The review process is a key mechanism for ensuring that states live up to their obligations under the treaty. Last June, Canada submitted its written report; critical issues concerning the rights of Indigenous peoples were glossed over or ignored.

More than 35 Indigenous Nations, national and regional Indigenous peoples' organizations, and human rights organizations filed their own alternative reports. Twenty Indigenous Nations and organizations sent representatives to Geneva to participate in the process.

CFSC participated in alternative reports on the *UN Declaration on the Rights of Indigenous Peoples* and the *Nagoya Protocol* (which deals with access and benefit sharing arising from the use of genetic resources), which were submitted on behalf of more than 20 Indigenous organizations and Nations. CFSC also endorsed a report on ending discrimination against Indigenous children.

In addition to the formal session between CERD and a government delegation from Canada, I participated in an informal session of CERD and Indigenous peoples' and human rights representatives, where I presented an oral intervention for CFSC and key partner, the Grand Council of the Crees (Eeyou Istchee), which highlighted serious concerns with Canada's actions related to the *UN*



Chief Perry Bellegarde, Treaty 4 First Nations Spokesperson and Chief, Little Black Bear First Nation and Chief Jeremy Fourhorns, Piapot First Nation, at the CERD meeting in Geneva. Chief Bellegarde addressed the committee on the grave violations with regard to the lack of implementation of historic Treaties.

Declaration. The intervention made concrete recommendations.

In November 2010, Canada endorsed the UN Declaration. However, concern remains that Canada has not fundamentally changed its positions and continues to devalue this human rights instrument both domestically and internationally, affecting a wide range of Indigenous peoples' rights.

One of CFSC's valued partners, Kontinónhstats - The Mohawk Language Custodians - was unable to attend the Geneva sessions. They submitted a written report dealing with the importance of Indigenous languages and culture. CFSC was asked to carry these priorities to the review. I included concerns and a key recommendation from this report in the oral intervention.

With several Indigenous Nations and organizations and human right organizations, CFSC co-sponsored a side event for Indigenous leaders to have further opportunity to share their concerns with CERD members in advance of the formal meeting with Canada. Further, CFSC and several of our partners had the opportunity to raise concerns with the Canadian Ambassador to the UN in Geneva

before we departed.

The high level of engagement on Indigenous peoples' priorities led the CERD to give much attention to these concerns in their conclusion and observations, released in March. CERD urged Canada to take comprehensive action to end discrimination against Indigenous peoples. The Committee expressed concern over Canada's failure to properly respect the land and Treaty rights of Indigenous peoples, noting "the rigidly adversarial positions taken by Canada" in land negotiations and that decisions over resource development are often made without proper consultation or the consent of the affected peoples.

CERD also expressed concern over a wide range of disparities between Indigenous and non-Indigenous people in Canada, including the high rates of violence faced by Indigenous women, the large numbers of Indigenous children being placed in state care, "excessive use of incarceration", persistent levels of poverty among Indigenous communities and inadequate access to employment, housing, drinking water, health and education, "as a result of

Continued on page 6
Quaker Concern • 3

Navigating the snakes and ladders of international human rights

Quaker human rights lawyer, Rachel Brett, will deliver the one hundred and fifth Swarthmore Lecture in London in May 2012, on Quaker work on human rights at the United Nations, work which has brought real change for many, including conscientious objectors and women in prison and to outlaw the use of child soldiers.

In the Swarthmore Lecture and in the accompanying book, Rachel Brett will draw on her 20 years of experience as QUNO Geneva's Representative for Human Rights and Refugees.

Human rights work at the UN is a series of breakthroughs and setbacks, just like the game of snakes and ladders, hence the title of the book, "*Snakes and Ladders: A personal exploration of Quaker work on Human Rights at the United Nations*".

Rachel Brett is the Representative for Human Rights and Refugees at the Quaker United Nations Office in Geneva, Switzerland. Rachel has an LLB, LLM in International Human Rights Law with Distinction and has been the Human Rights representative since 1993. CFSC has worked in partnership with QUNO-Geneva for many years, and specifically with Rachel on conscientious objection, Indigenous rights, and, now, criminal justice issues.

Jane Orion Smith, CFSC's General Secretary, interviewed Rachel in March about her work and the Swarthmore Lecture.

What led you to take up work on human rights?

Human rights came after discovering the Quaker work at the UN rather than the other way round. I always wanted 'to change the world' and so had spent years doing different things while trying to figure out what I should actually be spending my life doing. This included training and working as a secretary, and it was as the 'expatriate Young Friend secretary' that I discovered the Quaker UN work in Geneva, and realised that this was what I had been seeking. QUNO Geneva at that stage had this position

but no internship/programme assistant.

So after my two years in Geneva, I applied for and was accepted for one of QUNO New York's internships which was where I really discovered human rights – in particular, through drafting the UN General Assembly resolution that gave quasi-refugee status to the young South Africans leaving their country because of their refusal to join the military or police forces in enforcing apartheid. After this, I decided to go to university (which I had not previously done) and study law, and later (after marriage and three kids) to do a Masters degree in International Human Rights Law in order to qualify myself for the work I wanted to do.

You have spent decades working within the UN system – what has most inspired your leading to do, and continue, this work/witness?

Actually seeing attitudes changing: although we tend to focus on the 'outputs', treaties, declarations, resolutions, etc., for me the real key is seeing people – individuals, human rights experts, UN/international staff and institutions and governments – taking on board and adopting for themselves some of the things we think are important. For example, when I started working on the child soldier issue (several previous QUNO Geneva staff had done much of the groundwork already) many people and governments really did not see anything wrong in sending under-18s into combat. It was only at the European Conference in Berlin, that it became clear that we had won the argument – although we have not yet



QUNO-GENEVA

Rachel Brett has been a valuable resource for understanding and using international standards on rights of conscience for CFSC's work on conscientious objection, particularly the US war resisters.

won on the 'voluntary recruitment' question.

What do you consider your 'pinnacle moment' so far in your work, the moment where you felt that all the threads had come together (something of course beyond one person, perhaps the presence of Grace acting amongst all) and a deep and meaningful difference had been made?

For me it would have to be getting the legal recognition of conscientious objection to military service as a human right – first through the Human Rights Committee (under the International Covenant on Civil and Political Rights) and then the European Court of Human Rights. As a human rights lawyer, it was satisfying of course to reverse the bad legal precedents that had been set, but far more it was the realisation of a long process of Quaker work at the UN – the first Quaker statement to the UN according to my research was on this subject in 1950, based on the much

longer Quaker position on the issue, including all those who suffered real hardship and imprisonment for their beliefs. This was combined with the realisation of the small number of individuals (not only Quakers but other human rights people from different countries) who had really been involved throughout and several of who were on the Human Rights Committee at critical times for moving the issue forward.

Tell me about the significance of the legal recognition of conscientious objection as a human right? How might this make a difference in cases such as the US war resisters that CFSC works with in Canada?

A very obvious current example of the significance of the legal recognition of conscientious objection as a human right is that following two European Human Rights Court judgments against Turkey specifically on this issue, although the Government has not moved to recognise it, some of the local courts are directly applying the judgments in relation to other conscientious objector cases. In relation to Canada, there are two points - first that if conscientious objectors are recognised and protected in their own countries they will not need to seek asylum or protection elsewhere. More immediately in relation to existing cases, it does strengthen the argument that unrecognised (in their own country) conscientious objectors who are returned to a country where they would suffer for seeking to exercise their internally recognised right of conscientious objection should be given protection in other countries. One British case turned precisely on the point that at that time the government and the court argued that there was no case recognising conscientious objection to military service as a human right, with a strong implication that the decision would have gone the other way if there had been.

There seems to be an escalating discourse over the past decade about the futility and irrelevance of the United Nations in solving real problems or holding its members to account. What is your response to that perspective?

Continued on page 7

Strengthening the work of Quakers Fostering Justice

By Sarah Chandler

The International Quaker Criminal Justice Liaison Group (IQCJLG)¹ is an international forum for Quaker bodies working together on shared areas of concern within criminal justice. The four bodies are: the Quaker United Nations Office-Geneva (QUNO), the Quaker Council for European Affairs (QCEA) in Brussels, Quaker Peace & Social Witness (QPSW) in Britain, and the Friends World Committee for Consultation (FWCC) representation to the United Nations Commission on Crime Prevention and Criminal Justice and the United Nations Crime Congress. The group meets by teleconference two or three times a year.

CFSC has recently joined this group, with the work located in the Quakers Fostering Justice program. The kind of liaison work that the IQCJLG affords is both informative and capacity building for the agencies involved. All are involved in furthering the cause of restorative justice, whether internationally, through peace and reconciliation activities, or nationally, through increasing emphasis on restorative practices as an alternative to more traditional retributive practices.

Of particular interest to this international group have been the issues of women in prison and the children of incarcerated mothers. In Canada, the Government of British Columbia is currently being sued for its cancellation of the mothers and babies in prison program by a mother whose child was taken away from her while she was incarcerated. In addition, the Province of British Columbia has also undertaken a review of its

provincial justice system. There is an opportunity for QUNO and CFSC to make recommendations.

The expertise of QUNO Geneva could contribute to the review process. Current and former QUNO staff were heavily involved in developing UN Rules for the Treatment of Women Prisoners and Non-custodial Measures for Women Offenders, known as the “Bangkok Rules” which were approved in December 2010. QUNO has written a briefing paper² that offers an outline to the particular problems and needs of women in prison around the world, including the effects on children of their mothers being in prison, and ways these problems can be better addressed by governments and policy makers. The briefing paper will be useful to Friends in Canada as we work to understand the potential impacts of Bill C-10 (now law) and other changes in legislation that impact on parents and children involved in the justice system.

In terms of the furtherance of the Canadian Yearly Meeting Minute (2010), “Justice is Possible”, the Quaker Council on European Affairs (QCEA) has recently published a major survey³ of the prisoner reintegration policies of 20 European countries, highlighting examples of good practice and laying out the case in favour of greater provision of support and advice services for prisoners after their release. Through our relationship with IQCJLG, Canadian Friends will be able to avail ourselves of this research to inform our own projects and planning. In addition, the work of the Quaker UN Office in New York on restorative justice and peace-building, particularly in the African Great Lakes region, relates to other work under CFSC’s care.

Sarah Chandler serves as the Clerk of CFSC’s Quakers Fostering Justice program committee; she is a member of Vernon (BC) Monthly Meeting.

1. International Quaker Criminal Justice Liaison Group: <http://www.quaker.org.uk/international-quaker-criminal-justice-liaison-group>
2. Women in Prison and the Children of Imprisoned Mothers: A Briefing for Friends (QUNO-Geneva): <http://www.quaker.org.uk/files/Women-in-Prison-A-Briefing-for-Friends.pdf>
3. Prisoner reintegration report (QCEA): <http://www.qcea.org/work/human-rights/the-social-reintegration-of-ex-prisoners/>

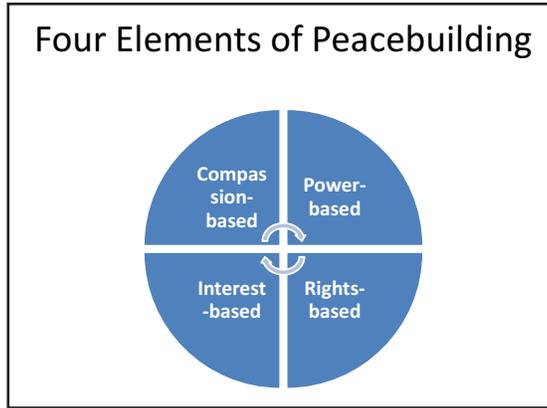
ELEMENTS

Continued from page 1

An example from our work: the movements to regulate biotechnology and extractive industries such as mining are rights-based work. Rights-based work is linked to the human faculty of conscience. When a human right is violated, our conscience is alerted. People's conscience is often engaged by encounters that arouse compassion.

Interest-based work is where concrete agreements are mediated or negotiated. These agreements organize the community's daily life, and apply the principles promoted by the rights-based work. In order to be peacebuilding, interest-based work has to bring the opposing sides to recognize common interests. Sometimes non-violent coercion or applications of a justice system are required in order to bring recalcitrant parties to negotiate. Mediations are

interest-based work. An example from our work: the neighbourhood peace cells animated by Project Muinda in Kinshasa are interest-based work, as is



the land dispute-resolution work done by peace committees in Burundi. To be peacebuilding, the negotiated or mediated result has to be sincerely win-win, and often needs a compassion-based step to reach final closure.

Compassion-based work is what

changes hearts. When we are in conflict, even if the conflict hasn't become deadly, our hearts are changed. They have to change again for new peaceful, respectful relations to be born and grow. Sometimes a change in heart can motivate people to negotiate in good faith, or to recognize rights or abide by just laws, reducing the need for power-based work. An example from our work: the Africa Great Lakes Initiative, a CFSC partner, has developed a program focused on healing and rebuilding local communities, which is primarily compassion-based work.

Gianne Broughton serves as CFSC's Quaker Peace and Sustainable Communities Program Coordinator and is a member of Ottawa Meeting. The World Council of Churches' Ecumenical Call to Just Peace can be found at: <http://bit.ly/IVPiL5> or through a search at <http://www.oikoumene.org/>

CANADA'S RECORD

Continued from page 3

structural discrimination.”

CERD made specific recommendations to Canada, including calls for:

- A national plan of action to implement the *UN Declaration on the Rights of Indigenous Peoples*;
- Creation of a Treaty Commission;
- Sufficient funding to ensure adequate child welfare services in First Nations reserves and an end to the removal of First Nations children from their families;
- Good faith implementation of the right of consultation and free, prior and informed consent “whenever their rights may be affected by projects carried out on their lands;”
- Strengthened efforts to end discrimination and violence against Indigenous women including a national plan of action on gender-based violence against Indigenous women.

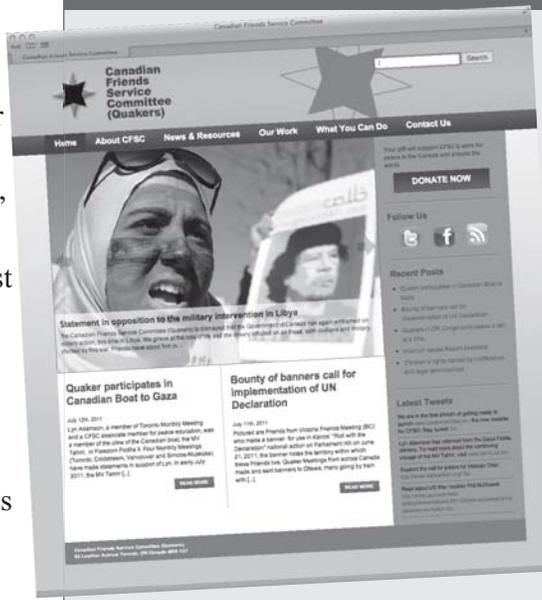
Canada was asked to report back to the committee within one year and speak to concrete measures that it has

taken. Indigenous peoples' organizations and human rights groups are urging Canada to take the recommendations seriously and to work in collaboration with Indigenous peoples to ensure that they are implemented. All the documents related to this review can be found online at:

<http://www2.ohchr.org/english/bodies/cerd/cerds80.htm>

Jennifer Preston is the Program Coordinator of CFSC's Aboriginal Affairs program and a member of Hamilton Monthly Meeting.

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RACHEL BRETT

Continued from page 5

Criticising the UN is easy if you assume that it can and should solve all the world's problems. In particular, such criticism tends to focus on the Security Council – and sometimes the Human Rights Council's action or inaction on specific countries. Of course, as political bodies – i.e. those made up of government delegations – these are flawed institutions and take political decisions. What tends to be overlooked are the longer, quieter processes – of resolving border disputes through the International Court of Justice, of negotiation and assistance, and human rights monitoring in countries, and in the kind of changes I have talked about above – look at the progress that has been made towards the abolition of the death penalty, for example, in which 'the UN' has played a significant role through standard setting, monitoring through the human rights bodies, resolutions, and the peer pressure that goes with these things.

How do you see your faith unfolding in your work? Or how does your faith strengthen you in your work?

To answer the second question first, my faith is essential to be able to continue to do the work during times of frustration, setbacks or lack of progress. Without the conviction that this is work that is right and has to be maintained over the long-term – even if I do not see the results - it would be easy to give up. And to do back to the first question, the work is absolutely based on what I see as the essentials of Quakerism – they infuse and inform the issues that we work on – not just the conscientious objection and child soldiers work I have already mentioned, but the work on women prisoners and children of prisoners, and of course the rights of indigenous peoples where we have worked so closely with Canadian Friends. Each of these was a Quaker concern, based on the understanding of the value of



Rachel Brett (right) with Hanns Heinrich Schumacher (left) and Laura Dupuy Lasserre (centre), the German and Uruguayan Ambassadors who co-sponsored and spoke at QUNO-Geneva's side event on "Children of Incarcerated.

the individual human being. Both the issues and the way we do the work are also informed by our conviction of the capacity for change – whether it is the 'criminal' or the 'diplomat' – they are human beings: we may not approve of their actions or those of their governments in the case of the diplomats, but that does not stop us trying to engage with them, to change their understanding and perception of the issues on which we work.

What is your hope for the Swarthmore Lecture?

That it will help people to understand why and how Quakers work at the UN, and what we can, and cannot, achieve through it.

If the Quaker fairy godmother could grant you one wish related to your work at the UN, what would it be (could be a particular change or decision, a structural change – sky is the limit!)?

That is really hard! It depends on the scale - peace on earth and human rights for all, or at least the transformation of understanding that would be needed to achieve this?

To buy the Swarthmore Lecture (to be published in May 2012), contact Quaker Book Service for information on cost, etc. Books will have to be paid for before shipping. Their email is: quakerbookservice@gmail.com

QUNO-GENEVA

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FRIENDS ON THE MOVE

David Millar (Montreal Meeting) was awarded a CFSC individual grant of \$1000 to attend the 6th World Conference of Friends in Kenya in April. David is very involved in Friends World Committee for Consultation's Global Change Consultation, which will report at the conference. David will lead a "thread" discussion on sustainability issues during the week-long event. **Lana Robinson**, a CFSC board member, will also be attending.

Jennifer Preston (staff), **Monica Walters-Field** (Toronto Meeting), and **Don Alexander** (CFSC board) will attend the 11th United Nations Permanent Forum on Indigenous

Issues (UNPFII) in New York. The theme is "The Doctrine of Discovery: its enduring impact on indigenous peoples and the right to redress for past conquests (articles 28 and 37, UN Declaration on the Rights of Indigenous Peoples)".

Sarah Chandler (Vernon Meeting) and **Matt Abbott** (attender, St. Andrews Worship Group, NB) facilitated an Alternatives to Violence Project (AVP) Basic Workshop in Winnipeg, MB, sponsored by Prairie Meeting and the North Point Douglas Women's Centre. The training was organized by **Elaine Bishop** (Winnipeg Meeting), Executive Director of the Women's Centre.

Best wishes to **Rick McCutcheon** (former CFSC staff) and **Tamara Fleming** (CFSC board member; both Winnipeg Meeting) on the occasion of the birth of their first child, Declan Thomas Fleming McCutcheon, on 29 March.

It is long overdue, but we wish to publicly thank Toronto Monthly Meeting and their Resident Friends, **Judy Gilbert** and **Ben Bootsma**, for making us welcome during CFSC's board weekends, as well as **Christine Chattin** and **Kate Dee** who have provided us with delicious and nutritious meals over many a CFSC weekend.

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