

by Rob Hughes

Over nine years have passed since the *United Nations Declaration on the Rights of Indigenous Peoples* was adopted by the General Assembly of the UN. Indigenous Peoples in Canada have used the *Declaration* to advance their claims in court and will continue to do so. The Truth and Reconciliation Commission (TRC) relied heavily on the *Declaration* in its *Final Report*. In Number 48 of its 94 *Calls to Action*, it called “upon 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.”¹

The federal government stated on May 10th, 2016 that Canada was “now a full supporter, without qualification” of the *Declaration* and reaffirmed its commitment to adopt and implement the *Declaration*. However, the government has not been explicit about how it will do so. Attempting to advance this conversation, CFSC staff person Jennifer Preston has met with representatives of federal cabinet, Minister of Indigenous and Northern Affairs Carolyn Bennett and Minister of Environment and Climate Change Catherine McKenna. Inexplicably, Justice Minister Jody Wilson-Raybould has called the adoption of the *Declaration* into Canadian law “unworkable” although she reiterated that the government supports all articles of the *Declaration* “without reservation”. Meanwhile, Member of Parliament Romeo Saganash has introduced private members’ Bill C-262, with draft legislation to implement the *Declaration*. It has been endorsed by many Indigenous organizations and individuals, including former TRC chair Senator Murray Sinclair. CFSC has joined with partners in endorsing Bill C-262 as well:

<http://quakerservice.ca/C262>



Using the *UN Declaration* as the Framework of Reconciliation

Hanan Awadh, with baby Salam, speaks with presenter Kelly Fran Davis (Cayuga Nation, Wolf Clan) at *Weaving a Story of Indigenous Hope* event.

Photo Credit: Rose Marie Cipryk

While working for the adoption of legislation to implement the *Declaration* into domestic law, Canadian Quakers have also looked for other ways to use it as the “framework for reconciliation”. At Canadian Yearly Meeting sessions in August 2016, CFSC facilitated Friends’ adoption of a new minute on reconciliation. The minute commits Friends to specific actions to take our Indigenous rights work to the next level (for the full list of actions visit <http://quakerservice.ca/reconciliation>).

Across the country, associate members of CFSC have written to us about the work Friends are doing locally to put our reconciliation commitments into action. The following are a few examples.

On November 1st, 2016, CFSC was pleased to support Don Alexander in a reconciliation event in St. Catharines, Ontario, *Weaving a Story of Indigenous Hope*. The event was arranged in cooperation with a refugee settlement sponsorship group of Muslims, Mennonites, and Quakers. Two regional Indigenous presenters from the Haudenosaunee Confederacy, Karl Dockstader and

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1. We encourage you to read the 94 *Calls to Actions: Truth and Reconciliation Commission of Canada. 2015. Calls to Action.*
http://nctr.ca/assets/reports/Calls_to_Action_English2.pdf

KEEPING UP WITH FRIENDS

LOOKING GOOD IN 2017!

It's a new year and we're pleased to start it off with a fresh look. We hope our new design will not only look better but make *Quaker Concern* easier to read in print and online. Please take a few minutes to fill out a brief survey and let us know what you think about *Quaker Concern*: <http://quakerservice.ca/QCSurvey>

ANNUAL ACCOUNTABILITY REPORT 2015-2016

At <http://report.quakerservice.ca> you can find a rundown of stories and highlights from our work last year, including financial information. Please contact us if you'd like to be mailed a paper copy.

EDITING HUMANS, WEAPONS, AND ECOSYSTEMS

A new update on synthetic biology outlines what's making headlines in the industry:

- gene drives with the hope of one day eradicating species;
- editing humans – medical trials of synthetic biology with live patients;
- human-animal hybrid “chimeras”; and
- proposals to reshape entire ecosystems.

This update is brief and easy to understand without a science background. The issues raised, on the other hand, are anything but easy. <http://quakerservice.ca/SBUupdate2016-2>



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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SUBMISSIONS AND JOINT STATEMENTS

We've been part of many submissions and joint statements of late. Topics have included:

- Calling for restored funding to the United Nations Relief and Works Agency (see <http://quakerservice.ca/UNRWA>), which we're pleased to say Canada has now done;
- Endorsing 21 recommendations to improve policing in Ontario. We felt this submission to a Government of Ontario review process was important because of our concern with systemic discrimination in policing. <http://quakerservice.ca/news/policing-ontario/>;
- A new global framework for peace. This was a joint statement Friends in New York delivered to UN delegations, UN officials, and the peacebuilding community, celebrating new commitments to peace made at the UN, but calling for governments to back these up with actions. This statement is being used as the basis of ongoing engagement with governments. <http://quakerservice.ca/PeaceFramework>;
- *Just peace is the dream of BDS*, a statement about the Government of Ontario's debate on the boycott, divestment, sanctions (BDS) movement. This statement outlines CFSC's thinking and problems with Ontario's approach. <http://quakerservice.ca/JustPeaceBDS>;
- The joint letter *A Nuclear-Weapon-Free World: Our Common Good* (read it at <http://quakerservice.ca/NuclearFreeWorld>); and
- A submission to a Government of Canada consultation on national security. An election promise of the current government was to make significant amendments to the deeply troubling *Anti-Terrorism Act, 2015* (Bill C-51). Our submission makes specific recommendations in this regard and on many other areas of national security from prevention of radicalization to no-fly lists. <http://quakerservice.ca/NationalSecurity>

APPLY TO BE THE 2017 CFSC PROGRAM ASSISTANT

Based at our office in Toronto from May 1 to August 31, the Program Assistant position is a full-time paid summer job for young people 20-29.

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Does language matter?

by Matthew Legge

CFSC's values are Friends testimonies: peace, integrity, equality, simplicity, and respect for all creation. How can we live these when it comes to our choice of language? What is the line between being respectful and failing to speak with honesty and integrity? At the national level, how can the right to free speech be appropriately balanced with other rights?

Questions like these come up often in our work but are particularly relevant right now. Around the world, populist movements have gained support with speeches that many feel to be plain and direct. While often factually inaccurate, these speeches are presented as "authentic" rather than "politically correct". The term "politically correct" is typically used by people who enjoy powers, to argue that those powers are being unreasonably limited.¹

SUPPORTING CHANGES OF HEART

I think there are lessons here that cannot be ignored by CFSC. One is that it's important to speak to people in a language they can be moved by. Another is that people who have historically occupied positions of privilege (like me - a white male with no disabilities) will often feel threatened by calls to relinquish some of their powers (e.g. the power to make racist, sexist, or homophobic statements, ones that show power over others). Little by little there seems to be more diversity of voices in media and entertainment, as well as some improvements in the language used. Yet many are not ready to give up their linguistic power over others.

In South Africa there was major concern about the potential for violence at the end of apartheid. The transition went more smoothly than anticipated. One contributing factor was that many internationals went and helped white South Africans to let go of power gracefully and without feeling ashamed of having "lost". They were welcomed into the world community in their new power arrangement and helped to feel supported rather than destructive.² This is what CFSC calls *compassion-based peacebuilding*. It is vitally important. Forcing change on those who aren't ready will typically lead to backlash. Listening to the concerns of those who feel upset about losing their power over others, are there ways to engage that can acknowledge their pain but still change their hearts?

THE SKILLS OF NONVIOLENT COMMUNICATION

Violent communication may come in the obvious forms of hate-speech or trying to drown someone out in a

discussion, but nonviolent communication is not as easy as not doing these things. It includes skills most of us are never taught, like being aware of and acknowledging our own needs, speaking about our own feelings instead of what others are doing to us (i.e. taking ownership of our mental and emotional responses), and reflecting back in our own words what we're hearing, to make sure we're understanding others correctly.

In her 2012 *Sunderland P. Gardner* lecture, Caroline Balderston Parry spoke about the importance of another skill, "listening in tongues".³ This involves seeking the truth that animates the words of others, even when the specific words might be very different from ones we're comfortable with. Substitution of words can be useful here, as can substitutions to see when a situation may be inappropriate.

A powerful example is offered by the National Congress of American Indians in the US, which created logos for imaginary teams like the "New York Jews" to show just how problematic the "Cleveland Indians" are.⁴ This substitution exercise can make problems more obvious. Imagine scenes we see often, but in reverse. Say, a story about white Canadians told by black African journalists, where only white children are shown and no adults are seen. Stories about people with less power in society are often presented like this, without stating the names of the less powerful or letting them speak for themselves. In response to these issues Heiltsuk blogger Jess Housty has an excellent post, *You're not the Indian I had in Mind*, offering advice to white filmmakers seeking to work in her community.⁵ It is well worth a read.

Washington's football team lost its copyright because the name was recognized by courts as a racial slur.⁶ Supporters of teams like this, including some Indigenous people, have tried to dismiss the issue, claiming teams are showing respect to Indigenous Peoples through the names and that Indigenous Peoples need better senses of

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1. For an interesting viewpoint about the concept of political correctness see Taub, Amanda. (2015, Jan 28). *The truth about "political correctness" is that it doesn't actually exist*. Vox. <http://www.vox.com/2015/1/28/7930845/political-correctness-doesnt-exist>
2. Sawatsky, Jarem. 2015. Peacebuilding lecture series.
3. Balderston Perry, Caroline. (2013, August). *The 'I Don't Know' Place*. Available at: <http://quaker.ca/resources/audio-video/>
4. Chandler, Rick. (2013 Oct 9). *Native America group pretty much nails it with this hats graphic*. Sports Grid. <http://www.sportsgrid.com/real-sports/nfl/native-american-group-pretty-much-nails-it-with-this-hats-graphic/>
5. Housty, Jess. (2016, Aug 4). *You're Not the Indian I Had in Mind*. <https://jesshousty.com/2016/08/04/youre-not-the-indian-i-had-in-mind/>
6. ABC. (2014 Jun 18). *US football team Washington R***** lose copyright to 'hateful slur' name after trademark office ruling*. <http://www.abc.net.au/news/2014-06-19/washington-redskins-lose-copyright-to-name/5534506>



Photo Credit: C.P.Storm CC-BY

In conflict with a peaceful reputation

by Matthew Legge

National identity is a meaningful and important set of beliefs for many people. It guides their feelings about where they come from and what that means. For most Canadians, it is part of a sense of national identity to come from a peaceful and progressive nation, one with a good standing in the world. Canada, in this popular view, is a force for good, a constructive contributor and champion of equality and human rights, as distinguished from other more militaristic nations. Certainly there are many positive contributions that Canada has made on the world stage. For example the *Canadian Charter of Rights and Freedoms* has been called “the constitutional document most emulated by other nations”.¹ Its detractors notwithstanding, the *Charter* is extremely popular in Canada and is felt to protect human rights², one key to building a peaceful society. The unfortunate part about fixed national identities, though, is that they make it easy and inviting to ignore evidence to the contrary, and they tend not to change, even as a country’s actions do.

THE ARMS TRADE

At Representative Meeting in November, Quakers from across Canada made a strong statement that strikes at the core of the mythology of Canada’s present role as a champion of world peace. A minute approved at the meeting reads, “We note with sadness that arms sales are an increasingly lucrative industry for Canada, which has become the second largest supplier of arms to the Middle East...Canada is arming countries that make a regular practice of violating basic

human rights and human dignity.” Saudi Arabia and Israel are offered as two examples. In closing, the minute notes:

“As long as some can profit from producing and selling the weapons of war, they blindly seek to do so, regardless of the consequences... The legacy left by tools developed here in Canada is destruction of communities, of the natural world of which we are a part, and production of increasing instability and hopelessness. Today’s violence lies at the roots of violence in the future. This must end. We cannot stand by and do nothing, and we do not put our faith in Canadian weapons bringing peace.

“We call on Canada not to sell arms to countries that may use these arms in violation of international law or to repress civilian populations. We call on Canada to sign and ratify the *United Nations Arms Trade Treaty* without further delay, and to share information about its involvement in the international arms trade in a thorough, timely, and transparent manner. As Friends, we hope Canada’s role can move from a backer of wars to a supporter of creative non-military actions to transform conflicts and build peace.”³

CFSC is supportive of this minute because we believe that Canada can do much better to earn its famed reputation. People of conscience, people who care about peace and want to come from a country that positively contributes toward peace, have work to do!

WHOSE JOB IS PEACE?

It’s noteworthy that the mandate letters sent by the Prime Minister to the Ministers of Defense, Public Safety, International Development, and Foreign Affairs all have references to peace.⁴ This is encouraging, but who is coordinating and leading these peace efforts?

Imagine if Canada’s military responses were not centralized in the Department of National Defence, but instead divided across various branches of government, each busy with other priorities. It’s fair to assume that military responses would be less coordinated, less prepared for timely deployment, and ultimately, less effective. We see this very thing happening with peace thinking and peace actions.

Continued on page 6

1. Ibbitson, John. (2012, April 15). *The Charter proves to be Canada’s gift to world.* The Globe and Mail. <http://www.theglobeandmail.com/news/politics/the-charter-proves-to-be-canadas-gift-to-world/article4100561/>
2. Saunders, Philip (2002, April). *The Charter at 20.* CBC News Online. <https://web.archive.org/web/20060307194214/http://www.cbc.ca/news/features/constitution/>
3. See <http://quakerservice.ca/ArmsTrade> for the full minute
4. See Ministerial Mandate Letters at <http://pm.gc.ca/eng/ministerial-mandate-letters>



Photo Credit: Jim Miller CC-BY

Administrative Segregation: A Human Rights Issue

by *Yugita Hogan, Joy Morris, David Summerhays and Tasmia Rajotte*

The first recommendation of the Coroner’s Inquest into the death of Ashley Smith was: “That Ashley Smith’s experience within the correctional system is taught as a case study to all Correctional Service of Canada management and staff at the institutional, regional and national levels. This case study can demonstrate how the correctional system and federal/provincial health care can collectively fail to provide an identified mentally ill, high risk, high needs inmate with the appropriate care, treatment and support.”¹

On October 19, 2007, 19 year old Ashley Smith, an imprisoned young woman at the Grand Valley Institution for Women, was pronounced dead. Her cause of death was ligature strangulation. She had been on administrative segregation status, commonly called solitary confinement, since her admission to the federal correctional system. She had a longstanding history of mental health issues, including suicidal thoughts. The Correctional Investigator cited her death as “preventable”, noting that the correctional system created the circumstances that led to her death. This young woman, barely an adult, had been on suicide watch throughout her time in federal detention. She experienced inhumane conditions while in segregation, such as being left to sleep without clothes or bedding. In the last week of her life, she slept on the floor of her cell.²

Many Canadians have strong feelings about the need for

harsh punishment of people who have committed a crime, in spite of the fact that this punishment does not work to dissuade or rehabilitate. Nonetheless Ashley’s story sparked outrage. How was it possible that administrative segregation, guised as a safety precaution for Ashley, proved to be the most unsafe place for her? How was it possible that this young woman was left to suffer and die in some of the most undignified circumstances possible?

ISOLATING THE VULNERABLE

The idea of penitentiaries in North America was first developed by the protestant Pennsylvania Prison Society, whose members included many Friends. Penitentiaries were intended as a more

humane alternative to the prevalent dungeon-style prisons of the time, in which bribery, filth, and violence were rampant. Solitary cells were meant to allow the opportunity for contemplation and penitence.³ Administrative segregation has been a disciplinary practice in Canadian corrections since the 1820s under this assumption that isolation would lead to reflection. The practice remains in frequent use, often for behavioural issues such as making threats or fighting. It is also used in instances where an imprisoned person presents as a safety risk to himself/herself. Examples of safety risks include self-harming acts or suicidal ideas. According to the Correctional Investigator, a high proportion of imprisoned persons have engaged in self-harm. Of these individuals, 86.6% have had admissions to segregation. Indigenous and black imprisoned persons are disproportionately subjected to segregation and also experience longer stays in segregation.⁴ Many individuals who commit criminal offenses have mental health issues, or face serious systemic discrimination. These people often don’t cope well in prison. Prison workers rarely have the training or capacity to adequately help these individuals by addressing

Continued on page 7

1. Correctional Service Canada. (2014, May 21). *Coroner’s Inquest Touching the Death of Ashley Smith*. <http://www.csc-scc.gc.ca/publications/005007-9009-eng.shtml>
2. Correctional Investigator. (2014, April 28). *A Preventable Death*. <http://www.oci-bec.gc.ca/cnt/rpt/oth-aut/oth-aut20080620info-eng.aspx>
3. Magnani, Laura. (2016, June 2). *Did Quakers Invent Solitary Confinement?* Quaker Speak. <https://www.youtube.com/watch?v=KfMIA-B931s>
4. Correctional Investigator (2015, May 28). *Administrative Segregation in Federal Corrections*. <http://www.oci-bec.gc.ca/cnt/rpt/pdf/oth-aut/oth-aut20150528-eng.pdf>

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UN Declaration

Kelly Fran Davis, spoke to an audience of 125 people from the Niagara region.

Rachel Singleton-Polster and Penni Burrell spoke at the Atlantic Friends Gathering about ways settlers can work on implementing the TRC *Calls to Action* and an Elder, Joe Michael, shared his experiences and a sacred circle and fire. Penni has also been working in collaboration with settlers and a circle of Indigenous Elders on developing a Mi'kma'ki version of the KAIROS Blanket Exercise (<http://kairosblanketexercise.org>).

Elaine Bishop reported on how the *Pay the Rent* concept from Australia, where settlers voluntarily pay rent to Indigenous Peoples, has been adapted in Manitoba, based on the reflections of Elders. The project is called *Share the Gifts: Honour the Treaties*. To educate about treaties, Winnipeg Meeting is working with local Mennonites to plan a settlers' treaty celebration of *Treaty 1* later this year. Elaine also spoke last year at a regional gathering of Christian churches about how white settlers need to challenge their white privilege as an important contribution to reconciliation.

To accompany the pocket-sized version of the *Declaration* available for order from CFSC, Winnipeg Friends have produced and distributed a pocket-sized version of the *94 Calls to Action*. This document is available so that other Meetings and groups can download and print it.

From Edmonton, Linda Kreitzer, tells us the undergraduate course she teaches to social work students at the University of Calgary, which is on the topic of international Indigenous issues, has a full house and

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In Conflict

Peaceful approaches to transforming conflicts before they explode into large scale violence are often ignored. When attempted at all, they are engaged in too late or too half-heartedly to make the type of impact they could make. We believe that peaceful responses to world conflicts will always be fragmented until they are given real priority. One major issue is that there's no government body championing peace actions and seeing that government decisions are made with consideration to how they'll contribute to peace.

We believe one logical and cost effective way to bring peace to the forefront of government decisions would be to create a federal Department of Peace. This advocate

active participation every time it is offered.

Monica Walters-Field of Toronto Monthly Meeting remains strongly connected to the Ojibway community on Christian Island, Ontario, where a local Pow Wow celebrated its 10th anniversary this past summer. CFSC provided seed funds for this Pow Wow in its early years. The Pow Wow and other activities nurture traditional teachings in the community.

Vancouver Island Monthly Meeting formed a Reconciliation Working Group to investigate and recommend specific actions for the Meeting to take.

Kitchener Area Monthly Meeting and Hamilton Monthly Meeting have gathered to discuss reconciliation and how they may better engage with this work.

Yonge Street Half Yearly Meeting's Fall gathering was enriched by a presentation from Elizabeth Doxtater from Six Nations. Speaking truth with humour, love, and strength, she took Friends through her People's story of the Peacemaker. The story was illustrated by photos of corn husk sculptures Elizabeth creates. The Peacemaker story gave Friends much to ponder in the discernment of implementing the *Calls to Action*.

We encourage all Meetings and Friends in CYM to take up the challenge of the minute on reconciliation. We will be releasing a second reconciliation resource kit next month. Let us know what you are doing! CFSC looks forward to giving a full report of the work done over the year in our annual report to CYM.

Rob Hughes is a member of Vancouver Monthly Meeting and the Clerk of CFSC's Indigenous Rights committee.

and coordinator of peace efforts could lead to major positive changes in Canada's contributions to a more peaceful and just world.

Matthew Legge has two part-time jobs for CFSC, and wrote this in his role as Peace Program Coordinator.

CFSC UPDATES

Did you know that once a month CFSC sends news, updates, and action alerts by email? This is a great way to stay informed between issues of *Quaker Concern*. It's free, and easy to subscribe or unsubscribe.
<http://quakerservice.ca/enews>

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Language

humour, or have bigger issues to worry about. It's not the individual impact, but the *cumulative impact* of words that matters most. In this sense, problematic words make a contribution to other problems faced by Indigenous Peoples by making racism normal, setting the stage for ongoing colonial thinking and actions. Words and images form part of a tapestry of power that says certain groups are more relevant, diverse, and important, while others are more homogenous, one-dimensional, and insignificant.

INTENTIONAL AND UNINTENTIONAL LANGUAGE

Even the best-meaning among us may unconsciously repeat the dynamic of holding power over others. Consider a phrase I've seen used by many caring people: "our Indigenous People" or "Canada's Indigenous People". Put in this way, it says that Indigenous People belong to/under "us" or "Canada". If we stop to think about it, that's pretty paternalistic and colonial. A better phrase might be "Indigenous Peoples in this territory" or "Indigenous Peoples of Turtle Island". Admittedly more complicated, think about the difference in meaning. An expression like this strives to recognize the self-

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Administrative Segregation

the root causes of their problems through social programs that tackle health, mental health, and social issues. Instead, the data suggests that prison workers often further punish these people by segregating them.

FOSTERING LONELINESS AND HOPELESSNESS

The United Nations Special Rapporteur on Torture has denounced the use of solitary confinement, citing this practice as harsh and potentially physically and psychologically damaging. The Special Rapporteur also notes that solitary is counterproductive to the goals of rehabilitation and reintegration. In fact, people who have spent time in segregation have worse prospects for reintegration after release from prison.⁵ These statements come as no surprise, as the physical space of segregation fosters deep feelings of loneliness and hopelessness.

In 2015 the John Howard Society of Canada and the B.C. Civil Liberties Association launched legal action against the federal government. Their aim is to get the government to severely limit or entirely eliminate the use

determination of Indigenous Peoples (as distinct peoples, with an "s"), Indigenous worldviews, and historical realities. Clearly if this is just a mechanical exercise where we pick words to avoid offending anyone we aren't achieving much. But if we choose words consciously, trying to understand why some phrases are truer to our values than others, what we have is no less than a chance to question and rethink our ways of being. Cumulatively, over time and with many individuals and mass media sources making these changes, the impact can be huge.

At CFSC we take care in talking about our work because we see this as part of being a good ally to those at the centre of struggles for dignity and respect. Using our words with care can help us reflect on how we use power. Like changing any habit, being conscious of the language we use is a challenge, but certainly one that many of us are up to. Since joining CFSC I've heard two different positive adaptations of a famous violent saying: "pet two birds with one hand" and "feed two birds with one seed"!

Matthew Legge has two part-time jobs for CFSC, and wrote this in his role as Communications Coordinator.

of segregation. Ontario has since reduced the maximum amount of time someone can spend in segregation from 30 days to 15, changes that have not been adopted nationally.

The progress in Ontario is welcome, but CFSC will continue to work with others to seek an end to the use of segregation full stop. The reasons are simple: segregation often targets those who are most vulnerable and marginalized, is devoid of human compassion, and does not work to repair or prevent harm. Our work to stop the use of segregation includes issuing public statements, attending related events, and contacting members of parliament to express our views. At its core, this is a human rights issue. It is easy to ignore people like Ashley Smith when they are incarcerated. CFSC is strongly led not to ignore them, and to work for corrections practices that address their needs.

This article was written by the members of CFSC's criminal justice program committee. Yugita Hogan was staff of the committee and has left CFSC, while continuing her PhD in criminal justice issues.

5. United Nations General Assembly. (2011, Aug 5). *Torture and other cruel, inhuman, or degrading treatment or punishment*. A/66/268. <http://solitaryconfinement.org/uploads/SpecRapTortureAug2011.pdf>

FRIENDS ON THE MOVE

We warmly welcome new CFSC members **Joy Morris (Calgary Meeting)** and **Linda Taffs (Vancouver Island Meeting)** who were both approved to join CFSC at Representative Meeting in November. For a complete list of CFSC's current members visit <http://quakerservice.ca/contact-us/board/>

We were saddened to learn of the death of Cree Elder **Jerry Wood** whose picture was on the cover of the last issue of *Quaker Concern*. Friends who were at Canadian Yearly Meeting in August 2016 will remember Jerry's

generous sharing of wise and gentle teachings with us.

CFSC staff person **Jennifer Preston (Hamilton Meeting)** and associate member **Paul Joffe** have been busy giving presentations about Indigenous Peoples' human rights. In October they were at the BC Assembly of First Nations (AFN) Chiefs' meeting speaking about implementation of the *UN Declaration on the Rights of Indigenous Peoples*. In November they presented to several First Nations' and environmental organizations at a workshop on Free, Prior and Informed

Consent. Then in December they joined the AFN Special Chiefs Assembly, participating in a dialogue session on the *UN Declaration* and using international mechanisms to advance Indigenous Peoples' human rights.

This year Jennifer represented Friends at the UN Permanent Forum on Indigenous Issues expert meeting on implementation of the *UN Declaration*, held in New York City in January. 2017 marks 10 years since the adoption of the *Declaration*, and CFSC joins with many partners and the UN in planning events to recognize this decade.

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