

## 'Til the Cows Come Home: What Kind of Neighbour Do You Want?

by Sarah Chandler

*"I am going to release this man to be your neighbour. What kind of neighbour do you want? Do you want people who are angry? Or do you want people who are rehabilitated?"*

~ Are Høidal

Last fall, the Church Council on Justice and Corrections, of which Canadian Yearly Meeting is a member, invited Are Høidal, Governor of Norway's Halden Prison, to address its Annual General Meeting in Ottawa. In Halden Prison, human rights are respected and rehabilitation is the goal. Stressing the importance of human dignity, the only right inmates lose is the right to freedom of movement. Høidal stresses that people don't go to prison to be punished, going to prison is punishment. There is no further harm done to people who are incarcerated. Entering Halden, an inmate's condition and needs are assessed within the first 24 hours.

Plans are put into place for whatever rehabilitation and training are needed. The goal: to release a man who is well enough and has the competencies to be a functioning Norwegian citizen and who has the necessary supports in place on the outside.

The maximum sentence in Norway is 24 years. While in prison, each inmate has his own room, private bathroom, fridge, flat screen television, bed, desk and unbarred window with a view to the forest outside. Coffee and snacks are available at all times. Inmates share in the cooking for their units. Training courses, therapy, and recreation are available. The 245 staff members are unarmed. All have two or more years of training in subjects including psychology and social work. Service providers also come



Are Høidal (centre) poses with members and staff of QFJ in Ottawa: Philip Smith, Tasmin Rajotte, Glenn Morison and Sarah Chandler.

into the prison from outside.

Provisions are made for family visits on site. There is a program for children and families of prisoners to receive counseling and other supports as needed.

Høidal came to Ottawa from Kingston, Ontario, where he had made an earlier presentation. En route to Ottawa, he was driven past one of Canada's now closed prison farms, which had been used for rehabilitation and training. Disappointed to see the closure, he informed the Ottawa audience that during the 1990s Norwegian representatives visited Canada to learn about better ways to administer corrections. Prison farms

were one of the Canadian models that Norway chose to adopt.

In 2010, in spite of widespread protests, Canada closed its prison farms and auctioned off the livestock, including a prize dairy herd of Holsteins that had been part of the farm at Frontenac Institution. In the absence of the farm, Frontenac has quietly instituted a small gardening program through which inmates can grow vegetables and freeze them to help provide for their families. It is hoped that this small program will continue to grow. In the meantime, the Save Our Prison Farm campaign continues to work for the rein-

# KEEPING UP WITH FRIENDS

## CFSC renews partnership with AGLI

CFSC has renewed its long-standing partnership with the Africa Great Lakes Initiative of Friends Peace Teams (<http://www.aglifpt.org/>). The partnership offers Canadian Friends the chance to donate in support of schools, health clinics, and peacebuilding work in Rwanda, Burundi, D. R. Congo, Uganda, and Kenya. Additionally, CFSC will be sharing information about how you can get involved in a future AGLI workcamp, so stay tuned.

## Small grants

CFSC's Quakers Fostering Justice program committee recently awarded two small grants. QFJ is supporting a Maritime's tour of the play *Forgiven/Forgotten* by Theatre of the Beat. The play addresses issues of crime and our responses to those affected by crime, followed by a dialogue with the audience about restorative justice. The tour is coordinated by MCC Canada staff in New Brunswick. QFJ is also supporting Spring House in Nova Scotia with a grant to provide hospitable and affordable accommodations for families and friends while visiting area penitentiaries.

CFSC's Quaker Indigenous Rights Committee is supporting Ojibway Connections' "Sacred Gathering of Woman" on Thunder Mountain in May. Funds help sponsor Indigenous women to attend this gathering which will include traditional ceremonies and teachings. QIRC also continues its long-term support of Smoke Signals, award winning media work done by Mary Lou and Dan Smoke. Their radio show can be accessed at <http://chrwradio.ca/content/smoke-signals>

## Coming to a Meeting near you!

CFSC's new book, *The Four Elements of Peacebuilding*, will be sent to each Meeting and Worship Group along with other materials to help in reflection and study. Books will be sent with Friends attending Representative Meeting (25-26 April)

or mailed. The book is also available online at: <http://bit.ly/4ElementsofPeace>

## Judge quotes QUNO's work in BC judgment

In December, the Supreme Court of British Columbia (*Inglis v. British Columbia*) overturned a decision to close the mother and baby unit at Alouette Correctional Centre for Women on the grounds that it violated the rights of both the mothers and the babies. In the judgment, Justice Ross quoted Quaker UN Office-Geneva's publication *Collateral Convicts* by Oliver Robertson. CFSC financially supports QUNO and is working with them more closely on criminal justice matters such as this.

## Halifax Friends talk about Vietnam

As a part of its 50<sup>th</sup> anniversary, Halifax Meeting has been hosting a series of public events. On March 19<sup>th</sup>, it hosted a program looking at the involvement of Halifax Quakers in the War in Vietnam. Speakers included U.S. war resisters who came to Canada (two were former CFSC board members) and a Friend who counselled war resisters at the Quaker House in Halifax at the time. CBC Radio One recorded interviews with the presenters, parts of which were broadcast. A video of the broadcast was made and is posted on YouTube at: <http://bit.ly/HalifaxFriendsInterviews>

## QUAKER CONCERN

Canadian Friends Service Committee/Secours Quaker Canadien

**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. CFSC's **Annual Report and Appeal** is sent to all donors in late autumn.

**Canadian Friends Service Committee**, founded in 1931, exists to unify and expand the concerns of Friends in Canada. Our work is carried out by three program committees (Quaker Indigenous Rights Committee, Quakers Fostering Justice, Quaker Peace and Sustainable Communities Committee).

**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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## PEACE AND THE COMMEMORATION OF WAR

The commemorations of World War I (100th anniversary of its start in 1914), World War II (75th anniversary of its start in 1939), and the Battle of Normandy (70th anniversary, 1944) are an opportunity for Friends' Meetings to engage Canadians in conversations on peace. Meetings or individual Canadian Friends who are planning events, historical research, articles, letters to local news outlets, etc. are encouraged to inform CFSC so that we may share the information more widely. We will be posting information onto a specially created webpage: <http://www.quakerservice.ca/our-work/peace/commemoration-war/>

# Building a culture of peace in Kinshasa

by Sheila Havard and Matthew Legge

Canadian Friends Service Committee has a long-standing relationship with Projet Muinda, a project of Kinshasa Monthly Meeting in the Democratic Republic of Congo (DRC). In February, CFSC Program Coordinator Matt Legge and Associate member Sheila Havard (Coldstream MM) spent 10 days in the *Espace Quaker* in Kinshasa to see more of the work of this enterprising and isolated group of Friends. Despite the difficult living conditions in one of Africa's most populous, expansive, and impoverished capital cities, Projet Muinda has faithfully continued to play a part in peacebuilding.

One of our aims for the trip was to visit "peace cells" - groups of volunteers (typically five), who serve their neighbourhood of the city by responding to conflicts. Members of the neighbourhood are aware of these peace cells through word of mouth and seek out their guidance and support when problems arise. Currently 16 neighbourhoods of Kinshasa have active peace cells. One of the main goals of their work is to help keep conflicts from escalating. With the assistance of peace cell members, disputes are handled without resorting to litigation in a system which we heard is often dysfunctional and which is far beyond the financial means of most people in the city.

Accompanied by Muinda staff, we visited with members of four peace cells. We were impressed by their sincere and spontaneous accounts of their successes and challenges. There were some differences between neighbourhoods, but many common experiences too. One of the most interesting was hearing the members of the peace cells explain how much they had personally benefited from the trainings they received. It was repeated to us many times that, due to the skills peace cell volunteers had developed - skills like listening carefully to different sides of a dispute, reflecting on deeper causes, negotiating, and mediating - the members of the peace cells felt more compassionate and empathetic toward

others and slower to anger.

As we expected, the peace cells often help to resolve domestic disputes. But we were surprised that the most frequent source of disputes is issues between landlords and tenants - presumably reflecting the lack of an institutionalized system to resolve such conflicts. Few of the cases which peace cells are called to

respond to involve violence, although some of the conflicts they help to successfully resolve may have otherwise deteriorated into violence.

Two case histories (an approximate rendering of the original French) illustrate Muinda's work:

**Land dispute:** A family split into two adverse camps over the inheritance of a plot of land. They could not agree how to divide the rent being earned from the plot. Some thirty family members visited the peace cell and all spoke freely and were heard. The importance of restoring peace was explained; a Bible passage was quoted. Each party was asked to commit to restoring peace and asking forgiveness of the others. In the end, all parties agreed to forget their quarrel and take turns to collect the rent. Peace was re-established.

**Inheritance dispute:** According to custom, nephews inherit. However, according to Congolese law, children inherit. In this case, the nephews and the children quarrelled over an inheritance. The two families were invited to come and be heard. Surrounding dignitaries were also invited. It was explained that, if the



Sheila Havard and David Bakamana Mouana (founder of Projet Muinda).

parties insisted on the customary arrangement, they could be arrested. Finally, an amicable solution was reached and the house, the four fishponds and the goats, etc. were divided up in a manner satisfactory to everyone.

In addition to the peace cells, in April 2013 Muinda gave a first training to volunteers interested in serving as "community mediators". While a peace cell works as a group and serves its particular community, the community mediators work as individuals and are ready to travel anywhere in the city - meaning they are more flexible in which conflicts they respond to. 17 community mediators are currently active and Muinda has plans to train 60 more this year.

As well as the peacebuilding work of Projet Muinda, CFSC supports Kinshasa Meeting's program for young women - Action pour la Jeune Fille. The program provides women, most of whom have only had the chance to do some grade school, with basic literacy and numeracy training as well as teaching them to use a

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# The intersection of resource development and Indigenous peoples' human rights

In February CFSC staff Jennifer Preston traveled to British Columbia for meetings with partners to advance discussions on western resource development (including pipelines) and the importance of respecting Indigenous peoples' human rights. During the trip, CFSC co-hosted public educational presentations in both Victoria and Vancouver.

To follow are reports from CFSC Board members from both cities, who helped organize the events: Lana Robinson (Victoria) and Rob Hughes (Vancouver).

## Victoria

It was a dark and stormy night! A wild and windy, winter night on the west coast! But the stormy weather was not enough to deter over 220 people from coming out to St. John the Divine Anglican Church to learn more about the work being done to advance Indigenous Peoples' land, title, and treaty rights, and to support the Tsilhqot'in Nation in their struggle to protect their traditional territory from the threat of mining operations.

A diverse group of local and national sponsors collaborated to facilitate a remarkable evening of education and solidarity. The event was a success, raising over \$7,000 for the Tsilhqot'in and bringing out a broad base of support from Victoria and the surrounding area. For me, the success was about more than funds raised and education offered; it was the connection and collaboration among the various groups that sponsored and put on the event. Their efforts are evidence of the commitment of many individuals to growing partnerships to share the work of justice in solidarity with Indigenous Peoples.

The event in Victoria was an "add-on" to meetings in Vancouver, which had already been planned as part of Jennifer Preston's existing work with the ad-hoc coalition on the *UN Declaration on the Rights of Indigenous Peoples*. Jennifer was traveling to the west coast with Craig Benjamin of Amnesty International,



MICHELLE ZAKRISON, RAVEN

A large crowd braved fierce weather to attend the Victoria event in support of the Tsilhqot'in.

and Paul Joffe, legal counsel for the Grand Council of the Crees, (*Eeyou Istchee*). Joining them for the public event in Victoria would be Robert Morales, lead negotiator with the Hulq'umin'um Treaty Group, and Jay Nelson, legal counsel for the Tsilhqot'in. Chief Joe Alphonse, tribal Chair for the Tsilhqot'in National Government, would give a keynote presentation. With the date set for February 18<sup>th</sup>, there was less than a month to organize.

Former QIRC clerk, now Associate member, Llynne Phillips drew on her connections with the Sierra Club, Aboriginal Neighbours, and the Council of Canadians to build support for the event. St. John the Divine Anglican Church offered to host it as part of their commitment to building relationships with Indigenous communities; within days we had a venue and seven co-sponsors. A flurry of emails followed and it became apparent that the event was growing quickly into something big and a broader network of local and regional connections was being forged! R.A.V.E.N., an NGO that "raises legal defence funds for First Nations who enforce their rights and title to protect their traditional territories" jumped in and set up a silent auction to fundraise for the Tsilhqot'in.

Within just two weeks a beautiful poster was being forwarded, printed,

and put up around the city and outlying areas; media alerts were being issued; social media invites and shares were circulating on the internet and showing up in University inboxes and list-serves; and volunteers from many groups had offered up baked goods, tables, silent auction items, and warm hearts and hands to welcome all who would come out to the event. And there were now 10 co-sponsors!

The energy created throughout the process of organizing the event was evident in the enthusiastic crowd at the venue on that stormy night; hot coffee and fresh baking greeted chilly attendees; beautiful, handcrafted works of art were up for auction along with T-shirts and books.

The panel spoke passionately about the history of, and struggles for, land and treaty rights, and gave a full discussion of the recent Tsilhqot'in title case at the Supreme Court of Canada. The questions from the floor were thoughtful and provocative. The panel members engaged in deep discussion on questions relating to the authority by which anyone can buy or sell stolen lands, the Doctrine of Discovery and its legacy, and the tactics by which the Canadian government abrogates its responsibilities to Indigenous rights.

I was thrilled to see Quaker Friends, as well as folks I knew from KAIROS, Sierra Club, Amnesty and the UBC

Law School. The local organizers, many of whom I had never met in person, were a dedicated and well-prepared group who, after the event, exchanged congratulatory emails and committed themselves to working together as soon as another opportunity presented itself. Laurie MacKenzie, from R.A.V.E.N., had this to say, “The success of the evening definitely speaks to the power of partnerships and collaboration...thank-you, thank-you, thank-you!”

For a full account of the evening, visit Raven Trust’s website and search for the February 18th event ([www.raventrust.com](http://www.raventrust.com)).

## Vancouver

Although the day started calmy, the dark and stormy weather blew eastward from Vancouver Island and pelting rain hit just before the start of the public forum held at the University of British Columbia Faculty of Law on February 19th.

While my memories are of the old law school building as a sterile concrete bunker, the new Allard Hall maximizes natural light and opens to breathtaking vistas of Burrard Inlet and North Shore mountains. A totem pole crafted by Musqueam artist Brent Sparrow depicting the warrior Capilano stands outside the north side of the building overlooking an outdoor reflection pool. The Musqueam word for “remember” is emblazoned on a nearby bench. River grass surrounds the area, as the Musqueam are known as “the people of the River Grass”.

Elder Larry Grant, Elder-In-Residence at the UBC First Nations House of Learning and a sessional instructor in the First Nations language program at UBC, welcomed us in both *hen’q’emin’em* and English to the traditional, ancestral, unceded territory of the Musqueam people. He recalled when his ancestors welcomed the first visitors to Coast Salish territory. They teach us to recognize and respect the Musqueam people, their language, history, culture and self-governance. They embodied the importance of right relationships.

I observed several positive changes in the law school. When I attended there was only one elective course on



Elder Larry Grant opens the event at UBC law school. Behind him is moderator Craig Benjamin, and panelists Paul Joffe, Jennifer Preston, and Grand Chief Ed John.

“Aboriginal Law”; now it is a compulsory first year course and an Indigenous Legal Studies Program offers a broad range of courses covering Aboriginal legal issues.

Not all the changes on campus were as clearly positive. Before entering the lecture hall I noticed a poster in the corridor protesting a UBC-based mining institute, the Canadian International Institute for Extractive Industries and Development which was launched with a \$25 million grant from the federal government. While the Institute’s mandate is to assist vulnerable groups, identified as women and Aboriginal peoples, to benefit from mining in their countries, its critics argue that it may aid Canadian industry over the interests of local populations. The poster served as a timely reminder of the impact mining, pipelines and other resource development has on Indigenous peoples’ human rights, both in BC and internationally.

Our public event focused on the legal framework of Indigenous peoples’ rights in the face of an unprecedented push to further intensify resource development in Canada. Grand Chief Edward John of the First Nation Summit who is a Hereditary Chief of Tl’azt’en Nation (and fellow UBC law school graduate) joined Paul Joffe and Jennifer Preston on the panel moderated by Craig Benjamin. Unfortunately, the fourth panelist, Grand Chief Stewart Phillip, President of the Union of BC Indian Chiefs, was injured in an automobile accident a

few days before the public forum and was unable to attend. Jennifer reported his injuries were non-life-threatening and he was recovering well in hospital.

Government agendas appear to undervalue and undermine environmental oversight and Indigenous peoples’ human rights. BC is a hotspot for an economic boom from resource extraction that threatens to bulldoze over Indigenous rights to land. The panelists led a discussion of how vital international standards can make a difference in the defense of Indigenous rights in Canada. The panelists outlined strategies based on the principles in the *United Nations Declaration on the Rights of Indigenous Peoples* that offer hope for a future where Indigenous relationships to the land are honoured.

Because the forum occurred during reading week, many students who might have attended were away. However, the audience was fully engaged and peppered panelists with questions until the evening closed and we walked outside into gentle falling snow.

*To learn more, read “Resource development in western Canada: Indigenous peoples’ human rights must be respected”, available at: <http://bit.ly/DevelopmentIndigenousRights>.*

*Lana Robinson is the Associate Clerk of CFSC and a member of Vancouver Island Monthly Meeting. Rob Hughes is the Clerk of the Quaker Indigenous Rights Committee of CFSC and a member of Vancouver Monthly Meeting.*

# New UN guidelines to help C.O.s seeking protection

By Jane Orion Smith

Over the past 25 years, the international community has quietly legitimated and expanded the scope of conscientious objection and how states should accommodate it. In December 2013 Friends welcomed the release by the UN High Commissioner for Refugees (UNHCR) of new guidelines on international protection for claims to refugee status related to military service<sup>1</sup>.

States that require military service of citizens must provide for conscientious objectors, including provisions for alternative service. Canada and the USA, which have militaries made up of volunteers (not conscripts), also must have provisions that allow for soldiers who develop a conscientious objection to war to seek discharge. In Canada, soldiers seeking discharge must have a sincerely held objection to participating in war or armed conflict in general, or the bearing and use of arms as a requirement of service. Objection to a particular conflict or operation or on the basis of national policy, personal expediency, or political beliefs are not recognized grounds for release<sup>2</sup>.

CFSC welcomed this Canadian policy development in 2004, however, we were concerned that it fell short of emerging international standards. Although international bodies recognize a soldier's right to selective objection, the Canadian process does not. Moreover, C.O. applications should be processed by an independent body, not a soldier's commanding officer (who can have vested interests in the decision).

The U.S. has a similar system. While Canada's system has been responsive despite its flaws, the story is very

different in the U.S where genuine C.O.s frequently have their applications denied and are sometimes subjected to punishment. The ability to apply for C.O. status is little known to U.S. soldiers, sometimes its use has been actively discouraged (as reported by soldiers seeking release), the military does not always follow its own procedures, and it has rejected and punished qualified applicants, such as Jeremy Hinzman who

ultimately came to Canada. Since 2003, many soldiers who developed an objection to war – or a war, such as the Iraq War – decided to go A.W.O.L. rather than file for C.O. status, if they even knew they could.

Some U.S. soldiers came to Canada seeking refugee status. And they are not alone: conscripted or not, soldiers in other countries who are not afforded protection by their own state also rightfully seek protection elsewhere. The new UNHCR guidelines are to help countries – including Canada – that are faced with such cases. A critical aspect of adjudicating the right to refugee protection for those fleeing conscription or deserting the military for reasons of conscience (or resisting forced recruitment into a non-state armed group) is in assessing whether their treatment by the state would amount to persecution. In the Federal Court of Appeal case of Jeremy Hinzman in 2011, CFSC submitted that no one who is a C.O. should be sent to prison or given a punitive discharge for their beliefs, as this amounted to persecution. The new UNHCR guidelines support that imprisonment of conscientious objectors is persecution.

The situation in Canada seems to be at a standstill. Cases are still working their way through the courts, the



On International CO Day in 2012, representatives of the Canadian Council of Churches (including Friend Keith Helmuth, right) hand delivered a letter in support of CO rights to then Immigration Minister Kenney's office in Ottawa.

Refugee Board, or the Minister's office (H&C and PRRA applications only). In the fall, CFSC wrote to the new Minister of Immigration and Citizenship, Chris Alexander, to share our analysis of C.O.'s rights and the U.S. war resisters. The Minister regrettably sent an almost verbatim response to that of his predecessor, Jason Kenney in 2012. In both letters, the Ministers clearly imply that the US war resisters should be inadmissible "on grounds of serious criminality for the conviction or commission of an offence [desertion] which, if committed in Canada" would be punishable by at least 10 years. There is absolutely no recognition that there are times when soldiers can legitimately refuse to serve and that they have rights under international law.

For example, if a soldier will be punished for refusing to associate with breaches of the rules of armed conflict, they are entitled to refugee protection (section 171, *UNHCR Handbook*). Moreover, Canadian courts have found that the U.S. military justice system "fails to comply with basic fairness requirements found in Canadian (*Genereux*) and international law"<sup>3</sup>. Whether it is adjudication of C.O. applications, or prosecution for

*Continued from page 7*

<sup>1</sup> <http://www.refworld.org/docid/529ee33b4.html>

<sup>2</sup> <http://www.admfincs.forces.gc.ca/dao-doa/5000/5049-2-eng.asp>

<sup>3</sup> 2013 FC 115, *J. Tindungan v. Canada* (Citizenship and Immigration), paragraph 157. Find at: <http://decisions.fct-cf.gc.ca/fc-cf/decisions/en/item/61847/index.do>

<sup>4</sup> *Ibid.*, paragraph 170.

## C.O.s

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desertion, U.S. soldiers can find themselves facing differential, and punitive, treatment.

The Ministers also state that Canada has a "fair, internationally recognized system for providing refuge to those fleeing persecution in their home country." If this is the case, why did the Federal Court find that "One of the fundamental problems with the [Refugee Protection Division's] approach on this issue [assessing refugee claim based on section 171] is that it assesses the Applicant's personal experiences as isolated incidents that were not condoned by the USA and were not systemic, or a matter of policy, while completely ignoring the objective documentary evidence that

## KINSHASA

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sewing machine. Products made by these women are sold locally and CFSC brings back large quantities during each visit. We have everything from laptop cases, to stuffed animals, to bags, dresses, shirts and pants for sale - contact us for details!

During our brief visit, we witnessed the challenges that Kinshasa Friends and others in the city navigate every day. These included very irregular electricity (Friends House had power perhaps 6 hours out of every 48), intimidation by police seeking bribes, poor waste management systems causing city waterways to clog with garbage, and difficulty in getting affordable nutritious food due in part to dysfunctional systems for bringing food in from rural parts of the country.

All of these issues are compounded by the myriad of effects of the inconceivable violence that continues in the Eastern DRC. The deep trauma of civil war reaches Kinshasa in the west of the country in many ways. Through these challenges, and with a budget that does not permit the hiring of any full-time staff, Projet Muinda and the handful of Quakers in Kinshasa persist.

CFSC is the only on-going supporter of Projet Muinda, so donations to this peace work are always needed and very much appreciated. Following our trip, CFSC extended its partnership

confirms that the opposite is true"<sup>4</sup>.

On International C.O. Day (May 15th), we remember the generations of C.O.s who suffered terrible persecution for conscience's sake. In honour of their sacrifice, we hope that the new Minister will become informed and use the UNHCR Guidelines and give this issue some fresh thought and consideration, including encouraging the use of the Guidelines in all situations where men and women, who have followed their conscience, have come to Canada to seek refugee protection.

*Jane Orion Smith serves as the General Secretary of CFSC and is a member of Vancouver Island Monthly Meeting.*

agreement with Kinshasa Monthly Meeting for another three-years.

We invite you to get a sense of Projet Muinda by viewing pictures from Kinshasa at <http://bit.ly/DRCPhotos> (click a picture to enlarge it and read the caption for more information).

*Sheila Havard is past Clerk of the Quaker Peace and Sustainable Communities Committee (QPASCC) of CFSC and a current Associate member. She is a member of Coldstream Monthly Meeting. Matthew Legge is the QPASCC Program Coordinator.*

## COWS COME HOME

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statement of the farms. Members of the campaign have purchased 24 of the 300 auctioned Holsteins and will continue to look after them in the hope that the farms can be reinstated.

In support of the reinstatement of prison farms, Jamie Swift, Clarke Mackay, Elaine Foreman, and Lenny Epstein are making a 60-minute documentary film entitled '*Til the Cows Come Home*'. The film aims to tell the story of the closure of the Frontenac Farm, as well as the citizens' response and resistance to the federal government's policy and actions. The filmmakers hope that the film will serve as, "... a galvanizing tool to, yes, bring the cows back home" and to provide commentary on the government philosophy that led to the closure of the farms. '*Til the Cows Come Home* is a project supported by the Quakers Fostering Justice program committee of CFSC.

To see a video about Halden Prison visit: <http://bit.ly/HaldenPrisonVideo>. To see more on '*Til the Cows Come Home* visit: <http://bit.ly/TiltheCowsComeHome> (note: the web addresses are case sensitive).

*Sarah Chandler is Clerk of CFSC's Quakers Fostering Justice program committee and is a member of Vernon Monthly Meeting.*

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# FRIENDS ON THE MOVE

In March, **Elaine Bishop** (Prairie MM), associate member for CFSC's Quakers Fostering Justice Committee, attended a national Symposium on Police and Community Partnership in Ottawa on our behalf. The symposium explored different collaborative partnerships between police and communities to deal with social and justice challenges.

CFSC staff **Jennifer Preston** and Quaker Indigenous Rights associate **Monica Walters-Field** (Toronto MM) once again head to UN headquarters in New York for the Permanent Forum on Indigenous Issues. The special theme this year is "Principles of good

governance consistent with the United Nations Declaration on the Rights of Indigenous Peoples: articles 3 to 6 and 46". Follow CFSC on Facebook and Twitter during the Forum (May 12-23) for updates.

CFSC staff **Matthew Legge** gave a presentation to Toronto Meeting about CFSC's partnership with the Palestinian Centre for Rapprochement between People and what he heard and witnessed during his recent visit to Israel/Palestine. Matthew will be giving similar presentations at Coldstream Meeting and Western Half Yearly Meeting (Sorrento, BC).

In May, CFSC General Secretary **Jane Orion Smith** and **Matthew Legge** will be visiting Coldstream and Yarmouth Meetings (both near London, ON). Quaker Meetings are encouraged to contact CFSC to arrange a visit.

In 2013 CFSC coordinated a rich and far reaching discernment around the questions raised by synthetic biology (thanks to all of the Meetings that participated!). We will be bringing this issue to the floor of Canadian Yearly Meeting in August, so be sure to look out for the report in Documents in Advance.



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