

Truth and Reconciliation Calls to Action
Learning and Prayer Guide



INTERACTIVE PDF
FULL EDITION



*Is not this the kind of fasting I have chosen:
to loose the chains of injustice
and untie the cords of the yoke,
to set the oppressed free
and break every yoke?
Is it not to share your food with the hungry
and to provide the poor wanderer with shelter—
when you see the naked, to clothe them,
and not to turn away from your own flesh and blood?...*

*...If you do away with the yoke of oppression,
with the pointing finger and malicious talk,
and if you spend yourselves in behalf of the hungry
and satisfy the needs of the oppressed,
then your light will rise in the darkness,
and your night will become like the noonday.
The Lord will guide you always;
he will satisfy your needs in a sun-scorched land
and will strengthen your frame.
You will be like a well-watered garden,
like a spring whose waters never fail.
Your people will rebuild the ancient ruins
and will raise up the age-old foundations;
you will be called Repairer of Broken Walls,
Restorer of Streets with Dwellings.*

(Isaiah 58:6-7,10-12)

Introduction

A rich document called *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada (TRC)* deepens our understanding of some of the heart cries of Canada's Aboriginal population. Aboriginal history is exceptionally complex and cannot be summarized in a few pages. The Truth and Reconciliation Commission of Canada (TRC) has done an excellent job of contextualizing the 94 Calls to Actions in their final report, so we encourage you to visit the website link below to read the context of each call to action.¹

We are grateful to Tricia Maughan,² who wrote the original prayer guide to coincide with the TRC's 94 Calls to Action, which inspired us to expand upon her work to develop this learning resource. We also want to thank Serena Richardson, Justice and Compassion administrative assistant, for the endless hours she spent researching content and designing the layout for this resource.

We extend our deepest appreciation to Larry Wilson, former Director of the First Nations Alliance Churches of Canada, who provided insight into the language and cultural nuances of these prayers.

The pathway to healing and reconciliation will ultimately depend on faith and hope in action. It is our prayer that this guide will inform and challenge the reader to embrace humility, to identify with the suffering of others, and to be intentional in taking actions that honour the truth and reconcile the future.

By His grace,

Joanne Beach,
Director of Alliance Justice and Compassion
The Christian and Missionary Alliance in Canada

¹trc.ca/websites/trcinstitution/File/2015/Exec_Summary_2015_06_25_web_o.pdf

²Tricia Maughan wrote the original prayer guide while living in Nanaimo, B.C., where she worked as a teacher, volunteered at an Aboriginal Centre, and ministered with her husband at the Nanaimo Alliance Church.

Honouring the truth, reconciling the future

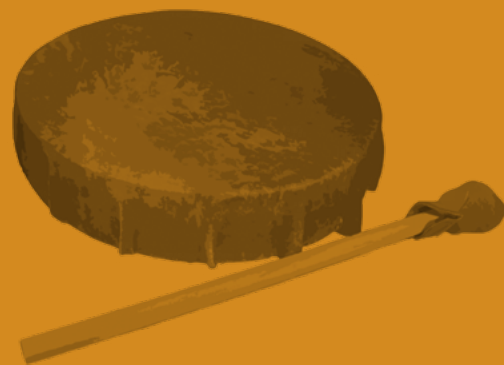
Before we begin to pray, we must put into perspective that there are 634 First Nations in Canada, speaking more than 50 distinct languages, each Nation having its own unique cultural traditions, political structures, and economies. It is also important to comprehend the ongoing pain endured by many Aboriginals.

For those who are not Aboriginal, it can be difficult to understand the significant impact Canada's policies have had on generation after generation of Indigenous peoples.

Chair of the Truth and Reconciliation Commission of Canada, Justice Murray Sinclair, helps to put reconciliation into perspective in the following video:



What Is Reconciliation from TRC - CVR on Vimeo.



Call to Action #48: Our Response...



STATEMENT IN RESPONSE TO CALL TO ACTION #48 FROM THE TRUTH AND RECONCILIATION COMMISSION OF CANADA March 29, 2016

The Evangelical Fellowship of Canada (EFC) is the national association of Evangelical Christians in Canada. We are pleased to respond to the Calls to Action issued by the Truth and Reconciliation Commission (TRC) in June 2015, particularly to Call to Action #48, which asks faith groups in Canada to "formally adopt and comply with the principles, norms, and standards of the United Nations Declaration on the Rights of Indigenous Peoples as a framework for reconciliation."

The focus of the United Nations Declaration on the Rights of Indigenous Peoples is primarily on the nature and dynamics of government and state relations with Indigenous peoples, and much of what it addresses is not directly relevant to churches or communities of faith. However, faith groups are being asked by the TRC to affirm and support the guiding principles and norms of the document, as well as some of its main assertions, as a framework for reconciliation. These principles include the:

- Recognition that Indigenous peoples are equal to all other peoples, while recognizing the right of all people to be different, to consider themselves different and to be respected as such
- Affirmation that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind
- Reaffirmation that Indigenous peoples should be free from discrimination of any kind
- Recognition of the historic injustices faced by Indigenous peoples as a result of colonization and the dispossession of their lands, territories and resources
- Affirmation of the right of Indigenous families and communities to retain responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child

In effect, the Declaration reiterates the rights that are taken for granted by most people in Western societies. It has had a powerful impact in Indigenous communities in affirming and supporting their sense of identity and rights in relation to non-Indigenous societies. While they recognize that the Declaration is not a legally binding document, they appreciate that it sets international legal norms

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and expectations, and can be used as a tool to fight discrimination and marginalization.

For over 20 years the EFC has formally recognized the need for reconciliation with Indigenous people in Canada, many of whom can be found in our own constituent communities. The EFC's participation in the work of reconciliation began in 1995, when Elijah Harper called together Indigenous and non-Indigenous religious leaders for a Sacred Assembly to listen to one another and to establish the call for reconciliation.

The statement that arose out of the gathering, called the Reconciliation Proclamation, affirmed that "Creator God reigns supreme over all things," that "the starting point for healing and reconciliation lies in personal communion with Creator God," and that "reconciliation between Aboriginal and non-Aboriginal Canadians must be rooted in a spiritual understanding of land as a gift from the Creator God."

By adopting the Reconciliation Proclamation in 1995, we committed to:

- Continuing the process of healing and reconciliation with Aboriginal Peoples, by providing the forums and supports needed to heal the wounds created in the past;
- Becoming stronger advocates for justice and reconciliation in current and future public affairs, and to hold our governments accountable for implementation of just policies; and
- Developing a program of education and action on issues relating to land rights, self-government, economic development and racism.

Re-energized by the work of the TRC, we are committed to a process of learning and collaboration with our affiliates and Indigenous leaders within our affiliate denominations, churches and organizations. We will be exploring what it means for us as a broad evangelical community to embrace and enact the principles outlined in the UN Declaration as a framework for reconciliation.

As was the case with our affirmation in 1995 of the Sacred Assembly Proclamation, this response to the TRC's Call to Action is part of an ongoing journey of learning and reconciliation. It will not be the conclusion. We invite all people in Canada to learn with us as we walk in humility with the Indigenous peoples in this land.

This document is available online at www.thefec.ca/TRC48
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Call To Action



“There are 3 times as many Aboriginal children in child welfare care today than were in residential schools at their peak” (Blackstock, 2003). [READ MORE>>](#)

Call to Prayer

We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:

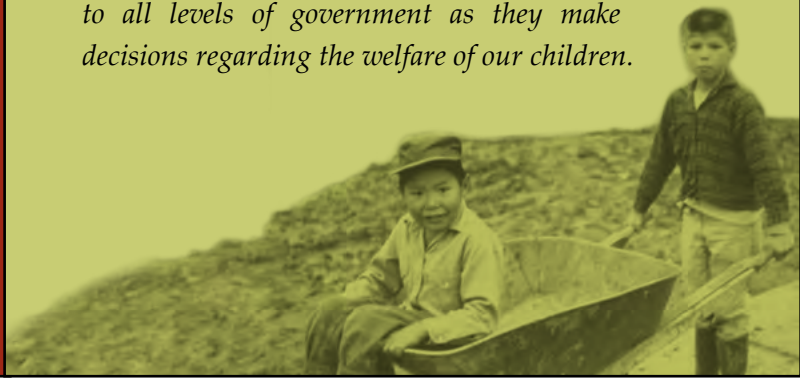
- Monitoring and assessing neglect investigations.
- Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
- Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
- Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
- Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.

We call upon You, our Father God, The Lord who loves children, and teaches us to “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these” ([Matthew 19:14, ESV](#)).

Children are important to You and are created in Your image, O God.

We ask that You protect children, and in particular, the vulnerable ones in our communities. Please open our eyes to the distress many are in. Open our hearts to love them the way You love them. Give us courage to do something that will make a difference in the lives of children who are powerless to protect themselves.

If we are not engaged and interacting with children in need, please show us how we can. May we as individuals, as families, and as the body of Christ intentionally love and advocate for the children. We also ask that You will give great wisdom and compassion to all levels of government as they make decisions regarding the welfare of our children.



Canadian Website Truth and Reconciliation (CC BY 2.0) by Neeta Lind

Call to Prayer

Father God, We ask, Lord, that when annual reports are published, that those who create them will have the best interest of the children at heart. We ask that they will have the integrity to be honest about what was done and what was left undone. We ask that these documents will be a useful tool to improve the welfare of Indigenous children in Canada.

May we as a nation be gracious when new initiatives are introduced by organizations who are seeking to influence changes in process which will benefit Aboriginal children. May there be unity among the many levels of government. May there be clear communication based on mutual respect and understanding.



Call To Action

We call upon the federal government, in collaboration with the provinces and territories, to prepare and publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.

“Better research and data are also required in order to monitor and develop strategies to reduce the overrepresentation of Aboriginal children in care.”
—Truth & Reconciliation Commission
[READ MORE>>](#)



3 Call To Action

We call upon all levels of government to fully implement Jordan's Principle.*



Photo credit: musicanys via Visual Hunt / CC BY-NC



*Jordan's Principle is a child-first principle that is implemented when there are jurisdictional disputes as to who should pay for government services. Because of our different levels of government, sometimes it is not clear who should be paying and delay of years can occur. With this principle in place, the first approached level of government must pay and then argue about it later.

"Jordan, a First Nations child was born with complex medical needs and spent more than two years unnecessarily in hospital while provincial and federal governments argued over who should pay for his at home care. Jordan died in hospital at the age of five years old, never having spent a day in his family home."

- First Nations Child & Family Caring Society of Canada

[READ MORE>>](#)

Call to Prayer

Father God,
We thank You that public healthcare is available in Canada. We ask that no child shall ever suffer because of confusion about healthcare funding.

We ask that all levels of government will make decisions that promote the best interest of the child. We ask that families feel supported by the community as they journey with their child through their illness. May there be compassion and may the practical needs be met through both public and private funds. When opportunity arises, we ask that the church would respond with tangible expressions of love.



Artist Kenojuak and her two children exiting a tent, Cape Dorset, Nunavut. Photo Credit: Rosemary Gilliat Eaton / Library and Archives Canada / e010835920

Call to Prayer

Father God,
You are Father to the fatherless. We ask that Aboriginal people who are struggling to care for their children will be surrounded by those who will come alongside as supporters on the journey to becoming healthy and godly parents. We pray that You will help Aboriginal parents to love and nurture their children so they do not have to be removed from their homes. When necessary, we ask that others in the Aboriginal community will step forward to care for children who are neglected—particularly those within the child's own community and nation.

In 1928, the Canadian Government created laws that forced native children to attend Residential schools.
Here they learned European Culture and religion in order to resolve their 'indian problem'.
These schools created a devastating loss to Native traditions, language and culture.
This went on until the last residential school closed in 1984.

4 Call To Action

We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:

- Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
- Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
- Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.



5 Call To Action

We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

“Every child needs someone in his life who is crazy about him...The task for the rest of society, the rest of us, is to ensure every young parent is surrounded by the support of people who love and care for them as they love and care for their children.”

(Messages From the Heart - Caring for our Children)

[WATCH VIDEO TO LEARN MORE>>](#)



“An Inuit woman and child giving each other a kunik”
Photo Credit: [Richard Harrington / Library and Archives Canada / R756-11-3-E](#)

Call to Prayer

Father God,
There are many parents in Aboriginal communities who did not have good models of parenting because they were raised in an institution, the residential school, rather than in a home with a family. The legacy of parenting that is naturally passed down from mother to daughter and father to son was often disrupted. We ask that Aboriginal families who need support will receive it in order to become effective parents.

For those in the Aboriginal community who are parenting well, encourage them to mentor other parents and young adults. May Aboriginal parents who are Christ followers look to You for wisdom as they raise their children. May those in their community see that godly parenting does exist within Aboriginal culture. For those of us who have judged, please forgive us and fill us with compassion as we interact with hurting families.



Mural: The Art of Parenting According to Old and New Wisdom by Aftab Erfan and members of the Gwa'sala-'Nakwaxda'xw First Nations



Gavel image (CC BY 2.0) by PRSA-NY

“It's sad, what has happened. We can't erase the past, but we can help fix the damage that's been done...It is going to be an emotional walk, but it will be a happy walk.”

[READ MORE>>](#)

Call to Prayer

Father God,
This particular law in the criminal code is controversial in all circles of society. Please help us know what it is like to walk in the shoes of those who suffered abuse in the residential school system. While young, they suffered physical beatings that were excused in the name of correction and in the name of God.

May we as followers of Christ never accept nor turn a blind eye to abuse.

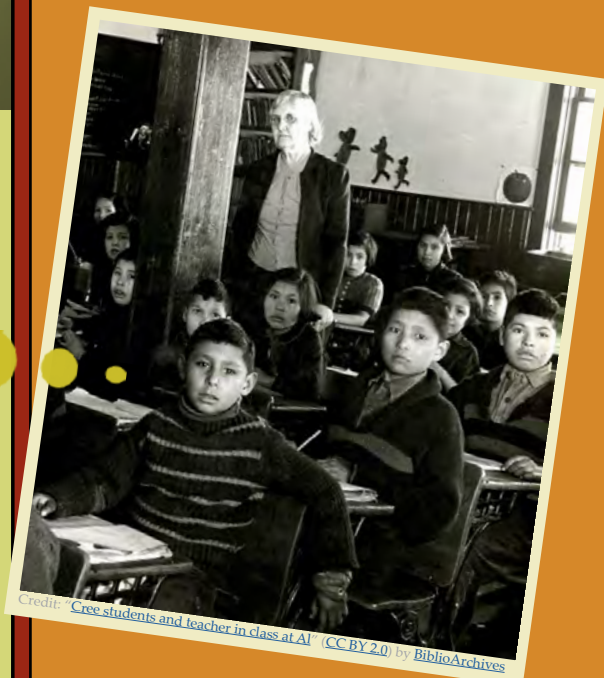
May we always demonstrate the compassion and grace that Christ demonstrated to us.

May we as individuals and as the church have a reputation of being a safe place, where children are seen as image bearers of You, O God.

Give all parents, teachers, and persons in authority the wisdom to offer correction in a healthy and God-honouring way.

6 Call To Action

We call upon the Government of Canada to repeal Section 43 of the Criminal Code of Canada.



Credit: Cree students and teacher in class at AI (CC BY 2.0) by BiblioArchives

“**Section 43** currently states:
Every schoolteacher, parent, or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child, as the case may be, who is under his care, if the force does not exceed what is reasonable under the circumstances.”

Call To Action



We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.



"A group of nurses with Aboriginal students." Credit: H.J. Woodside / Library and Archives Canada / PA-123707

"Policy interventions that... not only help close the gap between Aboriginal peoples and the rest of Canadians but could also help wipe out poverty for Aboriginal peoples within our lifetime" (growing gap project)

[READ MORE >>](#)



Aboriginal Skills Training for the Technology Sector (CC BY-NC-ND 2.0) by BC Gov Photos

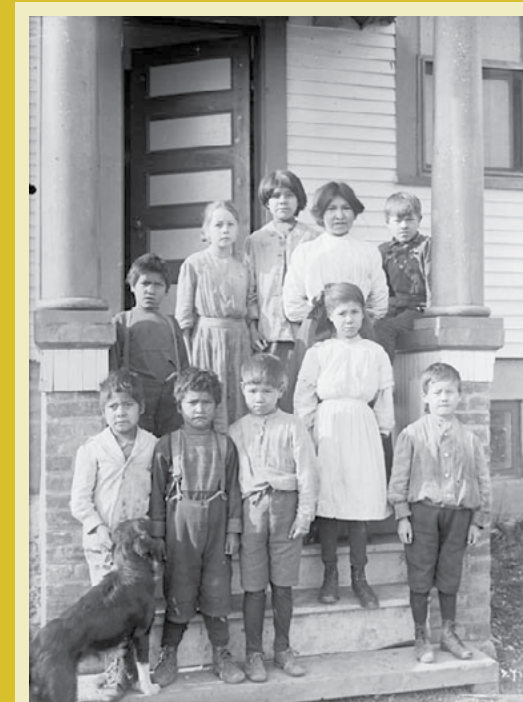


"One Aboriginal student standing in a classroom of seated students during the introductions of students Hobbema." Credit: Health and Welfare Canada / Library and Archives Canada / 4322352 (Copyright: The Crown)

Call to Prayer

Father God,
As we seek to educate our children, may we remember that they are fearfully and wonderfully made ([Psalm 139:14](#)). May we remember that You have given people from all nations skills, talents, and interests. We ask that the graduation rate among Aboriginal teens will increase and reflect a healthy percentage of those who enroll in education. May we never think that low graduation rates are acceptable and are to be expected. Help us have high expectations for all students.

We pray for expanded employment opportunities, and that employers will hire Aboriginal and non-Aboriginal people without prejudice. Give companies, both big and small, the heart to hire Aboriginal people who are qualified for the job. We ask that You help our government develop strategies that close the education and employment gaps between Aboriginal and non-Aboriginal Canadians.



Aboriginal students with a dog on the steps of an Indian School near Woodstock, New Brunswick (CC BY 2.0) by BiblioArchives / LibraryArchives

Call to Prayer

Father God,
It is amazing to think that You created us in Your image; that all people, regardless of their history, are Your image bearers. We acknowledge that placing high and realistic expectations on a child is only good and beneficial if the support and resources are available. We ask Lord, that First Nations children will receive the education that they are entitled to, and that we, as Canadians, will take the education of all children seriously.

We ask that You help us to raise awareness for, and promote the value of, students in First Nation communities. We ask that You would bless First Nation schools so they too will be funded the same as publicly-funded schools.

We ask that they be provided the financial means to employ excellent teachers, to provide valuable learning tools, and to include programs in which students can explore diverse learning opportunities.

Call To Action



We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.

Shannen's Dream

Shannen Koostachin, a youth education advocate from of the Attawapiskat First Nation in Ontario, had a dream: safe and comfy schools and culturally based education for First Nations children and youth.



Many First Nations schools receive less funding per student than provincial and territorial schools, and zero dollars for things like libraries, computers, languages or extracurricular activities. Many also do not provide a safe and appropriate learning environment, and may pose serious health concerns, including mold contamination, high carbon dioxide levels, rodent infestations, sewage, and inadequate or lack of heating.

Shannen worked tirelessly to try to convince the federal government to give First Nations children a proper education. Unfortunately, she passed away in a car accident at the age of 15 before her dream could come true. But it did. On June 22, 2012—the day Shannen would have graduated—construction started for a new school in Attawapiskat. The new school opened in August 2014 (CBC).



[LEARN MORE >>](#)

Call To Action



"Micmac Chief 45 Years Ago" CC-BY-SA 2.0 by archer10 (Dennis) R3M Views

We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non- Aboriginal people.

REPORT CARD



Overall Grade: **C+**

Canada's Commitments to Equal Rights		
	Aboriginal peoples in Canada	non-Aboriginal peoples in Canada
Education Attainment	45%	65%
Employment Attainment	63%	76%

Statistics reported by Indigenous and Northern Affairs Canada Fact Sheet - 2011 National Household Survey Aboriginal Demographics, Educational Attainment and Labour Market Outcomes <https://www.aandnc-aindc.gc.ca/img/1576326257/16/1576326233/1576326233.pdf>

Canada's Commitments to Treaty Rights		
ON Reservation Education Funding for First Nations Children	C+	
OFF Reservation Education Funding for First Nations Children	C	

[READ MORE](#)>> ABOUT FEDERAL GOVERNMENT REPORTING

[LEARN MORE](#)>> ABOUT TREATY RIGHTS

"Education is a treaty right, and we were supposed to all get [post secondary] education, but because of the Indian Act and the implementation of the funding we're under, it's not possible."

-Ivana Yellowback

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Call to Prayer

Father God,

We thank You for accountability and for grace. We ask that those who compile information and prepare reports remember that they are referencing real people and not just numbers. We ask that politics will not factor into the writing of these reports, but rather we ask that the motivating factor be based upon compassion coupled with the tenacity to see conditions improve for all people living in Canada. May we as Canadians treat one another respectfully in the same way we want our children to be treated. Help us as a society to read these documents seriously and to act upon them. Help us not to be stone throwers when we see areas of failure, but rather help us to be restorers.



"Tsuu T'ina children in traditional costume at a Stampede Parade" By Qyrd CC-BY-SA-3.0



Students of St. Anne's Indian Residential School in Fort Albany, Ontario, circa 1945 from the Metatawabin collection at the University of Algoma



Call to Prayer

Father God,

We ask that You will provide the right people to accomplish the important work of creating new education legislation. Please provide creative, collaborative, compassionate, meticulous, and devoted educators to create high quality education reform that will close the educational achievement gaps in one generation.

We ask that while creating the new legislation and developing the new curricula, all involved will have high goals and healthy expectations. Help them to communicate well with one another so that all groups of people will feel respected and useful. May excitement grow as each participant begins to recognize the significance of the task ahead of them.



Call To Action



We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:

- Providing sufficient funding to close identified educational achievement gaps within one generation.
- Improving education attainment levels and success rates.
- Developing culturally appropriate curricula.
- Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
- Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
- Enabling parents to fully participate in the education of their children.
- Respecting and honouring Treaty relationships.



"First Nations University" By Nadiatalent - Own work CC-BY-SA 3.0

11 Call To Action

We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.



"Recognizing that increased post-secondary education by Aboriginal people results in better labour market and health outcomes for individuals and better community-related outcomes will benefit all..."

[READ MORE>>](#)



Call to Prayer

*Father God,
We thank You for the gift of intellect.*

We thank You for the many post-secondary institutions Canada is fortunate to have.

There are many First Nation adults who desire to be trained in academics, professions, and the trades. We pray for justice when funding these students.

Give the government wisdom as budgets are created.

Help us as Canadians think of generous and creative avenues that will provide funding for students who need it. We ask that students will not be denied access to further education because of their ancestry.



"Aboriginal Communities PALS program in L" (CC BY-NC-ND 2.0) by BC Gov Photos

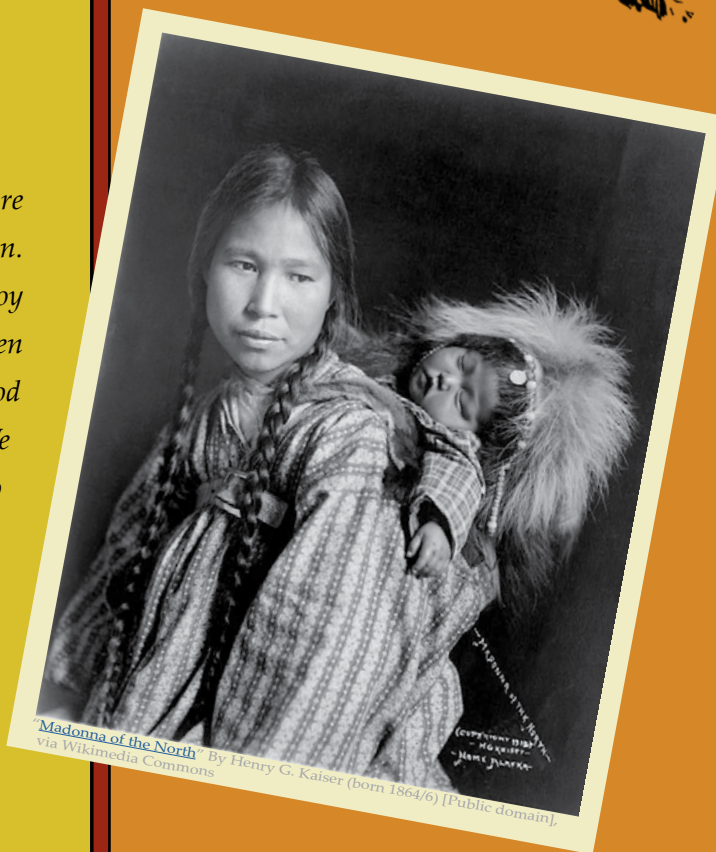


Call to Prayer

*Father God,
We thank You for the many excellent programs that are already in place for Aboriginal early childhood education. We ask that the children in these programs will enjoy learning and fully embrace the culture they have been born into. We thank You for the many early childhood educators who are often overworked and underpaid. We thank You for the love and enthusiasm they bring to the children and their families. We ask that You give these organizations, as well as the different levels of government, creative and sustainable strategies for funding. Please help these organizations and governments to collaborate and work together, rather than compete when developing culturally relevant programs for Aboriginal families.*

Call To Action 12

We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.



"Madonna of the North" By Henry G. Kaiser (born 1864/6) [Public domain], via Wikimedia Commons



"Ethnomusicologist Frances Densmore recording Blackfoot chief Mountain Chief (1916)" By Harris & Ewing [Public domain], via Wikimedia Commons

13 Call To Action

We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.

"Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group... Land is seized... populations are forcibly transferred... movement is restricted. Languages are banned... families are disrupted to prevent the transmission of cultural values and identity from one generation to the next..."

(T&R Final Report)

"When John Kistabish left the Amos, Québec, school, he could no longer speak Algonquin, and his parents could not speak French, the language that he had been taught in the school. As a result, he found it almost impossible to communicate with them about the abuse he experienced at the school."

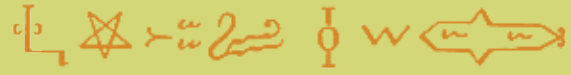
(T&R Final Report, pg 85)

[READ MORE>>](#)

"In 1990 and 1991, the Assembly of First Nations conducted a survey on the state of First Nations languages on Canadian reservations. The results for aboriginal languages were alarming: the survey showed that out of roughly 53 languages in Canada, 50 were becoming extinct."

[READ MORE>>](#)

Call to Prayer



"Our Father in Heaven, hallowed be your name,"

Thank You for creating so many different cultures and languages. You truly are a creative God. Thank You for giving us the gift of language, through which we can express ourselves in ways that are unique to our cultures. We acknowledge that Your revealed plan for reconciliation includes:

"... a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands" (Revelation 7:9, ESV)

With this kingdom picture in mind, we pray that the government will acknowledge that Aboriginal rights include Aboriginal language rights and therefore should be respected and taught accordingly. May these acknowledgements help all Canadians recognize the many unique First Nations rights, values, and cultures.

Call to Prayer

*Father God,
We thank you for the diversity of languages in the world. We thank you for the people, particularly the elderly, who are the keepers of language. We ask that you give those who speak Aboriginal languages the ability to teach these languages to the next generation. May they have the resources needed for these languages to either become or remain viable in their communities. Please give the government and people in leadership wisdom and creativity to support the revitalization of Aboriginal languages. May we see how strengthening languages increases academic success and how academic success leads to more job opportunities. Help us see that Aboriginal languages are a valued element of not only Aboriginal culture, but also Canadian culture.*

"Where as language is an integral part of culture and an essential tool of identification, cohesion, communication and creative expression... it is desirable to support aboriginal peoples and persons in Canada in preserving and revitalizing their languages as living languages" (Bill S-212)

[READ MORE>>](#)

Call To Action 14

We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:

- Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
- Aboriginal language rights are reinforced by the Treaties.
- The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
- The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
- Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.



Call To Action

We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.



“The fragile state of Indigenous languages in Canada is a result of historical laws and policies designed to rid Canada of distinct Indigenous cultures.”

-Valerie Galley,
Nipising First Nations

[READ MORE>>](#)

“Some Survivors refused to teach their own children their Aboriginal languages and cultures because of the negative stigma that had come to be associated with them during their school years.

This has contributed significantly to the fragile state of Aboriginal languages in Canada today.”

(T&R Final Report, pg 154)

[READ MORE>>](#)



Call to Prayer

We pray that Aboriginal languages will once again become a vibrant part of every Indigenous community. We ask that the federal government and Aboriginal groups will work together in promoting these languages. May adequate funding be made available to re-established the language of every First Nation.



Art by: [unreadable]

“The Haida language is currently listed as critically endangered on [UNESCO's Atlas of the World's Languages](#). This statistic may change however since Haida elders of Haida Gwaii in BC are using current technology to keep their language alive. They have endeavored to pass on their knowledge to future generations with the help of “[FirstVoices](#)” to record and preserve their Language within the Skidegate Haida Language app.”

[READ MORE>>](#)



Call to Prayer

Father God,

As post-secondary institutions investigate the viability of offering degrees and diplomas in Aboriginal languages, we ask that You will give them wisdom to know how to make these programs available and accessible. We pray that as Aboriginal and non-Aboriginal people study these languages they will see the beauty of the language and the culture it represents. May these languages become more common so that a greater understanding of cultures will occur.

Call To Action

We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.

Traditional Greetings

TÁNISI
(Cree)

BOOZHOO
(Ojibway)

WOTZIYE
(Dene)

AINNGAI
(Inuktitut)

KOUÉ
(Huron-Wendat)

If you are interested in reading more about Aboriginal Languages in Canada, you may find the following links helpful:

- [Statistics Canada Census 2011](#)
- [Historic Canada: Indigenous Languages in Canada](#)

Call To Action



We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

"Sahai?a May Talbot went without a birth certificate for over a year due to the Government of the Northwest Territories being unable to register a surname that is not written entirely in the Roman alphabet."

[READ MORE>>](#)

The symbol in Sahai?a's name is the glottal stop, an important one in Chipewyan that signifies both pronunciation and meaning. If the glottal stop were replaced with a different character, Sahai?a's name would both sound and mean something completely different.



Thomas Moore, before and after his entrance into the Regina Indian Residential School in Saskatchewan in 1874. Library and Archives Canada / NL-022474



Call to Prayer

Father God,
We lament the fact that the residential school system did not respect the significance of a person's name. We see throughout Scripture that a person's name signifies their identity, worth, character, reputation, authority, will, and ownership; and we learn that names are significant to You. Please forgive the ignorance that contributed to the pain and oppression of Aboriginal peoples.

As Aboriginal people return to their original names and set out to claim their identity, may they also experience Your love and acceptance of them. Help them understand that You love them and their name. May those in Canada who are not Aboriginal take the time and effort to learn how to say the names and spell the names of those we encounter and know. Through the use of their original names, may they feel honoured.



By Ncg, No. PA 17947 (National Archives of Canada) [Public domain], via Wikimedia Commons



Call to Prayer

Father God,
We know Your heart for the oppressed ([Isaiah 1:17](#)), and we are deeply grieved that many First Nations health issues are a result of unjust policies thrust upon Aboriginal peoples. We are thankful that You know each person by name, and that You have intimately created each person and take delight in us on an individual level ([Psalm 139](#)).

**"Indigenous peoples have the right:
...to [equally obtain] the highest attainable standard of physical and mental health.
...to be actively involved in developing, determining, and administering health programs that affect them.
...to traditional medicines and to maintain their traditional health practices."**

- The United Nations Declaration on the Rights of Indigenous Peoples (Articles 22, 23, 24)

[READ MORE>>](#)

We know that You are aware of every statistic, and we sense that when You see such high levels of health issues occurring among a specific people group, and in particular suicides, it must make You weep.

We ask that those in authority will have the humility to admit the wrongs that have been done today and in the past. We ask that policymakers will not only recognize health care rights as prescribed in international law, constitutional law, and under Treaties, but also that decisions will be made with compassion and love. May Canada be known globally as a nation of people who collectively care for all those who live in this land.

Call To Action



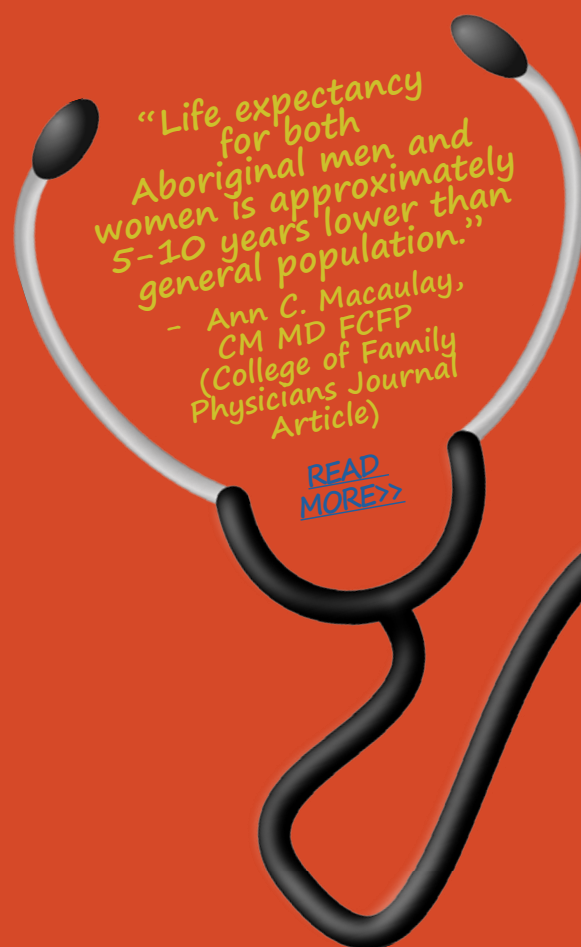
We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.



Quiliq - lit to celebrate the creation of Nunavut Territory on April 1, 1999 by Ansgar Walk [CC BY-SA 2.5], via Wikimedia Commons

19 Call To Action

We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.



Call to Prayer

Father God,
We are disheartened that many Aboriginal people in Canada are living in deplorable conditions. Please forgive us for taking pride in our high rank of “most livable” place to live, while ignoring the situation of many Aboriginal people. We ask that this health gap will disappear. We ask that those in health leadership will develop measurable goals, so we will know where success is happening and where more work is needed. We ask that the underlying issues that are causing these significant health issues will be addressed.

For those in Your Church who are in the medical field, we pray that they will model the compassion of Jesus towards those who need healing, and that perseverance to help all of their patients will follow. May trust build between the Aboriginal community and the medical community. May there be a healthy and mutual respect for best practices of both traditional and Western medicine.

“For Aboriginal populations:
Heart disease is 1.5 times higher
Type 2 Diabetes is 3- 5 times higher
Tuberculosis is 8-10 times higher”

[READ MORE>>](#)



Call to Prayer

Father God,
We desire that all people living in Canada will receive healthcare in an equitable way. We pray that no one will suffer due to disputes over whose responsibility it is to pay the bill. May all levels of government have the patients’ needs as a priority. Please give wisdom to the policymakers, as they have not only a fiscal responsibility but also a moral responsibility to meet the health needs of all living in Canada.

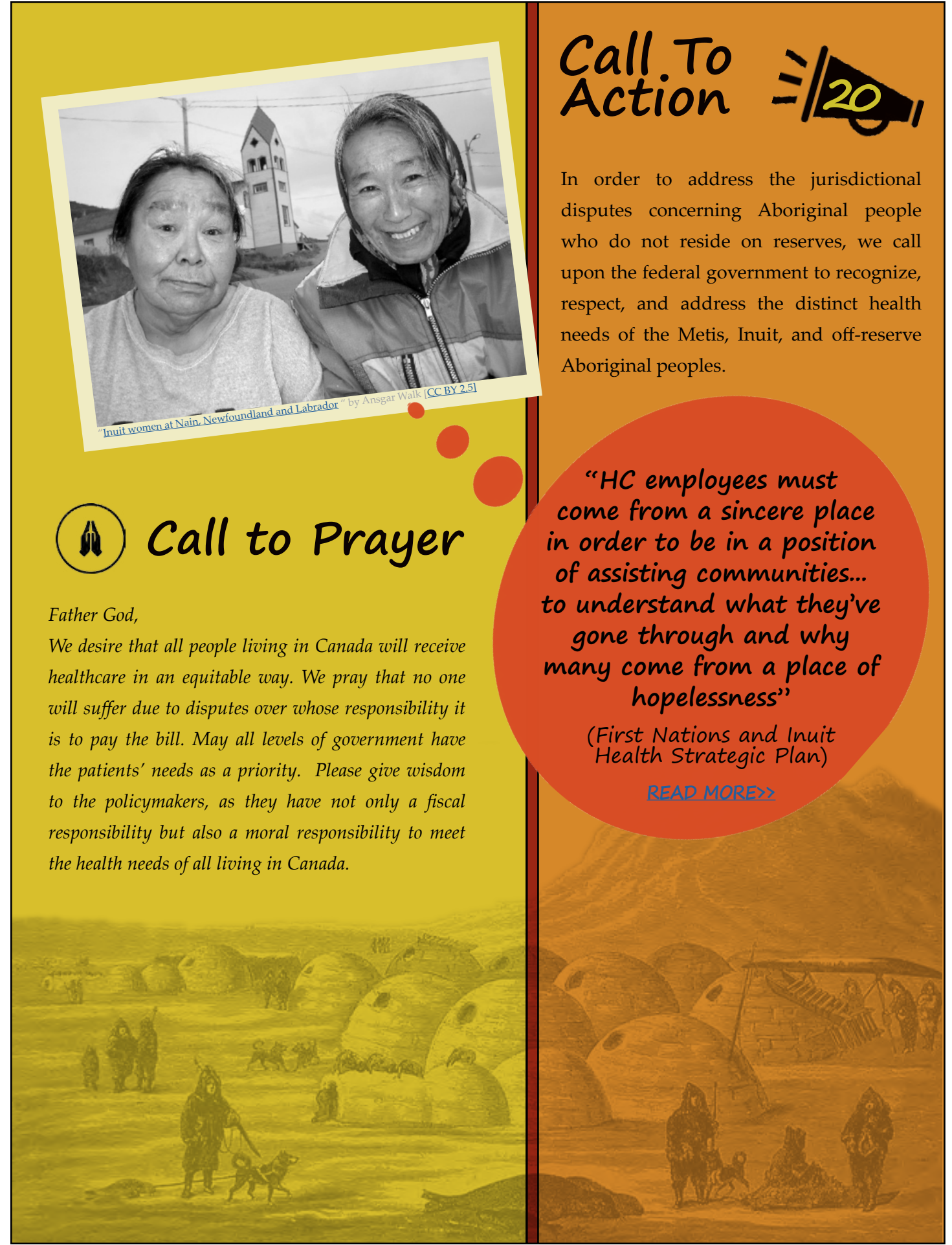
Call To Action 20

In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves, we call upon the federal government to recognize, respect, and address the distinct health needs of the Metis, Inuit, and off-reserve Aboriginal peoples.

“HC employees must come from a sincere place in order to be in a position of assisting communities... to understand what they’ve gone through and why many come from a place of hopelessness”

(First Nations and Inuit Health Strategic Plan)

[READ MORE>>](#)





TeePee' [CC BY-ND 2.0] by michael swan



Call to Prayer

Jehovah Rapha (God, our healer),

We praise You that You are the Great Healer and wholeness comes from You ([Psalm 103:2-5](#)).

We ask that You will heal Aboriginal people who suffer from physical, mental, emotional, and spiritual harms. We as the Church repent for using Your name to harm so many generations instead of bringing Your message of hope and healing ([Matthew 9:35](#)). May You be known for healing and wholeness within the world, rather than being blamed for abuses that You do not stand for and have not condoned ([Psalm 146:7-9](#)). For those who need healing, we pray they will know You love them and are made in Your image.

LET ALL THAT
I AM PRAISE THE LORD;
MAY I NEVER FORGET THE
GOOD THINGS HE DOES FOR ME.
HE FORGIVES ALL MY SINS AND
HEALS ALL MY DISEASES.
HE REDEEMS ME FROM DEATH
AND CROWNS ME WITH LOVE
AND TENDER MERCIES.
HE FILLS MY LIFE WITH
GOOD THINGS...

...MY YOUTH IS RENEWED
LIKE THE EAGLE'S!

PSALM 103:2-5

21 Call To Action

We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.



Aboriginal Traditional Knowledge Trail [CC BY 2.0] by MSVG

“The philosophical foundation of traditional knowledge revolves around a holistic model that recognizes the intimate interconnectedness between the person, the food they eat, their environment, health and healing, and the impact of lifestyle choices.”

[READ MORE>>](#)



Call to Prayer

Father God,

We praise You that You are the Great Healer. We thank You that we are blessed with an excellent healthcare system, yet we recognize that health needs of many Aboriginal people have not been met as effectively as they should have due to racism or cultural misunderstanding.

For those needs that have not been met due to pride in Western medicine, we ask for humility to learn from other traditions. We ask for wisdom to include healing practices that honour You, Lord, our Creator, the One who provides us with both natural and scientifically developed medicines and methods.

We ask that the health care system will support and implement preventative healthcare measures rather than simply treating illnesses that are already present. May the people who work in our healthcare system reflect Your hospitality by recognizing the differing needs of diverse cultures and to welcome all who need healing.

Call To Action 22

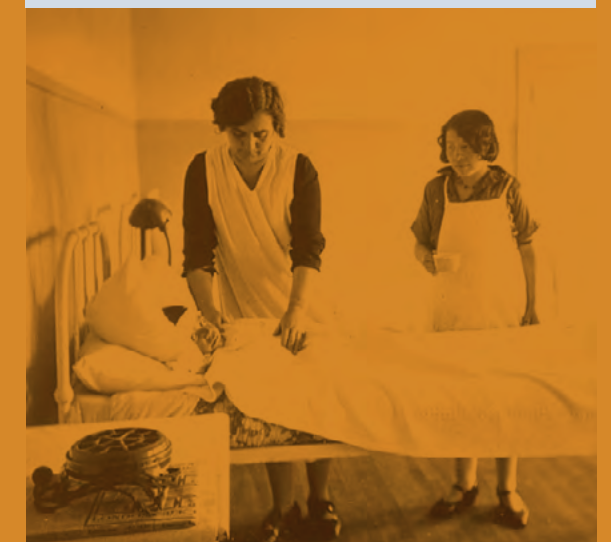
We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.

Unreserved

Intelligent, insightful, Indigenous. Stories, music, culture. Unreserved is the true voice of Indigenous Canada. Hosted by Rosarina Deerchild.



[LEARN MORE>>](#)



Call To Action

We call upon all levels of government to:

- Increase the number of Aboriginal professionals working in the health-care field.
- Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
- Provide cultural competency training for all health-care professionals.

“Systemic racism has been identified as a major barrier to positive relationships between physicians and Indigenous patients and the best care of Indigenous peoples.”

[LEARN MORE>>](#)



“Culturally competent health care providers are more likely to recognize the effects of history on Aboriginal people and to adapt the way care is provided to more effectively meet their patients’ distinct needs.”

[READ MORE>>](#)



Call to Prayer

Father God,
We are reminded today through the suffering of Aboriginal peoples that poverty and the absence of educational resources can impact a society.

We ask that you will give Aboriginal students the courage, resources, and community support needed to pursue education in healthcare. We ask that universities will think of creative and hospitable ventures that will encourage students and their families to take on such a challenge.

We pray that medical professionals will demonstrate a respectful understanding of Aboriginal cultural traditions.

“Brian Sinclair, a 45-year-old double amputee, died during 34-hour wait at Health Sciences Centre. He was assumed to be ‘sleeping it off’ after vomiting.”

*-Chinta Puxley
(The Canadian Press)*

[READ MORE>>](#)



Call to Prayer

Father God,
As students take courses related to Aboriginal health issues, the history and legacy of residential schools, and look at treaties, Aboriginal rights, teachings, and practices, we ask that they will have a deep respect and love for Aboriginal peoples.

We ask that the courses will be developed in a way that will truly help the students become healthcare workers who demonstrate cultural sensitivity, resolve conflict, and uphold human rights and dignities. May it be an opportunity where Aboriginal students can share their culture and experiences with their classmates so that mutual respect and collegiality will develop.

Call To Action

We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights and anti-racism.



Health and Health Care Implications of Systemic Racism on Indigenous Peoples in Canada

[LEARN MORE>>](#)



Call To Action

We call upon the federal government to establish a written policy that reaffirms the independence of the Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.

"In late 1994, the rcmp established a task force to investigate allegations of abuse in British Columbia residential schools. There is evidence, however, that rcmp investigations into abuse were adversely influenced by the federal government's strategic interests in defending itself in the many civil lawsuits commenced by former students.

For example, the government demanded that the rcmp hand over its investigation files related to abuse at the Kuper Island school. Despite some initial objections, the rcmp eventually did turn over the files.¹¹⁸ This was done without due regard for the privacy rights of the complainants in the case, and, in effect, gave the government an advantage in defending itself."

[READ MORE>>](#)

Return to the Healing Circle



INDIAN RESIDENTIAL SCHOOL, KUPER ISLAND, B.C.



Call to Prayer

Father God,

You are a God of justice. We thank You that RCMP officers are willing to stand up for the rights and lawful protection of Aboriginal peoples; however, we recognize that trust for the police, the RCMP in particular, has been broken for many Aboriginal people in Canada.

We thank You for the many dedicated and compassionate police officers within our nation, and we ask that You will encourage them and protect them from dangers they walk into daily. We ask that there will be independence between the RCMP and the Government of Canada. We ask for high integrity within the police and government ranks so that Aboriginal Canadians will be confident that they are protected and that investigations are fair.

Former students of the Kuper Island Indian Residential School, whose minds, bodies, and spirits bear the scars of systematic abuse, speak out in an effort to end the code of silence.

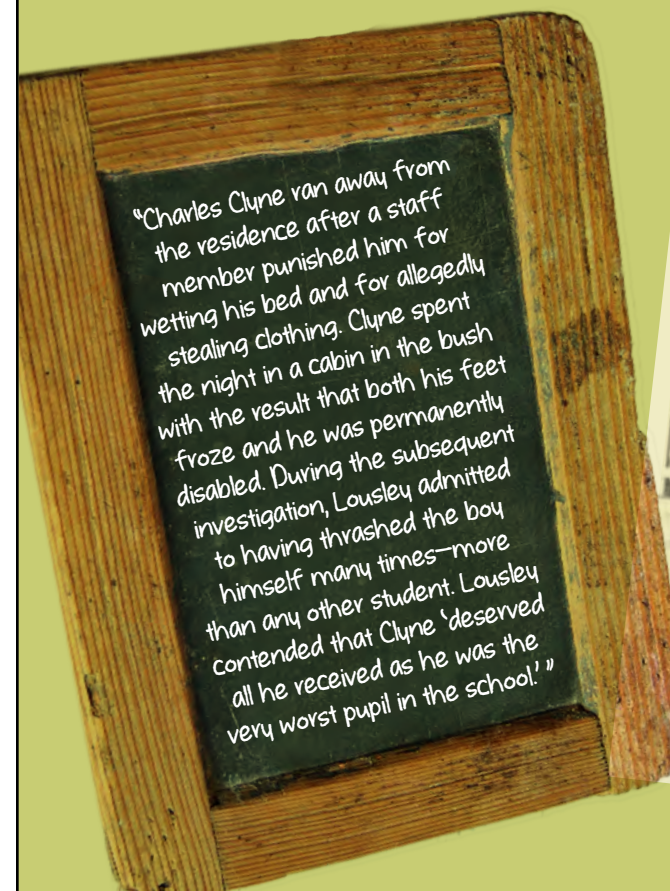
[<<WATCH VIDEO](#)



Call to Prayer

Father God,

Our desire is for Canada to be a just nation for all who live here. We recognize that laws are often in place to protect the defendant, which often creates a more just system; however, at times, when the defendant is one with power, statute of limitation actually creates victimization. Please give lawmakers great wisdom as they go through the process of assessing whether this law needs to be changed, and then give them clear understanding on how to change it to create a better chance for justice to occur. We ask, Lord, that if the law is not changed, that institutions with power will not invoke statute of limitation but rather to use the law in the spirit that it is intended.



"Charles Clyne ran away from the residence after a staff member punished him for wetting his bed and for allegedly stealing clothing. Clyne spent the night in a cabin in the bush with the result that both his feet froze and he was permanently disabled. During the subsequent investigation, Lousley admitted to having thrashed the boy himself many times—more than any other student. Lousley contended that Clyne 'deserved all he received as he was the very worst pupil in the school.'"



Students from Cross Lake with Rev. George Denyes, c. 1920. UCCA, 93.049P/1268N.

Call To Action



We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that government and other entities cannot rely on limitation defences to defend legal actions of historical abuse brought by Aboriginal people.

"In its 2000 report on responding to child abuse in institutions, the Law Commission of Canada recommended that the federal government should not rely solely on statute of limitation defences."

[LEARN MORE>>](#)

"Nevertheless, the Government of Canada and the churches have frequently and successfully raised these defences in residential school litigation."

[READ MORE>>](#)



29 | Call To Action

We call upon the parties and, in particular, the federal government to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.



"Papaschase First Nation" (CC BY-SA 2.0) by Kurayba

"In the 1990s thousands of civil lawsuits were being brought forward in the courts in relation to Residential Schools. These individual lawsuits were brought together into class actions and the Residential Schools Settlement Agreement refers to the people in these class actions. However, not all Survivors were included. Day school students, many Metis students, and students from Newfoundland and Labrador were excluded. Therefore these people are bringing forward individual civil lawsuits, hoping to be heard and to receive justice."

(TRC Summary Report, pg 215-217)

[READ MORE >>](#)

Call to Prayer

Father God,
We pray that individuals not included in the Indian Residential Schools Settlement Agreement will have their lawsuits heard and receive justice. Move the hearts of federal government personnel, who have the power to do so, to initiate action on behalf of and for the benefit of those who have been excluded.



Call to Prayer

Father God,
We confess it is easy to shrug our shoulders and assume that justice is occurring when we read statistics such as these, and assume laws have been broken so they are suffering the consequence. Please open our eyes and cause us to question why Aboriginal people are overrepresented in our prisons.

Give us a heart of compassion for those incarcerated and for their families. May Your Spirit move individuals and the Church to love and support Aboriginal people so that the few who are inclined to do evil will choose right.

We ask that all levels of government take the time to put effort into looking at the complex reasons for this overrepresentation and take action to make a significant difference.



Call To Action 30

We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade and to issue detailed annual reports that monitor and evaluate progress in doing so.

Aboriginal people make up about **4%** of the Canadian population... **YET... 23.2%** of the federal inmate population is **Aboriginal**

Aboriginal women represent 33.6% of all federally sentenced women in Canada.

The high rate of **incarceration** for Aboriginal peoples has been **linked to systemic discrimination** and attitudes based on **racial or cultural prejudice**, as well as economic and social disadvantage, substance abuse and intergenerational loss, violence and trauma.

(Office of the Correctional Investigator)

[READ MORE >>](#)

Call To Action

We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.

"It should not be surprising that those who were sexually abused in the schools as children sometimes perpetuated sexual violence later in their lives."

It should not be surprising that those who were taken from their parents and exposed to harsh and regimented discipline in the schools and disparagement of their culture and families often became poor and sometimes violent parents later in their lives.

It should not be surprising that those who were exposed to poor education and to spiritual and cultural abuse in the schools later turned to alcohol and drugs as a means to cope and try to forget. The consequences for many students and their families were tragic."

(TRC Summary Report, pg 215-217)

[READ MORE>>](#)

"Canada's desire is for offenders to be rehabilitated and safely reintegrated into the community."

(Public Safety Canada, Aboriginal Community Corrections Initiative)

[READ MORE>>](#)



"Restorative Justice" by Obert Madondo, used under [CC BY-NC-SA 2.0] / cropped from original



Call to Prayer

Father God,
We pray that all levels of government will creatively and compassionately implement community sanctions that will allow for the goal of restoration to occur. We ask that Aboriginal communities will be strengthened in order to prevent such a high rate of imprisonment and that those who are imprisoned will have opportunity to experience programs focused on restorative justice. We ask for humility in the decision-makers, so that they will be willing to view justice from another perspective and recognize that Aboriginal cultures have important contributions to make in this conversation. Ultimately, Lord, we ask that justice in our penal system will reflect Your heart.



Call To Action

We call upon the federal government to amend the Criminal Code to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.

"It often appears that judges do not feel they are confronted with a continuum of sentencing options, but, rather, a dichotomy: incarceration, which is viewed in some ways as a 'real' sentence, or some form of community sanction, which is viewed as a form of 'leniency.'"

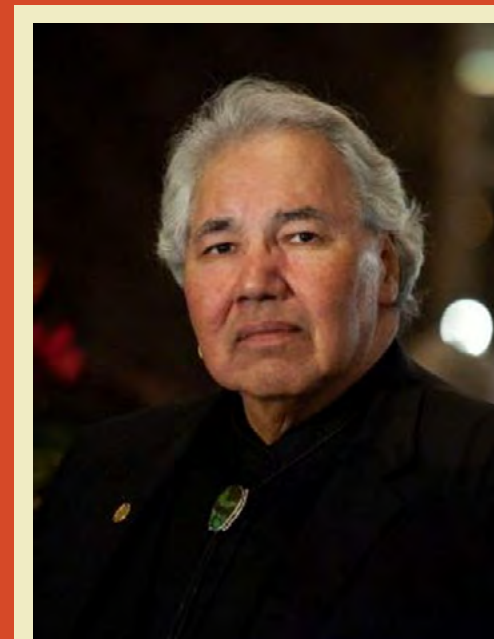
(The Aboriginal Justice Implementation Commission)

[READ MORE>>](#)



Call to Prayer

Father God,
We are thankful for Canada's clearly articulated legal system and for lawyers and judges who are conscientious. Thank you for the thorough training and experience judges have. We pray that judges will be given the leeway needed in order to make ethical, just, and compassionate decisions that are best for the community and the individual. Please give them wisdom, so that offenders who are more vulnerable will be treated equitably.



"Justice Murray Sinclair" by Thompson Rivers, used under [CC BY-NC-SA 2.0] / cropped, horizontal flip from original

Call To Action

We call upon the federal, provincial, and territorial governments to recognize as a high priority the need to address and prevent [Fetal Alcohol Spectrum Disorder](#) (FASD), and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.



“Many children in Canada suffer from Fetal Alcohol Syndrome Disorder (FASD). These children have “memory impairments, problems with judgment and abstract reasoning, and poor adaptive functioning.” Although these children make up 1% of the population, they make up 15-20% of the prison population.”

(TRC Summary Report, pg 174)

[READ MORE>>](#)

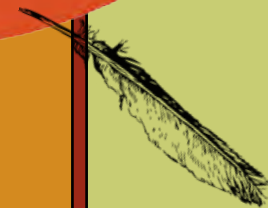
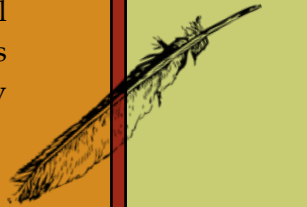
“Many justice professionals have deemed the lack of alternatives to incarceration inappropriate. Availability of programs that are FASD-friendly is limited.”

(Dr. Michelle Stewart, Environmental Scan: FASD & The Justice System in Canada)

[READ MORE>>](#)

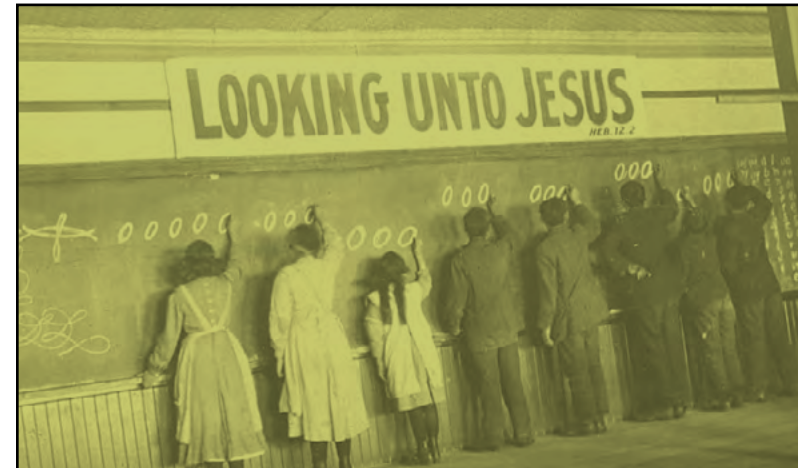


Dr. Michelle Stewart, BA, MA, PhD
Dr. Michelle Stewart is an Associate Professor in the Department of Justice Studies at the University of Regina. She is an applied anthropologist with research that focuses on complex needs in the justice system in Canada.



Call to Prayer

Father God,
We acknowledge, Lord, that You love and nurture a baby's growth in the mother's womb ([Psalm 139:13](#)). We pray that You will protect babies by impressing upon the mother the importance of not consuming alcohol while pregnant. We ask that all levels of government, in collaboration with Aboriginal people, will create programs to prevent FASD and to support those who suffer from it. By Your Spirit, motivate the Body of Christ to support local community initiatives like these.



Looking Unto Jesus, a mural at the University of the Red Deer Indian Industrial School, Red Deer, Alberta, ca. 1914-1999. United Church of Canada, Victoria University Archives, 93.0491/850N

“The research shows that ‘tough on crime’ measures, such as mandatory minimum sentencing, do not achieve their stated objectives. They have no demonstrable effect on deterring criminal conduct, and to the contrary, may increase the likelihood of recidivism.

Mandatory minimum sentences also have a disproportionately negative affect on certain individuals, such as those living with drug dependence, Indigenous peoples, and the mentally ill.”

[LEARN MORE>>](#)



Call to Prayer

Father God,
Help us see children with FASD with your eyes and to love them as You love them. Please give all levels of government the wisdom needed to best support people with FASD. Please give the community and the courts wisdom to know how to best serve justice to people who have FASD and have committed crimes. May the Body of Christ offer compassion so that people with FASD and their families will feel Your love and acceptance.

Call To Action



We call upon the government of Canada, the provinces, and territories to undertake reforms to the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD) including:

- Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD.
- Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.
- Providing community, correctional, and parole resources to maximize the ability of people with FASD to live in the community.
- Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.



35 Call To Action

We call upon the federal government to eliminate barriers to the creation of additional aboriginal healing lodges within the federal correctional system.

“CCRA SECTION 81
Healing Lodges do not exist outside the Prairie and Quebec Regions, although there is a clear indication that there is a need for, and capacity to fill, Healing Lodges in the Pacific, Ontario and Atlantic Regions, as well as in the North. Without a Healing Lodge in these regions, either Aboriginal offenders are denied the opportunity to avail themselves of a community healing environment or they are transferred to a facility where they face the prospect of losing contact with their families and home communities.”

(Office of the Correctional Investigator (OCI)'s Report 2012)

[LEARN MORE>>](#)



Howard Sapets - Correctional Investigator of Canada.

“Aboriginal Healing Lodges are correctional institutions where the approach to corrections is holistic and spiritual. Aboriginal values, traditions, and beliefs are used to design services and programs for offenders. Aboriginal concepts of justice and reconciliation as well as guidance and support from Elders and Aboriginal communities are intrinsic parts of this restorative program. There are currently eight CSC healing lodges across Canada.”

[LEARN MORE>>](#)



Call to Prayer

Father God,
You are the God of justice, reconciliation, and restoration. May those who are serving time in the correctional system become wholly restored. May they enter the community once again proud of who they are and how You beautifully created them. May the communities from which offenders come find meaningful and effective ways to be places where restoration can successfully occur.



Connecting hands of restorative justice... by Jeff Korman from Commons: Jeff Korman's Commons: Jeff Korman's Commons: CC BY-SA 2.0 via Wikimedia Commons

Call to Prayer

Father God,
We ask that all levels of government, the Aboriginal communities, and other communities, such as the Church, will be able to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and healing from sexual abuse. We ask that generational cycles of hurt and pain will be broken so that families will experience healthy and wholesome relationships. We ask that those who need to seek forgiveness, whether as individuals or as institutions, will have the courage and humility to admit any wrongdoing and work towards wholeness in relationships.



Group of female students and a nun in a classroom at Cross Lake Indian Residential School, Cross Lake, Manitoba, February 1940

Call To Action 36

We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.

“It would be nice if our own people would come in here and teach us about life ... you know, how to live. This is not the way of life for us. It's not the way for us people. But if they would teach a program like that, that will catch somebody for sure.”

(TRC Summary Report, pg 176)

[READ MORE>>](#)

37 Call To Action

We call upon the federal, provincial, and territorial governments to provide more supports for Aboriginal programming in halfway houses and parole services.



Skidegate Indian Village of the Haida tribe. Skidegate Inlet, British Columbia, Canada. Library and Archives Canada. July 1878.

Aboriginal Corrections Continuum of Care

“Introduced in 2003, this continuum of care model was developed in consultation with Aboriginal stakeholders working with CSC to develop new approaches to addressing Aboriginal offender needs. Aboriginal community research indicated that the major factors contributing to Aboriginal offenders’ success upon release were their participation in spiritual and cultural activities, as well as programs (preferably delivered by Aboriginal people) and the support they received from family and community.”

– Correctional Service Canada, Commissioner’s Directives on Aboriginal Offenders (Annex B)

[LEARN MORE >>](#)



Call to Prayer

Father God,
As Aboriginal inmates seek parole, we ask that You will give those granting parole wisdom to understand the level of risk the individual poses to the community. Please help the parole board take into account systemic discrimination related to poverty and the legacy of residential schools. Give them discernment to make good decisions for the individual and the community. We ask that Aboriginal inmates will receive the support services needed to re-integrate wholly into the community.



Call to Prayer

Father God,
We grieve with Aboriginal families for the overrepresentation of Aboriginal children in custody. We grieve that there is a correlation between children placed in the care of child-welfare agencies and the youth in the justice system. We pray that You will give the governments, churches, and other community organizations wisdom and determination to support Aboriginal families as they seek to alleviate the cycle of poverty many find themselves in. Move the hearts of Your followers to come alongside aboriginal youth who are currently incarcerated (as well as those at risk of detention) and show them Your love (Matthew 25:36). Help these children and youth see the potential they have. Help them understand that they are made in Your image. Open their eyes to the opportunities around them. May we as a community also work to create opportunities for these children and their families.



Deep-thinking (CC BY 2.0) by Eneas

Call To Action

We call upon the federal, provincial, territorial and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.

“...policies involving early, comprehensive and integrated services and programs for high-risk or multi-risk Aboriginal youth and their families are required in order to reduce the disproportionate number of Aboriginal youth in custody.”

(Hope or Heartbreak: Aboriginal Youth and Canada’s Future)

[READ MORE >>](#)

“Aboriginal girls make up 49% of the youth admitted to custody... Aboriginal boys are 36% of those admitted to custody...”

(TRC Summary Report, pg 177)

[READ MORE >>](#)

Call To Action

We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.



#AboriginalLivesMatter
"One in ten Aboriginal people reported being a victim of a non-spousal violent crime, more than double the rate reported by non-Aboriginal people."

(TRC Summary Report, pg 177)

[READ MORE>>](#)



Call to Prayer

Father God,
Statistics such as these are rather alarming and we know sadden Your heart. The report explains how difficult it is to gather accurate statistics due to inconsistent information gathering across the country and limitations in Statistics Canada. Without understanding the full picture, it is difficult to figure out solutions.

However, we pray that You will assist people who gather essential statistical information and that the data will be used to create solutions for the level of victimization that is happening in Aboriginal communities throughout the land. Do not allow statistics to be twisted for political advantage. Do not allow the people represented by those statistics to become lost in the numbers.



"The solutions to addressing Aboriginal victimization may lie in supporting the development of alternative dispute resolutions processes such as community healing models. However, as has been noted by Aboriginal women, there is a tendency by the criminal justice system and Aboriginal communities to develop models that fail to provide adequate protection to victims..."

(Department of Justice, A Review of Research on Criminal Victimization and First Nations, Métis and Inuit Peoples 1990 to 2001)

[LEARN MORE>>](#)



Call to Prayer

Father God,
We ask that Aboriginal people across the land will come to know that they are made in Your image and that they are deeply loved by You, their Creator. Profoundly impress upon them that their Creator is a great and powerful God who can accomplish all things in His perfect timing. We ask that those who have been oppressed will be victorious; overcoming their victimizers by becoming healing contributors in the communities they live in. We ask that Aboriginal-specific victim programs will be established with Aboriginal leadership and will meet the needs of their community. May non-Aboriginal people recognize their responsibility in supporting these programs either through funding or using giftedness in ways that will be beneficial to those who are victims of crime.

Call To Action

We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.



Jody Wilson-Raybould was sworn in as Minister of Justice of Canada on November 4, 2015; the first Indigenous person to be named to that post. Before entering Canadian federal politics, she was a provincial Crown prosecutor, B.C. Treaty Commissioner and Regional Chief of the B.C. Assembly of First Nations.



Call To Action

We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:

- Investigation into missing and murdered Aboriginal women and girls.
- Links to the intergenerational legacy of residential schools.



Missing and Murdered Indigenous Women (CC BY-SA 2.0) by Exile in Ontario St

National Inquiry into Missing and Murdered Indigenous Women and Girls

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WATCH ABOVE: The families of Canada's missing and murdered indigenous women received some hope, as the Liberal government unveiled their plan for an inquiry. Mike Le Couteur reports.

"Aboriginal women report being victimized by violent crime at a rate almost **3X** higher than non-Aboriginal women" (TRC Summary Report, pgs 179-180)

[READ MORE>>](#)



From 1980 - 2012
Aboriginal women & girls

- 1,017 killed
- 164 missing
- 225 cases remain unsolved as of 2014

[READ MORE>>](#)



Call to Prayer



Father God,
We mourn the murders of over one thousand Aboriginal women and girls in the past thirty years. With hope, we remember and pray for the safe return of those who are missing. Please lead those in authority to continue pursuing these lost women, and may investigators find missing women and bring them to safety.

We confess to the areas in our lives where we have contributed to the victimization of women, either intentionally or more often, by averting our eyes from the uncomfortable truth. Help us open our eyes and hearts to those who are vulnerable in our communities.

May the Church demonstrate Your love and high regard for all women, specifically Aboriginal women. May the Body of Christ become supporters, advocates, protectors, and friends—assisting Aboriginal women who are in need to rise out of poverty and/or dangerous situations. May You receive the glory as oppressed women become strengthened by each victorious step forward, that they will no longer be viewed as victims of violence and oppression.



"KAIROS is committed to a new relationship with Indigenous peoples in Canada and around the globe, a relationship based on mutual respect, equity and the full realization of Indigenous peoples' rights. Core to this commitment is the principled implementation of the UN Declaration on the Rights of Indigenous Peoples. Current areas of priorities include decolonization and reconciliation education, through KAIROS most popular teaching tool the [KAIROS Blanket Exercise](#), implementation of the TRC Calls to Action through the campaign [Winds of Change](#)."

(KAIROS - Indigenous Rights)

[LEARN MORE>>](#)



Call to Prayer

Father God,
You have commanded us to care for the least of these, the orphans and the widows ([James 1:27](#)). Many documents have been signed that express Canada's desire and commitment to recognize and implement Aboriginal justice systems. May we be a nation who keeps our word. As the government educates non-Aboriginal Canadians in what these justice systems entail, may all Canadians know that justice is occurring. Please impress upon non-Aboriginal Canadians that justice is not occurring for many Aboriginal people right now. Give us courage and humility to recognize that there are different ways for justice to occur.

Call To Action



We call upon the federal, provincial, and territorial governments to commit to the recognition and [implementation of Aboriginal justice systems](#) in a manner consistent with the Treaty and Aboriginal rights of Aboriginal peoples, the Constitution Act, 1982, and the United Nations Declaration on the Rights of Indigenous Peoples, endorsed by Canada in November 2012.

"Despite genuine reform efforts, the dramatic overrepresentation of Aboriginal children in foster care, and among the sick, the injured, and the imprisoned, continues to grow. Only a real commitment to reconciliation will reverse the trend and lay the foundation for a truly just and equitable nation."

(Truth and Reconciliation Commission Summary Report, pg 228)

[READ MORE>>](#)

"Governments, churches, educational institutions, and Canadians from all walks of life are responsible for taking action on reconciliation in concrete ways, working collaboratively with Aboriginal peoples."

Reconciliation begins with each and every one of us"

(Truth and Reconciliation Commission Summary Report, pg 238)

[READ MORE>>](#)

Families of Pickton victims mark appeal (CC BY-SA 2.0) by Renegade66

43 Call To Action

We call upon the 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.



The [TRC] Commission concurs with the view of S. James Anaya, un Special Rapporteur on the Rights of Indigenous Peoples, who observed,

“It is perhaps best to understand the Declaration and the right of self-determination it affirms as instruments of reconciliation. Properly understood, self-determination is an animating force for efforts toward reconciliation—or, perhaps, more accurately, conciliation—with peoples that have suffered oppression at the hands of others. Self-determination requires confronting and reversing the legacies of empire, discrimination, and cultural suffocation. It does not do so to condone vengefulness or spite for past evils, or to foster divisiveness but rather to build a social and political order based on relations of mutual understanding and respect. at is what the right of self-determination of indigenous peoples, and all other peoples, is about.

(TRC Summary Report, pgs 179-180)

[READ MORE>>](#)

“What we need is an efficient process of transition that lights a fire under the process of decolonization but does so in a controlled manner that respects where indigenous communities are in terms of rebuilding”

(Justice Minister Jody Wilson-Raybould, AFN's Annual General Assembly 2016)

[READ MORE>>](#)

Call to Prayer

Father God,
We thank You that Canada has an international reputation for caring about human rights; however, we confess that this reputation, though well-merited in many areas, is not consistently accurate in light of how Aboriginal peoples have been treated here in Canada. Please open our eyes to the ill treatment Aboriginal people have received historically—and that which sadly continues even today. Please give the government courage to implement the United Nations Declaration on the Rights of Indigenous Peoples. Since Canada is a democratic nation, where our governing body must ultimately carry out the will of the people, we humbly ask that Canadians be moved to adopt a unified voice that demands justice for all, and in particular, for Indigenous peoples.



United Nations Centre for Truth and Reconciliation Archives, Photographs (Victoria Regional Event); PIVRE, (X36), Truth and Reconciliation Commission of Canada.

TOGETHER, LET US RECOGNIZE AND CELEBRATE THE VALUABLE AND DISTINCTIVE IDENTITIES OF INDIGENOUS PEOPLES AROUND THE WORLD.

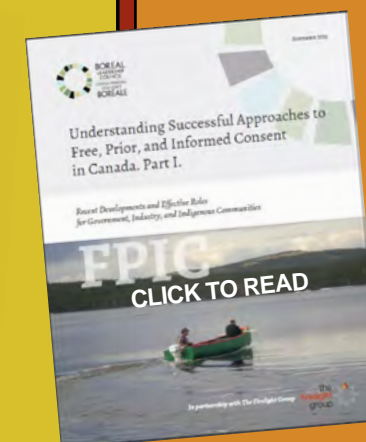
UNITED NATIONS SECRETARY-GENERAL

Call to Prayer

Father God,
We are grateful that Canada has become a signatory country that agrees to the United Nations Declaration on the Rights of Indigenous Peoples; however, we grieve that it was originally with reluctance and conditions. Most of us are not legal experts, but we do ask that the government will base their decisions upon justice and with compassion. We ask that our nation as a whole will not be content with maintaining the status quo, but rather, that all will move towards reconciliation, with courage and humility. We ask that these steps will be measurable and will continue to improve from government to government.

“No relationship is more important to me and to Canada than the one with Indigenous Peoples. It is time for a renewed, nation-to-nation relationship with Indigenous Peoples, based on recognition of rights, respect, co-operation, and partnership.”
(Mandate Letter to the Minister of Indigenous and Northern Affairs)

[READ MORE>>](#)



Call To Action 44

We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the [United Nations Declaration on the Rights of Indigenous Peoples](#) [UNDRIP].

45 Call To Action

We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal Peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the [Royal Proclamation of 1763](#) and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal Peoples and the Crown. The proclamation would include, but not be limited to the following commitments:

- Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and terra nullius.*
- Adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.
- Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
- Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiations and implementation processes involving Treaties, land claims, and other constructive agreements.

Q. What do Indigenous Peoples mean when they refer to the Crown in Canada?

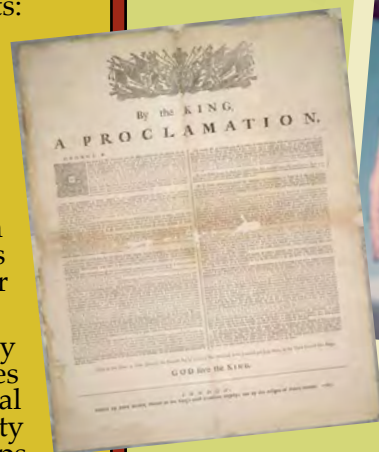
A. There is no single answer to this question as there are hundreds of Nations, as well as individual perspectives on their different Treaty relationships with the Crown

[LEARN MORE>>](#)

"In the summer of 1764, Sir William Johnson (Superintendent of Indian Affairs) and over two thousand chiefs representing twenty-four First Nations met on the shores of the Niagara River to negotiate the Treaty of Niagara — an agreement between the British Crown and the Indigenous peoples. This treaty, symbolized by the Covenant Chain Wampum, is seen by many Indigenous peoples as the birth of modern Canada, despite the fact that it has been mostly ignored by successive Canadian governments since."

(THE QUEEN AT THE COUNCIL FIRE: The Treaty of Niagara, Reconciliation, and the Dignified Crown in Canada by Nathan Tidridge)

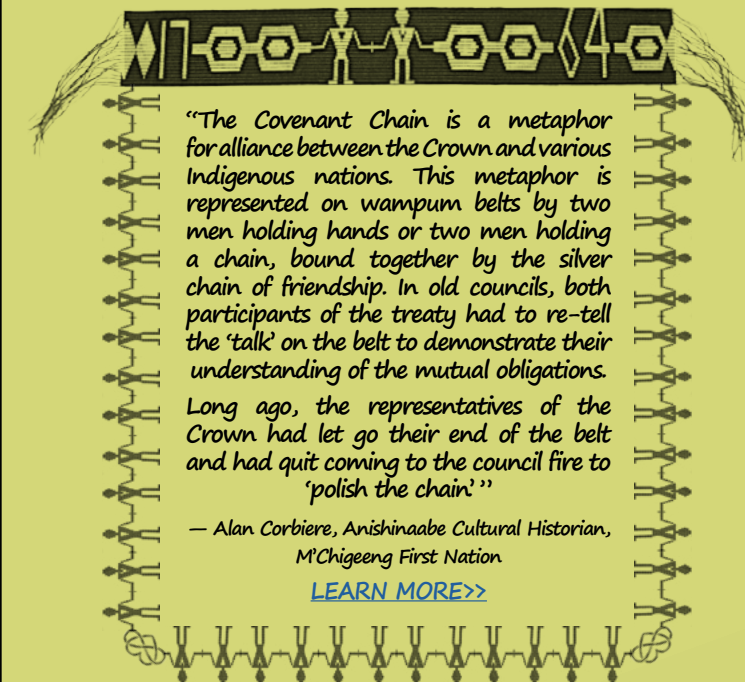
[READ MORE>>](#)



"Inuit boy in front of rack of drying fish" by BiblioArchives/LibraryArchives used under licence [CC BY 2.0] /cropped from Original

Call to Prayer

Father God,
All cultures have views of the world that are at times inaccurate, and even harmful. We recognize that the [colonialism of the past had differing views of land ownership and a cultural superiority](#) which not only damaged relations with the First Nations of North America, but also negatively affected their various and rich cultures. We humbly ask that the negative remnants of that cultural thinking that still linger today will be removed. We recognize that we must not allow ourselves to be conformed to the patterns of this world, but rather be transformed by the renewing of our minds ([Romans 12:2](#)). We pray that decision makers will be able to test and approve what Your will is. We pray that there will be mutual respect and humility as government leaders and Aboriginal leaders meet to build reconciling relationships.



"The Covenant Chain is a metaphor for alliance between the Crown and various Indigenous nations. This metaphor is represented on wampum belts by two men holding hands or two men holding a chain, bound together by the silver chain of friendship. In old councils, both participants of the treaty had to re-tell the 'talk' on the belt to demonstrate their understanding of the mutual obligations.

Long ago, the representatives of the Crown had let go their end of the belt and had quit coming to the council fire to 'polish the chain'"

— Alan Corbiere, Anishinaabe Cultural Historian, M'Chigeeng First Nation

[LEARN MORE>>](#)

Call to Prayer

Father God,
We recognize that documenting these 94 Calls to Action is only a beginning step towards reconciliation. We also recognize that it has taken centuries to create the mistrust between Aboriginal and non-Aboriginal (specifically English and French) peoples, and it will take time and intentionality to reconcile these relationships. We ask that all parties will submit themselves to the commitment and collaboration required for reconciliation to become fruitful.

We pray for those who create and participate in an action-oriented Covenant of Reconciliation, that it will point the way forward toward an era of mutual respect and equal opportunity. We ask that as participating churches seek You, healing will occur not only for Aboriginal people, but also for those who are non-Aboriginal. We ask that Your Holy Spirit will guide all people to live humbly and lovingly, in emulation of Your character.

Call To Action 46

We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:

- Reaffirmation of the parties' commitment to reconciliation.
- Repudiation of concepts used to justify [European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discover and terra nullius](#), and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.
- Full adoption and implementation of the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.
- Support for the renewal or establishment of Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
- Enabling [those excluded from the Settlement Agreement](#) to sign onto the Covenant of Reconciliation.
- Enabling additional parties to sign onto the Covenant of Reconciliation.



Representation of the Silver Covenant Chain, kept at the Archives and Collections Society in Picton, Ontario.

Call To Action

We call upon the federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous Peoples and lands, such as the [Doctrine of Discovery](#) and [terra nullius](#), and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

“European states relied on the Doctrine of Discovery and the concept of terra nullius (lands belonging to no one) to justify empire building and the colonization of Aboriginal peoples and their lands in North America and across the globe.

Far from being ancient history with no relevance for reconciliation today, the Doctrine of Discovery underlies the legal basis on which British Crown officials claimed sovereignty over Indigenous peoples and justified the extinguishment of their inherent rights to their territories, lands, and resources.”

(TRC Summary Report, pg 191)

[READ MORE >>](#)



“Unfortunately, the invisibility of the Aboriginal issue in this country is something that has been locked in by history, but it is my belief if we speak about it... more and more Canadians are becoming aware of it.”

(Former Prime Minister Paul Martin)

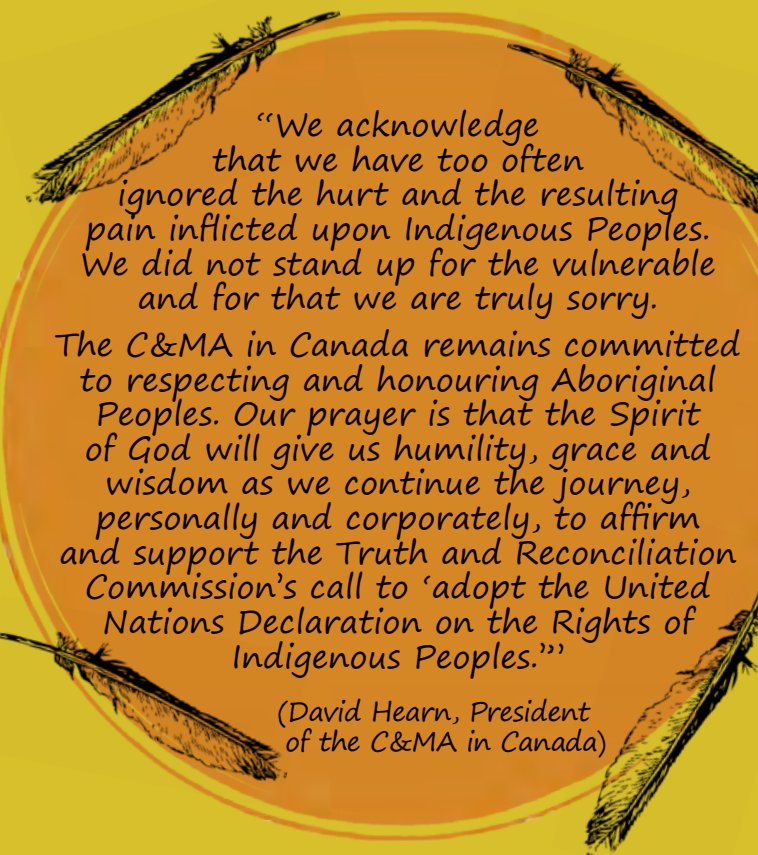
[LEARN MORE >>](#)



Call to Prayer

Father God,

You are a just God, and for that we are thankful. You are also all-powerful and sovereign over Canada. We pray that You will give leaders and lawmakers courage and creativity to reform law and government policies that are unjust. We ask that You will continue to reveal the impact of decisions made, and by Your Spirit, guide our leaders so that all people living in Canada will experience justice. Remind our leaders of the significant role they play as servants of the people. We pray that justice and compassion will be the markers of influence upon these leaders.



(David Hearn, President of the C&MA in Canada)



Call to Prayer

Father God,

We repent of our contribution, through our actions or our inaction, to the oppression of Aboriginal peoples. We pray for open eyes to see and ears to hear how to change our ways. We confess and humbly repent for ignoring the difficulties many Aboriginal people struggle with daily. We grieve that Your name was used to abuse so many children and the harmful ripple effect that has affected subsequent generations. We pray that all Your people will extend and exemplify the true love and compassion of Christ to Aboriginal people.

Please give us wisdom to know how to worship You in culturally appropriate ways. Help Your people to practice inclusive hospitality towards others who may have differing cultural expressions for worshipping You. May we appreciate diverse modes of worship from every nation, from all tribes and peoples and languages that will stand before Your throne ([Revelation 7:9](#)).



National Centre for Truth and Reconciliation Archives, Photograph (Atlantic National Event, PHANE_01335, Truth and Reconciliation Commission of Canada)

Call To Action

We call upon the church parties to the [Settlement Agreement](#), and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms and standards of the [United Nations Declaration on the Rights of Indigenous Peoples](#) as a framework for reconciliation. This would include, but not be limited to, the following commitments:

- Ensuring that their institutions, policies, programs, and practices comply with the United Nations Declaration on the Rights of Indigenous Peoples.
- Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practice, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the United Nations Declaration on the Rights of Indigenous Peoples.

- Engaging in ongoing public dialogue and actions to support the United Nations Declaration on the Rights of Indigenous Peoples.

- Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the United Nations Declaration on the Rights of Indigenous Peoples.



Call To Action



We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the [Doctrine of Discovery and terra nullius](#).

"The ideas of environmental stewardship and sustainable resource management are certainly not new or radical concepts for British Columbia's Aboriginal peoples. Long before Europeans even dreamed of traveling to North America, B.C.'s First Nations already had a deep spiritual connection to the land — considering themselves a part of it — as well as traditions, legends and stories reaffirming their respect for nature."

(Aboriginal Tourism BC: Land of Our Ancestors)

[WATCH VIDEO TO LEARN MORE>>](#)



[CLICK TO WATCH](#)

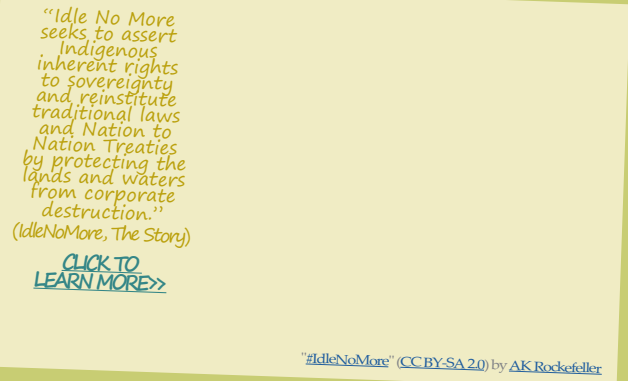
"In 1941, the federal government chose to register each Inuk with a unique numeric identifier, which was stamped on a disc or printed on a card. These identifiers were often called "Eskimo disc numbers" or ujamiit (ujamik) in Inuktitut.

The Inuit were required to carry these numbers on their person, so they were often sewn onto clothing or hung from laces around the neck. These numbers were used until 1972 except in Quebec where the practice continued for a few more years."

[READ MORE>>](#)



Portrait of a woman (Tuurnagaaluk) holding a small chalkboard with the number 6009, at Pond Inlet (Mittimatalik/Tunujic), Nunavut, August 1945 (MIKAN 3606624)



[CLICK TO LEARN MORE>>](#)

#IdleNoMore (CC BY-SA 2.0) by AK Rockefeller



Call to Prayer

Father God,
We regret that Your Church was party to the use of the Doctrine of Discovery and terra nullius in the expansion of European sovereignty over land that had been in the care of Aboriginal peoples. We regret the dislocation that resulted from these concepts. We pray that Your Church will be pro-active in bringing healing and restoration to those whose ancestors and present families continue to live with the negative results of this dislocation.



Call to Prayer

Father God,

It is deeply saddening to know that in this nation, not all feel that Canadian law protects them. It is discouraging to realize that although we are an admired country with a fully-developed legal system, in the past many Aboriginals had experienced the law as a tool of government oppression. We are encouraged and thankful for the various legal groups, universities, and bar associations that are actively seeking ways of transforming the legal system to include Aboriginal justice.

Please give those who understand the legal system, its strengths and weaknesses, the wisdom and foresight to improve the law. May all involved be concerned about justice for all who live in Canada. We ask that there will be a real unity amongst Aboriginal leaders and non-Aboriginal leaders. May we soon have cause to celebrate a robust legal system that provides justice for all.

"In Canada, law must cease to be a tool for the dispossession and dismantling of Aboriginal societies. It must dramatically change if it is going to have any legitimacy within First Nations, Inuit, and Métis communities. Until Canadian law becomes an instrument supporting Aboriginal peoples' empowerment, many Aboriginal people will continue to regard it as a morally and politically malignant force."

(TRC Summary Report, pg 205)

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Louise Mandell (CC BY 2.0) by SFU - University Communications

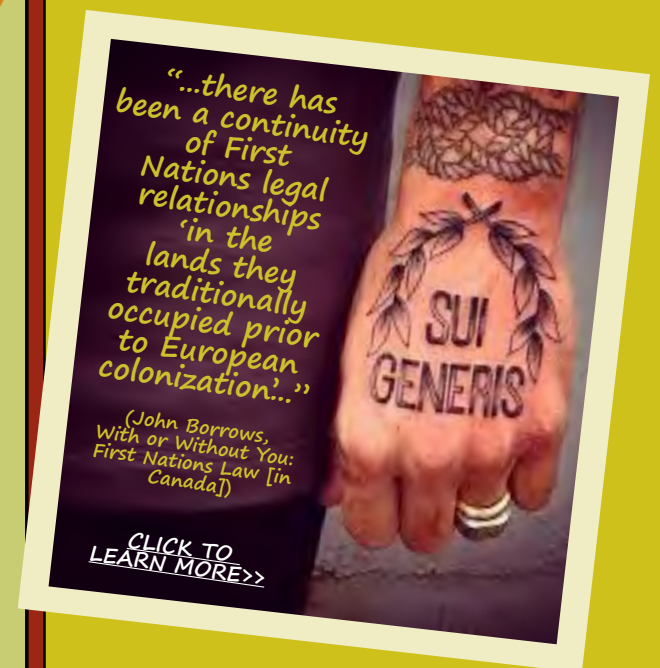
Call To Action



In keeping with the [United Nations Declaration on the Rights of Indigenous Peoples](#), we call upon the federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for the development, use, and understanding of Indigenous law and access to justice in accordance with the unique cultures of Aboriginal Peoples in Canada.

UNDERSTANDING ABORIGINAL IDENTITY

[CLICK TO WATCH](#)



(John Borrows, With or Without You: First Nations Law [in Canada])

[CLICK TO LEARN MORE>>](#)

51 Call To Action

We call upon the Government of Canada, as an obligation of its fiduciary¹ responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty rights.

“Before we went back to Inuvik my mother told me to be proud of where you come from. Be proud of your culture, your traditions and what we taught you. Whatever it takes, just keep fighting.”

(We Were So Far Away: The Inuit Experience of Residential Schools)

[READ MORE >>](#)



School boys. These children live too far away to go home in the summer. [Students at the Anglican mission's residential school], Aklavik, 1940-1942. NWT Archives/Mary Saich fonds, N-1990-003, 0223



“These manmade rock formations have been created for over 2000 years and are an important survival tool in the Arctic environment, where natural, easily distinguishable landmarks can be few and far between.”

(Museum of Inuit Art Blog)

[CLICK TO LEARN MORE >>](#)

Ancient Guide, CC BY 2.0, subarcticmike

“It is challenging, if not impossible, to effectively address Aboriginal interests in a national policy that does not acknowledge and accommodate regional differences.

Although there is not a consistent Aboriginal perspective on all issues, there is a general consensus that Canada is inflexible in its approach to Aboriginal interests and endeavours to meet its minimum legal obligations, nothing more.

Canada is seen as unresponsive to Aboriginal interests and rigid in its application of the comprehensive land claims policy. There is also a widely held view that federal policies lag behind legal developments.”

(Douglas R. Eyford, the Ministerial Special Representative on Renewing the Comprehensive Land Claims Policy)

[READ MORE >>](#)



Call to Prayer

Father God,
In order for the Aboriginal people to not experience or view the legal system as a “...morally and politically malignant force,” we pray that the Government of Canada’s policy of transparency for revealing legal opinions and proposed actions is forthright and influential in regards to the scope and extent of Aboriginal and treaty rights.

We pray that the Government of Canada will act upon and represent the interests of the people. We pray that as individuals, our interests will move beyond self-preservation and begin to work collectively, focusing on the diverse needs of all who live in Canada.

“Aboriginal nations should be able to rely on two fundamental common law rules to meet the onus the Court has placed on them:

- title is presumed from possession;
- possession is title as against anyone who cannot prove that he or she has a better title.

So in situations where they can establish either present or past possession of lands at any time after Crown assertion of sovereignty, Aboriginal nations should be presumed to have a valid Aboriginal title to those lands, and the burden of proving a better title should be cast on the Crown or its grantees.”

[READ MORE >>](#)

“In a post-apology era, the honour of the Crown must be a defining feature in the new relationship where legal obligations are vigilantly observed...principles of reconciliation, such as mutual respect, coexistence, fairness, meaningful dialogue, and mutual recognition, are not empty words. These principles are about action; that is, they give shape and expression to the material, political and legal elements of reconciliation”

(TRC Summary Report, pg. 269)

[READ MORE >>](#)



Call to Prayer

Father God,
We acknowledge that You are the Great Creator. We acknowledge that the earth and everything in it is Yours. The world and all its people belong to You (Psalm 24:1). Canada belongs to You. All who live in Canada belong to You.

We ask for wisdom and humility for all decision makers, both Aboriginal and non-Aboriginal. Give them confidence and the necessary resolve to settle land claims justly. May all sides be receptive to understanding the many different worldviews people possess regarding land, use, and ownership. We pray that an attitude of generosity will be present when settling these claims.

Call To Action



National Centre for Truth and Reconciliation Archives, Photograph (Quebec National Event), FRC/NRC_01195



We call upon the Government of Canada, provincial and territorial governments, and the courts to adopt the following legal principles:

- Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.
- Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

“The Indian Act is one of the cornerstones of Canadian colonialism...it imposes a foreign system of government on First Nations in which accountability is to colonial masters in Ottawa...imposed on First Nations without our consent and it has no basis in treaty.”

(Defenders of the Land)

[READ MORE >>](#)

¹ A fiduciary duty is a legal duty to act solely in another party's interests.

53 Call To Action

We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following:

- Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years.
- Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.
- Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources.
- Promote public dialogues, public/private partnerships, and public initiatives for reconciliation.

"Our future, and the well-being of all our children rests with the kind of relationships we build today."

- Chief Dr. Robert Joseph

Back Pocket Reconciliation Action Plan

"The Back Pocket Reconciliation Action Plan is part of Reconciliation Canada's national engagement strategy to build a national narrative on reconciliation and catalyze action. We have initiatives planned across the country through 2016-2017, which are intended to engage individuals, groups and organizations in the reconciliation process. Your Back Pocket Reconciliation Action Plan will contribute to the national narrative on reconciliation by illustrating the ways that Canadians are taking action. By sharing your Back Pocket Reconciliation Action Plan, you are inspiring others to think about reconciliation and to create their own plans."



Call to Prayer

Father God,
We all know that for true reconciliation to take place, trust needs to be re-established. Saying sorry is the first step, but not the final step. There is a long journey ahead to re-establish trusting relationships between the Aboriginal and non-Aboriginal communities. Please strengthen us to commit to the difficult journey ahead of us. When we are tired, please refresh us so that we can continue the hard but rewarding work of healing relationships. Lord, You have shown us how to live and care for one another by the model of Your son. Please continue to illuminate the way as individuals and institutions consider which actions will be appropriate.

Please give us humility and a genuine love for each other, for true reconciliation is only possible through You. May the Body of Christ ensure that all we do and say leads to healthy relationships. May we never give up, ignore, or condescend others, but rather uphold Your command to love our neighbour as ourselves (Matthew 22:39). We thank You that Your Spirit is at work to reconcile, heal, and restore—bringing light into darkness as a testament to how integral You are to the success of this process.

"We had to get a permit to go to our neighbouring friends, relatives"

"I had to carry that around on my body."

"Indian agents... they'd send you to jail!"

(The Pass System Film)

[LEARN MORE>>](#)



Click to Play

Call To Action 54

"Reconciliation in Action: A National Engagement Strategy has received \$1.8 million in funding through the Canada 150 Fund..."

"This announcement by the Government of Canada demonstrates shared values and the importance of working together to build a better future for Canada," says Chief Dr. Robert Joseph, Ambassador, Reconciliation Canada.

"We were also delighted that two other projects were also awarded funding: ...Indspire, an Indigenous-led registered charity that invests in the education of Indigenous people, and the 4Rs Youth Movement, a youth-led initiative seeking to change the country by changing the relationship between Indigenous and non-Indigenous young people."

(Reconciliation Canada, Reconciliation News)

[READ MORE>>](#)



Call to Prayer

Father God,
A good indicator of our priorities is often demonstrated by how we spend the money You have entrusted to us. May our priorities as a nation reflect Your priorities. May we be good stewards of those funds and to not let any potential financial constraints become a barrier to reconciliation.



Chief Dr. Robert Joseph, via <http://ptc.ca/>

Call To Action

We call upon all levels of government to provide annual reports or any current data requested by the National Council for Reconciliation so that it can report on the progress towards reconciliation. The reports or data would include, but not be limited to:

- The number of Aboriginal children-including Metis and Inuit children – in care compared with non-Aboriginal children, the reasons for apprehension, and the total spending on preventive and care services by child-welfare agencies.
- Comparative funding for the education of First Nations students on and off reserves.
- The educational and income of attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
- Progress on closing the gaps between Aboriginal and non-Aboriginal communities in a number of health indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
- Progress on eliminating the overrepresentation of Aboriginal children in youth custody over the next decade.
- Progress on reducing the rate of criminal victimization of Aboriginal people, including data related to homicide and family violence victimization and other crimes.
- Progress on reducing the overrepresentation of Aboriginal people in the justice and correctional systems.

Click on each bar in graph to **LEARN MORE**>>



“Progress on reconciliation at all other levels of government and civil society organizations also needs vigilant attention and measurement to determine improvements”

(TRC Summary Report, pg 217)

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Totems - Corinn Gil - CC BY-SA 2.0 - Kris Krug



Call to Prayer

Father God,
Reporting is often hard work, yet it is so vital for tracking progress and providing measurable markers for change. Encourage reporters when they encounter tedious days of research and writing blocks. Please impress upon them the responsibility they have for accuracy and readability. Give them clarity of mind, a compassionate heart, and a community of supporters and champions for the work they are doing.

We ask, Lord, that these reports will be highly readable documents that the general population, as well as the government, will anticipate each year in which markers of true progress are revealed. May we as a nation get excited when we see improvements. When there is stagnation or a decline in evident results, we ask that You re-invigorate those You have put in place to implement change. Instill in them a determination to achieve positive results as they analyze, reinvent, and re-calibrate their approach with intentional actions towards improvement.



Call to Prayer

Father God,

We thank You for the heartfelt response of the prime minister to the report of the National Council for Reconciliation. May this commitment to respond and act upon each of the Calls to Action continue to be upheld by subsequent governing leaders and never be motivated by partisan thinking or self-preservation. Continue to reveal within Canada's prime minister(s) Your characteristics of compassion, kindness, and humility so that they may lead righteously and with integrity. Equip all governmental leaders with the knowledge and courage to make decisions that will improve the lives of Aboriginal Peoples, and ultimately, to unite all who live in this country.

[CLICK TO ACCESS MAP](#)

Call To Action

We call upon the prime minister of Canada to formally respond to the report of the National Council for Reconciliation by issuing an annual “state of Aboriginal Peoples” report, which would outline the government’s plans for advancing the cause of reconciliation.

The Prime Minister announced that Canada will work with leaders of First Nations, the Métis Nation, Inuit, provinces and territories, parties to the Indian Residential School Settlement Agreement, and other key partners, to design a national engagement strategy for developing and implementing a national reconciliation framework, informed by the Truth and Reconciliation Commission's recommendations.

[READ MORE](#)>>



#IndigenousReads

Call To Action

We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will required skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.



INDIGENOUS CULTURAL COMPETENCY SELF-ASSESSMENT CHECKLIST

Ask yourself these questions:

1. Do you understand the generational impact of residential schools?
2. Have you read the Truth and Reconciliation Commission's 94 Calls-to-Action?
3. Do you understand the significance of the current prime minister saying he seeks to strengthen the nation-to-nation relationship with Indigenous Peoples?
4. How do you react to uncivil dialogue?
5. How do you react to stereotypical imagery and statements?
6. Do you, intentionally or otherwise, use colloquialisms?
7. Do you recognize and understand the impact of cultural appropriation?
8. What do you know about the history, culture, worldviews and challenges of the Indigenous Peoples of the area in which you live/work?
9. Do you understand the difference between empathy and sympathy?

(Posted by Bob Joseph, ictincca)

[LEARN MORE >>](#)

DID YOU KNOW?

"The Metis people are known for their finger woven sashes... made of a variety of elements, like the lives of the Metis. Look at its pattern, its fabric, its colors. Nonetheless, these disparate elements form an integrated whole. Similarly, the different ethnic backgrounds and different languages to the Metis blend into one another to form a rich tapestry like the lives and culture of the Metis."

(The Alberta Metis, collectionscanada.gc.ca)



[LEARN MORE >>](#)



Perception by aptn.ca

"I always felt that there were so many Indigenous People... who were leaders in their community and living normal or average lives. However their stories never made it into the newspapers or on social media... and I realized that racism is very much alive... I decided to ask models to pose for me and offer them a chance to label themselves."

(Winnipeg Artist, [KC Adams #perception](#))

[LEARN MORE >>](#)



Call to Prayer

Father God,
Many people in Canada have not had the opportunity to learn the history of Aboriginal peoples and the legacy of residential schooling. As educators prepare training courses for public servants, we ask that You will guide the work of curriculum writers. Lord, we also ask that You highlight for students that which is imperative to comprehend, and that which is vital to adopt and implement in their lives as it relates to intercultural competency, conflict resolution, human rights, and anti-racism. We ask that the material will be well balanced, offering the many perspectives that are needed to understand the historically broken and complicated relationship between Aboriginal and non-Aboriginal people.

Lord, we know that education and awareness is only part of the solution. We ask that there be an openness to reflect upon and actively implement this skills-based training and to openly make adjustments in attitudes, perceptions, and behaviours towards what it means to be Aboriginal in Canada. When needed, please give individuals and groups the courage to seek forgiveness and to reconcile with Aboriginal co-workers and/or people in their community.



Tungstall Hall Residence (originally St. Mary's Residence), girls in their beds with two nuns. [Canadian War Museum, Ottawa, Ontario, September 5, 1998](#) (Photo Credit: Charles Campel / [Library and Archives Canada / PA-210885 R10187-14-7-E](#))

"Approximately 16 out of 70 Catholic dioceses in Canada were associated with the former Indian Residential Schools, in addition to about three dozen religious communities. Each diocese and religious community is legally responsible for its own actions. However, in a brief submitted to the Royal Commission on Aboriginal Peoples in November 1993, the Canadian Conference of Catholic Bishops did acknowledge that "various types of abuse experienced at some residential schools have moved us to a profound examination of conscience as a Church."
...in 1991, Canadian Catholic Bishops and leaders of men and women religious communities had issued a statement that "We are sorry and deeply regret the pain, suffering and alienation that so many experienced" at the Residential Schools."
(Canadian Conference of Catholic Bishops)

[READ MORE >>](#)

"Our Lady of Guadalupe Circle is a Catholic coalition of Indigenous people, bishops, clergy, lay movements and institutes of consecrated life, engaged in renewing and fostering relationships between the Catholic Church and Indigenous people in Canada."

[READ MORE >>](#)



Call to Prayer

Father God,
Today we bring the Catholic Church before You, not to condemn them but to support them through prayer. We pray that godly sorrow over what has occurred will generate an earnest desire to continue to make things right (2 Corinthians 7:10-11). We pray, Lord, that the Pope will be moved to extend a specific apology, here in Canada, to all who have been victimized through Catholic-run residential schools. May those who have been victimized by the residential school system receive a comforting sense of healing, peace, and freedom from pain that comes through forgiveness.

Call To Action



We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Metis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada.

"Roman Catholics in Canada and across the globe look to the Pope as their spiritual and moral leader," the commission said in its final report made public on Tuesday. "Therefore, it has been disappointing to survivors and others that the Pope has not yet made a clear and emphatic public apology in Canada for the abuses perpetrated in Catholic-run residential schools throughout the country."

[READ MORE >>](#)



AFN National Chief Perry Bellegarde as he responds to a question on whether the head of the Catholic Church should apologize for its role in residential schools. [the star.com](#) ([Adrian W. W. Canadian Press](#) image cropped from original)

59 Call To Action

We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

RESPONSE OF THE CHURCHES
TO THE TRC OF CANADA,
Ottawa – June 2, 2015

"We acknowledge and welcome the specific calls to action that offer direction to the churches in our continuing commitment to reconciliation. In particular, we are committed to respect Indigenous spiritual traditions in their own right. As individual churches and in shared interfaith and ecumenical initiatives – for example through Kairos, through interfaith groups, and through the Canadian Council of Churches – we will continue to foster learning about and awareness of the reality and legacy of the residential schools, the negative impact of such past teachings as the Doctrine of Discovery, and the new ways forward found in places, such as the United Nations Declaration on the Rights of Indigenous Peoples."

(Representatives of the Church parties to the Settlement Agreement)

[READ MORE>>](#)

Reconciliation not only requires apologies, reparations, the relearning of Canada's national history, and public commemoration, but also needs real social, political, and economic change. Ongoing public education and dialogue are essential to reconciliation. Governments, churches, educational institutions, and Canadians from all walks of life are responsible for taking action on reconciliation in concrete ways, working collaboratively with Aboriginal peoples. Reconciliation begins with each and every one of us.

(TRC Summary Report, pg 183-185)

[READ MORE>>](#)



Photo © 2011 J.E. Moran / Library and Archives Canada PA-102575



Call to Prayer

Father God,
We humbly repent for the historical role churches in Canada played in destroying Aboriginal culture. While the Church has notoriously left a horrifying stain in Canada's historical record regarding our treatment of Aboriginal Peoples, we pray that going forward, the Church in Canada will be known as transformational history-makers in reconciliation and restoration.

Thank You for the effort that the Anglican, Presbyterian, Roman Catholic, and United Church bodies are making to reconcile with the Aboriginal community locally and nationally. As these members of Your Church educate their congregations on their historical role in colonization and the history and legacy of residential schools, we ask that it will be a time of renewal as the Church seeks Your face and, in humility, we will all be led towards healing in this land (2 Chronicles 7:14).

We ask, Lord, that all churches in Canada and their members will choose to live lives that reflect the love and humility of Christ, and that You will receive honour as true reconciliation occurs. We ask, Lord, that Your great reputation will be restored and that people in Canada, both Aboriginal and non-Aboriginal, will trust in and see You for who You truly are.



Call to Prayer

Father God,
We bring before you today Ambrose University and all other universities that exist for Your glory. We ask that they will be able to create an overall plan that ensures all students will have a deep respect for Aboriginal people and their cultures. We ask, Lord, that our universities and seminaries will be places where Aboriginal students will feel welcomed and at home. Please develop leaders, both Aboriginal and non-Aboriginal, who have a deep passion for the work of reconciliation that is before Canada. Please expand the good work that is already being done, and give the faculty, administration, and the students courageous wisdom as they build relationships throughout Canada.

"Eight years ago, Darryl Kakekayash says he was physically assaulted by three white men who called the high school student a 'crazy native s---' and threw him into a Thunder Bay river."

(thestar.com)

[READ MORE>>](#)

Unreserved
Intelligent, Insightful, Indigenous. Stories, music, culture. Unreserved is the true voice of Indigenous Canada. Hosted by Rosanna Deerchild.



"If Indigenous Studies courses are mandatory, it's important that instructors are prepared to recognize and appropriately address racism in the classroom."

(Unsafe Space: The Danger of Mandatory Indigenous Studies Courses)

[READ MORE>>](#)

61 Call To Action

We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:

- Community-controlled healing and reconciliation projects.
- Community-controlled culture and language revitalization projects.
- Community-controlled education and relationship building projects.
- Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.

CANADIAN CATHOLIC NEWS

“...there’s a general feeling we should make some effort toward healing funds...not directed as a certain number, but aimed at education and continuing positive work... We are open to working on a continued healthy relationship, something we are investing in and want to continue in a positive way”
(Le Pos Archbishop Murray Chablain)

[READ MORE>>](#)

MAPPING THE HEALING JOURNEY

[READ MORE>>](#)

THE HEALING FUND

To support grassroots projects that are First Nations-Initiated, and community-oriented, with a primary focus on healing from the impact of residential schools. Language recovery and cultural recovery programs are among the types of projects funded.
(United Church of Canada)

[READ MORE>>](#)

ANGLICAN FUND

To encourage and support Indigenous healing initiatives that are community oriented and address the legacy of the Indian Residential School system.

[READ MORE>>](#)

“Survivors spoke about the many contradictions they now see between their adult knowledge of Christian ethics and biblical teachings and how they were treated in the schools. These contradictions indicate the spiritual fear and confusion that so many Survivors have experienced.”

(TRC Summary Report, pg 227)

[READ MORE>>](#)



Call to Prayer

Father God,

We recognize that the responsibility of reconciliation is not only at the government level, but also at the community level. We thank You for this because it means all people can be involved in the important work of reconciliation.

We acknowledge that as followers of Christ, we are one Body, following Your lead ([Ephesians 4:16](#); [Romans 12:5](#)). As one Body, united in Your grace, we pray for denominations who are named in the Settlement Agreement. Please give them a spirit of generosity and dedicated commitment to establish permanent funding to Aboriginal people for the work of reconciliation, revitalization, relationship building, and regional dialog projects. We ask that all the members of Your Body will join together in support of this provisioning and see this as a redemptive opportunity to rebuild relationships, revitalize communities, and to reveal Your loving goodness.

We ask that Your Holy Spirit will powerfully move within all of these funded projects. Help people to witness Your love and compassion through the reconciling work of the Church. Please lead us to come alongside one another as supporters in our communities. We pray that You will foster forgiveness in order to build restored relationships of trust.



National Centre for Truth and Reconciliation Archives, Photograph (Victoria Regional Event): PHVRE_00314, Truth and Reconciliation Commission of Canada.



Call to Prayer

Father God,

We pray that as curriculum is developed to educate Canadians of Aboriginal history, that it will be honest and compassionate. We ask that the history taught to our children and teens will be as unbiased as possible and not be politically motivated. May many perspectives be shared, so that students can have as full an account as possible. As our collective history is taught, we ask that all students, whether Aboriginal or non-Aboriginal, will feel welcome in the classroom and will also know the positive contributions their cultures have given to Canada.

God, we ask that You not only provide funding for Aboriginal schools, we also pray that You will help to restore, protect, and preserve Aboriginal culture so that Aboriginal schools and educators can be fully equipped to utilize Indigenous knowledge and teaching methods in classrooms.



National Centre for Truth and Reconciliation Archives, Photograph (British Columbia National Event): PHBCNE_00472, Truth and Reconciliation Commission of Canada.

Call To Action 62

We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators to:

- Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples’ historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
- Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
- Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

WHAT YOU CAN DO

- [Download and circulate the petition](#) for your province or territory calling for the implementation of Call to Action #62.
- [Send an electronic letter to your MPP/MLA](#) calling for implementation of Call to Action 62.1
- [Read the report card](#) to see how close each province and territory is to making this change to the curriculum.
- [Host a workshop or event](#) to bring you and your community into the Winds of Change campaign.
- [Meet with provincial representatives and education authorities.](#)
- [Participate in a Blanket Exercise.](#)

KAICOS’ WINDS OF CHANGE CAMPAIGN [LEARN MORE>>](#)

Call To Action

We call upon the Council of Ministers of Education, Canada [CMEC] to maintain an annual commitment to Aboriginal education issues including:

- Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- Building student capacity for intercultural understanding, empathy, and mutual respect.
- Identifying teacher-training needs relating to the above.



Call to Prayer

Father God,
Transformative education only happens when people are fully committed to it. We ask, Lord, that Canada will maintain an annual commitment to Aboriginal education issues. We ask Lord that policymakers, curriculum developers, and educators will pursue excellence in their calling to teach the next generation.

We thank You for the thousands of teachers in Canada who teach because they want to influence the next generation. Please give them the wisdom and perseverance to pursue excellence and to be role models for their students to follow when implementing new initiatives related to Aboriginal education. Please use our schools for community building. We pray that as teachers and students embrace new resources and curriculum, they will subsequently influence their community and create a positive ripple effect of intercultural understanding, empathy, and mutual respect.

[CLICK TO READ](#)



The image above contains all completed puzzle pieces designed by [CMEC Aboriginal Educators, 2015] symposium participants from specific provinces and territories to illustrate ideas on "What Can We Do at Home?" This mosaic demonstrates the beautiful, diverse, and unique approaches to addressing Aboriginal Education in Canada.

[READ MORE>>](#)

[CLICK TO READ](#)

"The Supreme Court of Canada decision in S.L. v. Commission scolaire des Chênes in 2012 ruled: Exposing children to a comprehensive presentation of various religions without forcing the children to join them does not constitute an indoctrination of students that would infringe the freedom of religion..."
 (TRC Summary Report, pg 285-289)

[READ MORE>>](#)



Call to Prayer

Father God,
 We thank You that pursuing a Christian school education is one of the freedoms we enjoy living in a country that recognizes diversity of choice. We pray that Christian schools will voluntarily provide an education on comparative religious studies, which includes a segment on Aboriginal spiritual beliefs and practices. We pray that You will give wisdom to those that develop the curriculum and ask that through this learning, You will nurture mutual respect and understanding.



"This book not only offers an in-depth look at First Nations' theology, but parallels its key themes with Old Testament Hebraic thought, which comprises the roots of Christianity. Key doctrines central to both Aboriginal and Biblical theology are then compared and contrasted in language readily understood by the layman."

[CLICK TO LEARN MORE](#)

"Our spiritual journey is a journey of trust and belief entailing spiritual vows and prayers led by spiritual leaders who are the keepers, sharing a similar role as clergy."

[LEARN MORE>>](#)

[CLICK TO READ](#)

Call To Action

We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

Call To Action

We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre of Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.



"The problem is really how the scientist is taught...until we begin to change our curriculum...it is going to be a struggle...because education is a conditioning process. It creates habits of mind, orientations and understandings. And so unless we begin to change the curriculum, we will probably continue to have conflict in terms of the two world views."

(Dr. Gregory Cajete, Director of Native American Studies at the University of New Mexico)



Call to Prayer

Father God,

We are in awe at the work You are doing in the world to not only reconcile all people to Yourself, but to also lead us into healthy, loving relationships with one another. Please give us the guidance, endurance, and resources we need in order to journey together to effectively advance the understanding of reconciliation.

As a national research program is created and implemented, we celebrate that Your message of peace will be revealed, for reconciliation is central to the biblical principles you have taught us through the life, sacrifice, and resurrection of your Son, Jesus (2 Corinthians 5:18-19). We pray that this research will have a far-reaching influence on other countries who share a similar history of devaluing and destroying Indigenous culture.

We thank you for the good that can be accomplished through a multi-year funded approach to this research. We pray that You will give researchers clarity to interpret and communicate their findings well, and in turn, to translate their work into multiple languages so that all people who call Canada home can benefit.

Research on the reconciliation process can inform how Canadian society can mitigate intercultural conflicts, strengthen civic trust, and build social capacity and practical skills for long-term reconciliation. First Nations, Inuit, and Métis peoples have an especially strong contribution to make to this work

(TRC Summary Report, pg 242)

[READ MORE >>](#)

Canadian Roots Exchange (CRE)

"...builds bridges between Indigenous and non-Indigenous youth

by facilitating dialogue and strengthening relationships through leadership programs."

[LEARN MORE >>](#)



Represents area where CRE has an active Youth Reconciliation Team in 2016-2017



Call to Prayer

Father God,

The impact of residential schooling has been felt across many generations. Since reconciliation is an inter-generational journey, we ask that the skills, gifts, and ideas of youth in Canada will contribute to successful reconciliation programs, information sharing, and best practices. We ask You to forgive the numerous times adults have judged youth or have assumed they are incapable of great things. We recognize that the challenges youth face are a reflection of the values of the previous generation. We pray that Aboriginal and non-Aboriginal youth alike will be equipped and empowered to act on their vision to mobilize exciting, new approaches and programs of reconciliation within their communities.

Call To Action



We call upon the federal government to establish multi-year funding of community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.

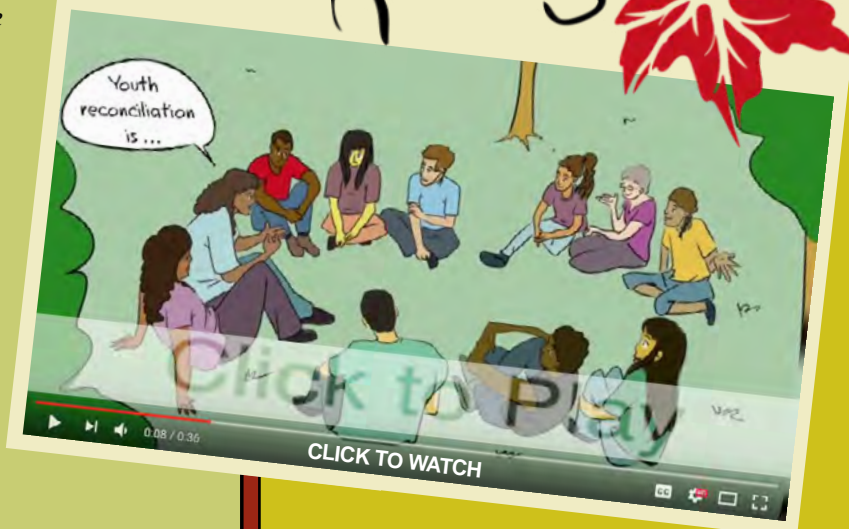


National Association of Friendship Centres

"We're acting now toward real reconciliation... The damage that occurred over seven generations at residential schools will not be undone in one lifetime; youth are vital to the reconciliation equation.... In answering this call to action, the NAFC extends the hand of friendship to all organizations that share our commitment."

[READ MORE >>](#)

exchanges unite us



67 Call To Action

We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and to make recommendations.



"I wholeheartedly agree with the Commission's stance that "there is an urgent need in Canada to develop historically literate citizens who understand why and how the past is relevant to their own lives and the future of the country. Museums have an ethical responsibility to foster national reconciliation, and not simply tell one party's version of the past."

(Krista McCracken [kristamccracken.ca], Archives Supervisor at Algoma University's Shingwauk Residential School and Arthur A. Wishart Library)

[READ MORE >>](#)



By The National Archives (UK) (The National Archives (UK)) (CC BY 3.0) via Wikimedia Commons

Basil Paul, wearing Indian timber bailiff badge, 1915, photograph by James Teit Canadian Museum of Civilization, 30640, CD95-895-005



"Museums and archives, as sites of public memory and national history, have a key role to play in national reconciliation. As publicly funded institutions, museums and archives in settler colonial states such as Canada... have interpreted the past in ways that have excluded or marginalized Aboriginal peoples' cultural perspectives and historical experience."

(TRC Summary Report, pg 242)

[READ MORE >>](#)



Call to Prayer

Father God,
Your Word teaches us the value of remembering our history. We recognize that many of our museums tell the story of Canada well. We pray that as policies and best practices are examined by the Canadian Museums Association and Aboriginal collaborators, that they would already be found to be proactively in compliance with the United Nations Declaration on the Rights of Indigenous Peoples; where there is a lack of adherence, please bring it to light.

We ask that all who enter any museum in this country will know that Aboriginal peoples have a history and story to tell which is a vital part of the story of Canada that must be understood and valued. We ask that each museum patron will read of and learn that the mistakes of the past have an impact on the present reality of Aboriginal peoples, and that our own personal actions today will shape the future so that these cultural, social, religious, and political violations never occur again.



"We have reached a pivotal moment in our shared history. 2017 marks the 150th anniversary of Canadian confederation. The celebrations in 2017 provide a unique opportunity for reflection and an opportunity to build new relationships that contribute to our collective well-being.

Through Reconciliation in Action: A National Engagement Strategy, Reconciliation Canada will examine and document perceptions, actions and aspirations of Canadians in relation to reconciliation. This narrative will recognize our common history, highlight current achievements and create a vision for the next 150 years."

[LEARN MORE >>](#)

CANADA 150



Call to Prayer

Father God,
As the 150th anniversary of Canadian Confederation celebrations take place in 2017, we ask that events will encourage reconciliation. We pray that all people will feel included and have reason to celebrate. We ask that town councils and elders will set an example of unity by working collaboratively on the celebration. We ask that throughout the planning stages, as well as the actual time of celebration, there will be meaningful opportunities for relationship building.

[CLICK TO READ](#)
Canadian History:
Pre-Confederation



When Newfoundland and Labrador joined Canada in 1949, the provincial and federal governments made no special provisions for the new province's Aboriginal groups.

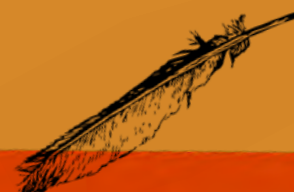
The Terms of Union, which determined how Newfoundland and Labrador would operate as a province, did not mention Aboriginal people nor did it clarify their status within the country.

(Aboriginal People and Confederation, Heritage Newfoundland and Labrador)

[READ MORE >>](#)

Call To Action 68

We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.



"Community Pathways to Reconciliation"

Many local governments across the country are responding to the call of the Truth and Reconciliation Commission of Canada...provides examples of ways to move forward on the reconciliation journey at the local level."

[READ MORE >>](#)



"Nimaywikwedong Reconciliation Garden"
In the Spirit of Reconciliation the garden will be a contemplative place where our community can pause, reflect and remember, learn about the past legacy of residential school and intergenerational trauma that still exist today.

[READ MORE >>](#)

69 Call To Action

We call upon Library and Archives Canada to:

- Fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joint-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in residential schools.
- Ensure that its record holdings related to residential schools are accessible to the public.
- Commit more resources to its public education materials and programming on residential schools.

"Rendering archives accessible for the public is crucial for truth finding... An holistic approach to Dealing with the Past recognises the interdependence of the four key pillars of the right to know, the right to reparation, the right to justice and the guarantee of non recurrence."

[READ MORE >>](#)

The Conceptual Framework inspired by the Joinet/Orentlicher Principles:



© FDFA/swisspeace 2006, inspired by the Joinet/Orentlicher Principles



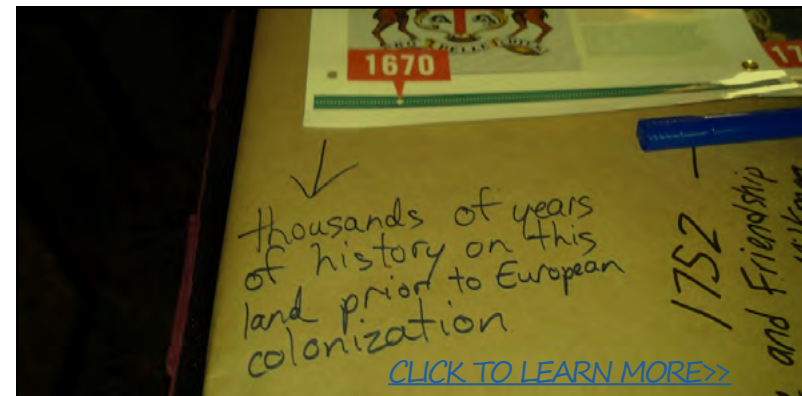
"Lester Pawis outside the Red Indian Art Deco Antique Store" By Ivaan Kotulsky via Toronto History from Toronto, Canada [CC BY 2.0], via Wikimedia Commons



Call to Prayer

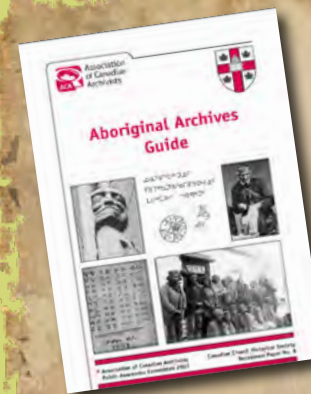


Father God,
Part of love is trust. Right now, trust is broken. Because of decisions that have been made in the past and unfortunately even in the present, it is difficult for many Aboriginal people in Canada to trust in institutions. We ask that Library and Archives Canada will help in the building of trust by making important documents available. Help them set up systems and resources that include the full scope of Canada's history, including what occurred in residential schools, so that there is access to truth through transparency. We pray that in providing public access to all archived records on residential schools, trusting relationships can be established.



Call to Prayer

Father God,
As the Canadian Association of Archivists undertakes a national review of policies and best practices, we ask that they will work in collaboration with Aboriginal people. Please provide a good team of people with a common purpose and intent to accurately gather all archives needed to capture a full picture of what has been occurring in the past and what changes need to be made. We pray that key documents referring to practices and policies will be readily accessible, and that a framework for Canadian archives will be developed that is in compliance with the UNDRIP so that truth and reconciliation can occur.



THE WRITTEN RECORD AND THE ORAL TRADITION

The Hudson's Bay Company's (HBC) contact with Aboriginal peoples was documented in written records that are "preserved in the HBC Archives in Winnipeg, Manitoba. The HBC Archives contain, from almost exclusively non-Aboriginal viewpoint, a history of Aboriginal peoples dating back almost three centuries." However, "The written records about Aboriginal life and history found in the HBC Archives are limited." because "The records reflect the biases of outside observers and non-participants." This archive of Aboriginal history does not paint a complete picture unless the "oral transmission of traditional knowledge and history" that Aboriginal Peoples used "to maintain stability and continuity within and between communities" is also archived as part of that history.

William Berens, chief of the Ojibwa band reserve at Berens River, had provided "a different perspective on the death of William Harper (1894)" when relating the oral account to A. Irving Hallowell, a visiting American anthropologist in 1930. While the "written records in the HBC Archives provide limited information about the circumstances of his death; the oral tradition preserved other details, new information to fill gaps in the written records."

(Association of Canadian Archivists, Aboriginal Archives Guide)

[READ MORE >>](#)



William Berens at Berens River, Manitoba, circa 1930-1938. Alfred Irving Hallowell papers, American Philosophical Society, Series V7 Photographs, Number A16.

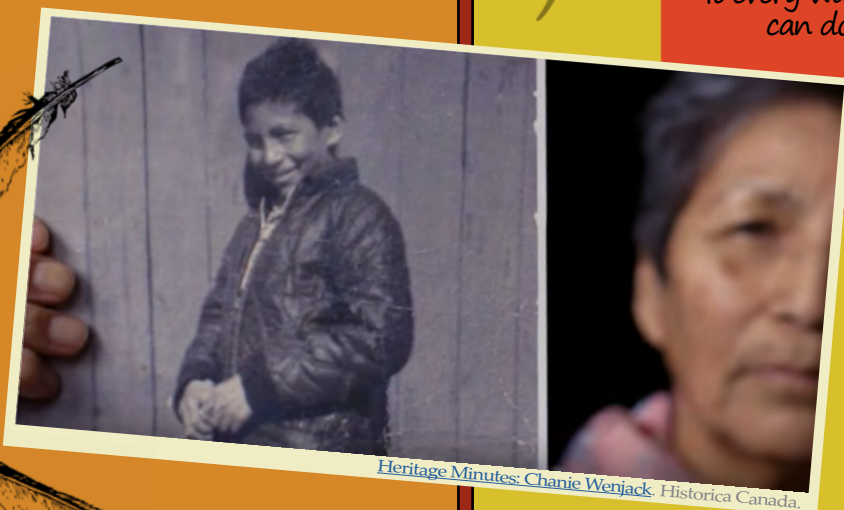
70 Call To Action

We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

- Determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the United Nations Joint-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in residential schools.
- Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

Call To Action

We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.



Heritage Minutes: Chanie Wenjack - Historica Canada.



"I had wanted to tell my brother's story; I wanted his life to mean something... and you know what I want from this? Is that I want high schools, schools, to be built on every reserve; highschools so that children do not have to leave until there is such a time that they are older and can take care of themselves. If Charlie's life can save other children, then I've done my work. I've done what I've intended to do...I think that my biggest hope is that the rest of the world will see what went on in Canada - but to not stop there...to continually heal and to do it every way and everything that you can do to bring that about"

(Pearl Achneepineskum, sister of Chanie Wenjack)

[LEARN MORE>>](#)

THE SECRET PATH



"Chanie was a young boy who died on October 22, 1966, walking the railroad tracks, trying to escape from the Cecilia Jeffrey Indian Residential School to walk home. Chanie's home was 400 miles away. He didn't know that. He didn't know where it was, nor know how to find it, but, like so many kids - more than anyone will be able to imagine - he tried."

(Statement by Gord Downie, in Ogoki Post, Ontario)

[READ MORE>>](#)



Call to Prayer

Father God,

We are thankful that many provinces, as well as two of the three territories, have already provided records regarding the deaths of children in residential schools. We ask, Lord, that any withheld information regarding deceased children who were in the care of residential school authorities will be released so that closure can occur for the families and communities who had children that never returned to them. We ask that this important step in healing will happen quickly



Residential school students at Fort George cemetery in November 1946 (Truth and Reconciliation Commission)

"The number of students who died at Canada's residential schools is not likely ever to be known in full..."

Many records have simply been destroyed... There can be no certainty that all deaths were, in fact, reported to Indian Affairs"

[READ MORE>>](#)

"The federal government underwent a period of document destruction between 1936 and 1944 that eliminated some 200,000 Indian Affairs files. Some of the documents that do remain contain incomplete information. While some school reports contained total number of deaths in a year, it was not always accompanied with the names of the deceased."

(TRC Report Volume 4)

[READ MORE>>](#)

"Tuberculosis was the cause of death in 48.7% of the cases for which there is a reported cause of death (on the Named and Unnamed registers combined.) A child's vulnerability to tuberculosis and ability to recover from the infection was in large measure governed by diet, sanitary conditions, ventilation, quality of clothing, and physical strength. Due to limited government funding, students in most schools were malnourished, quartered in crowded and unsanitary facilities, poorly clothed, and overworked."

[READ MORE>>](#)



Call to Prayer

Father God,

We ask for your blessing on the development of a National Residential School Student Death Registry. We share in the grief of parents whose children's deaths were not properly documented and no records have surfaced to explain how and why these deaths took place. We pray for sufficient funding and for people who are well-equipped to maintain this important registry document. We pray that families still grieving can be quickly informed of what happened to their children as new information or missing documentation becomes available.

We pray that these stories will not be forgotten.



Dorm converted to a "sick bay" during the 1963 measles epidemic at Lejac Indian Residential School.

Call To Action

We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Registry established by the Truth and Reconciliation Commission of Canada.

Call To Action

We call upon the federal government to work with churches, Aboriginal communities, and former residential schools students to establish and maintain an online registry of residential school cemeteries, including where possible, plot maps showing the location of deceased residential school children.



“This is somebody’s young kid”: The unmarked graves of Brandon’s residential school”

(National Post, May 15, 2015)

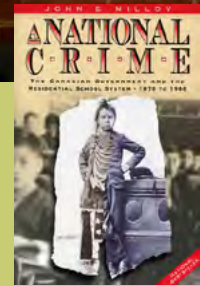
[READ MORE>>](#)



“As non-Aboriginal Canadians, it’s important that we tell the story of residential schools, because it is our story.” Professor Milloy says. “We built and operated the residential school system based on our ideology, and the horrors and the cruelty came from us and our culture.”

(Dr. John Milloy, Canadian Studies professor, Trent University)

[READ MORE>>](#)



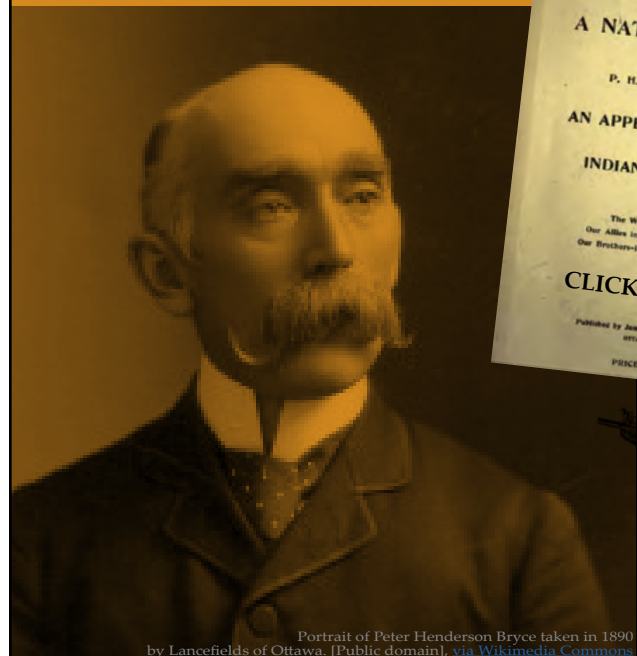
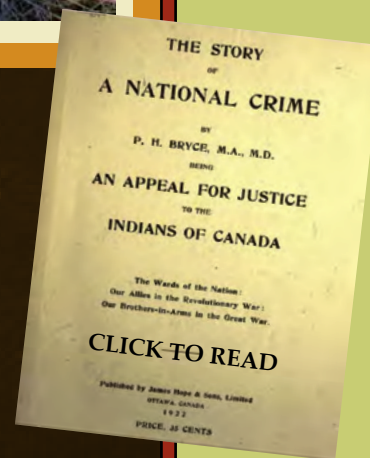
Using previously unreleased government documents, historian John S. Milloy provides a full picture of the history and reality of the residential school system. A *National Crime* shows that the residential system was chronically underfunded and often mismanaged, and documents in detail how this affected the health, education, and well-being of entire generations of Aboriginal children.

[READ SUMMARY>>](#)



Call to Prayer

Father God,
We ask that the cemeteries of these buried children will be found and documented. We ask, Lord, that You will help people remember and/or find the records that indicate where specific children are buried. May these initiatives remind us of the sanctity of life each child possesses. You knew each of these children by name. Help us to learn and remember their names. Bring comfort and peace to grieving families who long to know more about where their children’s remains were buried so that they may have closure.



Portrait of Peter Henderson Bryce taken in 1890 by Lancefields of Ottawa. [Public domain], via Wikimedia Commons



Memorial to the children who died at the Sacred Heart Residential School, 1868-1929, Fort Providence NWT. Photo: Kim Elliott via Rabble.ca



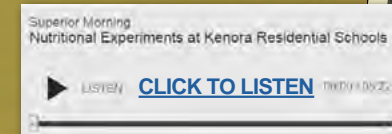
Call to Prayer

Father God,
We pray that there will be respectful and dignified efforts made amongst the churches and Aboriginal communities to inform families of their child’s burial location. We ask that every effort will be made to ensure the families can appropriately honour and grieve for these precious children who were lost at such a young age.

“Food historian Ian Mosby’s research published in 2013 revealed details about government experiments conducted on children in six residential school. When investigators came to the schools in the mid 1940s they discovered widespread malnutrition at both of the schools...and the main thing to understand about these experiments is they were only made possible because the children were malnourished.”

(Article by Jody Porter, CBC News Posted: July 29, 2015)

[READ MORE>>](#)

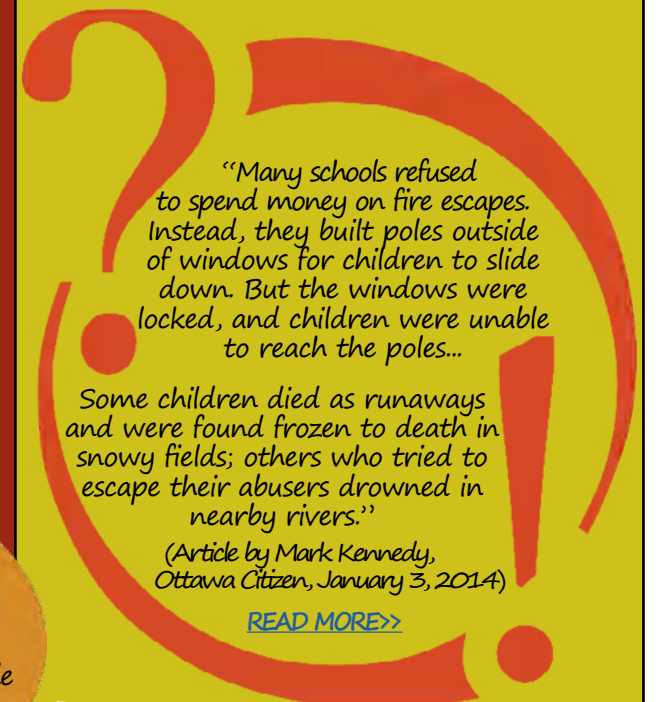


Credit: O.B. Buell/Library and Archives Canada/PA-118786

Call To Action



We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child’s burial location, and to respond to families wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.



“Many schools refused to spend money on fire escapes. Instead, they built poles outside of windows for children to slide down. But the windows were locked, and children were unable to reach the poles...”

Some children died as runaways and were found frozen to death in snowy fields; others who tried to escape their abusers drowned in nearby rivers.”

(Article by Mark Kennedy, Ottawa Citizen, January 3, 2014)

[READ MORE>>](#)

75 Call To Action

We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenances, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.



St. Michael's Indian Residential School at Alert Bay, British Columbia. Residential School (CC BY 2.0) by D.Stanley



Call to Prayer

Father God,
We ask, Lord, that all cemeteries where residential school children are buried will be maintained and marked commemoratively. May all levels of government and communities recognize that these cemeteries remind us of the preciousness of life. May it also be a reminder of the atrocities that happen when we allow racism to exist in our communities.



Grant Keddie and the reconstructed cairns. 2005 photo by Ray Smith, Times Colonist via beaconhillparkhistory.org

“Aboriginal Burial Cairns Mistaken For Rock Piles
In August, 1986, a Parks Department work crew, apparently unaware of the boulders' importance, cleared them off the south slope to facilitate mowing...Though sacred to First Nations people, the cemetery was not respected by European immigrants. In 1858, white settlers excavated the largest grave, located at the top of Beacon Hill”

“We know almost nothing about these things because the tradition of burying people that way had stopped by the time the Europeans arrived in the 1840's.”

(Grant Keddie, Curator of Archaeology at the Royal B. C. Museum)

[READ MORE>>](#)

“Beneath the surface view” graphic representation of a 1898 Oak Bay cairn excavation depicted in “Native Indian Use of Beacon Hill Park [used with permission, modified transparency]”

“Pic Mober's Patrick Sabourin raised a question about residential school mass burials and graves during the National Centre for Truth and Reconciliation's Nov. 9 community engagement session in Thunder Bay...

“I'm just trying to understand this whole process — where the records came from and...where would I draw the information how to access (the records).”

...The NCTR was set up at the University of Manitoba to house all the statements, documents and other materials collected by the TRC. The information will be sorted into three categories — public, redacted and restricted — with the public and redacted materials to be made available online at nctr.ca as time and resources permit.”

(article by Rick Garrick, anishinabeknews.ca)

[READ MORE>>](#)

“A STORY OF EXCAVATION, CEREMONY AND COMMUNITY
At the request of the Elders, a pipe ceremony was held at the site of the original burial location to honour the individual whose burial had been disturbed...”
(Retroactive, Blogging Alberta's Historic Places)

[READ MORE>>](#)



“Attendees of the reburial ceremony.” Historic Burial near Viking, Alberta: A Story of Excavation, Ceremony and Community, by Alberta Historic Places [Retroactive](#)

“Some First Nations cultures forbid showing pictures of the deceased for at least year after the death. Other cultures find it extremely disrespectful to show ANY images of a deceased person, or even mention their names.”
(Reporting in Indigenous Communities Aboriginal Customs and Protocols)

[READ MORE>>](#)



Call to Prayer

Father God,
Every culture has unique traditions to honour and remember those who have passed away. We ask that as these burial places are found and documented, the Aboriginal community most affected will not encounter barriers as they take the lead in developing strategies for documenting, maintaining, commemorating, and protecting these sites. We ask, Lord, that respect will be shown for Aboriginal protocols and for the deceased through this emotional process.



Call To Action 76

We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:

- The Aboriginal community most affected shall lead the development of such strategies.
- Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.
- Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

Completing the Circle:
Elders speak about end-of-life care with Aboriginal families in Canada
(aboriginalendoflifecare.com)

[LEARN MORE>>](#)





Call To Action

We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.



"Don't forget the Survivor, always remember the Survivor. The impact of that moment is lifelong...I'd like to invite everyone to listen to Survivors, to their testimonies."

(Honouring and Remembering Residential School Survivors, nctr.ca)

[LEARN MORE >>](#)



Call to Prayer

Father God,
We pray for open hands and willing hearts as records relevant to the history and legacy of the residential school system are collected. We pray that those collecting the records will understand the significance of the work they are doing. Please ensure all voices will be heard and preserved, so that the full story will be remembered and that a similar atrocity will never occur again.



The National Centre for Truth and Reconciliation website contains an interactive map to display locations of residential schools, events, and/or hearings. You can also access relevant photos, documents, and information related to each school that is being made public.

[LEARN MORE >>](#)

Archives may be viewed with distrust by First Nations, Inuit, and Métis peoples. Many feel that much of their lives is contained in documents (most of which they have never seen) kept by the state in order to study and categorize them in a depersonalized way...What Aboriginal peoples required was a centre of their own—a cultural space that would serve as both an archives and a museum to hold the collective memory of survivors and others whose lives were touched by the history and legacy of the residential school system.

(TRC Summary Report, pg 264)

[READ MORE >>](#)



Students seated at their desks in a classroom, Eskimo Point (Arviat) Federal Hostel, Nunavut. Credit: D.B. Marsh / Library and Archives Canada / e007914491



Call to Prayer

Father God,
We are thankful for the many who have already taken steps of courage to come forward to tell their stories during the Truth and Reconciliation Commission's investigations. We pray that untold stories will continue to be gathered, documented, and produced so that all who have a story of their own residential school experience and their involvement in truth, healing, and reconciliation can be heard. We ask that these stories will not be lost due to lack of funds.

Call To Action

We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

"Making sure that people have experiences and access to resources that contribute to their mental well-being and make them feel happy should not be underestimated or underrated. In this particular context, it is extremely important; you have an awful lot of resources here that are very important to making people feel happy. That should not be underestimated in terms of its importance."

(Frank Tester, Project Naming and Canada's North)

[LEARN MORE >>](#)

"Implementing a new approach to public education, research, and record keeping, the [NCTR] centre will serve as a public memory "site of conscience," bearing permanent witness to Survivors' testimonies and the history and legacy of the residential school system. Along with other museums and archives across the country, the centre will shape how the residential school era is understood and remembered.

(TRC Summary Report, pg 264)

[READ MORE >>](#)

Call To Action



We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:

- Amending the **Historic Sites and Monuments Act** to include First Nations, Inuit, and Metis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
- Revising the policies, criteria, and practices of the **National Program of Historical Commemoration** to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.
- Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.



"Aboriginal War Veterans monument"
By Sierra Pacheco (Own work) (CC BY-SA 4.0), via Wikimedia Commons

"About one third of First Nations people in Canada age 18 to 45 enlisted during the war. Métis and Inuit soldiers also enlisted; however, only status Indians were officially recorded by the Canadian Expeditionary Force (CEF). Aboriginal soldiers served in units with other Canadians throughout the CEF. They served in every major theatre of the war and participated in all of the major battles in which Canadian troops fought. Hundreds were wounded or lost their lives on foreign battlefields."

[READ MORE >>](#)



Call to Prayer

Father God,
We pray that this initiative to commemorate the Aboriginal history within Canadian heritage will become an integral part of the collective memory of all Canadians. The addition of the stories of the First Nations is crucial so that an appreciation of the rich, gracious, and, at times, dark history of this nation, will be remembered. We pray for our continuing heritage to be reflective so all people who call Canada home are included and honoured.



"There are many places of spiritual importance to natives across Canada, but they are disappearing fast. The elders noted that some 80% of their important places have been damaged or lost to western development..."

"Given that National Historic Site designation is honorific, ie not binding in any way, and only awarded when the owner is in agreement with the designation, it seems these well meaning recommendations will need to be strengthened to be effective, perhaps by amending the Historic Sites and Monuments Act to give the Board sufficient powers and resources to achieve real and lasting protection for the places that matter to First Nations."

[READ MORE >>](#)

Call To Action



We call upon the federal government, in collaboration with Aboriginal Peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component.

GINIIGAANIIMENAANING (Looking Ahead)



"Stained Glass Window in Parliament Commemorating the Legacy of Indian Residential Schools." Remembering the Past: A Window to the Future. [LEARN MORE >>](#)



1st July

"We mark Canada Day with fireworks and trips to the lake, anticipated by Canadians from coast to coast. It's an opportunity to relax, enjoy the company of friends and family, and reflect on what it means to be Canadian as part of our identity..."

JUNE 21

National Aboriginal Day doesn't hold such status. It's designated to recognize the accomplishments of Aboriginal people and celebrate the diverse cultures of First Nations, Inuit, and Métis people, yet it isn't a Statutory Holiday..."

An independent National Day for Truth and Reconciliation is an important step." [READ MORE >>](#)



Call to Prayer

Father God,
We pray for the Government of Canada as they consider this call to action. We ask, Lord, that a national day will be designated for remembrance and celebration of Aboriginal peoples. We ask that this day will enhance our collective memory and encourage reconciliation between Aboriginal and non-Aboriginal peoples in each community and across the country.



Call To Action

We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.



Call to Prayer

Father God,
We pray, Lord, that You will give our leaders, both Aboriginal and non-Aboriginal, creative ideas as they prepare a national monument to honour both the survivors and the children who were lost to their families and communities. We ask that this monument will provide meaningful symbolism that will help our country to remember and move forward together in reconciliation. We pray that it will become an internationally-recognized symbol that reconciliation is indeed possible.

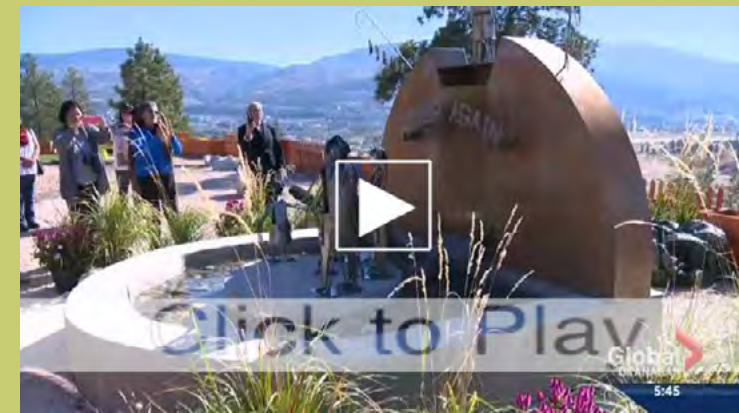
“Inspired by a woven blanket, we have created a large scale art installation, made out of hundreds of items reclaimed from Residential Schools, churches, government buildings and traditional and cultural structures including Friendship Centres, band offices, treatment centres and universities, from across Canada. The Witness Blanket stands as a national monument to recognise the atrocities of the Indian Residential School era, honour the children, and symbolise ongoing reconciliation.”

(witnessblanket.ca)

[LEARN MORE>>](#)

• THE PROJECT •

“The blanket is a universal symbol of protection. For many of us, it identifies who we are and where we’re from – we wear them in ceremony and give them as gifts. Blankets protect our young and comfort our elders.”



“The Truth and Reconciliation Commission is calling for a national monument located in Ottawa to honour survivors and all the children who were lost to their families and communities.’ And the mayor is open to the idea... ‘working with the federal government and First Nations to find a suitable location for the memorial in Ottawa...’”

[READ MORE>>](#)



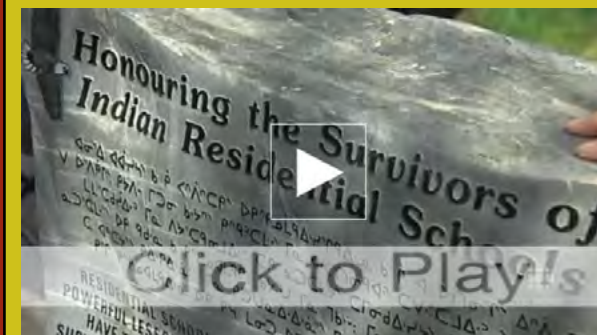
Call to Prayer

Father God,
We ask that provincial and territorial Aboriginal and non-Aboriginal leaders will also be inspired with Your creativity as they consider erecting monuments in their capital cities. We ask, Lord, that each of these monuments will be able to tell the unique story of the province/territory in a way that specifically honours survivors and all the children lost in that particular region.

Call To Action



We call upon provincial and territorial government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.



“Ontario will work with Indigenous organizations to establish a commemorative monument in Toronto — dedicated to residential school survivors — as a site of learning, healing and reconciliation.”

(The Journey Together: Ontario's Commitment to Reconciliation with Indigenous Peoples)

[READ MORE>>](#)

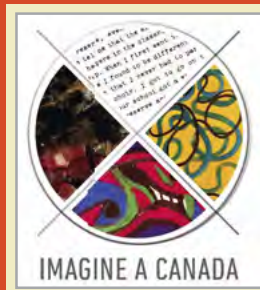


“Walpole residential school memorial.” Photo Credit: tworowtimes.com
“People say get over it, get over residential schools..You can’t.” — 78-year-old survivor of Canada’s residential school system
“Susie Jones was Susie Kicknosway when she was taken from her home [Walpole Island] a few months before she turned five in 1941. She and her two brothers were sent to the Shingwauk Indian Residential School, an Anglican Church-run school in Sault Ste. Marie. She would be there until she was 16 in 1953.”

[READ MORE>>](#)

83 Call To Action

We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.



“Imagine a Canada” is a national arts and communications initiative that invites young people to share their thoughts on what the future of Canada will look like through the lens of reconciliation.”

(NCTR.ca)
[LEARN MORE>>](#)

“In the [film & television] industry, there is not a lot of change happening...Why, as an indigenous person, do my teeth have to be yellow? Have you done research on this? When Europeans first came...they regarded us as...people in the image and likeness of God Himself. We bathed ourselves everyday, we had pride, we had strength...A lot of times, when I go on set, they always try to dirty me up; they make my hair all straggly, they add all of this dirt to my skin, they darken my teeth...that’s happening in Hollywood—that we need to change.”

(Roseanne Supernault, What I Know Now, REDx Talks)

[LEARN MORE>>](#)



“Reconciliation between Aboriginal peoples of this country and non-Aboriginal Canadians is a defining issue for the future of our country...We not only believe that the arts can bring greater understanding to the issue and will highlight the unique voices of Canada’s Indigenous artists, but also lead to new and constructive dialogues on justice and healing.”

(Simon Brault, Canada Council Director and CEO)

[READ MORE>>](#)



Simon Brault, Canada Council: The future of Canada’s arts sector. [by gallerieswest.ca/blogs-and-buzz](http://by.gallerieswest.ca/blogs-and-buzz)

List of Six Indigenous Art Projects that will represent (Re)conciliation:

- [This is What I Wish You Knew](#)—Mi’kmaw Native Friendship Centre (Halifax, NS)
- [Reconciliation Film Project](#)—First Nations Child & Family Caring Society of Canada (Ottawa, ON)
- Netsilik art exhibition by the [Gjoa Haven Nunavut community](#) about the impact of the residential school period from the Inuit community—Nattilik Heritage Society (Gjoa Haven, Nunavut)
- [#callresponse](#)—Collective Tarah Hogue, Maria Hupfield and Tania Willard (Vancouver, BC)
- [Project Charlie](#)—Terril Calder, [Joseph Boyden](#), Jason Ryle, Geeta Sondhi (Toronto, ON)
- [Opening the Doors to Dialogue](#)—Samuel Thomas (Niagara Falls, ON)

Call to Prayer

Father God,
Because we are made in Your image, we are creative. We thank you for Indigenous and non-Indigenous artists in Canada who have dedicated many years to develop skills in visual arts, writing, music, and other creative avenues. We give thanks for the Canada Council for the Arts’ (Re)conciliation Initiative in response to this call. We pray that many people will be inspired to participate in collaborative projects and produce works of art that contribute to the reconciliation process so that the healing through the arts can continue.

The media has a role to play in ensuring that public information both for and about Aboriginal peoples reflects their cultural diversity and provides fair and non-discriminatory reporting on Aboriginal issues.

(TRC Summary Report, pg 292)

[READ MORE>>](#)



Call to Prayer

Father God,
We give thanks that CBC/Radio-Canada has developed an [Aboriginal Content Strategy](#) with an expressed commitment to share Aboriginal community stories with Canadians across the country, to cover stories that matter to Aboriginal peoples, to offer programming in Aboriginal languages in the North, and to reflect the diverse Aboriginal communities of Canada. May programmers have the wisdom and perseverance to continue to open up creative and engaging opportunities for the stories of Aboriginal peoples to be expressed.



“In the Commission’s view, the budget cuts to the CBC over the past decade have significantly reduced and further limited its capacity to provide Aboriginal programming and dedicated news coverage on Aboriginal issues...”
(TRC Report pg 292)

[READ MORE>>](#)

Call To Action 84

We call upon the federal government to restore and increase funding to the CBC/Radio-Canada, to enable Canada’s national public broadcaster to support reconciliation, and be properly reflective of the diverse cultures, languages, and perspectives of Aboriginal peoples, including but not limited to:

- Increasing Aboriginal programming, including Aboriginal-language speakers.
- Increasing equitable access for Aboriginal peoples to jobs, leadership positions, and professional development opportunities within the organization.
- Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians, including the history and legacy of residential schools and the reconciliation process.

The Legends Project is a compilation of traditional oral stories, legends and histories of Canada’s Inuit and First Nations, gathered in communities across the country from coast to coast to coast.
(CBC - Legends Project)

[LEARN MORE>>](#)



Legends Project: Legends of the Inu of Mashteuiatsh of Quebec” by cbc.ca



Call To Action

We call upon the Aboriginal Peoples Television Network, as an independent non-profit broadcaster with programming by, for, and about Aboriginal peoples, to support reconciliation, including but not limited to:

- Continuing to provide leadership in programming and organizational culture that reflects the diverse cultures, languages, and perspectives of Aboriginal peoples.
- Continuing to develop media initiatives that inform and educate the Canadian public and connect Aboriginal and non-Aboriginal Canadians.



"When a story is important, our storytellers don't hold back—they uncover every side. Get a deeper understanding of key issues affecting our communities. Watch and stream live online—aptn.ca/news/newscasts."

DID YOU KNOW?

1. APTN is not funded by government organizations.
2. APTN is the first national Aboriginal television network in the world.
3. Nearly 50% of APTN's programming is exclusive and can't be seen on any other network.
4. APTN programming is driven by [its] mission statement.
5. Beyond broadcasting, APTN opens its doors to the public.



[READ MORE>>](#)



Call to Prayer

Father God,
We thank You for the gap APTN has filled for Aboriginal programming.

We thank You for the high-quality programming that is expressed from an Aboriginal perspective. We pray that You will give them wisdom and creativity as they tell the stories of Aboriginal peoples, whether through drama or current events. We pray that non-Aboriginal people will become aware of and engage more with APTN's programming as a way to become informed about Aboriginal culture and support reconciliation.

"It's always about being missing or being murdered or something bad happening... There is so much more to being an Indigenous person than the victimizing stories that we read in the media."

(Former journalism student quoted in article by Meagan Gillmore)

[READ MORE>>](#)



Call to Prayer

Father God,
When Canadian journalists are being trained, we ask that these students will learn to search stories from many different perspectives. May they take particular notice that issues and stories related to Indigenous people in Canada have largely been one-sided accounts, lacking a balanced and fair representation. We pray that graduating journalists will have a sense of calling to engage in accurate reporting and will have a proper understanding of Aboriginal protocols to be able to report in a way that is respectful and unbiased. We ask that these new journalists will support reconciliation through accurate and holistic reporting.

"...news discourse about aboriginal people has remained constant over the last century and half. In the 1990s, these issues were framed, much as they were in colonial times, in ways that protect dominant interests and signify aboriginal people as a threat."

(Robert Harding, Historical representations of aboriginal people in the Canadian news media)

[READ MORE>>](#)

Call To Action

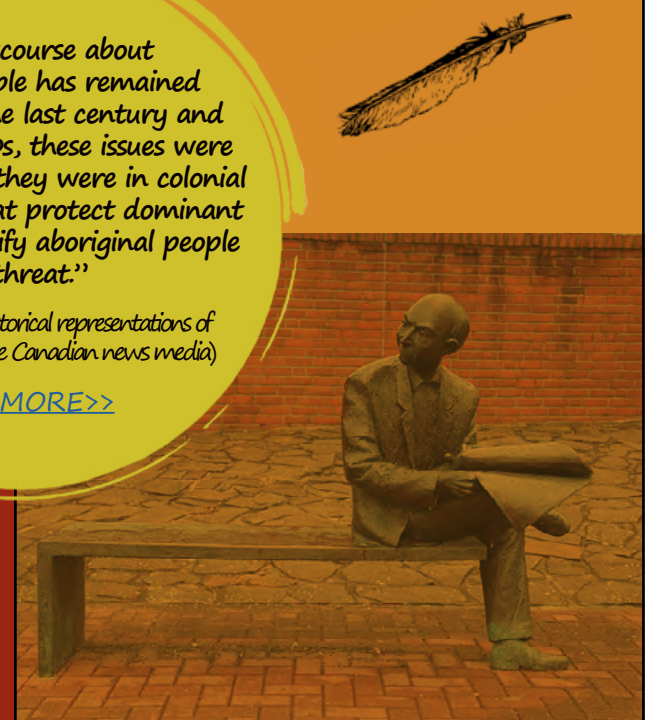


We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations.



"To encourage thoughtful and respectful conversations, first and last names will appear with each submission to CBC/Radio-Canada's online communities (except in children and youth-oriented communities). Pseudonyms will no longer be permitted." (CBCNews.ca)

[READ MORE>>](#)



Call To Action

We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.



Click to Play

In Depth | How hockey offered salvation at Indian residential schools



Front Runners for the Pan American Games 1967

In the summer of 1967, ten young Aboriginal runners from residential schools in Manitoba were selected to carry the flame in its final leg from St. Paul, Minnesota to Winnipeg. Over five days, the youth traced an old route used by Aboriginal runners to carry mail from the United States to Canada, covering 500 miles. The plan for their torch run, as the boys understood it, would have them carry the flame into the stadium, to be handed off to another runner...

[READ MORE >>](#)

“The denial of going into the stadium was really a metaphor for the way that we found ourselves as the original people being marginalized and never really being fully accepted within our homeland...A lot of First Nations live in poverty. We're not rich people...But if a child has the capability to compete internationally, by all means, give him that chance.”

[LEARN MORE >>](#)



Top Row (left to right) Commissioner Dr. Marie Wilson, The Honourable Justice Murray Sinclair, The Honourable David Peterson, Chief Bryan LaForme, Commissioner Chief Wilton Littlechild, Treasurer Janet E. Minor. Front Row (left to right) FrontRunners William Merasty, Fred Harper, Charlie Nelson, Bill Chippeway, Patrick Bruyer. Photo credit: Tim Fraser/Law Society of Upper Canada.



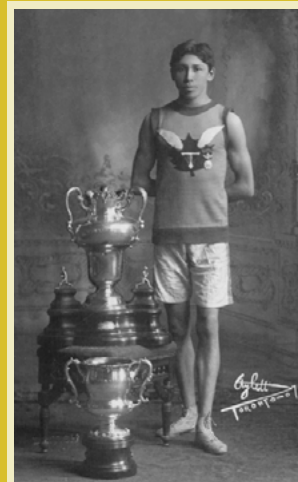
The runners, in 1967.



Call to Prayer

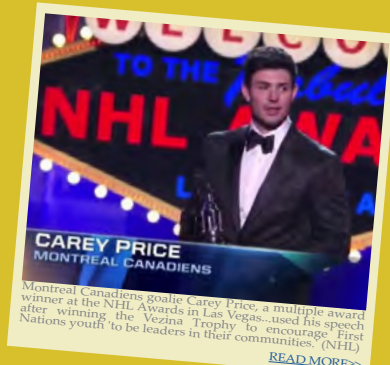
Father God,
We thank You for the gift of fellowship found through sports and how it is a source of pleasure for both athletes and spectators alike. We recognize the need for the rich history of Aboriginal peoples' contributions to athletics to become part of Canadian athletic history.

We are thankful for the historical contributions of Aboriginal athletes like [Tom Longboat](#), [Steve Collins](#), and [Alwyn Morris](#), who have each excelled in their sports. We give thanks for the redemption of [ten young First Nations athletes](#) who were finally invited in 1999 to run the last 400 meters to bring in the torch into the stadium for the Pan Am Games, which had been denied them in 1967. We pray for many more stories like these to be revealed so that the national story of Aboriginal athletes in history will be made known.



Tom Longboat with the Ward Marathon Trophy (F1885-10-18314) 1906

We ask that Aboriginal youth will continue to have inspiring role models that will help them pursue their athletic dreams. We ask that these stories will be preserved and celebrated.



Montreal Canadiens goalie Carey Price, a multiple award winner at the NHL Awards in Las Vegas...used his speech after winning the Vezina Trophy to encourage First Nations youth "to be leaders in their communities." (NHL)

[READ MORE >>](#)



2014 [NAIG Study](#) Reveals Profound Social Impact:

63% felt more connected with their **INDIGENOUS HERITAGE** as a result of 2014 NAIG

“NAIG made me feel like I belong, that I am proud to be Indigenous.”

[READ MORE >>](#)



Members of Opaskwayak Cree Nation, (cropped) 2014 NAIG Opening Ceremonies. Jeanelle Mandes



Members of Team Saskatchewan, North American Indigenous Games 2014. Brady Knight/CJME



Call to Prayer

Father God,
We give thanks for the [North American Indigenous Games](#) that have taken place since 1990 to highlight Indigenous culture and sport. We ask that Aboriginal athletes will receive the funding and support needed to pursue excellence. We pray that systemic and personal racism will be eradicated from the sports arena so that Indigenous athletes from all over Canada will be supported, recognized, and remembered for their exceptional skills and abilities.

We ask that the North American Indigenous Games not only be championed as a venue of excellent sport, but that it will also be embraced as a national celebration of Aboriginal culture, food, crafts, and storytelling.

Call To Action

We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.

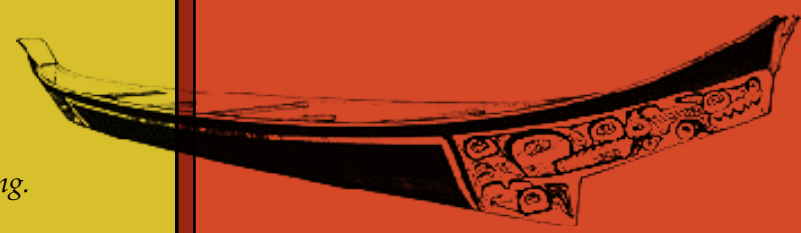


THE NORTH AMERICAN INDIGENOUS GAMES (NAIG) 2017 WILL BE HOSTED IN TORONTO AND LED BY THE ABORIGINAL SPORT & WELLNESS COUNCIL OF ONTARIO AND THE MISSISSAUGAS OF NEW CREDIT FIRST NATIONS.

14 Sport Categories

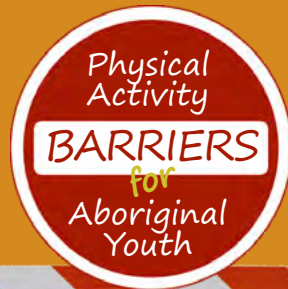
- ARCHERY   ATHLETICS
- BADMINTON   BASEBALL
- BASKETBALL   CANOE / KAYAK
- GOLF   LACROSSE
- RIFLE   SOCCER
- SOFTBALL   VOLLEYBALL
- SWIMMING   WRESTLING

[LEARN MORE >>](#)



Call To Action

We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.



STRUCTURAL CONSTRAINTS:
RESOURCES, ACCESS TO
TRANSPORTATION, AND EQUIPMENT

INSTITUTIONAL CONSTRAINTS:
FACILITIES AND PROGRAMS

INTRAPERSONAL CONSTRAINTS:
LIFESTYLES, RESPONSIBILITIES,
AND SUBSTANCE ABUSE

CULTURAL CONSTRAINTS:
RACISM AND GENDER ROLES

[LEARN MORE>>](#)



"Carlisle Students in School Uniform Exercising Inside Gymnasium, Non-Native Group Watching, 1879." By Choate, John N. of Carlisle, Pennsylvania [Public domain], via Wikimedia Commons



Call to Prayer

Father God,

There are many [obstacles to sports participation](#) for Aboriginal peoples, yet systemic inequality lies at its root. We ask, Lord, that sports in Canada will no longer be an arena for those with wealth and privilege by way of exclusive access to resources, facilities, and mentoring opportunities. We ask that any barriers that prevent Aboriginal youth from participating will disappear.

We thank You for the work of [Sport Canada](#) in 2005 to recognize, document, and address the barriers that Aboriginal peoples face in their [Policy on Aboriginal Peoples' Participation in Sport](#). We pray that Sport Canada will follow through on their commitment to implement an action plan for the Policy on Aboriginal Peoples' Participation in Sports.

We pray for wisdom for the federal government as they consider this call to amend the Physical Activity and Sport Act.

The [Physical Activity and Sport Act \(2003\)](#) set out the federal government's sport policy regarding the full and fair participation of all Canadians in sport, and mandated the minister to "facilitate the participation of under-represented groups in the Canadian sport system" (S. 5.m). However, the Act made no specific reference to Aboriginal peoples.

(TRC Report pg 298)

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Click to Play



Not Your Mascots is a non-profit organization dedicated to addressing the misappropriation of Indigenous identity, imagery, and culture.

[LEARN MORE>>](#)



"We are not your mascots, we are human beings." Jesse Wentz on the use of indigenous symbols in sports

"...indigenous logos are racist, because they're a byproduct ultimately of colonialism. That they're ever even championed as honorific is a symbol of colonial violence."
(Jesse Wentz, CBC Radio pop culture critic)

[LEARN MORE>>](#)



Call to Prayer

Father God,

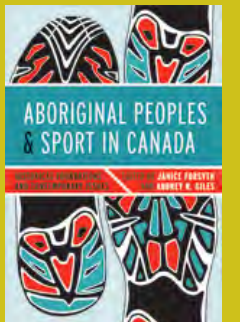
We give thanks for organizations like [Aboriginal Sport Circle](#), which prioritizes Aboriginal athlete development (and coaching), as well as recognition of athletic excellence. We pray that these kinds of organizations will receive sustainable funding so they can continue to support Aboriginal athletes. Please give Aboriginal and non-Aboriginal sport leaders the creativity needed to ensure all capable athletes will have opportunity to pursue excellence through strong athletic programs in well-equipped facilities. We further ask that stereotypes and racism in sport will disappear, and that traditional Aboriginal sporting activities will increase.

Call To Action



We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including but not limited to establishing:

- In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures and traditional sporting activities of Aboriginal peoples.
- An elite athlete development program for Aboriginal athletes.
- Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.
- Anti-racism awareness and training programs.



"Nalukatuk"



The Blanket Toss, Inuvik Region, Northwest Territories - The Blanket Toss is a game often played at festivals and other Inuit celebrations, but it has its roots in a hunting ritual. [READ MORE>>](#)

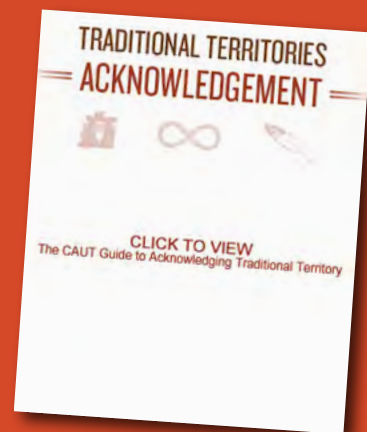
91 Call To Action

We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local indigenous communities are engaged in all aspects of planning and participating in such events.

"A territorial acknowledgment is important as part of...living into right relations with Indigenous peoples...It is a statement of respect and a statement that provokes further thought and reflection. It is a way to counteract the ideologies operating in the Doctrine of Discovery by naming that the land was not empty when Europeans first arrived..."

(kairoscanada.org)

[READ MORE>>](#)



"Peter Deranger is a traditional Dene Elder who grew up in the 1940s within the land of Treaty 8, spanning Northern British Columbia, Alberta and Saskatchewan. As a youth, Peter was displaced by the uranium mines used to supply the atomic bombs that would destroy Nagasaki in 1945. Since then, he's been displaced from his lands continually, once by the tar sands of Fort McMurray, once by the wildlife extinction caused by the development of the W.A.C. Bennet hydroelectric dam in Northern British Columbia, and once again in the 1970s by the uranium industry of Northern Saskatchewan."

Tent Village Voice, Newsletter of the Olympic Tent Village | issue 1, Feb 20, 2010

[READ MORE>>](#)



Call to Prayer

Father God,
We are encouraged that steps toward reconciliation have already occurred during the 2010 Winter Olympics held in Vancouver. We thank You that the Four Host First Nations and the Vancouver Olympic Committee [formed a partnership](#) that ensured full participation in the decision-making process. We thank You for the ripple-effect this demonstration of collaboration had on the [2015 Pan Am Games](#). We ask that such partnerships will continue and will become the standard approach for these large scale, public sporting events.



[Click to learn about Kenneth Moore's story](#)



"Communities were not consulted before they were relocated from their vast traditional territories to much smaller, more remote, and more crowded reserves to make way for government and industrial land and resource development projects."

Even when they were not relocated, Aboriginal peoples were economically marginalized in their own homelands when irreversible environmental damage was done in the name of 'progress.'"

(TRC Report pg 302)

[READ MORE>>](#)



Call to Prayer

Father God,
We thank You for the gifts of resources that you have placed in and on the land. Help us to remember that we are all called to take care of Your creation. Please give us clarity and patience to make wise decisions that will benefit people, the land, and the economy. We pray that Canadian corporations will commit to meaningful consultation and build respectful relationships with Indigenous peoples before proceeding with economic development projects. We ask that they will provide education, employment, and apprenticeship opportunities that are equitably accessible for Aboriginal peoples in the corporate sector.

Most importantly, Lord, in order for a broader change to occur in the marketplace, we pray that all places of business in Canada will undergo skills-based training in [intercultural competency](#), conflict resolution, human rights, and anti-racism so that management and staff will become educated on the history and legacy of residential schools, rights and laws of Indigenous peoples, as well as Aboriginal-Crown relations.

Call To Action 92

We call upon the corporate sector in Canada to adopt the [United Nations Declaration on the Rights of Indigenous Peoples](#) as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to the following:

- Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
- Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
- Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.



93 Call To Action

We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and history of residential schools.

"I came [to Canada] from India thirty years ago....One of the things that became apparent to me right away was that I came [here] with my own baggage of stereotypes [of Aboriginal peoples]. These were defined by what I had seen in Hollywood films and comic books...."

(TRC Report pg 360)

[READ MORE >>](#)



"WHY DO NEGATIVE PERCEPTIONS DEVELOP SO FAST?"

(CANADIAN RACE RELATIONS FOUNDATION)

"Immigrants [have] picked up negative stereotypes of Aboriginal Peoples in cities where they live in close proximity to each other... Immigrants in particular often have no knowledge of Aboriginal Peoples and their history in Canada."

[READ MORE >>](#)



Call to Prayer

Father God, We thank You for our ancestors who had the courage (and desperation) to immigrate to Canada. We thank You for the hospitality Aboriginal peoples extended to so many of Canada's immigrants. We thank You for the courage many immigrants have today to move to Canada. We ask that they will experience hospitality from Aboriginal peoples and from the past generations of New Canadians.

As new immigrants study Canada's history, we ask that they will receive a full and accurate telling of Aboriginal history in Canada. As many of the new immigrants are indigenous in the country they have left, we ask that they will have hope for their home country as they watch and become part of the reconciliation process here in Canada.

"Twenty years ago, I became a Canadian citizen and one of the things that wasn't made clear to me...was that when we took that oath [of allegiance] we would become party to the Treaties that were signed...We were given this very uplifting lecture on the rights of Canadian citizenship but what was excluded was [information] on our responsibility and obligations...as now being parties to these Treaties." (TRC Report pg 361)

[READ MORE >>](#)



Call to Prayer

Father God, We thank You for this great nation we live in and for the rich heritage of Aboriginal peoples. We pray not only for new Canadians, but that all Canadians will learn about and respect the Treaty Agreements. May we be a country that respects each other and honours one another.

"We are learning some things for our new lives here in this country, our new country, and we will see our friends...in all of Regina you know..." (An indigenous welcome for newcomers, leaderpost.com)

[READ MORE >>](#)



94 Call To Action

We call upon the Government of Canada to replace the [Oath of Citizenship](#) with the following:

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including **Treaties with Indigenous Peoples**, and fulfill my duties as a Canadian citizen.

"For new Canadians, many of whom carry their own traumatic memories of colonial violence, racism, and oppression, finding common ground as Treaty people involves learning about the history of Aboriginal peoples and finding ways to build stronger relationships of solidarity with them."

(TRC Report pg 360)

[READ MORE >>](#)



"So long as the sun shall cross the sky, so long as the rivers shall run, so long as the grass shall grow" (Meaning of the Pipestem in Treaty-making)

[READ MORE >>](#)

Thank you for putting
“Faith and Hope in Action” by
supporting reconciliation through
learning, prayer, and dialogue with
Indigenous people in Canada.

Additional information and
resources are available online at
cmaacan.org/tr-prayerguide



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