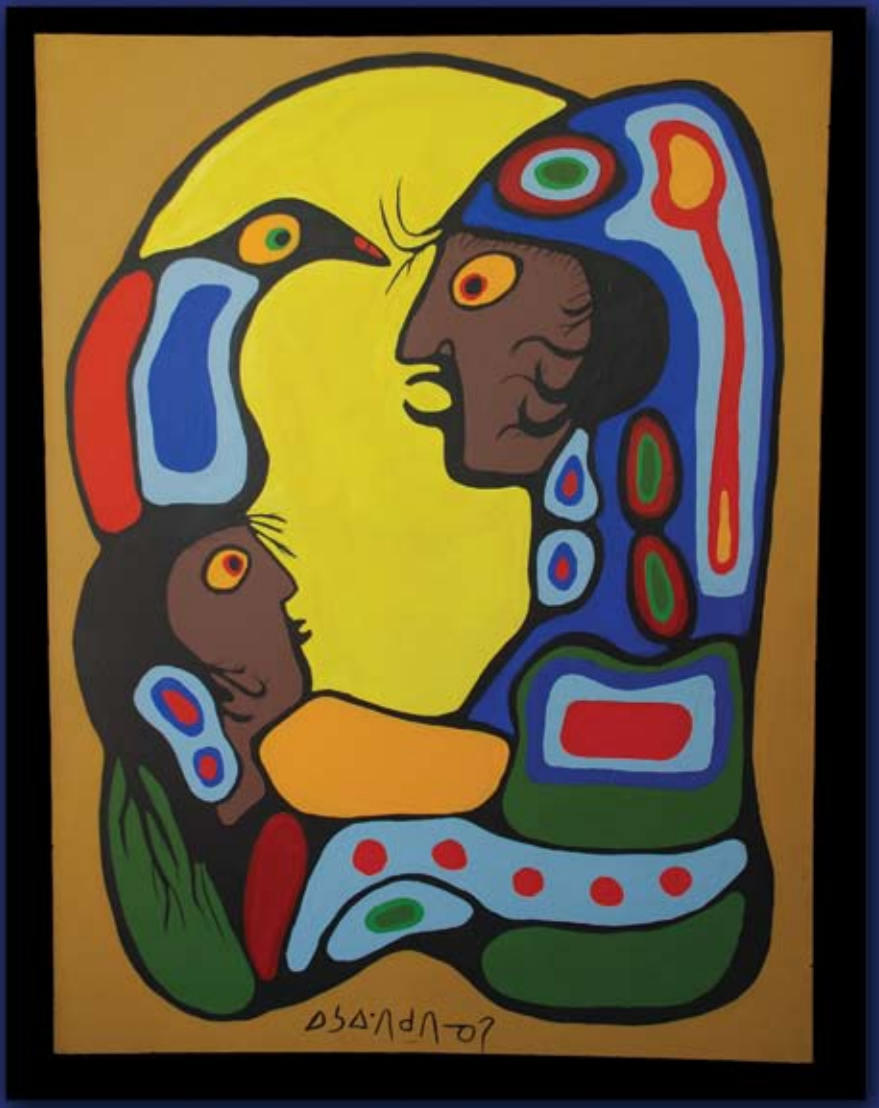
Racial Justice Resource 2009



MAMOW BE-MO-TAY-TAH

Let us walk together

Cover image: NORVAL MORRISSEAU: Mary with Christchild and Loon

Canadian Ecumenical Anti-Racism Network
Canadian Council of Churches
47 Queen's Park Cres.,
Toronto, Ontario M5S 2C3
www.ccc-cce.org/english/justice/racism

Welcome!

Mamow Be-Mo-Tay-Tah. Let us Walk Together. Was that not the original intent of the Creator's covenant with his people? Treaties establish a relationship and responsibilities for all parties to the agreement. Since we are all then treaty people, is walking together not what all who live in Canada are called to practice?

This new resource from the Canadian Ecumenical Anti-Racism Network (CEARN) is designed to help Canadians engage with the Truth and Reconciliation Commission on Indian Residential Schools and better understand the legacies of colonization that Aboriginal peoples live with today.

Beside the essays, testimonies and reflections included in this written resource, we have included a DVD interview with Anglican Indigenous Bishop Mark MacDonald to help bring this resource to life.

The Canadian Ecumenical Anti-Racism Network is especially grateful to Jose Zarate and Norah McMurtry who have guided the production of this year's resource, including developing this all-indigenous roster of authors. They have persevered through many months of planning, soliciting contributions, editing, proofing, and organizing. We are grateful to the authors for their written contributions: Harley Eagle, Richard Hill, Joann Sebastian Morris, Stan McKay, Lori Ransom, Freda Lapine, Ruth Yellowhawk, Janet Sigurdson, Jose Zarate, Daniel Paul, Bishop Mark MacDonald, Tim Thompson, Harold Roscher, Marlene Brant Castellano.

Anne O'Brien was once again indispensable with her excellent editing skills. Louis Rémillard translated the entire document into French. We are grateful to Saskia Rowley Fielder and Jane Thornton of the Anglican Church of Canada for their creative design and layout skills and for their patience.

What can you do to support racial justice?

- Plan to give time throughout the year to engage in learning, discussion and outreach — both with communities that experience the debilitating effects of racism and communities that live with privilege.
- Find ways to journey together as you confront the reality of racism and explore how racial justice and reconciliation can be achieved.
- Send us your suggestions for how we might improve our support for your work.

The mandate of the Canadian Ecumenical Anti-Racism Network (CEARN) is to accompany Canadian churches and church organizations who are working

toward racial justice, racial reconciliation, and peace to transform themselves and their communities. The CEARN Steering Committee is made up of representatives from members of the Canadian Council of Churches and sister ecumenical organizations.

The Commission on Justice and Peace of The Canadian Council of Churches serves as the institutional home for CEARN. The Canadian Council of Churches is the largest ecumenical body in Canada, now representing 22 churches of Anglican, Evangelical, Eastern Orthodox, Oriental Orthodox, Protestant and Roman Catholic traditions.

Peter Noteboom
Associate Secretary, Justice and Peace
The Canadian Council of Churches

August 2009

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Becoming Comfortable With the Uncomfortable

By Harley Eagle

… be then as wise as snakes, and as gentle as doves

OVER THE LAST few decades there have been many efforts by Canadian Christian denominations to bridge the all-too-visible social gap between dominant Canadian society and folks of Native ancestry. Most of these efforts have been written from the perspective, style and format recognizable and comfortable to dominant, white Canadians. The following resource attempts to utilize more of an Indigenous People's perspective. What follows is two-fold: first, you will hear *Our Voices* as Native Peoples of this land about the effects of racism and oppression on us, and our communities, and thoughts on paths of healing and being anti-racist. Secondly, we felt it was important to present our voices within a process that is more in keeping with the Native worldview. We looked to the Medicine Wheel or Circle process.

The first task seems somewhat easier as more and more Native People are finding agency and venues to present our history and the outcomes of colonization. It is more of a challenge, especially when using English which is considered more of a noun-based language, to capture our sacred teachings that derive from conceptual languages based in oral traditions. We know that there is no all-encompassing, pan-Indigenous worldview that encapsulates the many understandings and expressions of the way of life of the Original Nations and Peoples

of this land. Therefore we recognize that even our presentation here of naming the Circle process as the Medicine Wheel is limiting and runs the risk of labelling a process for which there is no one label. But we do hope that by presenting in this fashion we are offering a helpful pattern or process that impart these stories in meaningful ways.

We ask those of Indigenous heritage who strive to walk in the ways of our Ancestors for your understanding in our attempt. Our intent is not to say that the descriptions, words and process that follow are the only way of describing the Circle process but we do hope to use what we know, stemming from our experiences and teachings. For those that read and utilize this resource whose heritage is from other parts of the world, we ask that you do not misunderstand our efforts as an attempt to codify or set in stone our understandings. It is our hope that you embrace the process as something that will help you in your journey of seeking a better understanding of racial justice and what it means to be anti-racist and allies to Native People.

For many, the process of colonization is a process that happened in some distant land many years ago. Yet for others it is a process that is ongoing, alive and well in our communities and indeed within ourselves. It seems most understand colonization as only the subjugation of a People and the taking of their land. What is important to remember is that it was also about changing the world view of the Original People. We have created this resource using a process more in keeping with a counteraction to the colonizing process. We feel this understanding is fundamental to decolonizing our minds and standing against forced assimilation and racism.

Further reinforcement for our choice of direction for this resource is the current condition of our environment. No longer can we deny that our earth is suffering from the effects of industrialization and a way of life based upon greed, without regard for the effects on the land. For most Indigenous Peoples from this part of the world there is a realization that, in order to walk in a way that provided for balance both within a human being and external to a human, a way of living was required that paid respectful attention and relationship to all things to insure a healthy existence. Therefore respectful relationship to all things was a

hallmark of the cultures of the People of this land and at its core a way of living with and for the environment rather than seeking to control the land for personal profit.

When Indigenous people speak of racism, they often make connections with the effects on the land and the need for freedom to live walking in balance within ourselves and all that surrounds us and to continue that cycle in and for our children. Therefore the flow of this resource seeks to capture a process less linear and more in keeping with a circular flow, leaning heavily on Indigenous wisdom. This wisdom leads us to the symbol of the Medicine Wheel and how it represents an understanding of balance within a human being.

In looking at the symbol of the Medicine Wheel we are reminded that it holds deep meaning for us as we progress on life's journey. It finds its logic in the patterns of nature, four cardinal directional points, four basic elements. It expresses cycles just as we find in the natural world, the seasons, the cycle of day and night and the natural rhythms of our bodies. We are told by Indigenous teachings that in order to walk as balanced human beings, we need to pay attention to the four areas within us expressed as the Spiritual, Emotional, Physical and Intellectual quadrants. Since the design of this resource looks to the circle process, our stories and articles will follow this flow and will be divided into these four quadrants.

Description of the four quadrants

Over the last several years, I have had the privilege of facilitating or being a part of the Circle process, by using it with communities and families in conflict, addressing difficult issues and for decision-making. The following descriptions are from my experience and follow my particular Dakota cultural teachings. There is a good chance that others would explain it differently.

The Spiritual quadrant is where we set the tone for the work and bring focus to what we are doing. Here we are reminded that we are all members of the human race, with different experiences and

understandings but we all have contributions to make to the process. For some we may need to remember that we do not have all the answers but are a piece of the puzzle, for others we may need to realize that we are valued in this process and that people will want to hear what we have to offer.

This quadrant is also where we are reminded of appropriate behaviours that will be helpful towards a good outcome of our time together. We are reminded of how to treat one another in respectful ways based on the values we all cherish — generosity, humility, courage, truthfulness, patience, respect and love. It is important to show appropriate respect for higher power, the land, Elders and children. If our goal is to provide a safe place to be open and honest with one another then careful attention must be paid to this quadrant.

The next quadrant is the Emotional, where we hear the stories. In this resource, often the stories will not be easy to hear and will illicit from us deep emotions. It is important to let them be and to stay engaged in the listening process, not to jump to solutions or to take a defensive stance. You may also find yourself within the stories and you may begin to identify with certain aspects of the stories and with certain players. This is a good thing and to be expected as this helps to build trust and ownership for this work. It will also have you asking the question of why and how this could have happened.

These questions lead us into the next quadrant that of the Physical. In Indigenous teachings, the physical quadrant is not only about our bodies and paying attention to its need to maintain good health but it also pays attention to the relational and how things are connected. In looking at racism, here is where we begin seek answers to the question of why and how could this have happened? It means intentionally digging deeper and hearing the opinions of how historically and presently racism plays out in the life of Native peoples and communities.

We also look at government and legislative mandates that put into law policies that led to the results we find in these stories. This is the quadrant where we go deep and explore profound issues that are foundational to the functioning of our society and figure out how they all fit together and have brought us to results found in these stories. But

it is also where we can begin to find hope because throughout these stories when you hear our Native voices you will hear of our resilience, strength, genius and brilliance to survive and still be here.

Finally we end with the Intellectual quadrant. It is by working through the three previous quadrants that we can come to a place where we can make good decisions together. Hopefully as you have embraced the stories you will have grown and come to new understandings. This is the section where we present ideas of how to move ahead in ways that will affect change and break harmful cycles. We also will look at what others are doing and will be able to see that we are not alone in trying to make much needed change. It is also a time to present our own ideas and test them with each other based on what we have learned from moving through the previous quadrants.

This brings us back to the Spiritual quadrant. If we have followed the guidelines established in the first quadrant we begin to see the value of its teachings and reminders. We begin to realize how it is vital to undoing racism to hold on to and express these values in all aspects of our life. It is vital for breaking cycles of oppression because it replaces them with something that is good. Again it is valuable to mention that it is difficult to explain a process that requires us practicing and experiencing its strengths.

One point brought up time and time again for many folks working on this issue is that this cannot not be strictly an academic exercise. It must be focused on the stories and the high level of emotion they bring out. Indeed it is often our experiences that motivate many of us in this work. At the center of the Circle process is "self", finding where you fit into this picture and, by design, how it will lead you as a participant to a deeper understanding of who are and where you fit both in the making of the problem and the undoing it. For that we need courage and we need each other. We need courage to hear and embrace the stories. We need each other for support and for a fullness of ideas. You are about to undertake a journey that will challenge you in your innermost self. But if we truly want to be on a journey, *walking together* in authentic ways, we must embrace the challenge. We are convinced it could be one of the most rewarding experiences of your life.

Perhaps one of the most vital of needs to embark on this anti-racism endeavour is to be able to listen deeply. The stories you will read here and hear in other places go beyond simply gathering information. If we listen deeply, they will lead us to look deeply at the issues and circumstances that surround the difficult relations both historically and presently between dominant Canada and descendents of its Original Peoples. Deep listening will take us to a place of asking why it all happened and whet our appetite to dig for deeper understanding. With deeper understanding comes creative and holistic solutions toward a healing journey, toward where we can all feel we have a place and responsibility to each other and to the land.

Deep listening leads to connecting to one another in authentic ways. We cannot do this work alone nor can we jump too quickly to simply getting along. We need to enter into a process that helps us embrace the myriad difficult issues before us: the Indian Residential School experience and its legacy in our communities; treaty rights violations; the murder of Aboriginal women going unnoticed; Canadian apartheid through the Reserve system; poverty; land and resource exploitation — the list goes on. Common to all these issues is racism. In this resource, we attempt to expand the understanding of racism beyond crimes and brutality based on race enacted by a few hateful bad apples to a realization of systemic abuse of power and control to maintain the privilege of a few. The latter requires all of us in this society to act.

The Canadian experience is not unique. For many years now, Indigenous Peoples from all over the globe have been working both in their own lands and with each other to address the harms and crimes committed against them. In 2007, the United Nations passed the Declaration on the Rights of Indigenous Peoples. It was a hard-fought battle encompassing decades of difficult work. That was merely the beginning. Now comes the hard work of pushing national governments and peoples to live by this Declaration. Changing political will is not the work of Indigenous Peoples alone. It is the work of all humanity.

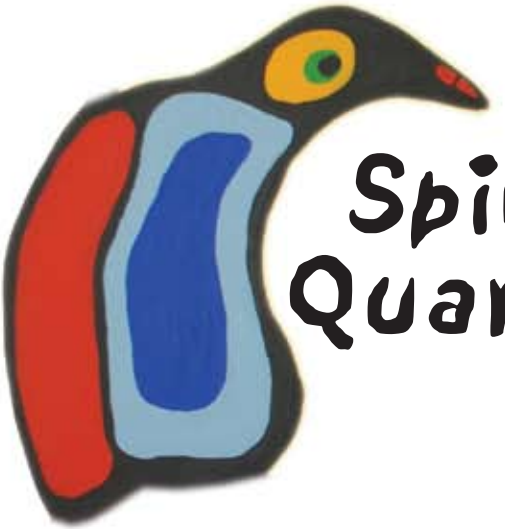
As this resource is being assembled, it is just over a year since Prime Minister Harper issued an apology on behalf of the Canadian Government to First Nations Peoples who suffered by the Indian Residential School

policy, acknowledging that it was wrong. A five-year process of Truth and Reconciliation around the same issue, though stalled and delayed, has been embarked upon. But apologies and reconciliations will fail without wholesale changes being made that effect relationships in authentic ways.

We hope that this resource will be one tool that congregations and denominations can look to in the quest for the liberation of all. Racism not only binds those marginalized by race but it also enslaves those who receive benefit based on race. Recognizing and working towards this truth is a goal of this resource. The hope is to build strength in numbers as we embrace an anti-racist journey and liberate our minds. It is our sense that incorporating a process that values balance and equality well suits our journey of walking together.

Mitakuye Oyasin, All my Relations, Harley Eagle

Harley Eagle is of Dakota/Saulteaux First Nations, enrolled in the Wapaha Ska Dakota First Nations Reserve in Saskatchewan. He lives in Winnipeg with his wife Sue, who is of Russian Mennonite descent, and their two daughters. They share a position as co-coordinators of Mennonite Central Committee Canada's work with Indigenous People and issues. In addition, Harley is a Circle facilitator and a Dismantling Racism trainer.



Spiritual Quandrant

Linking Arms

The Haudenosaunee context of the Covenant Chain

By Richard Hill, Grand River Tuscarora

THE MOHAWK NAME for the Covenant Chain of Peace is *tehontatenentsonterontahkhwa*. It is a multi-dimensional cultural mechanism for advancing the cause of peace. The term translates to "the thing by which they link their arms." The linking of arms is a Haudenosaunee metaphor for establishing, building and maintaining peace through the united minds and actions of the participants. It was first codified during the formation of the *Kayahnerenhkowah* or the Great Law of Peace, the founding governance document of the Haudenosaunee (People Building a Longhouse.)

The legendary Peacemaker assembled the first Chiefs and Clan Mothers of the Seneca, Cayuga, Onondaga, Oneida and Mohawk Nations about one thousand years ago to impress upon them the meaning of the Great Law and the importance of unity.

At one point, the Peacemaker asked the 50 Chiefs to stand in a circle and link their arms together to show their strength in unity. By interlocking their arms (meaning that they should be of one mind and treat each other with respect), the Chiefs provided a protective circle within which the people reside.

The Peacemaker also planted the Great Tree of Peace in the centre of that circle. He warned the Chiefs that if anyone should try to uproot that tree (destroy the Confederacy), the Chiefs had to hold firmly to one another — remain strong in their resolve to keep the peace. If the tree were to lean over, the Chiefs, with their arms linked, would be strong

enough to stand it upright once again. This means that the power of the Good Mind can overcome any adversity, provided the three principles of the Great Law are respected: Peace, Strength (Power) and the Good Mind (Righteousness).

Path of peace

When other people, clans and nations sought protection of the Great Tree, they were told to follow its roots to the source — the capitol of the Confederacy, the Onondaga Nation which served as both the Fire Keepers and the Wampum Keepers. The path of peace is clearly delineated on the Five Nations Wampum belt, more commonly called the Hiawatha Wampum Belt.

In that sacred document, we see the Tree of Peace in the territory of the Onondaga Nation, at the heart of the Confederacy, linked by the white path of peace to the other nations. The square figures representing the nations are also linked to one another. More than a metaphor, the path of peace was also a trail that ran from the Eastern Door of the Great Longhouse, in the land of the Mohawks (near present-day Albany, New York) to the Western Door in the land of the Seneca Nation, near present-day Letchworth State Park.

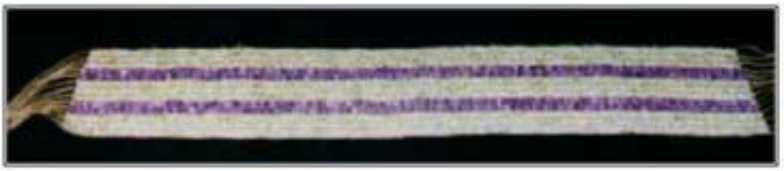
People who earnestly wanted peace in their lives would enter the Confederate lands through one of these doors. Once greeted and their peaceful intentions acknowledged, they would be escorted into the Tree at Onondaga where the Grand Council of Chiefs meet.

The Ship and the Canoe Meet

When the French arrived in Haudenosaunee territory, their intentions were not peaceful. In fact, in 1609, the French invaded our lands and this resulted in the first time firearms were used against our people. The French showed disdain for the political protocol of the Haudenosaunee. They later invaded the Onondaga Nation and it was said that they were seeking to enter the Confederacy through the roof, to extinguish the fire.

In 1613, Dutch traders arrived at what is now called Albany, New York, to establish a fur trading enterprise to rival that of the French to the north. Two Dutch captains landed and made an agreement with the Mohawks to live in peace. In that agreement, the Mohawks pledged to assist the colonists, providing them with a safe place to live, offering to trade, providing food and resolving any matters peacefully so that war would not threaten either side. The Dutch captains pledged to respect the rights of the Mohawks not to impose their will upon the Haudenosaunee.

This agreement was codified in the great Two Row Wampum belt, also known as Aterihwihsón:sera Kaswénta. The symbolism of the belt tells of a mutual covenant to promote peace, respect and friendship.



www.degiyagoh.net/guswenta_two_row.htm

The metaphorical imagery of the Two Row Wampum is that the Dutch ship is now tied to the Haudenosaunee canoe, floating together on the River of Life. Our peoples became linked to one another. In fact, our leaders stated that our children and our grandchildren will be related to one another (meaning that we are to treat each other like family as called for in the Great Law). Yet they will not try to steer each other's vessel (respect sovereignty) and will use the Good Mind (rationality) to resolve any difficulties that may arise.

This is the political and cultural foundation in all subsequent treaty-making with the various colonial powers. As more agreements were made, issues resolved and peace advanced, the meaning of the Two Row Wampum became enlarged. It was an on-going treaty relationship, not a single event. Therefore the wampum belt records many matters subsequent to its formation in 1613.

Covenant Chain of Peace

In the beginning, the ship and the canoe were tied together with a rope. It was also said that the vessels were tied to a tree on the shore by that rope. This was meant to symbolize that the Mohawks became the primary trading partners of the Dutch. The Mohawks received honourable treatment and any injustice was quickly dealt with by the Dutch magistrates. The rope secured the treaty partners to the local land.

Difficulties naturally rose. The metaphorical rope was replaced with an iron chain. As a result of the fur trade, many iron tools were introduced to our people and they began to realize that some of these tools were strong and useful. It is said that the vessels were then tied to a large boulder, to make the relationship more secure. This is a reference to extending the relationship in-land, to the territory of the Oneida Nation — the People of the Standing Stone.

The fur trade expanded and soon the entire Confederacy was involved. However, relations with the French degenerated and a century-long war threatened the peace. The French made references to the Covenant Chain, but did not fully embrace the cultural and political protocols. In one telling moment, a Mohawk spokesman linked arms with a Huron chief and French official, sang a song and slowly danced around the council fire to symbolize the covenant of peace. Unfortunately the French generally refused to maintain a relationship with the Grand Council, preferring to negotiate with individual nations instead.

The first Covenant Chain was manifested in three ways. The political fire of the partners was linked by the path of peace. Shuttle diplomacy was the standard of the day as ambassadors traveled the path of peace between the fires. Wampum belts would visualize this linking of fires by the use of squares, diamonds or hexagon figures linked by a central path. The belts also carried the words of atonement, condolence and agreement to document the terms of the on-going relationship.

The iron chain was conceived as having three links, each representing a desired outcome from the relationship: peace, respect and friendship. These are the same principles represented by both the Great Law and

the Two Row Wampum. There is a consistency through time as to the intent of political relationships from a Haudenosaunee point of view.

Despite the best of intentions, the Haudenosaunee began to grow tired of the slick words of the Dutch. Land frauds and unfair trading practices eroded the respect and friendship between the parties, resulting in conflicts. The Dutch repeatedly shook their Covenant Chain to ask the Haudenosaunee warriors for protection. Time and time again, the warriors responded. However, when the Haudenosaunee asked for the same consideration, help was slow to materialize, if at all. The iron chain began rust.

Silver Covenant Chain

Before that rust could be cleaned, the English defeated the Dutch and took over their colonial operations. One of the first tasks of the English was to make peace with the Haudenosaunee. Through a series of treaties in 1677, the English evolved the metaphor of the Covenant Chain by remaking it in silver. The Haudenosaunee had come to understand the importance of silver to the Europeans and trade in silver brooches became popular, as did silver gorgets (neck collars), arm bands, and hat bands. Silver had political connotations to the English as well.

The treaty council minutes began to reflect the notion that the chain was made of silver so that it could be polished from time to time to renew the agreements, make amends for any transgressions, and restore peace. This sat well with the Haudenosaunee who had a concept of light, whiteness and fire as important to the peace building process.

Light represented the idea that honesty and true friendship would be experienced, with no dark deceptions among true allies. *Whiteness* translated to peacefulness and good-mindedness, i.e., the use of reason over violence. Fire represented both the spiritual fire that burned within each individual and the council fires whereby peace could be restored and enhanced. Even though the fire was transitory, its flame represented eternity — that peaceful relations could last forever if both sides acted honorably.

The English used the Covenant Chain to build peaceful co-existence with the Haudenosaunee that lasted one hundred years until the American Revolution split Haudenosaunee loyalties. British Indian Agent Sir William Johnson once expressed how the Chain was then tied to the great unmovable mountains. By this he meant that the Chain had finally reached the capitol of the Haudenosaunee — the Grand Council that was held at Onondaga, known as the People of the Hills, and encompassing all of the Haudenosaunee, including the Seneca Nation, known as the *People of the Great Hill*.

An Indigenous protocol

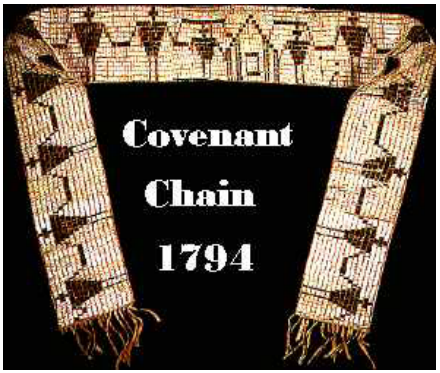
The Covenant Chain has undergone several transformations. It was the original linking of arms of the first Chiefs of the Confederacy. They extended their hand of friendship to link arms with the first colonists. As time when on, they embraced the French, Dutch and English, and eventually the Americans and the Canadians, keeping the Covenant Chain at the center of their relationships.

The Covenant Chain of Peace has several elements:

a) an on-going treaty relationship predicated upon the principles of the *Aterihwihsón:sera Kaswénta* (Two Row Wampum);
b) the linking of arms, or holding of hands, meaning the firm commitment to uphold the terms of the treaty-based relationship and treat each other as equals;
c) an agreement to a dispute resolution mechanism to keep the chain bright and promote peace;
d) the details of the treaty agreements as represented by several wampum belts, which tell a larger story than the written documents; and
e) a three-link silver chain and a silver pipe with a small chain attaching the bowl to the stem that was used whenever our nations gathered together to polish the chain.

In addition to the colonial powers, the Haudenosaunee also used the Covenant Chain to build political relationships with many other Native

nations. Since the 16th century, countless treaty councils were held by which former enemies put aside war to become allies. A great union of Indigenous nations resulted, best represented by the great Covenant Chain wampum belt crafted to show the unity of 24 Native nations who reaffirmed their peace with the English in 1763 at Fort Niagara.



The Covenant Chain Belt is in the New York State Museum, photographed in Turner, 1993

The Covenant Chain stretched across the northeast and deep into the south, among the Cherokee and Choctaw. The imagery of the chain also increased. Some wampum belts show two human figures, each holding one end of the Covenant Chain. When the United States wanted to make peace with the Haudenosaunee after the Revolutionary War, President George Washington commissioned the largest Covenant Chain wampum belt. It has thirteen figures, representing the original states, holding the Chain with two leaders under the roof of the Longhouse. Through that Chain peace was restored and a federal pledge was made to protect the land interests of the Haudenosaunee.

However, that Chain has now grown rusty. Haudenosaunee leaders have recently visited the White House and are encouraging the new president to polish the Covenant Chain, to knock off the rust of neglect and return to the time tested-mechanism of the past and bring peace, respect and friendship back to the forefront of our relationships. The Grand River Confederacy negotiators of the land rights actions have also asked that the Governor General do the same thing. We are shaking our end of the Chain and are awaiting their response. We have great faith that the hard work of our ancestors will not go to waste. The day is approaching when we will link arms again and live in peace. The Chain wants to be polished once more.

For reflection and discussion

1) How was your understanding of treaties affected by this article?
2) In this article, respecting sovereignty is described as not trying to steer each other's vessel. Do you see this understanding of sovereignty being respected today?
3) What are some ideas for polishing the covenant chain today?
4) What hindrances stand in the way of a meaningful polishing of the covenant chain?

Richard Hill is a Native American artist, writer, educator, curator, museum consultant and advocate on issues that affect the lives of Native Americans. A member of the Tuscarora nation at Six Nations of the Grand River Territory, he is skilled in a variety of art forms, including painting, photography, carving, beading and basket weaving. Richard has taught at McMaster University, Mohawk College, Six Nations Polytechnic, First Nations Technical Institute (FNTI) and the State University of New York at Buffalo.

Spirituality and Social Justice

By Joann Sebastian Morris

THIS ESSAY IS designed to assess Canadian discriminatory and racist policies, behaviours and attitudes toward First Nations people from a spiritual perspective and to offer solutions of a spiritual nature. Too often, scant attention is paid to our spiritual nature. For most, one day a week and one to two hours on that one day a week are devoted to thinking about our spiritual nature and its impact on our lives. Yet it could be, and is for some, the aspect of ourselves that drives our every act and belief.

Most First Nations people recognize that they are on this earth, primarily, on a spiritual journey. Many other Canadians see this life as a primarily physical and material journey; thus, the majority of their time is spent experiencing the senses and/or collecting goods.

For those of us seeking social justice in our lives and the lives of others, a key guiding principle must be that we are all children of the Creator, that higher power known by so many names. When someone, or a group of people, treat me in a discriminatory or racist way, it is imperative that I remind myself that they too are children of the Creator. They too are growing in spirit just as I am. They are just not as far along in their journey as I'd wish them to be. They need education and understanding, not revenge. Thus, my response to the racist behavior is less likely to be retaliation and more likely to be forgiveness.

Similarly, if I behave in a racist manner toward others, it's critical for me to stop and remember that all races were put here for a reason; all are

children of the Creator. Hopefully, I would face the realization that I still have a way to go on my spiritual journey and need further education and understanding, instead of holding on to resentment.

Years ago, I heard a First Nations elder at an Aboriginal language gathering ask: What if the Creator gave all the birds the same song? He suggested the natural world would be boring and less joyful. Extending his story to humans, he proposed that the Creator gave each First Nation (and race, I would add) their own language to enrich the world and make it more joyful. That story has remained with me for many years. It informed my belief that the Creator also made each race and ethnicity for the same reason: to make this planet a more interesting and joyous home. Every race, ethnicity, culture and language are gifts of the Creator. We can never forget that. Yet we behave in the very opposite way from what the Creator envisioned: we resist one another because of the differences among our gifts.

Further, I believe that the Creator intended diversity to be our greatest challenge. As spiritual beings, we are on this earth to work toward becoming the best human being we can. If we were all the same, like the birds singing the same song, life would be less interesting and contain fewer challenges. To learn to be better people, we need challenges. The greatest challenge provided us by the Creator's own love of diversity, of different songs, is to learn to respect and help one another to grow, in spite of our different skin colours, languages, cultural practices, spiritual beliefs, etc. Our greatest challenge is to see past these primarily physical differences, recognize a fellow child of the Creator, and treat that spiritual being in a socially just way, at home, at work and in the community.

Suggested Activities/Exercises

- Hold inter-racial talking circles. To deepen understanding between First Nations people and others, we must be brought together with intention. Talking circles, common in First Nations communities and imbued with deep spirituality, could be held. Over time and

tears, we would find similarities in our humanness. Similar stories of hurts, sorrows, joys and lessons learned would be shared. Our common humanity would be discovered but at a deeper level than would occur in an intellectual (mental aspect) discussion.

- Sponsor inter-racial, inter-denominational prayer circles. First Nations communities and others could also join in common prayer, for peace, for reconciliation, for our planet, etc. A portion of such prayer circles could be conducted with prayers spoken aloud, individual by individual. When one speaks from the heart, the power of one's words touches, softens and heals other hearts.

- Undertake a campaign to support First Nations spiritual and cultural practices. Those whose eyes and hearts have been opened to First Nations issues could use their mental faculties (intelligence, research skills, writing and speaking abilities, etc.) to advocate for respect for First Nations spiritual and cultural practices. Because first Nations spiritual beliefs, cultures and languages are gifts of the Creator, it is right and just to advocate for their maintenance, preservation and revitalization.

- Advocate for Canada to behave honourably toward First Nations people. As spiritual beings, we want our country to be an honourable nation. It is, therefore, a spiritual act to call upon Canada to support the UN Declaration on the Rights of Indigenous Peoples; act on the goals of the International Convention on the Elimination of all Forms of Racial Discrimination, to which Canada is a signatory; and complete the work of the Truth and Reconciliation Commission within its seven-year time frame, so we can move forward as a country with increased harmony and peace.

For reflection and discussion

1) What are the spiritual/religious barriers that separate non-Native Canadians from First Nations citizens? What are the stereotypes held by non-Natives about First Nations' belief systems, e.g., non-believers/atheists, worship nature/animism, etc.? What are the stereotypes First Nations people have about non-Native Christians, e.g., proselytizers, hypocrites, etc.? What actions can we take collectively to eliminate such stereotypes? What collective actions can we take to break down all spiritual/religious barriers and increase inter-racial, inter-denominational social justice?

2) Consider the following definition: "Institutional racism: The network of institutional structures, policies and practices that create advantages and benefits for Whites and discrimination, oppression and disadvantage for people from targeted racial groups. The advantages created for Whites are often invisible to them, or are considered 'rights' available to everyone as opposed to 'privileges' awarded to only some individuals and groups." As a spiritual being, as a person striving for social justice in Canadian society, what thoughts and feelings come up for you after reading this definition? What actions can we take to learn more about, and dismantle, white privilege/advantage to work toward true equality for all Canadians, including First Nations?

Resources

1. Adams, Maurianne, Lee Anne Bell and Pat Griffin. (2007). *Teaching for Diversity and Social Justice*, second edition. New York: Routledge.
2. Torres, Carlos Alberto and Pedro Noguera, eds. (2008). *Social Justice Education for Teachers:* Paulo Freire and the Possible Dream. Rotterdam, The Netherlands: Sense Publishers.

Joann Sebastian Morris is Cayuga of Six Nations Reserve on her mother's side and Sault Ste. Marie Ojibwa on her father's side. She has spent most of her adult life working in and advocating for First Nations education in Canada and the United States. For the last 20 years, Joann has been active in international, indigenous educational and spiritual issues and conferences. She currently works and resides in the Washington, DC area.

Understanding Treaty as Covenant

By Stan McKay[1]

"So long as the sun shines, the grass grows and the rivers flow."

I GREW UP IN Fisher River (Manitoba) and each summer we attended "Treaty Days" as a family. Most everyone on the reservation attended and many families tented on the riverbank at what was called the "Treaty Grounds." Representatives of the government of Canada came with bundles of five-dollar bills to "pay treaty." There was always at least one RCMP officer present, in the formal red coat, to oversee the proceedings. It was there that I learned that I was a "Treaty Indian," #2640074901.

Much more recently, I have had an opportunity to listen to the Treaty Commissioner who does educational workshops in the province of Saskatchewan. His primary message is that all Canadians are treaty people as a result of the historic treaties which involve all who benefit from the land sharing agreements.

Almost four years ago, Calling Lakes Centre in the Qu'Appelle Valley hosted an event that was entitled "Treaty as Covenant." The theme had evolved from conversations between staff at the Centre and leaders from the Treaty 4 office in Fort Qu'Appelle. The engagement of resource people from First Nations and conversations with United

1. This article was published in In Peace and Friendship: A new relationship with Aboriginal Peoples. Toronto: KAIROS: Canadian Ecumenical Justice Initiatives. 2008.

Church people around 'right relations' developed the concept, as an elder described the signing of the treaty at Fort Qu'Appelle.

When the treaty party arrived in the Qu'Appelle Valley, they were met by first Nations leaders who then left after initial conversations. They went away for ceremonies and prayer. The government officials grew impatient, but the First Peoples returned to complete the process. The elders had guided the leaders to understand that the agreement through treaty was a tripartite project. It involved the Creator, the Queen's representatives and First Peoples. We have spoken often about the spirit of the treaties and have maintained that it is much more than a legal document. We are bound by a covenant.

The biblical record of covenant making begins with a very inclusive example. Genesis 9:6-17 tells of God speaking to Noah and his family, the covenant being with "all living beings, and all birds and all animals." Noah's family is also included. This is an everlasting covenant with creation. There is a binding promise in perpetuity.

The language of covenant in Jeremiah 31:31-34 is now limited to the people of Israel (humans in a nation). These people are described as "God's children." It is an understanding that there is an end to "mission" so that no one will teach their neighbour. They will all be forgiven and all shall know.

A regular pattern of worship focuses on Matthew 26: 26-30. This is a supper defined as a covenant meal. How inclusive is it? Does it clarify Christ's call to share life and does it lift up the concept of "God so loved the world"?

We do not all see treaties in the same way. The "Queen's representatives" did not hold treaties as sacred documents in as much as they were a means to an end. They were about getting access to the land.

In 1873, Indian Superintendent Provencher wrote: "There are two modes wherein the Government may treat Indian Nations who inhabit this territory … treaties may be made with them simply with a view to the extinction of their rights, by agreeing to pay them a sum and afterwards abandon them to themselves. On the other side, they may be instructed, civilized, and led to a mode of life more in conformity with the new position of this country, and accordingly make them good, industrious and useful citizens." (*Letter to the Minister of the Interior*, 31)

For reflection and discussion

1) What stood out for you in this article?
2) In your opinion, is the Canadian Government able to honour the treaties in keeping with the way Native Peoples understand them?
3) What stands in the way of the Canadian Government truly living up to treaty obligations?
4) According to this article, we are all treaty people. What are some ways that you can live up to the treaty covenants?

Stan McKay was born at Fisher River First Nation Reserve, a Cree community in Northern Manitoba. He attended Fisher River Indian Day School and the Birtle Indian Residential School. Stan was Moderator of the United Church of Canada from 1992-94. Currently he is advising First Nations on education, health and development. Stan and his wife Dorothy have three grown children.

Called to Reconcile

By Lori Ransom

Peace be with you. As God has sent me, so I send you. When Jesus had said this, he breathed on them and said to them, 'Receive the Holy Spirit.'
John 20:21-22

So if anyone is in Christ, there is a new creation; everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation ... entrusting the message of reconciliation to us. So we are ambassadors for Christ.
2 Cor. 5:17-20

- "It was so moving."
- "That was difficult to hear."
- "It took real courage to tell that story."
- "Did nothing good come out of the experience?"
- "I never knew. How come we've never been told?"
- "What can we do?"

THESE SIX STATEMENTS are common reactions among Canadians to the story of residential schools. The story is not well known and, as a result, the ongoing effects of this story on the lives of all Canadians are not well understood. The First Nation, Inuit and Métis peoples who went to residential schools, or whose family or community members attended the schools, have a better appreciation for the legacy, but they have had few opportunities to explore the meaning of this history with their neighbours.

The experience of First Nation, Inuit and Métis people in being sent to residential schools — an experience of schooling and education that is different from that of their non-Aboriginal neighbours – has created another barrier to understanding between peoples, between members of the same country, and between people who live in the same communities across this land.

Barriers to understanding between people exist all around the world. Lack of understanding and appreciation for what others have experienced historically is the basis for so much conflict between peoples. Writing from the South African context, John DeGruchy reminds us: "The gospel is about overcoming alienation and estrangement between God and ourselves, between us and others, and between all of us and creation."

We are called to reconcile with our neighbours, to love them as ourselves. Christ came to a world of brokenness: broken individuals, broken relationships between individuals, families and nations. Christ shared in our brokenness by allowing his body to be broken on the cross, taking our sins upon himself and calling us to repentance: to turn away from our brokenness as individuals, in our relations within families and all the people of our communities; to turn towards the building of a new creation. We are called to see everything in a new way. We are called to unlock the doors that we sometimes hide behind out of fear and to be at peace. We are invited to be unafraid, to go out into the world to reconcile with others, empowered with the knowledge that God has sent the Holy Spirit to help us and that we are entrusted by God to be Christ's ambassadors in the work of reconciliation.

John DeGruchy writes about this calling in terms of the covenants we have with other human beings: "Covenanting implies accepting responsibility for the past and committed participation in its healing, sharing together in the task of restoring justice in the present, and keeping hope alive for greater reconciliation in the future. This is a task which demands the participation of all citizens, irrespective of whether they are people of faith or not, but it certainly is a special responsibility for those who believe they are called to be God's agents of reconciliation and justice in the world."

- "That was so much fun."
- "I learned a lot."
- "I enjoyed the richness of the culture, the dancing, the music, the visual art."
- "There are so many similarities in what we believe."
- "The humour was wonderful."
- "When can we get together again?"

These six sentences are common reactions among Canadians — First Nation, Inuit and Métis, the children of immigrants from around the world, those who have lived in Canada for generations, or the newly arrived — when they come together to get to know each other better.

We live at an exciting time in our history. It is a time when we can see that everything old has passed away and everything can become new. We are being called to participate in a movement of healing and reconciliation in Canada. We have an opportunity to take part in the work of Canada's Truth and Reconciliation Commission. This will be a time to gather with neighbours at events, to listen and to learn. It will be hard at first. The stories will be difficult to hear. And we will wonder what we can do. But the beauty of the process is that we will gather together as neighbours.

This is a time for overcoming alienation and estrangement, if we are not afraid to seize the opportunity and take the time to make new connections with others, and ultimately establish new bonds of friendship and community with our neighbours. This is the hope we have in the Truth and Reconciliation Commission. The Commission's task is not to do the work for us, but to facilitate reconciliation, to help us build new relationships and consequently new communities: strong and healthy, where neighbours love each other, as Christ loved them.

Love thy neighbour. Respect and value each other for what makes you different. Give thanks that people have different gifts to share. Welcome everyone at the table. If some among you are hungry, give

them something to eat. If some are cold, give them shelter. Repent! If anyone has anything against you, go and be reconciled to them. This is what we have been taught. This is what healing and reconciliation is all about.

Suggested Activities/Exercises

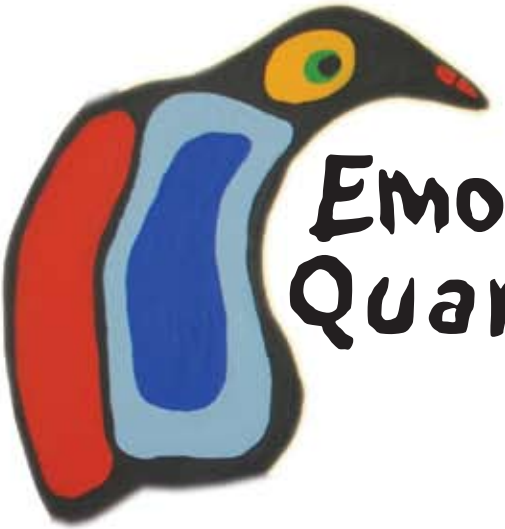
- Invite a First Nation, Inuit or Métis individual(s) to an event, telling them you are looking for opportunities to learn from Aboriginal people about their culture, history, hopes and dreams or spirituality. In urban settings, Native Friendship Centres and Cultural Centres can provide assistance arranging speakers, including traditional Native Elders. Aboriginal academics work at post-secondary institutions across the country' Local Aboriginal artists and musicians can be fascinating guests. If you are near a First Nation, Inuit or Métis community, contact their local government staff to discuss possibilities — many offer cultural programming intended to help others learn about their communities.
- Have a conversation about residential schools. The Legacy of Hope Foundation has resources — go to www.1000conversations.ca for more information.
- Hold a service at your church reflecting on how people are meant to live in community with each other in the Canadian context. Liturgical resources are available from the Anglican, United and Presbyterian churches.
- Read a book by a Canadian Aboriginal author (e.g., Joseph Boyden's *Three Day Road*) or watch a film (e.g., *Niigaanibatowaad: FrontRunners*). Discuss it with your group. A study guide is available from the Anglican, United, and Presbyterian churches for *Niigaanibatowaad: FrontRunners*.
- Follow the work of the Truth and Reconciliation Commission (TRC). Where possible, participate in TRC events. Organize opportunities to talk with others about what you learn as you follow the TRC's work. Consult the TRC website (www.trc-cvr.ca/) for up-to-date information on Commission activities.

- If you are interested in leading work on healing and reconciliation in your community, training is available from the Anglican, United and Presbyterian churches. Contact the national offices of any of these denominations for more information.

For reflection and discussion

1) What questions do you have about the residential schools system, about the lives and interests of First Nation, Métis, and Inuit people today? How might you go about answering those questions?
2) Many Biblical passages speak about how we are called to live in community with others. Chose some of your favourite passages and read them in the context of relations between Aboriginal and non-Aboriginal people in Canada. Try to imagine what a First Nation, Métis or Inuit individual might think about when reading these passages. What are your reflections as you read these passages in the Canadian context?
3) What questions or concerns do you have about reaching out and getting to know First Nation, Inuit and Métis people better? If you are a member of one of these communities, what questions or concerns do you have about reaching out and getting to know non-Aboriginal neighbours, including at local churches? How might you go about easing these concerns?

Lori Ransom is the Healing and Reconciliation Animator for The Presbyterian Church in Canada. She is an active member of St. Andrew's in Toronto where she is an ordained Elder and serves as Clerk of Session. She is a member of the Algonquins of Pikwakanagan First Nation.



Emotional Quandrant

Substitute Home Placements, Foster Care, Adoption

The "Sixties Scoop"

By Freda Lepine

CANADIAN GOVERNMENT policies, later known as the "Sixties Scoop," saw Aboriginal children taken from their homes and placed in foster care, given up for adoption or into other forms of substitute home placements. These policies lasted from the 1960s (perhaps as early as the late 1950s) to the mid-1980s. They enabled a rapid and forcible removal of Aboriginal children into child welfare placements. They were particularly frequent during the 1960s when many children were literally scooped from their families, homes and communities without the knowledge or consent of families or First Nations.

> "I remember being taken away in a white station wagon and my mom was crying, I was crying and my sister was crying and she was put into another vehicle. I remember my sister saying I will find you someday, don't cry." (A repatriated adult)

It is believed that the number of children removed exceeded 11,000. We now understand that these Aboriginal children went largely to non-Aboriginal homes and were dispersed across Canada, the United States and Europe, many to church organizations throughout the United States.

Some argue that current child placements are an extension of the "Sixties Scoop."

A substantial number of these adoptees face issues relating to cultural and identity confusion because they were socialized and acculturated into a euro-Canadian middle-class society. Through repatriation workers and services, many of the adoptees (now adults) sought, or continue to seek, to be reunited with their birth families, to be repatriated with their community, to reconnect with their language and culture, to share their stories and do something to ensure that this does not happen again. More funding is required to complete this work.

Removal of these Aboriginal children is argued to be similar to the removal of children to Residential Schools — that it is, in fact, an extension of the Residential Schools Effects. Parents lost their ability to be parents because of Residential Schools, a government practice based on colonial policies supporting assimilation and integration. The effects on many Aboriginal children adopted or placed in care are similar but different from the effects on First Nations people who attended Residential Schools.

Their experiences included multi-home placements; loss of identity and culture; permanent removal from birth family and communities where ties were already established; being subjected to abuse, neglect, discrimination and enduring these experiences in isolation. Some have died, opted for the escape to street life, or ended up in prison institutions as a direct result of their experience in adoptive and foster homes. Some died in prison.

The long-term social, emotional, cultural, physical and spiritual effects of the substitute home placements remain of high concern. The effects continue to be felt in Aboriginal communities in Canada as parents and children deal with the problems of searching for lost relatives and for many, a loss of quality of life.

Now as adults, many of these adopted and fostered individuals, or even their children and grandchildren, are searching for their families, trying to find out about their culture and attempting to resolve their identity and deal with former abuses. At the same time, many birth

families, grandparents, mothers, fathers, siblings, and extended family are searching for their children lost to adoption or placed in care.

Despite the fact that Aboriginal adoption and displacement has been identified as an ongoing outstanding issue by various political bodies and non-governmental agencies, few opportunities have been provided for those that have personally experienced the effects of their removal as Aboriginal children. There is an ongoing need to share their stories and work toward a collective and individual healing process.

Although funding was provided by the Federal Government for 10 years to help in the search for these children, the funding ran out long before the work was completed. Before being reunited, it was important to prepare the children and families so they would know what to expect. For many, it was a culture shock to return home; for some it was like another loss. Parents and families welcoming lost children home were also frustrated as some of these children needed medical care that they could not provide in their local homes. Some required housing in places where there was already a shortage. Social workers had to be trained in ways to assist the families in the repatriation process.

This was only partly completed when the funding ended, leaving many of the former adoptees, as well as their children and grandchildren, still wondering where their birth families are. At the same time, many families at home are still hoping some day to meet and reunite with their lost loved ones.

Like the Residential School children, these children are also suffering the effects of being removed from their families. Even if they were lucky enough to be placed in a loving home, they grew up knowing they were different and always wondering why they were taken away and where their family is out there.

For reflection and discussion

1) What stood out for you in this article?
2) What was your understanding of the "Scoop" of Aboriginal children before reading this article?
3) What would it mean to you to be scooped from your family, community, culture?
4) How would the identity of a Native person be affected by being scooped and placed into a white setting?
5) What would be some alternatives to "scooping"?

Freda Lepine is a Cree Woman, born and raised in a small Metis settlement in Northern Manitoba. She had to leave home at 14 years of age to attend high school so knows the experience of being lonely and in a totally different setting. She worked with the Manitoba Keewatinowi Okimakanak (30 First Nation Communities) Repatriation Program for 4 years; assisted in developing a training manual and provided training for 34 Child and Family Service Workers as well as doing presentations to the School of Social Work in Thompson. She has been involved in Family Issues for the better part of her life.

Creativity and Our Path to Healing

CREATIVITY IS A vital place to continually revisit on our path to healing. Making our visions live and breathe reflects our gratitude to be part of life. To be in a continuum of creation is one of the greatest gifts to humanity, nature and the universe.

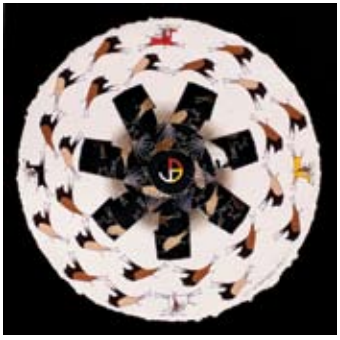
Notice how the shell gleams underneath the surface of its protective shell. The same is true of the Human Spirit.

As we heal, we sharpen our ability to give back to one other and to lift one another to the highest vantage points of our selves. We only need to observe a healthy plant to see what can happen with appropriate nurturing. Participating in a creative process allows us to fertilize and water ourselves so that we too can bud, blossom, and bear the kind of "soul fruit" that sustains us on our journeys.

Art reflects our Creative Spirit at it's finest. In most Native languages there is no word for art. Rather art is viewed as part of the everyday way of creating order, balance and integrity in the world. Many marvel at the extraordinary beauty of the accouterments of dance and culture - the beadwork, porcupine quillwork, and such, as well as baskets, pottery, weavings, jewelry, and many other things that Native minds and hands have dreamed and made. And while the items in and of themselves certainly reflect beauty, what is often missing is the understanding that such things are meant to be used. The relationship and identity are intrinsic to the maker.

I believe that art today leads us through a process of "re-membering."

"Member" is such a valuable word to describe what happens when art is used for healing purposes — as it reflects all possible definitions: 1) bringing someone back into family and human relationships, 2) putting vital organs back into place, (even the most vital of organs of creation), 3) being a separate and distinct part of a whole, 4) becoming a beam wall or other possible structural unit, and 5) becoming an equal part.



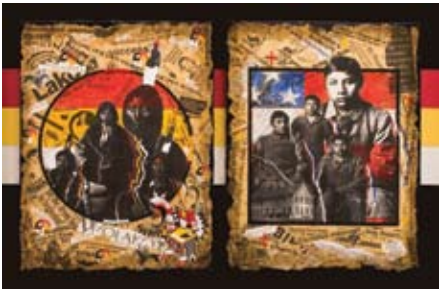
Providing the means to remember is the hard part. This is what many of us who work in Indigenous communities are doing — finding ways to bring art into a setting that can create wholeness. Doing this is an art which requires our ability to face the anguish that lies beneath the surface of our hearts. It requires the courage to examine our past, to know the paths we have walked, and to discern the patterns that have been shaped by forces outside of ourselves. The journey also requires that we soften our hearts in order to release and transform our hurts. It requires patience.

We have found resilience and strength in revitalizing Indigenous processes for talking together. One of the best ways that we have been experimenting with using the arts in a healing process is by creating safe spaces to reflect on our relationships to art and to one another. In the quest to reclaim healthy Native Lifeways, we draw strength and wisdom in reviving and evolving the practice of talking circles. Alongside friends and relatives we work to hold each other accountable to our own thoughts and feelings as we experience art, film and books.

We formed a group called The Indigenous Issues Forums (IIF). Indigenous Issues Forums work to provide safe and respectful, family-centered environments to talk through complex issues. We believe in the power and beauty of the Human Spirit, in the transformative purpose of language, in noticing what can happen when people are given the liberty to break through false constructs and constraints that too often serve to dis-integrate identity, place, and nature.

Our gatherings support natural movement towards wholeness,

Students look closely at the school experiences of Native youth



Resurrection by Jim Yellow Hawk opens dialogue about the effects of boarding schools on Native

mirroring a disciplined and family centered approach to our growth. We use guidelines and a talking circle process to talk together. And we use art to unify.

When folks experience art and are freed to simply feel what rises up for them, it can be liberating and scary. Our circles are designed to honor these emotions and allow individuals to connect to those feelings in order to make positive progress on their journey.

We've shared visual arts, many paintings my husband has made specifically to spark reflective dialogue on themes as far ranging as addiction and alcoholism, boarding schools, gangs, dealing with the systemic oppression of government agencies, racism, humor, transcendence, and protection of mother earth.

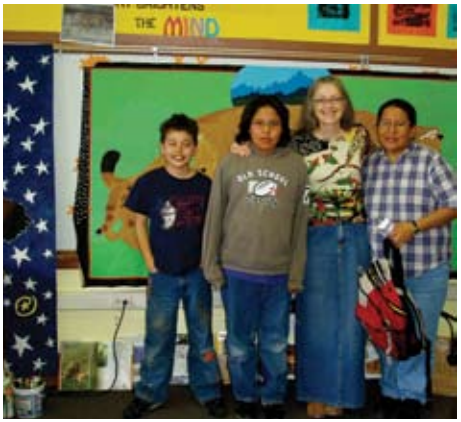
We've also shared documentary film and poetic film, and other creative media that explore tribal issues. Recently we played audio tapes of elders sharing their experiences on boarding schools while folks were looking deeply at the piece called Resurrection. Books also serve as catalysts for reflective thought and healing. We run a seasonal reading program that allows anyone to lead circles using Native Authors as a starting point. Once we lead a very powerful poignant circle with Native Hawaiians that started with an artful table arrangement of poi pounders, paddles, flowers, and taro leaves.

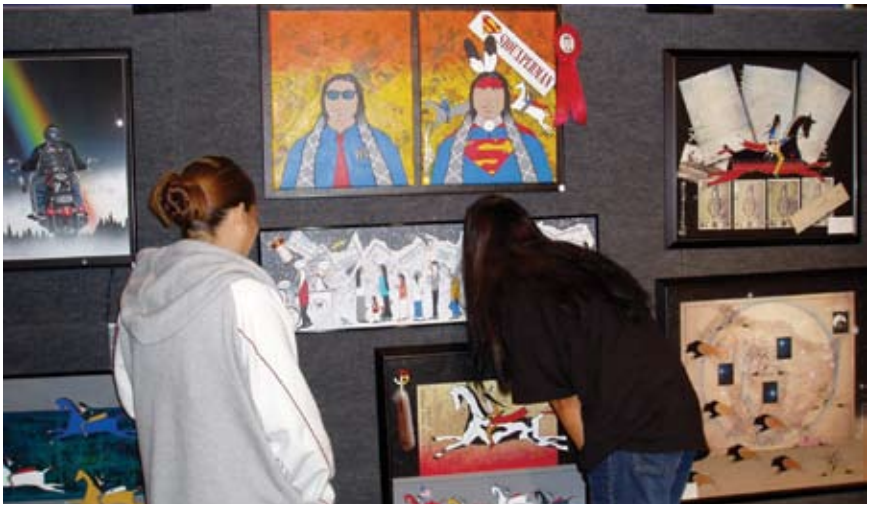
A sense of what is right can emerge through art dialogue. Just as art can encourage us to look at historic injustices, art can also offer a balm to us, a vision of what can be as we begin nurturing healthy

identities and imagine truly constructive purposes for our lives. This takes us into the powerful realm of making art, everyday art, just as our ancestors did. *Art can nurture us on our paths to becoming both whole and beautiful to behold.*

These days it feels as if so much of our lives are marked by separation — we can spend whole days separated from the natural world, from visiting, from singing and dancing. Art celebrates who we are, who we are meant to be from the moment we are born.

When South Dakota began allowing hunting permits for Mountain lions the first lion killed was young mother who left behind three cubs. Students wanted to show what life with mom could look like and created this mural.





Art can nurture us on our paths to becoming both whole and beautiful to behold.

Reflections of a First Nation's woman

By Janet Sigurdson

"I HATE BEING AN Indian," he exclaimed as he stomped off to his bedroom and slammed the door. I listened to him, heard his frustration and pain, and just sat there. Welcome to your rite of passage, my little one. My son Gavin was eight years old when he made that statement. It impacted my life, as did other events, such as my sister, Starla, bathing in bleach so she could have some friends.

My name is Janet Deiter-Sigurdson, eldest of six daughters born to Walter Deiter, past chief of the National Indian Brotherhood and initiator of many programs for the betterment of Indian people. He was an influence on many lives — so honest, brave, loving. My mother was Inez Deiter, maiden name of Wuttunee, who also had an impact on my life. Both were products of the Indian Residential Schools.

We were the first urban Indian family living in Regina and I have to say that this was one of my hardest challenges, especially as a small child. How does one describe the hatred, so accepted by the general public, thrown at you daily? How do I explain sitting in history class hearing about the wild savages, and the bravery of the settlers? How do I speak about my neck and ears turning red, learning to count "one little, two little, three little Indians."

How do you describe the dread that you hold for your younger sisters, knowing that there is not much you can do? I grew up in an environment where we had to take care of ourselves. I learned at an early age that as we did not go to the police for protection. My cousin

was taken from her yard by two caucasian men, repeatedly raped and dumped back at her house with alcohol doused over her. My uncle was furious, and she got a beating, for she should have known that a young Indian girl did not venture out after dark.

At home, cleanliness was drilled into us. Impeccable manners were instilled. I remember us girls having to walk with a book on our heads for posture. We were not rich, but we were not poor either. We would head off to see Grandma and Grandpa at the farm, which I now realize was the Peepeekisis Reserve. My grandparents were the real trail-blazers of this country for they survived in toxic surroundings, experiencing death, theft, unbalanced economy, and much else at the hands of their oppressors. Yet they never exposed their family to hatred. I remember being loved and feeling like one in the community.

We were expected to attend church on Sundays (Wanakepew United) and could that church sing! We had sopranos, altos, baritones resounding throughout the church. We had our blind organist playing all the hymns with a gusto that would be envied by present day churches. We were alive and bursting with the Spirit. That church was about love and survival. I reflect on this time of fellowship in the church, realizing the love and the common bond that was present there.

Introduction

If we had been the savages that we are portrayed in history books, we would not have taught the newcomers how to live on the land, what clothing to wear, what medicines to take, what animals to hunt, what plants to gather and eat, how to travel. We were once so invaluable on our land, but later became expendable. Where we saw gifts from the Creator to be shared by all living creatures, they saw wealth. My people felt you could not own anything as spiritual as Mother Earth, while the early settlers lusted for ownership of the land and its possessions.

Some of our people were exterminated, the rest were rounded up and coerced onto reservations run by the government and overseen by an Indian Agent. If you wanted to leave the reserve, you had to apply for

a permit. Often, if riches were found on the reserve you were assigned to, it was taken over and you were moved to a different location.

Prior to this my people were community-based. The hunt was for all. No one within the camp would be hungry for all the meat, berries, vegetables were evenly distributed. The camp was circle-based where everyone was respected and listened to, including women and children. Prayer was important and the Creator was always there in daily lives. When a new baby (spirit) entered into the circle, there was much celebrating. There were ceremonies initiating young girls and boys into adulthood. We danced and sang, rejoicing in our lives. After being outlawed by Canadian policies until 1951, our dance, the Powwow, has been revived, along with many of our ceremonies such as sweats, sun dances, rain dances, and vision quests.

Our rights to hunt, gather and fish were taken away and replaced by rations which were sometimes held back for favours such as sexual, artifacts or seizing our children. It is a sin to covet anything within my culture, but a bigger sin if you had something that someone else wanted, so the article was given to the person that wanted it. The Indian agent could not understand this concept, and did all that he could to kill this practice. It was unheard of within his society that you would not hoard all that you had.

We were not permitted to carry on our cultural practices. When children were born, religious groups would race to the home to baptize them into their faith. Families were broken with this practice as sisters and brothers in different faith groups were told not to speak to the others. My grandfather, Fred Deiter, could not speak to his sister Nimpha as they were of different faiths.

The worst chapter in our history was the implementation of the Residential Schools. When our spirit was not broken with the reservation system, the government decided to use our children to further the assimilation process with the aid of the religious organizations who zealously got on board. To "kill the Indian within the child," children as young as four were taken from their loving parents and placed in an institution where they would learn how to live as the White Man. They could not speak their language, and were punished severely if

they were caught. They were separated from their siblings if they were not the same gender. Assigned a number, schooling was the norm for half the day, while the other half was kitchen duty, carpentry, livestock, or laundry. Religion was pounded into them daily. Visitations were restricted or even prohibited. Many children were exposed to beatings and sexual horrors.

My grandfather, Fred Deiter, was a product of a Residential School. He was on the way to Lebret to be sold for the grand sum of $5, when the Indian agent found out the Presbyterians were giving $20 per child, and a bag of flour. So he went to File Hills Residential School. He went on to be a very successful farmer. He had royalty visit him. He was the first man in his area to own a vehicle, and had a white hired farm hand. He bought land in the nearby town of Lorlie in hopes of escaping the act requiring Indian children to attend Residential schools. But all of his children attended the File Hills school. My grandfather stopped in at the school one day and saw one of the supervisors severely beating a young girl, and he intervened promptly. Later on, I questioned his action because the Indian was considered a non-human. Where did he get his strength? I learned later that one of his children, my uncle Russell, was beaten to death by a supervisor.

My father did not speak often about his days in the Residential School. He chose to tell us about the good times, blotting out the vicious memories. My mother attended an Anglican Residential School. She was eight years old when she entered this institution, and was never tucked into bed, was never held, never had toys, was never loved. She tells us that for every commandment that was beaten into them, they learned how to break them for survival. The children were taught to distrust their parents' cultural practices. She was often slapped on either side of her head resulting in a hearing defect. She lost a brother and sister to the Residential School system. My mother speaks of the school with disdain. She learned how to hate. The survivors that I speak to continue to amaze me with the strength they had as small children. It breaks my heart that no one was there to hear them cry; no one was there to help them; no one was there to stop the horrors.

Like my grandparents, my father was a trailblazer. He joined the army

during World War II, but contracted tuberculosis. Many First Nations men enlisted in the war, although they did not have to, according to the treaties. Upon their return, they expected the same benefits as their white comrades, but this was not the case. Where the white population received land and money, Indians received less money and were told they already had land on the reserve.

But they came back stronger and ready to challenge the protocols that were in place concerning the Indian people. My father was a strong advocate for his people. My mother related the story about the two of them going to the Indian Affairs office where the Indians has to sit behind a gate. My father was discouraged when white people were served before him, so he jumped over the gate and proclaimed that it was because of him that they have jobs. My father was served, and the gate was removed soon after.

Present day

My father was a huge influence in my life. I never set out to be a minister but I was always an activist when it came to issues that hurt my people. In my working life, I was hostess/producer for a half hour television show that dealt with First Nation issues. I was a music coordinator at the Saskatchewan Indian Cultural College where I incorporated Indian words into the Kodaly Method of music. I was involved with the planning committee for the World Assembly of First Nations held in Saskatchewan in l980.

My father passed away in l988, and spirituality was calling me. I tried to connect with my inner self but found this truly difficult. I was led the Dr. Jessie Saulteaux Resource Center in Manitoba which dealt with the bible and with traditional teaching. I had found a home. I completed the five-year course and spent quality time with my people in the White Bear First Nation. These people nurtured the inner child within me by providing much-needed spiritual roots. They patiently taught me about the practices of the old ones. I read a book by John Spong called Reading the Bible with Jewish Eyes and it led me to read

the bible with First Nation eyes. I was ordained by the United Church of Canada in l998.

Before ordination, I was compelled to honour my people so that I would never bring harm or shame to their legacy. Through the blessings of my dreams and visions, I completed a vision quest, a four-day, three-night ceremony where you fast and continually pray. I received much guidance in my life due to this. When I first went to meetings with the national church members, and tried talking about our history, I found doubt. In retrospect, it must have been difficult for these members to imagine that their country was so hateful, and their ancestors not so pure.

I did find advocates within the church who retold my history and I found ears that would truly listen to my stories. I see changes regarding my people happening in my lifetime. I see the churches forming alliances with Indigenous people for creation of an inclusive world, one that was intended by the Creator. They advocate for Aboriginal justice. We are community.

Canada has recently apologized to the First Nation people regarding the Residential School system. Many tears, including mine, were shed that day. I had a dream several weeks ago — a bearded white man who just smiled. This smile sent warmth throughout my body and I could feel the love that radiated. I needed this dream for it led me to the realization that angels are not specifically one race or colour. Do not block your ears to voices that come from a race that is seen as the oppressor, for they might bring you closer to Our Inclusive World.

My son Gavin is a changed young man now, not that angry young boy I spoke about earlier. We were on our way to Regina and Gav was driving when we chanced upon a herd of buffalo. What was so amazing about this running herd of bison was the young white buffalo running with them. I was dumbstruck as the white buffalo calf holds great significance for my people. It tells of a coming harmony amongst all people. Mother Earth will be purified and there will be a balance. I was in awe that my son and I were witnesses to this vision and proceeded to offer cloth and tobacco. I asked my son if it he still hated being an Indian. He just smiled and spoke about the pride he has for his people.

All my relations, *ninaskomon*. Janet Sigurdson

For reflection and discussion

1) This article is a rich description of Native women's life. Name a few things that stood out for you.
2) Why is important to tell and hear stories like this?
3) Name some things that made you uncomfortable in this story.
4) Name some of the hope you felt in this story.
5) Where did you see racism in this story?

Janet Sigurdson is a long-time activist, following in the footsteps of her father, Walter Deiter. She and her husband, Garry, have four children — Walter, Jennifer, Garrison and Gavin, all of whom have extensive knowledge of First Nation history. Janet is the co-chair of the KAIROS Indigenous Rights Program Committee and involved with both the Canadian Council of Churches and the World Council of Churches. She is the United Church minister for Kipling/Windthorst charge in Saskatchewan. Janet is very committed to an Inclusive World as the Creator has intended.

The Worldview of Indigenous Peoples

By José Zárate

WORLDVIEW IS THE knowledge, the philosophical base, with which a culture defines itself. Worldview contains the beliefs that form the central core of a culture's understanding of the world, and worldview shapes the cultural enactment of those beliefs.

There is a communal ideology and unique worldview between and among the Indigenous Peoples of the world. This common thread is inherent in most Indigenous cultures despite the severity and sustained duration of the colonial impact or the variance of spiritual practices. In Indigenous Peoples' worldview of societal and cosmological relationships, there is an acute understanding of respect for self, other people and all of nature, especially the land and the water. This philosophy is the pivotal element of sustainability and balanced harmonious living, grounded in a spiritual relationship to the land.

Indigenous people occupied the land for thousands of years before contact with Europeans. During this period of pre-contact, their ancestors developed ways and means of relating to each other and to the land, based upon a very simple and pragmatic understanding of their presence on this earth. If they failed to consider what the environment had to offer, how much it could give, and at what times it was prepared to do this — they would simply die. This basic law held for every living thing on the earth. All living creatures had to be cognizant of the structure of the day, the cycle of the seasons and the effects on all other living matter. The consequences of this relationship with the earth and

its gifts are a profound, intimate and respectful relationship with all living things and a deep reverence for the mystery of life.

In Indigenous ways, spiritual consciousness is the highest form of politics. Culture identifies Indigenous Peoples who continue to maintain their own cosmology, worldview, language, ceremonies, government, economic system, health systems and traditions. These are rooted in their specific land base and have existed from antiquity. Indigenous peoples have a specific way in which they perceive reality, and that reality is based in ancient beliefs about how this world originated and how beings should conduct themselves on this earth. A people's culture contains a deeply rooted complex set of beliefs, customs and traditions which belong to them and are continued by them because they are integral to life.

It was not that long ago that the majority of Indigenous communities in the Americas exercised a full system of development, enjoying the fulfillment, integration and dignity that come from having a strong and stable self-sufficiency. Based on historical observers, the pre- and early post-contact conditions distinguishing American Indigenous societies were those of good health, sanity, familial security, honesty, chastity, sobriety and socioeconomic self-sufficiency. In correlative terms it was a societal form free of the need for hospitals, insane asylums, nursing homes, orphanages, police forces, prisons, brothels, half-way houses.

Native peoples in many lands were decimated by war and disease, relocated against their will and their children taken to boarding schools to inculcate "civilized" values. In Canada, about 150,000 First Nations, Inuit and Métis children were taken from their families to attend the schools from as early as the 19th century to 1996. Most were run by missionaries from the Catholic, Anglican, Presbyterian and United Churches. European settlers, for the most part, did not understand or recognize the very different value systems and worldviews of Indigenous people in colonized lands. In recent decades, a number of governments have acknowledged the damage done over centuries to their Native peoples and sought to redress past wrongs.

The apology by Prime Minister Stephen Harper on June 11, 2008, provided an opportunity for all Canadians to learn about this sad chapter

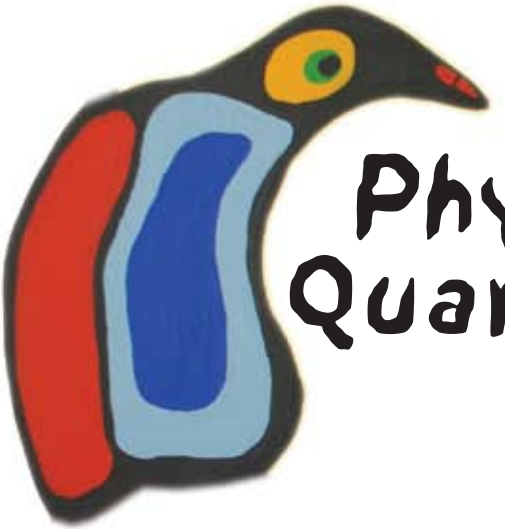
in Canadian history. Until the Prime Minister spoke, outlining the tragic history of the residential schools, many non-Indigenous Canadians might have seen the Indigenous peoples as a source of seemingly endless petitions and lawsuits and land claims. The Indigenous communities have not been valued as a people trying desperately to deal with a legacy of dependency promoted by a government policy whose goal was to "kill the Indian in the child." The negative consequences of that legacy remain a daily reality within aboriginal communities, taking the form of substance abuse, one of the highest rates of suicide in the world and generations of families condemned to play out a history of abandonment and despair.

The Indigenous Peoples Development Program of The Primate's World Relief and Development Fund (PWRDF) of the Anglican Church of Canada promotes partnership with Indigenous communities. This Program aims to strengthen Indigenous communities through supporting project initiatives designed to build stronger, healthier and more self-reliant communities. The Code of Ethics that defines the Program's relationship with Indigenous Partners is based on recognition, respect and support for their rights pertaining to the protection and conservation of their natural and cultural resources and to the enjoyment of fundamental dignity and wellbeing. PWRDF supports a variety of Indigenous initiatives that promote women's and youth empowerment, Indigenous languages and cultural revitalization, promotion and preservation of traditional knowledge, and health and wellness.

For reflection and discussion

1) Before reading this article, were you aware of your own worldview? That others held a worldview that may be different than yours?
2) Explain some details of your worldview through your specific cultural perspective.
3) In this article, the author suggests a common thread throughout most Indigenous cultures of the world as *"an acute understanding of respect for self, other people, and all of nature, especially the land and the water. This philosophy is the pivotal element of sustainability and balanced harmonious living, grounded in a spiritual relationship to the land."* If the Canadian government held the same worldview, what might some reparations to Aboriginal people look like?
4) From your perspective, describe the dominant Canadian societal worldview? Is this the same as the worldview of the government of Canada?
5) Describe the worldview of your denomination as you see it.

Dr. José Zárate is the Coordinato of the Indigenous Peoples Development Program at The Primate's World Relief and Development Fund of The Anglican Church of Canada. A Quechua from Peru, José has been involved for the last 30 years in designing, managing and monitoring international and domestic community-based development projects, including training programs aimed at capacity building and institutional strengthening. He has been working mainly with Indigenous peoples in Canada and Latin America towards their goals of economic development and self-sufficiency.



Physical Quandrant

Glimpses of Racism from an Aboriginal Perspective

By Stan McKay[1]

RACISM TODAY IS often difficult to describe and almost impossible to explain. This is probably due to the subtle nature of racism in this country, and the refusal of people in privileged positions to acknowledge its existence. In Canada, racism has been "institutionalized," embedded in the way things are rather than consciously willed. Hence, it is necessary to resort repeatedly to stories and personal experience in an attempt to describe the separation by race and the power imbalance inherent in racist behaviour. The following are my experiences from my own life.

My residential school experience

Historically, Canadian society and its leaders have been involved in racial activity in the Indian residential schools. Seen as centres for integration/assimilation, the schools were established on the premise that progress for Native peoples meant making Indians "white." It is not surprising, then, that most Indian residential schools were built in or near

1. "Glimpses of Racism from an Aboriginal Perspective" by Stan McKay from That All May Be One, pps 8-10 © The United Church of Canada. 2004. Reprinted with permission.

towns. Equally interesting, however, is the total segregation that came about between white and Indian students for most of the early history of residential schools.

My own experience of a residential school included both segregation and, later, attempts at integration. The results were basically the same. Even when we went in to town for our classes and studied with non-Native students rather than have teachers hold classes for us in the residential school, segregation persisted. Outside the classroom we had our own hockey and baseball teams. The greatest rivalry was with the non-Indian teams in the same town. After classes each day, it was customary for us to stop for a bottle of pop on our way home. The town had two restaurants on the main street within 50 meters of each other. The Indians went to one, and the other students went to the other.

There was another strange dynamic that came out of my residential school experience. Although there were many churches in town, we never entered them. Instead, we had our own Sunday school and worship services in the school auditorium, with a minister who came to us. And since we came from many different Christian denominations, I realize that what we practiced in those days was in fact a kind of "practical ecumenism."

Two Incidents from My Young Adulthood

The magnitude of racism came home to me when opposition arose to establishing a temporary lodging place in North Winnipeg for Native people with emergency housing needs. The United Church had purchased an old, three-storey house and asked my mother and father to manage it. Even before it opened, people in the area expressed strong opposition. They had newspapers report on their concern about Indian people living on their street; ostensibly their concern was for the safety of the women and children of the area. Some of us realized it was mostly about the fear of property values depreciating once they had Indian people living on their street.

I once borrowed a friend's motorcycle for the summer. I was in university and had a job at the opposite end of the city. I had a driver's

license, but had never driven a motorcycle before — I had thought that the only way to learn was to do it myself, a bit of "learning by doing." The first evening I went out to practice I drove for a whole kilometer before attempting a left turn on to a side street. The motorcycle was going faster than I realized. Just as I was completing the turn, I pressed down on the front brake, which locked the front wheel and propelled me over the handlebars in a beautiful arc. Fortunately, I had borrowed my friend's helmet as well and I landed, more or less face first, on a grassy lawn. The helmet took a divot out of the lawn and I was bit winded, with grass between my teeth, but basically uninjured except for my pride.

Then came the most memorable racial comment I have ever heard. It came from a young boy who had been playing in the front yard a couple of houses over. He saw my landing and, running over to me in great excitement, said, "My dad had a motorcycle once. An Indian stole it and it broke his leg."

My understanding expands

Other experiences important for my understanding of racism emerged when I attended the University in Winnipeg. A classmate and I volunteered in an inner city mission one night a week. The minister was a Japanese Canadian. His perceptions and spiritual depth helped me to understand things in very new ways. Most significantly, he helped me realize that the reality of racism was not confined to Native people. His experience of racism in Canada went back to the period of the internment of Japanese Canadians during the Second World War. The memory he held was heavy, but he bore it well, except when the wounds of racial injustice were reopened. This happened one evening when this gentle man returned to the church in obvious pain.

Part of his ministry was with a group of alcoholics who were struggling for change. One of the men in this group had died and arrangements for his funeral were in process. The minister's name had been suggested to the family and he had gone to meet with them. Upon

his arrival, the family showed obvious discomfort. Some of them left the room for a short time. When they returned they told him they had found another minister to conduct the funeral. "I guess it is understandable that [white] people do not want a little oriental minister in a wrinkled suit," the minister observed wryly, opening my eyes still wider.

Inner city youth visit an Indian: racial stereotypes, internalized racism and anti-racism work

The volunteer work my classmate and I had taken on was with a boys' group, many of whom came from welfare homes and single-parent families. These 'tough' kids — at least that was what they pretended to be — came from a variety of ethnic backgrounds, including Aboriginal. With very little racial awareness, they would punch out anyone who looked at them sideways, regardless of race, colour or creed. In time we began to develop an understanding of, and respect for, one another. After three years of meeting once a week, we did become a group — well maybe, at least a gang.

The end of my time at university meant that our group would be ending too, and we discussed plans for a meaningful way of doing that. The decision was to go on a weekend camping trip. I suggested we go to my reserve, a four-hour drive north of Winnipeg. There was much excitement and some hysterical behaviour at the thought of getting away from the city, even if for a short time.

We drove north on a Friday evening. As it got dark, concerns emerged as to how we would survive in the wilderness. We pitched the tents by the lake, and as we sat by the campfire, the 'tough' guys became very communicative. They were calmer than I had ever seen them in the past three years: not a single punch had been thrown in 45 minutes! Before going to bed, we discussed how we would spend the next day, agreeing on lots of swimming and eating, and some hiking. I offered to take them to visit "an Indian."

Everything went fine in the discussion until we came to the "Indian

visit." "Are there many Indians nearby?" the boys wanted to know. "Is it safe to sleep here?" All of them, including the Aboriginal boys, had only TV images of Indians.

The next afternoon we visited "the Indian" — who happened to be my grandfather. He answered all of their questions patiently and he had some pretty interesting stories for them as well. It turned out to be an effective way of dealing with racism and stereotypical images, rooted in childhood, about people they did not know. Looking back on the weekend, I realize it was an experiment, however serendipitously, in anti-racism work.

For reflection and discussion

1) Examine your own attitude toward the abuse (including cultural genocide) suffered by students of Indian residential schools in Canada. How has Stan McKay's sharing of his experience helped you to get in touch with the students' pain? How has it helped you to understand the issue more clearly?
2) Say "Indian," "Native people," or "Aboriginal." Examine the images that come into your mind. Where did the images originate? Where do they get reinforced? What can you do to make sure younger people are subject to positive images only?
3) The boys in Stan's group had their stereotype of "Indian" broken by an encounter with a Native person, in addition to their three-year association with Stan. What clues does this give you about how to break some of the stereotypes you or your church/group are saddled with? What are some other strategies?
4) What are some concrete actions you/your group can take to address racism and to build bridges between people?

Stan McKay was born at Fisher River First Nation Reserve, a Cree community in Northern Manitoba. He attended Fisher River Indian Day School and the Birtle Indian Residential School. Stan was Moderator of the United Church of Canada from 1992-94. Currently he is advising First Nations on education, health and development. Stan and his wife Dorothy have three grown children.

Combating Racism Through Education

By Dr. Daniel N. Paul

IN NOVEMBER 2007, Dr. Daniel N. Paul proposed reforming Nova Scotia's teacher training program so that graduates would leave with a positive opinion of the Mi'kmaq Nation. He called for a required course on "true Mi'kmaq history" to counter the systemic, stereotypical racist image of Indigenous People. He argued that this course was necessary because most graduates of teaching schools in Nova Scotia know little or nothing about First Nations People, and much of what they do know could be categorized as "White washed history."

As Dr. Paul explains, this profound ignorance of Indigenous peoples and their history perpetuates the "colonial demonizing propaganda" which leads to systemic racism. "Systemic racism has marginalized and excluded us for centuries and it is the root of the discrimination we suffer." His conclusion is that education is the only way to negate systemic racism.

According to Dr. Paul, systemic racism has caused him to suffer the indignity of being discriminated against because of who he is. The opportunity to propose positive action to correct an historical wrong through education is something he has wanted to do for years. His vision is of a Canadian society where Indigenous peoples are accepted as equals. This, Dr. Paul asserts, is essential for the future prosperity and well-being of Indigenous peoples.

A condensed version of Dr. Paul's presentation to the Nova Scotia Teacher's Training Review Panel is re-printed below.

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The why and how

I recently received an e-mail from an American Indian leader asking if I could offer an explanation about why racial discrimination in the United States against First Nation Peoples is so widespread and pervasive. The following is an edited version of my reply:

> "It's the same on both sides of the border. Somehow, someway, pride in origins needs to be re-instilled in our People, and the non-First Nation population must be educated about the true histories of our Peoples. Then, somehow, someway, a desire to return to the self-sufficiency that was part and parcel of the pre-European invasion First Nation existence must be reinstated into the expectations of our Peoples. Depending on another race of people's charity for survival is degrading and fosters feelings of inferiority and insecurity. The end result is that the idleness created for able-bodied people by living on handouts leads to drug, alcohol, family abuse, etc."

Two major problems

The first problem is rooted in the white man's condescending paternalism. In order for First Nations Peoples to restore their self-esteem it is essential that we come to know and promote the truth: our intellectual abilities are equal to those of any race of people on the face of Mother Earth! We have the intellectual capability to do things for ourselves. We don't need others to do things for us. Because we've been treated as mental incompetents, incapable of managing our own affairs by another race of people for centuries doesn't mean that we have to accept the fabrication as fact. We have much to be proud of. Our People survived the hell on Mother Earth that the European invasion begot them and are still here. That alone is something to be immensely proud of.

Secondly, the lack of knowledge about the true histories of First Nations among ourselves and the general population is almost universal,

with very negative results for First Nations. This is a vacuum that Canadian provinces can easily correct by proactive reform, if the will can be found, of education systems to require mandatory teaching of real First Nations history in schools. This won't be easy to accomplish. Elected officials will have to muster the fortitude to override the obstruction efforts of influential closet white supremacist individuals who will fight diligently to preserve the status quo, which presently excludes real First Nations history from being included in the province's school curriculums.

One of the most serious problems arising for our Peoples out of our historical exclusion is that most First Nations Peoples have very little knowledge about their histories. For instance, most Mi'kmaq have no knowledge whatsoever that their ancestors, trying to save their country from theft by invaders, fought the British bravely for over 130 years. The only things most know about our culture is dancing and artwork. This can be attributed in large part to the hunter writing the history.

Read most history books written by white men about the invasion and colonizing of the eastern seaboard of North America by Europeans and you will find nary a positive comment about the heroic efforts made by the area's original inhabitants to preserve their cultures and homelands. Most do not even acknowledge the existence of the great First Nations that once prospered in the area. When they do, generally it is in the most unflattering terms — barbarous people, savages, heathens, etc. One notable exception was made by Joseph Howe in an anti-Confederation speech he delivered in Dartmouth, Nova Scotia, in 1867:

> "The Indians who fought your forefathers were open enemies, and had good reason for what they did. They were fighting for their country, which they loved, as we have loved it in these latter years. It was a wilderness. There was perhaps not a square mile of cultivation, or a road or a bridge anywhere. But it was their home, and what God in His bounty had given them they defended like brave and true men. They fought the old pioneers of our civilization for a hundred and thirty years, and during all that time they were true to each other and to their country, wilderness though it was …."

European colonial history

The European subjugation of the indigenous Peoples of the Americas was a crime against humanity that knows no equal in human history. By the time the invaders had managed to appropriate all the lands in the Americas that our ancestors had owned and occupied for millenniums, of the hundreds of diverse civilizations that had existed prior to Columbus, not one was left intact, and tens of millions were dead. During the process, Indigenous people suffered every barbarity imaginable — mass murder, germ warfare, enslavement, rape, enforced starvation, relocation, etc.

Some of the abhorrent acts that were visited upon First Nations Peoples were the result of the systemic racism that was created by demonizing colonial propaganda. One can be certain that if enlightened action is not taken to stop it, similar abhorrent acts will continue to occur for the foreseeable future.

Why racism and other forms of intolerant attitudes persist

In his discourse, "Lessons at the Halfway Point," Michael Levine accurately explains why intolerance exists: "If you don't personally get to know people from other racial, religious or cultural groups, it's very easy to believe ugly things about them and make them frightening in your mind."

If Europeans had gotten to know and had accepted Indigenous Americans and Africans as equals during colonial times instead of adopting White supremacist racist beliefs that negatively, and erroneously, depicted both Peoples as wild inhuman savages for the better part of five centuries, these peoples of colour would not have suffered the indescribable hells they did across the Americas and, in far too many cases, still do.

First Nation invisibility and systemic racism

According to Dalhousie University professor Susan Sherwin, the reason it is so hard to get society to recognize and accept the systemic racism that victimizes First Nations Peoples is because, "the greatest danger of oppression lies where bias is so pervasive as to be invisible."

Systemic racism is an evil that demeans civilized societies. In modern times the negativity that First Nations Peoples suffer from is pervasive. Although both claim to be compassionate countries, with justice for all as a core value, Canada and the United States are not making any viable effort to substitute demonizing colonial propaganda with the truth.

An example of First Nation invisibility in Canada

The following quote is from the May 30, 2007, edition of the *Globe and Mail*. "Tim Horton's serves up some controversy, No Drunken Indians Allowed." The sign was put up by a young employee at an Alberta outlet.

The incident provides a great example of how deeply ingrained in Canadian society are systemic racist beliefs about First Nations Peoples. When a young Caucasian teenager hangs a sign stating "No Drunken Indians Allowed," it shows that she has been taught by others that expressing such racist garbage about First Nation Peoples is not wrong. Her action exposes the reality that there is a long-festering sickness loose in Canadian society that needs to be dealt with effectively by federal and provincial governments. After all, it was their predecessors, and British colonial administrations, that instilled in the subconscious of this society, by using demonizing propaganda about First Nations Peoples, the systemic racism that plagues our Peoples today.

Justice comparison

The following quote is from a column by Jonathan Kay published in the *National Post*, on October 23, 2007. It vividly illustrates that you can write and have published by a respected publishing entity in this country just about anything about First Nations Peoples, no matter how vile.

> "A proper native policy would be guided by the three principles listed above.... The most decrepit and remote reserves ... would simply be torn down — their inhabitants installed at government expense in population centers of the residents' choice. The hundreds of millions of dollars that go into running these hell-holes would be used to teach job skills, detox the drunks, educate the children and otherwise integrate the families into mainstream Canadian life. ...
>
> "Self-government would be possible, but only in the same limited way that any Canadian city or town is self-governing. The conceit that native reserves can be re-conceived as culturally distinct "nations" would be given up in favour of a model that promotes integration. ...
>
> "Off the reservation: The reserve system is Canada's worst moral failing. Let's do the right thing and get rid of it."

I had published in the May 26, 2000, issue of the *Halifax Herald* a column entitled, "Where is society's outrage over proposed genocide?" It was in response to a review of Tom Flanagan's book, *First Nations, Second Thoughts*, that appeared on the front page of the April 17 issue of the Herald under the headline "Book blames reserves for natives' plight."

The story revealed that in his book University of Calgary professor Flanagan advocated the extinction by assimilation of Canada's First Nations Peoples as a means to solving the country's so-called "Indian Problem."

Flanagan, who at the time was an influential Alliance party policy advisor, was not expelled from the party for advocating in his book the

extinction of our Peoples by assimilation. Alliance party brass did not react in horror to his outrageous suggestions. Nor did he suffer any penalty from society for asserting that First Nation Peoples, because their cultures were not identical to European models, were not civilized. In fact, he has been the recipient of many awards and in 2005 he led the Conservative party's federal election campaign.

Proposal

With the goal of eliminating the systemic racism that colonial propaganda created, and which continues to impede the return to self-government by our Peoples, we propose a creative, pro-active reform of the province's teacher training education system that will include the adoption of a mandatory course on the history of the Mi'kmaq Nation, with emphasis on post-European invasion events, and all the warts that go with it. This course will provide teachers-in-training with an accurate, complementary picture of the Mi'kmaq Nation. Most importantly, course materials will stress that our ancestors fought the British to try to preserve their culture and country, not for the perverse pleasure of slaughtering innocent people. It will be a course that all students will have to pass in order to acquire a Bachelor of Education degree.

If implemented, graduating students will know that our ancestors abided in a prosperous, socially caring, free, democratic, "YOU" society, prior to European invasion.

I promote such a reform wholeheartedly because I consider inclusion of true Mi'kmaq history in teacher training curriculum a vital element for successfully removing, in the foreseeable future, from the non-First Nation sub-conscience, the negative picture they hold of First Nations. It will have other positive benefits for the province, among them its pioneering role model of progressive racial education policy for the rest of the country to follow and a prosperous Mi'kmaq People who will increase the prosperity of all Nova Scotians.

For reflection and discussion

1) How did the comments made in 1867 by one of the fathers of Confederation, the Right Honourable Joseph Howe, differ from the generally held savage stereotype view of the Mi'kmaq in the Nova Scotia English community?
2) Governor Edward Cornwallis, on October 1, 1749, issued a proclamation for the scalps of Mi'kmaq men, women and children in an attempt to exterminate them. Today his memory is honoured with statues, parks, schools, etc., named after him. Why would Caucasian society honour such a man?
3) How can systemic racism be so pervasive that it is invisible?
4) What can we do to eliminate the systemic racism that negatively affects the progress of First Nation Peoples? Be specific.

Dr. Daniel N. Paul, C.M., O.N.S. is Chair of the Council on Mi'kmaq Education. Among many awards, Dr. Paul is the recipient of both the Order of Canada and the Order of Nova Scotia, He is the author of *We Were Not the Savages: Collision Between European and Native American Civilizations* (Black Point, NS: Fernwood Publishing. 2006.)

Intellectual Quandrant

The Church and the Peoples of the Land

By The Rt. Rev. Mark L. MacDonald,
National Indigenous Anglican Bishop

THE ESSAY THAT follows is only slightly dated. The approach it proposes and the ideas it expresses are still, from my point of view, quite relevant. In fact, they are a part of a number of processes that are gathering in intensity, rather than winding down. With some joy, it is important to note that the growing intensity of these things is the increasing conflict between colonialism and a new way of living for all peoples.

For the churches that are a part of the Western cultural framework, the ideas here are inescapable, though some may wish to avoid or ignore them. Though the church has asked the nations to honour both their treaties with The Peoples of the Land and Seas, in specific, and Aboriginal Rights, in general, they have not applied these insights to their own governance and action. I bring up this example, in part as a continuation of the focus of the paper but, more broadly, to underline the deep problems that Western cultural forms have in escaping the systemic and pervasive nature of their on-going colonialism. Even those institutions that proclaim their liberation from these living and wounding relics are controlled by their embedded and corrosive logic.

Happily a response is emerging that celebrates the spiritual independence and authority of the power of the Spirit in the People of the Land. Motivated by traditional and Biblical spirituality, more and more Indigenous Peoples are living out their spiritual authority in ways that are prophetic, both for themselves and the rest of Creation. These

things are very hopeful even and, perhaps, especially so as they happen against a backdrop of an economic, social, and environmental collapse.

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In its break from the immediate jurisdiction of the Bishop of Rome, The Church of England cited its authority and freedom, in Christ and within the limits set by Scripture, to act as a people, a nation, to oversee it own pastoral needs. As the Anglican Communion developed through colonial expansion, this principle of national autonomy has been rigorously observed and, throughout the modern era, it has never been seriously questioned.

Today, however, a serious question of consistency must be raised. The Indigenous peoples of the Anglican Communion, the Peoples of the Land, must now ask about the relevancy of this principle to their life and well being. More than a concern for fairness, it challenges the soul of the Communion, for it raises fundamental questions about the nature of the Gospel itself.

For a number of pressing reasons, the boundaries of Indigenous authority are a central issue. The nature of Episcopal oversight and jurisdiction is one area of special concern. However, there is an urgency here that goes way beyond administrative detail. The nature of the Gospel and the horizon of the Promise of Christ are at question. Is the Good News really for all people and all Nations?

The Peoples of the Land and the modern age of Mission

Four hundred years ago, the Church of England's "modern" mission began with the commissioning of the Jamestown Colony in North America. It may be noted that this was also one of the first steps in the development of the Anglican Communion. One of the distinguishing

elements of "modern" mission is its criticism of the intense militarism and overt coercion of the medieval crusades. However these missions, themselves, were partners with a global-wide colonial expansion. At times enthusiastically supportive, at other times critical, of the new kind of violence and evil associated with colonialism, the church and its mission were shaped by it. Though the church may not always have endorsed the vicious aspects of colonial power towards the Indigenous nations, its large and loud silence regarding this misery is a continuing source of shame.

Despite the delusions created by the inherent racism in colonialism, the churches of the colonial powers have often implicitly recognized the authority of the Peoples of the Land, the Indigenous nations. This is especially seen in the churches' advocacy of and for the treaties – treaties that recognize the authority, sovereignty, and right to self-determination of the Peoples of the Land. The church played a critical role in the making of treaties between the colonial powers and the Indigenous nations. Often a signatory party to the treaties, to this day the church has consistently, if not uniformly, advocated for their integrity and consistently described their observance by the colonial nation states as a fundamental element of justice. The church's often rugged insistence on the validity and importance of the treaties looks somewhat curious, as there has been an almost universal failure to recognize their implications for its own relationship with the Peoples of the Land.

Though the church has many reasons for self-examination in its relationship with The Peoples of the Land, we must sound a positive note here. Though it is now clear that many, inside and outside the church, wished to exploit the Gospel as a weapon of colonial power, the joyful and divine reality is that the message is greater than the intent of the messenger. Despite human intent of sinfulness, it is the success of God's action in the Gospel among the Peoples of the Land that now brings us to a full recognition of the authority of the Indigenous Nations. Though the church's presentation of the Gospel was crafted to subdue, oppress and, at times, eliminate the Peoples of the Land, the Gospel actually has become a call for liberation. Even when used as an instrument to bury life, the Gospel brings resurrection.

The Word Made Flesh

Throughout the New Testament, beginning with Jesus' own pre-resurrection ministry and mission, we observe that the proclamation of the Good News is the Spirit's vehicle for the work of incarnating (making flesh) in community the Word of God. We may further note that the Spirit shows great respect for the cultural-linguistic geography of those who are evangelized. As the Word becomes flesh, the Rule or Reign of God is established. The Rule of God recognizes a vital and sacred bond of earth, language, culture and people. Anastasios Vannoulatos comments that Mission is the "incarnation of the Logos of God into the language and customs of a country" and the "growth of an Indigenous Church which will sanctify and endorse the people's personality."

By redirecting the traffic from Temple to Village and home, Jesus shaped the mission of the church (Luke 10:1-24). From this point on, those sent are not only to bring the Good News, they are also to recognize the "sacred geography" of the places and people they visit. As the mission of Jesus begins to expand, the Spirit itself shows great respect for the authority that comes from that special and sacred relationship of land, language, people and culture. For example, in that great undoing of the Tower of Babel, the Spirit's new Pentecost respects the linguistic and cultural identity of the many nations gathered in Jerusalem (Acts 2:1-21). When the Gospel pushes the church beyond its expected boundaries into the Gentile nations, the Spirit lovingly and carefully transforms the distinctions between peoples but does not obliterate them (Acts 15:1-21; Galatians 2:1-10; Ephesians 2:11-22).

The Church and the Indigenous Nations

Though implicitly acknowledging the authority of the Peoples of the Land, the church has almost completely denied the Indigenous nations the formal possibility of recognizing catholicity in their churches. The Peoples of the Land have been assumed into someone else's local, in the name of loyalty to the Universal. The Peoples of the Land clearly have

all the elements of nationhood that the United Nations and the World Court require — common culture and heritage; common language; stable geographic location over time; internal laws of behaviour accepted by the community; boundaries recognized by other nations and formal agreements or treaties with other nations (See Mander, 1991, Chapters 11 and 12). For the most part, the authority of this and the freedom it implies is unacknowledged in the administrative life of the church. Even where nationhood has been acknowledged, the present system of church jurisdiction endorses the ongoing boundaries of colonialism, as they exist in the modern nation state.

Wherever the God-given boundaries of the Peoples of the Land (Acts 17:22-28) are crossed by the often hostile political border of modern nation states, the authority, freedom, and sacred reality of the Peoples cultural geography is dissected. In our time, we have seen a dangerous extension of nation states' power though trans-national business and finance. This new form of colonialism further threatens the existence of the Peoples of the Land. The church's complicity with such forces is a serious matter.

The hour has come

At Lambeth 1998, much concern was expressed for the plight of "the South" relative to the power and wealth of "the North." In this discussion, those who are often the "poorest of the poor" — the marginalized Peoples of the Land — were completely invisible. Often residing in "the North," they were not on the Lambeth agenda. Nevertheless, the Peoples of the Land are still victims of colonial-style genocide, from both "Northern" and "Southern" nation states.

As we enter a new century and millennium, it should be noted that, according to a United Nations estimate, the People of the Land are the stewards of one-fourth of the world's remaining usable land. Threatened now, we can only imagine the threat to the Peoples when they are the one remaining obstacle to the globe-destroying appetites of the nation states and their partnership with the culture of consumerism.

The church can do something. It can acknowledge what God has made. It can finally and fully recognize the implications of the treaties it has so long fought others to honour. It can acknowledge the existence and authority of the Peoples of the Land.

For reflection and discussion

1) In what ways is colonialism inherently racist?
2) How does the present system of church jurisdiction endorse the ongoing boundaries of colonialism as they exist in the modern nation state?
3) How is the church complicit in the "new form of colonialism" characterized by imposition of political borders on "the God given boundaries of the Peoples of the Land."
4) Why do Western cultural forms find it difficult to escape the systemic and pervasive nature of their on-going colonialism?
5) Discuss how the churches' "large and loud silence" regarding the misery suffered by the Peoples of the Land is a continuing source of shame.
6) How are the Peoples of the Land "still victims of colonial-style genocide, from both "Northern" and "Southern" nation states?"
7) What can the churches do to protect the Peoples of the Land when they are "the one remaining obstacle to the globe-destroying appetites of the nation states and its partnership with the culture of consumerism?"

The Rt. Rev. Mark L. MacDonald assumed office as the Anglican Church of Canada's first National Indigenous Bishop, in 2007. Among his published works are "Native American Youth Ministries," co-authored with Dr. Carol Hampton, in Resource Book for Ministries with Youth and Young Adults, the Episcopal Church Center, New York, NY, 1995, and "It's in the Font: Sacramental connections between faith and environment," Soundings, July 6, 1994, Vol. 16, No. 5.

Study Guide

The Box, the Book and the Preacher "Beyond Survival"

Key Address by Mark MacDonald

This is a suggested outline for using the DVD The Box, the Book, and the Preacher *with a group.*

Time: 60-120 minutes to show the full DVD and have discussion time; longer if including the opening discussion. For shorter gatherings (30–60 minutes), use only one section.

Opening Discussion (optional)

Time: 10 minutes

Discuss one or more of the following in small groups of three to four:

- On a chalkboard, flip chart, handout or PowerPoint, provide the group with an image of a church containing a Bible and a stick figure preacher. (Use a simple line drawing.) This represents the church as "box, book and preacher."
- Our struggle as a church seems to centre on one or more of these three items. We struggle to get out of the box to really engage the community, or we can't afford to keep the box heated/maintained, or we find it hard to attract or pay the right kind of preacher. As far as the book (the Bible) is concerned, many don't read it or know much about it and are afraid to admit that.
- What is it like at your church?
- What are the boxes we need to get out of as a church?

1. Play the first section of the DVD

Length of section: 20 minutes

Time for group discussion: 10-40 minutes in small groups with plenary report back if needed.

Discuss one or more of the following questions:

1) When Jesus sent his disciples out he told them, "Eat what is placed before you" (Luke 10:8). In what ways do we, or does our church, refuse to "eat" or engage in the cultures of those who seem different (e.g., younger generations, different cultural groups, people of a different faith, people with no claimed faith)?
2) "If God is in the little circles of our lives, God will be in the big circles of our lives," says Mark MacDonald in the DVD. Can the church support people in their desire to have God present in the small circles of their lives (e.g., couples, immediate family, extended family, friends, committees)?
3) Mark MacDonald says that Jesus "redirects the traffic" from getting into the temple to going out to the community. This suggests that we might focus less on trying to get people into the box and more on going out into the community with the message that "God has come near. Turn around and believe the good news!"
4) What are the circles of community outside your church (e.g., groups, communities, marginalized peoples) that God loves and is concerned about right now? How can you become involved with those communities as a way of engaging God's mission in the world? How can the church support you and others in that work?
5) Mark MacDonald suggests that our pattern of evangelism is shaped by a first impulse to reject the culture that is different from ours, but that actually God may be active in every culture before "the church" arrives. Where do we see the good in the culture of younger generations, new Canadians, Buddhism, the Muslim faith, New Age spirituality? What critiques would we accept from those communities? What critiques would we respectfully offer?

11. Play the second section of the DVD

Length of section: 17 minutes

Time for group discussion: 10-40 minutes in small groups with plenary report back if needed.

Discuss one or more of the following questions:

1) Share a story of when you, or someone you know, has experienced the real power of the gospel, of Christ, to touch and shape your life.
2) Where has the gospel "jumped the bog" in your community (e.g., in music, art, movies, plays, community groups, the lives of people).
3) Ezekiel 37:3 asks the question of a dispirited people of God, "Can these bones live?" If that were asked of the church, what would you respond?

Dance the Reconciliation Dance

By Harold Roscher

IT WASN'T UNTIL I was thirty-five that I experienced my own, personal moment of truth and reconciliation. It was then that the government of Canada formally told me I was an Indian.

Though Native Canadian by birth, I was adopted by an immigrant family from the Netherlands. I saw myself, and was treated by friends and family, as a dark-haired little Dutch boy. Even today, I speak better Dutch than Cree.

Despite my adopted context, there was no doubt I had a different heritage, a different story than many of my loved ones. In October 1995, news came that would change my life: I was now considered an Indian, placed on the government's official registry as having Cree descent. Suddenly I had two stories for myself: one that was obvious, and one that required unearthing. I was a Dutch boy raised in the Christian Reformed Church, but I was also a Cree man with a rich Native Canadian heritage. So began my own journey of reconciliation.

I am not journeying alone. On June 11, 2008, a similar, but corporate journey began for all Canadians:

> "On behalf of the government of Canada and all Canadians, I stand before you … to apologize to aboriginal peoples for Canada's role in the Indian residential schools system … You have been working on

recovering from this experience for a long time, and in a very real sense, we are now joining you on this journey."

Prime Minister Stephen Harper stood in the House of Commons and apologized for the government's policy of assimilation[1] towards First Nations, Inuit and Métis people in Canada. It was an historic moment of reconciliation, long awaited and much deserved by the Native Canadian community.

I am proud of the courage and humility displayed by our Prime Minister. And I'm even more grateful for the grace with which our Aboriginal leaders accepted the apology, urging Canadians in turn to embrace the honour we bring to each other when are defined by love, not by difference.

No doubt many Canadians were previously unaware of the assimilation policies of the past, or at least unaware of the extent of its damage. In some ways, this corporate apology represented a vindication for me, after arguing with family, friends and church communities about government policies that have held our people captive. Even more satisfying will be the Indian Residential Schools Truth and Reconciliation Commission,[2] set to travel across Canada hearing the many stories of hurt and pain caused by the residential schools.

I hope that Canadians will listen intently to the stories this Commission will uncover.[3] It is in listening that the burdens of survivors and their loved ones will be released, and the healing will begin. I also hope we listen for the positive stories of nuns and priests nurturing young children to become all they were created to be. Our actions as

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1. See CBC news story at http://www.cbc.ca/canada/story/2008/06/11/pm-statement.html
2. See the web site of the Truth and Reconciliation Commission at http://www.trc-cvr.ca/
3. For more information on the Truth and Reconciliation Commission and on general Indian and Northern Affairs, click to www.rememberingthechildren.ca and http://www.ainc-inac.gc.ca/ai/index-eng.asp

churchgoers and as citizens can extend hands of help and of hope to the damaged.

It has been ten years since I discovered I was Cree, and my own reconciliation process continues with each new thing I learn about my culture and ceremonial life. In the same way, the apology from the government is the starting point on our broader journey of reconciliation. It reminds me of the Snake Dance (known also as a "unity dance"), where we dance in a single line, then separate into two single lines (signifying the shedding of skin), then come together again in a single line as a new creation, ready to reflect the Creator's glory.

In our ritual and ceremonial lives we as Aboriginal peoples dance as a reminder of our covenant relationship to the creator. So I invite you [members of the Christian Reformed Church in Canada, government leaders, and all readers of *Mobile Justice*[4]] to dance the reconciliation dance with my people right across Canada in friendship and peace as a reflection of our covenant relationship with Christ. When we share each others' burdens and joys, the Creator's glory shines brighter for all to see.

4. This piece first appeared in the July 2008 issue of CCG *Mobile Justice* (see http://www.crcna.org/pages/ccg_mj_0807_aboriginal.cfm)

For reflection and discussion

1) Can you dance with a partner you do not know?
2) Who should be the partner that leads?
3) Does changing the dance require a shared knowledge to move gracefully?
4) How does the color of skin influence picking your Dance partner?

Harold Roscher is a man of Cree decent who, through adoption, grew up as a dark haired little Dutch boy. He now serves as Chaplain and Director of the Edmonton Native Healing Centre, a ministry sponsored by the Christian Reformed Church in North America. His journey is reconciling his people with the Creator through our ceremonial and traditional teachings in the name of Jesus.

The United Nations Declaration on the Rights of Indigenous Peoples

An Introduction

By Karihwakeron Tim Thompson

The United Nations Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly on September 13, 2007 after more than two decades of development and deliberation. For Indigenous peoples around the world, this was an historic occasion. The preamble and forty-six articles provide an internationally recognized minimum standard for relationships between nation states and Indigenous peoples.

The Declaration, in many ways, is an extension of other United Nations instruments which have sought to strengthen human rights. In fact the preamble of the Declaration references that Indigenous peoples, like all peoples of the world, have the right to self-determination which is reaffirmed in the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights, and the Vienna Declaration and Program of Action.[1]

1. UN Declaration on the Rights of Indigenous Peoples: http://www.un.org/esa/socdev/unpfii/en/drip.html

Indigenous peoples have been seeking international remedies to help resolve conflicts with nation states since 1923 when Chief Deskahe from the Haudenosaunee Council at Grand River Territory/Six Nations sought the intervention of the League of Nations[2] in a conflict between the government of Canada and the Haudenosaunee. The League of Nations did not make room for Indigenous peoples, but Chief Deskahe's efforts helped inspire subsequent generations of Indigenous peoples around the world to seek international recognition of their human rights.[3]

In addition to the right to self-determination, the Declaration recognizes that Indigenous peoples have the right to a nationality, to traditional lands, Indigenous languages and cultures, and the right not to be subjected to forced assimilation. Canada was one of only four nation

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2. See http://www.bbc.co.uk/history/worldwars/wwone/league_nations_01.shtml

3. See Woo, G. *Canada's Forgotten Founders: The Modern Significance of the Haudenosaunee (Iroquois) Application for Membership in the League of Nations* http://www2.warwick.ac.uk/fac/soc/law/elj/lgd/2003_1/woo/woo.rtf. From the Abstract: "In the 1920s the Haudenosaunee Confederacy, also known as the Iroquois Six Nations from Grand River Ontario, applied for membership in the League of Nations. They maintained that they were independent allies, not subjects, of Britain." From the Conclusion: "If the Six Nations had been allowed to present their case at the League of Nations or in the newly formed international court, perhaps the whole history of the twentieth century would have been different. Perhaps polities would have been defined according to relational rather than territorial criteria. Perhaps the boundaries of territorial resources would have been decided through rational grassroots legal consultation, formed on the basis of agreements reached among all those affected instead of on the basis of colonial precedent backed by the use of brute force. We might have developed institutions designed to assist consensus formation. We might have found the means to address social problems before they degenerate to the point that they elicit responses founded on anger and blind rage. Perhaps the need to define the crime of genocide would never have arisen. We can only wonder as we head into the 21st century with new, and similarly undefined challenges before us. We can only wonder, though surely, if we want to decolonise the future we must first decolonise our understanding of the past."

states to oppose the Declaration claiming, among other things, that the wording of the document is vague, that it provides Indigenous peoples with veto power over nation state initiatives, and restores Indigenous claims to lands which have already been ceded through treaties.[4]

The government's opposition the Declaration was somewhat surprising since Canada had been a central participant in its development. Although a resolution was passed by the Canadian Parliament on April 8, 2008, to endorse the Declaration, the government of Canada has so far refused to take any steps to reverse their position on the matter. An open letter dated May 1, 2008, signed by over 100 legal scholars and other experts questioned the government of Canada's rationale for failing to support the Declaration.[5]

Domestic remedies have not been very effective in addressing Indigenous issues. In Canada, there are land disputes which have not been resolved for over 200 years despite the fact that the highest law in the land recognizes Aboriginal and Treaty rights.[6] Indigenous peoples continually rank at the bottom of the socio-economic ladder in areas such as health, income, and education. Rates of Indigenous mortality, imprisonment and child custody are cause for great concern.

Numerous Supreme Court of Canada decisions have recognized that the honour of the Crown is always at stake in dealings with Indigenous peoples.[7] However there are few mechanisms available to hold the government accountable for its conduct. It has been well documented, for example, that funding for Indigenous schools on

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4. Canada's Position on the United Nations Draft Declaration on the Rights of Indigenous Peoples: http://www.ainc-inac.gc.ca/ap/ia/pubs/ddr/ddr-eng.asp
5. http://www.amnesty.ca/index_resources/open_letters/un_ip_declaration_experts_letter.pdf
6. http://laws.justice.gc.ca/en/const/9.html#anchorsc (7, 35.1): The existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed.
7. See for example Haida Nation v. British Columbia (Minister of Forests), [2004] 3 S.C.R. 511, 2004 SCC 73.

reserve is significantly less than funding provided for provincial schools serving the mainstream population. This is a key reason why Indigenous education achievement rates continue to be lower than mainstream. Yet few avenues exist domestically to create a change in behaviour.[8] The Declaration provides hope for Indigenous peoples in Canada and around the world that states can be held accountable to an internationally accepted standard of conduct.

The Declaration provides a sound basis to improve the relationship between Indigenous peoples and governments in Canada. To ensure that adherence to the Declaration is enforceable, the government of Canada

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8. See National Chief Phil Fontaine "Speaking Notes For Council of the Ministers of Education, Canada (CMEC) Summit on Aboriginal Education Strengthening Aboriginal Success Moving Toward Learn Canada 2020 February 23, 2009" http://www.afn.ca/article.asp?id=4418: "This crisis is compounding at an accelerated pace because of the federal government's chronic underfunding of First Nation education. This chronic underfunding is due to an outdated federal funding formula that was capped at 2% increases per year since 1996. This cap does not keep pace with inflation or population growth, which is at 6.2% in First Nations communities. This cap has left our communities with an accumulated deficit of $1.7 billion from 1996 to 2005. The projected deficit in 2010 will be $304 million alone. And yet our students have to contend with unhealthy and unsafe schools, overcrowding, extreme mold proliferation, high carbon dioxide levels, sewage fumes in schools, unheated classrooms, frozen pipes and other health hazards. These challenges do not include the fact that First Nations schools receive ZERO dollars for libraries, technology, sports and recreation, languages, employee benefits and School Information Management Systems. Our crisis is further complicated by imaginary jurisdictional confusion perpetuated by the federal government that causes a paralysis of action. Indian Affairs Officials have stated that when the federal government devolved First Nations schools, they did not devolve school systems; all they devolved was local administration with a very narrow scope of authority and funding for each school. As a result, First Nations students and schools are caught in this jurisdictional wrangling between provincial education systems, Indian and Northern Affairs Canada and First Nation systems – all the while we see dropout rates increasing and quality of services decreasing. The ones who suffer the damage are First Nation youth."

must take steps to fully adopt the Declaration in legislation. This would not be the first time international principles were incorporated into law in Canada. The key principles of the Universal Declaration of Human Rights eventually found their way into Canadian law through the Bill of Rights[9] and later in the Canadian Charter of Rights and Freedoms.[10] Canada can demonstrate leadership in the world by bringing the UN Declaration on the Rights of Indigenous Peoples into full force and effect domestically. Ideally the provincial and territorial governments would then do the same thing.

Any fears that the Declaration is inconsistent with the Constitution Act could be addressed through a reference to the Supreme Court of Canada. All existing federal policies and programs affecting Indigenous peoples will need to be reviewed to ensure compliance with the Declaration. Nobody said it would be easy, but noting the example of the apartheid regime in South Africa, it is possible to dismantle a state apparatus built on colonial control and work together to create something new, vibrant and brimming with potential.

9. http://laws.justice.gc.ca/en/c-12.3/text.html
10. http://laws.justice.gc.ca/en/const/9.html#anchorsc (7)

For reflection and discussion

1) Why is it that domestic remedies have not been very effective in addressing Indigenous issues in Canada?
2) Why do First Nation, Inuit and Métis peoples in Canada continually rank at the bottom of the ladder in socio-economic attainment in areas such as health, income, and education? Why are the rates of Indigenous mortality, imprisonment, and suicide and child custody so high?
3) The Supreme Court of Canada has ruled that the honour of the Crown is always at stake in dealings with Indigenous peoples. What does this mean?
4) Funding for Indigenous schools on reserve is significantly less than funding provided for provincial schools serving the mainstream population. Is this discrimination? Is this racism?

Karihwakeron Tim Thompson is from the bear clan of the Mohawk Nation at Wahta Mohawk Territory. He is a consultant and educator who has worked with the Chiefs of Ontario, Assembly of First Nations and Ontario Federation of Indian Friendship Centres. He was President of the founding board of the Enaahtig Healing Lodge and Learning Centre and served as President of FNTI, a leading Indigenous post-secondary institute.[11] Karihwakeron was a founding member of the Aboriginal Issues Committee for the Canadian Race Relations Foundation and a member of the Haudenosaunee Education Committee.

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11. http://www.fnti.net

Speaking Truths; Hearing Truths; Becoming Reconciled

Challenges of the Truth and Reconciliation Commission

By Marlene Brant Castellano

CANADA'S TRUTH AND Reconciliation Commission (TRC) has a mandate to receive statements from individuals and communities about the experience and effects of residential schooling. This part of TRC activities is about truth-telling — creating a supportive environment in which people who have suffered injury can reveal themselves and receive assurance that their pain, their anger and their hopes have been heard, and that they are respected. Restoring dignity is an essential part of enabling people to heal from past hurts and reconcile themselves to the memories and scars that stay with them throughout their lives.

As we anticipate the start-up of TRC hearings the questions arise: Who will hear the truths being spoken? Who will listen with compassion and voice the commitment that never again will Canadians tolerate assaults on First Nation, Inuit and Métis families and children; that never again will Canada attempt to erase the memories, languages and cultural ties among Aboriginal peoples.

Prime Minister Stephen Harper, in the Apology delivered in June 2008,[1] acknowledged past errors and promised safety from their repetition.

However, action by citizens to own a degree of responsibility for the past and to create more respectful relationships in the future is necessary to translate the Apology from a speech to a lived reality. Truth-hearing and action at a thousand sites across Canada are required to achieve reconciliation, the second and more challenging part of the TRC mandate.

Public events are to be scheduled; newspapers, radio and television networks have signaled readiness to provide coverage; Aboriginal and church leaders have undertaken a tour to raise awareness. But what will move ordinary citizens to listen with their hearts and engage with uncomfortable truths? What will stop them from switching channels to more agreeable diversions?

I believe that faith communities and social justice advocates have an important role to play in helping the Truth and Reconciliation Commission frame the dialogue between Aboriginal and non-Aboriginal peoples about residential schools. What should such a dialogue include?

First, a lot of attention has been given to the payments being made to an estimated 80,0000 Survivors. While $25,000, an average payout, may repair a house or pay off debts or help a grandchild attend college, Survivors point out that no amount of money can compensate for a stolen childhood. The message needs to be heard that compensation represents a beginning of reconciliation, not the end of the story.

Second, the effects of residential school experience are very present in the lives of children, grandchildren and community members whose relationships, self-confidence and trust in the future have been violently disrupted. Reconciliation is about remembering the past in order to create a different, more hopeful future.

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1. Text of the Prime Minister's Apology is available on-line at: http://www.pm.gc.ca/eng/media.asp?id=2149

Third, residential schooling was just one of a series of historic traumas that dispossessed First Nations, Inuit and Métis peoples of their lands and livelihood, introduced disease that undermined the health of whole communities, and devalued or outlawed cultural and spiritual practices that gave meaning and order to their lives. Revitalization of Aboriginal cultures and communities is a far-reaching project that deserves public support.

Finally, the prosperity of Canada as a nation derives from the wealth of the land. Aboriginal disadvantage is a result of being pushed to the margins of settler society and denied the benefits of the lands that sustained them from time immemorial. To the extent that gross, life-destroying inequalities are allowed to continue, the enormous wrong of residential schooling is repeated in less visible but equally harmful attitudes and actions.

Are Canadians ready for such a dialogue, considering the place of Aboriginal peoples in this nation and the responsibility of current generations to bring balance to the relationship between peoples? Are Aboriginal peoples ready to reach out again, in ceremonial public occasions, to polish the Silver Covenant Chain of friendship cited in treaties? Those are the hopes that have animated the creation of the Truth and Reconciliation Commission.

A collection of articles published in 2008 by the Aboriginal Healing Foundation attempts to chart the path *From Truth to Reconciliation, Transforming the Legacy of Residential Schools*.[2] The book is a resource for individuals and groups who wish to educate themselves about residential schools, their inter-generational impacts and efforts in Canada and abroad to restore dignity to affected individuals and communities. For example:

- Garnet Angeconeb, an Anishinabe from northwestern Ontario recounts his journey from life on the land through residential school

2. Marlene Brant Castellano, Linda Archibald and Mike DeGagne (2008). *From Truth to Reconciliation, Transforming the Legacy of Residential Schools*. Ottawa. Aboriginal Healing Foundation. Available on-line and for order at: www.ahf.ca

and sexual abuse, to three years of stressful court hearings following disclosure. Garnet eventually became aware that forgiveness was necessary to his own healing.

- Maggie Hodgson details the path followed by a number of Survivors reclaiming ceremony and spirituality in their own lives and reaching out to bring their relatives and communities as well as non-Aboriginal people into a circle of relationship and respect.
- A Maori lawyer from New Zealand unveils the many defenses that people and whole societies erect against facing uncomfortable truths.
- David MacDonald, who has been a church spokesman on residential schools, issues a call to churches to be "repairers of the breach." He proposes numerous concrete actions that could be initiated.

The Truth and Reconciliation Commission is charged with convening seven national events and facilitating additional community activities to promote reconciliation. The historical record and accessible resource collection to be made available for public use will support ongoing education. The prestige and visibility of a national Commission can give momentum to reflection and dialogue. In the final analysis, the response of ordinary citizens will determine whether reconciliation can be achieved. That response must include attending hearings, listening to the stories, talking within the circle of friends and relatives, sponsoring study groups, participating in projects that demonstrate a mutual commitment to relationship, and demanding redress of ongoing inequity.

For reflection and discussion

1) What was acknowledged and what was promised in the Prime Minister's Apology to Aboriginal people in June 2008? Why was an Apology important to Aboriginal people? To the general population of Canada?
2) What am I as an individual, or we as a community, able and willing to do to become informed about the work of the Truth and Reconciliation Commission and to support community engagement?
3) Who are the people that I might be able to influence to give thoughtful attention to the Truth and Reconciliation Commission?

Marlene Brant Castellano is a Mohawk living on her home territory of Tyendinaga. She is a former Professor of Native Studies at Trent University and Co-Director of Research with the Royal Commission on Aboriginal Peoples. Marlene served as a research advisor to the Aboriginal Healing Foundation, co-editing the book: *From Truth to Reconciliation, Transforming the Legacy of Residential Schools* (2008).

Resources

Spirit Resources

The Gathering Prayer

Creator, we give you thanks for all you are
and all you bring to us for our visit within your creation.
In Jesus, you place the Gospel in the Centre of this sacred circle
through which all of creation is related.
You show us the way to live a generous and compassionate life.
Give us your strength to live together with respect and commitment
as we grow in your spirit,
for you are God, now and forever. Amen.

From *Native Ministries and Gospel Based Discipleship*
Episcopal Church Center, New York
nativeministries@episcopalchurch.org

Lament

We remember the children of the Indian Residential Schools.
We remember how they were plucked up from their homes by a system of arrogance that denied a good way of life.

Their tears, their hunger, their loneliness and their fear is not forgotten.
The shame that was taught, lingers yet.
The pain that was inflicted upon their bodies remains.

We remember the parents, the aunties; the uncles; the grandmas and grampas left to grieve the empty places in their homes and their communities.

Mothers were left with tear stained aprons; fathers suffered in unyielding silence; How was it they were expected to carry on, having lost their joy, their purpose?
And how was it that their community could continue to come together to celebrate life and move together toward a bright future, when their future is gone?

How long will it take to strengthen family, homes; and spirits? How long will it take to heal the memories?

Who must we be, and what must we do to restore integrity and dignity to your world?

God of all great transformation,
in our lament we cry out to you.
God of all healing power,
in our pain we call your name.
God of all life,
in our hope we come before you in humble prayer.

We pray that all your children may once again sing and dance the songs planted in their hearts since time immemorial. We pray that in their play and in their learning they be strengthened in wisdom and truth. May they carry the knowledge of their ancestors — those ways of life that brought abundance and joy to this pilgrimage on earth.

We pray for the children's health and wholeness; may they reconnect with your unending love that they may once again know who they are; their giftedness; and their value.

We remember those children who have found their home in you. We acknowledge those who left this earth having heard no words of apology or lament. We are grateful that you hold these ones close and have granted to them eternal peace.

As we move ahead into a time of truth telling and reconciliation:

- We pray for parents and extended family. Release them from their feeling of guilt and burden. Lift them from their grief. May their homes once again ring out with laughter and hope.
- May their communities reflect the joy of their presence? May they come together to work toward reclaiming and renewing minds, bodies, emotions and spirits.
- And finally, we pray that one day this world, your world, will be a place where children are no longer harmed and will never again be removed from a mother's embrace, or a father's helping hand.

We pray in the name of Jesus, your Son, who showed us a way to your Kingdom come on earth.

All my relations.

By Rev. Maggie McLeod
Currently serving at the Saugeen First Nation, ON
Her late father, the Rev. Wilfred Dieter, was a student at the File Hills Indian Residential School.

Aboriginal Day Responsive Reading

Leader: Creator God,
Cleanse our hearts from sin and brokenness as we seek your holy way.
Purify our minds and let them be guided by your Word.
Give sight to our eyes, so that we may see others as you have seen them.
Open our ears, so that we may listen for your voice.
Make us one, to worship in spirit and in truth
and may we love you with all our strength.

People: We belong to you, O God.
And our world belongs to you.

Hear us now as we call on you.
As we humble ourselves, would you heal our land?

Leader: Creator God, we pray for reconciliation
between those who were the first peoples of this land and those who came after.
We live with those who lost their heritage and their language and their land. Our history is broken. We do not know how to redeem our history, we cannot make it right.
But you are the history maker, you are the redeemer, you long to see us reconciled.
You say that every knee shall bow and every tongue confess that Jesus Christ is Lord.
We long to see your kingdom come.

People: We belong to you, O God.
And our world belongs to you.
Hear us now as we call on you.
As we humble ourselves, would you heal our land?

Leader: Creator God, we celebrate what you will do.
We celebrate the power of your resurrection working in us to offer hope and healing and refuge. We celebrate your love and, as it is offered to us, may we offer it freely to others.
We celebrate the unity of the trinity, and we pray for that same unity to bring us together as we work to see your kingdom come, as in heaven so on earth.

People: We belong to you, O God.
And our world belongs to you.
Hear us now as we call on you.
As we humble ourselves, would you heal our land?

Amen.

From the Christian Reformed Church at www.crcna.org/site

A Prayer of Thanks for Creation

By Ellen Cook

Creator of the universe, we praise you for all creation.
We thank you
for the earth, giver and sustainer of life;
for the sun, who gives us light and life and warmth;
for the moon and stars who light our way in the night;
for the winged animals;
for the animals that swim in the lakes, rivers, and oceans
and for the those who walk on land.

We also thank you
for the plants that grow in the ground and the food and protection they provide;
for the people who walk beside us and live with us in our homes.
This is the family you have given us, and we praise you wonderful creation!

From *Children of the Dancing Sun, Volume IX*. Toronto: Anglican Church of Canada and United Church of Canada.

Seven Directional Prayer

(facing east)
From the East, the direction of the rising sun, we receive peace, light, wisdom and knowledge. This is the place of new beginnings in our lives.
We are grateful for these gifts, O God.

(facing south)
From the South comes warmth, guidance, and the fullness of life. This is the place of warm rains, purifying the waters to sustain all living things.
We are grateful for these gifts, O God.

(facing west)
From the West comes the sunset, reminding us to find balance of our work and rest. This is where we are reminded of our dreams and our visions.
We are grateful for these gifts, O God.

(facing north)
From the North comes the cold and mighty wind, the white snows and the teachings of the elders, giving us strength and endurance.
We are grateful for these gifts, O God.

(facing upward)
From the heavens we receive darkness and light, the air of our breath and messages from your winged creatures.
We are grateful for these gifts, O God.

(facing the centre)
From the centre of all of our life comes your light and love, O God. It is from you that we receive the very gift of breath. We acknowledge your love for us and your presence with us each and every day.
We are grateful for these gifts, O God.

(facing downward)
From Mother earth we come and to Mother earth we will return. We are grateful for your creation that is home to us. May we walk in good paths. O loving spirit, living on this earth as one family in harmony; rejoicing in one another's blessings, sympathizing in one's sorrows and together with you, renewing the face of Mother earth.
We are grateful for your creation, Mother Earth, O God. Amen.

Source unknown.

Prayer of Confession

By Alf Dumont

Leader: The drum does not beat alone, nor does the heart, in the circle of life.

All: How difficult it has been, O Creator, for us to be humble and caring. We so easily forget your teachings of the just and right relationships that we are to have with each other, as brothers and sisters, in this land. We so easily forget that our responsibility carries from generation to generation for all those who are hurt and oppressed and denied their place in the circle of life — those who still need our support, who need justice and peace. How difficult it is for us to remain humble as we walk the road of life. May we find peace so that we might share peace that is genuine and real, and help others to know peace within. Spirit of life, help us to walk the road of integrity back to the circle of life, where we will be truly joined by all our brothers and sisters. *Meegwetch Che Manido*. Thank you Great Spirit.

From *Mandate: The United Church of Canada Mission Magazine*, May 2005, p.30.

Web Worship Resources

A New Agape: towards reconciliation and healing
A binder of stories, official statements, reflections and worship material. Anglican Church of Canada. 2001. Download at: http://www.anglican.ca/im/newagape/index.htm

Antiracism Worship Resource Packet
The Damascus Road Anti-Racism Project, Mennonite Central Committee U.S. Available at: http://mcc.org/us/antiracism/resources/Antiracism_Worship_Resource_Packet.pdf

Canadian Ecumenical Anti-Racism Network

Worship resources from past years' study kits. Canadian Council of Churches. Download at: http://www.ccc-cce.ca/english/justice/racism.htm

The Healing and Reconciliation Liturgical Kit

Resources on healing and reconciliation with Aboriginal people. Presbyterian Church in Canada. 2007. Download at http://www.presbyterian.ca/resources/online/254

Toward Truth and Reconciliation Worship Service

Resources for congregations. The United Church of Canada. Download at: www.united-church.ca/aboriginal/schools/resources/trservice

Resources

Websites

Aboriginal Healing Foundation: www.ahf.ca
Assembly of First Nations: www.afn.ca
Dr. Daniel Paul: www.danielnpaul.com (includes extensive links to First Nations history)
Inuit Tapiriit Kanatami: www.itk.ca
Métis National Council: www.metisnation.ca
National Film Board: www.nfb.ca (an extensive collection of films by Aboriginal film makers)
Remembering the Children: www.rememberingthechildren.ca (2008 Aboriginal and Church leaders tour to prepare for the Truth and Reconciliation Commission)
Six Nations mail-order site for Aboriginal resources: www.goodminds.com
Truth and Reconciliation Commission: www.irsr-rqpi.gc.ca/TRC-eng.asp
Where are the Children? www.wherearethechildren.ca (promotes awareness among the Canadian public about residential schools and their ripple effect on Aboriginal life)

Video resources

Beyond Survival. Address by Rt. Rev. Mark MacDonald, Indigenous Bishop in the Anglican Church in Canada. A study guide accompanies the DVD. United Church of Canada. 2009.

Dancing the Dream. Video of the 1993 national gathering of Anglican indigenous people at Minaki, Ontario, with stories from the residential schools, the Primate's presentation of the church's Apology and its acceptance.

Hear Our Voices: First Nations of Canada Speak. A four-part series that explores the social, political, economic and cultural rights of First Nations. United Church of Canada. 2004.

Muffins for Granny. Stories of former residential school students and Anihinabe film-maker Nadia McLaren's journey to understanding as she honours the memory of her grandmother.

Niigaanibatowaad: Frontrunners. A cross-cultural DVD with a study guide to explore issues of racism, residential schools and healing. National Film Board of Canada. 2007.

Our Healing Journey. Stories of struggle and healing from residential school survivors by Chippewas of the Thames First Nation.

The Healing Circle. Video of story-telling from residential schools. Toronto: Anglican Council of Indigenous Peoples. 1995.

The Jacobsons: A Kwagu'l Family. A two-part DVD includes stories of residential school, the role of traditional art, and the relationship between culture and faith through personal and community struggles. Questions for reflection. British Columbia: Mennonite Central Committee. http://mcc.org/bc/aboriginalneighbours/resources.html

The Search for Healing. Video of story-telling from residential school survivors. Toronto: Anglican Council of Indigenous Peoples. 1995.

The Seventh Fire. Video of the history of the relationship between the Anglican Church of Canada and Indigenous peoples. Toronto: Anglican Council of Indigenous Peoples. 1995.

Walking a New Vision: The Fourth Sacred Circle. Video chronicles the national Anglican Indigenous Sacred Circle gathering in 2000 that took place in Port Elgin, Diocese of Huron.

Where the Spirit Lives. A 1991 CBC television dramatization of a story of residential school.

Residential schools

A Healing Journey for Us All: Uncovering the Wounds of Empire. A three-session study to promote healing and reconciliation. United Church of Canada. 2007.

Breaking the Silence: An Interpretative Story of Residential School Impact and Healing as Illustrated by Stories of First Nations Individuals. Ottawa: Assembly of First Nations. 1994.

Communication and Reconciliation: Challenges Facing the 21st Century. Geneva: World Council of Churches. 2001.

From our Mothers' Arms: The Intergenerational Impact of Residential Schools in Saskatchewan. Constance Defter. Toronto: UCPH. 1999.

From Truth to Reconciliation: Transforming the Legacy of Residential Schools. Aboriginal Healing Foundation. 2008.

Just Children: Survivors of Institutional Child Abuse Tell Their Stories (with video). Ottawa: Law Commission of Canada. 2000.

Justice and Reconciliation: The Legacy of Indian Residential Schools and the Journey Toward Reconciliation. Toronto: United Church of Canada. 2002.

Toward Justice and Right Relationship: A Beginning. A study guide for congregations. JGER Unit, United Church of Canada. 2003.

No Time to Say Goodbye: Children's Stories of Kuper Island Residential School. Sylvia Olsen, Rita Morris and Am Sam. Winlaw, BC: Sono Nis Press. 2001.

Residential Schools: Legacy and Hope — Ministry Matters Special Edition. Toronto: Anglican Church of Canada. 2000.

Response, Responsibility and Renewal: Canada's Truth and Reconciliation Journey. Aboriginal Healing Foundation. 2009.

Shingwauk's Vision: A History of Native Residential Schools. J. R. Miller. Toronto: University of Toronto Press. 1996.

Sins of the Fathers. David Napier. Special insert to the Anglican Journal. May 2000.

Strong Women Stories: Native Vision and Community Survival. Ed. by Kim Anderson and Bonita Lawrence. Toronto: Sumach Press. 2003.

The Spirit Lives On: The Story of the Washakada Indian Home, 1888-1918 and the Anglican Residential School 1924-1949 with Special Reference to the years 1924-1949. Harry B. Miller. Melville, SK: Seniors Consultant Service. 1990.

Walking Together toward Healing and Reconciliation. Three pamphlets based on consultations with Aboriginal people by the Presbyterian Church in Canada. 2004.

General

Aboriginal Reflection on 500 Years. Toronto: First Nations Ecumenical Liturgical Resources. 1992.

Blind Spots: An Examination of the Federal Government's Response to the Report of the Royal Commission on Aboriginal Peoples. Ottawa: Aboriginal Rights Coalition (now KAIROS Indigenous Rights Committee). 2001.

Bridges in Understanding: Aboriginal Christian Men Tell their Stories. Eds. Joyce Clouston Carlson and Alf Dumont. Toronto: ABC Publishing. 2003.

Bridges in Spirituality First Nations Christian Women Tell Their Stories. Eds. Joyce Clouston Carlson and Alf Dumont. Toronto: United Church Publishing House. 1997.

Circle and Cross: Dialogue Planning Tool. This resource invites Aboriginal and non-Aboriginal communities to begin a dialogue for learning and healing together. Toronto: United Church of Canada. 2008.

Circle Works: Transforming Eurocentric Consciousness. Fyre Jean Graveline. Toronto: Fernwood Books. 1998.

The Colour of Democracy: Racism in Canadian Society. Frances Henry, et al. Toronto: Harcourt Brace. 1995.

Dancing on Live Embers: Challenging Racism in Organizations. Tina Lopes and Barb Thomas. Toronto: Between the Lines. 2006.

The Dancing Sun and Children of the Dancing Sun. Church school curricula and worship resources from an Indigenous perspective. Toronto: Anglican Church of Canada and United Church of Canada.

Enter the River: Healing Steps from White Privilege toward Racial Reconciliation. Jody Miller Shearer. Mennonite Central Committee. (Study guide available on MCC web site.)

First Peoples' Theology Journal. A journal devoted to the study and expression of Indigenous theology. Vol. 1 No. 1, July 2000. "Creation and other Stories," Vol. 2 No. 1, September 2001.
"Remembering God, Indigenous Scholars Share Sacred Memories," Vol. 3, No. 1, January 2005. "Remembrance, Recognition and Reconciliation," Vol. 4, No. 1, June 2006. Minneapolis, MN: Indigenous Theological Training Institute.

In Peace and Friendship: A New Relationship with Aboriginal Peoples. Toronto and Ottawa: KAIROS: Canadian Ecumenical Justice Initiatives. 2008.

Let Justice Flow Like a Mighty River. The text of the brief by the CCCB to the Royal Commission on Aboriginal Peoples and two workshop models covering Culture and Spirituality, Self-determination and Land Claims, and Residential Schools. Ottawa: Canadian Conference of Catholic Bishops. 1993.

Medicine Wheels: Ancient Teachings for Modern Times. Roy Wilson. New York: Crossroad Publishing Company. 2000.

Nation to Nation: Aboriginal Sovereignty and the Future of Canada. Editors John Bird, Lorraine Land and Murray Macadam. Toronto: Public Justice Resource Centre and Irwin Publishing. 2001.

People to People and Nation to Nation: Highlights from the Report of the Royal Commission on Aboriginal Peoples. Ottawa: RCAP. 1996.

Reaching Up to God Our Creator. This resource highlights the common ground of Aboriginal Sacred Teachings and the Bible, fostering respect and understanding among Aboriginal and non-Aboriginal communities. Winnipeg: Mennonite Church Canada Resource Centre. 2008.

Report of the Royal Commission on Aboriginal Peoples. Ottawa: RCAP. 1996.

Roots of Survival — Native American Storytelling and the Sacred. Joseph Bruchac. Golden, Colorado: Fulcrum Publishing. 1996.

Sacred Earth, Sacred Community: Jubilee, Ecology and Aboriginal Peoples. Canadian Ecumenical Jubilee Initiative. 2001.

So Long as the Sun Rises and the River Flows: Land Rights and Treaty Rights. Education and Resource Kit. Ottawa: Aboriginal Rights Coalition (now KAIROS Indigenous Rights Committee) 1997.

That All May Be One. A Resource for Educating toward Racial Justice. Toronto: The United Church of Canada. 2004.

The Four Sacred Medicines; Approaching Healers, Elders and Medicine People; Sweat Lodge; Sacred Items and Bundles. A series of pamphlets on traditional teachings by respected Elders. Anishnawbe Health Toronto. 2000.

We are all Treaty People: Prairie Essays. Roger Epp. Edmonton: University of Alberta Press. 2008.

Wiciwetowin. A study guide. Toronto: Citizens for Public Justice. 1999.

Reconciliation programs

Aboriginal Neigbours is a Mennonite Central Committee program which works to repair the broken relationships between broader Canadian society and Aboriginal peoples. MCC pursues this goal as partners in God's work of reconciliation through dialogue, advocacy, and community building support.
See www.mcc.org/canada/aboriginalneighbours.

Equipping Ambassadors of Reconciliation: Responding to the Legacy of Indian Residential Schools. An ecumenical project of the Anglican, Presbyterian and United Churches of Canada designed to equip leaders in the churches to assist local church communities to continue to respond in a positive way to the legacy of residential schools. Train-the-trainer events will be held in several regions. For more information, contact: Lori Ransom at Lransom@presbyterian.ca; Esther Wesley at ewesley@national.anglican.ca; David MacDonald at davidmacd@sympatico.ca.

Healing and reconciliation funds

Anglican Church of Canada

Anglican Healing Fund: www.anglican.ca/rs/healing

The Fund for Reconciliation, Solidarity and Communion is administered by the Catholic Aboriginal Council for Reconciliation. http://www.cccb.ca/site/content/view/2377/1027/lang,eng

Presbyterian Church in Canada

The Healing and Reconciliation Fund and The PCC Native Ministries' Healing and Reconciliation Fund:
www.presbyterian.ca/ministry/justice/healing

United Church of Canada

The Healing Fund: www.united-church.ca/funding/healing

The Justice and Reconciliation Fund:
www.united-church.ca/aboriginal/relationships/fund

Member Churches of CEARN — Web sites

The General Synod of The Anglican Church of Canada
www.anglican.ca

Armenian Holy Apostolic Church, Canadian Diocese
www.armenianchurch.ca

The Canadian Churches' Forum for Global Ministries
www.ccforum.ca

Canadian Conference of Catholic Bishops
www.cccb.ca

Canadian Council of Churches
www.cca-cco.ca

Christian Reformed Church in North America — Canada
www.reformed-church.com

Canadian Yearly Meeting of the Religious Society of Friends
www.quaker.ca

Mennonite Church Canada
www.mennonitechurch.ca

The Presbyterian Church in Canada
www.presbyterianchurch.ca
The United Church of Canada
www.united-church.ca
KAIROS Canada
www.kairoscanada.org

Canadian Ecumenical Anti-Racism Network
Canadian Council of Churches
47 Queen's Park Cres.,
Toronto, Ontario M5S 2C3
www.ccc-cce.org/english/justice/racism