

host a national Native spiritual gathering in Prince Rupert this summer.... So, we are very much holding the church's feet to the fire and making sure that there are real commitments to putting life to the apologies.⁷⁷

What Alvin Dixon told us is consistent with what the Commission heard from Survivors about Canada's apology. Official apologies made on behalf of institutions or governments may be graciously received but are also understandably viewed with some skepticism. When trust has been so badly broken, it can be restored only over time as Survivors observe how the churches interact with them in daily life. He explained, in practical terms, how Survivors would continue to hold the churches accountable. Apologies mark only a beginning point on pathways of reconciliation; the proof of their authenticity lies in putting words into action. He emphasized how important it was to Survivors that the churches not only admit that condemning Indigenous spirituality was wrong, but also that they go one step further and actively support traditional spiritual gatherings. That action, however, calls for ongoing commitment to educate church congregations into the future on the need for such action.

Call to Action

- 59) We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

Honouring Indigenous spirituality

Many Survivors told the Commission that reconnecting with traditional Indigenous spiritual teachings and practices has been essential to their healing, with some going so far as to say "it saved my life." One Survivor said, "The Sun Dances and all the other teachings, the healing lodges, sweat lodges ... I know that's what helped me keep my sanity; to keep me from breaking down and being a total basket case. That's what has helped me—the teachings of our Aboriginal culture and language."⁷⁸ Losing the connections to their languages and cultures in the residential schools had devastating impacts on Survivors, their families, and communities. Land, language, culture, and identity are inseparable from spirituality; all are necessary elements of a whole way of being, of living on the land as Indigenous peoples. As Survivor and Anishinaabe Elder Fred Kelly has explained,

To take the territorial lands away from a people whose very spirit is so intrinsically connected to Mother Earth was to actually dispossess them of their very soul and being; it was to destroy whole Indigenous nations. Weakened by disease and separated from their traditional foods and medicines, First Nations peoples had no