

Truth and Reconciliation Calls to Action
Learning and Prayer Guide



INTERACTIVE PDF
BOOKLET NO. 4 OF 4

Call To Action

We call upon the federal government to work with churches, Aboriginal communities, and former residential school 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)

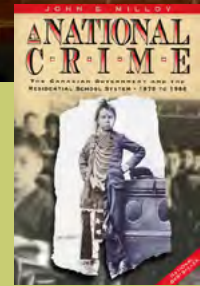
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*"As non-Aboriginal
Canadians, it's important
that we tell the story of
residential schools, because
it is our story." Professor
Milloy says. "We built and
operated the residential
school system based on our
ideology, and the horrors
and the cruelty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

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

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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.

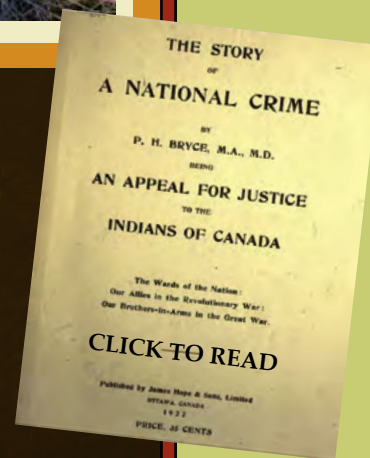
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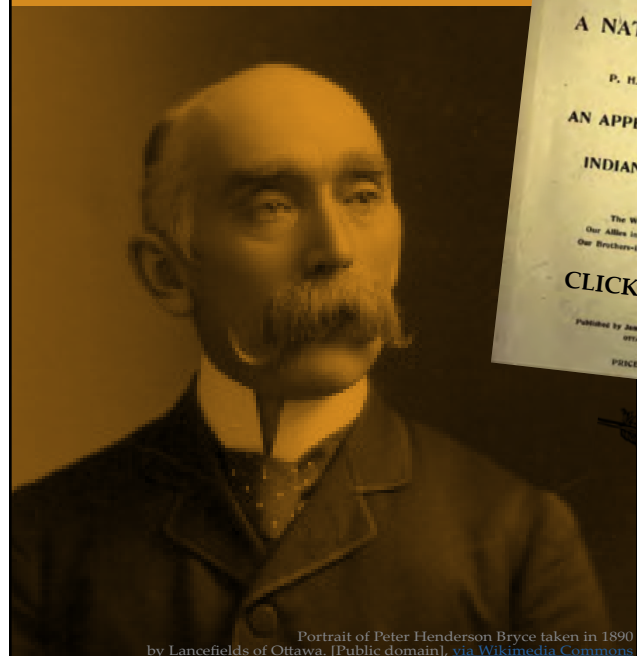
Call to Prayer

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.



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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

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Nutrition Experiments at the Alberni Indian Residential School: Historical Context

Dr. Ian Mosby
Adjunct Professor
University of Guelph

Superior Morning
Nutritional Experiments at Kenora Residential Schools

[CLICK TO LISTEN](#)

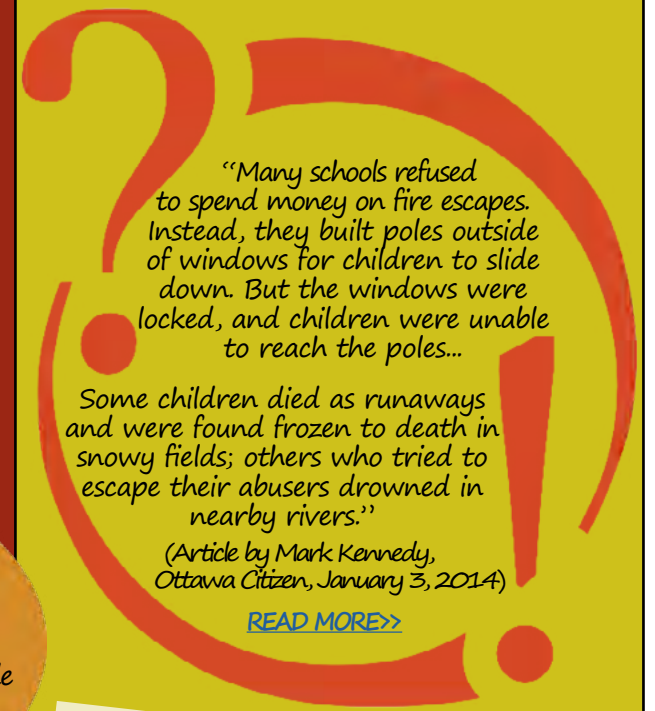


Credit: O.B. Buell/Library and Archives Canada/PA-118786

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)

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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

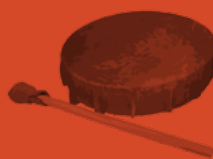
“Aboriginal Burial Cairns Mistaken For Rock Piles
In August, 1986, a Parks Department work crew, apparently unaware of the boulders' importance, cleared them off the south slope to facilitate mowing...Though sacred to First Nations people, the cemetery was not respected by European immigrants. In 1858, 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)

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"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 Moberg'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)

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“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)

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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)

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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)

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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)

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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.

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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)

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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)

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"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)

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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."

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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."

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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)

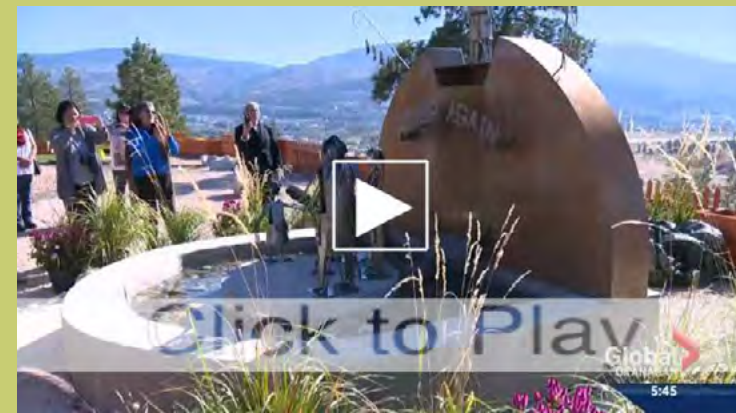
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• THE PROJECT •

“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.”



• WITNESS •
Pieces of History



“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...’”

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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)

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“Walpole residential school memorial.” Photo Credit: tworowtimes.com

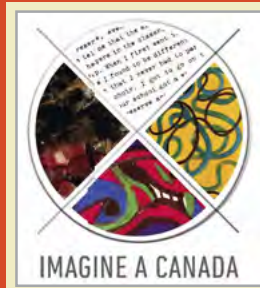
“People say get over it, get over residential schools..You can't.” — 78-year-old survivor of Canada's residential school system

“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.”

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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)

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“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)

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“WHAT I KNOW NOW.” REDx Talks - Roseanne Supernault

“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)

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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)

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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)

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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 Innu 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.



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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)

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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)

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Call To Action

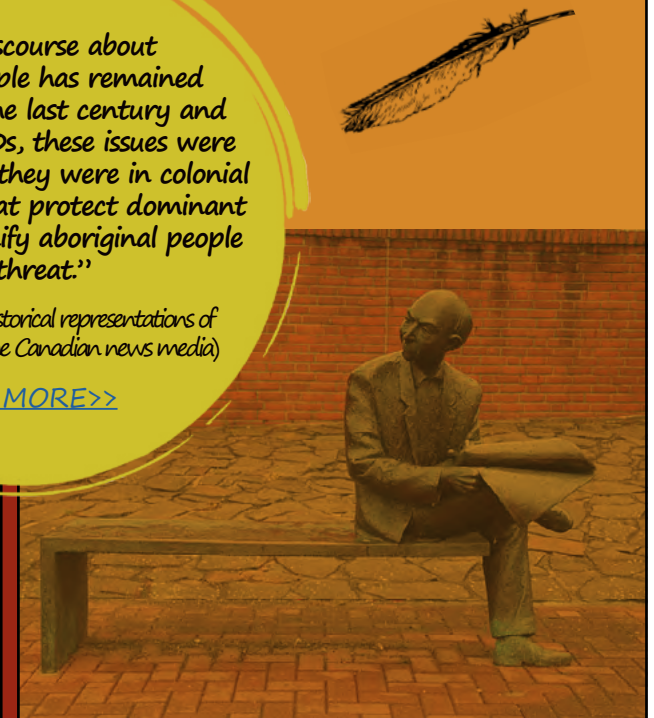


We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous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

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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...

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“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.”

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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.



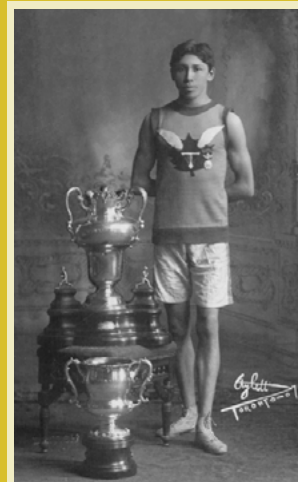
The runners, in 1967.



Call to Prayer

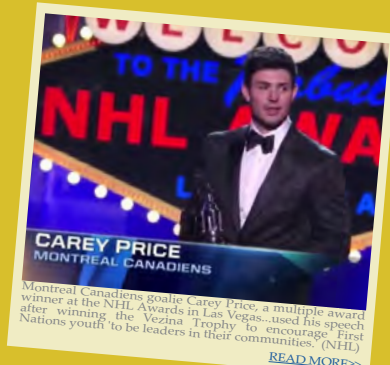
Father God, We thank You for the gift of fellowship found through sports and how it is a source of pleasure for both athletes and spectators alike. We recognize the need for the rich history of Aboriginal peoples' contributions to athletics to become part of Canadian athletic history.

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)

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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.”

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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.

NORTH AMERICAN INDIGENOUS GAMES 2017 TORONTO • ONTARIO



2017 JEUX AUTOCHTONES DE L'AMÉRIQUE DU NORD TORONTO • ONTARIO

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

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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

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"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,

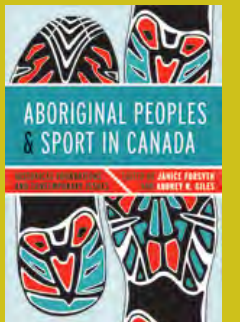
We give thanks for organizations like Aboriginal Sport Circle, which prioritizes Aboriginal athlete development (and coaching), as well as recognition of athletic excellence. We pray that these kinds of organizations will receive sustainable funding so they can continue to support Aboriginal athletes. 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>>](#)

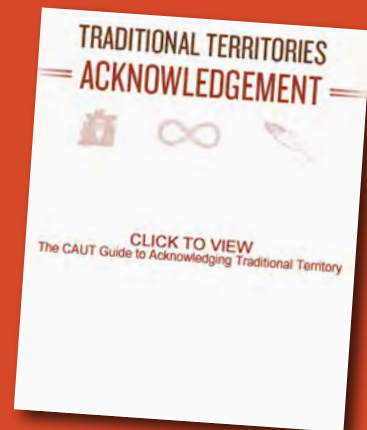
91 Call To Action

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)

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"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)

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"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 >>](#)



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
cmacan.org/tr-prayerguide



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