

Advice and Queries: Discerning Peace and Social Concerns

Tasmin Rajotte and Matthew Legge,
Canadian Friends Service Committee

Canadian Quaker Learning Series

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Pamphlet Number 13

Published by Canadian Yearly Meeting of the
Religious Society of Friends (Quakers)
Ottawa, Ontario, Canada

ISBN: 978-0-9948004-5-9

Layout and design: Bev Plett

Printed by Contemporary Printing Services Inc.

Library and Archives Canada Cataloguing in Publication

Title: Advice and queries : discerning peace and social concerns / by Tasmin
Rajotte and Matthew Legge, Canadian Friends Service Committee.

Other titles: Discerning peace and social concerns

Names: Rajotte, Tasmin, author. | Legge, Matthew, 1983- author. | Canadian
Yearly Meeting of the Religious Society of Friends, publisher.

Description: Series statement: Canadian Quaker learning series ; pamphlet
number 13

Identifiers: Canadiana 2021015411X | ISBN 9780994800459 (softcover)

Subjects: LCSH: Church and social problems—Society of Friends. | LCSH:
Peace—Religious aspects—Society of Friends. | LCSH: Discernment
(Christian theology) | LCSH: Christian life—Quaker authors. | LCSH:
Spiritual life—Society of Friends.

Classification: LCC HN37.F9 R35 2021 | DDC 261.8—dc23



About this Pamphlet

Founded in 1931, Canadian Friends Service Committee is the national peace and social justice agency of the Religious Society of Friends (Quakers) in Canada. CFSC has a rich history of acting on Friends' social justice concerns, with a current focus on criminal justice, Indigenous peoples' human rights, and peace.

Tasmin Rajotte worked for CFSC between 2001-2020 in several roles. She was the representative for the Quaker International Affairs Programme, the Criminal Justice Program Coordinator, and CFSC Administrator. She co-edited the CFSC award-winning 2008 book *The Future Control of Food: A Guide to International Negotiations and Rules on Intellectual Property, Biodiversity and Food Security*.

Matthew Legge is CFSC's Peace Program Coordinator. In this role he has had the opportunity to learn from Quakers from across Canada and in the US, Europe, and Africa. He collected much of the wisdom and stories he was learning from Friends into CFSC's award-winning 2019 book *Are We Done Fighting?*

This pamphlet is the thirteenth in the Canadian Quaker Learning Series, published by Canadian Yearly Meeting through its Publications and Communications Committee. Suggestions for future pamphlets may be sent to the editorial board at cqp-clerk@quaker.ca, or care of Winnipeg Monthly Meeting (Quakers), Box-MPR 145 Maryland St, Winnipeg, Manitoba, R3G 1K9.

Introduction

“**T**o support the process of discernment, Friends are urged to be cautious not to respond to too many leadings at once. To be caught up in too many tasks at once and to be feeling harassed is not God’s way. As one centres down in prayer, the Spirit may put one’s lists of tasks in proper perspective and right priority.”—Charlotte Lyman Fardelmann¹

With so many problems facing us, Friends can have many concerns and easily take on too much. Doing so is out of line with our testimony of simplicity. We can lack clarity about the source of our concerns or why we’re taking action. We can get frazzled, overwhelmed, or burned out. This hinders our effectiveness. It also makes peace and social change work feel burdensome rather than joyful. This resource was created to address these problems.

To assist with understanding and following Quaker discernment and decision-making processes related to peace and social concerns, this resource is broken into three parts. Part 1 describes some Quaker terms and how Quakers engage in discernment processes. Part 2 provides queries for different stages of the discernment process to test that a concern or leading is grounded in Spirit. Part 3 provides queries for requests to act on a leading or concern that has been tested and some tools that may assist with clarifying a course of action and setting priorities. This resource should not be considered as a checklist. Using it as a checklist could lead to “a hasty, mechanical exercise.”² Instead, it is offered as guidance for the prayerful process needed to put tasks in proper perspective and right priority as guided by the Spirit. We encourage you to refer to Canadian Yearly Meeting’s *Faith and Practice* for guidance that greatly deepens and strengthens the perspectives shared in this resource.

Part 1. Quaker Terms and Discernment Processes

What is a concern?

Quakers use the word concern to mean “an ethical issue one feels called by God to act on. It is distinct from a human care or worry.”³ It usually arises as a discomfort, feeling, or revelation to an individual or small group that there is a “painful discrepancy” between existing conditions and the divine concern held by God, for instance, for immigrants or care of the Earth.⁴

Recently, the word ‘concern’ has been loosely used by Friends. This may indicate an underlying problem with our faith and practice.⁵ In exploring this problem, British Friends found that the meaning of the term ranged from the traditional Quaker concern to one that was secular and without a religious basis.⁶ This could be contributing to Friends taking up too many causes and becoming scattered.

What is a leading?

A leading is “an impulse from the Spirit that guides one to an act or decision.”⁷ Leadings may prompt one to take a specific daily action “such as planting native plants in one’s flower beds, or talking to an elected official about changing a law.”⁸ A leading may also be the experience of “being persistently and insistently drawn towards doing something, or following a certain path in life with a sense that this prompting comes from divine guidance.”⁹ An example of this is Ruth Morris’ lifelong leading on penal abolition. Sometimes a Friend can also receive a leading to make a concern known to others. This does not mean “wanting everyone to get on the bandwagon” or trying “to make others responsible for solving problems that disturb our peace.”¹⁰ Making our concern known to others does not mean, for example, making sure our concern makes it onto the Peace and Social Action Committee’s work plan so we can forget about it.

A common feature of leadings is that they can be frightening, particularly “those nudges we don’t necessarily want nor feel prepared to follow.”¹¹ But to lead, we have to follow, and to follow means on-going

listening for the Spirit. “Our human efforts to look to conclusions, to results, even to meaning, before our process has begun takes the leading astray.”¹² We must remain open and test the leading through prayer. This requires that we reflect on how the leading fits with historic Quaker beliefs and practices. It also requires that we seek the advice and guidance of Friends through a discernment process. Depending on the leading, one may also find advice and guidance through a Meeting for Clearness.

What is discernment?

We are all fallible. In recognition of this, we must listen inwardly and discern whether the source of a leading or concern is from divine guidance or springs from other sources *before* we act upon it. Other sources could be ego, human need, wilfulness, misinformation, compulsion, or interpersonal conflicts.¹³ Prayerful and fulsome discernment helps us continue to express the Spirit through our lives. It leads us to seek clarity of purpose and focused action. “Simplicity enters discernment as we search beyond mere appearances for the essential thing, the heart of the matter, free of all conceptual clutter. A real discernment process floods us with clarity, a sense of immediate recognition of standing in the presence of the Truth. Nothing needs to be added.”¹⁴

Meetings and Worship Groups can suffer from an excess of concerns and leadings from individuals when discernment is not practiced.¹⁵

What is the discernment process?

Worship is the foundation for how Friends make both individual and corporate decisions. It involves listening inwardly and outwardly and letting go. Worshipful discernment requires letting one’s ego and personal agendas drop. Self-hatred and self-denial can also be a barrier to true inward listening. The discernment process is “as much about turning away from ego and selfishness as from self-hatred and self-denial. It is a journey from the ‘false self’ to the ‘true self.’”¹⁶ When the action of divine grace, together with our willingness to cooperate,

tenderly strips away barriers, we can come to hear what wasn't available to us before.

Consider this example: You have a concern about the support needed for a local homeless shelter. However, as you listen to Friends' ministry and wrestle with queries, your certainty about your need to help save a local homeless shelter begins to evaporate. As you listen inwardly, you begin to realize that your compulsion to do so actually stems from a deep need for acceptance and making yourself indispensable. You then realize that this compulsion—not the concern for the support needed by the shelter—is the issue, and decide to let it go for now.

In another example, you become aware that your fear of speaking a particular ministry is not only harming you, but also harming Friends and what is being discerned. To overcome this fear, you listen inwardly. As you do so it becomes clear that you can draw strength from the Spirit by simply speaking from the heart.

It is best to begin the discernment process with private reflection and asking some of the questions offered below. After due consideration, if you still believe that you are being called by God, it has been the custom of Friends to bring the concern or leading before the gathered community of Friends to further test it against the counsel of the group.¹⁷ The gathered group must be “fully present, truly listening while waiting silently with the expectation that God's presence can be discerned.”¹⁸ “As a Religious Society, we are more than a collection of people who meet together. We meet as we do because we believe [that] gathered together we are capable of greater clarity of vision.”¹⁹

When bringing a concern or leading forward, there can be no expectation of support and cooperation.²⁰ Presenting a concern or leading for consideration “does *not* mean, for example, ‘I think I should do this, and I'd like to know if you agree with me, Friends.’ Nor does it mean ‘Would Friends agree that Quaker funds should be made available to make possible what I am suggesting?’ It does mean something like: ‘I am reporting to Monthly Meeting what I believe God has laid on me: please can we search together in prayer and worship to see whether this is actually what God wants.’”²¹

It's important to remember that concerns or leadings aren't our 'property' as individuals. They are the Spirit's. This is what distinguishes concerns and leadings from pet projects we're passionate about. The discernment process may not be an instantaneous event. It may take a long time and require a continual letting go of personal agendas so as to remain open to guidance from the Spirit. It may also require seasoning. Seasoning entails giving attention to the matter over a period of time by different Friends, rather than moving hastily.²² This may feel frustrating or go against what we're used to in the broader culture around us. "We live in a society that places individualism on a pedestal... We live in a society that is too busy, too fast, and too wounded. Who has *time* to test things thoroughly, let alone to wait?"²³ When we do continue to test our concerns and leadings, the guidance received from God may at times come as a great surprise. This can include the possibility that a concern or leading is no longer present.

There are different discernment processes depending on the nature of the concern or leading, and the size of the Meeting or Worship Group. Before bringing a concern or leading forward to a gathered community of Friends, consult with the Clerk of the Meeting. They will guide you on where it should go for first consideration. For example, leadings are often tested with a Meeting for Clearness.

Whether it's with the whole Meeting or a specific committee within the Meeting, the key purpose of discernment is to test that the concern or leading is grounded in the Spirit. Queries to assist with this stage of the discernment process are described in Part 2. If the concern or leading is found, through the discernment process, to be genuine, and if others feel drawn to it, at some point it may become necessary to discern whether the whole Meeting or larger body of Friends needs to take it up.²⁴ Part 3 offers some queries and tools for this. Testimonies are born when gathered communities find clarity to affirm the concern as a matter of enduring guidance for both individual and communal actions.²⁵

Part 2: Queries to Test that the Concern or Leading is Grounded in Spirit

“...Appreciate that doubt and questioning can also lead to spiritual growth and to a greater awareness of the Light that is in us all.” —
Advices & Queries²⁶

Having considered what concerns, leadings, and discernment mean and how Quakers engage in discernment processes, you can now turn to queries that you and the Meeting may find helpful in discerning if a leading or concern is grounded in the Spirit.

Personal reflection

Are you experiencing a concern or a leading? Is it genuinely from God? The following queries may assist with providing clarity on this:

- Is it an immediate reaction to something or is it coming from a deeper place? Can you distinguish the concern or leading that has arisen from the range of concerns that you are generally preoccupied with or want to act on?
- Is the compulsion to do something stemming from your ego’s need for acceptance, belonging, or control? Are you experiencing a compulsion to rescue others, to save the world, or to act on your own? Are there “expectations, hopes, assumptions, impulses, and underlying family patterns” shaping your sense of the concern or leading?²⁷ Is this genuinely motivated by love and compassion? Is it coming from the heart in unity with the mind?
- What experiences led to this concern or leading?²⁸
- Is this a desire that someone else do something or is it a call to act yourself?²⁹
- Is it associated with an unnerving persistent “turmoil and disquiet that won’t go away”?³⁰
- Can you explain the faith basis of the concern or leading and how it is in keeping with Friends’ testimonies?³¹
- Is now the time and, if so, will you remain in this for the long haul?³²
- Are you willing to accept difficulty and censure?³³

- How is this concern or leading currently being addressed?
- Would acting on this result in any harm to you and/or the community?
- Once it is clear what you must do, is there a feeling of centredness and peace that is unlike the preceding turmoil?³⁴

Role of the Monthly Meeting

“A concern that is brought before a meeting should be considered with the greatest love, kindness and discipline. Much as we like to support our Friends in the things for which they have an unbounded enthusiasm, it is no kindness to recognize as a concern something which has not received the fullest attention possible.”—Britain Yearly Meeting³⁵

A broad array of leadings and concerns come to Meetings. These may be referred to a Peace and Social Action Committee (PSAC) or discernment may be done by the Meeting as a whole. If the Meeting has a PSAC, is its role to assist with discernment and:

- a) make recommendations to the Meeting and help Friends prioritize and unite on engaging in action together as a Meeting; or
- b) provide coordination, guidance, and support for Friends in carrying out, as individuals, leadings and concerns that have been tested?

Whether discernment is done by the Meeting as a whole, or a PSAC, queries to assist with this stage of the discernment process can be found below. In some cases, a Meeting for Clearness can also be useful. Note, too, that a Meeting may choose to act on a concern arising from a partnership (for instance with other faith communities) in addressing a matter of common interest even in the absence of a leading from any individual in the Meeting. The following queries may assist a gathered Meeting or PSAC at this stage of the discernment process:

- Is the concern or leading and proposed action self-serving?³⁶
- “Knowledge about something generally does not give rise to a true leading or concern. It is when a Friend is intimately acquainted with a situation that the Spirit’s call to action arises.”³⁷ Does the leading come out of direct experience?
- Does the Friend have an established relationship with those who

are the focus of the concern (for example, do they work with incarcerated persons if the concern is about incarceration)?³⁸

- Can the individual be patient for better clarity and others' guidance, and wait for way to open?³⁹
- What is the faith basis of the concern or leading? Can it be explained?
- What is distinctively Quaker about the concern or leading, and about the way we might be called to act? Is it in keeping with the testimonies of the Society? Why should Friends be doing this work?
- Is this individual or group right to believe that this concern or leading has been 'laid upon' them by God?
- Is the individual jumping on a bandwagon or bringing something unique?

Part 3. Yes, the Concern or Leading is Grounded in Spirit— Now What?

"The way people are going to work together has to reflect and foster sustainability of the outcomes."—Lucy Lemieux⁴⁰

Once it has been determined that the concern or leading is truly from divine guidance, further discernment is needed around what action to take. Is there a request to the Meeting or PSAC to act on this concern or leading? Are others drawn to the concern, making it necessary to discern whether a larger body of Friends will take this up and what the key focus will be? Section A provides some practical queries to assist Meetings and PSACs in discerning requests to act on a leading or concern that has been tested. Section B offers some tools and queries to assist Meetings and PSACs to clarify a course of action when a broad concern is present. As you work with these queries keep in mind the ongoing and fundamental importance of worshipful discernment.

A. Requests to Meetings and PSACs to Act on Concerns or Leadings

Not all concerns or leadings require action from a Meeting. It is important that a Friend only ask their Meeting to consider *acting* on their concern or leading if they can't in good conscience do what must be done alone. Friends acting under concern cannot simply pass their concerns to their Meetings. The following queries aim to help Meetings and PSACs set priorities and worshipfully steward their resources toward peace and social justice actions. Many of these queries may be useful for individual Friends as well, helping to prioritize personal social justice commitments.

Level of preparedness of the Friend to act on their concern or leading

- Is the Friend willing to initiate small, imperfect steps as a partial solution to a bigger problem?⁴¹
- What other groups are already working on this, and what can be learned from them? What roles do they play and how could the Meeting add to and complement this existing work? Is there another Quaker body better placed to respond? It is important to remember that projects with other groups with which Quakers are involved are different from a Quaker project. Quaker projects may need a different level of commitment, responsibility, accountability, and representation.
- What is the intention of the emerging concern or leading? Clarity on the intention can assist with discerning how best to proceed and selecting a course of action. A course of action is a connected series of activities carried out over a period of time to achieve a goal (for more detail see section B below). For example, is the proposed course of action:
 - A one-off-action?
 - A vision that requires threshing for the best way forward?
 - A project or series of activities that requires long-term commitment, a strategy, and support?
- Can this initiative be done by several Friends or a committee, or does it need the full support of the Meeting?

- What is needed to carry out the work (e.g., skills, training, resources, support)?
- Is further discernment needed?

Capacity of the Meeting to support the concern or leading

- Is this a concern or leading that the Meeting can support through prayer, but not in other ways?
- Does the proposed action increase Friends' unity, or is it divisive?⁴²
- What does love require of us?
- How will the proposed course of action provide opportunities for the personal involvement of Friends? And for those in sympathy with Friends' concerns?
- What resources (i.e., energy, time, interest, finances, and necessary expertise) are available to undertake this work?
- What commitment will Friends make towards the proposed course of action, including, if necessary, raising funds for it?
- Are the proposed course of action and expectations of what will be achieved realistic, given the resources that are being requested?
- What are the risks in carrying out the proposed course of action? Who might bear the consequences of these risks? How can these risks be mitigated? Is the proposed course of action and use of resources compliant with the Meeting's charitable purposes (as filed with the Canadian Revenue Agency)?

Queries for guiding, supporting, and coordinating the work

- Does the tested concern fall within existing priority areas for the Meeting or is it something completely new that may need different supports?
- Is there clarity on the goal of the proposed course of action, its associated tasks, and their estimated time and timelines? For work that is being delegated, has everyone been consulted?
- What existing commitments can you reduce, lay down, or put aside for the moment to undertake the new work? For this you may need to consider:

- ✦ What actions are time sensitive?
- ✦ What actions need more effort and/or financial resources?
- ✦ What are the expected key results? If you could only do one thing, what is it that would make a real difference?
- ✦ How can Friends be best supported in carrying out tasks?
- ✦ Is any training required for Friends to take on this work?
- ✦ For projects involving the transfer of funds, has a written agreement been drawn up?
- ✦ Should the need arise, who will provide direction for the course of action?
- ✦ If applicable, how does the work incorporate partnerships with local people, respect for the environment, and use of technology appropriate to the region in which the work is situated? Are people served without discrimination?
- ✦ How will you know that the course of action has been successful and is no longer needed?

Queries to consider in laying down projects

- ✦ Is the course of action complete?
- ✦ Has the work changed or led to other work?
- ✦ Is the leading or concern still carried by the Friend(s) involved or is it no longer present?
- ✦ Is there another organization that can take this work on or carry it forward?
- ✦ Is there another way you can do this work?
- ✦ What resources, tasks, and timelines do you need to lay down the work?
- ✦ What people do you need to consult and inform or bring into the decision-making process? If the concern is held under the care of the Meeting, has the Meeting been consulted or informed?
- ✦ If any funds or other resources remain after the course of action ends, how will you reallocate them?
- ✦ If appropriate, have you considered how to recognize, acknowledge, or celebrate the work being laid down?

B. Broad Concerns and Preparing and Engaging a Course of Action

This section offers several tools and suggestions for developing a course of action when a broad concern is present. Not all Meetings and PSACs engage directly in social actions together. This section is for those that do. While using these tools, we recommend that Friends not try to map out the next steps for action too rigidly or too far in advance. The Spirit may reveal that the work isn't what we thought it was.

Understanding the situation

When a broad concern is present (e.g., access to food), the Problem Tree exercise (Fig.1) may be useful. The exercise assists with understanding the situation and making decisions about actions.

Draw a tree. Have Friends write down issues related to the concern (e.g., access to food) on sticky notes. Place the notes that Friends say are deeper problems closer to the tree's roots. Place the notes that Friends say are more surface-level symptoms on the ends of the tree's branches.

Discuss which problems should be where, and move the notes around. Then, find which note(s) the group feels most led to address. Why? Does everyone in the group see the problem the same way or are there differences? Is it felt that the focus should be on a deeper, systemic aspect of the problem? Is it felt that all you can do, for now, is work on surface-level symptoms? Use worshipful active listening throughout this process of discernment.

A reminder about the worship sharing process:

- The session is in the spirit of worship, grounded in silence;
- Participants should speak when they are ready, from their own experience;
- Others should focus on listening, upholding the speaker, letting go of any desire to react or respond;
- Leave some silence between contributions so that the group remains centred; and
- Participants should not speak more than once, at least before everyone has spoken.⁴³

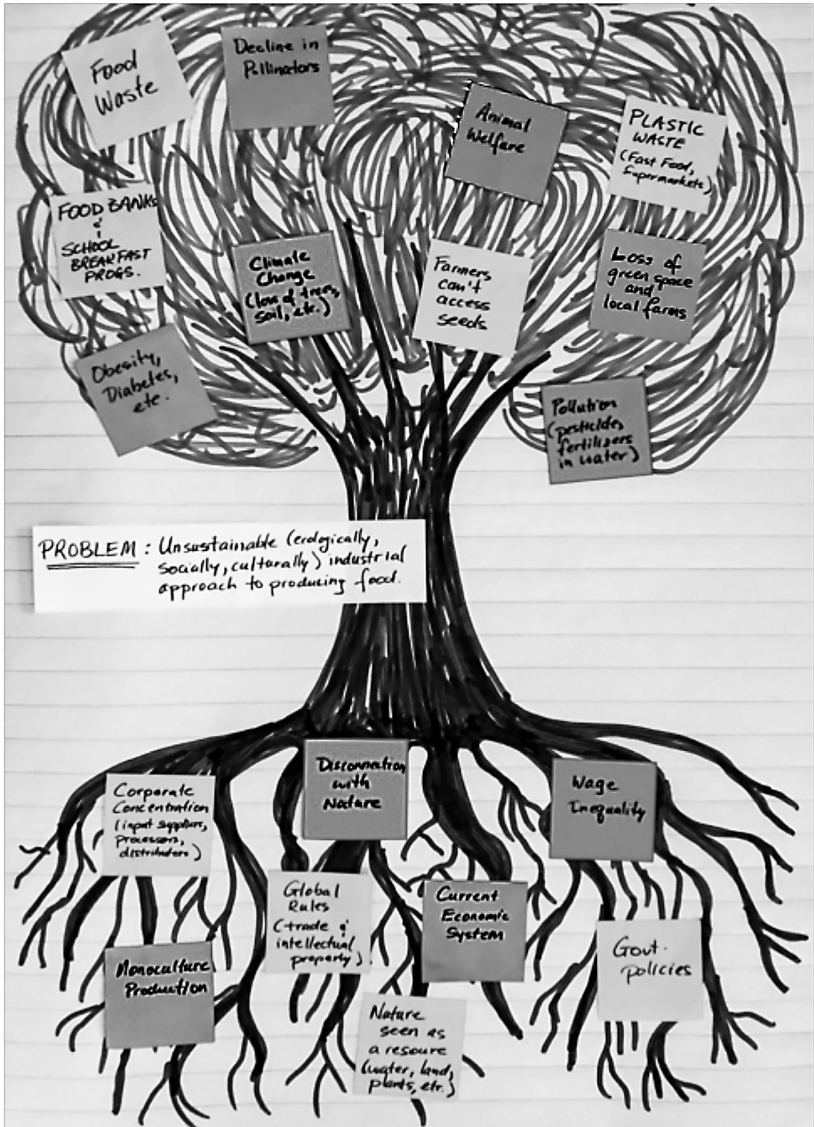


Figure 1. Problem Tree exercise

Developing a course of action

After your group has explored the situation and decided where to focus, get clarity on the vision. For clarity, get everyone to articulate what they would like the future outcome to be. Through a worship sharing process, work towards a shared statement of your vision. The vision might be broad and not necessarily achievable in the short-term or by your group alone.

Once there's a shared sense of the vision, identify one or two short-term goals. Short-term goals are easy first steps towards realizing the vision. These goals need to be specific, realistic, and easily summarized in one or two sentences. They might be to reform something, stop something, create an alternative, or persuade a local decision-maker to do something. Actions toward these goals are most likely to be joyful, nourishing, and effective if you take time to understand the problem and to consider the possible responses.

Imagine that your group has decided to address the problem of food insecurity. The group's vision is a 'just food system.'

In one case the group discerns that it should focus on the surface problem of a local food bank needing more resources. They set the goal of securing enough funds for the food bank to feed an extra 10 people a month.

In an alternate case, the group discerns that it should address the root problem of local food policies. It sets itself the goal of persuading the municipal government to establish a food policy council with the mandate of creating a sustainable food system.

The next step in either case is to determine a course of action. A course of action is a connected series of activities carried out over a period of time to achieve your goal. Either goal in the two cases above will need a series of activities to be carried out.

For the first case a fundraising strategy will need to be developed and implemented to secure extra funds for the food bank. Fundraising could entail meeting with local businesses to ask them to donate and holding fundraising events.

For the second case the persuasion of the city council might include meetings with city councillors, holding community events, writing letters, and organizing creative actions.

Both courses of action will depend on building relationships of trust. Both will need background work such as research, listening, planning, and commitment before you can get started.

At this stage it may be helpful to ask the following queries (and some of the queries outlined in Section A above):

- Does the goal and the proposed activities match our capacity, resources, skills, and enthusiasm?
- What is it that you and others in the group are currently doing that you could put aside so you have time and energy for this new proposed work?
- How many of you are involved, and how much time can you all commit?
- Do you have access to funding or other necessary resources?

Don't start without committing to a process like a weekly or monthly check-in meeting to socialize and plan. If you can't commit to this, you likely don't have the capacity to take on this work! Just because you carry a genuine concern doesn't mean that the course of action you first imagine taking up is the right one. Can you do small things in your personal life, such as donating to the local food bank or meeting with your elected representatives? Perhaps that is all you can do right now. Maybe you could go a bit further and volunteer with an existing group working on food insecurity. Offering your energies to an existing group rather than 'reinventing the wheel' is often an extremely rewarding choice.

Tracking various courses of action

For some committees, using a tool to keep track of all the different pieces of work they decide on may help. It is best to use a simple spreadsheet, maybe in conjunction with a calendar that lets you set reminders. Below is a sample template:

Project	Minute reference number	Action	Who	Timeline	Status
Planning meeting: food drive fundraising event	PSAC minute (2021.05.03)	Determine event venue, date, and assign volunteer roles	Entire PSAC	June 15, 2021	In Progress
Food funding grant proposal	PSAC minute (2021.01.10)	Prepare grant proposal to get funds for local food bank	David and Lisa	March 31, 2021 (approval by committee); April 15 (grant deadline)	Done

Communicating about concerns

Many actions entail communication. You will need different strategies and language to communicate with different audiences. Start by researching what actions and positions various individuals or groups have taken on the concern to date. Then figure out how best to communicate with them and who to approach first. Are there kindred spirits and allies you can reach out to? Are any people opposed to what is being proposed? Who might be an unusual ally you could bring on board? Sometimes the best strategy is to build support with like-minded groups who give added momentum to a concern. Other times, it may be more effective to work with people who are opposed, by developing relationships and dialogue.

It's important to know that what looks like opposition is often a lack of clarity about what is being asked for. So be as clear, specific, and simple as possible in your request. In the second example above, what does a food policy council look like? What will it achieve? What is its structure? What does it cost? What are some examples of effective food policy councils that exist elsewhere? This added clarity will help your request make sense to city councillors.

Sharing an appropriate story from folks who are currently food insecure and feel they would benefit from a food policy council can

also increase understanding about the request. Listen intently to the language and counter-arguments being raised. Patiently responding to that of God in everyone is crucial in this work.

Imagine the needs and interests of those you wish to influence. It will be helpful to speak their language. What will engage them is often very different from what you find compelling. Consider Figure 2. Research by Shalom Schwartz and others, done in 82 countries, suggests that there are common human values.⁴⁴ All of us are motivated by these different values but will focus on some more than others. You may focus on benevolence and universalism, but the people you're in dialogue with may focus other values—power and tradition, for example. If you speak only about values that they place less importance on, you will struggle to understand each other or to address worries they may have about your request. So try to identify what values are most important to each audience you're communicating with.



Figure 2. This diagram shows ten common human values.

Source: Common Cause Foundation.⁴⁵

Inspiration on communicating to audiences with different values may come from the following example of a large-scale course of action that various Friends were involved with—the international campaign to create an Arms Trade Treaty (ATT) to regulate the sale of weapons. The campaign started off with only three countries publicly supporting it. The people involved chose to use a mix of public awareness-raising and petitions, to show that the idea was popular, and quiet diplomacy to educate governments and listen to their views behind the scenes. The messaging to these different audiences reflected their different values and priorities. The campaign faced major public opposition from the US government and the National Rifle Association. It also faced private opposition from other weapons dealing countries. So they decided to broaden their base of support. They built more unlikely relationships and succeeded in getting various military personnel, war correspondents, and even defence contractors who saw themselves as the responsible end of the arms industry, to publicly come on board. This provided many strong and credible voices that helped increase momentum.

They didn't plan too far in advance. Instead they remained responsive to opportunities to share their messages. When China shipped weapons to Zimbabwe just before a fragile election and dock workers there refused to unload the shipment, the media coverage offered the campaign the chance to educate about the international arms trade and the brutality it fuels.

Another important choice was to get one government in each region of the world to champion the ATT. These champions worked to convince others to follow their lead in a 'snowball effect.' Eleven years after the campaign was launched, the ATT became international law.⁴⁶ Much remains to be done to ensure compliance,⁴⁷ and the US has still refused to sign the Treaty. Nonetheless, the ATT is saving lives.

What Canadian Friends Service Committee can offer:

- ✦ CFSC's website quakerservice.ca shares Canadian Yearly Meeting minutes, educational resources, and public statements on a number of peace and social justice concerns.
- ✦ CFSC can help answer questions about the basics of charity law. This includes providing sample agreements with project partners. (Agreements need to include: the scope of the project and activities being funded; roles and responsibilities of partners; a description of who benefits from activities; common goals; a budget; reporting timelines; etc.)
- ✦ CFSC offers grants to individual Friends acting on a concern (if they have the support of their Meeting). See CFSC's website for details.
- ✦ CFSC staff are happy to help support a Monthly Meeting's discernment process as able.

Acknowledgements: In addition to the cited sources this resource drew from the *Organization and Procedures Manual for the Canadian Friends Service Committee* and *Toolkit for Action: Planning Effective Action for Change* by Quaker Peace and Social Witness in the UK.

We would also like to thank the following Friends for their comments and suggestions during the development of this resource: Mark Burch, Carol Dixon, Graeme Hope, Barbara Horvath, Alex Merrill, John Samson Fellows, Jane Orion Smith, Jane Sweet, and the Friends who attended the Special Interest Group at the 2019 CYM Gathering in Winnipeg.

Endnotes

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With so many problems facing us, Friends can have many concerns and easily take on too much. Doing so is out of line with our testimony of simplicity. We can lack clarity about the source of our concerns or why we're taking action. We can get frazzled, overwhelmed, or burned out. This hinders our effectiveness. It also makes peace and social change work feel burdensome rather than joyful. This resource was created to address these problems.