

30 DAYS OF

Reconciliation & Learning

Created by Jenny Foidart & Christine Vanagas 2023
Edited by Jenny Foidart 2025

Introduction by Christine Vanagas

Is reconciliation dead? My answer to this is “Thankfully, no.” In a generation of Tik Tok attention spans, instant meals, and virtual appointments, we are more used to immediate results and less accustomed to waiting. As soon as the Truth and Reconciliation Commission’s (TRC) final report was tabled in 2015, many with the best intentions of righting the Nation’s wrongs raced towards a finish line before we had a chance to understand the map.

The Elders say that reconciliation is not a destination, it is as much of a way of life as it is a journey. It isn’t simply checking off a list of 94 things (I view the TRC’s Calls to Action as more of a compass to help us navigate the journey). So with no sense of imminent completion, it is easy to see how “reconciliation fatigue” has started to settle in.

While we search for a finish line, we are missing out on the gift that this is happening in our lifetime. Where we are at now is what past Indigenous leaders prayed so earnestly for – we are bearing witness to answered prayers of apologies, acknowledgement of genocide, rejecting racist doctrines of superiority, and the multiplicity of Indigenous voices adding to this Nation’s narrative around reconciliation and social justice. We are sitting in a moment in history where future generations will examine how we all answered the call to change how we learn, live and walk together.

I write this as the granddaughter and daughter of Survivors of attempted genocide – I am here, I believe, because the prayers of my Ancestors before me were strong and that Creator heard them. Through their prayers and visions, they saw this generation coming where we are responsible for reclaiming the language, knowledge, songs, dances and relationship to Creator that they were denied. We reclaim them because they suffered and fought to preserve them for us. And we have a responsibility to the next generations. For me, it means putting in the work now so that our children and grandchildren can have what was denied to so many before us.

In creating this workbook, my colleague, Jenny and I found no shortage of articles, art, and videos of brilliant Indigenous voices who are doing “Good Ancestor” work and contributing to the discourse on reconciliation and learning. This left us with a challenge of selecting for variety and building in shorter segments for ‘catch up’ days. As you go through these pages, reconciliation may mean something different for you. I hope it does – because it means you understood the assignment! It has to have personal meaning for you. This 30 Days of Reconciliation and Learning is an invitation to hold space for your own journey in which we can all learn, understand, and be compelled to act! Chi Miigwetch for joining us!



Schedule

Scan this QR Code to follow the links for each day while following along in your printed booklet. If online, the links on the page will work.



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- Day 2 – Truth and Reconciliation
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- Day 4 – Truth

Section 2 Indigenous Perspectives

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- Day 25 – Indigenous Overrepresentation in Canada’s Carceral System
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Section 1

Unpacking Reconciliation

Day 1 – What is Reconciliation?

WATCH VIDEO: [Queen’s University Principal, “Chancellor Murray Sinclair National Day of Truth and Reconciliation,” YouTube, September 30, 2022](#)

Summary: The Honourable Murray Sinclair provides a straightforward explanation of the purpose of reconciliation with emphasis on the Calls to Action (CTA) within the Truth and Reconciliation Commission’s (TRC) report from 2015. Prior to Canada’s TRC report, there had been over sixty TRC reports around the world, all of which were enacted to establish peaceful relationships and end conflicts between peoples in their respective locations. Canada specifically created the TRC to remediate intergenerational harm done to Indigenous Nations across the country following Confederation (1867) and during the colonization that followed.

Sinclair discusses how Indigenous people and nations have survived cultural genocide and resisted forced assimilation across Turtle Island. Residential schools, the reserve system, and limiting parent/family/community involvement are some of the oppressive race-based systems implemented by Canadian authorities to severely alter the life path of Indigenous people and nations. Sinclair states that oppressive systemic harms have affected eleven generations of Indigenous people, citing a need for meaningful reparations including a return to culture, language, and identity; and the need for reconciliation to include the end of both blatant and unconscious racism on Turtle Island.

Reflection: Alone or as a group with those around you, see if you can answer the following questions from the video:

1- Why, according to The Honourable Murray Sinclair, is the term cultural genocide used in the TRC Report?

2- What does Sinclair mean by systemic racism?

Reflection for tomorrow: How does systemic racism show up in Canadian society today?

Day 2 – Truth and Reconciliation

WATCH VIDEO: [National Centre for Truth and Reconciliation, “Our Path to Reconciliation,” YouTube, Feb 16, 2021](#)

Summary: This video was made by the National Centre for Truth and Reconciliation (NCTR) in collaboration with the University of Manitoba to demonstrate the need to educate the public on Indigenous ways of being and why it is necessary to remediate systemic racism. Local educators and Indigenous leaders discuss how racism shows up in everyday life. Reconciliation will be challenging, multilayered, and ongoing. It must allow for Indigenous people to reclaim their identities, culture, and place with understanding and grace.

Reflection:

“The path forward towards reconciliation includes: “conflict resolution, human rights, and anti-racism” (NTRC, 0:40).

Given the above statement, how would you define the following?:

• **Conflict Resolution:**

• **Human Rights:**

• **Anti-Racism:**

Reflection for tomorrow: Reflect on the 94 Calls to Action and the importance of their enactment.

Day 3 – Putting Reconciliation into Action

Reconciliation is a process of compassionate, careful resolve, which works to rebalance power systems, expose the effects of imperialism, and provide recognition and restitution to those who have experienced intersectional oppression and violence at the hands of the state. There are many actions, big and small, we can take to work towards reconciliation.

Play: The reconciliation bingo provided on the following page (pg. 6). You may have some squares complete and others that you can plan to do over the next 30 days. Play along until the end of the month and see how many squares you can accumulate.

Reconcili-**ACTION** Bingo

Show support on social media. 'Like' or 'share' a post that supports Indigenous issues or endeavors.	Encourage a local Bible College, Church, school or business to develop and share their own land acknowledgement	Learn the history of a nearby First Nation or Indigenous community by visiting their website.	Make a financial contribution or in kind donation to an Indigenous Ministry or Non-profit organization.	Look up and learn about an Indigenous Athlete.
Look up Indigenous organizations and businesses in your area. Learn their purpose and mandates.	Find out if there was a residential school where you live & consider visiting its former site with friends or family.	Attend an Indigenous event in your community or in a nearby community that is organized by Indigenous people.	Eat Indigenous food prepared by an Indigenous restaurant, café, or food truck.	Initiate a conversation with a friend or family member about an Indigenous issue in the news.
Support and Indigenous writer by purchasing one of their books or following their blog.	Post an orange shirt window decal or sign in a visible location, like your office or home.	Create your own Reconcili-ACTION activity and invite your friends or family to participate.	Watch a film or television series with Indigenous actor(s) or created by an Indigenous filmmaker.	Gently counter a racist or stereotypical comment with fact-based information.
Learn a greeting and how to say 'thank you' in a local Indigenous language.	Look up one or more plants in your area and learn how Indigenous people use(d) it.	Learn about an Indigenous day of significance and invite your family and friends to celebrate with you.	Purchase Indigenous art/jewelry/clothing or craft item from an Indigenous artist or owned business.	Wear an Orange Shirt to a public event in support of EVERY CHILD MATTERS
Read an Indigenous blog (suggestions: Zoe Todd; Billy-Ray Belcourt; Chelsea Vowel; Land Back Ministries; Erica Violent Lee)	Enroll in a course on reconciliation or attend a learning event by an Indigenous speaker or Elder/Knowledge Keeper.	Research and write your own personal land acknowledgement.	Read about the MMIWG 213 Calls for Justice.	Invite an Indigenous speaker to your organization, Church event, Bible College or small group.

Day 4 - Truth

Reconciliation must happen on a personal, community, and systemic/infrastructural level; however, Indigenous Knowledge Keepers and Survivors are adamant that Truth must come before Reconciliation.

Personal: Use the following link and type in your address to find out which nations are Indigenous to the land you live on: <https://native-land.ca/>

Write them down! You can include any territory you consider home.

These will be the first of many building blocks towards creating your own meaningful land acknowledgement before the end of the 30 days. Using the info collected throughout, there is space at the end for writing your own unique expression of gratitude.

Community: How are the Nations above represented in your community? Reflect on which communities you belong too. Who is included? Who is missing?

Write these down too!

For further reading: To further an understanding of the systemic oppression faced by Indigenous people, read the Truth and Reconciliation Commission's Final Report, which is based on years of research and analysis resulting in 94 Calls to Action for Canada to implement in order to repair relationships. Read the [94 Calls to Action](#).

Reflection for tomorrow: Do you think that the Indigenous peoples who call these territories their home have a different worldview? How does that impact how we approach reconciliation?

Section 2

Indigenous Perspectives

Day 5 – Understanding Indigenous Perspectives

Reconciliation includes understanding and respecting Indigenous knowledge systems and ways of being in the world. While there are hundreds of unique Indigenous nations with nuanced differences in culture, there are some similarities in Indigenous understandings of the world.

Review: [“Indigenous Worldviews”](#) (hint: the link can be found by following on our website at www.siloam.ca) to develop an understanding of Indigenous worldviews, their importance, and the differences between Indigenous (sometimes called Traditional) knowledge and Western science.

Reflection for Tomorrow: Thinking of the examples provided on page 2 of “Indigenous Worldviews,” how do these differences in perspective show up in everyday life?

Day 6 – Indigenous Nations

At the same time as it is important to recognize that Indigenous perspectives differ from Western streams of thought, it is important to note their distinctions. There are three recognized Indigenous nations within Canada (First Nations, Métis, and Inuit) - within these designations, there are hundreds of location-based communities with specific cultural beliefs and protocols.

First Nations: First Nations refers to the original people of this land (outside of Inuit Nunangat). Their ancestors have lived here for millenia and developed complex, holistic governance systems, economic networks, and lifeways that center land and life. There are over 630 First Nations communities in Canada; in Manitoba alone, there are 63. The Indian Act (1876) continues to severely alter the life path of First Nations in Canada.

- Look up Manitoba in this Government of Canada’s [Map of First Nations communities](#).
- It is important to acknowledge that these locations were chosen by the Government of Canada during the creation of the oppressive Reserve System. Prior to, these nations lived and moved freely on their land beyond colonial-drawn boundaries.

Métis Nations: The Métis Nation is the newest Indigenous nation in Canada, born during the fur trade era (beginning late 1700s) to primarily European men and First Nations women. The children of these unions began a new nation along the Red River and other water trade routes in the Prairies (not limited to the colonially constructed borders of today). Their unique cultural distinction and connection to place resulted in the ethnogenesis of the Métis Nation. Today, to be a citizen, you must have ties to this historic nation, identify as Métis, be distinct from other Indigenous people, and be accepted by a contemporary Métis community. Documents left behind by The Scrip System are often used to prove ties to the historic Métis nation.

- Read more about Métis communities: [“Communities - Métis,” Indigenous Atlas of Canada”](#)
- Historically, Métis moved freely through what is now Canada and the USA; including, Montana, North Dakota, the Canadian Prairie provinces and beyond.

View this: [Map of the Métis homelands](#).

Inuit Nations: Inuit Nations are the original inhabitants of the Northern parts of Canada, known for millennia as Inuit Nunangat. There are over 50 distinct Inuit communities, who are the caretakers for approximately 35% of Turtle Island’s landmass and 50% of the shore line. Inuit Nations historically lived in smaller communities, which were compromised in the 1940s when centralized by Canadian authorities and subjected to the Inuit Tagging System (name has been changed due to pejorative).

- Here is a map of [“Inuit Communities in Nunavut.”](#)
- [Statistics Canada 2022 - Indigenous Population\(s\)](#) - scroll down to see current Inuit population statistics.

Day 7 – Scavenger Hunt: Defining Important Terms

Throughout the six days we explored Indigenous perspectives and reconciliation. Before we go any further, let’s review and process a list of terms that have been introduced by exploring their definitions. With the help of the resources thus far and the internet search bar, define the following terms. We encourage you to try and use Indigenous sources only (for example search: Indigenous Definition of Colonization). Once you find your answer, write down the definition that best helps you to remember it in the boxes below.

Term	Your Personal Definition
Colonization	
Cultural Genocide	
First Nation	
Imperialism	
Indigenous Knowledge	
Intersectionality	
Inuit	
Inuit Nunangat	
Inuit Tagging System	
Métis	
Scrip System	
Systemic Racism	
The Indian Act	
Western Worldview	

Day 8 – The Legacy of Residential School

The Residential School System (RSS) began even before Canada in 1830, and remained open until the last one closed in 1996. Over a century and a half of Residential Schools resulted in over 150,000 Indigenous children being taken from their homes to attend these schools. Abuse in every form was experienced by the children who attended. If a parent failed to send their child to school, the punishment was incarceration. Compounded with the loss of culture, language, ceremony, songs, and community, more children's graves are being discovered everyday, and the impacts of RSS continue to be felt intergenerationally.

WATCH VIDEO: [The Legacy of the Residential School System: An Event of National Historic Significance.](#)

Reflection: The TRC's Calls to Action were made "in order to redress the legacy of residential schools and advance the process of reconciliation" ("[Calls to Action, p.1](#)"). The 94 Calls to Action are in direct response to the Residential School system and provide an Indigenous-led solutions and a path forward towards reconciliation.

Research: [the 94 Calls to Action](#). How is Canada doing at implementing the Calls? [Find out here.](#)

Reflection for tomorrow: Reflect on a Call to Action that you can implement on a personal level, at school or community you belong to, or at work.

Call to Action:

Action or Steps to be taken:

Day 9 – Intergenerational Trauma

WATCH VIDEO: [Intergenerational Survivor and Healing | Matthew Shorting | TEDxWinnipeg](#)

Summary: Matthew Shorting (Anishinaabe Nation) describes how being in the Child Welfare System in Winnipeg, Manitoba impacted his life. The amount of Indigenous children in care in Canada is what he calls a "humanitarian crisis" (7:00). The system fails to address the existing harm of intergenerational trauma caused by the disconnection of Indigenous families. Restoring multigenerational relationships, changing law and policy, and addressing the spectrum of needs for families and communities is essential for intergenerational healing. Shorting concludes that the reformation of the Child Welfare System must create an environment and space so exceptional that you would put your own child into it.

Reflection for tomorrow: What is your societal role when it comes to undoing the intergenerational harms of colonialism to make way for intergenerational healing?

Section 3

Colonization

Day 10 – Understanding Colonialism

Read: Find the link to the [Colonialism and its Impacts Fact Sheet](#). This document provides a solid introduction to colonialism and how it was and continues to disrupt Indigenous ways of life.

Using this resource, answer the following questions:

1. What is the Doctrine of Discovery?

2. What is a Treaty?

3. How does colonialism continue to impact Indigenous people today?

Day 11 – Apologizing for Colonialist Policies

On June 11, 2028, the Right Honourable Stephen Harper, former Prime Minister of Canada, made a statement of Apology to former students of Indian Residential Schools, on behalf of the Government of Canada: [Canadian Federal Government Apology to First Nations](#).

Recently, on July 25, 2022, Pope Francis [apologized](#) for members of the Catholic Church who co-operated with Canada's residential school policy.

Reflection: How similar are these apologies? How do they differ? Although there were different reactions by Indigenous peoples in both instances, why do you think these were necessary for healing to begin for some residential school Survivors and Indigenous communities? Other nations, like Australia, commemorate such occasions (look up [National Sorry Day](#)); how do such events advance reconciliation?

Day 12 – Colonization – First Nation Context

The colonization of what is now called Canada began in the East and moved West. [Treaties](#) were signed with First Nations in their respective areas with the intention of sharing the land with settlers. Rather than honour these intentions, Canada looked to dominate the land and resources, and impeded First Nation's life through assimilatory policies like The Indian Act (1876).

The Indian Act (1876) was created by John A. MacDonald and the first Canadian government with the purpose of assimilating and eventually eliminating Indigenous people from Canada all together. First Nations have been subjected to this legislation since it was enacted through systems set out in the document, such as: the Reserve System and the Residential School System. Also embedded within the Act were policies which removed First Nations women and children from their communities, leaving them without a home, their community, or the tools to succeed in settler society.

Do you reside in an area for which a Treaty was signed? Which Treaty is it?

WATCH VIDEO: "The Indian Act Explained," <https://www.youtube.com/watch?v=OhBrq7Ez-rQ>.

Reflect for tomorrow: Bob Joseph talks about how schools and churches are educating their pupils on reconciliation. What have the schools, businesses, or churches you are involved with been doing towards reparations?

Day 13 – Colonization – Métis Nation Context

WATCH VIDEO: Rosie Darling explains what it means to be Métis in, [The Metis People: Kid's Version - Rosie Darling - A "Metis Younger" : \).](#)

The Métis were not included in the Indian Act and Canada did not recognize the Métis as Indigenous people until revisions to the Canadian Constitution in 1982. However, the Canadian government tried to assimilate and extinguish the Métis in other ways, such as failing to recognize them as a Nation all together, and The Scrip System. [The Scrip System](#) was developed by the Canadian government to move the Métis off of prime land and open it up for European settlement.

In what Rosie Darling describes as the 'shame years,' Métis people were ostracized from Canadian society, leaving many to live in extreme poverty and living in small "illegal" settlements, which the Canadian government often bulldozed or burnt down for European settlement and development. Those who refused to assimilate to Canadian society were denied access to basic needs such as health and education.

Reflection: Had you heard of [Roostertown](#) before? Why are places such as these important to remember?

Day 14 – Colonization – Inuit Nation Context

Colonization expanded into the most Northern parts of Turtle Island, known as Inuit Nunangat, in the 1930s and 40s, much later than the rest of Canada. Regardless of the late entry, Inuit people and nations have experienced the horrors of Residential Schools and forced centralization. During the 1940s, Canadian officials violently relocated Inuit people into centralized locations, killed their sled-dogs and primary mode of transportation, and gave them each a dog-tag with a number that replaced their “hard to say” Inuit names. Inuit were forced to remain confined in these locations as their children were taken hundreds of kilometers away to Residential Schools.

Read: [The Inuit Tagging System](#)

Read: [Inuit Elder Piita Irniq’s Residential School Story](#)

Reflection: What happened to children in Residential Schools who spoke in their Indigenous languages?

Section 4

Societal Responsibilities

Day 15 – Understanding how we got here.

The previous sections of this workbook laid out the historical and contemporary context for the strained relationship between Indigenous Nations and Canada. Understanding the circumstances which led to the need for Truth and Reconciliation with Indigenous people is the first step towards righting relationships. A second step requires educating ourselves about the ongoing forms of internalized racism which manifest in our beliefs and therefore our infrastructure and systems. Deep reflection is required to unlearn societal behaviours which stem from racist ideologies. Becoming conscious of implicit bias and the resulting behaviours is one more step toward right relations.

Read: [Implicit Bias, Microaggressions, and Stereotypes Resources | NEA](#)

Term	Definition
Implicit Bias	
Microaggressions	
Stereotypes	

Watch: [Implicit Bias Defined](#)

Questioning our beliefs, educating ourselves on Indigenous issues, and taking a stand are three ways the speaker suggested we can take action towards social justice and racial equity.

Research for Tomorrow: Think of one belief you hold which could be called into question; find one resource for education on Indigenous perspectives; or, find one local action to participate in in the future.

Day 16 – Why Stigma Matters

WATCH VIDEO: [“Decolonizing Substance Use & Addiction”, YouTube, April 8, 2020](#)

Summary: Decolonization work is also about de-stigmatizing substance use and addiction. Len Pierre explains how stigma prevents many safe conversations around these topics that are vital to saving lives. Pierre shares that stigma requires four key things to survive: Lack of Context; Misinformation (myths); Discriminatory Language; and, Bad Policy.

Reflection: Using the belief you identified yesterday, consider how the belief was supported by the four factors identified in Pierre’s talk:

Lack of Context:
Misinformation (Myths):
Discriminatory Language:
Bad Policy:

Day 17 – Identifying Levels of Racism

Using this document, [Let's Talk: Racism and Health Equity](#), REFLECT on the following questions:

- **How is Racism a public health issue?**
- **How does the article distinguish different levels of racism?**
- **What is the difference between structural and institutional anti-racism?**

Reflection: It is important to understand how the systems in place have been implemented in a way which harms Indigenous people. Systems imposed within The Indian Act - like the Residential School System - have ended, though the impacts continue to be felt today, as does the Indian Act itself. For example, the article "Social determinants of health: Indigenous experiences with racism and its impacts" stresses that "one of the most notorious forms of racism at the institutional level was the Residential School System, which represented the attempted assimilation of Indigenous children" (National Collaborating Centre for Indigenous Health, p.7).

Day 18 – Learning to Listen

Some may find the following Survivor's story difficult to hear. The information and material here may trigger unpleasant feelings or thoughts. Truth is important, and so is your emotional safety. You may want to give yourself time between watching and another activity, or view it in a safe space. Please reach out to trusted supports you know, or contact the 24 Hour Residential School Crisis Line at 1-866-925-4419 if you require emotional support.

EXAMINE this photo of children holding dolls at Shubenacadie Residential School: [Archives of Shubenacadie Residential School](#)

Reflect: What do you think is happening in this photo?

WATCH VIDEO: [Magit's Doll](#) by Shubenacadie Survivor, Magit Poulette.

Reflect: After listening to Magit's story, does your perception of the photo above change? What other Canadian histories have been published or presented with the intent of dissuading the viewer?

Day 19 – Recognizing Indigenous Issues as Canadian made Problems

Today we will listen to a podcast made by the Office of Indigenous Initiatives at Western University called "Colonial Problems rebranded as 'Indigenous Issues.'" At the time of this podcast, 39 First Nations were still under boil water advisories. The media has portrayed the water crisis as an Indigenous issue, when in reality this is a problem caused by colonization. While interviewing Indigenous social organizer, Mike Goldhawk, and others, the following

podcast unpacks colonial issues and how they are often presented in the media from an anti-Indigenous lens.

Listen: [mbwaach'idiwag: "Colonial Problems rebranded as 'Indigenous Issues'"](#)

Fun Suggestion: While listening to the following podcast, print out and colour a free coloring page by an Indigenous artist: [Coloring Pages | Urbaniskwew](#)

Reflecting on the podcast: How do jurisdictional disputes impact Indigenous people? Why didn't Canada originally want to implement UNDRIP?

Section 5

Reconcili-ACTION

Day 20 – Allyship

Before proceeding with today's exercise, complete the following statement:

ALLYSHIP is _____.

Allyship begins with understanding where you came from and the context that brought you to the lands you live on today; but it is so much more than that, it requires joining decolonization efforts. Decolonization is a global project, Google can help you find out if you don't know where to start.

WATCH VIDEO: [A Beginner's Guide to Decolonization | Kevin Lamoureux | TEDxSurrey](#)

"Decolonization can be an invitation for all Canadians to be a part of something good and leave behind a better version of Canada for generations to come" - Lamoureux

Read: [Fashionable Settler Language: Same Wolf, New Clothing](#)

Reflection: In some circles, Allyship has been used interchangeably with the concept of a "Good Neighbour". The writer in this blog believes that Allyship requires something more – something deeper. Can you reflect on a time when you were a Good Neighbour? Was there another action that could have caused you to grow as their Ally?

If your ideas around Allyship changed somewhat, rewrite your statement:

ALLYSHIP is _____.

For further reading, please check out Montreal Urban Aboriginal Community Strategy Network's: [Indigenous Ally Toolkit](#).

Editor's Note: In this 2025 edited version of '30 Days of Reconciliation,' the video above by Kevin Lamoureux replaced one of a now known pretendian. Pretendians are people who pretend to have Indigenous ancestry to gain access to funding and opportunities laid out for Indigenous people. It is a serious offence (and it is NOT allyship) to pretend to be Indigenous, as it takes away space and opportunities from real Indigenous people.

Day 21 – Celebrating National Indigenous Day

Watch: [Why National Indigenous People's Day is so important](#)

"The day is a reminder of the work yet required for reconciliation in Canada" (1:08). We can all take action towards reconciliation. We encourage you to celebrate National Indigenous Day (and everyday) by taking time to learn more about Indigenous Peoples by participating in the following activity.

Indigenous Day Scavenger Hunt

Follow the instructions below, and with the help of your computer or mobile device, write in the answers accordingly.

A - Do you know which Indigenous languages are spoken in the territories where you live? Check your answers on this interactive map: Original Voices Which Indigenous languages are spoken in your area?
B - Choose an activity from here: Celebrating Indigenous Peoples in Canada: Learning and activity guide. What did you learn from the activity you chose?
C - Find a video of Inuit throat singing. What is/are the artist's name(s)?
D - Find a painting by an Indigenous artist. Describe what is happening in the work.
E - Find an Indigenous art show going on in your area this year.
F - Look for something you (eventually) want to buy from an Indigenous owned business.
G - Save a podcast from CBC's Unreserved with Rosanna Deerchild for later, Home Unreserved CBC Radio.

Day 22 – Indigenous Resurgence

It is important not to speak of Indigenous people in the past tense. Doing so has contributed to the erasure of Indigenous people on their own lands. Indigenous nations have been fighting for recognition of their own ways of understanding the world and systems of self-governance since the beginning of colonization. Sid Hill explains that maintaining sovereignty is as inconvenient as it is necessary.

Read: [My six nation Haudenosaunee passport is not a 'fantasy document' | Sid Hill | The Guardian](#)

Reflection: How might Indigenous identity and self-determination be affected when First Nations are not able to determine their own citizenship?

Reflection for tomorrow: The 21st century improvement in societies' interest to understand Indigenous issues is in parallel with Indigenous people reclaiming their cultures. What is your role in helping advance Indigenous resurgence? What actions can you take?

Day 23 – Appreciation versus Appropriation

There are actions we can take, big and small, that move our communities and minds towards decolonization and reconciliation. Such actions ought to distinguish appreciation from appropriation. Using this source, [Cultural Appropriation of Indigenous Peoples in Canada | The Canadian Encyclopedia](#), provide a definition for the following:

Term	Definition
Cultural Appreciation	
Cultural Appropriation	

Reflection: Think of the ways you can show appreciation for Indigenous practice and knowledge without committing appropriation.

Section 6

Moving Forward Together

Day 24 – Understanding MMIWG2S+ as a National Emergency

WATCH VIDEO: [REDress Project by Jaime Black - March - 2011](#) The REDress Project launched what would become a National Symbol for Murdered and Missing relatives across Turtle Island and further.

WATCH VIDEO: [Pam Palmater interview on MMIWG: Murdered & Missing Indigenous Women & Girls in Canada](#)

Reflect: Set an alarm for 2 – 3 minutes and freely write your thoughts on the following question: Drawing on Pam Palmater’s interview and what we learnt so far, why is acknowledging uncomfortable truths an important aspect of reconciliation?

You may use edited parts of this reflection in your personalized land acknowledgement.

For further reading, see The Final Report of the MMIWG2S Inquiry published in 2019. Much of what Palmater introduces in her interview is expanded upon in “Introduction to the Final Report: Understanding Violence against Indigenous Women, Girls, and LGBTQIA people,” pp. 49-88, [Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, Volume 1a](#).

Day 25 – Indigenous Overrepresentation in Canada’s Carceral System

Check out this 2021 Statistics Canada Population Infographic: [First Nations people, Métis and Inuit in Canada](#)

This document shows us that Indigenous people live all over Canada at around 5% of the total population. Yet, Indigenous people account for at least 30% of the incarcerated population in Canada. Intergenerational healing includes justice system reform.

WATCH VIDEO: [Transforming the Criminal Justice System: Indigenous Over-representation - Jorgina](#)

For further reading: [Study shows ‘empirical’ link between residential schools and Indigenous youth in care: researcher | CBC News](#)

Reflection: Do you see the connection between Indigenous overrepresentation in Canada’s justice system and intergenerational trauma?

Day 26 – We Can Handle The Truth!

WATCH VIDEO: [The #UNIGNORABLE issue of intergenerational trauma | Truth and Reconciliation](#).

Reflection: Johnny Caisse explains that, despite being Indigenous, he did not hear about the residential school system until he was an adult. Why is sharing this information important to healing and reconciliation?

“Stories as knowledge containers are just as important as text books for theories.” (7:55)

For further reading on Survivors sharing their stories, see: Survivor: [The story of Phyllis Webstad and Orange Shirt Day | Canadian Geographic](#)

Reflection for tomorrow: The historical narrative and analysis of studies have often been told from the perspective of the state agents and perpetrators of colonialism. Indigenous peoples are calling for changes in how their history gets told. Aside from the education system, what can be done to amplify the voices of those who have been historically excluded and silenced?

Day 27 – What do “Land Back” & “Rematriation” mean?

Without reading the following, what is your perception of “Land Back”?

Read: [LAND BACK! What do we mean?](#)

Reflection: What does Land Back mean to the author, Ronald Gamblin? Has your perception of the term changed?

WATCH VIDEO: [Rematriation: Marion Delaronde](#). Indigenous women are reclaiming culture, language, and relationships through a movement called “Rematriation”.

Reflection: What might Indigenous people like to have “rematriated”?

Day 28 – Anti-Racism Actions

Below are three areas where you can identify anti-racism actions:

1. Self-develop your intersectional analysis:

[The urgency of intersectionality | Kimberlé Crenshaw | TED](#)

2. Understand your own place in relation to privilege and oppression, and that anything outside that scope is lived experience that you may not understand. [Intersectionality.png \(728x704\)](#)

3. Stay up to date on Indigenous issues, and the implementation of Indigenous solutions:

[TRC-Report-12.15.2022-Yellowhead-Institute-min.pdf](#)

4. Reflection: Is there a commitment you can make to further anti-racism in your sphere of influence?

Day 29 – The Perfect Land Acknowledgement Doesn’t Exist

They are spoken at meetings, sporting events, and most public ceremonies. You read them at the bottom of emails or on a company’s website. With land acknowledgements everywhere, how can some Indigenous people find them problematic?

Read the CBC article: [What’s wrong with land acknowledgements, and how to make them better](#)

While reading a pre-written land acknowledgement is better than none at all, it has become apparent that the intention behind them can easily get lost, and they can sometimes give the appearance that they are performative or moral posturing. In order to avoid this, take 10 minutes to answer the following questions:

Why is this acknowledgement happening?

What is the history of this territory? What are the impacts of colonialism here?

What is your relationship to this territory?

How did you come to be here?

How does this acknowledgement relate to the work you are doing?

What intentions do you have to disrupt and dismantle colonialism beyond a simple land acknowledgement?

Reflection: Looking back on your reflections throughout this work book, put together your own authentic land acknowledgement. To get you started, fill out the following:

I acknowledge (or recognize) that I am on _____, the ancestral lands of _____. I appreciate that the original custodians of these lands have kept it so I might enjoy _____. I acknowledge the impacts colonialism has had in this territory, including _____ and I will _____. It is my hope that we will _____.

You can edit your land acknowledgement to make it more personal, including thoughts that came up during the previous 28 days. Once it is complete, consider sharing it on Social Media. Be sure to include the hashtags: #siloam #personallandacknowledgement #30daysofconciliation-andlearning

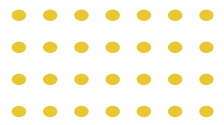
Day 30 – FINAL DAY – Making a Personal Commitment to Truth and Reconciliation

On December 1, 2022, Siloam Mission released its Commitment to Truth and Reconciliation. The statement was created with input from the Board of Directors, members of Indigenous Advisory Council, and Siloam Leadership and staff as an important piece to this journey. Read the statement here: <https://www.siloam.ca/reconciliation/>

Reflecting on your own personal journey, we invite you to create your own personal statement of Truth and Reconciliation:

I, _____, pledge my commitment to continue my Personal journey of Truth and Reconciliation. This includes pursuing a deeper understanding of _____. Actions that I can take immediately include _____, but I am also committed to the tasks that may take more time, such as, _____. I understand that Allyship also means becoming a Good Ancestor for the future generations and I hope to see in them the benefits of the work we are collectively doing. The future I envision for the generations to come includes _____. I recognize that in order to achieve this, it involves learning from, walking and standing with Indigenous Peoples and non-Indigenous Allies.

Signed _____ on _____, 20_____.



Miigwetch

Phone

(204) 956-4344

Website

www.siloam.ca

Location

300 Princess St.
Winnipeg, MB
R3B 1M3