



News and Resources: May-June 2026 Joint Truth and Reconciliation Action Group



May 24: Participate in the Historic Reenactment of the landing at The Bay of Quinte



Please Join us at Tyendinaga for an Historic Reenactment

During the American Revolution War the Mohawks sided with the British. At the end of the war, the Mohawks moved to the safety of The Bay of Quinte in May of 1784. The Mohawks of the Bay of Quinte annually reenact the landing, giving thanks for the safe arrival of their ancestors.

Itinerary – Sunday, May 24th

- 8:15am meet at Edith Rankin Memorial United Church to carpool to the Landing.
- At 10:00 is the reenactment of the canoe landing
- church service
- luncheon at community centre (no cost)
- craft show that runs until 3:30

2:30 Optional Bus Tour (2½ hrs.) exploring some of the community's historic Buildings, such as Christ Church, All Saint's Church, Mohawk Pentecostal Church, the former Eastern Day School and others. The tour will begin and end at the Community Centre. Cost for bus \$5.00 cash only, paid on site.

Registration by May 15th. Please contact Pat Roebuck at pattygail.roebuck@gmail.com with:

- your contact information
- whether you are looking for a ride or have room for passengers
- your interest in taking the bus tour

This trip is organized by the Joint Truth and Reconciliation Action Group (JTRAG), comprised of St. Mark's Lutheran Church and Edith Rankin Memorial, Chalmers, Faith, and Sydenham St. United Churches.



Bear Witness Day on May 10

First Nations Child and Family Caring Society is again organizing Bear Witness Day on May 10. There are many ways that you can honour the day. Some ideas include:

- Host your own Teddy Bear tea party in your community! You can invite friends, neighbours, and classmates. Enjoy snacks and drinks with your bears, write letters, make bear crowns for your party, and more! Don't forget to register here: <https://fncaringsociety.com/form/bear-witness-day>
- Sending a letter to your elected officials, asking them to call for the full implementation of Jordan's Principle. You can print off a template letter and postcard from our website.
- Read or watch Spirit Bear and Children Make History
- Use #JordansPrinciple and #BearWitnessDay across social media to join the movement, get inspired, and raise awareness.



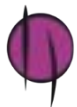
First Nations Child &
Family Caring Society
Société de soutien
à l'enfance et à la famille
des Premières Nations



The Good Canadian Documentary

The Good Canadian takes viewers behind the curtain and into the corridors of systemic inequity — from the Indian Act to residential schools, to modern-day family separation — to reveal the true face of a nation. Part investigation, part real-life horror story, part national reckoning, the film is told through the voices of those working on the frontlines of a destructive, racist system. It fuses shocking footage with detailed interviews with experts, advocates, whistleblowers and politicians to challenge national mythmaking, while offering Canadians the chance to forge a new identity from the truth. You can view it here: <https://gem.cbc.ca/the-good-canadian>.

*****Read Kip Ip's reflection on this documentary on pages 7-10 below*****



The 2026 Moose Hide Campaign

Consider joining the ceremony on May 14 for Moose Hide Campaign Day. This day brings people together across the country to take part in ceremony, reflection, and action with a shared commitment to end gender-based violence and to honour and protect women, children, and all those along the gender continuum. Whether you gather in your community, participate with your school or workplace, fast in ceremony, or join learning opportunities throughout the day, your presence is meaningful. Each act of participation strengthens the collective call for safety, respect, and accountability. Join us in ceremony and be part of this growing movement. Register today at www.mooshidecampaign.ca/campaignday and see this FaceBook link: [pteSorodsn 3ay3831aa 3t6Fui9brcl1uur:tic 8mM1079uPu 02gie1g1](https://www.facebook.com/pteSorodsn3ay3831aa3t6Fui9brcl1uur:tic8mM1079uPu02gie1g1) .



Canada by Canoe

Segment 1 is complete! The first 13 days of the 200+ journey took Will, Georges, and Nolan from Tadoussac to Saint-Felicien, QC. Wind and ice made it a challenging first leg. There was an 88 km portage due to the frozen Lac St. Jean! [Full details here.](#)

Click here to [follow along](#) and find out more about these incredible young people and their expedition.



Hockey Cares News

Congratulations to founder and leader Sue Heddle, on her Canadian Realtors Care Award. This is a well deserved honour for all her hard work and dedication towards reconciliation with youth.



Community Growth Fund

This spring, we did a call out for Growth Fund applications to northern and remote Indigenous communities. There will be TWO \$25,000 grants awarded. We wanted to share an inside look into some of the incredible submissions we received. Click the image to see all of the details!

Limited Edition Charity Blanket



The RCMP Foundation has commissioned a one of a kind design for a special limited edition woven blanket. The imagery depicts the Seven Grandfather Teachings, an Indigenous woman and an Indigenous RCMP member donning a ribbon skirt, celebrating women and reconciliation.

This woven blanket was designed by Mi'kmaq artist [Loretta Gould](#). All proceeds from the sale of the blanket will be donated to True North Aid and the northern and remote Indigenous communities we serve. [Learn more here.](#)



Epiroc Funding For Key Projects

Epiroc Canada has generously provided a \$78,000 donation to True North Aid. This donation will help support the following projects:



- Irrigation systems for community garden beds in northern and remote Indigenous communities
- Water Bursaries for Indigenous students at Canadore and Cambrian Colleges
- Delivery of a shared service building for a tiny home community



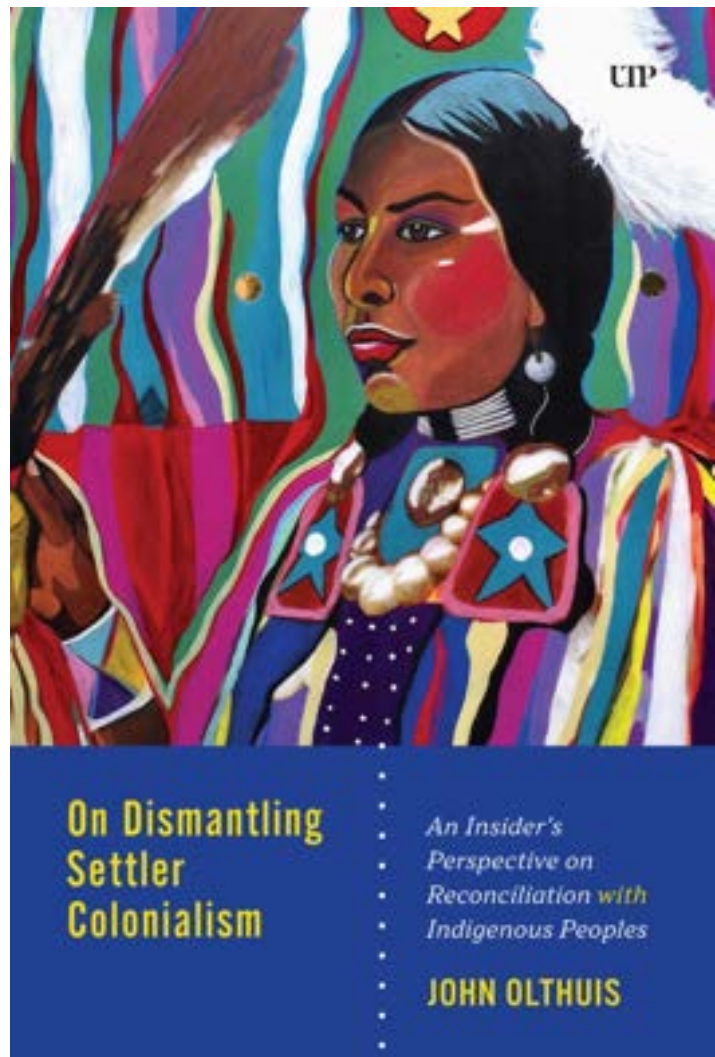
Citizens for Public Justice (CPJ) Launch “From Land Acknowledgements to Action” Campaign

CPJ is inviting you to be a part of something intentional: its new Indigenous rights campaign, *From Land Acknowledgements to Action*. By supporting *From Land Acknowledgements to Action*, you’ll be joining a growing movement of people who believe reconciliation must go beyond words. Together, we will push this work beyond symbolic gestures and toward the kind of structural change Indigenous communities have long called for. And this work is already moving forward.

Across Canada, land acknowledgements have become common. But as you know, awareness alone has not changed the reality. Indigenous peoples continue to face the ongoing impacts of colonial systems—on land, on livelihoods, and on justice. This is why CPJ launched this campaign: to help turn awareness into action and action into accountability.

A key part of this next phase is the launch of *On Dismantling Settler Colonialism: An Insider’s Perspective on Reconciliation with Indigenous Peoples*, by CPJ co-founder John Olthuis. Drawing on decades of experience, the book offers both a challenge and a roadmap, inviting us to move beyond surface-level reconciliation and toward real support for Indigenous self-determination.

This book is not just something to read. It is something to act on.



That’s why CPJ is investing in ensuring these ideas take root in communities, churches, and public life across Canada. With your support, we are working to fund a dedicated *From Land Acknowledgements to Action* Coordinator, someone whose role will be to bring this work to life.

[Learn more about From Land Acknowledgements to Action](#)

The campaign will:

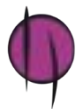
- Engage Christian communities in meaningful conversations about reconciliation in their local context
- Equip people with practical tools for advocacy action
- Help build sustained public pressure for governments to move from promises to measurable change

Grounded in Indigenous leadership and priorities, this work will connect education, advocacy, and policy engagement in a way that drives real impact. Thanks to two generous donors, **every gift to this campaign will be tripled up to a total of \$60,000**—accelerating this work at a critical moment and helping build the sustained advocacy needed to push for systemic change. Order [*On Dismantling Settler Colonialism*](#).



Read it. Share it. Use it to spark conversations in your community. This is how movements grow. Through people who stay engaged, informed, and committed. To learn more about this exciting opportunity to advance Indigenous rights, please read CPJ's full [Easter letter to our members](#) [PDF]

And note that JTRAG will be bringing John Olthius to the Kingston area for a series of events from September 25-29. For more information, contact Michael Cooke at mcooke253@gmail.com

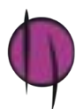


JTRAG's Online Reading and Audio Resource List

JTRAG has replaced its physical library with an annotated reading and audio resource list. The list includes a wide range of reading and audio resources to support your self-education efforts. Our goal is to provide practical, widely available resources that support learning, reflection, and group discussion. The list is updated monthly. Where available, it includes links that you can use to access the resources. Thanks to JTRAG's volunteer Library Coordinator, Kip Ip. You can access this month's list here ("[May 2026 Book List Link URL](#)") If you have any questions about this book list, please get in touch with Kip at (kip.ip@queensu.ca).



We invite you to share this information in your networks so that it is available to a wide range of interested individuals and groups. Kip also welcomes your suggestions of other print or audio resources that should be added to the list.



Reflection on the Documentary *The Good Canadian: Myth, Truth, and National Identity* Written by Kip Ip (kip.ip@queensu.ca)¹

The Good Canadian is an eighty-eight-minute feature documentary. It is co-directed by Leena Minifie and David Paperny. It premiered in connection with the National Day for Truth and Reconciliation. Taken together, the CBC Gem presentation and the CBC Docs and CBC Indigenous YouTube posting frame the film around myth, truth, and national identity. The film asks what happens when Canada's image of itself meets the lived reality of Indigenous peoples.

One of its defining choices is to direct attention toward the non-Indigenous institutions that shape Indigenous lives. The film includes interviews with bureaucrats, frontline workers, whistleblowers, and politicians. It shows how ordinary Canadians can become part of a system that maintains inequality. *The Good Canadian* is hard to watch, but important to watch. It is painful and sobering, and at moments heartbreaking. Yet it is needed.

It moves through child welfare, health care, policing, education, land, and law. These are not separate problems. They are shown as linked parts of a longer colonial structure. Canada's good reputation has too often hidden systems and habits that continue to harm Indigenous children, families, and communities. One of the film's strongest features is its use of witness testimony. The people in the film do not speak in vague or abstract terms. They speak from lived experience, professional duty, and moral injury.

Corina Bye describes a newborn being taken from his mother's arms at birth. That moment shows that child apprehension is not only historical memory. It is also a present reality. The film places this scene in relation to the wider practice of birth alerts, a modern continuation of earlier patterns of family separation.

¹ This reflection is based on the CBC Gem presentation of *The Good Canadian* and the public YouTube posting by CBC Docs and CBC Indigenous. References:

CBC Docs and CBC Indigenous. (2025, September 30). Canada's good reputation is a lie [Video]. YouTube. <https://www.youtube.com/watch?v=na7PiOyyBtk>

CBC Gem. (2025, September 29). The good Canadian [Film]. <https://gem.cbc.ca/the-good-canadian>

Cindy Blackstock speaks with clarity about unequal treatment in child welfare. She also speaks about funding gaps that continue to affect Indigenous families. Dr. Evan Adams and Dr. Samir Shaheen-Hussain show how racism in health care is more than personal prejudice. It is built into larger structures. Ernie Louttit reflects on policing, silence, and the cost of telling the truth through the Neil Stonechild case. These voices reveal how ordinary harm has become inside institutions that many Canadians still trust.

The film refuses a comforting idea. It rejects the belief that the worst harms are behind us. Residential schools, the Indian Act, reserve underfunding, racist policing, forced child removal, and medical neglect are not shown as separate chapters. They form one long pattern. *The Good Canadian* does more than criticize a few wrong choices. It questions a national self-image. That self-image has long made Indigenous suffering easier to excuse, ignore, or push into the past.

The child welfare material is especially difficult and especially important. Blackstock explains that First Nations children were funded at a lower level than non-Indigenous children. She links that inequality to the overrepresentation of Indigenous children in foster care. The film also includes the testimony of an anonymous child welfare lawyer. She says that her role included justifying in court why Indigenous children were taken away. She also describes seeing how deeply the system was stacked against parents. These examples show that the separation of children from families has been maintained by more than fear or prejudice. It has been maintained by law, by administration, and by routine professional practice.

The healthcare material is equally striking. Dr. Evan Adams reflects on how the death of his sister shaped his path into medicine. Dr. Shaheen-Hussain connects medical racism to a larger pattern of medical colonialism. The film also returns to the death of Joyce Echaquan. It shows how racist assumptions in health care can become fatal.

The issue is not only whether individuals hold prejudiced views. The issue is whether institutions have been shaped in ways that normalize unequal care, unequal respect, and unequal safety for Indigenous patients.

The policing material deepens the argument further. Louttit's reflections on the Neil Stonechild case show how difficult it can be to speak against institutional culture from within. Silence is not neutral. It can protect misconduct. It can distort memory. It can prolong injustice.

The film also shows that colonial power does not work only through open force. It also works through records, surveillance, bureaucratic habit, and the protection of the institution's reputation. That is why the film's challenge to national myth is so sharp. It asks whether Canada's public story has too often been built on selective memory and moral distance.

For non-Indigenous readers, the film may bring up grief, discomfort, or defensiveness. That response is understandable. But the film does not ask viewers to stay in guilt or self-protection. It asks whether Canadians are ready to face what has been done, what is still being done, and what responsibility now requires.

The film is not a rejection of non-Indigenous people who are trying to learn. It refuses to let sincerity become an excuse for inaction. The real question is not whether the film feels severe. It is whether its truth is allowed to change us.

The film is careful in how it ties public systems to human experience. It does not leave viewers with numbers alone. It shows what policy feels like in the body and in the family. There is fear in the birthing room. There is the emotional and spiritual cost of child removal. Racism in health care appears as insult and as real danger.

Policing appears as enforcement, but also as silence, surveillance, and institutional protection. Land and extraction are presented not only as economic questions, but also as questions of jurisdiction, dispossession, and continuing inequality. Colonialism is not a matter of history books or legal language alone. It is something people still live through in very concrete ways.

A fair reading should also name one limitation. The film is stronger in diagnosis than in practical development. It does an effective job of exposing systems of harm and the myths that protect them. However, it gives less sustained attention to concrete Indigenous-led models of governance, healing, and institutional renewal. This does not weaken the truth of the film. It simply means that some viewers, especially those newer to these issues, may leave the film with strong moral shock but less clarity about what faithful action should look like next. For that reason, the film works best when it is followed by serious discussion, further reading, and local reflection shaped by Indigenous voices and communities.

Even so, the film remains deeply valuable. It does not flatter the country. It forces a reckoning between reputation and reality. Reconciliation cannot rest on image, ceremony, or self-praise. If Canadians want to speak honestly about reconciliation, they must examine the institutions closest to them. Schools, churches, libraries, hospitals, universities, community agencies, and local governments all carry responsibilities here. Watching is not enough on its own. Good intentions are not enough either. Better language alone will not change what must change.

The deeper question is whether people are ready to support Indigenous leadership, Indigenous jurisdiction, and community-defined Indigenous priorities in ways that reshape structures, not only feelings. The film also suggests what should be avoided. Canadians should avoid symbolic gestures that leave deeper systems untouched. They should avoid treating each exposed injustice as a sad exception. They should avoid asking whether Canada is really this harmful as a way of delaying responsibility.

They should also avoid centering their own discomfort too quickly. The deepest moral weight of the film lies elsewhere. It lies in the lives of children, parents, patients, families, and leaders who have had to carry these realities for generations.

In the end, *The Good Canadian* matters because it tells the truth plainly. It asks viewers to look past a familiar national myth and to face the damage that myth has helped hide. Its most memorable examples, from child apprehension at birth to the unequal treatment of Indigenous patients and the silence around police injustice, make that truth difficult to dismiss. Reconciliation must be measured by truth, by changed structures, and by what Canadians are willing to do once they can no longer say they did not know.



LIGHTING THE SACRED FIRE HONOURING THE CHILDREN

CONFEDERATION PARK, KINGSTON ON.
Sunrise to Sunset

A Sacred Fire is lit each month in the spirit of healing for all the children that remain missing, the ones who survived, and their families, and communities that have been impacted by the continued effects of residential schools.

All are welcome at the fire to offer prayers

In respectful remembrance of Le Estcwiwéy (The Missing), Tk'emlúps te Secwépemc

Gentle reminder that no photographs are to be take of the fire

**2026 Dates
(Subject to Change)**

- February 8
- March 1
- March 29
- May 3
- May 31
- June 21
- June 28
- July 26
- August 30
- September 27
- September 30
- October 25
- November 22
- December 20

Let us know what you think

We invite/need your comments and suggestions. We welcome material from our readers and are pleased to include comments and reflection pieces here as catalysts for more reflection and dialogue. The submissions we include do not represent any official position by JTRAG members or our readers.