

by Jennifer Preston

CFSC proudly worked with partners in the Coalition for the Human Rights of Indigenous Peoples to host a symposium, *Implementing the UN Declaration on the Rights of Indigenous Peoples: Priorities, Partnerships and Next Steps*, to celebrate the 10th anniversary of the United Nations' adoption of the *Declaration*. Our Symposium took place at the University of Quebec in Gatineau, November 20, and 21, 2017.

We had a wide breadth of speakers – politicians, Indigenous leaders, academics, lawyers, and grassroots activists. I was honoured to work with long-time CFSC partner Kenneth Deer to co-host the events. The symposium was an excellent opportunity to advance discussion on what is already happening and how we can effectively build to create more positive change. Implementation at the community level, as well as political and legal opportunities, were discussed. In addition, we had panels on the role of human rights commissions and free, prior, and informed consent.

On the opening evening we had a keynote presentation from Grand Chief Wilton Littlechild, who spoke to his lengthy international experience as well as his role with Canada's Truth and Reconciliation Commission. We also heard three national Indigenous leaders - Assembly of First Nations National Chief Perry Bellegarde, Inuit Tapiriit Kanatami President Natan Obed, and Métis Nation President Clem Chartier - give their thoughts on implementation.

This opening evening featured a presentation from the Minister of Justice and Attorney General of Canada, Jody Wilson-Raybould. Minister Wilson-Raybould shared her thoughts on implementing the *Declaration* and the need for greater recognition and advancement of Indigenous Peoples' rights, particularly the right of self-determination. During her substantive talk she announced federal government support for MP Romeo Saganash's private members bill, C-262. CFSC and the Coalition have supported C-262 – *An act to ensure that the laws of Canada are in harmony with the United Nations*

Advancing Legislation on the UN Declaration on the Rights of Indigenous Peoples

Jennifer Preston speaking at the *UN Declaration* symposium in Gatineau, Quebec

Declaration on the Rights of Indigenous Peoples.¹ We see it as a critical framework to help realize the potential of the *Declaration*. We were delighted to have the Attorney General of Canada take this opportunity to signal government support for the work.

Key elements of Bill C-262 include: repudiation of colonialism and doctrines of superiority; affirmation that the standards set out in the *Declaration* have application in Canadian law; and review and reform of federal legislation to ensure consistency with the minimum standards set out in the *Declaration*. The government of Canada must, in consultation and cooperation with Indigenous Peoples, develop and implement a national action plan to achieve the objectives of the *Declaration*.

A mere two weeks after the symposium, I had the opportunity to be present in the gallery of the House of Commons as Romeo Saganash opened the debate at second reading on C-262. An impassioned speech by Saganash was followed by whole-hearted support from the Liberal government. In the House of Commons debate, Saganash emphasized, "it is important that we remind ourselves that Indigenous peoples' fundamental rights in this country are indeed human rights." This is indeed an important point because human rights generally have greater protections than other rights.



Photo Credit: Kenneth Deer

¹ See <http://quakerservice.ca/C262>

KEEPING UP WITH FRIENDS

Synthetic Biology

Since the last issue of Quaker Concern we've been busy:

- releasing a new position paper on synthetic biology to grapple with the tough questions,
- working with partners to host a successful international conference, bringing together synthetic biology critics, enthusiasts, and many just trying to understand the far-reaching implications, and
- releasing news updates full of information about the editing of human embryos, attempts to eradicate pests in the wild, self-experimentation, and much more.

Our position paper, audio and slides from the conference, and the latest synthetic biology news update are all available at: <http://quakerservice.ca/SB2018>

Letters, statements, endorsements, and blogs

Since our last issue CFSC has shared:

- Support for whistleblower Chelsea Manning who was denied entry to Canada and told she was "inadmissible on grounds of serious criminality" despite posing no security risk to Canada or Canadians
<http://quakerservice.ca/ChelseaManning>
- A guest blog post on peace for KAIROS: Canadian Ecumenical Justice Initiatives
<https://www.kairoscanada.org/spirited-reflection-peacebuilding-ever-present-opportunity>

Quaker Concern

Canadian Friends Service Committee

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.

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

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

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- Support and encouragement of the active nonviolence of Palestinians, Jewish Israelis, and internationals (mostly Jewish Americans) working together to challenge displacement of Palestinians from the village of Sarura
<http://quakerservice.ca/SumudCamp>
- A joint letter in support of a disease treatment centre for Grassy Narrows (the federal government has now committed to building this facility)
<http://quakerservice.ca/GrassyNov2017>
- An interview with Friend Jane Zavitz-Bond, who may know more than anyone about the history of Canadian Quaker work for peace and justice, having volunteered as Friends' archivist since the 1970s
<http://quakerservice.ca/CFSCHistory>
- Endorsement of a *Multi-Faith Charter* brought to the president overseeing the 2017 climate change conference in Bonn, Germany
<http://quakerservice.ca/MultiFaithCharter>
- A joint letter calling for action on racism in Canada
<http://quakerservice.ca/ActOnRacism>

Nuclear Weapons Ban Treaty

In September, 50 countries signed the new *Treaty on the Prohibition of Nuclear Weapons*. The Canadian government was among the handful of countries that refused to even attend the meetings leading to the remarkably popular *Treaty*. Since Canada has yet to show leadership on nuclear disarmament, many citizens, including individual MPs, have come out to sign the *Treaty* themselves. Find out more and see pictures from the citizen signing ceremony sponsored by CFSC and many others: <http://quakerservice.ca/NuclearBan>

The long awaited changes to Bill C-51

In 2015 we joined hundreds of thousands of Canadians in expressing deep concerns over the *Anti-Terrorism Act* (Bill C-51) and other aspects of Canada's approaches to national security (see <http://quakerservice.ca/C51> and <http://quakerservice.ca/NationalSecurity>).

After consultations (but not necessarily incorporating the feedback received), a new bill has been introduced, Bill C-59. It's a long and complex omnibus bill with nine different sections. It has some good elements, and some very troubling ones. The International Civil Liberties Monitoring Group (CFSC is a member) has been working to analyze and explain what exactly this legislation means for Canadians. They're also calling for major changes to it. Learn more about Bill C-59 at <http://iclmg.ca/issues/bill-c-59-the-national-security-act-of-2017/> You may also feel led to call for changes to the Bill: <http://iclmg.ca/act-on-c59/>

by Dick Cotterill

I wake up. It's 4:30 AM. At first I notice the silence. It's quiet now. Earlier in the night it was noisy. The jail cells were purposely constructed with rounded ceilings so that sound would travel. This lets the guards hear what goes on in the cells. I assume that is why I could hear everyone so well earlier in the night. I see the light shining through the bars of my cell door. I sit up on the side of the bed, put my feet on the floor, and reach out, nearly touching the sides of my cell with my fingertips.

I am in cell #404 in the Ottawa Jail Hostel. I flew up from Halifax last Sunday to attend the National Restorative Justice Symposium. I booked this cell weeks ago thinking that three nights in what was originally the Carleton County Gaol would help fuel my penal abolition work with Canadian Friends Service Committee - and I was right. I am now more convinced than ever that a criminal justice system based on punishment and incarceration, to quote Friend Ruth Morris, "is an expensive failure."

The *Canadian National Restorative Justice Symposium (NRJS)* is a three day event that is held every year. It is part of *International Restorative Justice Week*, which is celebrated in over 40 countries during the third week of November. It all started in 1975 in England, where prison chaplains launched a day to remember incarcerated people, the *Prisoner's Sunday*. The idea was then spread in other countries and twenty years later became the *Prisoner's Week*. In 1996 Canada expanded the prisoner's week into the *Restorative Justice Week: Community, Victims, and Prisoners* (the subtitle was later dropped).

The *NRJS* was a sold out event this year with nearly 400 people attending from across the country. It was organized by Ottawa's Collaborative Justice Program and the Church Council on Justice and Corrections, of which CFSC is a founding member. CFSC made a significant financial contribution as a sponsor and by assisting Quakers to attend.

The theme, "Global Innovation – Local (R)Evolution" was highlighted by keynote speakers from England and New Zealand. Hayley MacKenzie explained how restorative justice (rj) was established as law in New Zealand's justice system, with government legislation and funding. Christopher Straker focused on restorative communities in the United Kingdom



Left to right: Dick Cotterill (Halifax Meeting), David Summerhays (Montreal Meeting), Kirsten Van Drunen (Kitchener Area Meeting), Michael Pedruski (Montreal Meeting), and Sarah Chandler (Interior British Columbia Meeting)

where restorative practice is used in schools, social care, children's services, and in organizations and cities.

Each person attending the symposium was able to choose to participate in four workshops and one training session. David, Kirsten, Michael, Sarah, and I were able to attend many different workshops which included such diverse topics as: Inuit Culture and RJ, Indigenous Sacred Circles, RJ in Brazil, Community RJ, Offender Restoration, Restorative Parenting, RCMP referrals to RJ Programs, the Future of RJ in Canada, Understanding Deep-Rooted Conflict, Restorative Practices in Child Protection, RJ Standards and Certification, and many more.

At the end of the three days, I felt a bit overwhelmed with the amount and diversity of information that was presented. But just as my experience at the Ottawa Jail Hostel cemented my belief that incarceration is not an ethical basis for justice, attending the *NRJS* reaffirmed my belief that there are viable alternatives. I agree with Michael when he said, "I personally left the symposium energized to help in making restorative justice more of a reality for the communities that need it, to listen to the stories of those touched by the justice system, and to share the promise of restorative justice with those who aren't yet familiar with it."

Dick Cotterill is a member of Halifax Meeting and joined CFSC in the summer.

by Matthew Legge

I've learned a great deal from Friends about discussing difficult issues and searching together for unity in the Spirit. Without having to agree, we can find ways to hold a broader perspective and come to experience a deeper truth. Every area that CFSC works on is controversial, and many will passionately disagree with our views on Indigenous Peoples' human rights, criminal justice, or synthetic biology. CFSC's views are ever evolving, and we must continue to listen to those with whom we disagree.

There can be little doubt that no issue we work on is more polarizing and difficult to discuss than is our concern for a just peace in Israel/Palestine. The Boycott, Divestment, Sanctions movement has been controversial¹ and beliefs about the causes of conflict in Israel/Palestine diverge widely. But there's one point nearly any human being can agree on - torturing children is never acceptable. (If we are not in agreement on this, I would ask you to please get in touch with me. I would be very interested to sit with and try to understand your views.)

Psychologists have explored a process we've all heard of, rationalization, and what they've discovered is important for all of us. A key finding is that we engage in actions contrary to our values because of *ambiguity*. If asked, few of us will say it's fine to treat children in degrading ways. In fact we'll likely say just the opposite - such behaviour is repugnant and we oppose it unequivocally. However when the situation actually arises, we may use ambiguity to comfort ourselves. We say, "I'm opposed to mistreatment of children but..." Perhaps the "but" goes: "this isn't mistreatment," or: "this is justified for X reasons."

It's a deeply troubling fact that we do this, and all of us are prone to it, regardless of our political views. In order to avoid rationalization, we must be clear where a line is, and when it's crossed. In the occupied Palestinian territories, such a line is crossed regularly and with impunity.



Screenshot from Defense for Children International-Palestine's short documentary *Detaining Dreams*, which features interviews with Palestinian children about their experiences in military detention. <https://youtu.be/7rw69pLILqw>

Once, as I was walking on my way to Swarthmore, a Quaker study centre in England, I realized that two children were throwing stones at me. This was frightening. It was dark out and I could barely see the children, crouched in the shadows under a bridge. What if they took out one of my eyes? I sped up and, luckily, was not hit. That experience leads me to understand that having stones thrown at you can get your adrenaline pumping. I'm no supporter of stone throwing as a troubled expression of unmet needs.

Typically, stone throwing is the reason Israeli soldiers give when arresting Palestinian children. In the occupied territories, an arrest warrant does not have to be issued by a judge. This means that children are regularly arrested on vague suspicion. The military often waits until everyone is asleep and then goes to a family's home to arrest the child in the most frightening and unpleasant way possible. Children are frequently blindfolded and have their hands tied. At this point three out of every four children endures some form of physical violence.² The US Department of States notes documentation that this treatment includes, "beatings, long-term handcuffing, threats, intimidation, and solitary confinement."³ Children are regularly asked, under duress, to confess to crimes and to implicate friends and family in crimes they may or may not have committed. They then sign confessions written in Hebrew, a language most do not understand.⁴ While there is a trial, almost all children tried are

¹ For an analysis of this please see our paper *Canadian Friends and BDS* <http://quakerservice.ca/BDSPaper>

² Defense for Children International-Palestine. "No Way to Treat a Child: Palestinian children in the Israeli military detention system." 2016, http://www.dci-palestine.org/no_way_to_treat_a_child_palestinian_children_in_the_israeli_military_detention_system

³ US Department of State. "2013 Human Rights Reports: Israel and The Occupied Territories." February 26, 2014, <https://www.state.gov/j/drl/rls/hrrpt/2013/nea/220358.htm>

⁴ UNICEF. "Children in Israeli Military Detention: Observations and Recommendations." 2013, p.15, https://www.unicef.org/oPt/UNICEF_oPt_Children_in_Israeli_Military_Detention_Observations_and_Recommendations_-_6_March_2013.pdf

Continued from page 4

No Way to Treat a Child

found guilty. Military law is written by the military, and Palestinians have no mechanism to challenge it, since no elected official approves it. This means such laws can be remarkably harsh, and it is incredibly challenging to prove one's innocence in military court.

This is obvious cruelty. The line is being crossed, and there is no ambiguity about it. If Israel, with all of its military power, wished to treat Palestinian children in a more humane fashion, it would be easy enough to do.

The harms to Palestinian children are clear (these extend to families and communities as well, creating long-term negative impacts), but what about the effects on Israeli soldiers and police officers? I believe that this practice does not increase their safety, nor that of Israel. I don't think it deters Palestinian children from throwing stones, and I think that, even if it did, there are better ways of addressing the pain at the roots of stone throwing. I'm also very concerned that learning to rationalize the ill-treatment of children has untold negative impacts. Perhaps soldiers will see it as less problematic to abuse their own children or partners. They may also struggle with a sense of shame or a traumatic moral injury.

At this point we might feel upset about this destructive

Continued from page 1

UN Declaration

These developments are big successes in the ongoing work of implementing this global human rights instrument. CFSC has placed a high priority on this work for many years and we are delighted to see our faithful and persistent work bearing fruit.

In sixteen of its *Calls to Action*, the Truth and Reconciliation Commission of Canada explicitly included the *Declaration*. *Call to Action 43* calls on "federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation." *Call to Action 44* calls on Canada to "develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*."

Last summer Canada was reviewed by the United Nations' top anti-racism body, the UN Committee on the Elimination of Racial Discrimination (CERD). In their report, CERD strongly supported Indigenous Peoples and their allies in urging Canada to adopt a legislative framework and national action plan to implement the *Declaration*.

As we begin 2018, we are very hopeful that we can achieve a legislative framework. C-262 continues its second reading debate in February and then, with a successful vote in the

situation but wonder why CFSC is singling out Israel. Surely many countries treat children this way. It turns out that no, they don't. Human rights lawyer Jonathan Kuttub was asked this question when he spoke to the new Canada-Palestine Parliamentary Friendship Group recently, and he confirmed that Israel is in fact the only country in the world that regularly uses military law to prosecute children. Jonathan pointed out that unfortunately, in this way, Israel is singling itself out.

Canada has an opportunity to press its ally Israel to make positive changes. We don't have to agree about the future of the Middle East, or who's to blame for what, to know that traumatizing children is not the way to build peace.

We encourage you to share this article to raise awareness, and to consider meeting with your Member of Parliament to express your support for the *No Way to Treat a Child* campaign, a non-partisan effort to end this deplorable situation.

Matthew Legge is CFSC's Peace Program Coordinator. CFSC is among the founding endorsers of the *No Way to Treat a Child* campaign in Canada. More information and resources about the campaign are available via:

<http://quakerservice.ca/NoWayToTreatAChild>

House of Commons at that stage, it will progress to committee where it can be further scrutinized and reinforced. At such time, all political parties, as well as a diverse range of Indigenous and non-Indigenous witnesses, can contribute to the discussion with the aim of achieving reconciliation, justice, healing, and peace in a contemporary human rights framework.

Legislative implementation of the *Declaration* will help ensure that any future government will not easily reverse progress made. The *Declaration* continues to grow as a beacon and catalyst for achievement, well-being, and renewed hope. CFSC will continue to work with our many partners to ensure the ongoing growth of implementation, including with a legislative framework.

We encourage readers to let members of parliament know that you support C-262 and hope that indeed support for legislation to implement the *Declaration* can and must be a non-partisan achievement. We are all winning when human rights are respected, protected, and ensured.

Jennifer Preston (Hamilton Meeting), is CFSC's Indigenous Rights Program Coordinator.

by Fred Bass

Industrial technologies have extended across the earth and provided benefits like food, clean water, sanitation, and housing to billions of people. However, with increased consumption of resources and the social changes that technologies and capital-driven economies have brought, they have also disrupted ecosystems and human communities.¹ In fact, the global, ecological impact of humans and our technologies has already led to the Sixth Mass Extinction of life.² We are in the midst of a global, biological catastrophe.

One of the far-reaching technologies that has emerged in recent decades is synthetic biology. It focuses on the redesign and engineering of DNA to develop a variety of biological applications — medical, research, agricultural, military, energy-production, cosmetics, and others yet to be imagined. Synthetic biology, with its focus on direct manipulation of DNA, seems intent on supplanting nature and evolution.³ It may do so for beneficial reasons, but often the emphasis is also to maximize return on investment.

Given the present massive loss of biodiversity, precaution is urgently needed. Such an approach would be holistic, placing



Our planet is home to awe-inspiring biodiversity, but we're in the midst of a global biological catastrophe.

top priority on the welfare of people and ecosystems. A precautionary perspective is often found among Indigenous Peoples, small-scale farmers and fishers, those sensitive to ecological and evolutionary processes, and those who connect deeply to the world around them.⁴ Quaker discernment shares this holistic perspective.

For decades, Canadian Quakers have been actively concerned with the understanding and governance of biotechnology. We have worked closely with the Canadian Council of Churches (CCC), publishing a review of the impacts of genetically modified crops,⁵ endorsing *Principles for the Oversight of Synthetic Biology*,⁶ forming Quaker study groups on synthetic biology,⁷ and offering news updates on developments in the field. In November 2017, the World Council of Churches and CCC held the first multi-faith-group conference on synthetic biology, with very active participation from Friends.

In 1992, given the worldwide loss of biodiversity, the United Nations formed the Convention on Biodiversity (CBD), whose three aims are: the conservation of biodiversity; its sustainable use; and the fair and equitable sharing of genetic resources. In 2015 and 2017, the CBD reviewed developments in synthetic biology through an Ad Hoc Technical Expert Group (AHTEG). CFSC was invited to join the AHTEG, so I attended its meetings in 2015 and 2017.

I found the discussions technical, intimidating, and constrained by the formal language of the Convention. There was little reference to the first objective of the CBD - to

¹ Franklin, Ursula. "The Ursula Franklin Reader; Pacifism as a Map." Toronto: *Between the Lines*, 2006, pp. 16-19

² Kolbert, Elizabeth. "The Sixth Extinction: An Unnatural History." New York: *Henry Holt*, 2014, pp. 1-3

³ Church, George and Regis, Ed. "Regenesis: How Synthetic Biology Will Reinvent Nature and Ourselves." New York: *Basic Books*, 2012

⁴ Franklin, pp. 141-142

⁵ Mitchell, Anne, Rajagopal, Pinayur, Helmuth, Keith et al. "Genetically Modified Crops: Promises, Perils, and the Need for Public Policy." Quaker Institute for the Future Pamphlet #3. Caye Caulker, Belize: *Producciones de la Hamaca*, 2011

⁶ Hoffman, Eric, Hanson, Jaydee and Thomas, Jim et al. "The Principles for the Oversight of Synthetic Biology." Washington DC, Montreal, QC: *Friends of the Earth, International Center for Technology Assessment, ETC Group*, 2012

⁷ See <http://quakerservice.ca/wp-content/uploads/2014/05/2014-Synthetic-biology-background-report.pdf>

⁸ The full text of Convention on Biological Diversity is available at <https://www.cbd.int/convention/text/default.shtml>

⁹ On this topic see the UN commissioned Millennium Ecosystem Assessment at <https://www.millenniumassessment.org/en/About.html>

¹⁰ The definition is listed on <https://bch.cbd.int/synbio/>

Continued from page 6

Synthetic Biology

conserve biodiversity.⁸ To make matters worse, there was little attempt to relate synthetic biology to measures or estimates of biodiversity loss.⁹ In 2015, the AHTEG and the subsequent Conference of the Parties (nations) reached a formal definition of synthetic biology,¹⁰ however no recommendations were made that could be considered precautionary. So when the AHTEG met again in December 2017, I was determined to raise the pressing reality of mass extinctions and to muster within me all the Quaker I could find to pursue this issue.

I was pleased that there were now two representatives from Indigenous communities in the AHTEG (there had been none in 2015). Yolanda Teran from Ecuador, eloquently stated on the first day, “For thousands of years, we Indigenous people have had a different and direct way of knowing the world. It’s different than the technical approach.”

The second day, I noted to the AHTEG that, after months of online discussions and after two days of conversation among 80 participants, there had been no mention of extinction of species, nor of loss of biodiversity. If there was a global emergency, one would not know it from our conversations!

On the final day of the meeting intense discussion continued past midnight. Part of these discussions was a proposal I made that would reflect the state of peril in our world:

14. The AHTEG, with respect to safe use and best practices, and, keeping in mind the objectives of the Convention (conservation of biodiversity, sustainable use of biodiversity, and the fair and equitable sharing of its genetic resources):

(a) recognizes the persistent and profound loss of global biodiversity frequently identified as the Sixth Mass Extinction and notes that the Preamble of the Convention states “biological diversity is being significantly reduced by certain human activities”;

(b) seeks to have the development and use of the products of synthetic biology proceed so as not to further the over-consumption of biodiversity; and

(c) urges the CBD to develop and implement best practices for synthetic biology’s sustainable use of Mother Earth’s resources; and, further, to develop these best practices in a way that is equitable to Indigenous Peoples and to local communities, consistent with *the UN Declaration on the Rights of Indigenous Peoples*, which affirms the rights of free, prior, and informed consent.

To my delight, the AHTEG approved including these ideas (albeit in a somewhat watered-down way) in its report, despite a few participants objecting to the word “extinction.” My scientific training, though helpful, was not critical in making this contribution. Anyone in a democratic society who is paying attention to the state of the world can confront our over-consumption.

Quakers have a strong tradition for gathering wisdom and then speaking truth to power. Shared silence and then shared discernment arising from the silence allow for deep reflection and strong motivation to act.

The testimonies that most Quakers share are highly relevant to a world preoccupied with profit and immodest consumption:

Simplicity — the antidote to over-consumption

Peace — the values that would impede military application of biotechnology

Integrity — not only personal integrity but that of the wider community

Community — supporting the human and more-than-human community

Equality — fair and equitable sharing with all people

Stewardship — of biodiversity, of people, of nature’s creation.

In these challenging times, it is good to be a Quaker.

Fred Bass (Vancouver Meeting) is an associate member of CFSC.

QUAKER CONCERN WEBSITE



Have you seen the new Quaker Concern website? You can sign up to get email updates when new issues are online (visit <http://quakerconcern.ca/> and scroll to the bottom of the page). For more regular updates sign up to receive our monthly E-News and follow us on Facebook and Twitter.

FRIENDS ON THE MOVE

CFSC members continue to visit cities across Canada to lead workshops on penal abolition, and to strengthen our connections with grassroots Quaker justice work. In October 2017, **Dick Cotterill** (Halifax Meeting) and **David Summerhays** (Montreal Meeting) visited Sackville, New Brunswick and Annapolis Valley, Nova Scotia. In January 2018, **Joy Morris** (Calgary Meeting) visited Edmonton, Alberta. If your Quaker Meeting or other group would be interested in a penal abolition workshop, please contact us. What happens in the wake of extreme

violence like the Rwandan genocide? People must find ways to live together again. The Healing and Rebuilding our Communities (HROC) methodology was developed by Friends in this context, to address the need for building community at the grassroots in the aftermath of massive trauma. In 2017 CFSC supported **Johnny Kalombo Ngalula** and **Justin Kamba Ntuala** (Kinshasa Meeting, DR Congo) to be trained to bring HROC skills to their own work. These friends are part of Project Muinda, a small and isolated group of Quakers seeking, with the support of CFSC, to build peace in their

city through conflict transformation and education initiatives.

CFSC staff **Jennifer Preston** (Hamilton Meeting) was an invited speaker in Montreal for the city's events to celebrate the 10th anniversary of the *UN Declaration on the Rights of Indigenous Peoples*, in September 2017. In November she presented to Friends at Hamilton Meeting using CFSC's new Reconciliation resource. In December she was in Ottawa to speak at the Assembly of First Nations' Special Chiefs Assembly.

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