

Canadian Yearly Meeting Annual Report on Truth & Reconciliation Work

Period covered: July 2017 – June 2018

Prepared by



Canadian Friends
Service Committee
(QUAKERS)

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At its annual gathering in 2016, Canadian Yearly Meeting (CYM) approved a minute (<https://quakerservice.ca/reconciliation>) that reported on the work done by Quakers in Canada in support of Indigenous rights and Truth and Reconciliation with Indigenous peoples. The minute also listed six action points for Quaker Monthly Meetings and Worship Groups to take forward into the coming year. One of the action points asked local Quaker groups to report back to Canadian Friends Service Committee (CFSC) on their annual reconciliation work, and tasked CFSC with preparing a report for CYM.

The present report is the second such annual report (the 2017 report is available at <https://quakerservice.ca/ReconciliationReport2017>) compiled by CFSC in response to this action point. It is based on reports sent by 17 Meetings (Annapolis Valley, Calgary, Coldstream, Cowichan Valley, Edmonton, Halifax, Hamilton, Interior BC, New Brunswick, Ottawa, Pelham/Niagara, Peterborough, Prince Edward Island, Saskatoon, Thousand Islands, Toronto, and Vancouver) and Camp NeeKauNis about their activities since July 2017.

Some reflections are emerging from this second year of reporting on our reconciliation work:

- a. The **number of Meetings and CYM committees who reported has increased**, with a total of 18 reports submitted this year compared to 13 last year. We are encouraged by having several Meetings report for the first time this year, and by Meetings who reported both years.
- b. Particularly encouraging are mentions from **Meetings being inspired to move forward with their reconciliation work as a direct result of engaging in preparing these reports** (see #6 below). Sustained, direct, and diverse CFSC engagement with Meetings would continue to support this process and encourage more Meetings and committees to report. We are also hoping to hear from more committees of CYM about their work, and particularly from

Young Friends. CFSC welcomes suggestions from Friends on how to help broaden Meeting participation in this reporting process across Canada.

- c. Each Meeting that reported has several individual Friends and/or attenders who are committed to the work of reconciliation; connected with local Indigenous peoples, leaders and organizations; and involved to varying degrees in relevant local efforts. Similar to last year, this remains ***the primary process through which the work of Truth and Reconciliation is moving through our Quaker communities***. Some of the Meetings have established committees to work on Indigenous rights. Individual Friends and attenders, either on their own or through these committees, brought relevant information to their Meetings, connected the Quaker community with local reconciliation efforts, and helped organize events and educational initiatives within their Meetings and in the community. Some Friends engage in reconciliation work entirely separate from their Meeting.
- d. Similar to last year, of the 6 action points in the CYM minute, the first one, ***“to continue to educate themselves,” continues to describe the majority of the activities undertaken*** by Friends and Meetings across Canada. We are inspired to learn, through these reports, of the diversity and number of events taking place across Canada on Indigenous rights, concerns, culture, and healing.

Below are examples of activities and initiatives undertaken by the reporting Meetings and Camp NeeKauNis over the last year. They are organized loosely by the six action points from the 2016 CYM minute, though some would fit more than one action point. To read the reports in full please contact us to request a copy (50 pages).

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.

Annapolis: Our TRC Committee of 3 spent most of our time and effort in the past year attending relevant events in Nova Scotia and New Brunswick to build relationships and educate ourselves about local Indigenous issues. We have also read and studied books and articles by indigenous writers and discussed them. This has been an invaluable learning experience for us. Through our quarterly “Learn and Act” newsletter we have tried to share some of our learnings with the Meeting, and we have had significant personal exchanges with members of the Meeting individually. We believe we have accomplished more in the way of educating ourselves than we have in building relationships with our indigenous neighbours. We find the latter to be a slow process and we hope that by showing up to events and being supportive of indigenous-led activities, that relationships will eventually develop.

The Indigenous-related events in which we have participated in the last year include:

- A massive cultural celebration honouring the relationship between the Mi’kmaq and the Acadians in Grand Pré in August 2017. Two of us volunteered, and as a result of our use of the Meeting’s Announcement list, a number of members and occasional attenders also volunteered.

- A pow-wow at Milbrook First Nation and a hike along the Mi'kmaway Debert Trail which commemorates an 11,000- year-old Mi'kmaw settlement.
- A Film presentation and indigenous panel discussion on the Indigenous protest against the Alton Gas proposal to dissolve salt from underground caverns and dump it into the Shubenacadie River in order to store natural gas in the caverns

Calgary: Dana Bush circulated information regarding new research on the role Quakers played in residential schools. KAIROS held a Blanket Exercise for Trainers event on April 22 and 23 at Camp Valaqua. Dana Bush shared a pamphlet, *Shame & Prejudice: A Story of Resilience*, from Ken Monkman's one-person show at the Glenbow Museum. Calgary Friends participated in the Blanket Exercise and a Special Interest Group on Economic Reconciliation at Western Half Yearly Meeting in October, 2017.

Camp NeeKauNis: We are aware of Camp's potential for interpreting the nearby site of Ste-Marie-among-the-Hurons and Martyrs' shrine in the manner of Friends. We are also making available booklet forms of the United Nations' Declaration on Rights of Indigenous Peoples and the TRC Calls to Action for campers to read and study.

Coldstream: Individual activities include assisting with KAIROS Blanket Exercises; attending powwows and demonstrations; participating in Talking Circles at the N'Amerind Friendship Centre, a Toxic Tour at the Aamjiwngaang First Nation, an event recognizing residential school survivors, touring a residential school, and attending an Unsettlers group; inviting an elder from a local reserve to share native teachings; and individual reading. We also put in a heart garden as a reminder of the hardships suffered by indigenous people, and we hosted a Moon Ceremony at the Meetinghouse.

Cowichan: For the past year we have added a new meeting date on the fourth Sunday of the month, where we meet at one of our member's home, Ts'i'ts'uwatul' Lelum (pronounced ts-ee-tsu-wa-tul-lay-lum), an assisted living residence on Cowichan Tribes property. We are also invited to meals afterwards. We have also done several study groups there. We are so honoured to be part of this special place.

Edmonton: 150 ACTS of Reconciliation for Canada's 150th, by Crystal Fraser and Sara Komarnisky. These are two University of Alberta students, one a settler and one an Indigenous person. They collaborated to create this list of acts which was published when there were 150 days left in the year 2017. Three members sorted the acts into 9 categories: outings, things to watch or listen to, ways to create or collaborate, research, readings, discussions to have, new habits and awarenesses, organizations to support by joining or donating to or buying from, actions to do by writing or calling. The reason for sorting was to more easily approach these members' goal of doing the 150 Acts.

Halifax: In discussion of responding to the TRC Calls for Action, it was decided to organize a Blanket Exercise in cooperation with the Unitarians, to raise awareness of the effects of Colonialism on Indigenous people in Canada. The Blanket Exercise led by KAIROS, was held at the Unitarian Church, with Friends, Unitarians, and other KAIROS members attending, and was successful and well attended.

Hamilton: A couple Hamilton Friends participated in the Two Row on the Grand paddle last summer. A number of Hamilton Friends attended the profoundly moving moccasin vamp exhibit "Walking with Our Sisters" presented on the Six Nations Reserve last November. The First Day School Christmas presentation had a focus on the residential schools, as the young Friends had been studying that dismaying chapter of Canada's history.

Ottawa: In October, Judith Brown organized a workshop with Elaine Bishop (Edmonton MM) as a speaker, called "Settling into Right Relations" which drew about 30 people, half of whom were Friends, and half were from the community at large, including two elders. Elaine encouraged us to find our own personal place in the reconciliation process. Responses from participants were diverse.

In 2016, the Right Relations Network of Ottawa, initially an ecumenical initiative in Ottawa that emerged around the time of the TRC report, set up a listserv to share news and information about reconciliation efforts-around Ottawa, and to mobilize members in support of each other's work. The network now has 130+ members from the Ottawa-Gatineau region. Manuela Popovici set up and continues to facilitate this vital network for reconciliation work. Several OMM members and attenders have joined the listserv over the past year.

Peterborough: The main thing we have done as a Meeting was to craft a proposed query about relations between settlers and Indigenous peoples. We based this on an existing query brought back to us by a Friend who visited Australia. As a result of doing this report, we have remembered this project and will now enter the process to bring the query onto the agenda of CYM in session this year or next. The proposed query is available in the full report (see Addendum).

We continue to follow the lead of the local Unitarian Fellowship, which has an active Indigenous Working Group. Many or most of us subscribe to their monthly calendar of Indigenous-related events, and we seek to inform ourselves about the Storytelling sessions they arrange with local elders, and to attend these, which happen about twice a year.

Saskatoon: Individual activities include: planning to again attend the "Real Pride Parade", a Two-Spirit and Trans led alternative, non-corporate Pride parade; visiting a nearby museum and historical site on a regular basis; reading Truth and Reconciliation Report and doing recommended self-education, attend educational seminars, letter-writing.

Toronto: Our Meeting House is very close to the Native Canadian Centre of Toronto. Often, one or two Quakers will walk over on a Thursday evening and participate in the potluck and drum circle. These visits have been very helpful in forming a connection with our neighbours. On March 25th, Jennifer Preston of CFSC gave a presentation at TMM about her work on the Quaker Indigenous Rights Committee of CFSC. Jennifer spoke about Canadian Friends Service Committee's history, and the work happening at the United Nations regarding the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

Vancouver: Calls to action from a resource kit provided to Friends by CFSC motivated a leading for the formation of a Reconciliation Committee at Vancouver Monthly Meeting which started on December 3, 2017. We also benefitted from the CFSC presentation by Jennifer Preston, Program Coordinator, and two CFSC members to the Meeting, Rob Hughes and Rachel

Singleton-Polster, on February 25th which included viewing a video and sharing our reflections on one of the queries in the Resource Kit.

Since the formation of the committee, individual Friends have participated in a number of events with Indigenous peoples in the greater Vancouver area; members have participated in one joint event as a committee; and the committee has begun planning events for the Vancouver Monthly Meeting to engage with others (including members of Musqueam Nation) in the area of reconciliation with Indigenous peoples.

Vancouver Island: Several of our members attended a weekend conference put on by the Univ. of Victoria and the Songhees Nation. It was held at the Wellness Centre on the territory of the Songhees People. The conference was on the history and fallout of the Douglas Treaties of the 1850's, and the legal responses of the First Nations people that these treaties affected. There were Provincial government representatives, hereditary chiefs from several local nations, legal experts and historians. Sometimes the detail was quite involved, but interesting due to reinterpretation of evidence and artefacts, and how a nation might proceed for reclaiming territory or compensation. Attending Quakers enjoyed the children racing around with balloons and everyone ignoring them. Joy indeed!

The Village Exercise crafted by Kathi Camilleri, a Cree Métis womyn from Courtney, BC was presented by Kathi in our Meeting House. There were over 40 people attending, including two visitors from the Mennonite Church. We had three Firekeepers, Isabel O'Kaneese (Cree), Charlene Gorge (T'Sou-ke), and myself (Chickasaw AKA Tobias Tomlinson). The Village Exercise covered the pre-contact period and how villages might have been set up; then contact with settlers, Residential Schools, the 60's Scoop, issues around addiction, and resulting power imbalances. It also stressed family, caring, and survival. It was not an easy workshop for many, but it was learning in a good way on how to walk forward. We welcomed participants with smudging, and after the full day workshop, Kathi and the Firekeepers performed the Salish ceremony for moving out of the workshop: cedar brushing and cedar water cleansing. It was an amazing experience had by all.

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

Annapolis: Our TRC Committee put a lot of effort into offering options to the Meeting on how we might do land acknowledgements. After significant discussions of our proposals with the Meeting, we felt that what the Meeting was prepared to acknowledge was insufficient to address what the committee members feel is essential, so we decided to lay this project aside until more discussion and learning and discernment could be undertaken by the Meeting.

Camp NeeKauNis: We have begun to use appropriate territorial acknowledgements at our Business Meetings (at Camp and at Toronto Monthly Meeting) as well as in our programming. We will have a posted acknowledgement for the 2018 season.

Coldstream: Our Meeting has researched and considered how to acknowledge the indigenous roots of the land on which our Meetinghouse stands.

Hamilton: We continue to acknowledge the traditional lands upon which we meet and worship, both verbally and with a notice in the foyer.

Interior BC: We do take care to acknowledge that our Meetings in Kelowna take place on the unceded traditional territory of the Syilx people [note that our Meeting includes Prince George, Lillooet, Kamloops (Secwepemc people) and the Okanagan (Sylix)]

Ottawa: We now offer use of our facilities to Aboriginal groups at a reduced price, in recognition of the unceded Algonquin territory on which we live and have our Meeting House, and of the resulting responsibilities we carry; as an expression of our commitment to implementing the TRC for Action, as minuted by the Canadian Yearly Meeting at the 2016 gathering; and in accordance with the Quaker testimony of Peace, Justice and Stewardship, aiming towards good stewardship of the Earth and our resources.

Peterborough: In 2017 we had not found a way to incorporate acknowledgement of the land in any regular way into our practices, nor did we ask our active Friends to report to us about their activities. As a result of writing and approving this report, action on both those matters have been minuted and we will report on this next year.

PEI: One Friend makes a statement at the beginning of each PEI Symphony concert that the event is being held on unceded lands, and reminds attendees of the continuing presence and contributions of Mi'kmaq peoples on PEI.

Toronto: We read the following land acknowledgment every week before announcements: "We acknowledge that we meet on the traditional territories of the Haudenosaunee, the Huron-Wendat, and most recently, the Mississaugas of the New Credit First Nation. Toronto remains the home of many Indigenous people from across Turtle Island. May we share the land in peace."

Vancouver Island: One of our members has been researching the land where the Meeting House stands, and through this research discovered that the land was occupied by the Chilcowich people. They consisted of six family groups; after 1850, however, some families joined the Songhees Nation, and others dispersed elsewhere. There has been deep discussion on the topic of territory, whether this means the land where the Meeting House sits, or rather the land that our Members/attenders live on. The larger area of Victoria includes the Songhees and Esquimalt Nations, but members and attenders of Vancouver Island Monthly Meeting also live on the traditional territories of the T'sou ke First Nation, Tsawout First Nation, Tsartlip First Nation, and Pacheedaht First Nation.

On behalf of VIMM, our working group has also led the process of developing a suitable and heartfelt statement of acknowledgement. This communal task is still in process, and the acknowledgement has gone through several versions.

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.

Annapolis: Our TRC Committee drafted a letter to our Member of Parliament congratulating him and the Liberal Party for approving implementation of the UN Declaration on the Rights of

Indigenous Peoples and asking for a meeting with him to discuss this implementation. The letter was approved by the Meeting and sent by the Clerk. As of this time of writing we have not had a response, but we plan to follow up with the request for a meeting, and to prepare our discussion points.

Calgary: Erin Laing's practice, Red Community Midwives, is taking an active interest in preventing the apprehension of indigenous newborn children.

Camp NeeKauNis: Last year, we were part of "So They Can Go Home," a project to hand-make 165,000 moccasins in recognition of the disproportionate number of Indigenous children in foster care. This number of babies and children removed from their families has surpassed the number of children taken into residential schools, and is a barrier to Truth and Reconciliation.

Cowichan: A member has been a volunteer on the board of directors of the Canadian Mental Health Association -- Cowichan Valley Branch. In addition to work on homelessness, poverty, mental health, and addictions, the association has a 4-year partnership with the Malahat First Nation to provide an innovative prevention program, "Circles of Care -- Circles of Courage" for Malahat and other First Nations girls ages 8 to 14. (The lead staff member in this program is a former participant in Inclusive Leadership). At the request of the Malahat First Nation, there will soon be a similar program for boys.

A number of Cowichan Valley Quakers are members/participants in the Inclusive Leadership Co-operative (<https://inclusiveleadershipco-op.org>), which encourages people to embrace diversity as a gift. ILC gatherings are attended by indigenous and non-indigenous people of all ages. One member of our meeting is the creator of Inclusive Leadership.

Halifax: Many Friends attended the public Memorial Celebration of the life of our Friend, Betty Peterson, who passed away, February 24, 2018 at the age of 100. Participating in the ceremony were many Indigenous friends of Betty, who spoke, and drummed, and sang in both English and native languages. Betty's work as an advocate for Indigenous peoples had taken her from the Maritimes to Labrador, and to the Western Provinces, where she was known as Rambo Grandma.

Ottawa: The Pilgrimage for Indigenous Rights was a 600 km walk from Kitchener to Ottawa in support of the adoption and implementation of the United Nations Declaration on the Rights of Indigenous Peoples organized by Mennonite Church Canada and Christian Peacemaker Teams and supported by a discernment circle that included Jennifer Preston of CFSC and Colin Stuart (April-May 2017 - see pfor.ca). Judith Brown walked with the support of CFSC and OMM. Many f/Friends and family members supported Judith with emails, phone calls, and visits as she journeyed. After the pilgrimage, the walkers continued to connect with one another and out of this came a national postcard campaign to pressure the Liberal government to Walk the Talk. Individual walkers, including Judith, hosted postcard writing campaigns in their area, and generally continued to work to raise awareness and support for Bill C-262, a bill to assure a Canadian legislative framework for implementing the UNDRIP.

Ottawa MM continues to support the activities of Centre 510, the only drop-in centre for homeless and under-housed Indigenous people in Ottawa. Although we did not donate as a

Meeting in 2017, individuals have still been sending donations. Centre 510 is run by Odawa Native Friendship Centre. Manuela Popovici, a member of OMM, continues to be actively involved, organizing and coordinating the 100+ volunteers who help at Centre 510. Several OMM members have been volunteering at Centre 510 on a regular basis.

Ottawa KAIROS came into being this year out of the former Ecumenical Reconciliation Group. It has representatives from many congregations across Ottawa who meet monthly. Judith Brown (replacing Manuela Popovici) currently represents OMM at these meetings. The group has been exploring ways to continue ecumenical efforts in support of truth and reconciliation with Indigenous peoples in the Ottawa area. The group is currently working with staff from the City of Ottawa and supporting a City of Ottawa reconciliation plan which is being put to Council on March 28. The plan was built upon a framework that was developed through many years of consultation with Indigenous organizations in Ottawa. We are also planning an ecumenical event with Jennifer Preston on the TRC, UNDRIP and faith.

Pelham: Excerpt from a Statement of Support for the Six Nations' Right to Hunt that we wrote in November 2017: "Pelham Executive Meeting of the Religious Society of Friends (Niagara Quakers) supports the right of the Six Nations to hunt deer in the Short Hills Provincial Park. This is a treaty right; and as such is in effect to this day. Treaties exist between sovereign nations and enjoin each party to treat the other with respect. This is true of treaties between Indigenous people and settlers. It is especially important to respect the rights of Indigenous peoples today, as that is a core obligation if the calls to action of the Truth and Reconciliation Commission are to bear fruit. We must always bear in mind that we are all treaty people." Full Statement in the Adendum.

Peterborough: One member, Anne Trudell, remains active with the Sacred Water Circle. Anne attended a couple of initial planning sessions for the Water Walk in Toronto, in the first as a supporting ally and in the second as a clerk (in the Quaker sense) when the board of Ecologos met with Sacred Water Circle and the Kawartha Water Walkers, on the best way to proceed in a time of difficult and conflicting decisions. Anne travels at times, but has attended all SWC meetings that have occurred when she is in Peterborough, and participated in the round of leading the opening prayer.

Sheila Nabigon-Howlett continues as an active member of the Kawartha Truth and Reconciliation Support Group. In November, Sheila undertook to support MP Romeo Saganash's Bill C-262 (private member's bill to "bring laws of Canada into line with the demands of the TRC recommendations"). Sheila distributed 150 cards on Bill C-262 to people who could get them signed in churches and other places. The Bill passed second reading in February of this year (considered a victory for reconciliation work).

PEI: One Friend wrote to the Mi'kmaq Confederacy regarding the sale of Crown land to a private individual without proper consultation with First Nations. She asked for information that would provide a better understanding of land rights issues as viewed from an Indigenous perspective. The Confederacy sent some downloadable documents that she shared with the Meeting.

Saskatoon: The Meeting provided financial Support to an ecumenical organization which works with prisoners and former prisoners. Visitation, community support, and Circles of Support and Accountability. Approximately 50% of their clients are First Nations.

Thousand Islands: We have no current projects toward reconciliation. However, in the past we actively supported the two Indigenous groups resisting development of uranium mining in the Sharbot Lake area. At their request, we held a meeting for worship at the site. Above 50 people participated. We also sent members to participate in protests and prayers at the site and attended events and a trial concerning alleged contempt of court by Anishinabe Elder, Robert Lovelace. Individual Friends have engaged in small acts leading to better relations.

Vancouver: The continued effort to block the Kinder Morgan pipeline was bolted to a new awareness with Kwekwecnewtx (Protect the Inlet), launched by the Tsiel Waututh Nation as a mass mobilization to protect the Inlet and surrounding lands. Quaker members are engaged in this ongoing non-violent sustained effort. The first action was a March 10th Rally starting at Lake City Skytrain Station to the Kinder Morgan terminal on Burnaby Mountain, where an estimated crowd of 5,500 people attended. The event culminated in the building of a watch house at the entrance to Kinder Morgan's Tanks. The second phase of this action was the 170 arrests between March 17-24. Burnaby RCMP moved in to arrest protesters after reading out a B.C. Supreme Court injunction granted to Kinder Morgan. The injunction restricts protesters from entering within five meters of two terminal work sites. Despite pouring rain on April 7th, the spirits of Vancouver Friends marching with the Quaker banner at another rally outside the KM site were not dampened. More actions are planned over the coming days, and Friends will continue to stand in solidarity with the Tsiel Waututh Nation and other Indigenous leaders to protect the Inlet.

Vancouver Island: Janine Gagnier has been working, living, laughing, and crying with the Pacheedaht First Nation on the West Coast of Vancouver Island for many years. She has been a leader in the Community Health and Social Services program and has always worked with a focus on community development and individual mentorship. Being given a Pacheedaht name, ?adasca?tx ?abeeqs, which translates as Community Mother, but being affectionately known as Grandma Janine speaks to the depth of her love and commitment. Much positive change has taken place and being part of the return of language, culture, and self-government has been a privilege. There is however much work to be done and as Pacheedaht members take over many roles, and she continues to volunteer, particularly in mentoring young Mothers, and working in the Community Garden and the Traditional Food program. A highlight of this year was connecting Parfaite Ntahumba from the Friends' Women's Association of Burundi with the Pacheedaht Community. Parfaite was particularly interested in the community lunch program at Pacheedaht First Nation, and has started something similar at the Kamenge Clinic in Bujumbura.

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.

Camp NeeKauNis: We removed the totem pole that had been constructed, carved, and maintained by campers over many seasons. Although it was originally created at a time when the NeeKauNis Quaker community had close ties and often shared time at Camp with the Christian Island community, the Committee could no longer disregard the potential offense of this interpretation of a cultural symbol. The removal raised a lot of emotional response, coming as it did just before the full wave of reconciliation came to religious communities in general.

Cowichan: A member uses Hul'q'umi'num' names for the places, plants and animals she writes about in articles and interpretative signage around the Cowichan Valley. She also provides ethnobotanical presentations and works on a variety of projects with Cowichan Tribe members.

A member assisted in organizing a Cowichan Quw'utsun River Celebration event co-sponsored by Cowichan Tribes and Cowichan Stewardship Roundtable and funded by the Heritage River 150 fund. 500 people, including Cowichan Valley Quakers, attended a day full of fellowship, dancing, crafts, storytelling, medicine walks, kayaking, bone games, and many other activities beside the heritage river, Quw'utsun, the highway of the Cowichan people for millennia.

Edmonton: Members attended the First Annual National Gathering of Elders---to honour/ listen to Elders' stories and celebrate their contributions to saving and preserving the languages, ceremonies, customs and values of the past, despite trauma and hardships then and now. Reconciliation within families, and between families has been necessary, and they are helping to heal themselves and others.

Other events attended include the Library Series on Indigenous Issues:

- Harmony of Faiths---9 Faith Communities represented. Cree Elder Elsie Paul, Kohkom, told stories, her grandchildren drummed and danced, something she was never able to do at the Residential School she attended.
- Aboriginal Elder, traveller, PhD, spoke at All Saints' Cathedral about the importance of education, Aboriginal Languages, and of travel, especially to meet and support Aboriginal People around the world. He did not like the word Indigenous. He said that it doesn't mean anything except where you are born.
- EDCC (Edmonton District Council of Churches) Rev. Canon Travis Enright (Indigenous Anglican Priest) spoke about Reconciliation from an Aboriginal Perspective. Smudged, brought ceremonial items and explained protocols.

New Brunswick: Keith and Ellen Helmuth, along with their son Brendan Helmuth, operate a non-profit book publishing company with a focus on the natural history and cultural life of the St. John River Valley and Western New Brunswick. *Chapel Street Editions* has published four books that advance the awareness and appreciation of Indigenous history and culture. In addition, we have produced a book for a Maliseet artist/author and are assisting him in establishing his own company for the publication of Indigenous art and literature. We are members of New Brunswick Monthly Meeting. Our publishing company is a family project; it has no structural connection with the Monthly Meeting, but is rooted in our Quaker values and testimonies.

Ottawa: Steve Fick is working on maps for the Inuit Heritage Trust of traditionally named places in various regions of Nunavut. This map preserves knowledge and provides a quick graphical

footprint of the area in which Inuit were/are active in the North. The maps also show Inuit-Owned Lands. The text is written in Inuktitut, and there is a comprehensive legend in English describing the meanings/sources of the names. The maps are distributed to every household in each particular region. Steve is also finishing a general reference map for Inuit Tapiriit Kanatami that shows the entire Inuit world—the four settlement regions stretching across the North from Labrador to the Yukon. Text on this second map is written in Inuktitut, roman orthography (the Inuktitut names written in the roman alphabet), and the English equivalents (where they exist).

Toronto: Parker Glynn-Adey has spent the last two years working on indigenous aspects of mathematics education, to popularize mathematical theories developed by Thomas Storer, the first native American to receive a PhD in mathematics. This work has taken the form of talks at math clubs and a high school mentorship program.

Vancouver: Individual committee members took part in the Talking Stick Festival in February 2018. At one of the festival events, the Indigenous artist Maynard Johnny Jr was featured. His inspiration comes from many Northwest Coast artists including Robert Davidson, the late great Art Thompson, and Mark Henderson. A Friend from Vancouver Monthly Meeting engaged in a lengthy conversation with him and found him willing to talk directly about his experiences, which would be helpful for moving forward with Reconciliation activities. Maynard Johnny Jr could possibly address the Vancouver Monthly Meeting in the coming months.

The first activity the committee took part in as more of a formal group, was a performance of the play šx^w?am̄at (Home), on Wednesday March 7. Created and performed by a courageous mixed cast and production team of Indigenous and non-Indigenous people, šx^w?am̄at (Home) weaves together stories based on real life experiences and challenges us to make reconciliation true and honourable. Based on a unique philosophy of participatory learning, Theatre for Living productions invite audience members to ‘freeze’ the action and step into roles to give life to the real-life problems being presented on the stage. In this case, the task was to experientially explore the blockages we all face in moving towards Reconciliation. Two committee members in the audience took up that challenge, calling us all to explore how to transcend the tensions within ourselves and in our relationships that prevent us from moving towards meaningful reconciliation between Indigenous and non-Indigenous peoples across Turtle Island. It was a powerful performance.

Individual Friends participated in the opening of an exhibition entitled ‘Culture at the Centre’ at the Museum of Anthropology, held on March 18, 2018. This exhibition honours the cultures, histories and languages of six coastal First Nations: the Musqueam, Squamish, Lil'wat, Heiltsuk, Haida, and Nisga'a and runs from March 18th to Oct. 8, 2018. At the event, the Nisga'a participants told the story of how a Catholic priest came to their village and asked them to bring as many items from their homes that they could carry, and bring them to the public square. This they did. He then burned them and thus began their enforced conversion to Christianity. They learned that their own culture was the work of the devil. Their final dance, the Peace Dance, had not been performed for over a century. This was presented in past centuries when they made peace with warring tribal nations, but was now presented to the Settler culture as a peace offering. It was a deeply moving experience.

Vancouver Island: Tobias Tomlinson volunteered for a two-day Youth LGBTQ2 conference at the Victoria Friendship Centre. The youth were from Vancouver Island, and the Lower Mainland. About 50 participants. Tobias was one of the “go-for-s” assisting with food preparation and serving, as well as acting as an “Elder” during some of the workshops. It was great to be around so much young energy, and laughter. Tobias also participated in the 2018 Moosehide Campaign, attending the opening prayer, stories, and a couple of the workshops, after which they walked to the legislature, where his drumming group performed, and there were other dancers and drummers. All the heads of the various parties attended the rally at the BC Legislature, as well as the Lieutenant Governor.

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.

Coldstream: Although we have strong feelings of wishing to support First Nations, we feel a need to be more effective and therefore have set up a committee to explore possibilities for our Meeting’s consideration.

Edmonton: We have appointed one member as our Indigenous Liaison. She has a particular interest in Indigenous issues. Three of our members have deliberately undertaken to actively attend events in order to learn more about Indigenous issues. Other members are active by means of their work but those are not listed here.

Hamilton: The Friends who are involved with Native issues continue their individual involvement.

Ottawa: There was considerable concern and engagement with Indigenous matters, culture and peoples within OMM in 2017. While the entire Meeting is not engaged, a mosaic of activities from a multiplicity of perspectives would be a reasonable description of the big picture of TRC-inspired activity in 2017. Within the Peace and Social Concerns Committee (P&SC) of OMM, Indigenous matters are raised at each monthly meeting. In general, P&SC follows the direction set by CFSC, while engaging in an Ottawa-specific way and taking advantage of regional opportunities. We still have a long way to go toward responding fully to the Calls to Action, to understanding Canadian history, Indigenous cultures, and to be in a place of right relations with Indigenous peoples. However, we continue to respond in a Quakerly way, with a desire for reconciliation/healing, justice, and communion with Indigenous peoples, both as individuals and as a Meeting.

6. to report back annually through the Indigenous Rights committee of CFSC on actions taken. We ask CFSC to collate such information in their reporting to CYM.

Peterborough: In 2017 we had not found a way to incorporate acknowledgement of the land in any regular way into our practices, nor did we ask our active Friends to report to us about their activities. As a result of writing and approving this report, action on both those matters have been minuted and we will report on this next year.

PEI: As a result of the discussion held to prepare this report, it was decided to devote one of our winter Quaker Study evenings to the subject of Aboriginal rights and unceded lands – what it means and what its impact is upon us today – and the “spoils of war” concept.

Thousand Islands: The request for this report has stimulated us to consider what we might do. A number of suggestions have been made and are under active consideration.

Vancouver: Calls to action from a resource kit provided to Friends by CFSC motivated a leading for the formation of a Reconciliation Committee at Vancouver Monthly Meeting which started on December 3, 2017. A group of 10 Friends introduced themselves, discussing their backgrounds with Indigenous rights. They all have unique perspectives, talents, motivation and experiences with a common thread to move forward with actions in a collective vein. Many ideas were presented and recorded. The first regular meeting was held on January 28, followed by March 4 and April 1. Since the formation of the committee, individual Friends have participated in a number of events with Indigenous peoples in the greater Vancouver area; members have participated in one joint event as a committee; and the committee has begun planning events for the Vancouver Monthly Meeting to engage with others (including members of Musqueam Nation) in the area of reconciliation with Indigenous peoples.