

I'll know that reconciliation is happening in Canadian society when Canadians, wherever they live, are able to say the names of the tribes with which they're neighbours; they're able to pronounce names from the community, or of people that they know, and they're able to say hello, goodbye, in the language of their neighbours.... That will show me manners. That will show me that they've invested in finding out the language of the land [on] which they live ... because the language comes from the land ... the language is very organic to where it comes from and the invitation to you is to learn that and to be enlightened by that and to be informed by [our] ways of thinking and knowing and seeing and understanding. So that, to me, is reconciliation.<sup>285</sup>

Former public school teacher Lynne Phillips cautioned that establishing trust will be one of the major challenges of the reconciliation process. She said,

I really understand the reticence of some First Nations people about wanting to accept offers of friendship and possibilities of interaction. I understand why that is and I hope that in time we will be able to gain trust and some kind ways of interacting with one another that will be mutually beneficial.... I think we're moving.... I think civil society, non-governmental organizations, church organizations, Aboriginal organizations are moving in the direction of openness ... and I think we have a long ways to go.<sup>286</sup>

In July of 2013, at the Community Hearing in Maskwacis (formerly Hobbema, Alberta), at the former site of Ermineskin residential school, Professor Roger Epp said that over the years, his Cree students helped him to understand

what it was that a fourth-generation grandson of settler people needed to know in order to live here ... with a sense of memory and care and obligation. For I too have ancestors buried on Treaty 6 land.... I learned from a student from Hobbema that we're all Treaty people here.... A Treaty is a relationship after all and we live here on the basis of an agreement signed in 1876, 1877; the first time, not very far from where my settler ancestors homesteaded.... While it is good for national leaders to make public apologies, the work of reconciliation is not just for governments. Actually, I don't think they're very good at it. The work of reconciliation is work for neighbours.... I think the words [of the apology] were sincere, but they were not enough. They did not change relationships, not enough.<sup>287</sup>

We also heard that day from Mayor Bill Elliot, from the nearby city of Wetaskiwin. He explained that prior to the TRC's Community Hearing, he, along with Grade Ten students and others from Hobbema and Wetaskiwin, had attended a workshop with Survivors. Listening to their residential school experiences helped those who attended to begin to understand how deeply the residential schools had scarred Survivors, their families, and the whole community. He said,

I think it helped the people of Wetaskawin come to an understanding of some of the trials and tribulations that our neighbours to the south have been going through all