

The need for courage: regulating extractive industries

By Gianne Broughton

The January gathering of Central African Quaker peace organizations sent a declaration to Friends around the world, explaining the deteriorating civil war situation in North and South Kivu provinces of D. R. Congo (DRC) and requesting solidarity, advocacy for non-violent responses, and humanitarian aid. CFSC responded by increasing financial support to Jeunes Artisans de la Paix for their work with internally displaced people. We also stepped up our monitoring of the role of Canadian extractive industries in conflicts in developing countries. The war in the DRC is sustained by commerce in minerals illegally controlled by armed groups, or misappropriated through Congolese governmental and foreign hands.

In the Kivus, mining is organized artisanally. That is, people dig in open pits or shafts by hand, extracting the ore in buckets. After some crushing and sifting, the ore is sold to 'comptoirs' in the provincial capitals of Bukavu and Goma on the Rwandan border, or shipped across Lake Edward into Uganda. Rival armed groups control different pits, use road blocks to 'tax' the ore on its way to the comptoir, extort payments from the comptoir, or own it themselves, or extort 'export tax' at a border crossing. Most people involved are living under threat in extremely abusive conditions. Sometimes these people can contact a human rights defender such as the staff and volunteers of Héritiers de la Justice (HJ), a KAIROS partner. HJ is creating a network of community legal clinics, rebuilding civil institutions from the grassroots.

They document cases of human rights abuse and sometimes they can initiate a legal or a community action.

The knowledge that HJ workers carry is extremely dangerous. Maurice Namwira became Director of HJ after Pascal Kabungulu was assassinated in his own home in front of his family by men wearing the uniforms of one of the rebel groups. The assassins have been identified, and this is one of the cases that Maurice continues to pursue, so that these people will be charged and tried. But the Congolese justice system is weak, undermined by the control of various armed groups. The task of rebuilding it is daunting and dangerous.

In the case of artisanal mining, revenue is generated in the international market and the rebuilding task would be less daunting if that source of revenue were blocked. The Congo Conflict Minerals Act (Bill S-891), recently introduced in the US Congress, proposes to monitor and, in abusive cases, stop commercial transactions involving the natural resources of the DRC (columbite-



GIANNE BROUGHTON

Women gather in front of one of their homes in Sake, a village west of Goma, North Kivu, Democratic Republic of Congo (DRC), where CFSC partner Jeunes Artisans de Paix has assisted inhabitants upon their return from internally displaced persons camps. The picture was taken in December 2005; the village has been sacked twice by armed groups since then. These women may not have survived.

tantalite [coltan], cassiterite, wolframite, and gold) as well as develop stronger governance and economic institutions that can facilitate and improve transparency in cross-border trade.

What is Canada doing to regulate our side of this international commerce? In 2006-07, the National Roundtables on Corporate Social Responsibility and the Canadian Extractive Industry in Developing Countries developed a consensus between human rights defenders and industry spokespeople. Based on internationally recognized guidelines, their recommendations balanced 'facilitative environment' with 'sanction consequences'. That is,

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KEEPING UP WITH FRIENDS

Delegation to tar sands

Dana Bush (Calgary MM) was the Quaker representative on a "listening and learning" KAIROS delegation to the Alberta tar sands in May. Her report will be posted to the CFSC website

(cfsc.quaker.ca/pages/resources.html) in early August so Friends can read it before Yearly Meeting.

Abdulrazik, civil liberties

We welcome the homecoming of Abofian Abdulrazik to his two daughters in Montreal after living in the Canadian Embassy in Sudan. CFSC continues to work for due process in Canada for suspects in the so-called "war on terrorism". A

new resource is being developed for public education, email [<qpasc@cfsc.quaker.ca>](mailto:qpasc@cfsc.quaker.ca) for a copy.

Bonnie Tinker - gone but not forgotten

Quakers attending FGC Gathering in Blacksburg, VA were grieved at the death of Bonnie Tinker, 61, who was killed onsite in a traffic accident on 2 July. A life-long peace activist, Bonnie (Multnomah MM, Portland OR) was the founder and Executive Director of Love Makes a Family (lfamily.org), an organization that speaks out for all families, especially those subjected to discrimination due to sexual orientation or gender identity/expression.

Speaking in April at an event on the theme of same sex marriage organized by Americans for the Separation of Church and State, Bonnie related her personal story concerning her struggles to attain marriage equality (view at:

<http://www.youtube.com/watch?v=CtbziDMuIc>). Our prayers are with her wife of 32 years, Sara Graham, their three children and two granddaughters.

New book challenges medical theory

Jerilynn Prior (Vancouver MM), best known to Friends for taking her witness for a 'peace tax' to the UN and through the Canadian Courts in the 1980s/90s, has co-written "*The Estrogen Errors: Why Progesterone Is Better for Women's Health*" (Praeger Publishers, May 2009) which explains the controversy over medicine prescribing estrogen for perimenopausal women in the US, and why progesterone is a far more effective, less risk-ridden approach. Jerilynn is Professor of Medicine (Endocrinology) at the University of British Columbia and Founder and Scientific Director of the Centre for Menstrual Cycle and Ovulation Research.

QUAKER CONCERN

Canadian Friends Service Committee/Secours Quaker Canadien

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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) and a special project under our care (Quaker International Affairs Programme).

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

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The Future Control of Food takes the cake

By Suzanne Ismail

It's not often that a book about intellectual property rights shares the limelight with Jamie Oliver's latest cookbook. Yet that is what happened at the *Guild of Food Writers Awards ceremony on 25th June where The Future Control of Food: A Guide to International Negotiations and Rules on Intellectual Property, Biodiversity and Food Security* was the joint winner of the Derek Cooper Award for Campaigning and Investigative Food Writing.

Edited by Tasmin Rajotte, Quaker International Affairs Programme (QIAP) representative, and Geoff Tansey, *Joseph Rowntree Visionary*, *The Future Control of Food* shows how complex negotiations at the World Trade Organization, World Intellectual Property Organization and the Convention on Biological Diversity make international rules governing who can 'own' and access genetic resources, plants, animals and

micro-organisms.

These rules affect how, for whom and at what cost our food is produced, with a particular impact in developing countries where small-scale farmers can be denied access to plants, seeds and animals that they depend on for livelihoods and food security.

Written primarily for policy makers, many of whom struggle to keep track of the complex web of negotiations, the book also informs a wider audience about the rule making process so that they can help create a sustainable and just international food system.

The book (produced by QIAP) can be downloaded at www.idrc.ca/en/ev-118094-201-1-DO_TOPIC.html or ordered through UBC Press - visit www.qiap.ca/pages/news.html.

Suzanne Ismail is the Programme Manager, Economic Issues, for Quaker Peace and Social Witness (UK).

The commons: not so tragic after all

By Suzanne Ismail

Mention the words ‘the commons’ to many people and the chances are you’ll get a quizzical look in return. Some might talk about common land used for grazing such as parts of Dartmoor or the Gower peninsula in the UK. A few might refer to ‘the tragedy of the commons’ an influential essay written by Garret Hardin in 1968. This told the story of a group of cattle herders sharing a parcel of common land. A ‘rational’ desire to maximize their individual lot sees each herder put more and more cattle onto the pasture, resulting in overgrazing and the degradation of the land to the point at which it cannot support the animals. Everyone suffers as a result.

Hardin proposed the solution of some kind of government intervention or private property rights whereby the new resource ‘owner’ will have an incentive to ensure that the resources are used sustainably—which influenced many economists, policy makers and scientists. Whilst this argument may be true in some instances, it largely dismisses the possibility that human beings can and are often drawn to co-operate with each other for the common good. Since the mid-‘80s a large body of empirical evidence and analysis has since demonstrated that Hardin’s conception of the commons (as open access) was not actually right and that many groups have effectively managed to preserve and sustain common resources without having to rely on private property or government intervention.

This was just one of the issues discussed at a Quaker International Affairs Programme (QIAP) dialogue, themed “The Tapestry of the Commons”, planned to assist QIAP in discerning its future work in this area. The dialogue brought Friends together with academics, community groups, and activists working on commons issues. We heard, for example, how indigenous communities in Nepal had for centuries effectively managed the forests in which they live using



Dialogue participants Suzanne Ismail, of the British Quaker service agency, and Rachel McQuail, QIAP Committee member, weaving the “commons” tapestry at a dialogue seminar in June held near Ottawa, 21-23 June.

products such as timber, medicinal and edible plants and firewood. They take only what was necessary and in a way which enables the forest environment to sustain itself. Their traditional knowledge and techniques are taught through the generations and are rooted deep in their culture. Some forest communities have come together to form organizations seeking formal rules for the use of the forests and better coordinated traditional management practices.

Community management of commons resources is however increasingly under threat. Sometimes this threat is internal, such as younger generations moving to urban areas to pursue more ‘lucrative’ livelihood strategies. Very often it is external: governments turning untitled community land into ‘state’ land which is subsequently

given over to national parks from which the communities are then excluded, or have their rights restricted. In other cases land is leased to private companies, many of which generate considerable profits from activities such as logging, mineral extraction, industrial agriculture or the building of hydroelectric dams. Such forms of ‘enclosure’ often undermine communities’ traditional rights, their livelihoods and, in some cases, significantly degrade the local environment.

The enclosure of the commons is not a new phenomenon (wholesale enclosure of English common lands took place in the late 1700s and early 1800s). However globalization and a push for profit and economic growth as part of a modern market economy, combined with a low level of awareness amongst policy makers about the benefits of the commons, contribute to many of the threats towards them.

A commons approach is certainly not appropriate for all vulnerable, shared resources; some believe it works best in relatively well-defined communities, where people recognize the direct benefits of such stewardship and where access to the resource in question can be controlled in some way. More universal yet vulnerable shared resources (such as the atmosphere) are considered by some to be better defined as ‘public goods’ because ‘open access’ by all creation is required for survival, requiring different management systems. What is a ‘commons’ and what is a ‘public good’ is a matter of ongoing discussion. Nevertheless a commons approach has shown itself to be effective in many areas and also offers a different way of looking at complex problems such as climate change and deserves greater attention by policy makers.

Suzanne Ismail was a participant in the QIAP dialogue participant. She is the Programme Manager, Economic Issues, for Quaker Peace and Social Witness, UK.

The Permanent Forum on Indigenous Issues - Encouraged and Energized

By Monica Walters-Field
and Jennifer Preston

The 8th session of United Nations Permanent Forum on Indigenous Issues (PFII) took place at UN Headquarters in New York, May 18 – 29th. Once again, CFSC has represented Friends at the Forum, an advisory body to the UN's Economic and Social Council with a mandate to discuss Indigenous issues related to economic and social development, culture, the environment, education, health and human rights.

Words are never adequate to describe the sight of the hundreds of Indigenous peoples who come from all over the world resplendent in traditional dress all in one room hoping to engender social change for their peoples. The traditional opening ceremony welcomed us as the women present encircled the room and sang the 'strong women' song to the drum. Subsequent welcoming speeches made us aware of the special privilege of being in this

time and place. The most moving was given by the great grand-daughter of Chief Deskaheh, Haudenosaunee of the Cayuga Nation, who some eighty years ago went to the League of Nations to plead the case of his people and was turned away. A reminder that dogged determination will result in positive change.

Engagement at the PFII includes attending the main sessions, working with Indigenous partners, attending 'side events' and dialoging with government representatives. Jennifer was a presenter at two different side events. One was hosted by the Quebec Native Women (QNW) on Gender-based Analysis of *the UN Declaration on the Rights of Indigenous Peoples*. Other presenters were Ellen Gabriel, President of QNW, Beverly Jacobs, President of the Native Women's Association of Canada and Suzy Basile, Aboriginal Project Manager, Université du Québec en Abitibi-Temiscamingue. The next day, Jennifer was a panelist speaking on the

implementation of the *UN Declaration on the Rights of Indigenous Peoples* and the role of non-governmental organizations (NGOs). This event was organized by the International Forum on Globalization.

Additional side events attended included one on Indigenous Governance, in which Ellen Gabriel presented, and a very informative and encouraging one on Indigenous Women Leaders hosted by Canada. We heard four amazing women speak on their work in their communities (Anishinabek, Mik'maq, Inuit and Coast Salish).

One morning of the Forum started with an intervention by Australia marking their national 'Sorry Day' when Australians recall the policy and practice of the removal of Aborigines from their homes to institutions and servitude in a effort to 'breed out' the Aborigines from Australian society for 'their own good'. This was a moving intervention and a public admission that a wrong was done and that efforts

The End of the World As We Know It ... Thank God!

By Marilyn Manzer

This was the title of the KAIROS National Gathering held in Waterloo, ON in June. With help from a CFSC grant, I was one of ten Quakers in attendance. Canadian Yearly Meeting and ten other religious organizations are members of KAIROS: Canadian Ecumenical Justice Initiatives. About 400 folks from across Canada came together with partners around the globe to discuss global crises that are most strongly felt by the planet's most vulnerable people. We acknowledged that our current lifestyle is unsustainable and that the world as we know it must end – so that something new can come to life.

Participants included long-time social activists and a strong contingent of young adults and Indigenous peoples.

Daily ecumenical worship ceremonies were inspirational, some led by First Nations participants, and included much music and beautiful projected pictures. Small 'reflection groups' focused on scriptures that underpinned the daily plenary presentations.

There were eight plenary speakers. Sheila Watt Cloutier (Nunavut) described how climate change threatens to erase the identity, culture and history of the Inuit people. Sharon Ruiz Duremdes (Philippines) told us to discover Canada's complicity in the marginalization of her nation and her people, and how apocalypse has meaning for oppressed people. We need 'globalization of solidarity'. Ched Myers (USA) told us to use apocalyptic vision to wake up to what

is happening (each year we use 140% of the bio-productive capacity of the earth). Only the practice of apocalyptic faith can bear the weight of history and enable us to engage in the journey of evangelizing principalities and powers that would blind us. Denise Couture (Quebec) told us to build a resistance movement that criticizes consumerism and material comfort and builds alternatives, with love. Rejecting our privileges will lead to our spiritual liberation. It is crucial that we change the relationship between spirit and matter. Sylvia Keesmaat (Ontario) gave us positive examples of how to remove ourselves from domination by consumerism. Omega Bula (KAIROS Board member) tied the many ideas together and pointed out that for the last 30 years we have been addressing

are being made to try to right that wrong. Forum participants stood for a minute of silence which was filled with feeling, not only for the 'lost generation' of the Aborigines but for the countless Indigenous Peoples around the world who have and are suffering the same fate.

The Forum spent a few days in interactive dialogue with several UN agencies, including the Office of the High Commissioner for Human Rights, United Nations Development Programme, and Food and Agriculture Organization.

Other highlights include: an interactive session with Professor James Anaya, Special Rapporteur on the Situation of the Human Rights and Fundamental Freedoms of Indigenous Peoples; the presentation of the report from the international expert group meeting on extractive industries, Indigenous Peoples' rights and corporate social responsibility; a session of issues specific to the Arctic region; and most importantly, the ongoing



The Permanent Forum provides an excellent opportunity for engagement with partners. Pictured: Monica Walters-Field (CFSC board member) with Tracee Diabo and Ellen Gabriel of Quebec Native Women.

JENNIFER PRESTON

implementation of the *UN Declaration on the Rights of Indigenous Peoples*.

We also took advantage of the occasion to meet with several State representatives for conversations that grow and each year and which deepens parts of the work here in NY.

This year we were both struck by how our close partnerships with Indigenous groups and NGOs allows us to

participate in important, meaningful interventions during the sessions, as well as outside of the Forum. At Quaker House in New York, we hosted a dinner meeting where folks could meet off the record to explore how best to work on the next stages of implementation. Those who attended remarked during the meeting how much they appreciated the many opportunities for growth that these occasions bring to the work. This encouraged us as this year Quaker Aboriginal Affairs Committee (QAAC) members have increased their work with partners in their local communities.

One of the last speakers at the Forum, Mayan Priest and Elder Nicholas Luca Ticum of Guatemala, reminded us that in the Mayan Calendar 2012 is the start of the 13th B' AQTUN. According to Mayan teaching, this will mean a time of change when we will come to right ordering with Mother Earth. He

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the same questions of how Canadians are complicit in the hunger of Africans. We believe the lies fed to us to keep us complicit in the system. She admonished us to heed a Bantu teaching: *I am because We are*.

There were 41 workshops – each participant could choose three. I hope the KAIROS web site (www.kairoscanada.org) will post many of those presentations. In my fabulous workshops I learned 1) more about Canadian involvement in Afghanistan than the media tells us; 2) how global financial systems must and can change; and 3) how the 'prosperity gospel' is undermining social justice in Latin America and Africa, as well as North America.

Networking opportunities were amazing. In addition to the 3-day

conference there were 1-day events for youth and young adults, anti-poverty activists, migrant justice activists, and indigenous rights activists. There were impromptu workshops put on by conference goers, a choir-led musical worship service, and even a DJ and dancing!

For me the biggest "Ah-Ha!" came from the focus on apocalypse. I had never attended to the biblical ideas of apocalypse, but the readings, daily reflections, and plenary addresses made me realize that predictions of apocalyptic chaos have always been with me in lonely, private thoughts through recognition of the entrenchment of economic and environmental injustice in our world. The bible's wisdom on apocalypse was presented; many spoke of the massive

destruction inherent in our wrong relationship with the earth and with each other. We also heard that hope and new beginnings arise from apocalypse. We must have faith, work for justice, and be in solidarity with global partners, loving one another, regardless of personal cost.

From the pre-conference notes, "As a faith community, we embrace this concept of apocalyptic hope and radical possibility. Thank God! Together, with God's help, we can create something new and envision how to live on this earth in a more sustainable way". The earth, however, may be forced to envision how to heal without us.

Marilyn Manzer is a member of Annapolis Valley Monthly Meeting in Nova Scotia.

EXTRACTIVE INDUSTRIES

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in addition to providing for capacity building for both Canadian companies and Canadian and foreign governments so that they could learn how to build and operate mines that do not contribute to social conflict and environmental degradation, they also provide the legal framework for complaints procedures, including a proactive Ombudsman and financial sanctions, such as divestment by the Canada Pension Plan and Canadian Export Development Corporation from erring companies.

This consensus was a major advancement. If the recommendations were implemented, Canada would have led the world with a global impact because 75% of the world's exploration and mining companies are headquartered in Canada. 40% of the world's extractive industry capital is

raised on Canadian stock exchanges. The Government of Canada remained silent on implementation for two years. Opposition parties presented Private Member's Bill C-300 early in 2009; it proposes the sanctions of divestment and requires the Ministers of Foreign Affairs and International Trade to investigate complaints.

The Government finally responded with its Corporate Social Responsibility Strategy which provides only the 'facilitative framework' and does not include sanctions of any kind. Bill C-300 passed second reading, and is in committee now (follow its development by surfing www.howdtheyvote.ca.) Although not as carefully balanced as the recommendations of the Roundtable, elements of the government's strategy

bolstered by the sanctions proposed by Bill C-300 would be a serious step in the right direction.

When I attended the Parliamentary Foreign Affairs Committee's first hearings on Bill C-300 on June 1, they were debating the fundamental question of whether it is appropriate for governments to regulate companies for their human rights practices. In a globalized world, our only hope of peace requires us to do so. We must respond to the courage of people like Maurice Namwira and Pascal Kabungulu by doing our part.

Gianne Broughton is the Program Coordinator of the Quaker Peace and Sustainable Communities Committee of CFSC.

THE PERMANENT FORUM

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invited us all to join the Mayan People to work together for this time of Peace integrating all living beings, a time when we recognize the elements of life – Mother Earth, Water, Air and Fire – and work to ensure the future of vegetable, mineral, human, animal and cosmic life. Elder Ticum ended his moving presentation by reminding us that "the earth does not belong to the human race but human beings belong

to the earth", and that we have to bring new life into age old wisdoms and live with a spiritual dimension to our human existence.

We think that this is what QAAC attempts to do and must continue to do as we progress in this work. This article only gives a flavour of all our rich experiences, and the many conversations with many Indigenous

and NGO partners from all over the globe that enhance the experience of the Forum. For more information on the Forum, visit www.un.org/esa/socdev/unpfii.

Monica Walters-Field is Co-Clerk of QAAC. Jennifer Preston is Programme Coordinator of the Quaker Aboriginal Affairs Committee of CFSC.

WIDENING OUR LENS

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They called us to remember to put victims' needs first – within the caveat of safe and dignified processes.

Nancy Good-Sider of Eastern Mennonite University stated that practitioners of restorative justice need to be aware of the field of trauma healing, and aware of their limits of competency with this work, because the risk is large.

Kay Pranis, a grandmother of this movement, told us that when we try to massage the reporting of this transformative work into 'logic models' or 'evidence-based management' we are sometimes drawn to lie to one another;

transformative work is hard to predict, define or measure at the outset.

The concern for penal-abolition was present. During a visioning of future directions hope was expressed that some day our children's children could look back at the early 21st century's view of punishment with the same sense of disbelief and moral superiority we sometimes feel when studying slavery.

Howard Zehr, a grandfather in this work, in his closing remarks spoke of a hope that the voices of victims would be emphasized in future gatherings and that we will listen actively to their concerns and rise to their callings. It

was a prophetic voice that inspires me.

Our hope is that those involved in the restorative justice movement will remember the original vision of victim-focused processes that are transformative, honouring the need for safety, dignity and love while recognizing the complexity of each, asking us to do no further harm. This conference created enough discomfort amidst the celebration to feed that hope.

Meredith Egan is the Programme Coordinator of the Quakers Fostering Justice committee of CFSC.

Widening our Lens - Connecting our Practice

In early June, 300 people from five continents met near the beaches of English Bay in Vancouver, BC to share stories and wisdom about restorative practices. Organized through Restorative Practices International (www.restorativepracticesinternational.org) and Simon Fraser University's Centre for Restorative Justice (www.sfu.ca/crj), this conference gave the following call:

"What began as restorative justice has been ingeniously grown and adapted to address the challenges in our schools, workplaces, institutions, within and between people, communities and nations. Not just a new technique for redefining justice, restorative practices have become a sea of change for how we build sustainable relationships and communities... what we have failed to do alone, we are discovering we can achieve together through restorative practices."

The conference inspired participants

to reconsider this 'social movement', reform their practices, and realign their involvement, remembering the values and principles that guide this work. Participants came from many walks of life: the education systems, the legal and correctional systems, academia, and not-for-profit agencies that offer

restorative justice services. I only met four people who readily identified themselves as, first and foremost, concerned with victims' issues.

The conference opened with the Flight of the Hummingbird, shared by Michael Nicoll Yahgulanaas who describes himself as of Haida and Canadian heritage. It is an inspiring



Barry Stuart, Katy Hutchison and Dave Gustafson, who offered a panel discussion with others on "Rivulets, Confluence, Rivers and the Sea of Hope", share some comradery at the restorative justice conference.

HARINDER DHATT
(CENTRE FOR RESTORATIVE JUSTICE, SIMON FRASER UNIVERSITY)

Canadian Friends active at the RPI conference

Several Friends participated in the Restorative Practices International Conference in Vancouver, BC. Meredith Egan (CFSC staff), with James Loewen of the Mennonite Central Committee, facilitated a workshop on "Pastoral Care for People Harmed by Crime – What is the best role for the Churches?"

Trevor Chandler (Vernon MM, CFSC board member), with Byron Spinks, Chief of the Lytton First Nation, presented "Nlaka'pamux National Approach to Rebuilding Respect and Harmony in Natural Resource Management", an approach to fisheries management using restorative practices.

Sarah Chandler (Vernon MM), Coordinator of the Lillooet Restorative Justice Program,

facilitated a workshop on "Connecting our Practice to the Rights of Children and Youth" to highlight for participants the links between restorative practice and the UN Convention on the Rights of the Child, and to show examples of rights-based training programs and evaluation tool kits that highlight this connection. Sarah's attendance at the conference was supported by a grant from the Quakers Fostering Justice program committee of CFSC.

Friends present deeply appreciated the opportunity to meet with, and learn from, several key leaders in the justice reform movement worldwide, as well as the opportunity to build new and strengthen existing networks among practitioners.

story of 'doing what we can'.

Dr. Gerry Johnstone, a sociologist from the UK, reminded us that this social movement is broad enough to suffer from misinformation; he challenged us to be more direct in our communication about what 'restorative justice' is and is not.

Shannon Moroney, a young woman whose former husband re-offended and caused serious harm to many, spoke of her concerns as a family member of someone involved in 'the system', as a victim and as a citizen concerned with safety and forgiveness. Her story, told partially through art, was articulate, compelling and honest; it reminded us that 'crime' is often complicated and messy.

Catherine Bargaen, the Restorative Justice Coordinator for the Province of BC, lamented the loss 'justice' in 'restorative practices'. She noted that justice often involves power issues and issues of comfort and privilege, and asked us to consider what is lost when we think only of 'restorative practice', and how we are challenged in the face of our own often immense privilege.

Many experienced facilitators expressed concern that most still view this as an adjunct to the current offender-focused 'justice system'.

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FRIENDS ON THE MOVE

Congratulations to **Barbara Wybar** and her Canadian support team headed by **Sally Bongard**. Through Africa Great Lakes Initiative (AGLI) with which CFSC is partnered, Barbara is aiding the development of Bududa Vocational Institute of eastern Uganda which, this year, has doubled its student population to 60. The school has four vocational training programs and a Saturday program, "Children of Peace", for local orphans, where the teaching students practice their skills.

Our prayers follow **Jane Gordon** (Halifax MM), **Jaya Karsemeyer** (Toronto MM) and **Stephanie**

Deakin (Vancouver Island MM) as they undertake CFSC-supported projects this summer. Jane will be with AGLI in Rwanda, Jaya will participate in a Muslim-Christian dialogue with MCC-Jordan, and Stephanie will participate in the ecumenical Justice Camp (theme: "Poverty: Finding Abundance") in Halifax.

Elaine Bishop (Prairie MM) was awarded the 2009 Winnipeg YM-YWCA Women of Distinction Award of Community Volunteerism. Elaine is the Executive Director of the North Point Douglas Women's Centre. She is also a former Coordinator of CFSC and Clerk of CYM.

Lynne Phillips (QAAC member) was part of an Aboriginal Neighbours delegation to Alert Bay near northern Vancouver Island, BC to meet with the Anglican congregation and members of the 'Namgis community to learn how to increase partnership work with the Kwak'waka-speaking peoples.

Following the KAIROS National Gathering, **David Miller** (Montreal MM), member of the KAIROS Ecological Justice Program Committee, has set up an unofficial KAIROS Ecojustice discussion list. All are welcome. To join, visit kecojustice.ning.com



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