



QUAKERS

Canadian Friends  
Service Committee

We asked Quakers  
across Canada what  
they're doing to support  
reconciliation.

Here's what we heard!

[QuakerService.ca/ReconciliationReports](https://QuakerService.ca/ReconciliationReports)

Canadian Yearly Meeting Annual Report on Truth & Reconciliation Work  
Periods covered: January 2019 to December 2020

Prepared by Canadian Friends Service Committee (CFSC), November 2023

At their annual gathering in 2016, Canadian Quakers came to a collective decision to take six actions in support of Indigenous peoples' human rights and reconciliation with Indigenous peoples. One of these actions was for local Quaker Meetings and Worship Groups to report back to Canadian Friends Service Committee (CFSC) on the reconciliation work they do each year. (See the full 2016 position from Canadian Friends at <https://QuakerService.ca/wp-content/uploads/2016/08/CYM-2016-Minute-on-Reconciliation.pdf>)

Originally, it was CFSC's intention to provide synthesis reports on an annual basis as tasked by CYM. However, the annual reporting process was regrettably impacted by the COVID-19 pandemic in several ways.

First, as most Monthly Meetings were unable to meet in person for months or in some cases over a year, this often paused reconciliation activities, the work of local committees, and the ability of some Meetings to report on their 2019 work in the spring of 2020 as requested. While many committees and Meetings shifted to online platforms, it took time to reorient, and this impacted what was possible as Friends strove to keep one another and Indigenous communities safe.

Second, the pandemic impacted the work of CFSC: pushing work and meetings online and preventing committees from gathering in person for over a year. Subsequent changes in CFSC volunteer representation and availability also impacted workflows. However, as Friends have come through these challenges, CFSC remains committed to reporting on the work of Friends to uphold Indigenous peoples' human rights and reconciliation.

The present report is the fourth such report compiled by CFSC (the 2017, 2018, and 2019 reports are available at <https://QuakerService.ca/Reconciliation>). It is based on reports sent by ten Monthly Meetings (Calgary, Coldstream, New Brunswick, Ottawa, Peterborough, Prince Edward Island, Toronto, Vancouver, Vancouver Island, and Winnipeg) about their activities in 2019. It also integrates activities from New Brunswick Monthly Meeting in 2020 as this was the only Monthly Meeting to submit a report during the first year of the pandemic.

While Canadian Friends have endured some organizational setbacks as a result of the pandemic, we recognize that Indigenous peoples were disproportionately negatively impacted by COVID-19. As documented by the UN Human Rights Council, the pandemic exposed and exacerbated pre-existing structural inequalities and systemic racism experienced by Indigenous peoples, and had particularly damaging impacts for Indigenous children, women, and Elders (<https://www.Ohchr.org/en/Press-Releases/2021/09/indigenous-Peoples-Have-Been-Disproportionately-Affected-Covid-19-Senior>). We celebrate the actions of Monthly Meetings completed before the pandemic, those who found ways to be active after lockdown, and in our fifth report, the Committee will honour reconciliation work completed since 2020.

In keeping with the structure of previous reports, this one highlights reflections on themes that emerged across Meetings, and shares examples of activities and initiatives undertaken by the reporting Meetings, organized loosely by the six action points from the 2016 minute. Reports can also be read in full in the Addendum, available by request from CFSC. We are grateful for the earnest engagement and humble reflections of Friends in these reports, documenting well their Meetings' pursuits of decolonization and right relationships with Indigenous peoples.

## Overall reflections

1. A number of Monthly Meetings have included a territorial acknowledgement statement in their report to CFSC. These are an important way of honouring the lands and peoples on whose territory Friends gather and reflect the outcomes of significant processes in many Meetings.

At the same time, as outlined in CFSC's 2019 land acknowledgement resource (<https://QuakerService.ca/LandAcknowledgment>), we recognize this act of remembering as a starting point encouraging Friends to avoid tokenism or rote repetitions of statements, to make acknowledgements personal, and to continue asking hard questions about what needs to be done once we're 'aware' of Indigenous presence in places where we live and worship.

Some Meetings reflected on challenging discernment processes amidst concerns about codifying an acknowledgement statement at all. We honour the diversity of Meetings' experiences seeking Truth, invite Friends to review perspectives on land acknowledgements from our Indigenous partners on the CFSC YouTube channel ([https://www.youtube.com/watch?v=rJ1pk9JqbRU&list=PLOXsEwBYTL2d1\\_WjdFdH2iGWDwNmbX5mX](https://www.youtube.com/watch?v=rJ1pk9JqbRU&list=PLOXsEwBYTL2d1_WjdFdH2iGWDwNmbX5mX)), encourage Friends to keep asking ourselves why and how we're making acknowledgements, and welcome ongoing actions to deepen our words upholding Indigenous peoples' rights to lands and self-determination.

2. Reports from Monthly Meetings continue to reflect a range of individual and collective actions by Friends to educate ourselves and cultivate meaningful relationships with Indigenous peoples—standing in solidarity with Metis, First Nations, and Inuit Peoples on the specific rights they are fighting for and striving to support cultural revitalization efforts where appropriate and welcomed.

In all Meetings, discernment and action are mobilized by those who are committed to the work of reconciliation, hold relationships with local Indigenous people/communities/organizations, and are involved to varying degrees in local efforts. As is reflected in previous reports, this continues to be the primary way in which the work of truth and reconciliation is catalyzing and rippling out through Quaker communities participating in CYM.

3. It seems to be easiest for Friends (the majority of whom might identify as white and settlers) to undertake educational activities about topics like: the doctrine of discovery, the *United Nations Declaration on the Rights of Indigenous Peoples*, the Truth and Reconciliation Commission's *94 Calls to Action* and residential schools. It also seems to be relatively easy for Friends to participate in Indigenous-led actions calling for the protection of Indigenous peoples' human rights. What seems to be more challenging is for Friends to discern how we can support the work of cultural revitalization in Indigenous communities. This may in part be because the first two areas are more well-defined, and in part because the need for cultural revitalization work (where it exists) must be defined and led by Indigenous peoples across Turtle Island. Only through deep and trusting relationships can roles for Quaker individuals and communities emerge.
4. We note that the 2019 and 2020 reports tended to focus on Friends attending Indigenous cultural events as a gateway into relationship. It is worth recognizing that cultural practices like powwows, ceremonies, and gatherings are resurging, and that Friends are being welcomed to participate in these spiritual events. This may be a testament to both the healing that is ongoing within Indigenous communities and their deepening relationships with Friends on the path of truth and reconciliation. This may also be an area for further relationship-building and loving discernment with Quaker communities over the coming years.
5. The number of Monthly Meetings who submitted reports for the 2019 reporting period was down from previous years. However, the Committee believes this reflects the individual and organizational strains caused by the pandemic more than it does the vitality of Friends' engagement in reconciliation work in 2019. (Reports were sought in spring of 2020 when most provinces were at the height of health restrictions, and Friends were just starting to explore virtual ways of connecting.)

All ten of the Monthly Meetings who submitted reports had reported to CFSC at least one other year, and 50% of the ten Meetings had reported every year. Reports continue to span the full geography of Friends' locations from the dawnslands of the east to the western shores of the Salish Sea.

### Highlighted initiatives from Monthly Meetings

1. To continue to educate themselves, including children and youth, about the doctrine of discovery, the ongoing effects of colonialism, the UN Declaration, residential schools and their legacy (including the TRC Report), the history of the land on which they live, and reconciliation efforts.

**Calgary:** We keep the TRC Recommendations item on our agenda and keep all Friends on our email list informed of pertinent local events related to Indigenous concerns or celebrations. We report on our activities and exchange stories of what we are doing to further the work of reconciliation. We announce all Canadian Friends Service Committee and KAIROS events and petitions to members and record them in our minutes. We continue to share information about lectures, courses, plays, art shows, and books on and by Indigenous writers, artists, and activists.

**Coldstream:** We provided a January workshop on the 94 Truth and Reconciliation calls to action and the *UN Declaration on the Rights of Indigenous peoples* to local Friends; encouraged Coldstream Friends to participate in the “Have a Heart” campaign, sending Valentines to Members of Parliament; developed a Land Acknowledgement Statement for Coldstream Meeting and arranged for a discussion session with Coldstream Friends on May 26<sup>th</sup> on this topic; requested Coldstream Meeting support for Bill C-262; submitted suggestions to the “Query regarding relations with Indigenous peoples” adapted from Australia Monthly to CFSC; updated the Coldstream Quakers website, creating links to sites of Indigenous resources and information about the committee’s work; advertised Treaties Recognition Week and related activities to Coldstream Friends; facilitated a Truth and Reconciliation workshop for the Pelham Half Yearly Meeting in October; and partnered with the London Public Library and a number of local organizations to arrange for a four-part Fall Speakers Series. This series will be described in further detail in #3, below.

**New Brunswick:** In June of 2019 our Monthly Meeting gathered at the Wesley United Church in St. Andrews-by-the-sea for a two-day retreat. On the evening of the first day we held a celebration with members of the Peskotomuhkati nation at Skutic with music—singing, drumming, and dancing led by some tribe members from the US side of the border. We received an in-depth update from their traditional chief, Hugh Akagi, on the progress of negotiations with governments that will presumably recognize the nationhood of the Peskotomuhkati living on the Canadian side of their traditional territory.

**Ottawa:** Our Meeting has a group called the Waters of Reconciliation. We met sporadically in 2019, mainly to educate ourselves, but also to experience a traditional Indigenous ceremony. In August about 15 Friends who attended CYM participated to varying degrees in the CYM Bible Studies “Decolonizing the Bible, the Cost of Colonialism and the Joy of Jubilee”. This moving series of five talks was given by Stephen Heinrichs, director of Indigenous-Settler relations for Mennonite Church Canada. Individual members attended the KAIROS Canada Covenant Chain Link X event with Dr Niigaan Sinclair, learned about the “medicine wheel of life” from Bill Brant a local faith keeper, watched movies like *Indian Horse* (based on the book by Richard Wagamese) or documentaries on APTN and TVO, and attended many events that featured the work of contemporary Indigenous artists in the Ottawa-Almonte area (e.g. productions by the National Arts Centre Indigenous Theatre Program).

**Prince Edward Island:** Our small Meeting has not been active in the wider community this past year, including taking steps to connect with First Nations as the Truth and Reconciliation Commission report (and CYM/CFSC) have challenged all citizens to do. We will continue to hold in the Light the need for true and lasting healing and reconciliation, and perhaps find a way to contribute in the future.

**Peterborough:** Several members of the Meeting attended sessions of 'Reconciliation 101' at the Nogojiwanong Friendship Centre. A member reported to Friends on the film "Strong Hearts, Stolen Lands", which is about the Doctrine of Discovery, and might be worth showing here.

**Toronto:** In January 2019, we held an initial discernment session attended by 29 members and attenders. In March 2019 we held a second worship-sharing session to discern specific steps we might take. In June 2019, we installed new bulletin board, in the hallway of Friends House (outside the Dining Room) dedicated to Right Relations with Indigenous peoples. This bulletin board provides an opportunity for Friends and visitors to Friends House to learn about current issues and upcoming events. We have designated a section of our Peace Library for writing by Indigenous authors. The TMM Library Committee arranges monthly displays of books, pamphlets, and other materials on a timely theme. The theme for July 2019 was "Indigenous Issues." In the autumn of 2019, we also started a reading group to read and discuss works by Indigenous authors. In November 2019 we invited Sandy Grier to speak and show her film, Soop on Wheels, a moving documentary about Indigenous cartoonist, political satirist, and educator Everett Soop, who despite a deteriorative, terminal illness, became a renowned artist whose political cartoons were widely published in Canada and the United States.

**Vancouver:** Vancouver Monthly Meeting's settler Reconciliation committee has lived into an important insight on our reconciliation journey together over the past year. We've come to realize that the work of reconciliation isn't about us or about our needs for a certain outcome for Indigenous peoples. The paradox is that we do need to focus on ourselves first to understand our own story of settlement in this country and our impact on Indigenous peoples. Over the past year, we have been working to bring experiential educational opportunities on this to our Quaker community, with the most recent a Building Bridges through Understanding the Village workshop on March 30th, 2019.

**Vancouver Island:** In February, a Friend gave a detailed presentation about the history of the local First Nations dating back to the Douglas Treaties. He has also shared his research into the Missing and Murdered Women and girls, and other research he has done. Also in February, Jennifer Preston of CFSC gave a presentation about the 94 recommendations of the TRC. Victoria Quakers worked collaboratively with Esquimalt United Church to sponsor and advertise this event. There were 20 members from the Meeting that attended.

As part of the City of Victoria's work on reconciliation, there was a presentation by Brianna Bear, a Songhees First Nation member on the United Nations Declaration on the Rights of Indigenous peoples on November 9th. Four F/friends attended. As of November 2019, a Friend began to lead a study group using the small Quaker booklet with the United Nations Declaration on the Rights of Indigenous peoples as well.

**Winnipeg:** In September the third annual We Are All Treaty People celebration took place at The Forks. The initiative started as a WMM response to the Truth and Reconciliation Commission, initially in collaboration with Mennonites. A small number of WMM Friends were involved in the six-month planning process including acting as Clerk for the planning committee. Representation on the planning committee has expanded to include Indigenous representation, Mennonite Central Committee Manitoba, and Anglican, United and Mennonite churches. The Meeting also is one of the major funders of the event. The afternoon event involves an opening by an Elder, presentations on the meaning of Treaty from Indigenous and Settler perspectives, free food, an afternoon of entertainment, an information table, and a variety of family friendly activities. On the day, many who attend WMM assisted on site with set up, offering activities such as puppet making and working with clay and cleanup after the event. About 150 people attended over the afternoon.

2. To formally acknowledge the traditional territories where their Meetings are located and engage in processes of reflection on the meaning of this.

**Calgary:** Calgary Monthly Meeting meets on Treaty 7 land: the traditional territories of the Blackfoot Confederacy (the Siksika, the Piikuni, and the Kainai), the Tsuut'ina and the Stoney Nakoda Nations and the homelands of the Métis Peoples.

**Coldstream:** We recognize Coldstream Friends Meetinghouse is located in the traditional territory of the Anishinaabe, Haudenosaunee, Lenape, and Attawandaron people, all of whom have a longstanding relationship with this land. The Indigenous Nations of our area include the Chippewa, the Munsee Delaware, and the Oneida. In the spirit of truth and reconciliation we commit to our relationship with each other and with this land.

**Ottawa:** Ottawa Monthly Meeting meets in our Meetinghouse on the territory of the Algonquin Anishinaabe Peoples. No treaty covers our territory. This year the Meeting committed to considering the issue of a land acknowledgement and asked Peace and Social concerns to lead discussions. This work was scheduled for 2020 (before the pandemic interrupted it). It's notable that we do not have a land acknowledgement.

**Toronto:** We meet on the traditional territories of the Huron-Wendat, the Haudenosaunee, and the Mississauga of the Credit First Nation. Several years ago, we adopted a Land Acknowledgement that is read before all our Meetings for Worship and our Meetings for Worship for Business. The acknowledgement is also

used by the groups that rent space in Friends House for meetings or events. In recent months we revised the final sentence from “May we share the land in peace” to “May we work together toward reconciliation and justice.” We also developed two additional acknowledgements that include additional text. These revisions seemed to release an energy for further action. Our Ad Hoc Committee on Right Relations with Indigenous peoples has been tasked with bringing forward additional recommendations.

**Vancouver:** The Vancouver Monthly Meeting meets in the heart of the traditional ancestral and unceded territory of the Musqueam Nation. Our meetinghouse is located near the site of *c̓əsnaʔəm*, an ancient village and burial site of the Musqueam, dating back over 4,000 years. We also acknowledge that in an urban landscape such as Vancouver, we mingle with Indigenous people from throughout Turtle Island. In particular, the Downtown East Side reflects a significant urban Indigenous population from many Nations, including those displaced from their communities through the processes of colonization.

At the formation of our reconciliation committee, we had a goal of introducing ourselves to the Musqueam nation in a formal way. It was thought that a letter would be written to make our communications clear. We completed this task in July 2019, both mailing the letter and emailing it to the protocol requests staff member. We are fortunate to have developed a rapport with several Musqueam members who led welcoming ceremonies at committee events over the last two years, which we cherish and hope to expand.

**Vancouver Island:** The First Nations Territories on which the Victoria Meeting House sits and the Mid- Island Allowed Meeting gathers are the Songees and Esquimalt Nations for Victoria, and the Snuneymuxw Nation for Nanaimo. Many of our members live in areas covered by different First Nations that do not include the three above. Some, but not all of these Nations are: the T'Sou-ke Nation, Pacheedaht First Nation, Kw'amutsun Nation, Tsawout Nation, Tsartlip Nation, Tseycum Nation..Our Working Group also wishes to recognize: the status off-reserve and non-status urban indigenous populations, those of Indigenous heritage, the Métis, the Inuit and Inuvialuit who live in our area.

Throughout 2019 our Meeting has been grappling with how to move forward with a Territorial Acknowledgement. We have been working on this for over four years, and have not been able to move forward with an actual statement. There has been wordsmithing, special called meetings, worship sharing groups, and much thought and Love put into this. Some F/friends feel it is extremely important that our Meeting have a written statement, others feel that to have a written statement codified into a religious group is Dogma. Some feel that the Canadian Government is defining “First Nations” which only covers approximately 30% of the Indigenous population on Reserve, not recognizing the other 70% of the First Peoples off reserve, and thus doing the Government’s work of exclusion. Still others feel that a list of queries rather than an Acknowledgement would be best. We have put the Spirit of our Meeting to the test



and will continue to do so. Seeking the Truth is not an easy path to walk, but we are moving forward.

**Winnipeg:** Our Meeting space is located in Winnipeg, which lies at the confluence of the Assiniboine and Red Rivers, a focal point of routes travelled by Indigenous peoples for thousands of years. Winnipeg is within Treaty No. 1 territory, traditional lands of the Anishinabe, Cree, and Dakota, and the heart of the Metis Nation's Manitoba Metis Community. Our water comes from Treaty 3 area, from the shores of Shoal Lake First Nations 39 and 40. The electricity powering our Meeting space comes from generating stations on rivers in Treaty Areas 1, 3 and 5. Terms of the Northern Flood Agreement with five Indigenous communities in northern Manitoba remain unfulfilled.

Winnipeg Monthly Meeting has had a treaty land acknowledgment which was posted on our website and Facebook page as well as being at the beginning of each agenda and set of minutes for Meeting for Worship with Attention to Business. In its April Meeting for Worship with Attention to Business Friends approved expanding that acknowledgement to include access to water and to Manitoba hydro, both resources about which there have been and are significant Indigenous rights conflicts. The inclusion of water recognized the Shoal Lake 40 campaign for road access to their land and access to clean, safe water, both lost when Shoal Lake 40's territory was disrupted by the 191.9 construction of the aqueduct to provide water to Winnipeg. Construction of hydro infrastructure on Indigenous territories in northern Manitoba destroyed land and disrupted traditional ways of life. The revised statement is posted to the WMM web and Facebook pages and continues to be used on agendas and minutes.

3. To find out about current concerns of Indigenous peoples from those territories, including land appropriation or resource development, with which the Meeting could be engaged.

**Calgary:** We undertook to affect legislation: several Friends wrote to Senators urging them to pass Bill C- 262 just before the last session of parliament was adjourned. Some Friends organized fundraisers to support activists who were facing criminal charges (i.e. protesters at the camps in Wet'suwet'en territory).

**Coldstream:** To further the work of truth and reconciliation in their community and learn from Indigenous peoples about their current concerns and how Friends can take action, Coldstream Friends co-organized a four-part speaker series in October and November 2019 at the London Central Library. The October 10<sup>th</sup> event focused on water rights in Indigenous communities. After opening protocols and song by knowledge holder Mary Ann Kechego, Mark Marsolais-Nahwegahbow, owner of Birch Bark Coffee Company, spoke about his Indigenous company's social enterprise: selling fair trade organic coffee and donating a portion of the proceeds for water purification systems in Indigenous communities who do not have drinkable water.

Andrea Young then spoke about her role as a Water Walker at Chippewa and her walk around the Great Lakes with Josephine Mandamin, an Anishinaabe Grandmother and founding member of the Water Protections movement.

The October 24<sup>th</sup> event focused on Indigenous women's rights through a panel discussion facilitated by Sara Mai Chitty (Instructor and Indigenous Transitions and Learning Advisor at Fanshawe College in the Institute of Indigenous Learning). Panelists included Donika Stonefish (Indigenous Relations Coordinator at Western University Student Council), Frances Elizabeth Moore (Operations and National Outreach Manager of We Matter), Jenna Rose Sands (Artist, Activist and Educator), Reta Van Every (Indigenous Mental Health Outreach Worker for Canadian Mental Health Association), Maryanne Kechege (chair of Deshkan Zibi and Knowledge Keeper for the KAIROS Blanket Exercise) and Dawn-Estelle Miskokomon (Violence Prevention Coordinator).

The November 14<sup>th</sup> event focused on the *United Nations Declaration on the Rights of Indigenous peoples* with Dan and Mary Lou Smoke (Professors at Western University and co-hosts of the Radio Program "Smoke Signals") and Jennifer Preston (Indigenous Rights Coordinator for CFSC). The November 28<sup>th</sup> event focused on youth suicide prevention in Indigenous communities with smudging from Elder and Knowledge Keeper Liz Akiwenzie and a talk by Frances Elizabeth Moore (Operations and National Outreach Manager of the We Matter National Multimedia Campaign).

**New Brunswick:** in 2019 our Monthly Meeting had been made aware of a dispute between the Wolastoqey living in the Fredericton area and the province of NB over some land they acquired as a gift some 20 years ago from philanthropists. The intention of the land donation was for cultural and spiritual enrichment; yet the Province has charged annual property taxes, rather than treating it like church property (which is not taxed). As relationships evolve, there may be a way for NBMM and CFSC to become involved.

During the calendar year 2020, New Brunswick Monthly Meeting published two open letters prompted by events that took place in our province. The first event was the death of two Indigenous persons in separate incidents in New Brunswick during interactions with police over a short span of two weeks during the early summer. Chantelle Moore lost her life after calling Edmundston City Police when she feared there was a prowler outside her home. During the ensuing wellness check, Chantelle was shot by a police officer and died. Then, Rodney Levi was shot and killed after RCMP were called to investigate a disturbance at Red Bank on the Miramichi River. The first letter, written to Premier Higgs, was also published as an op-ed piece in two New Brunswick daily newspapers. In it, our Meeting echoed the call made by Indigenous chiefs for an inquiry into systemic racism in New Brunswick. Premier Blaine Higgs never responded to our letter. The second set of events concerned the ugly scenes of violent confrontation involving community people and participants in the Maritime lobster fishery, against the Sipek'nekatik First Nation who had launched their inaugural "moderate livelihood" fishery from the wharf in

Saulnierville, Nova Scotia in the Bay of Fundy. A group of New Brunswick Monthly Meeting members convened a study group to do research that we later published on our website.

**Ottawa:** Many Friends supported Bill C-262, -- a bill to use the *UN Declaration on the Rights of Indigenous peoples* as a framework for a review of Canadian laws to move toward reconciliation in Canada. In January, we participated in a postcard campaign which was launched by the Central Mennonite Committee and supported by CFSC and KAIROS Canada. The focus of the campaign was to write to the Senators since the bill had been passed unanimously in the house. We sent over 100 letters and postcards.

Several members of Peace and Social concerns attended a large 300-person event in January 2019 to support Wet'suwet'en First Nations people to fight for their sovereignty and title rights. The support for the Wet'suwet'en was greatly strengthened in 2020.

**Peterborough:** Several Friends were present at a large solidarity gathering in support of the hereditary chiefs of the Wet'suwet'en First Nation in northern BC who are trying to prevent the building of a natural gas pipeline across their territory.

**Vancouver Island:** In February, several members of the Meeting attended the annual Moose Hide Campaign in Victoria and took part in workshops. One member was part of the opening Drumming Ceremonies. On June 21<sup>st</sup>, there were several venues for Indigenous Day activities, including the Royal BC Museum, the Royal Roads University, and events in Langford and Colwood. Many F/friends took part in the canoe welcoming ceremonies, fairs of traditional crafts, drumming, and dancing events. In August, several F/friends went out to the Yellow Wolf Powwow on the Tsartlip Reserve, to enjoy the dancing, crafts, and Indian Tacos. Also in August, Esquimalt United Church invited Quakers to attend an event presented by Jessica Sault on Traditional Regalia, and teachings from her Nation and family. Several F/friends attended, and many were moved by the presentation. Indigifest, a music and craft fair organized by and for Indigenous artisans was held in Gorge Park in Victoria in late August. Several members attended and enjoyed the event.

**Winnipeg:** The Music for Life Project, initiated by a member and adopted by WMM, has developed in response to the youth suicide crisis on Indigenous territories. Partners on this project are Epiphany Indigenous Anglican Church and Cambrian and Agassiz Regional Kairos. Funds and donations provide ukuleles, guitars and fiddles to communities and provides funds for honouraria for local Indigenous artists to teach music. The first project is located in Cross Lake in collaboration with that Nation while another project is developing through the Indigenous Family Centre in Winnipeg. There is a small working group mainly of WMM members. In April, major fundraiser took place. Many WMM Friends assisted at the concert. Some members of Cross Lake travelled to Winnipeg and performed at the concert. WMM's adoption of

the project has enabled it to receive donations and significant funding through anonymous grants from the Winnipeg Foundation.

Many Friends in WMM participated in events supporting the implementation of Bill C-262, including lobbying Manitoba Senator Donald Plett, one of the Senators known to be opposing this bill. When C-262 died, WMM supported and contributed financially to a commemoration event at the O'odena Circle at The Forks. This moving event was attended by Romeo Saganash and Leah Gazan, both of whom had been deeply involved in the campaign to pass C-262. Participants committed to supporting any subsequent bill to be introduced in the new parliament to implement the UN Declaration in Canada. WMM directed its Peace and Social Action Committee to engage with CFSC on behalf of WMM for us to be involved as way opens when the new bill comes forward.

In August, WMM minuted its support for Manitoba Youth for Climate Action in a specially called Meeting for Worship with Attention to Business in August, and members attended actions, organized by Manitoba Youth for Climate Action. One of the demands for just transition of MYCA is full implementation of the UN Declaration on the Rights of Indigenous peoples.

WMM has been forced to respond to complications regarding the burial site of one of its members. In that process links were suggested between Indigenous land rights and burials. Two members were asked to take leadership in further exploration of this issue.

4. To investigate projects of cultural revitalization that Indigenous peoples are involved in and discern if there is an appropriate role (including funding) that Friends can play.

**Ottawa:** In January about a dozen members of the Waters of Reconciliation group attended a local Algonquin Powwow at the Museum of Nature, which was the first Winterlude powwow ever held in Ottawa. For four of us this was a first powwow. Friends invited Algonquin elder Grandmother Francine to lead the Meeting in a water ceremony in our Meetinghouse on March 18th. We had a beautiful evening that included storytelling, ceremony, and dialogue. About 25 participants experienced a smudge and a tobacco ceremony. It was a significant spiritual exchange between our Meeting and Grandmother Francine, which brought us a little closer to our Indigenous neighbours. Many of us spiritually and financially supported Grandmother Francine on a long water walk she undertook. A fundraising campaign was organized and several of us joined in ceremony to welcome the walkers when they arrived back in Ottawa. We are very fortunate to have the Star Lodge holding ceremonies for holistic healing in not-too-far-away Alexandria. An individual member was very involved with this sweat lodge and she encouraged many people to attend, including several from the Meeting. Those who went learned about and experienced Indigenous ceremony, generosity, and hospitality.

**Peterborough:** Some members and attenders went to the events at the 44<sup>th</sup> Elders and Traditional Peoples Gathering at Trent University. One member attended the Powwow on May 18 at Hiawatha and three others attended a portion of the Mother Earth 10<sup>th</sup> Anniversary Water Walk in the Rice Lake area.

5. To uphold and support individual Friends involved with grassroots Indigenous rights and provide spiritual support to Friends led to this work. This might include offering committees of care and approving minutes of support.

**Calgary:** We are a small but growing group of 10 to 14 people at Meeting for Worship for Business. Our newly revived Outreach and Social Action Committee has focused on outreach activities. Among other activities this year to support those engaged in grassroots rights work, some Friends organized a fundraiser for Michelle Stewart (a Settler professor at the University of Regina who was being sued for publicly criticizing a book that attempts to exonerate the police officers involved in Neil Stonechild's freezing death).

**Coldstream:** Coldstream Monthly Meeting has a designated group of seven members who meet monthly to discuss issues related to Truth and Reconciliation called the Truth and Reconciliation Response Committee. Membership is open to anyone wishing to join, and the committee is very active. Coldstream Monthly Meeting provided \$1500 in funding for the fall Indigenous Speaker Series to support the committee's organizing efforts.

**New Brunswick:** Overwhelmingly, Friends in our meeting are supportive of reconciliation with Indigenous peoples. One member has been very involved with the Peskotomuhkati, the Wolastoqey, and the Mi'kmaq in his role as former president of the Nature Trust of NB, a land trust organization whose mission it is to acquire and hold lands in trust for environmental purposes and has been held in the light as the board embraced reconciliation in its work amidst significant challenges and brought on two Indigenous board members for direct representation. In 2020, a group of New Brunswick Monthly Meeting members convened itself as a study group to do research on the Maritime lobster fisheries conflict with the Sipek'nekatik First Nation. This group led the publishing of one of the two open letters written in support of the Nation's right to access the lobster fishery.

**Ottawa:** The Meeting supported Judith Brown, who was a core walker for the Walk for Common Ground, which was organized by Pat Makokis, a Cree elder from Treaty 8 territory she had met on the Pilgrimage for Indigenous Rights. This was a 350 km walk from Edmonton to Calgary. Though there was some hostility towards the walkers, it provided some amazing opportunities to meet with Indigenous peoples from Treaty 7 and Treaty 8 as several were core walkers, and because hundreds of other Indigenous peoples joined the walk along the route.

Tim Kitz is part of the leadership of the Indigenous Solidarity Organization (ISO), a grassroots organization operating out of Ottawa. He is supported by our Peace and Social Concerns Committee. Jane Keeler works as a Women's Issues Counsellor with Indigenous women as a staff member at Minwaashin Lodge. The meeting directly supported Minwaashin Lodge when ARE&O held a fundraiser coffee house.

We continued to support the Indigenous rights work of CFSC by nominating Manuela Popovici to serve on the Indigenous Rights Committee. Manuela also faithfully manages the volunteer roster for Centre 510, a drop-in centre for homeless Indigenous people on Rideau St. and a Right Relations listserv. This listserv has meant that events that are both Indigenous and spiritual in nature (most often speakers of film series) that are being held at one church in Ottawa are known to others, allowing us to attend each other's events.

In 2019 Bill McLeish travelled with other members of Emmanuel United Church to Haida Gwaii for two weeks, and then shared about his experience with Friends. Emmanuel United Church is working with the Haida Gwaii on a project involving the repatriation of Haida bones.

Maricarmen Guavera is an Indigenous woman from El Salvador. Because of Maricarmen many individuals give to the Indigenous peoples of Bajo Lempa and have for decades. In 2019 a fundraising dinner was held, lunches were provided prior to Business Meeting, and a garage sale raised funds for these people to support peacebuilding in this region.

**Vancouver:** VaMM has a Reconciliation Committee, as formed in December 2017. Our list serv has 18 members and 6-8 members attend our monthly committee meeting. The members of the Reconciliation Committee plan events that continue our mandate to increase our own education around Reconciliation lead by Indigenous teachers and to take part in actions lead by the Indigenous leaders locally.

**Vancouver Island:** VIMM has a "Relations with First Nations Working Group" that engages in activities relating to Indigenous rights and reconciliation. This working group decided to include individual Testimonies in the work we have done with the First Peoples of our area as an act of Witness. These are available in the addendum if Friends would like to read the statements in full.

**Winnipeg:** Elaine Bishop has experienced support from members of WMM for her work in developing the organization, Share the Gifts-Honour the Treaties. Information from that organization was displayed at the We Are All Treaty People Celebration. She has also presented at three regional and local Anglican events this year using the CFSC pamphlet on Treaty Acknowledgements, using the WMM treaty acknowledgement as an example, and referring to the CFSC website on Indigenous rights, including video resources on the UN Declaration as key resources for those wanting to learn more. Glenn Morrison, while sojourning on the traditional territory of the Gitxsan Nation volunteered with a school gym program.

6. To report back annually through CFSC on actions taken. We ask CFSC to collate such information in their reporting to CYM.

We hope that this report has honoured the depth of work individual Friends and Meetings are engaging in with Indigenous peoples on the path to truth, decolonization, reconciliation and the full protection of Indigenous peoples' human rights. While the road ahead is long, and the work is complex and delicate, we celebrate the range of activities Friends are engaging in, in partnership with Indigenous peoples. We also look forward to further reporting from CYM Committees as they feel led. There is much to be inspired by, and many activities, resources, and Knowledge Holders whose ideas could catalyze change in new settings. We hope that Friends across the continent will reach out to one another to continue sharing strategies and resources as things return to 'normal'.