

I have so many thoughts about what I have learned from the TRC videos, articles and Calls to Action. Here are some of my reaction.

- So glad that there is this voice for the aboriginal peoples of Canada. I think the TRC has been very thorough and the Calls to Action are very practical and well thought-out.
- The thing lacking is more advertising and getting this information out to the Canadian public. My experience in the Interior of BC is that very few people know about the TRC except those who are in the know any way. It is especially the non-native/white people who are ignorant.
- Saying that, I'm encouraged that there will be more education curriculum changes coming and some are already in place. It's important that the next generations are informed and can help make changes in future. (Although I have also heard of parents getting upset about the change in curriculum, not understanding why it's important.)
- I see that the United Church has done some reconciliation prayers and education of their people. I wonder about other churches and denominations. I have not seen any talk about the TRC in the local churches in the Nicola Valley or have heard that the EV Free church denomination is talking about it at all.
- I'm disappointed that at this point there are quite a few Calls to Action that have not had any action at all even though some time has passed.

Some quotes that have impact:

- *We are in the midst of a national opportunity/conversation. We can't cling to our ignorance*
- *Everything that happens to one or some has a bearing on all of us*
- *Young people - they are mad and upset that they have learned about so many trouble spots in the world but they haven't been taught about what has happened in their own country.*
- *It's not about how you feel, it's about figuring out "what can I do?"*
- *This is not an aboriginal event - it's a Canadian event and Canadian history. It's a chance for those who don't know - to learn*
- *Can't have true reconciliation until we acknowledge the true history of this country.*
- *Intergenerational survivors: Still impacted by the destruction.*
- *Reconciliation prayer at the United church: "Creator God, hear our prayers of lament... We stole the Aboriginal people's cultures without pausing to consider the value and the wisdom. We ripped apart their way of life, failing to notice when healing was essential. We whitewashed their very language, trying to make them "good" European folk. We allowed them to be abused and terrorized and did little until they complained - in court. Forgive us, O Creator, of wind and of fire. Burn the brokenness from our hearts, and blow*

*us into reconciliation and into wholeness. Amen.”* (Perhaps we could come up with a prayer for reconciliation)

- *When you reconcile – you have to understand what you’re saying sorry for.*

#### Action points for NAIM

- I am inspired to educate our constituents through our prayer letters about the TRC. I think we have already done some educating as staff to those who support us about the truths of the atrocities of cultural genocide and abuses of the aboriginal peoples.
- Regarding the Calls to Action, #59, 60, and 61 can be applied by NAIM.
  - #59: **...develop ongoing education strategies to ensure that their respective congregations learn about their church’s role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.** *We NAIM missionaries should be the catalyst for reconciliation education in the local white churches. Our staff is in an excellent place to be the bridge between and to help educate at least Christian Canadians.*
  - #60: **...to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.** *I think NAIM has been doing this already. We don’t force anyone to follow Jesus. We present the Bible and the truth. It’s a bit tricky though – this Call to Action is based more on **relativism.***
  - #61: **...to establish permanent funding to Aboriginal people for:**
    - **Community-controlled healing and reconciliation projects.**
    - **Community-controlled culture- and language revitalization projects.**
    - **Community-controlled education and relationship building projects.**
    - **Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.**

*I think NAIM could join with certain Bands to create some of these*

*types of projects – especially culture and language revitalization. This has happened some with missionaries learning the culture. We should be helping more with keeping language alive as well in places where this is possible.*

## Conclusion

As I have read through the TRC website and viewed the videos I found it to be encouraging and discouraging at the same time. I knew about the TRC when it was happening, but I had not taken the time to really get to know what the Calls to Action were specifically. I really appreciate that NAIM leadership has made this a ProD for all of us to work on. Hopefully all staff have at least looked at the website and viewed some of the videos. (So far we have received 7 submissions for the TRC virtual workshop.)

My view is that more non-native Canadians need to be educated for any reconciliation to happen. In my sphere, not many know about what really happened in residential schools; And I think that non-native Christians especially could start making the bridge to reconciliation. They need to know and understand their role in all this – that it just isn't history and that it is important to the gospel of Jesus.