

TRENT

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AN EXCERPT FROM BILL WAISER'S
GOVERNOR GENERAL AWARD-
WINNING BOOK

Dan Longboat '70

Alumnus Faculty Member
Leads our Feature on
Aboriginal Education

TRENT UNIVERSITY 

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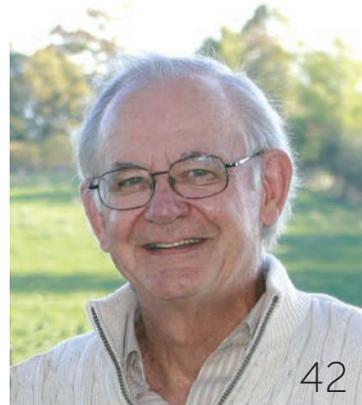
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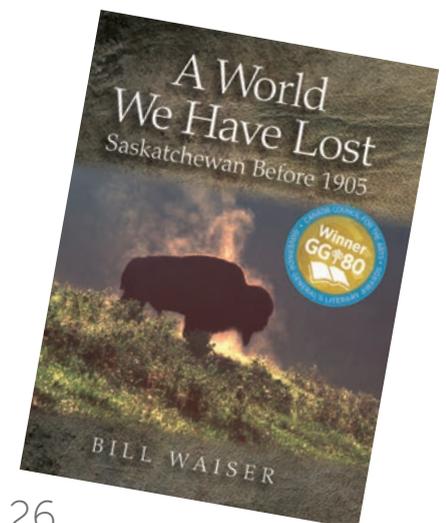
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 Photo: **Michael Cullen '82**

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RESPONSIBILITY, PURPOSE, AND VISION

PROMOTING INDIGENOUS EDUCATION

In an Indigenous perspective on teaching, we believe that people have a wealth of knowledge embedded within them. Our job as teachers and as traditional people is to enable them and actualize those gifts that they are already carrying. I remind students that I'm not telling them anything new, but rather reminding them of what they already know. I use the same words and language that my teachers did with me when I was at Trent over 40 years ago. And I remind students that this knowledge is cyclical. You can see the lights come on within the students when you talk to them like this. And when those lights come on, those students are transformed. They have a different perspective. They are connected. They have a sense of responsibility, a sense of purpose, and a sense of vision. And it helps them fulfill the gifts and purposes they have here on earth.

Dan Longboat '70, director, Indigenous Environmental Studies

There have been an awful lot of lights turned on at Trent University.

In 1969, Trent became the first university in Canada, and only the second in North America, to establish an academic department dedicated to the study of Aboriginal peoples. Co-founded by **Dr. Harvey McCue '66** of the Georgina Island First Nations, and Trent's first president, Professor Tom Symons, the Indian-Eskimo Studies Program (now known as Indigenous Studies) led the way for other programs in Canada.

The mission to empower First Nations groups to preserve and promote their cultures has led to Trent being a global leader in the field. Trent's Indigenous education programs have expanded to include an Indigenous B.Ed. program, an Indigenous

Environmental Studies degree, a Ph.D. degree in Indigenous Studies, and the creation of Frost Centre for Canadian Studies & Indigenous Studies. Trent has long been home to a major annual Elders Gathering. We now house a vibrant First People's House of Learning.

It is, however, a transitional time for Indigenous education. Much of the recent dialogue on the issue has centred around the Truth and Reconciliation process—and the fallout of centuries of injustice and abuse of First Nations peoples in Canada's residential school system. In fact, we published a piece by Prof. McCue on Truth and Reconciliation in the Winter 2016 edition of this magazine.

We are right to continue our push for healing in the Indigenous educational process, and there is also much to celebrate in our attempts to

move forward. In this edition, Prof. Longboat discusses the current and future states of Aboriginal education. We also feature a story on Trent professor and Elder Shirley Williams's philosophy on teaching Indigenous language and culture.

Writing this from my office, located on the traditional territory of the Mississauga Anishnaabe, I believe that it is Trent's obligation to continue to be a leader in Indigenous education. I also believe that it is Canada's obligation to promote this educational process in any ways that it possibly can. I can only hope that by using the pages of *TRENT Magazine* to help highlight the current and future states of First Nations education, alumni will continue to recognize the importance of Indigenous culture in shaping the future of both Canada and the world.

We still have a lot to do when it comes to both levelling the educational playing field and understanding the value of traditional knowledge. As a university community, I believe we are uniquely qualified to embrace and partake in this work.

We need to keep turning the lights on. And banishing the dark.

Donald Fraser '91
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OPENING
SEPTEMBER
2017

A MESSAGE FROM THE EIGHTH PRESIDENT & VICE-CHANCELLOR

LEARNING (AND TEACHING) CHANGE

Trent faculty lead the charge in knowledge and discourse

Trent's campuses are beautiful in each and every season. One of my special memories of this past Christmas is kayaking on the Otonabee River on Christmas Eve and Christmas Day (the highlight was a bald eagle soaring overhead).

Like the seasons, life brings change. At Trent, we aspire to support change for the better—in a way that affords us an opportunity to learn, grow and inspire. One way in which this manifests itself is in the work of our professors, who embrace these values as they change the way we view the world.

As the first university in Canada to introduce an Indigenous Studies degree, Trent has developed a unique and well-established program in Indigenous Studies. Currently its members are playing a leading role initiating, shaping and influencing the (long overdue) conversation, which began with the historic release of the Final Report of the Truth and Reconciliation Commission of Canada. As one example, I would note

Professor David Newhouse's work with the Urban Aboriginal Knowledge Network.

In Canadian Studies, our success is evident in four books that our graduates have released with UBC Press this year. In *Exhibiting Nation*, **Caitlin Gordon-Walker '07** explores the tension between unity and diversity in three nationally recognized museums. In *Shelter in a Storm*, **Casey Ready '06**, discusses the effect of government policy on three women's shelters in Ontario. In *From Left to Right: Materialism and Women's Political Activism in Postwar Canada*, **Brian T. Thorn '01** looks at what motivated Canadian women to become politically engaged in the 1940s and 50s. And in *Blood, Sweat and Fear*, **Jeremy Milloy '98** explores the origins and effects of individual violence inside the automotive industry.

You can see how Trent professors are changing our view of things extraterrestrial by exploring the work of Dr. David Patton in Physics and Astronomy. He studies the evolution

of whole galaxies, with a particular focus on what happens when galaxies merge and interact. He is part of a team of researchers who have recently published an important paper on dwarf galaxy groups in the leading journal *Nature Astronomy*.

of whole galaxies, with a particular focus on what happens when galaxies merge and interact. He is part of a team of researchers who have recently published an important paper on dwarf galaxy groups in the leading journal *Nature Astronomy*.

In our attempts to support the changes pursued by our professors and our students, Trent too will change. This year the changes will include the completion of our new Student Centre (I hope you will be able to attend the opening celebration); a variety of new programs; the continuing rebirth of Traill; and a key renovation of our iconic Bata Library, which will be supported by \$8.1 million in funding from the federal and provincial governments. Additional contributions from the University and important donor gifts will be the basis of an \$18 million renovation which is designed to respect the library's heritage elements; rebuild its physical infrastructure (which is in need of attention after 50 years of service); and make it a state-of-the-art library, which will serve our teaching and research needs for Trent's next 50 years.

The changes at Trent are motivated by a desire to maintain the underlying values that have made it such a remarkable institution, at the same time that it adjusts to, serves, and engages the rapidly changing world around us. I hope you will join us in facilitating and supporting Trent as it pursues this ideal.

Leo Groarke, Ph.D.
President & Vice-Chancellor
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Trent President Leo Groarke shares details about the Bata Library revitalization.

WHAT'S NEW

AT TRENT UNIVERSITY



Trent Makes Waves Down Under at Collegiate Way Conference

Over eight countries and 40 different institutions gathered at the Australian National University in Canberra this past fall to attend workshops and present papers on various aspects of the university college model at the second Collegiate Way Conference. As one of a select few universities in Canada that operates under a residential college system, and a founding member of Collegiate Way International, Trent is considered a leader. At this year's conference, **Melanie Sedge '04**, head of Champlain College, and Dr. Michael Eamon, principal of Traill College, presented a paper on Trent's collaborative collegiate model. They argued that Trent uniquely balances central administrative functions with independent-minded and spirited colleges. At the conference, Professor Eamon was also unanimously re-elected as chair of Collegiate Way International.

New Medical Professional Stream Prepares Grads for Careers in Medicine

For students considering a career in medicine, a unique new program at Trent is the perfect fit. Launching in September 2017, the Medical Professional Stream is designed to bolster students' chances of admission into a school of medicine, dentistry, veterinary medicine, or pharmacy. The new program offers guidance in course selection, volunteer activities, and skills development opportunities and helps prepare students for professional program examinations, applications, and interviews. Students enrolled in the Medical Professional Stream will be able to pursue an arts or science degree in a major of their choice, but will also receive guidance in courses to take outside of their main area of study to provide them with a broader academic background. trentu.ca/medpath



Ever wondered how humans interacted with the environment over 5,000 years ago? Or what makes up the composition and functionality of materials such as starch, cellulose, bone, and dyes? Thanks to a combined



\$1 million in federal funding, two of Trent University's leading faculty members will work to answer these questions as Canada Research Chairs (CRCs). Dr. Paul Szpak, a new Anthropology professor at Trent, was recently named a tier two CRC in Environmental Archaeology, and Dr. Aaron Slepov was renewed as a tier two CRC in the Physics of Biomaterials for a five-year term. Trent University's number of CRCs is exceptionally large for a university of its size. Trent's complement of eight chair holders advance teaching and learning through their leading edge explorations in diverse disciplines.

Left: Dr. Paul Szpak



Excalibur Women's Lacrosse Takes Home Gold After Undefeated Season

It was a season for the history books and a championship game that will be remembered for years to come. Just four years after the women's lacrosse program began at Trent University, the team took home gold in the Ontario University Athletics (OUA) championships this past fall. After going undefeated in the regular season, the team met the five-time defending champion, the Western Mustangs, for their final game. After falling behind early in the game, the team rallied in the second half to take the match 12-11. It's clear that after taking home the first OUA championship banner in women's team sport at Trent, the women's lacrosse team is a force to be reckoned with.



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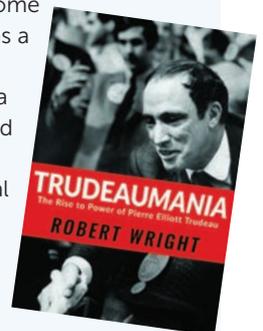
Trent Alum and Instructor Makes Groundbreaking Historical Discovery

Uncovering top secret documents that prove that Canadian officials had been secretly wiretapping suspected spies during the Cold War era is all in a day's work for **Dr. Dennis Molinaro '03**. Professor Molinaro is a current faculty member in Trent's History Department and a graduate

of Trent University Durham – GTA. Prof. Molinaro gives credence to work as a historian today from the time he spent studying at Trent. "We cannot know who we are today or where we are heading next if we don't critically examine our past in an open and transparent way, however fraught with mistakes and missteps it may be. Trent was and still is a university that understands that."

Dr. Robert Wright Joins Diplomats on Prime Minister's Visit to Cuba

It was a whirlwind trip for Trent University Durham – GTA historian and alumnus **Dr. Robert Wright '79**, who joined a contingent of government officials, international diplomats, and ministerial trade representatives attending Prime Minister Justin Trudeau's official state visit to Cuba. Professor Wright has penned several books about former Prime Minister Pierre Trudeau, including international bestseller *Three Nights in Havana*, and his latest book, *TrudeauMania: The Rise to Power of Pierre Elliott Trudeau*. He was invited by Patrick Parisot, the Canadian ambassador to the Republic of Cuba, to participate in some of the visit's key events as a guest of the prime minister's office. "It was a nice surprise to be invited to Havana during Prime Minister Trudeau's official visit, and to be a fly on the wall for such an historic occasion," remarked Prof. Wright.



A WHIRLWIND YEAR

New and exciting ways of bringing alumni together

Time flies when you're having fun. Nothing could more accurately describe 2016 and the whirlwind of exciting activity that flowed through the year. In the first year of our three-year strategic plan for Trent Alumni, we set out and accomplished some lofty goals.

One of our priorities was to modernize the way we communicate with alumni around the world, and that is well underway. We have a new monthly e-newsletter (make sure we have your current email address so you can check it out too!); we are expanding our social media presence; and, as a reader of *TRENT Magazine*, you've probably noticed that it's gone through some changes as well. This is all a part of our drive to include more relevant and intellectual content in all of our communication channels.

We're also seeing more people getting involved in programs. We are answering the call to bring together alumni through more than just year, college, or geography—and our first SIG (special/shared interest group)

does just that! Our Community for Trent Women focuses on highlighting women in leadership roles and helping them to develop, and these events are open to all.

Alumni are always asking how they can be more involved with current students. Life After Trent programs help connect students and alumni—recent grads are asked to take part in our networking sessions with upper-year students, and alumni more established in their careers can become mentors to students in similar fields. *** See below to find out more.** These are just a few of the dozens of initiatives that are underway as part of the first year of the strategic plan.

This year also marked my first as president of the TUAA. There are so many amazing things I've been able to take part in, but three things stand out as I look back on 2016: Trent Durham – GTA's first convocation in the Durham region, where I was able to welcome an enthusiastic, inspiring group of new alumni into the family; our 2016 Alumni Awards, where I was



overwhelmed by the stellar alumni who are excelling in their careers, their communities, and at Trent; and my first Annual General Meeting as president, where there was so much interest in taking part that our council and committees filled up with skilled and dedicated individuals at record speed. None of this would have been possible without the Alumni Council, Alumni Affairs, and the broader Trent communities. Thank you!

The only thing that could make Alumni activities at Trent more exciting is you!

Looking forward to 2017 brings a new set of exciting opportunities. As part of the 50th anniversary of the TUAA, we'll be taking the Alumni Awards program on the road so that more alumni can participate in an inspiring evening of celebration; **Stephen Stohn '66** will be hosting all of us on April 12 in Toronto; Convocation 2017 should see our 50,000th alum join the family; and we will host our first alumni volunteer recognition event. The only thing that could make 2017 better is seeing and hearing from more of you. My first year as president has been challenging, inspiring, and rewarding—here's to another year, enthusiastically serving and representing you.

Jess Grover '02
jessalynngrover@gmail.com



* For more information and to get involved, check out mycommunity.trentu.ca/alumni/life-after-trent

SHOWCASE EXPERIENTIAL LEARNING EDITION

DOCTOR'S CHARTS & OPERATING ROOMS UNDERGRADUATE STUDENT PREPARES FOR A CAREER IN MEDICINE



With every doctor's chart, operating room procedure, and medical diagnosis, Camille Quang is using her Trent internship experience to prepare for a successful career in medicine.

The fourth-year Biology student, who is pursuing a specialization in Health Sciences, applied for and earned a coveted spot in the Internship in Medical Sciences course at Trent and landed an enviable placement at the Peterborough Regional Health Centre (PRHC). Yes, a medical internship placement in fourth-year undergrad!

As an intern at PRHC, Ms. Quang had a first-hand view into the practices

and decision-making processes that directly affect the well-being of patients. She closely observed the daily activities of physicians in four different fields as they interacted with patients or consulted with their medical team.

"It has been such a tremendous revelation," states Ms. Quang. "This internship is a once-in-a-lifetime opportunity for undergraduate students like me to get a glimpse into the work life of physicians. I am honoured to have been chosen to participate in this program. This experience will be crucial in the next steps toward becoming a medical doctor."



Learn more about Camille Quang's internship at PRHC in a short video at trentu.ca/showcase

INSIDE DEFACTO



Have Pen, Will Travel

Traveling across Scandinavia following in the footsteps of a famous author? Talk about a learning experience of a lifetime.



Digging Belize

The lost history of the ancient Maya is unearthed by Trent students.



The ABCs of DNA

Forensic Science students at Trent have the opportunity to use DNA to track illegal hunters, and much more.



Heartaches Help You Grow

The Trent-in-Ghana experience offers students an amazing opportunity to learn and grow.

Read the full articles in the fall 2016 Experiential Learning edition at trentu.ca/showcase

Intern Extraordinaire:**TRENT DURHAM – GTA STUDENT SNAGS TWO PLACEMENT OPPORTUNITIES**

When the opportunity to participate in not one, but two internships presented itself, Trent University Durham – GTA Business Administration student Andrew Umukoro knew it was an opportunity he couldn't pass up.

"The chance to see how a private corporation works in relation to a public organization was enticing. I knew that gaining experience in both industry fields with relevant experience was going to give me an edge. Plus, I was also earning academic credits: it was a win-win for me."

In his third year of the popular Business program at Trent's Durham – GTA campus, Mr. Umukoro spent both semesters working towards two internship credits: the first one as an external events analyst with the administration team on campus, and the second as a financial analyst at Gerdau Steel, a century-old international steel mill with roots in Whitby.

Now a fourth-year student and with a graduation date within reach, Mr. Umukoro, who's specializing in accounting, has gained not only invaluable experience in his chosen field, but also insight into the inner workings of management and hiring practices.

"Thousands of students graduate every year with the exact same degree written on their resume. It's tough to distinguish yourself to an employer without a demonstrated skill set. Through Trent internships, I can differentiate myself by getting relevant workplace experience that proves my value as a qualified employee to any employer."

**Weaving a Path to Cultural Understanding**

For Trent alumna **Jennifer Boyce '10**, a high school trip to teach spelling and math to children in Jamaica was a compelling prelude to her time at Trent in the International Development Studies and Indigenous Studies programs, and ultimately life-changing global expeditions.

Trent University's study abroad program transported her from Peterborough to a remote Indigenous village in Thailand. From there, education, on-the-ground research, contacts and cultural immersion took her all the way to the United Nations.

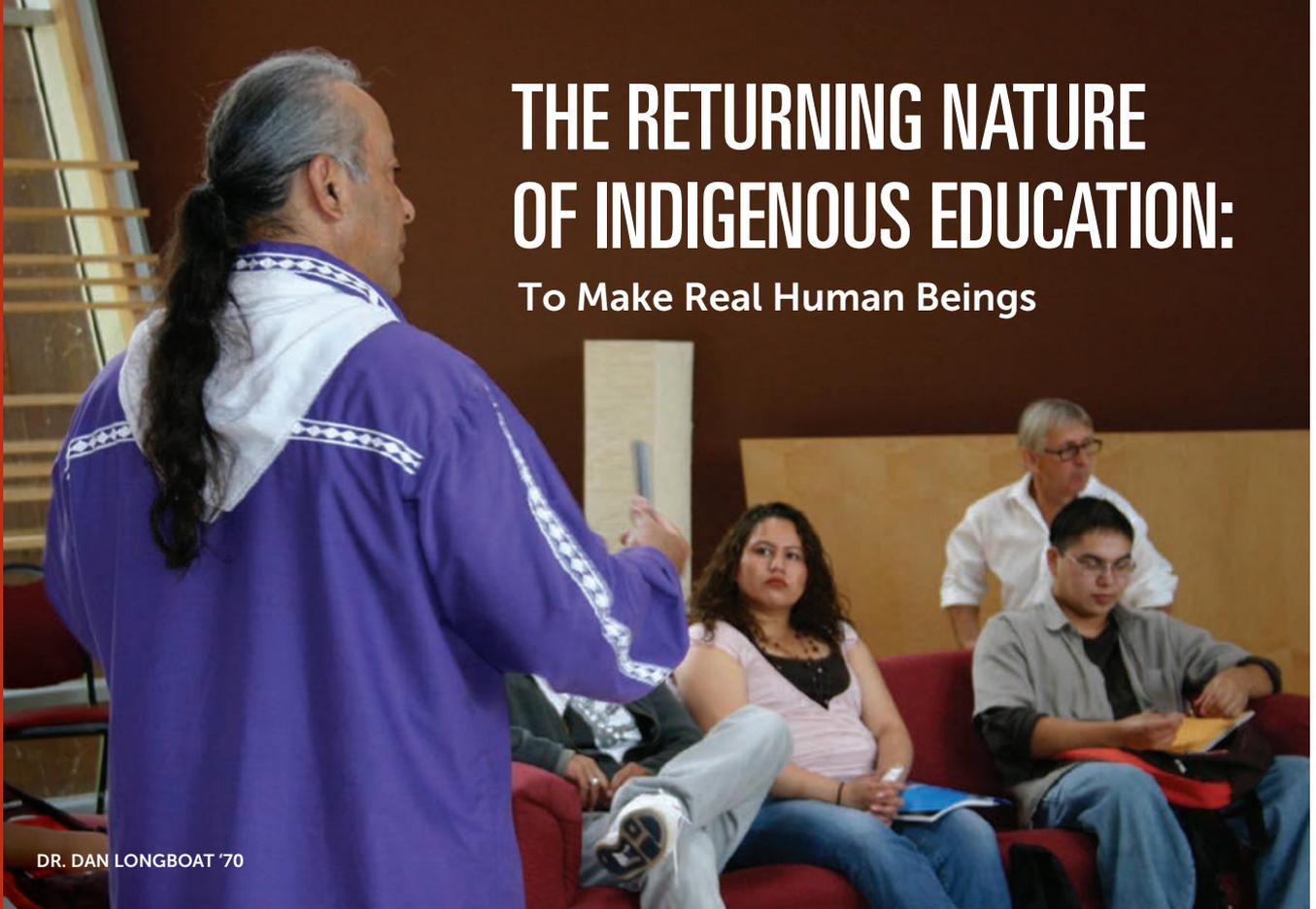
Along with other students in the Trent University study abroad program, Ms. Boyce immersed herself in the study of Thai language, culture and Indigenous Hill Tribes in Northern Thailand at Chiang Mai University (CMU). She then embarked on her placement in the Karen Hill Tribe village known as Mae Klang Luang, high upon Doi Inthanon, Thailand's largest mountain, which became her distant home and research location for the next four months.

"It was truly a life changing experience," Ms. Boyce recalls, adding that she was initially viewed as an outsider until she asked a woman to teach her to weave, a practice expected of all women in the village—and more importantly a path to acceptance and her research. "Soon every woman in the community was asking about my weaving and inviting me to their homes. Some came to keep me company while I weaved."

Thanks to her hands-on experience working in a foreign country during her undergraduate experience at Trent, Ms. Boyce was soon accepted as an intern at United Nations Population Fund (UNFPA) in Bangkok. Ms. Boyce says that, "Beyond the connections that helped me to get a foot in the door, the education I received at Trent went well above and beyond preparing me for the role at the UN."

Explore the full Experiential Learning edition of *Showcase* at: trentu.ca/showcase

THE RETURNING NATURE OF INDIGENOUS EDUCATION: To Make Real Human Beings



DR. DAN LONGBOAT '70

Over the past few years, terminology has shifted from “Indian” to “Aboriginal” to “First Nations” to “Indigenous.” This last term reflects the language of international conversations like the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). This evolution has accompanied a recovery of pride and identity. It has also permitted some careful distinctions to be made: The Truth and Reconciliation Commission of Canada, for example, has distinguished between “Aboriginal law” (Canadian laws about Indigenous peoples) and “Indigenous law” (the ancient systems of laws of those peoples themselves). The same distinction can be made between “Aboriginal education” and “Indigenous education,” though we ought to keep in mind that our thinking, as well as our terminology, are still evolving: the differences are not yet sharply defined.

Canessatego, an Onondaga chief, spoke at the Treaty of Lancaster

in 1744. Replying to the Virginian Legislature offer to take six young Haudenosaunee men to college in Williamsburg, he politely declined, saying “we know that you highly prize the learning taught in these colleges and we have some knowledge of them ... we have had several of our young people attend these colleges, and learned your sciences, but when they came back to us ... they were unfit for hunters, warriors, nor counsellors; they were totally good for nothing.” Then he invited “the Gentlemen of Virginia to send us a dozen of their sons. We will take great care of their education, instruct them in all we know, and make men of them.” Canessatego certainly said we would make them into onkwewhonwe, “real human beings,” through an education process predicated upon traditional learning pedagogies utilizing cultural knowledge, traditions and practices.

The purpose of any education system is to help create vibrant, engaged citizens. But already in the

mid-18th century, the “education” offered by the colonies had begun to separate Indigenous youth from their communities—to integrate and assimilate them into Euro-American societies. Offers of education gradually became enforced legal requirements, and then coercive programmes of cultural destruction—the grim residential schools.

After the last residential schools closed their doors, most Indigenous students in Canada were in schools that taught the provincial curriculum, with teachers qualified through provincial colleges and universities, learning the skills and values that “Canadians” ought to carry, but void of any Indigenous content or context. A federal “Indian Control of Indian Education” policy of the early 1970s slyly made that control subject to federal capital commitments that condemned the students to another generation of provincial curricula. The present federal Aboriginal education proposals are predicated on the students meeting provincial standards.



Injecting “indigeneity” into all levels of education is as vague as the practice of “reconciliation” by individuals who often have too little knowledge of Indigenous cultures, and too much enthusiasm for recently minted terms and political goals. Assimilation continued. The erosion of Indigenous languages is measurable: the erosion of cultures is happening at the same pace as the inevitable development and degradation of the environments that support those same peoples and cultures.

In the past we were faced with hard choices. When our youth went to schools, they suffered loss of culture, language, and values. When we kept them away, they were ill-equipped to deal with the politics, economy, and society around them. At the same time, most North American schools were still teaching the skills required of assembly line factory workers, not critical thinkers: punctuality, synchronization, obedience, and standardization. “Education” was eating at the essence of our societies: the core of who we were, not just as Indigenous peoples, but as human beings.

Indigenous peoples in North America began a resurgence in the 1950s and 1960s. They asserted a right to protect and recover their lands, cultures, governments, laws, and languages. They used laws and treaties, but also prophecies and old teachings. In Haudenosaunee country, this movement was being led by people like Sakokwenonkwaw Tom Porter, Joagquisho Oren Lyons, Thadadaho Leon Shenandoah,

Sotsisowa John Mohawk, and Tekaronianeken Jake Swamp. They called for consciousness of our human ecological responsibilities, while insisting, without compromise, that the Haudenosaunee have a unique and respectable contribution to make to the world. These actions begot the recreation of a new form of culture-based education that directly met the needs and aspirations of Indigenous peoples and communities. It is these efforts in culture-based learning, that needs to be recognized, supported and promoted, that are making a cultural difference in community, and in the world.

We must continue to seek synergy in respectful and equitable dialogue across multiple knowledge systems.

At Trent University, our engagement with Indigenous education began when an insightful Board of Governors, and the first president, Professor Thomas Symons, created an Indian and Eskimo Studies Program in 1969 (T. Symons, K. Kidd, D. McCaskill, H. McCue and M. Brant-Castellano). This program became the Department of Native Studies in 1975 and Indigenous Studies in 2005. A continuing conversation took place between resident academics and equally knowledgeable Indigenous elders who came from across the country. Tehajegrentha Jake Thomas, Kaientaronkwen Ernie Benedict and Anishinabeg elder Fred Wheatley were as respected as anyone with a

doctorate, and had lifelong knowledge of the language and culture that far surpassed academic credentials. By the late 1970s, Trent endorsed bicultural education, as ensuing generations of faculty continued to balance Indigenous knowledge and Euro-American academia. The Indigenous knowledge-carriers were also practitioners of Indigenous pedagogies. They taught as they had learned. The reciprocity and respect they practiced required the engagement of the whole student and the whole teacher.

While some academics concentrated on decolonizing pedagogy and methodology, most Indigenous cultural scholars proceeded as though colonization had never happened. Following the thinking of Sotsisowah John Mohawk, some scholars simply used our own ways, without looking over our shoulders at the past three centuries. There was too much recovery work to do to worry about identifying or quantifying the damage as purely only research data. Indigenous education, its practices and means and critical thought arising within Indigenous cultures, was a natural consequence of reassertion of the value of those cultures themselves.

Shoring up Indigenous knowledge created opportunities for cross-cultural learning within the academy. It reaches across disciplines: environment, business, politics, sociology, health sciences, and education.

Trent began as an interdisciplinary institution, and derives an even greater opportunity from this enriched cross-cultural dynamic. We must continue to

seek synergy in respectful and equitable dialogue across multiple knowledge systems, utilizing these dynamics to take curriculum and education to a higher level of student engagement, promoting lifelong learning. This demands not just critical and analytical thinking, but the development of integrative and interactive thinking skills. A Trent classroom should be a place of respectful engagement, not only between mainstream Canadian and Indigenous students, teachers, and cultures, but with the peoples and cultures of the world. In short, students need to see a reflection of themselves in their learning in order to make education relevant and meaningful; only then can they truly succeed, taking both teaching and learning to a whole new level. By breaking cultural walls as well as academic silos, we are reconsidering how education occurs across time, space, as well as cultures and landscapes.

This opportunity returns us to the hard choices of the past. As Indigenous peoples, we need to support and develop our own institutions and approaches to education. We carry a responsibility to our ancestors and to Creation to sustain our cultures, languages, and lifeways, and to ensure their survival by passing them on to coming generations. How can we foster and strengthen these at the same time as engaging in an increasingly international and interdisciplinary conversation? This challenge is truly an exciting opportunity to be addressed within the reality of Indigenous education.

I would like to believe that we are finally embarking on a learning journey, within a university setting, and achieving the goal that Canessatego set nearly 300 years ago: to embrace our students, and to help them become *onkwehonwe*, “real human beings.”



A CEREMONY OF LIGHT

Dr. Dan Longboat’s journey to becoming an educator

For all of Dr. Dan Longboat’s academic accomplishments, he was relatively late in finding his way to teaching.

The Turtle Clan member of the Mohawk Nation holds a degree from Trent in Indigenous Studies (with a special interest in behavioural psychology), and both a Master’s and a Ph.D. in Environmental Studies from the Faculty of Environmental Studies at York University. He began teaching part-time in the Indigenous Studies Program at Trent University in 1995 with his mentor, the late Chief Jake Thomas, and became the first director of studies for the Native Studies Ph.D. Program in 1998. In 2004, Prof. Longboat officially joined Trent’s Faculty of Indigenous Studies. He is currently both a professor in the Department of Indigenous Studies and the director of the Indigenous Environmental Studies Program.

But for the longest time, education was far from Prof. Longboat’s mind. After graduating from Trent in 1977, he found

economic success first working with the Bank of Nova Scotia in helping set up financial and business programs with First Nations groups across Canada and then in real estate.

“I was a young guy,” he recalls. “I was making great money. It was pretty awesome. At least on the surface.”

Deeper inside, though, he knew much was missing—some of which came to the surface one evening when Professor Don McCaskill invited him back to Trent to give a keynote speech to new graduates about being a role model.

“And then I don’t know what happened to me,” he smiles. “I introduced myself as Dan Longboat, a graduate from early on at Trent, and that I was there to talk about my success and how my education at Trent helped make me a success. And that I was thankful for it. But then I realized that all of this didn’t make me happy. And I found myself telling the students and the audience that I probably wasn’t the

Continued on the next page.

greatest role model. That I didn't know my language. That I didn't really know my ceremonies. That I had to struggle with my own identity—who I was and where I came from."

Looking around the room, he saw a lot of the parents and grandparents of these students.

"If you are looking for role models," he found himself saying, "look to the elders that are here now. Look to your grandmothers and grandfathers. Be like them. Be like the ones who are steadfast in preserving our language and culture. They are the real treasure for us."

Afterwards, returning to his day-to-day life, Prof. Longboat soon realized that the experience had changed him. In 1992, after selling real estate for over a decade, he took the teaching he had received from mentor, Chief Jake Thomas, and performed a ceremony seeking guidance and direction.

"It was a little ceremony for myself," he recalls. "I told the Creator that I didn't know what it was that I was meant to do... But that I was ready to do it."

Paths soon started to materialize. First he was hired by the Ministry of Natural Resources, where he carved out a position that would see him working with First Nations communities throughout Ontario on the environmental and conservation issues that were facing them. And

then, when that job was cut by the incoming Mike Harris government, he moved to York University to work on a M.A. degree with school chum Paul Bourgeois. As part of his master's research, Prof. Longboat designed and developed what would eventually become Trent University's Indigenous Environmental Studies Program.

While Trent continued to show interest in Prof. Longboat, he returned to York University for his Ph.D. He was teaching part-time there—and had received a job offer to teach at McMaster University—when Professor David Newhouse (chair of the Indigenous Studies Department) called to explain that, due to two faculty members being unable to teach, the program was in jeopardy without Prof. Longboat's assistance.

"Teaching is ceremony. And teaching is sacred at the same time."

In 1995, Prof. Longboat once again joined his mentor, delivering seminars and marking while Prof. Thomas lectured. In 1996, Prof. Thomas retired, leaving Prof. Longboat nervously in his stead. Once again, though, there was both guidance and ceremony.

"He told me about how to prepare for class, how to ask for help, how to ask for knowledge, and how to ask for guidance on how and what to share. I told him that I would try my best."

And on the first day of class, in 1996, it all came together.

"I walked in there and the class was full," Prof. Longboat recalls. "Full of young kids. So I started by saying 'my name's Dan Longboat and I'm going to be your course instructor. We're going to cover a lot of material this term, so let's get started.' Now, before I went into that class, I prepared myself the way Jake told me to. And so all of a sudden, it was just like one big picture unfolded before me, and all I did was just describe the picture of how it was.... And afterward, nobody moved. Nobody moved. And I thought 'wow, there's something here. There's a power to the stuff that we're talking about.' The next class, we were right back at it. The same process happened, and we just went *boom boom boom* all the way through, and then the year was over."

Years later, Prof. Longboat hears the lessons that his elders and educators offered coming out of his own mouth.

"Here I am, almost 50 years later, saying the exact same words my teacher said in those classes, in the same classes my teacher was teaching me, decades ago. That full circle piece? That helping to explain the traditions and knowledge in a way that accentuates and enables students to actualize their gifts and their learning? That's the essence of what teaching is all about. It's a light coming on. You can see the lights come on within the students when you talk to them like this. And when those lights come on, those students are transformed. They have a different perspective. They are connected. They have a sense of responsibility, a sense of purpose, and a sense of vision. And it helps them fulfill the gifts and purposes they have here on earth. Teaching is ceremony. And teaching is sacred at the same time."





INDIGENOUS STUDIES AT TRENT

For more than 50 years, Trent has incorporated traditional teachings and perspectives into its curricular and extracurricular programming. In fact, Trent's groundbreaking leadership in Indigenous Studies dates back to our beginnings, when we became the first university in Canada, and only the second in North America, to establish an academic department dedicated to the study of Indigenous peoples and Indigenous knowledge. It's just one of the ways we think differently, and inspire our students to do the same.

Co-founded in 1969 by **Dr. Harvey McCue '66** of the Georgina Island First Nations, and Trent's first president, Professor Tom Symons, the Indian-Eskimo Studies Program (now known as Indigenous Studies) led the way for other programs in Canada. Trent's incorporation of Indigenous teachings and history into the framing of its interdisciplinary academic programs, such as Canadian Studies, has been critical in the development of the University.

AANIIN, SHE:KON, TANSI, BOOZHOO, KOOLAMAALSII

The First Peoples House of Learning (FPHL) is a community of learners coming together to understand themselves, each other, and the world we live within. Connecting the University to local First Nations communities, FPHL provides services, support, and a home away from home for Indigenous students from all over the world. For non-Indigenous students, it's a place to build awareness and to become immersed in many new and traditional cultural experiences.

TRADITIONAL TEACHINGS

Traditional teachings are provided by elders, traditional teachers and other Indigenous community members and knowledge holders in an informal setting.

Bi-weekly, the First Peoples House of Learning hosts visiting elders and traditional teachers on campus to lead and participate in traditional teachings, elders round table workshops, social gatherings, and one-on-one cultural counselling.

Multiple times throughout the year, elders, traditional teachers/peoples, and community members hold hands-on workshops for all students, staff and faculty members. The teachings are from various Indigenous communities and are designed to teach traditional values systems.

FIRST PEOPLES GATHERING SPACE

In the Ernest and Florence Benedict Room, also known as the First Peoples Gathering Space, students study and take part in an array of activities including ceremonies, socials, and workshops. This hub of activity is a bright and comfortable space where all are welcome.

NOZHEM: FIRST PEOPLES PERFORMANCE SPACE

This space is a one-of-a-kind venue arranged to allow the audience to interact with artists and performers. Unlike a traditional Western theatre, the space is designed to host ceremonies and to nurture Indigenous oral tradition, language and knowledge. It also serves as the summer home to the Centre for Indigenous Theatre from Toronto.

TRADITIONAL AREA—TIPI AND LODGE

Trent University has a sweat lodge at the Peterborough campus and a tipi at both the Peterborough and Durham – GTA campuses, which serve as space for students to learn about ceremony and cultural teachings. The tipis also act as classroom space. Students are greeted by volunteer fire keepers who are trained in cultural protocol, safety, and are ambassadors for the space.

PROGRAMS OF STUDY:

- Indigenous Studies (B.A.)
- Indigenous Environmental Studies (B.A. or B.Sc.)
- Indigenous Bachelor of Education (B.Ed.)
- Business Specialization in Niigaaniwin – The Art of Leading
- Diploma in Foundations of Indigenous Studies for Future Nursing Students
- Canadian Studies and Indigenous Studies (M.A.)
- Indigenous Studies (Ph.D.)



SHARING KNOWLEDGE

Shirley Williams and the Path to Indigenous Education

AMANDA HOBBS '11

"Do not forget your language; do not forget who you are. No matter what they do to you in there, be strong."

It would be some years before Professor Emeritus **Shirley Williams '79** understood the weight of her father's words, but his guidance would eventually give shape to her life's work. Despite her residential school education, Prof. Williams went on to acquire several degrees and diplomas throughout her academic career, to become a noted leader in Anishinaabe language teaching and curriculum development, and to begin legitimizing traditional education by attaining full professorship on the basis of her traditional knowledge—these among numerous other achievements.

"They always claimed we didn't have souls," Prof. Williams recounts of the dehumanizing staff at St Joseph's Girls' School. "And that also made me turn to our language." She explains further: "My father said, 'If we didn't have an Anishinaabe word for a soul in our language, then we wouldn't have one. But we do have a word in our language, so therefore, we must have a soul.'"

Prof. Williams reflects that this was the first time she began to understand the way language could refract her culture's worldview. It gave her a sense of contentment to know that the values of her community could be discovered through the language she had been taught as a child. Over time, language grew in her mind as a site of self-discovery. "I was searching for something that belonged to me,

searching for myself. I found it when I was learning the language, and in Native Studies courses."

These experiences have shaped Prof. Williams' work as an educator, as well as her advocacy for incorporating traditional Indigenous teachings into the classroom. For her, the importance of traditional education for Indigenous youth cannot be overstated.

If Prof. Williams' experiences are any indication, Traditional Knowledge is crucial in supporting Indigenous students' sense of themselves and their cultures. Furthermore, since Indigenous peoples continue to be underrepresented in areas of public influence, such as government and media, it is crucial to use the classroom as a place that is "reflective of their own way of life or tradition"

Promoting the value of Traditional Knowledge directly fosters a sense of value in students, and it becomes a tool in helping realize their potential.

to empower students to achieve their goals and become influential community figures.

Prof. Williams points to suicide as a continuing problem in Indigenous communities, connecting this issue to a diminished sense of self as well as a diminished value of self. If Indigenous students can't see themselves in their own learning—if people like themselves aren't represented in history, art, language, and so on—then learning ceases to be “for them.” Promoting the value of Traditional Knowledge directly fosters a sense of value in the students themselves because their education belongs to and represents them as much as it does non-Indigenous students, and it becomes a tool in helping them realize their potential.

For non-Indigenous students, the stakes are just as high; apart from the few with a high school elective under their belts, many students encounter Indigenous studies for the first time at the undergraduate level. This drought of formative education leaves non-Indigenous students poorly equipped to take up the helm for causes such as the Truth and Reconciliation Commission, inhibiting the “calls to action” which are so crucial to reconciliation.

In particular, Prof. Williams notes that this can directly impact Indigenous communities as non-Indigenous teaching graduates flock to the reserves to begin their careers, an impact which can be “devastating for teachers and also for students.” While the teachers suffer culture shock and struggle to connect with their students, this dynamic reinforces a cycle of

isolation for Indigenous students, who are misunderstood by formative educational figures in their lives. Requirements that teachers have two to three Indigenous Studies courses on their transcripts before qualifying is not necessarily an adequate measure of preparedness.

She provides one example of a teacher who, despite following Ministry of Education requirements, ultimately learned how to reach her students best by taking them outside to a nearby river where the students' fathers had been fishing. “As they were walking to the lake, students would point out plants and explain the various traditional uses of them,



and so the teacher was learning herself, and the kids were so excited about that.”

It was only once the teacher had the humility and openness to understand that teaching could be two-directional rather than one-directional—that her students could teach her about how best to teach them—that the students really began to “excel in what they were learning, to blossom.” It was this chance encounter, more than any existing laws and regulations, that taught her about how to connect with her students and make her teaching

relevant for them. The opportunity to explore traditional Indigenous education gives non-Indigenous students a sense of context, allowing them to better serve and connect with Indigenous peoples.

Prof. Williams says that this example also emphasizes the necessity of discovering students' interests to determine how best to reach out to them, instead of approaching them with a one-size-fits-all approach. “If you don't know, the students will know, and they'll contribute. And when they contribute, they take ownership over what they're learning, and it makes them feel good.” This allows educators to address the needs of both Indigenous students and non-Indigenous students approaching Traditional Knowledge for the first time.

When asked about other important pedagogical factors, Prof. Williams points to creativity and experiential learning. Her approach to language instruction incorporates a variety of strategies developed over a long career, including games and song to aid in vocabulary acquisition.

“When you experience something, it means something to you,” she says. Prof. Williams also incorporates technology where possible, using applications such as Skype to allow her to teach online courses that reach students as far off as the Yukon and even Mexico.

Above all, she is adamant that “education should be fun. If you're not having fun with education, it makes it really difficult and you get discouraged.”

PIPELINE TO THE FUTURE

How the Movement of Bitumen Defines Our Relationship to the Environment and Aboriginal Canadians



For what seemed like the longest time, Canada was seen as a global environmental leader. We were a land of lakes, rivers, and forests—and of a people who (mostly) wanted to preserve the vast tracts of land that make up our huge nation. We were active participants in agreements and accords, organizing the Montreal Summit (and then Protocol) on CFCs and leading the charge at the Rio de Janeiro Earth Summit.

We were active in the negotiations that led to the Kyoto Accord. And then...

Well, and then we slipped.

As the global economy became a more prominent issue, Canada began promoting the health of industry over the health of the planet. In an attempt to maintain sustained economic growth, we've tried to position ourselves as an "emerging energy superpower," with oil sands production being a major part of the plan.

Since then, we've withdrawn from Kyoto, dragged our feet at other international conferences, and seen an overall weakening of environmental laws and regulations.

And while we had slipped to near the bottom of global environmental rankings by the middle of this current decade, there was always hope that we would eventually rebound. The

fact that we sent a large Canadian delegation to Paris in November 2015, had some environmentalists boldly pronouncing that Canada was reclaiming its place as an environmental leader. We then led the charge to support limiting warming to well below 2 degrees Celsius, with 1.5 degrees Celsius as a level of global ambition.

But even then, analysts wondered aloud if these bold pronouncements were actually achievable.

All of which makes the issue of Canadian oil pipelines a massively important one—and one that has led to no shortage of debate. Pipelines have dominated headlines over

the past year: from the protests at Standing Rock, to Justin Trudeau's controversial decision to move forward on Kinder Morgan's Trans Mountain and Enbridge's Line 3 pipeline projects, to Donald Trump's Keystone pipeline approval (and its impact on Canadian decisions to come). Lost in this was the fact that we've had a resource-extraction based economy since long before we were ever a nation. Our global economic position has always depended on pulling trees, minerals, and oil from the ground.

But just how do the expansions of Canadian pipelines affect the environmental bottom line of our country? Proponents argue that they are the only economically sustainable path to an eventual green energy future. Opponents say that we need to make strides to reduce our oil consumption immediately—particularly the carbon-intensive extraction of bitumen from the Northern oil sands—and that we need to halt pipeline growth. And then there is the issue of how to properly address the building of pipelines on Aboriginal treaty land.

TRENT Magazine editor **Donald Fraser '91** reached out to a pair of alumni with very different backgrounds and viewpoints for some answers. **Abe House '92** is an environmental policy advisor with TransCanada Corp. **Keith Stewart '86** is the head of Greenpeace Canada's climate and energy campaign. We hoped to explore how pipeline decisions would affect our efforts towards sustainability, environmental protection, and a more harmonious relationship with First Nations individuals and groups.

We hoped to find out where we now stand as a nation.

TRENT Magazine (TM): It's 2017. We have vowed to move to a more ecologically and environmentally sustainable energy future. Do we need to be expanding pipelines in Canada?

ABE HOUSE (AH):

Affordable, reliable energy is essential to our modern way of life—it is the foundation of our standard of living. There is undoubtedly a growing demand to transition to a lower-carbon future fueled by cleaner energy alternatives. However, that is going to take time and I think that a lot of people forget that the world's appetite for energy is still growing at the same time.

The reality is that the shift towards a lower-carbon future, a more sustainable future, requires investment in new pipelines now. Consider the benefits of pipelines exporting Canadian gas to China, for example. According to the International Energy Agency, natural gas exported from BC-based LNG terminals would largely replace coal-fired facilities in China. Experts believe these BC LNG projects could lower annual GHG emissions by as much as 176 million tonnes annually, as well as lower air pollution levels on the coasts of both countries. That is an important step on the way to a lower carbon future.

I think it is also important that Canadians understand that our country currently imports almost 570,000 barrels of oil each day to feed Canadian refineries from countries such as Algeria, Nigeria and Venezuela—countries with little environmental regulation on their crude oil production. Although Canada holds the third largest crude oil reserves

in the world and follows strict environmental laws, unless new pipelines are built, Canadians will continue to rely on oil produced in foreign countries with little regard for the environment and we will not get the full value for our natural resources on the world market.

We are looking beyond pipelines too. The current energy landscape presents many opportunities for companies like TransCanada. On a national and global scale, we actively participate in supporting the energy shift from coal-fired generation to natural gas, nuclear and renewables. A great example is in Ontario where TransCanada is a key partner in the Bruce Power nuclear facility, which provides one third of the province's power supply. We also continue to build and operate high-efficiency natural gas-fired power facilities that have helped make the province's shift off coal possible.

KEITH STEWART (KS):

If you look at the reports of the Intergovernmental Panel on Climate Change, or even the International Energy Agency, basically what they're saying is we have to phase out fossil fuels by mid-century or soon thereafter if we want to keep warming below two degrees—and even earlier, if we want to keep warming to a goal of 1.5 degrees. That means we have to stop building new fossil fuel infrastructure, and start building low-carbon infrastructure. Renewable energy, public transit systems.

Pipelines in Canada are about expanding access to and use of the most carbon-intensive oil around—oil from the oil sands. They are taking us in the wrong

**“Canada has—through several meetings and agreements—
stated that we will achieve an 80% reduction in greenhouse gas emissions by 2050.
2050 isn’t very far away.” – Keith Stewart**

direction. Some people will say that we’re not going to eliminate the use of fossil fuels immediately. They are correct, but we need to start making big strides today. We also need to have a plan for phasing out those operations over the coming decades. But the first step is to stop building new pipelines.

TM: We have seen accidents. We’ve seen leaks. We’ve become accustomed to news about spills related to trains, tankers, and pipelines. How safe or unsafe are pipelines?

AH: Pipelines are the safest, most efficient and environmentally responsible way to transport natural gas and petroleum products over long distances. They’re safer than train, truck and boat transport—a fact that is backed by independent research. A study conducted by the Fraser Institute, using data from the Transportation Safety Board and Transport Canada between 2003 and 2013, concluded that pipelines are actually 4.5 times safer than rail. Meanwhile, according to the Canadian Energy Pipeline Association 2016 industry performance report, in 2015, the pipeline industry recorded a safe delivery record of 99.999%.

Ensuring that pipelines and other facilities operate safely and reliably is top priority for a company like TransCanada. In 2015, we invested \$1.5 billion in asset integrity and preventative maintenance programs—that’s serious investment into safety. We also invested more than \$45 million in R&D and worked within industry partnerships to conduct research on the latest technologies and improve industry-wide standards that contribute to safer and more reliable pipelines.

That said, ensuring we’re all prepared in the unlikely event of an incident is part of our commitment to safety. To achieve this goal, TransCanada worked with local and public agencies to complete more than 125 emergency drills and exercises across our network of assets in 2015.

KS: You can never eliminate accidents. They will happen. But you can make them less likely. There are definitely things that we could do to make both pipelines and oil by rail a lot safer than they are today. But there is a financial cost. So it becomes a trade-off of sorts: how safe you want it to be and how much you’re willing to pay. The other question is: do we actually want to do more of this particular activity? One of the great benefits of moving away from oil, for instance, is that you not only reduce greenhouse gas emissions, but you also reduce all of the other negative impacts associated with it: water contamination from extraction, the risk of spills. If you’re not moving the oil, it’s not going to spill. And, really, that’s the only way you can guarantee safety.



TM: What do expanded pipelines—and the resulting increase in bitumen extraction—say about our carbon future, our attitudes towards the Northern environment, and our commitment to international agreements, such as the Paris Accord?

AH: New pipelines are required in order to transport oil and gas in the safest, most efficient manner possible. Pipeline capacity does not drive oil and gas production. We have seen this over the last decade as production has continued to grow and rail transport has filled the gap due to the lack of pipeline capacity.

The reality is that the demand for energy continues to grow worldwide and while we gradually shift to low-carbon sources, oil and gas continues to meet at least half of our energy needs. Oil plays a large role in our day-to-day lives. From smart phones, computers, and credit cards to medical necessities such as stethoscopes, syringes, bandages and surgical supplies—all are made using petroleum products.

We have yet to find a way to meet all our needs with emission-less energy sources, and until then fossil fuels will continue to be a key part of our energy mix. So, continuing to invest in reducing the emissions of these fossil fuels is paramount to our future. That’s why the energy sector continues to invest billions each year to generate emission-less energy and find innovative solutions to develop high-efficiency, lower-emitting production techniques.

It is worth noting that the vast majority (75%+) of greenhouse gas emissions in every barrel of crude oil come from the end use of that oil by consumers when they do things like drive cars and fly in planes.



Keith Stewart (right) locked to the front gate of the Kinder Morgan oil terminal in Burnaby, BC as part of a tar sands protest on October 16, 2013.

Reducing consumer demand for oil and gas is by far the most effective way to reduce GHGs. Focusing on the production and transportation of energy is not an effective way of addressing global challenge of climate change.

KS: So here we run into what is basically a math problem. If you look at what the pollsters are saying, and what the politicians are saying, the question, in essence, is: "Would you like to have your cake and eat it too?" And the answer from most people is, "Sure!" But when you actually look at the carbon math, if you look at the greenhouse gas emissions now from oil and gas extraction and processing—so, before it ever gets to the tank of your car—it is the largest single source in Canada. It's more than transportation, it's more than electricity, it's more than buildings. It's also the fastest rising source of greenhouse gas emissions, and it's projected, if we keep business as usual, to continue to grow

significantly over the next 10 to 15 years. It's simple: if we don't do something about our biggest source, there's really no way we're going to achieve our 2030 target, which is part of the Paris agreement.

Canada has—through several meetings and agreements—stated that we will achieve an 80% reduction in greenhouse gas emissions by 2050. 2050 isn't very far away. We need to start reducing our emissions now if we have any hope in hitting targets.

Whether you're looking at the 2030 target or the 2050 target, there really is no way that expanding our largest source of emissions fits or is consistent with meeting our obligations under the Paris agreement. Instead, we're deepening our addiction to oil.

And, just with an addiction, we keep telling ourselves we can stop any time. But the reality is that it's going to take a long time. And we have to start now. So the answer isn't building new pipelines. It's investing those scarce resources into public

transit, into electrification, into wind and solar, so that we can have a good quality of life without frying the planet.

TM: How are Aboriginal groups/communities involved in the process of pipeline construction? Is the consultative process working?

AH: TransCanada recognizes that our projects and assets have the potential to affect the lives of Indigenous people in tangible ways. As such, we are committed to building and maintaining long-term relationships with Indigenous communities based on respect, trust, open communication, and recognition that some of our activities occur within traditional territories.

Where the Crown duty to consult arises and activities may directly impact Aboriginal and treaty rights, TransCanada engages with these communities, as rights holders, to ensure they have an understanding of the project to



ABE HOUSE '92 is a graduate of the geography and environmental science undergraduate

program at Trent and earned a master's degree in Environment Studies from Wilfrid Laurier University. Mr. House spent time undertaking research at Trent University with the Institute for Watershed Science and supported Dr. Jim Buttle as a technologist, studying the impacts of disturbance on the hydrology of Ontario's forests. He also worked as an environmental consultant for roughly five years with Golder Associates supporting the energy industry. Mr. House has spent the last eight years with TransCanada as an environment advisor. He was raised in the village of Lonsdale, Ontario, but calls Calgary his home. Mr. House spends most of his time away from work fly-fishing for trout on the Bow River and the many rivers that flow from Alberta's Rocky Mountains. He considers himself a nature lover, a conservationist and an advocate for responsible development of energy.



KEITH STEWART '86 graduated from Trent University with a B.A. in International Development

Studies. He is the head of Greenpeace Canada's climate and energy campaign, and a part-time faculty member at the University of Toronto, where he teaches a course on energy policy and the environment. He has worked as an energy policy analyst and advocate for the last 15 years, and on successful campaigns to phase out coal-fired power plants and enact a Green Energy Act in Ontario. His work at Greenpeace is focused on stopping the expansion of the tar sands and accelerating the transition to a more equitable and sustainable energy system.



Abe House fly fishing on the Bow River in Alberta.

make their own determinations of potential project impacts, and works with communities to minimize, avoid or mitigate potential impacts. We also seek opportunities outside the regulatory process, for their economic participation.

For example, we facilitate community participation in field studies and provide resources to conduct Traditional Land Use studies—information that is then incorporated into project planning and decision-making. The company also seeks to provide business, employment and training opportunities to the Indigenous communities potentially impacted by our projects and operations.

Ultimately, we know that respectful and long-term relationships with Indigenous communities are critical to TransCanada's success.

To read recent examples demonstrating the company's engagement process, visit our corporate social responsibility website: <http://csrreport.transcanada.com/2015/society/engaging-indigenous-communities.html>

KS: There's a fascinating cognitive dissonance from the federal government on this. If you look at the Pan-Canadian Framework on Clean Growth and Climate Change that was signed in December, there's a paragraph there where the federal government reiterates

its commitment to the United Nations Declaration on the Rights of Indigenous People, including the right to free, prior, and informed consent. We now have over 120 First Nations—Canadian First Nations and US tribes—that have signed on to the treaty alliance against tar sands expansion, who have said no to pipelines, to rail, to more tankers, more trucks. That's from right across the continent.

All along these pipeline routes, you've had individual First Nations groups, regional organizations, like the Union of British Columbia Indian Chiefs, or the Assembly of First Nations of Quebec and Labrador, all saying that they do not accept decisions being made. Yet the federal government is continuing to push ahead. Apparently they're committed to free prior and informed consent ... as long as the answer is yes.

That's not respectful. It's not consistent with the recommendations of the Truth and Reconciliation Committee. It's basically the old way of doing business, when we'd promised to change our ways. Canadians should not accept this. As a nation, we are committed to these principles or we're not. And if the government is going to say, "Okay, we're ignoring that principle in this case," then they should be honest about it and then see if they still have the support to go forward.



UNLEASH THE POTENTIAL

GIVING PHILANTHROPY MATTERS

Inset: Barbara Wall (Mokkthewenkwe, Waawaashkesh Odoodem), is a member of the Deer clan.

CELEBRATING PHILANTHROPIC SUPPORT OF INDIGENEOUS STUDENTS & PROGRAMS

Donors provide perpetual support of Trent's Indigenous students and programs through the following endowments:

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CARVING A PATH: In 1999 Trent University launched Canada's first Indigenous Studies Ph.D. Program, inspiring people like Barbara L. Wall to join this extraordinary community of scholars that continue to make a difference in our world. Ms Wall's research, *It Flows from the Heart: Bodwewaadmiikwewag Nibi Waawiindmowin*, focuses on the restoration of Anishinaabe women's water knowledge and practices within the relocated Bodwewaadmii (Potawatomi) communities in Ontario, Wisconsin, Michigan, Kansas, and Oklahoma.



worked with the community to raise awareness of the need for water protection, conservation, and caretaking. Both times, I was able to build relationships and make great strides forward in my research," explained Barbara Wall.

With the support of the William B. Reid Scholarship, Ms. Wall has been able to travel to the communities essential to her research and significant in the advancement of Indigenous studies. "Being present in the community is an important aspect of the Anishinaabeg research methodology, it builds and enriches relationships. These reciprocal relationships are the foundation of knowledge sharing, or 'data collection' which is a large component of my research. Last year I met with Elders and Knowledge Holders where I spent time on the land, and participated in water-related practices and ceremonies. I also participated in the Pokagon Potawatomi Community's water walk where I

"G'chi miigwech. A big thank you to William B. Reid," says Ms Wall. "The use and development of new and culturally-based research methodologies are something the Trent Indigenous Studies Ph.D. program is known for and puts the department on the cutting edge of our discipline. It is my intention to combine my academic background in civil engineering with traditional ecological knowledge of water to create collaborative solutions to First Nations' water issues, and protect this valuable resource."

Ms. Wall plans to defend her Ph.D. dissertation in the summer of 2017 and hopes to secure a position with Trent's Indigenous Studies program.

In the words of Prof. Shirley Williams, elder and professor emeritus, "My mother used to say, 'What are you going to tell the Creator when you leave this world about what you have done for your community?'"

Please join us to help unleash a Trent student's potential and make their research become a reality.

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PHILANTHROPY MATTERS

RESEARCH

THAT HAS IMPACT

#1 IN CANADA FOR SCHOLARSHIPS & BURSARIES

Maclean's Magazine University Rankings, primarily undergraduate category



David McCann

A letter from Deborah (Debbie) Jenkins '00

Trent University Ph.D. Candidate, Environmental and Life Sciences

For seven years I lived and worked in the Arctic. A remote and majestic place of rugged landscapes and seemingly endless sea ice. It inspired a strong connection to the north, and the people and wildlife that are so deeply entwined.

But the fabric of the north is quickly unravelling. Wildlife is declining ... the climate on a path of unparalleled warming.

My Ph.D. research at Trent University is aimed squarely at both these issues. I am studying two legendary creatures of Canada's north—caribou and muskoxen—focusing on their ecology and the influence of climate change.

The Arctic is truly a crucible of change. It is warming at twice the rate of the rest of the world and the sea ice is thinning and retreating.

Critical to Arctic conservation, sea ice acts as a platform for wildlife to breed, raise their young, to hunt, and to rest. For caribou and muskoxen, it is a bridge between islands, allowing movement to calving grounds, food, and escape from severe weather. The loss of sea ice could impede these movements and initiate a cascade of unprecedented effects.

For my Ph.D. I have reached into a technical toolbox, using some of the most innovative tools at our disposal—satellite telemetry, remote sensing, genetics, habitat and species distribution models, and climate models—to better understand the ecology of these species and their future in this changing environment.

It is the support of many agencies and sponsors that allows me to use these powerful tools and to realize my research goals.

The list is big! It includes:

- the National Sciences and Engineering Research Council Scholarship;
- the Queen Elizabeth II Graduate Scholarship in Science and Technology;
- the Edwin William and Irene Elizabeth Curtin Scholarship;
- the French American Charitable Trust;
- the Symons Trust Fund for Canadian Studies;
- Dean's Ph.D. Scholarships; and
- the Northern Scientific Training Program.

In combination, they have allowed me to travel north for field work, to analyze the hundreds of samples I use for genetic and dietary analysis, to participate in multiple courses here and abroad, and to advance my research, my collaborations and my knowledge.

As a northern scientist, I am intent on making a difference. Thank you for helping me do that. *Sincerely, Debbie*

Bata Revitalization

UNLEASH THE LIBRARY OF THE FUTURE

The academic heart of Trent University, the iconic Bata Library, is set to undergo an amazing revitalization and transformation starting this spring. Every part of Trent University depends on the library: it's a place of discovery, offering the extraordinary riches of past learning, where students and faculty collaborate to create new knowledge for the scholars of the future.

Please help revitalize the heart of Trent University today at trentu.ca/give



A PERSONAL ACT OF RECONCILIATION

PHILANTHROPY MATTERS

The Louise & Larry Parkes Indigenous Graduate Studies Bursary



"I needed to do something," Louise Parkes answered when asked about the creation of the Louise & Larry Parkes Indigenous Graduate Studies Bursary. "My mother, my brother Larry, a lifelong commitment to social justice, and my education at Trent University influenced this personal act of reconciliation."

Ms. Parkes and her brother Larry Parkes '74 were brought up by a strong mother who was widowed when they were very young. From an early age, the Parkes siblings remember their mother describing Canada as a three-legged stool with British Isles, French, and Indigenous legs—all needed for balance. She placed a particular emphasis on respect for all of the Indigenous peoples of Canada, explaining that their knowledge, history, and diverse cultures must be known and celebrated.

Their mother's wisdom and teachings continue to have an impact today. Mr. Parkes, a Trent University Indigenous Studies and History graduate, worked as a high school history and economics teacher in Toronto for 35 years. In 1988 he had the opportunity to introduce and teach Native Studies at the grade 13 level at Cedarbrae C.I. in Scarborough. This popular course offered students a unique opportunity to learn about the history and cultures of the Indigenous peoples of Canada, and also Canada's history and development with the inclusion of the diverse perspectives of the Indigenous peoples of Canada. In 2010, Mr. Parkes introduced an Indigenous Studies course at the grade 11 level at Forest Hill C.I. He is currently advocating for the development of a compulsory Indigenous Studies course for all Ontario high school students.

Ms. Parkes has enjoyed her career in business and political life in Oshawa, Ontario. She is co-founder and president of Parmac, a B2B Call Centre that is celebrating 25 years in business. She is a well-respected community leader and a current Trent Durham History major.

"I have been inspired by some excellent professors, like Dr. Don McCaskill, Dr. Robert Wright '79 and Dr. Marion Boulby. Undoubtedly there is a multitude of reasons that have influenced my personal act of reconciliation. I know that it is just the beginning and reconciliation will take a long time, but we as settlers need to recognize the impact that we have had on the Indigenous communities. My personal act of reconciliation is in honour of the important work and recommendations of the Truth and Reconciliation Commission," she says.

OVER 500

First Nations, Métis and Inuit students attend Trent University. This is about 6.3% of the student population.

ABOUT 3.5%

of the employees at Trent are First Nations, Métis or Inuit.

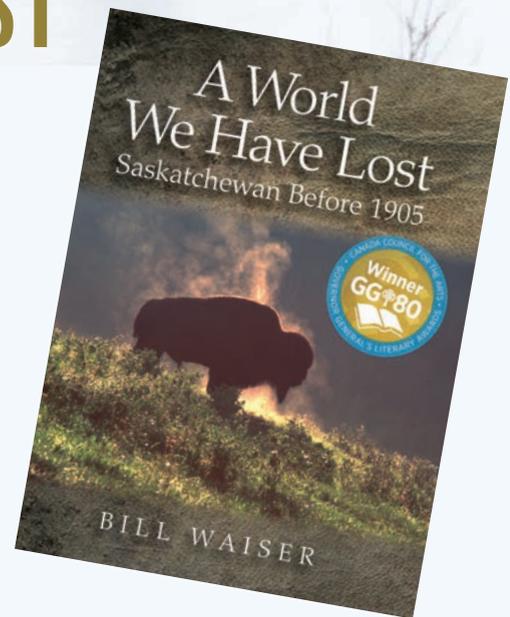




A WORLD WE HAVE LOST

The following excerpt is from Dr. Bill Waiser's *A World We Have Lost: Saskatchewan before 1905* (Fifth House Publishers 2016), winner of the Governor General's Literary Award for Non-Fiction. The book complements Dr. Waiser's award-winning centennial history of the province, *Saskatchewan: A New History*.

Chapter Twelve, "If Something is Not Done," examines the reach of the Métis commercial bison hunt from Red River across the northern Great Plains into the future province of Saskatchewan in the mid-nineteenth century. This annual summer hunt often brought the Métis into conflict with the Sioux. Many Métis families also began living year-round in the interior, in places like Wood Mountain and the Cypress Hills, in order to have better access to the dwindling bison herds.



The bison hunt was the mainstay of the Red River settlement economy in the mid-nineteenth century. PROVINCIAL ARCHIVES OF SASKATCHEWAN S-MN-B 3118

The Métis were already well positioned to intensify the bison hunt. By the end of the third decade of the nineteenth century, these “movable armies,” as HBC Red River clerk Alexander Ross described them, were entering the plains in force. In 1840 alone, 620 men, 650 women, and 360 children left Pembina as part of a 1,200-cart caravan. This number of participants was not simply a reflection of the growing population at Red River but an indication of how many people were involved in the summer or dried meat hunt, including priests, who regularly held mass and performed other Roman Catholic rites on the trail. Ross, who tagged along with the Métis in 1840, provided one of the best accounts of the organization and operation of the hunt. At the rendezvous, the assembled hunters elected a president or chief and twelve councillors, usually senior, experienced men. They, in turn, decided the rules that were to be followed out on the open plains, particularly during the hunt. Captains were also chosen by ten hunters voluntarily lining up behind prospective leaders. Where these procedures came from is not known; they could be either Indian or French in origin.

Led by a guide carrying a flag on a staff, the cart caravan, sometimes several miles long, slowly worked its way southwest across the plains. Advance scouts searched for bison, as well as kept a careful watch for the Sioux. There is no record of any Métis camp being routed; never more than a few scouts were ever lost. Once a herd was located, camp was immediately set up nearby and everything readied. The chief led the hunters out to the herd, and it was only on his shout that they charged the startled bison. Each hunter guided his horse towards a particular animal, dropped the reins once close enough,

and then fired across the saddle into the beast. He then rode after another animal and kept shooting and killing until any remaining bison were too scattered to pursue. The sounds of the slaughter saturated the air: the highpitched cries of the hunters, the rapid pounding of the hooves of the bison and horses, the constant blasts of gunfire, the whinnying of the horses with each kill and redirection, and the bleating of the bison and the heavy, throaty breathing of those dying on the blood-soaked plains. Dust rose and enveloped the scene, adding a surreal quality to the killing field. It filled the eyes, nostrils, and mouths of the hunters, mixed with the taste and smell of blood and shit.

The Métis were precision marksmen. But what made them so efficient during the hunt was their specially trained horses, known as buffalo runners. They had also perfected the reloading of their muzzle-loaders on the fly. With a few balls of shot in his mouth and his front coat pockets filled with powder and more shot, each hunter frantically poured a handful of powder down the barrel of the gun after it was discharged, spit in a ball, and then whacked the stock of the gun against his hip. The rapidity with which they were able to fire caused their gun barrels to overheat, sometimes with unfortunate consequences. Spills, bruises, and sprains were also quite common.

The dead bison were butchered on the spot. Working quickly because of the hot summer temperatures, the hunters and their families removed the skin, tongue, back fat or *depouillé*, meat, tendons, and any other serviceable body parts, before abandoning the carcass to the wolves, coyotes, and birds. Back at camp, the less glamorous but real work began. Women, sometimes with help from children, meticulously scraped the robes to ensure that any flesh was

removed. Dressing and tanning the skin, to make it soft and marketable, took several days of painstaking labour. They also dried meat in long strips in the sun and either tied it up in bales or pounded and mixed it with fat to produce pemmican that was then poured into bison leather bags. At night, there was feasting, storytelling, and singing to the accompaniment of the fiddle.

After several successful hunts, the heavily loaded carts, each carrying the meat and robes of eight-to-ten bison, trundled back to Red River, usually in late summer, where the Métis sold or traded the products of the hunt and paid off their debts. Their absence meant they had less time to devote to their subsistence farms. But it did provide a dependable living, something that eluded those who suffered through repeated crop failures at Red River. The time spent together on the hunt on the open plains, moreover, instilled in the Red River Métis a strong sense of identity, of being a nation with its own distinctive culture and traditions. With this identity came a feeling of independence, that they were no longer beholden to the HBC but could decide what was in their best interests. This confidence as a separate people was further boosted by their successful skirmishes with the Sioux. They had come to see themselves as “masters of the plains wherever they might choose to march.”

BILL WAISER '71

*Alumnus Bill Waiser is a distinguished professor emeritus and former A.S. Morton Research Chair at the University of Saskatchewan. He has published over a dozen books, including *Loyal till Death: Indians and the North-West Rebellion*, with *Blair Stonechild*, a finalist for the 1997 Governor General's literary award for non-fiction.*

CANADIAN CITIES: CONFRONTING A CHALLENGE

Taxing service users generates revenue and shows potential to change behaviour

HARRY KITCHEN, professor emeritus, Economics



Never have Canada's largest cities faced so much uncertainty when it comes to their future fiscal sustainability. Changing demographics, increased income inequality, the impact of climate change and federal immigration policies, growing social service needs, and deteriorating infrastructure will push municipal expenditure needs well beyond anything experienced in the recent past. When this is combined with a revenue base that is largely controlled by provincial legislation and has remained virtually unchanged for decades (user fees and property taxes being the mainstay), concerns over fiscal sustainability are becoming a major issue. One remedy to remove this increasing gap and one that is gaining traction among many city officials, if not the public at large, is the importance of introducing legislation that would permit cities to expand their local tax base. This action would bring Canadian cities in line with many large US and European counterparts.

At the outset, it should be noted that advocating for new taxes is not to diminish the importance of the property tax. The property tax has been around for decades. It is a good tax for municipal governments because it satisfies many characteristics of a fiscally sound

local tax. Property is immovable so it cannot escape the tax, it is fair based on the benefits received from local government services, and revenues are stable and predictable. Nevertheless, it is relatively inelastic (does not grow automatically as the economy grows), highly visible, and politically contentious almost everywhere. This high visibility and frequent opposition to increases in property tax rates means that spending on necessary services is always vulnerable to cutbacks and restrictions.

A mix of taxes would take pressure off the property tax and give cities more flexibility in responding to local conditions such as changes in the economy, evolving demographics and expenditure needs, changes in the political climate, and other factors. Cities would be in a better position to achieve revenue growth, revenue stability, and fairness in the tax impact on local residents. Lower property taxes would greatly assist those who are asset rich (high property values) but income poor, an outcome that would make it easier for some people to remain in their homes without the heavy burden of high property taxes.

Which new tax or taxes? There are a number that could be used (of course, the province would have to permit municipalities to adopt a new tax which in itself is likely to be an impediment, at least in the short run). Some taxes would be easier to implement and likely more politically acceptable, especially if the tax is on the user of the service with revenues earmarked for that service. Taxes of this sort achieve two objectives—one, the capacity to generate revenue and two, the potential to change behaviour so that local resources are not wasted or squandered.

Perhaps the following example best illustrates this.

In most large cities, roads and transportation absorb between 20% and 30% of all property tax revenue. This is a service whose funding could be removed from the property tax base. In its place, it could be funded from road prices or road charges (sometimes called congestion prices). Efficient road prices offer a number of advantages. They are widely recognized as an effective travel demand management tool for reducing congestion, pollution, and other external costs of driving. They can influence all dimensions of travel choice: trip frequency, destination,



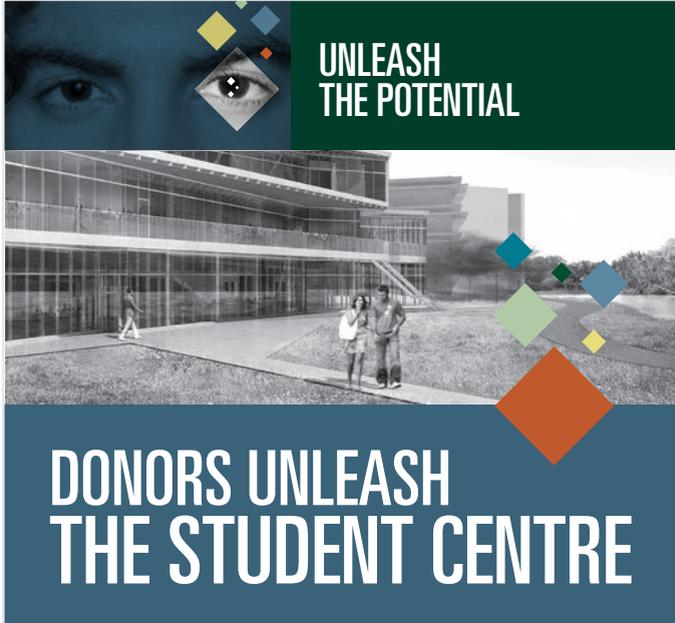
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travel mode, time of day or week, route, and so on. To the extent that traffic demand is managed, cost pressures on a city's budget are lowered, because traffic-related costs are reduced and infrastructure demands lessened. Furthermore, if revenues are dedicated to public transit and roads, there is almost certain to be more public acceptance for funding the service than if it were funded from general revenues. Other charges that could be used to finance roads and that are used in some countries include a municipal gas tax, a municipal motor vehicle registration fee, and dynamic parking fees that vary by time of day and location, but these are likely to be less effective in changing behaviour and generating revenue.

Other taxes that are strong candidates for large cities include a municipal income tax and/or a municipal sales tax. Unlike road pricing, these taxes are not on users of a specific service. Instead, they are on income earned or money spent with revenues going into general funds, just like the property tax revenue. They have the potential to generate significant sums of revenue and are preferred to property taxes as a funding source for local services that are primarily income redistributive in nature, such as social housing and social services. These taxes are easy to administer as long as they are piggybacked onto existing provincial taxes. As well, they are less regressive than the property tax in their impact on taxpayers. They would permit cities to capture revenue from commuters and visitors who are the beneficiaries of many local services but do not currently pay for them because they are funded by the property tax. It would also give cities greater flexibility and breadth in determining their own tax structure and allow them to benefit from growth in the economy. For any new tax, however, it is critical that the locally elected council be responsible for setting the local tax rate. This, the literature tells us, leads to greater accountability, enhanced transparency, and improved decision making in the ways in which municipalities spend their money.

One concern with any new tax, it must be noted, is its cross-border impact. Higher tax rates in one city could lead to jobs relocating to neighbouring jurisdictions, people moving to a lower tax area, and people shopping in neighboring municipalities. The best way to minimize this problem, as the empirical literature has concluded, is to implement these taxes in large cities and large metropolitan and regional areas, making it more unattractive and costly for individuals to initiate an activity intended to avoid the tax. These taxes are unlikely to be appropriate for small and medium-sized municipalities where residents and businesses can easily cross municipal borders to relocate, do their shopping or search for work. For these municipalities, they may have to stick with the traditional revenue tools plus some provincial grant assistance for fiscally distressed areas.

Harry Kitchen is Professor Emeritus in the Economics Department at Trent University. Over the past 30 years, he has completed more than 100 articles, reports, studies, and books on a range of issues relating to local government expenditures, finance and governance in Canada and abroad.



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CELEBRATING 50 YEARS OF CHAMPLAIN COLLEGE

“Over the decades, Champlain College has made an impact on thousands of people. During our milestone anniversary we celebrate this strong and proud community by reflecting on our history, but more importantly, looking to where we are headed next.” – **Melanie Sedge '04**, head of Champlain College

MELANIE SEDGE '04

Champlain's 50th Anniversary celebrations were designed to combine history with the everyday functions of the college. The 50th year is a time to showcase the history of the college through alumni reflection and interaction, while emphasizing the involvement of the current students and a look ahead to the next 50 years. The college office team worked to present events that would intertwine the past and present, involving direct connections between alumni and current students, and adding a 50th Anniversary flare to every piece of the year that student leaders, such as College Cabinet, already do so well.

The epitome of past meeting present and future was the High Table Dinner during Orientation Week. New students were invited to their first formal dinner in the Great Hall, along with all of the orientation leaders they had spent the week getting to know. They were able to step into Champlain history as they were starting their future. Just like in the original formal Great Hall dinners, the students wore gowns and processed into the dining hall in front of the High Table full of dons, college office staff, faculty, alumni, and Professor THB Symons. Prof. Symons gave a speech that was truly a piece of history during which he celebrated the past 50 years and

welcomed the students that will make up the next 50.

The college used the annual homecoming weekend to gather many dignified members of the Champlain community from the last 50 years. Past staff, masters, dons, student leaders, faculty, and alumni gathered along with Prof. Symons at an intimate lunch in the Seasoned Spoon, where memories and old stories filled the air. Following the mandate of the anniversary celebrations, current students attended the luncheon, where they connected with many of the people that made Champlain College what they know it to be today.

Following the luncheon was the dedication of the new Alumni Garden, located at the Thom Tower entrance to the college. Thanks to the generous donations from Champlain alumni, the college office could restore the entrance garden to its glory.

A reunion welcoming all members of the Champlain community took place in the afternoon of the Head of the Trent festivities. The last five decades were all represented with vibrant conversation and reflection.



Alumni Garden Dedication October 1, 2016

Left to right: College Head **Melanie Sedge '04**; Director of Alumni Affairs **Lee Hays '91**; Cabinet President Dorcas Mensah; President Leo Groake; **Bob Taylor-Vaisey '67**

A silent auction showcasing current student photography of the architecture of Champlain took place during the reunion, with the proceeds going directly to the student artists.

Champlain College has a reputation of being steeped in tradition. Some of these traditions started 50 years ago, and new ones begin every year. College Weekends have always been an opportunity to showcase Champlain's history and also a time to join in the community to create new traditions—be it a new Pigbowl or Broomball team, or an event that becomes an instant classic.

The first College Weekend of the year, Harvest Weekend, was an opportunity for Champlain to honour devoted members of staff and directly intertwine current students and alumni. The weekend, held in the middle of October, started with a breakfast in Alumni House to gather past and present students and staff before a long day of sport and fun. A new tradition was started in the Alumni vs. All Star Pigbowl game. Pigbowl, a touch football tournament, is a staple of Harvest Weekend. Teams were picked schoolyard style by captains Noranne Flower and Paul Wilson. It was a tough fought game, ending in a tie!

Harvest Weekend was also a time to honour another iconic member of the Champlain community, Noranne Flower. A celebration was held in the Ceilie on Saturday afternoon to honour Ms. Flower and thank her for her 30 years of service within Champlain College. Flower, who retired in 2015, was surrounded by previous students and colleagues in an afternoon of laughs, love, and appreciation.

Continued on page 32.

In the fall, after Head of the Trent, Champlain hosted the Harvest Festival. Like most events, it was an excuse to drink a lot of beer, but there was also dancing in the Great Hall. In the winter Champlain celebrated with Bon Temps ("The Order of Good Cheer!") with endless hockey games and other winter sports. We also had a spring formal, which gave everyone an opportunity to shave, put on nice clothes, and act like adults! All of these events were commemorated in our annual Champlain Year Books, which bring back wonderful memories as I turn the pages.

– **Maile Loweth Reeves '79**



KEN HARTWICK '81

President's Circle Donor

"I believe in the potential of Trent students to shape the future and reshape the world into a better place."

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When Champlain College was first opened in 1966, a group of young men were the first to inhabit Symons campus. The winter of 1967 was cold and these men were isolated at the North End of Peterborough. In this difficult time, Champlain's innovative forefathers took a lesson from Samuel de Champlain himself and celebrated the first ever L'Ordre du Bon Temps.

In 1607 on his third journey, Samuel de Champlain founded L'Ordre du Bon Temps to raise spirits among his companions during the cold winter months through "fine foods and foolish ceremony." Champlainers adopted this mid-winter celebration and it continues to this day.
trentchamplain.wordpress.com

As Champlain College celebrates its 50th anniversary, something that is near and dear to all Champlainers deserves celebration as well: tradition. For as long as the historic towers have been standing on Symons Campus, Champlain students have been embracing community and the crisp winter spirit by celebrating L'Ordre du Bon Temps.

Over the years the events of Bon Temps Weekend have changed, but what always remains is Champlain students coming together for fun and friendly competition on the snowy grounds next to the picturesque riverbank. What started with chariot races through the snow has developed into a broomball tournament hosting 16 teams, running for two days straight on the homemade rinks in K/L Field.

REFLECTING ON BON TEMPS 1970

By Ken Tilley '68

Part of the annual Champlain College L'Ordre du Bon Temps winter carnival in January 1970 included a hall-decorating contest, and our group on the third floor of D block was determined to win it. We all put aside any thoughts of studying for the better part of a week and scrounged supplies for the task, including 35 pounds of flour, 100 feet of wire, lots of newsprint (courtesy of the *Peterborough Examiner*) and dozens of coat hangers, in addition to rolls of masking tape and many cans of spray paint. Together we built a convincingly creepy bat cave, which won us first prize and bragging rights for the weekend (and a good pick-up line to invite girls over to see our handiwork). The five victorious floormates were Paul Mackey, **Ken Tilley '68**, Mike Ionson, John Campbell and Jim Dolan.



Trent University Archives

Bon Temps is a weekend that continually brings back recent alumni to see old friends and cheer on their team, maybe even join in on a broomball game or two. Every year, this weekend and tournament is a celebration of the history of the college. The 50th anniversary of Bon Temps was spearheaded by the current students and cabinets; everyone appreciated how special it is to participate in a tradition that has been happening for 50 years. A retelling of history through photographs, old yearbooks, and reflections from alumni was displayed in Alumni House for students to enjoy while they tried to escape the cold. Additionally, a slideshow of photos past and present allowed current students to take in the roots of their beloved weekend.

As the year in Champlain continues and the students celebrate their Golden Year Formal, the 50th Anniversary spirit burns through each moment. The year has been a time to reflect on the past and look to the future. At each event this year, videographer Elijah Gwayumba has captured reflections and 50th birthday wishes. A video compiling all of these moments will be a lasting piece of this special year and become another great piece of Champlain's history. All information regarding the 50th Anniversary, including photos from the events and (in the future) the video compilation, is available on the dedicated website: champlain50.com. Here's to the next 50 years!
Continued on page 35.

Trent University Archives



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GAVIN MARSHALL '76

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In my second year I decided to be an ISW staff member and join College Cabinet for a second year. On move-in day, I moved a nice boy in C24—little did I know I had just met my future husband. We started dating after reconnecting as cabinet members and have been together ever since. During our time in Champlain we did ISW together, College Cabinet together, and even worked in the college office together. We made so many great memories, especially with Noranne Flower, truly the heart and soul of Champlain. We both value her friendship, now and forever. We love Champlain College so much that we even came back to get married here, knowing there was no better place to celebrate our love than the place where it all started. Champlain will always be a very special place to both of us, and we are definitely Champlain till we die!

– **Sarah (VanHeuvelen) Cassidy '05** and **Jonathan Cassidy '06**



Memorial Bench Dedication

An advocate for sport and student leadership during his time as master of Champlain College, David Glassco was honoured during Harvest Weekend with the unveiling of a memorial bench situated on the river bank in K/L Field. In his time as master, Mr. Glassco walked his dog through K/L Field and spent a lot of time in the outdoor space behind the college. A bench that faces the river and iconic bridge is now a constant memory of this beloved member of Champlain College. On October 15, a moving dedication was given through a beautiful speech by Mr. PSB Wilson, with Glassco’s family in attendance. The mark he left on Champlain College will be forever remembered.

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GREG PIASETZKI '72

President’s Circle Donor

“I believe we should all give back, when the opportunity presents itself, to both the larger society in which we live and to the organizations and institutions that shaped and supported us. For me, Trent University, was one of those influences.”

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The Canadian Difference Project

Trent-led project represents unprecedented online conversation about our country

Canadians across the country are participating in the Canadian Difference project, an initiative of the School for the Study of Canada at Trent, which engages people in an unprecedented national conversation about what makes Canada ... Canada.

A bilingual, interactive website, launched in July 2016, Canadian Difference provides resources and a forum for the discussion, which explores how Canada has succeeded, or failed, at accommodating diversity across the country.

"The idea was to develop a constructive conversation that builds understanding of how the process of mutual accommodation works," said Dr. Heather Nicol, acting director of the School for the Study of Canada at Trent, who heads up the Trent team managing the project. "How can examples of successful accommodation help us to move forward in addressing important issues, such as our relationships with First Nations and new Canadians?"

The Trent team is comprised of an interdisciplinary mix of faculty, staff, and graduate students from several departments across the university. "The grad students, in particular, are playing an active role in the project, from assisting with topic selection, facilitating the discussions, and managing social media," said Professor Nicol.

Currently, there are seven distinct online discussions taking place, based on one of three major themes: First Nations, Muslims in Canada, and Canada in the World. The discussions are moderated by subject matter experts, influential thinkers, and key community members.

"With the help of our amazing moderators we have had some very interesting conversations, which have been both engaging and enlightening," Prof. Nicol said. "The discussions around Muslims and gender, as well as First Nations and the law, have been spectacular."

The Trent team is currently working on expanding the project beyond the website forum, including an online course to engage people in the theme of mutual accommodation, as well as workshops and conferences.

Prof. Nicol points out that the Canadian Difference project provides an opportunity for Canadians, from all backgrounds, to pose particular questions on a salient topic, and to interact with subject matter experts and fellow Canadians about ways that things can be improved. "If there



Soldiers take to the streets of Montréal during the 1970 October Crisis.

is something they are wondering about, or have an opinion on, they can help build interest in that topic," she said.

She is encouraging anyone with an opinion to share to join the conversation. "Joining in is an opportunity to help shape something positive," she said. "The more people participate, the more the site becomes a forum for thinking and discussion, and that's important." canadiandifference.ca

Upcoming Hot Topic: Acceptance and Belonging

Overview: The debate about terrorism and extremism is ultimately only about a tiny number of people. Yet underneath all of these debates are the lives and experiences of many Canadians. In the aftermath of almost 15 years of the "war on terror," do Muslim Canadians feel they belong and are accepted in Canada? If so, why? If not, what can be done? Would an understanding about the success of mutual accommodation in other areas of Canadian history help here? Are there lessons to be learned, for example, from how Canada has accommodated tensions between English and French Canadians, or in how Canada adopted a more open and accepting form of citizenship and immigration since the 1960s?

Expert Insights:



Momin Rahman
Professor of Sociology,
Trent University

My academic work focuses on the difficulties and pathways for LGBTQ Muslims to be accepted both by the mainstream LGBTQ community and the mainstream Muslim community. This is a very specific example of the broader question of belonging and acceptance in our multicultural, multi-difference world. This broader issue has two major dimensions and the first is whether dominant norms exist, both as culture and identity, and how that impacts the abilities of minorities to have their experiences taken as valid and whether mutual accommodation is a reality for minorities. There is a second issue, however, and that is how minority groups relate and accommodate each other, as illustrated in the focus of my research, which is exploring whether two different minority groups can learn to accept



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each other in a way that provides belonging to both groups for those who live at the intersection of faith and LGBTQ identities. Belonging is also an issue of security, not in the sense of policing violence, but in the social sense of having a confidence in your own identity and how others respect that, accept it, acknowledge your specific differences and challenges, and thus help you to belong to a wider, diverse community.



Amira Elghawaby
Communications director, The National Council of Canadian Muslims (NCCM)

I've always felt that I belonged to Canada. But I haven't always felt accepted.

Why is there this disconnect and what does it mean when Canadians, or newly arrived immigrants and refugees, feel marginalized or discriminated against by their fellow citizens? What does exclusion mean for our Indigenous brothers and sisters—the original inhabitants of this beautiful land?

As we commemorate Canada's 150th anniversary, it's important for us to explore these questions. Our sense of belonging and acceptance are at the heart of nurturing successful communities. There is much work to do. Unfortunately, many Canadians have expressed bias against various groups in Canada, and many Canadians do acknowledge that discrimination against particular members of our communities exists.

With growing anti-immigrant and anti-Muslim sentiment being reported around the Western world, Canada must continue to lead by example. Thousands of Canadians opened their hearts to welcome Syrian refugees over the past year—showcasing the very best of what it means to be living in a country that values diversity and believes that together, we can all prosper.

Canadians have also often pushed back against hatred, showing targeted communities that they stand with them. We saw this in Peterborough, Ontario, following the firebombing of a mosque in the fall of 2015. The local church and wider community came together to raise funds to rebuild the mosque. The local synagogue opened its doors to the congregation so it would have a place to pray in the meantime.

In other words, we've got this, Canada. At least I hope so.

canadiandifference.ca

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Photo: Ana Grillo

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EVENTS

WEDNESDAY, MARCH 8, 4-5:30 pm, Trent Durham

A Journey of Learning: Life Lessons from Business and Philanthropy

To celebrate International Women's Day, join students, alumni and local community members to hear **Ms. Kathleen Taylor '16** share her insights from a career in leadership and philanthropy.

Register online: <https://mycommunity.trentu.ca/katietaylor>

TUESDAY, MARCH 14 to THURSDAY, MARCH 16

4-6 pm each day, Peterborough, Bagnani Hall Traill College

Gilbert Ryle Lecture Series

Prof. Catherine Wilson: Life According to Nature.

For info: 705-748-1011 ext. 7166 or philosophy@trentu.ca

SATURDAY, MARCH 25, 6 pm, Peterborough, Champlain College Great Hall

10 Years of Forensic Science Graduates Reunion Celebration

Join alumni, current students, faculty, and special guests for an enjoyable evening and opportunity to reconnect with classmates.

Cash bar and hors d'oeuvres. **Please RSVP before March 1** to trentfss@gmail.com. For info: 705-748-1011 ext. 7446 or karenmcquadesmith@trentu.ca

FRIDAY, MARCH 31 to SATURDAY, APRIL 1, Peterborough

41st Annual Team Trend Hockey Reunion

Reunion Activities: Friday, 7 pm hockey, Kinsmen Civic Centre, Social with refreshments to follow at the Traill College pub, The Trend. Saturday, 2 pm hockey at Kinsmen Civic Centre, Banquet Saturday night at Trend Pub (cocktails 6 pm, dinner 7 pm). **Registration required:**

<https://mycommunity.trentu.ca/TeamTrend>.

For info: **John Kennedy '98**, tjkennedy@sympatico.ca

WEDNESDAY, APRIL 12, 6:30-9 pm, Toronto

An Ideas That Change the World event, Celebrating 50 Years of Trent Alumni

Hosted by Trent alumnus **Stephen Stohn '66** and Linda Schuyler, co-creators of the famed *Degrassi* series, at their Toronto home, the evening will include presentations by Trent faculty and President Dr. Leo Groake, music by Will Bowes and Sly Fox (with special guest Trent Chancellor **Dr. Don Tapscott '66**). Refreshments will be provided. **Registration required:**

<https://mycommunity.trentu.ca/2017-alumni-events/itcw2017>

For info: 705-748-1011 ext. 1399 or srobinson@trentu.ca

MONDAY, MAY 15, Toronto

Trent Alumni event at Queen's Park

Alumni will be welcomed to this event by Trent President Dr. Leo Groake and proud Trent alumnus, the **Honourable Jeff Leal M.P.P.** Reception with refreshments included. **Registration required:** <https://mycommunity.trentu.ca/alumni/events>
For info: 705-748-1011 ext. 1399 or srobinson@trentu.ca

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TRENT UNIVERSITY



Bill Reid Gallery of Northwest Coast Art

TRENT PEOPLE

Vancouver Chapter News

LORRAINE BENNETT '72

Trent Talk

Reconciliation, Religion & the Arts

It's easy to forget that with every step we take in BC, we walk on unceded First Nations land. It's also easy to forget, when entering a great house of prayer and reflection in Vancouver's downtown core, that it is a monument to a troubled past. It has not, however, been easy to ignore the impressive hoardings that encircled Christ Church Cathedral's renovations for the last year, which called the community to bear graffiti witness to reconciliation.

Under the leadership of Trent alumnus **Dean Peter Elliott '73**, Christ Church Cathedral has become the epicenter of reconciliation in Vancouver. Accordingly, our recent Vancouver TrentTalk began with a welcome ceremony by Audrey Siegl of



the Musqueam band. Ms. Siegl spoke of her people's history, the impact of "the occupier" and of her own journey towards reconciliation. In that spirit she welcomed us with music and an honour chant.

With almost 50 people in attendance and alumna **Carol MacKinnon '69** moderating, Dean Elliott discussed his and the Cathedral's role in the negotiations around the residential school survivors' lawsuit against the Anglican diocese. He described the Cathedral's continuing activities in reconciliation, begun even before the hearings and report of the Truth and Reconciliation Commission.

Elliott's co-presenter, Alexandra Montgomery, executive director of the Bill Reid Gallery of Northwest Coast Art, addressed the Gallery's role as a venue for artistic expression by new and emerging Indigenous artists, much of it arising out of the impact of the residential school experience.

Initiated by Elliott and enthusiastically accepted by Ms. Montgomery, the Cathedral and the Gallery, which share the same city block, are partnering their efforts with cautious but welcome enthusiasm from the Indigenous community. The Cathedral is a significant performance venue but most recently its massive hoardings became a canvas for artistic expression. Featuring huge northwest coast motif graphics



From left, **Alma Barranco '90** and **Lorraine Bennett '72**

Lee Hays '91, Gillian Bird and **Alex Bird '67**

Trent President **Leo Groarke** and alumnus **Matt Pidutti '07**

by Haida artists Corey Bulpitt and Robi Geary, and the bold challenge “My reconciliation is...,” the public was invited to respond on cartoon-style “bubbles” along the hoarding. The impact on one of Vancouver’s main downtown intersections was powerful.

Our local Trent alumni community was honoured to be joined for this event by President Leo Groarke and Alumni Affairs Director **Lee Hays '91**. Dr. Groarke emphasized that Trent is a national leader in Indigenous Studies,

the first university in Canada to offer such a degree, and shared that Trent has added an Indigenous B.Ed. program and an Indigenous Environmental Studies degree, with more programs planned. All of these attest to Trent’s vital place in reconciliation, a point of particular pride to alumni. This was the second annual visit by Dr. Groarke and we look forward to his return next fall. As always, we appreciate Ms. Hays’s enthusiastic support of our work!

We are very grateful to Ms. Montgomery for her participation and her warm welcome to the Gallery at the completion of the talk. We are also extremely grateful to Industrial Alliance for their ongoing support of our program and their generous contribution to the catered reception. It was great to see so many local alumni and to get such positive feedback. We look forward to more of the same in 2017!

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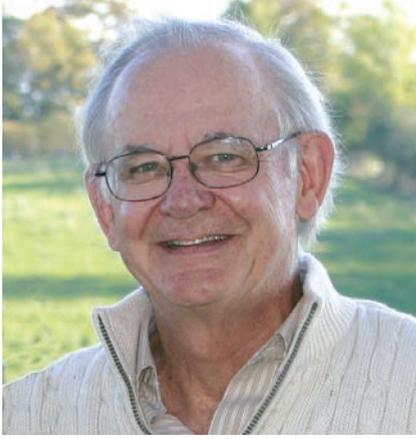
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Robert Lightbody '64 Remembered

Member of first graduating class gave to Trent for life

TONY STOREY '71

Bob Lightbody's legacy at Trent University is rich beyond description.

A 53-year association with Trent, starting in 1964's Original Class as a member of Peter Robinson College.

The first leader of a student body at Trent.

The first captain of the hockey team.

A best friend to **Margie Murduff '64**, and, with Margie, gracious and willing hosts to countless Trent events.

A key contributor to the founding and development of the Alumni Association.

The first alumnus to sit on the University's Board of Governors, serving for 11 years and setting the stage for responsible alumni participation in university governance.

Classmate **Richard Johnston '64** recalled, "While many of us bathed in post-secondary angst, Bob radiated a positive, glowing joy."

Bob was an immense influence on my career as director of Alumni Affairs. His conviction that, with graduation, alumni earned rights and privileges as graduates, but also had responsibilities to the University, became a touchstone of our activities. To support Trent, to take part in its governance, to act as ambassadors for recruitment and reputation. And, most emphatically, to help students in any way possible.

Bob believed in and lived these responsibilities and obligations, and with Margie, were in the top ranks of visible and dedicated alumni leaders.

Trent University's fourth president, Dr. John Stubbs, had this to say: "Bob Lightbody is an exemplar of the many qualities that so powerfully define Trent alumni. In both material terms and wise counsel, he made inestimable and enduring contributions to Trent. He set the highest standards for all of

us whose lives have been so shaped by Trent. I am proud to have known Bob and Margie and to acknowledge yet again how much each of them exemplifies the excellence and compassion that defines the Trent community."

When Bob stepped away from the Board of Governors in 1983, his alumni peers resolved to honour him by endowing a named award.

The Robert Lightbody Prize was first awarded in 1988 and was presented annually to a graduating student of Peter Robinson College. There are now 28 recipients who carry Bob's name forward in their lives and careers. In the early 2000s when Peter Robinson College closed, I worried how Bob might react to the concern that soon we would have no Peter Robinson students to award the Lightbody Prize to. I need not have lost any sleep. Bob took out a pen, and in front of me, amended the criteria to read, "will be awarded to a Peter Robinson College graduating student, or its successor college, Peter Gzowski College." Two commas and seven words. That was Bob in a nutshell: respectful of the past but with a pragmatic determination to helping students above all else—in this case, the future students of Trent's newest college, Peter Gzowski College.

Bob also had roles as a trustee of the Trent University Foundation and a member of the 50th Anniversary Steering Committee. He did very important work as a trustee of the Gilbert and Stewart Bagnani Endowment.

Jon Grant, a former chair of the Board of Governors, noted that Bob was totally devoted to, and always positive about Trent and its students. In particular, he was instrumental in the negotiations between the University and the Bagnani Trust that led to the construction of Bagnani Hall at

Catharine Parr Traill College.

Current president, Dr. Leo Groarke, commented about Bob's contribution to the 50th Anniversary of Trent in 2014: "I started my term as president as the 50th anniversary kicked off. I will always be thankful for the 50th class reunion that Bob helped organize, which introduced me to Trent and made me appreciate the deep connection Trent has with its first alumni. I am impressed by and thankful for the way in which he and his classmates have cared about a place they had a great hand in shaping. Bob was a true role model teaching us all to give back for the benefit of future generations."

Then there was his easygoing demeanor. Dr. Leonard Conolly, Trent's fifth president, remembered, "Bob always had a generous and welcoming smile. And every conversation I had with him reflected both his down-to-earth common sense and his unwavering commitment to Trent."

In 2013, I was thrilled to learn that Bob Lightbody would receive the Trent University Alumni Association's Tony Storey Volunteer Service Award. Nominated by former Athletics director Paul Wilson, Bob completely embodied the criteria of a demonstrated significant and long-term commitment to the Alumni Association.

This is an edited version of Mr. Storey's speech from Bob Lightbody's memorial.

Tony Storey retired in June 2011 as the longest-serving director of Alumni Affairs at any university in Canada. Mr. Storey nurtured alumni engagement at Trent over three decades, and was selected by the Canadian Council for the Advancement of Education (CCAЕ) as the winner of the 2011 CCAЕ Outstanding Achievement Award.

trentu.ca/tributes



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A dancer participates in one of the early Elders and Traditional Peoples Gatherings.
Photographer: Unknown. Photo courtesy of Trent University Archives.

LOOKING BACK

The Elders Gathering was first held at Trent in the 1970s and was the biggest event of its kind. The gathering provides an opportunity to share Indigenous knowledge through a series of workshops, presentations, and informal meetings. It is a unique chance for students and community members to listen to and learn from the stories and knowledge that elders and traditional people carry. Trent is honoured to welcome participants to the 41st annual Elders and Traditional Peoples Gathering.

For a full listing of Gathering events, please visit:
www.trentu.ca/fphl/elders

