

# THE YOUNG QUAKER

Feb 2016 • Issue 11 • Free

*Inside...*

*Conscientious Objection today  
Friends World Gathering  
Testing 4-year olds  
Let's read Quaker Faith & Practice*



## 100 years of UK conscientious objection

By Laurence Hall

Exactly 100 years ago young male Quakers throughout the UK received Army Form W3236 conscripting them into the armed forces. Earlier on 27th January 1916, parliament, faced with terrible wartime slaughter, passed the Military Service Act to conscript all unmarried men aged 18-40 from 2nd March.

What was different about this conscription bill was that it contained the first legal right to conscientiously object to military service. However, the enactment of this legal landmark was anything but just. The struggle of

Quakers and others against this injustice and the wider warfare state not only redefined British society but also the nature of British Quakerism.

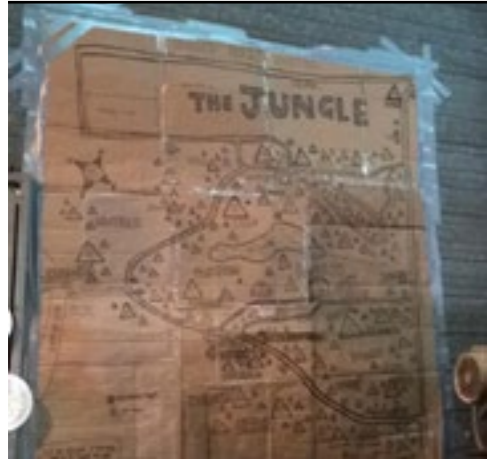
In this issue, we will explore our Peace testimony and conscientious objection. We'll look at the history of YFGM and Quaker COs, conscientious objection today, a peaceful alternative to militarism, the young activists at Friends House and the meaning of the peace testimony in the everyday. So let's explore the past, present and future of peace.

---

*All bloody principles and practices we do utterly deny, with all outward wars, and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever, and this is our testimony to the whole world.*

**Quaker Declaration to Charles II, 1660**  
QF&P 24.04

# YFGMers are travelling to refugee camps to volunteer



This map was drawn by a volunteer to try and help other volunteers see roughly where things are and which groups of people live where.

Millions of refugees are fleeing war and poverty in their home countries. Caught between fear and border controls they end up in the world's refugee camps where volunteers and local charities are running continuous operations to distribute donations and food. Many YFGMers choose to go and help in the refugee camps, moved by the need. Rachael is now volunteering for a second period in Kos. Eirlys plans to return to Calais this year. She photographed some of the normal life there and shares her thoughts opposite. All photos are taken in Europe's largest camp, in Calais, in late December 2015.

This structure is made of cans and stands in front of the school where art groups run art therapy sessions. The soda cans are for sale in many of the Jungle's shops.



The French police use tear gas to try to stop the refugees climbing the fences near Eurotunnel and the ferries. It is also often used by police when the French fascists start riots at the entrance to the camp.



Most refugees are living in tents and it is now very cold. Eirlys says 'warmth and roofs are still a desperate priority in Calais.'



Much of a volunteer's work is sorting through the piles of donations.

'Despite all of the horrible stories I have heard and the things I have seen, the thing that will stick with me the most is the resilience of the people I have met; they still smile, and they still hope.' Eirlys Evans, Calais, December 2015



# Friends World Gathering

Quakers from around the world met in Pisac, Peru, to share experiences, beliefs and worship traditions. They left feeling connected. **Jenny McCarthy** shares her diary of the week.

## Volunteer experience

By Eirlys Evans

The Jungle refugee camp in Calais has grown over the past year. Almost 6000 refugees were believed to be living there when I visited in December, including a fair few unaccompanied minors.

There are shops, a church, a mosque, multiple schools and a library: people have made the most out of what little they have. But it is also muddy with bitter winds and there is not enough shelter to keep the cold out.

Donations from all over Europe are helping with this – a strong pair of shoes keeps feet dry and a good waterproof makes all the difference. Volunteer groups are providing first aid and vaccinations, as well as hot meals and building shelters where possible. However, the French Government refuses to acknowledge the camp as an official refugee camp and therefore it is difficult for larger charities to come in and help.

Unfortunately, it is not only the weather that the people living in the camp are suffering: fascists groups regularly cause trouble at the entrance to the camp and police brutality against the refugees is commonplace. Many of the refugees, whilst being angry towards the police, do not see the violence as an issue because they have already left much worse in their own countries.

The Calais camp is just one of many in Europe at the moment, all facing similar problems. It is the closest refugee camp to Britain and yet our government is not doing much more than building fences to keep the refugees out. ■

### DAY 1

On the bus journey over the Andes we talk about our different experiences of being young Quakers. Later in home group, my neighbour says worship practices in his Meeting include silence, prayer and foot-washing. Conversation at dinner ranges from the difficulties of being a nurse in rural Kenya to plans for a game of football. I meet old friends and feel at home enough to start making new ones.

### DAY 2

Worship led by the Section of the Americas includes a brilliant sermon on children's spirituality, followed by silence and hymns. Later on, our European and Middle East section meeting feels tiny compared to the wider gathering. Our first Young Friends session in the evening feels like YFGM, with silly games and lots of laughter.

### DAY 3

We are in the Sacred Valley, heart of the Inca empire. For Excursions Day, three of us set off up the mountain with a bottle of coca tea to combat the altitude. Stunning views, magnificent ruins, fierce sun. That evening 60 Friends from Bolivia arrive, prompting singing in English, Spanish and Aymara.

### DAY 4

Today we have the Community Connections fair – a room filled with beautifully made textiles, jewellery, even coffee from Jamaica. Young Friends from Kenya tell me about the non-violence project they are pioneering in schools, others from Bolivia are raising funds for education.

### DAY 5

Our task in home group is to find someone whose experience of God is similar to yours. Alex from Bolivia and I find that despite big differences in belief, our essential experience of the Divine Spirit is the same. We say an emotional farewell to Bolivian Friends that evening – it feels like the gathering is coming to an end already when it seems to have hardly begun.

### DAY 6

There are 90 Young Friends here, and we want to keep in touch when we are scattered across the globe. We form a working group and talk about possibilities for a Young Friends gathering. In business session, Friends World Consultative Committee (FWCC) revealed that the next World Gathering may be 10 years away – this feels too long for us!

For more Peru AND PICS, see [tyq.org.uk](http://tyq.org.uk)

I leave with invitations to Kenya and Bolivia, many email addresses, and warm hugs. My world has widened and I can't wait to tell everyone I know about it. ■

# Conscientious objection today

Putting a spanner in the works of militarism.

By **Hannah Brock**

I'm on the way home from giving a talk in Somerset. Some really interesting questions came up. The last was from a former member of the Navy who said he has always respected conscientious objectors (COs) for their principled stance, but didn't know they were part of political movements. 'That's just it', I said, 'it's not that COs don't want to go to the army, it's that they don't want anyone else to go to the army, either'.

I work for War Resisters' International, an international network of grassroots pacifist groups. In the UK, you might know our affiliate the Peace Pledge Union, who make the white peace poppies. The WRI network was founded in 1921 to enable mutual solidarity, provide a space to share learning, and to be a collective voice for those resisting war all around the world. That's still what we do today.

Obligatory military service still exists in over 60 countries, and there is a diversity of how those who refuse the draft are treated, ranging from imprisonment and torture (in Eritrea, tens of COs have been in prison since 1994, the year that Nelson Mandela became President of South Africa, to put that in perspective), to 'civil death' in Turkey (your ability to perform simple administrative tasks like hold a passport, register a child or get a job is restricted), to being completely 'let off' (Norway).

There are varied motivations within CO movements: pacifist, religious, environmentalist, queer rights, anarchist, socialist, feminist, animal rights, and a



World Without War, a conscientious objector support group in South Korea, last year holding a public cycling action on 15th May, which is International Conscientious Objection day around the world.

mixture of all of these. Many liberationary perspectives are represented, because militarism's inherently uniform, sexist, racist, patriarchal and hierarchical nature is recognised by many to be against their interests – not just those directly in the 'firing line'. In fact, conscription pulls people towards peace movements like almost nothing else. Ironically, once the 'success' of ending conscription occurs, often those peace movements are decimated.

Likewise, there are many different ways in which CO movements attempt to put a spanner in the works of the military: from civil disobedience to international human rights mechanisms, and everything in between.

But conscientious objection is not just about what's happening elsewhere. I find the concept really helpful ▶

“

Conscientious objectors don't want anyone else to go to the army either.”

# Taxes for Peace not War

Resisting Financial Conscription.

By **Holly Wallis**

March 2nd 2016 marks 100 years since all unmarried men aged 18-41 were deemed to have enlisted in the British Army as a consequence of the 1916 Military Service Act. This simultaneously introduced compulsory military service and the inclusive right to conscientious objection to Britain for the first time. The bravery and dedicated convictions of WW1 COs led to the conscience clause, a milestone moment in the history of individual freedoms.

Since 1916, the right to conscientious objection has been recognised in every significant international treaty. The European Convention on Human Rights, United Nations Declaration of Human Rights and the British Human Rights Act all testify that everyone has the right to '...freedom of thought, conscience and religion.' Modern wars, however, are no longer fought with conscript armies in this country, but with professional armies, high-tech weapons, and the ideology of deterrence – paid for with our taxes.

Military tax is an issue which has long concerned Friends in our understanding of the Peace Testimony. If it asks us to refuse to kill, instead of directing our energy to peace, does it not also ask us to withdraw our financial resources from killing and redirect them to peace-building? If we are led to this conclusion, then the options facing us are to keep our income below the taxable level, or illegally withhold a portion of our taxes and face prosecution and bankruptcy. This is financial conscription with no right to object.

The campaign organisation 'Conscience: Taxes for Peace Not War' is introducing a bill to parliament this year, which aims to create the legal structure that would allow us to register as conscientious objectors and redirect our portion of military tax into a fund dedicated for non-military security and peace-building work. The Centenary this year exemplifies the fact that the laws surrounding conscientious objection need to be updated to reflect changes in warfare. ■

▶ when looking at my own campaigning here. Firstly, you still have the right to conscientious objection when you join the military voluntarily – a fact the British military does nothing to propagate. So there is work to be done in supporting COs in the British forces who develop a conscientious objection after joining.

Furthermore, the systemic impulse to solve and keep the lid on 'problems' using militarised violence is everywhere – both in the actions of the British military abroad, and in the increasingly militarised police at home. Someone said to me recently, 'They don't need to conscript your body any more, they conscript your minds and your money'.

Where does your bank and pension fund invest your money? How many drones do your taxes pay for? Does the school you teach at welcome army recruiters? Who funds your university's engineering research (hint: it's likely an arms manufacturer)? Who collects our census results (hint: it is an arms manufacturer)? Who sponsors the museums you like to visit on the weekend?

The list is actually endless. Collusion with the military industrial complex is more or less unavoidable in Britain, but the more we name it, the less militarism gets to be seen as natural, uncontroversial and benevolent. And that's a start. Conscientious objection is a useful intellectual tool for this kind of resistance, where deep individual convictions inspire collective non-violent action. As a Quaker I'm down with that. ■

“

If the Peace Testimony asks us to refuse to kill, does it not also ask us to withdraw our financial resources from killing?”

Hannah works for War Resisters' International. For more about them and the active CO movements today, see [wri-irg.org/pubs/update](http://wri-irg.org/pubs/update)

Holly is Parliamentary Officer at Conscience. If you object to paying military tax, please register as a CO at [conscienceonline.org.uk](http://conscienceonline.org.uk)

# Quaker Peace Work

Quakers in Britain engages with Parliament, and helps Friends to engage with politics wherever they are. We speak with politicians from many different parties, and we try to support them and listen to them, as well as challenge them. By changing the minds of politicians, we seek to influence the direction of policy. Discussing our views and our values with those in power complements direct action. Speaking truth to power in many different ways helps us to put our faith into action.

For advice about engaging with Westminster, local politics or the Welsh Assembly contact Jessica Metheringham on [jessicam@quaker.uk](mailto:jessicam@quaker.uk). For advice about the Scottish Parliament email Mairi Campbell-Jack on [mairic@quaker.org.uk](mailto:mairic@quaker.org.uk).  
Jessica Metheringham

In Peace Education, we work on the challenging issues that young people ought to be able to explore, but that don't often get attention in schools: things like conscientious objection and militarisation, conflict resolution and restorative justice, Israel and Palestine or armed drones. Friends can challenge local schools to be braver on these issues and highlight resources like The Unseen March and Fly Kites Not Drones. Contact [ellisb@quaker.org.uk](mailto:ellisb@quaker.org.uk) if you would like training in delivering peace education.

Ellis Brookes

The Economics, Sustainability and Peace team is working to find ways of turning the Quaker vision of a just and sustainable society into reality. Its work is currently centred on a number of core themes: economic inequality, climate and energy justice, ethical finance, corporate accountability and building the new economy. If you want to take action on these issues, and link up with other Friends doing so, make sure you are signed up to the Earth and Economy mailing list.

Sunniva Taylor

Quaker work is about putting faith into action. Friends House has a dedicated team of people whose job is to empower you in some different areas of Quaker witness. Here, a few of the younger members of the Peace and Social Witness and Advocacy teams at Friends House tell us about their work.

There is lots upcoming for the Peace and Disarmament programme. We are putting on workshops and resource sharing of Friends' experiences challenging militarism. We are promoting Fly Kites Not Drones and trying to get people and groups to fly a kite on 21 March (the Afghani New Year). We are planning the big No Trident Replacement demo in February and starting to mobilise Friends to turn Labour policy against nuclear weapons. We are supporting the Taxes for Peace bill in favour of exemption to military taxation.

Sam Walton

## Stop Trident Demo

Saturday 27th February,

12 noon, London

More details at: [quaker.org.uk/events/stop-trident-national-demo](http://quaker.org.uk/events/stop-trident-national-demo)

## The Days of Future Past: the Lucas Plan

As the Trident vote approaches, YFGM's Trident concern is focusing Young Quakers' opposition to all nuclear weapons. Yet if we are to win we need more than opposition, we need an alternative. If there ever was an alternative model which fully embraced our Peace testimony, it's the Lucas plan. Lucas arms workers rejected the false choice of producing arms or mass redundancies. They formed an alternative plan. It was anti-militarist all the way down: democratic control of production, empowering technology and peaceful, green, socially useful products designed by workers and communities. The Lucas plan can be revived by our generation - no longer will we only object. We will create a peaceful alternative.

Read the full article at: [tyq.org.uk](http://tyq.org.uk)

Laurence Hall shows how a radical model from the past can help us create a peaceful future.

# YFGM, Quaker COs and the re-founding of British Quakerism

The shared history of YFGM and British COs. Laurence Hall writes.

Where did the Quaker COs come from? That question kept going through my mind as I researched their amazing struggle against the warfare state 100 years ago. Then it hit me: it was YFGM.

### Did you know...

What is now known as YFGM started in 1911.

It started in 1905 when, aged 36, the Quaker radical John Rowntree died. This terrible loss led committed young friends to come together to explore their radical roots through walks in 1652 country. In these tramps along the northern paths where the first Quakers preached, Young friends founded a sense of community. A short time after, in 1911, the Young Friends Conference was established.

British Quakerism underwent great changes in the decades before 1914. The peace testimony, which had been relegated to the background in the late 19th century, came back to the centre of Quakerism. However, the elitist means and meaning by which this revival was enacted by the Quaker leadership was questionable. Peace witness focused on what one historian called Peace jamborees - the Quaker leadership would organise conferences of the governmental and social elite which produced a lot of empty rhetoric and little else. The Peace testimony itself was restricted to opposing war with no coherent vision of the social roots of militarism.

The new Young Quaker movement rejected this elite compromise of the peace testimony. From their founding conference on, they put the total commitment to peace at the centre of their faith, for

which they would sacrifice all. Their peace testimony extended beyond simple war opposition. It challenged militarist structures throughout society. Young Quakers were forging a new Quakerism which was tested in 1916.

With the introduction of conscription all young Friends faced a terrible choice. To those in the Young Quaker movement the choice was clear: their faith led them to reject all service, armed or not, that helped the killing machine. This absolutist pacifism led to personal journeys of imprisonment, repression, activism and empowerment from which a new Quakerism emerged.

The ideas sketched out before the war were solidified and radicalized by the wartime struggle. Campaigning alongside their socialist comrades led young Friends to see that capitalism and militarism were one and the same and only a socialist pacifism could destroy the roots of war. The imprisonment of male COs meant that female Friends came to lead the anti-war struggle. This empowerment led them to embrace a feminism which rejected militarism within gender relations and demanded equality beyond the meeting house and the ballot. In essence, rooting out all militarism was to live out Quaker faith.

These Young Quakers had recreated British Quakerism by enacted the ideals they first formed during the tramps through Northern England when YFGM was born. Our task might be less dramatic but our generation too can reform Quakerism within our image and make it vital once more. ■

# Read Quaker Faith & Practice

It's a pretty long reading list – are you up for it? **Abi Rowse** writes.

**Y**ou may already know that The Book of Discipline Revision Preparation Group (what a mouthful!) is currently reading Quaker Faith and Practice all the way through, as a way to help decide whether we want to revise the current edition.

The Group is encouraging all Quakers to read QF&P and has put together a calendar of suggested reading which began in October 2015 and will last until April 2017. If you want to join in, you can find the calendar at [qfp.quaker.org.uk/reading/calendar](http://qfp.quaker.org.uk/reading/calendar)

Woodbrooke and Quaker Life have also put together some inspiring and interesting resources to help deepen your reading. The Quaker resource 'Being Friends Together' has suggested activities for groups or individuals and is a really great resource for anyone who wants to deepen their personal or group's reading of the text.

You can email any of your thoughts to the Group at [qfp@quaker.org.uk](mailto:qfp@quaker.org.uk) although bear in mind that this is an exploratory exercise rather than a consultation.

The Group's guidelines ask readers to consider the following questions alongside their reading:

- how do I react to this material?
- what does this material, and my reaction to it, tell me about the history and development of Quakerism?
- what authority do I give to this text?
- how does this speak to me today?
- what spiritual benefits do I gain from reading and reflecting on this?

If you really like the idea of exploring Quaker Faith and Practice and would like to do this alongside other young Friends, consider coming to our YFGM Free at Nottingham Meeting House on 17th to 19th June.

See page 12 for details.

## Quaker funds

Two seventeenth-century Friends' gifts are still helping Quakers today. **Elinor Smallman** writes.

When Thomas Pollard and Elizabeth Dickson passed away in the 1690s they each left money for the assistance of Friends. Their legacy, patiently and

carefully managed over three centuries, is still offering a helping hand through the Pollard and Dickson Trust.

Distributors for the Trust can provide grants of up to £750 for Friends, both members and attenders, for hardship, where Friends are unable to meet their daily living expenses; or travelling in the ministry, meaning travel that benefits the wider Society (excluding attendance at Yearly Meetings). For example, this could help with the cost of attending Woodbrooke courses like the Young Adult Leadership Programme, but not a personal reflection course.

I was nominated as YFGM's distributor last February, but only late last year did I become official. I'm now able to sign on the dotted line!

If you would like to apply all you need to do is write a letter explaining why you need a grant, how much you're applying for, and how the money would be used. You also need a supporting letter from an overseer, either from YFGM's trusty Quinty team or your Local Meeting. Then just pop those in an email to me, Elinor Smallman, at [pdtrust.yfgm@gmail.com](mailto:pdtrust.yfgm@gmail.com).

If you have any questions please feel free to get in touch or flag me down for a chat at YFGM! ■

# Testing 4-year olds

**Rachel Evans** is a new teacher on a campaign trail.

**P**eople often say that one's first year in teaching is one of the hardest you'll ever face. The spare corners of evenings and weekends become piled with books to be marked. The middle of the night becomes a viable time for dreaming of new tactics to keep little Johnny from getting distracted next lesson. Term-time passes in a busy blur.

Given this, you would be justified in wondering why, as a newly qualified teacher, I can be found discussing campaign plans at 10 pm on a school night, or out on a cold Saturday morning pacing the streets with a petition clasped in hand. The answer is simple: the government have plans that will damage 4-year old children and overburden already fatigued teachers – and it is imperative that they are stopped.

As of last September, children in reception classes across the country have sat new 'baseline assessments' within their first six weeks of starting primary school. At a time when many children are still crying and cuddling cushions all day as they adapt to school life, teachers are expected to test each pupil individually to ascertain their current levels of Maths and English. With the help of guidance from the private companies who have sold the tests to schools, teachers will then be expected to share the results of the test with worried parents who will likely be disappointed and upset should their child be deemed as functioning below expectations.

The fact they may not have been taught any Maths or English prior to starting school, or may not even have learned to speak any English yet, or may have just turned four when some of their classmates have already turned five, will not be taken into account by the tests which will label them with a single numerical score. Doubtless, parents will spread news of the tests and how their children have fared and a whole industry will likely emerge helping mothers and fathers to get their 2 or 3 year old offspring 'school ready' and enable them to pass the baseline assess-

ment. This pattern has been seen before with Key Stage 1 and 2 SAT tests.

Meanwhile, teachers in schools will be working their socks off (and jumpers, trousers, shirts, underwear....) to ensure that they can demonstrate that children have progressed with each year of study post-baseline. Subjects other than Maths and English which do not influence the progress score will fall by the wayside. It will be overlooked that just because Susan could recognise a letter C when she was four does not necessarily mean that she will be wonderful at identifying motives for characters' actions or spotting metaphors in texts when she is eleven. If the progress isn't made, the teachers don't get paid (or at least, don't get pay rises!)

Failure to show enough progress over the entire seven years of a cohort's primary education could see schools deemed to be 'coasting' when year 6 SAT results come out. It could cause a school's immediate conversion to academy status. Few seem to have considered the fact that if all children are expected to achieve the ambitious progress rate suggested by the powers that be, those children who start school 'behind' the others will be likely to remain in this position.

The whole thing sounds like some kind of nightmare derived from a bedtime reading of some dystopian futuristic novel, but unfortunately this is the reality of the government's current policy. As a teacher, I fear the workload, the additional stress, the pressure from management. As a human being and a Quaker, I fear for the children whose education will be narrowed and defined by this process. Already I teach children who can identify a simile in a text but are unsure which season follows summer. If I only have limited hours with these children in a school day I must simply do the best I can to make them count. But then my hours outside of school will go towards trying to make things better for the children next year, and the year after that, and the year after that... ■

### Did you know...

In 2015, children sat new baseline assessments within their first six weeks of primary school.

## My Favourite QF&P is...

The first Friends had an apocalyptic vision of the world transformed by Christ and they set about to make it come true. The present generation of Quakers shares this conviction of the power of the spirit, but it is doubtful whether it will transform the world in our lifetime, or in that of our children or children's children. For us it is not so important when the perfect world will be achieved or what it will be like. What matters is living our lives in the power of love and not worrying too much about the results. In doing this, the means become part of the end. Hence we lose the sense of helplessness and futility in the face of the world's crushing problems. We also lose the craving for success, always focussing on the goal to the exclusion of the way of getting there. We must literally not take too much thought for the morrow but throw ourselves wholeheartedly into the present. That is the beauty of the way of love; it cannot be planned and its end cannot be foretold.

Wolf Mendl, 1974  
Chosen by **Joseph Fuller**



So much love is happening within and without the personals column - many dates have happened, wedding bells are ringing... it is all going on, Friends :)

Look out for Quaker Marriage Feature in forthcoming issue!  
Do you want to write a personal ad? Write it with friends - it could be fun!



Feb's Meeting for Sufferings is online ....  
[tyq.org.uk](http://tyq.org.uk)

## Quaker statement to the 1916 Military Service Act

This yearly meeting has been specially called together to consider the situation caused by the military service act, which has just become law and we take this, the earliest opportunity, of reaffirming our entire opposition to compulsory military service and our desire for the repeal of the act.

War, in our view, involves the surrender of the Christian ideal and a denial of human brotherhood; it is an evil for the destruction of which the world is longing; but freedom from the scourge of war will only be brought about through the faithfulness of individuals to their inmost convictions, under the guidance of the spirit of Christ.

Our position is based upon our interpretation of the teaching of Jesus Christ. We regard the central conception of the act as imperilling the liberty of the individual conscience - which is the main hope of human progress - and as entrenching more deeply that militarism from which we all desire the world to be freed.

It follows that our opposition is not removed by the provisions with regard to conscience, welcome as these are. We have in mind not only conscientious objectors but also a large number hitherto held back from military service from no unworthy but by a restraining influence to which they would find it impossible to give expression. The effect of compulsion is ruthlessly and indiscriminately to sweep all these into the army.

We consider that young men may do important service by going before the tribunals claiming exemption and making clear their reasons for doing so. At the same time we cannot admit that a human tribunal is an adequate judge of any man's conscience. The final appeal can only be to the source from which the conscientious convictions themselves spring.

Our lives should prove that compulsion is both unnecessary and impolitic. They should manifest a sense of duty not less strong than that which has driven many whom we respect (and some even of our own members) into the fighting forces. We can identify ourselves to the full with the griefs of our nation in which few hearts are not torn by suffering or harrowed by suspense. We pray that in steadfast conformity to the path of duty we may be set free to serve - to give to the community the fullest service of which we are capable - each one in the way of God's appointing. ■

# YALP 2016-17

Young Adult Leadership Programme at Woodbrooke

Applications Now Open

"YALP has been a good chance to take a step back and reflect on how I live, it's been a great experience and great to meet everyone."

"The sense of community was good and the chance to step back from day-to-day life."



"It has helped me recognise the very powerful idea of gifts, it has shown me that we are all so different from each other but all so necessary."

For more information visit [www.woodbrooke.org.uk/youngadults](http://www.woodbrooke.org.uk/youngadults)



Young Adults at Woodbrooke



@YAFsWoodbrooke

