

TRENT

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Elder Doug Williams

11 TRUTH, RECONCILIATION
AND RESIDENTIAL
SCHOOLS

30 CONTEXTUALIZING
CLIMATE CHANGE

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A memorial honouring the victims of Canadian residential schools on the podium steps of the Bata Library

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Sgt. Johanie Maheu, Rideau Hall
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On the cover: **Doug Williams '69**

Photo: Michael Hurcomb



Michael Hurcomb

SCRATCHING THE SURFACE OF TRUTH

Residential Schools and Our Path to Reconciliation

On May 28, 2021, evidence of approximately 200 unmarked graves was found near the site of the Kamloops Indian Residential School in Kamloops, on the lands of the Tk'emlúps te Secwépemc First Nation. In the following months, as areas around other residential schools began to be searched, the number of graves of previously unaccounted individuals began to grow. It currently stands at more than 1,800, though that number is expected to continue to increase in the coming months and years.

In late summer, when the *TRENT Magazine* editorial board sat down to discuss and plan this edition, each member brought forward the topics of truth and reconciliation and residential schools. It may have been the first time that we all had unanimously suggested the same topic for coverage. It was definitely the first time that we had unanimously suggested the same topic for our lead story.

And it is no surprise. What Canadians are starting to understand about residential schools is harrowing. It is also an important piece of truth that we need to address if we are ever to be serious about reconciliation. And it is a story that all Canadians need to understand if we are to ever successfully promote healing and moving forward as a nation. It is, however, not my story to tell—which is why I reached out to alumni and community members for some difficult discussions.

I want to thank Elders **Doug Williams '69** and **Harvey McCue '66**, residential school survivor **Shirley Williams '79**, and young leader **Jarret Leaman '05** for sharing their time, their thoughts, and their words. I learned a lot. I felt a lot. I recognized how essential these conversations are to taking serious steps towards reconciliation.

Because, with the finding of so many unmarked graves, we are only now even beginning to scratch the surface of truth.

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A conversation with **Shirley Williams '79** on page 11.

We are including some of my conversations with Indigenous leaders—as well as our talk with David and Sarah Patterson (see page 30)—on our *Trent Voices* podcast. Be sure to check out our podcast site at trentu.ca/alumni for over 100 alumni interviews. And don't forget to follow us on social media for all the latest in alumni news: @trentalumni on Twitter @trent_alumni on Instagram @trentuniversityalumniassociation on Facebook The Official Trent University Alumni group on LinkedIn

Donald Fraser '91
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A Message from the President

SHEDDING LIGHT ON OUR SHARED HISTORY

How will history books document the early years of the 2020s? What will future generations of scholars learn about this time 50, 100, 200 years down the road?

Lately, news headlines and conversations have been filled with topics that are critical as Trent marks 50 years of leadership in Canadian Studies, subjects that I'm sure Trent's late founding president Thomas H.B. Symons would have been interested to explore. In many ways, we find ourselves at a defining moment in history, where we are critically considering our shared challenges, identities, and histories as we step forward together.

In the spirit of Truth and Reconciliation, in the wake of the location of hundreds of unmarked graves at previous residential school sites, Trent has hosted a series of events. On September 29 we unveiled a Treaty Wall at our Durham campus and a new Treaty Rock with Anishinaabe clan totems on the Symons Campus. I hope you will take the time to see these impressive pieces, which shed light on our shared history and the potential for a common understanding in the future.

Members of the Trent community have been practicing strong, inspirational leadership—both in thought and action. Trent's former University chancellor, Dr. Mary May Simon, has been named Canada's first Indigenous governor general. Trent alumnus **John Horgan '79**, who continues to display his Trent lacrosse stick in his office, has been re-elected as premier in British Columbia.

Politics in Peterborough is very much a Trent affair. In the recent federal election, Conservative candidate **Michelle Ferreri '97** took over the role of MP from fellow Trent grad and former cabinet minister **Maryam Monsef '03**. Other Peterborough-Kawartha candidates were fellow Trent alumni **Chanté White '12**, representing the Green Party, and **Paul C. Lawton '03**, running for the Peoples Party of Canada.

In this issue of *TRENT Magazine*, you will have a chance to learn about how the Trent community is creating opportunities like those in a new course supported by the Patterson Family that will support and train future our leaders in a post-carbon society. An exploration of death, dying and COVID-19 by aging researcher Dr. Sally Chivers, is another timely topic as we consider the road ahead for seniors care (especially for us on campus, with the development of a new long-term care home here in Peterborough on the near horizon).

I hope you find inspiration in these pages and always look for ways to stay connected and future-focused.

Leo Groarke

Dr. Leo Groarke, Ph.D.,
President & Vice-Chancellor



Dr. Dawn Lavell-Harvard, director of the First Peoples House of Learning, **Dr. Scott Henderson '84**, dean and head of Trent University Durham GTA, and Anne Taylor, Trent Elder & Traditional Knowledge Keeper Council member and language coordinator for Curve Lake First Nation, were present at the unveiling of the Treaty Wall at Trent Durham.



A new treaty rock installation was unveiled on Trent's Peterborough campus. On hand to mark the occasion were (L-R) Curve Lake First Nation Chief **Emily Whetung MacInnes '03**; Julie Davis, VP of External Relations and Development; Chancellor **Stephen Stohn '66**; Elders **Doug Williams '69** and Anne Taylor of Curve Lake First Nation; Trent President Leo Groarke; and Debra Cooper Burger, chair of Trent University's Board of Governors.

WHAT'S NEW *at Trent University*



Students Get Their Hands Dirty at Archaeology Field School

Students in the Ontario Archaeological Field School at Trent's Durham GTA campus are doing much more than just attending class—they're uncovering history! Through this hands-on field course, students get their hands dirty as they assist in identifying historic or prehistoric remains, finding items such as ceramics, horseshoes, a pipe stem and even animal bones.

"I'm getting the exact experience I need to put on my résumé and to help me pursue my archaeological license if I choose," says Stephanie Altman, a fourth-year Archaeology student.



Trent Celebrates First Indigenous Bachelor of Education Grads

Addressing the need for Indigenous education and educators in the field, the Indigenous Bachelor of Education Program (IBEP) in Trent's School of Education recently celebrated its first cohort of graduates. New educators Holly Redden, Thomas Morningstar, Seanna Dale and Amber Brooks are excited to embark on their journey as teachers, sharing their Indigenous knowledge and learnings.

As long-time faculty and senior Indigenous advisor in the School of Education, Dr. Nicole Bell understands the power of having Indigenous educators in the classroom. "It is highly empowering for Indigenous children and youth to see themselves in their teachers. Seeing Indigenous teachers in their schools activates their potential as they vision themselves as teachers. This is all-the-more powerful when those Indigenous teachers are from the Indigenous learner's community."

Acknowledging Trent's Achievements as an Outstanding Employer and Environmental Leader

A zero-carbon building and job creation are just two of the reasons why Trent University is the winner of two Business Excellence Awards from the Greater Peterborough Chamber of Commerce: Employer of the Year and Green Initiatives.

The Employer of the Year award highlights the University's achievements in

areas such as job creation, support, diversity and community involvement while the Green Initiatives award recognizes Trent's first-of-its-kind Forensics Crime Scene Facility, which aims to be Canada's first zero-carbon building certified by the International Living Future Institute.



Alpaca Duo Embarks on a New Adventure

"Alpaca my bags"—Trent's beloved alpaca duo, Mac and Hollister, recently embarked on a new adventure as they retired to Riverview Park and Zoo, where they will continue to play an educational role. The pair arrived in the Animal Care department in 2020 to contribute to antibody research in partnership with Talaria Antibodies Inc.

The Animal Care team has welcomed two new alpacas to their cluster of critters (they're typically home to around 100 mice, 300 rats, and resident zebra finches, fish, frogs and salamanders, to name a few!). Goose and Ozark, or Ozzie as he is affectionately called, will continue the impactful research being conducted by Trent and Talaria.



Trent University Partners with Ameresco to Improve Energy Efficiency on Campus

As a world-leading environmental university, Trent University is partnering with Ameresco, Inc. to install various energy efficiency upgrades, including an on-site Battery Energy Storage System (BESS) on the Peterborough campus, that aim to further reduce the University's carbon footprint, while supporting the provincial energy grid.

The BESS will store energy overnight, when the provincial grid is producing the lowest cost and lowest carbon energy, and use it to power the campus at strategic times when the Ontario system operators typically turn to gas-fired generation to meet atypical high demand for electricity.

"This project is an exciting next step in Trent's ongoing commitment to environmental and sustainable initiatives on campus," says Tariq Al-Idrissi, acting vice president of Finance and Administration at the University.

11 Years as Ontario's #1 Undergraduate University

The 2022 Maclean's University Rankings are out, and Trent University tops the list of undergraduate universities in Ontario for the eleventh consecutive year. The University also rose to #3 in all of Canada and landed multiple #1 spots in Canada in the primarily undergraduate category, including #1 in promoting Indigenous visibility and #1 in academic advising staff.



SPOTLIGHT ON RESEARCH

As home to many of the world's leading researchers, Trent University has countless stories to tell when it comes to research success. Through our outstanding researchers, world-class facilities and prestigious schools of study, Trent is a place where ideas and creativity connect and intersect with industry, non-profits, communities and real-world solutions. Read more about some of the top faculty, student and alumni researchers who are making headlines.

FACULTY

FACULTY RESEARCH SPOTLIGHT

Trent Researcher Making Waves as Canada Research Chair in Global Change of Freshwater Ecosystems

Over nearly two decades in Trent's Biology department, Dr. Marguerite (Maggie) Xenopoulos has gained a reputation as a global leader in the field of freshwater ecosystems, bolstered by her recent appointment as Tier I Canada research chair (CRC) in Global Change of Freshwater Ecosystems.

"The CRC is a great opportunity for me to expand my program and to continue mentoring the next generation to

follow in my footsteps," says Professor Xenopoulos. "We still have so much work to do to protect waterbodies and their watersheds."

Through new collaborative research projects, many involving students, Prof. Xenopoulos will be investigating how carbon composition affects the health of aquatic ecosystems, including the amount of CO₂ that is outgassed from the water.



STUDENT RESEARCH SPOTLIGHT

Instilling a Sense of Belonging for Future B.S.W. Students and Local Communities

Now a Bachelor of Social Work (B.S.W.) graduate from Trent Durham GTA, **Katherine Chambers** has been instrumental in launching an inclusive legacy for future B.S.W. students to build on. The new Sense of Belonging initiative began as Katherine worked as research assistant examining the culture of inclusion on campus with Dr. Marina Morgenshtern, assistant professor of Social Work.

The unique experiential learning placement transformed into a team effort that promotes the importance of inclusion on campus to students, faculty and staff. Moving forward, fourth-year B.S.W. students can participate in the Sense of Belonging placement with Professor Morgenshtern and spearhead accompanying initiatives.

STUDENT



Want to know more about the sector-leading research and innovation taking place at Trent? Visit our new website: trentu.ca/researchinnovation

#TRENTURESEARCH HIGHLIGHTS

Bold research making a difference in the world. That's the Trent University way. Read on for a sampling of the latest Trent research news featured at trentu.ca/news.

ALUMNI RESEARCH SPOTLIGHT

Modern DNA Research Solves Historic Mystery



A few artifacts, graves and tales of cannibalism—what really happened to the crew of the ill-fated Franklin Expedition? Trent alumnus **Dr. Douglas Stenton '80** is part of a group of researchers, including Trent Anthropology professor Dr. Anne Keenleyside, who are solving this mystery through DNA analysis.

The group recently identified the remains of Warrant Officer John Gregory through a DNA sample obtained from one of his direct descendants, the first crew member to be identified. Their findings start a new chapter to the story of the Franklin expedition, and provide descendants with some closure on the fate of their ancestors.



Diana Treplev

Collaborating on Climate Change Solutions – Trent Joins EaRTH Research Consortium

Trent University is joining four leading post-secondary institutions to fuel sustainable, resilient communities locally and around the world. The Environmental and Related Technologies Hub (EaRTH District) will work with the public and private sectors, as well as Indigenous communities, and leverages the unique expertise and facilities of partner institutions. The Hub will also facilitate shared research facilities, joint interdisciplinary research projects, and collaborations on curriculum, teaching and learning. Learn more at earthdistrict.ca

A Return to Indigenous Ways of Knowing: Uncovering Bodwewaadmii Water Knowledge and Practices

Chanie Wenjack School for Indigenous Studies Professor Barbara Wall is uncovering and revitalizing Indigenous water knowledges and practices, with her research bringing to light stories from elders, women, youth and two-spirited people, via guided discussions with Bodwewaadmii (in English, Podawadami) people in relocated communities in the United States. Her work allows for a return to ways of knowing and being, covered up by colonization, and is fundamental to amplifying Indigenous voices through scholarship.

A Wild Summer to Remember: Trent Grad Students Investigate Climate Change Impacts in Polar Bear Provincial Park

Whether flying along the Hudson Bay coast by helicopter, setting up wildlife cameras next to fox dens or watching in amazement as a herd of more than 1,000 caribou wandered through their field camp, Trent Environmental & Life Sciences graduate program students, Laura Corrigan and Gillian Muir, had an extraordinary summer conducting research in Polar Bear Provincial Park, Ontario's largest and most northern park. Alongside adjunct Trent professor, Dr. Glen Brown, a Ministry of Northern Development, Mines, Natural Resources and Forestry research scientist, they investigated how climate change affects permafrost.



Taking Stock of the Impact of the Pandemic on Financial Institutions

Like most sectors in society, global banking systems have been impacted by COVID-19. Dr. Yi Liu, School of Business professor at Trent Durham, and his team are examining how the pandemic has changed the practice of banks repurchasing their own shares in the open market, a method used to distribute profits to shareholders. The project is the first to examine the central bank's policy and lending behaviours and its effectiveness.

Trent Research Boosts Wolf Conservation Efforts

New research out of Trent University is helping shape a hotly debated topic: our understanding on the origins of eastern wolves. The research by Biology professors Dr. Paul Wilson and Dr. Linda Rutledge, recently published in *Ecology and Evolution*, shows that eastern wolves, specifically the eastern timber wolf and red wolf, are likely descended from large wolf-like coyotes who mated with gray wolves during the end of the last Ice Age. This distinct evolutionary history supports species-at-risk consideration of eastern wolves across North America.





THE #1 UNIVERSITY IN ONTARIO; THE #1 ALUMNI COMMUNITY

Lee Hays '91, Director of Alumni & Donor Engagement

I'm just going to say it. If Trent University is the #1 undergraduate university in Ontario (11 years in a row), then the Trent alumni community, by default, is also top! And since our alumni are located in 140 countries around the world, then I believe that the enviable title of top global alumni community belongs to the Trent University Alumni Association (TUAA). Maybe I am biased—and hopefully you are too, for good reason. Be assured that you can go anywhere in the world wearing Trent University swag and you will meet a friend. I have heard countless stories of alumni traveling and being approached by another who was drawn to them by the unavoidably unique Excalibur emblem, exclaiming "TRENT!" followed by the inevitable question, "Which college? Which campus?" Instant connection.

A strong alumni community means a lot to Trent. The TUAA, together with the Office of Alumni Engagement & Services (AE&S), work diligently to know and engage this network of former graduates who, through their leadership, contributions, and successes, help to raise the profile of the University. At Trent, quality trumps quantity. We may be relatively small, but we also have one of the most active and effective alumni associations out there. Let me take this opportunity to share with you three impactful and mutually beneficial components that make our community of scholars thrive.

1. Life After Trent. This initiative continues to nourish students and recent graduates with the skills, tools, and guidance they need to jumpstart their career. Providing access to one-on-one mentoring, career fairs, resume workshops, job postings, networking events, and career pathway talks, AE&S and CareerSpace ensure that graduates have the resources they need to put their degrees to work. Last year alone, there were over 5,000 participants in the program, plus 650 established alumni acted as mentors or led career path talks.

2. Connections and Perks. Trent continues to offer graduates ways to keep their connection with the University and with each other. Special alumni social events, educational and illuminating presentations, alumni awards, *TRENT Magazine*, lifetime email services, insurance discounts, access to free mental health support, as well as discounts on Continuing Education courses and University merchandise through the Campus

Store, are some of the cornerstone offerings that keep our relationships strong.

3. Champions for Students. Whether you realize it or not, Trent's Alumni Association was probably instrumental to your success as a student. Alumni not only help to refer and recruit new students, but also champion the Trent experience in many ways: funding awards, bursaries and scholarships; supporting campus improvements and college life; volunteering their time and talents to boards and committees; and acting as role models and examples of the value of a Trent education.

If you weren't already aware of these three secret ingredients that contribute to Trent's success, hopefully you can see yourself playing a role in one in the near future. Thank you for believing in the Trent recipe and for being a member of the alumni family.

2021 ALUMNI SURVEY

Your opinion matters! To ensure we can continue to develop our programs and services in ways that are meaningful to you, please take a few minutes to participate in the 2021 Alumni Engagement Survey. Check your email for the invitation to participate. If we missed you, simply email alumni@trentu.ca and we will send you the survey link. Survey closes January 17, 2022.





TRUTH, RECONCILIATION, AND THE LEGACY OF RESIDENTIAL SCHOOLS

The recent discoveries of more than 1,800 unmarked graves at the sites of former residential schools across Canada have shocked and dismayed Canadians. While Indigenous peoples, whose families, communities, and lives have been haunted by the legacy of Canada's residential school system, have long expected such findings, they are nonetheless feeling the pain of reopened wounds.

Between 2008 and 2015, the Truth and Reconciliation Commission of Canada (TRC) collected numerous testimonies regarding Indigenous

students digging graves for classmates and children disappearing under suspicious circumstances. The 2015 Truth and Reconciliation Final Report gave warning that further recoveries of unmarked graves at the schools were inevitable.

Throughout this past summer, as more graves were found, the Truth and Reconciliation process was once again thrust into the spotlight as Canadians came to grips with the legacy of residential schools. For many, the deaths—and even the existence of these mandatory schools—came as a shock. For

Indigenous peoples, it was yet another reminder of the trauma inflicted upon both individuals and communities.

For all parties, it represented an integral moment to examine the Truth and Reconciliation process and to assess where Canada stands today in its attempts to rebuild its relationships with Indigenous peoples.

TRENT Magazine reached out to members of the Trent alumni community to discuss both residential schools and Truth and Reconciliation. We were honoured to listen to their words and stories.

Photo: May 31, 2015: Thousands of people take part in the Ottawa Walk for Reconciliation aimed at renewing relationships among Indigenous peoples and all Canadians. Shutterstock © Art Babych

Shirley Williams '79 is professor emerita at Trent University. She is a member of the Bird Clan of the Ojibway and Odawa First Nations of Canada. Her Anishinaabe name is Migizi ow Kwe meaning Eagle Woman. She was born and raised at Wikwemikong, Manitoulin Island and attended St. Joseph's Residential School in Spanish, Ontario.

Doug Williams '69 is associate professor and director of studies for the Indigenous Studies Ph.D. program, overseeing the cultural component of the program. He is also a member of the Elders and Traditional Knowledge Keepers Council at Trent that advises the University on matters of culture and protocol, and advances positive institutional relations with the local First Nations. A member and former chief of the Mississaugas of Curve Lake First Nation, Professor Williams was one of the first graduates of Indigenous Studies at Trent in 1972.

Harvey McCue '66 (Waubageshig), is Anishinaabe from the Georgina Island First Nation. He is a consultant specializing in Indigenous issues in the areas of health, education, self-governance, gaming, public relations and economic development. Previously, Mr. McCue helped found and develop the Native Studies Department at Trent University, where he taught for 14 years.

Jarret Leaman '05 is Anishinaabe (Ojibway) and a member of Magnetawan First Nation. He is co-founder and chief strategy officer for Akawe Technologies and the co-founder of the Centre for Indigenous Innovation and Technology. Mr. Leaman is also a successful entrepreneur with his business, Ayaabe Management, where he works with Indigenous talent in the entertainment industry.



Shirley Williams

Trent Magazine (TM): What do you most want Canadians to know about residential schools in Canada?

Harvey McCue (HM): Well, they need to know that in the majority, if not all the cases, the children were forced to leave home. There was no, or very little, choice involved. And that's a major difference between residential schools and boarding schools or private schools.

We know from literature that British boarding schools were not pleasant places. But the fact of the matter is that the kids in those British boarding schools weren't forced to go there. Their parents put them there for different reasons—unlike residential schools, where kids were forcibly removed by the RCMP and by the church. The European system of boarding schools was profoundly different, and that forcible removal had a profound impact, not only on the kids, but on the parents.

The second thing that Canadians need to know about residential schools is that under the guise of caring for these kids, and wanting to better them, the churches were in it for the money. There's a profound period during the 1900s where residential schools just popped up overnight like mushrooms. And it was because there was money in it. If a church, or a group in the church, started a residential school and got 20 or 30 or 50 kids, they got a per-capita grant from the federal government.

I had two uncles who went to the residential school in Chapleau, Ontario,

and they were always hungry. The boys used to set snares at the most extreme end of the property of the residential school so that they could supplement the lousy and meager food that they got on a daily basis with the small game that they were able to snare. When you read the experiences of survivors who have published their trials and tribulations, hunger is a constant theme that runs through them all.

Shirley Williams (SW): Yesterday I was asked: "Didn't your parents do anything in order to save their children?" And that really got to me, and I said: "Under the Indian Act, if they didn't let their children go, they would go to jail for six months, up to a year. There were always mounted police there, also, to escort the children."

The loss of language and culture was very important because they forbade us our language and culture. One of the things that [Canadians] could do as reconciliation is restore the things that they stole from the Indian children that went to residential school.

The purpose of residential schools was to integrate Indian children into the mainstream of Canadian society. That meant that you had to become white in order to be accepted. And so they tried that a lot. I know some of the girls talked about how, because of their brownness, they were scrubbed to try and rub the skin off. But they couldn't.

The prime goal of the residential school was to Christianize the

Anishinaabe people, because they believed that we didn't have souls. It was only in the 1960s, I think, that the pope and the Indian Act proclaimed that Indian people did, in fact, have souls.

When I heard that in a residential school, I went home and asked my father: "Do we have souls?"

And he said: "Who asked you that?"

And I said: "The nuns at the school said that we didn't have souls."

That's why they were there: to Christianize us, to get that mark off us.

And so he thought about it and said: "Well, you know, if we did not have a word for the soul in our language, then we would not have a soul. But we do have a word for it, so therefore we do have a soul."

Jarret Leaman (JL): I think there is a need for general knowledge of the topic, and the information is there. I mean, the Final Report of the Truth and Reconciliation Commission of Canada came out in 2015. It's 2021. It's been out for a long time.

I think identity is a big piece. That's what's missing for a lot of us: that the Indian was taken out of the child. People need to understand that, with the residential school system and the people coming out the other end, one or two generations will require equitable approaches to inclusion within Canada, or inclusion within the economy, or inclusion within education.

For years, it wasn't seen as that way.... I always say this to the diversity and inclusion clients that I work with: "I know it was a genocide, whether you want to agree to it or not." I had many conversations with people prior to the bodies being found this summer who were, like: "It's not. That's not a genocide." And I would say: "Yes, it is." And that's clear now.

We also know that the federal government fought very hard to make sure that it wasn't called a genocide.

And now they've kind of backed away from that. Obviously, because they know it's a fight that they're going to lose. But I think how we treat people who are survivors of a genocide really speaks to the type of people, or country we are; it speaks to the fortitude, but also speaks to the culture and the identity of Canadians as a whole. I think that what we're seeing currently is people [who weren't aware of residential schools] being shocked and a little bit betrayed by their government, saying, "Why did you fight it being called genocide?" You were not allowed to even say that word in Truth and Reconciliation. It was banned.

And then, still to this day, fighting. Until we saw those bodies, they were fighting the residential school survivors in B.C. The federal government had been fighting them for almost 10 years or more. All of a sudden, that court case just miraculously got dropped. Well, it could have been dropped 10 years ago.

Doug Williams (DW): You couldn't walk home. Chanie Wenjack actually tried to walk home.



Jarret Leaman

What Canadians need to know is that they existed.

I think the trauma of hearing this most recent discovery of kids was shocking enough to take [Canadians] quite a bit down that road. On its own. So, we don't have to do as much work. But I think there's still some work to be done in Canadian schools and so on. They have to know. We all have to know what went on.

I thought I saw enough already. You knew that there was atrocities and inhumane activity going on. You hear about it. And some of these survivors would tell you about it. But this came out in an unusual fashion, which shocked even me. When I heard something like 215, I went, "Oh my God." What was going on, then? How do you kill 215 kids? And then the next thing I know they're talking about 1,700 and I went, "I can't fathom this. I can't dwell on it."

TM: What impact does the residential school experience continue to have on individuals today?

HM: We're probably now into—in some cases—the second and third generation removed from the actual residential school experience in families. But the impact is still there. And it shouldn't be a surprise to anyone because, we know from the psychological studies, particularly those by Skinner, that when you deprive infants of affection and touch and basic nurturance, they don't develop properly.

It's no wonder that those kids had developmental problems, and as they matured into adults those developmental problems didn't go away. And, unfortunately, the impact of the absence of any kind of physical affection and nurturance created problems for those people. As adults, they were unable to nurture properly themselves. And so, the effect of the residential school experience became

very intergenerational. I've seen that in my own family, where a mother was in residential school, and her adult children suffered because the mother didn't know how to nurture. Every one of those five kids has had very, very serious and challenging developmental problems right into their adulthood. Sadly, those kids have got children of their own; and one can only guess at what impact the third generation is going to have.

What I just described in my family is replicated in countless families across the country. One would hope that the third or fourth generation would be the end of it, and we can only hope and cross our fingers that this will be the case. But, boy, it's a pretty powerful, negative experience.

SW: For one thing, the lack of relationships of knowledge. They broke the bonds of the families, of grandparents and younger children. Relationships that were closely bonded before are not there. Today, there are a lot of broken families and broken relationships. That's just one of the impacts.

And also the alcohol and drugs.

You're coming into the reserves and being impacted by these drugs that alter your mind. This was never there in our culture. But that's what sets the minds of the young people now—to alter their state of mind. And, you know, there are a lot of suicides; a lack of hope. They're restricted to reserves. They don't really have the access to move out, to get further education. If you want to have further education, you have to be lucky, the chosen one, because there's only so much money to let individuals go to school—high school, college, or universities.

JL: Every Indigenous person, First Nation person, even Inuit and Métis, knows that every Indigenous person is either a first-, second-, or third-



Harvey McCue

generation survivor. And so the impacts affect everyone.

Really thinking about residential schools, you end up thinking about a generational shift, thinking about a group of people that maybe went from uncontacted [living without sustained contact with colonizers], to contacted, to where I am: having an undergrad degree, and a master's degree, and a business.

It's a huge jump from my grandfather, who grew up not speaking English and talking about how he'd never seen a Black person before he went into the city, to my father, who has a college degree and works in nuclear energy, to me, who grew up off-reserve because my dad works on nuclear plants, and there's no nuclear plants on my reserve.

My grandfather was non-status because he was undocumented. And then, when he married my grandmother, who is status to Magnetawan First Nation (which is where I'm a member), she lost her status, and so my father and the family had to live off the reserve because all of them were no longer status.

My father was part of a stolen generation. He was taken when he was five and put into a foster care system. And it was theft because they took him as if he was status, but he

wasn't. My dad became status when my grandfather got his status, when I was about 11. So he would have been apprehended and put into the Indian care program, even though technically he wasn't status and wasn't eligible for that program. So that's where you get into the legality: a stolen generation and what that actually means. It means that the government of Canada, with its own citizens, actually took children illegally. Obviously. And my father was one of them.

TM: What impact do residential schools continue to have on Indigenous communities?

HM: I spoke of the absence of nurturance and the fact that so many kids who were in the residential schools—probably 95% of them at least—suffered for a want of love. And that's a terrible situation. But when you add sexual abuse into the mix...

And it doesn't matter who committed this sexual abuse. I mean, we know that, probably, the main offenders were the instructors and the administrators in the schools; but there was also sexual abuse by students. There's ample evidence that older students, perhaps in a perverted effort to overcome the absence of love, forced themselves on younger students sexually.

Whatever the motive, whatever the intent, whatever the cause, we know, again, from studies and research, as well as from family situations, the majority of children who are sexually abused just never get over it. It becomes a life sentence.

A few are able to adapt and lead what most of us would describe as functional lives, but a whole hell of a lot of them don't; and they become extremely dysfunctional, harmful to themselves, and injurious to people close to them. We know that sexual abuse of children leads to dysfunction—and dysfunction

is a pretty neutral word. I mean, these people go through hell. It's no wonder that so many people today are experiencing real challenging times. Because if people who are dysfunctional because of sexual abuse are having children and unable to properly care for those kids, then that cycle becomes continuous.

I see it in my own family, my extended family. And I see it in close friends and their families. Just to digress for a minute, I know of a non-Indigenous family where three children were sexually abused. They're adults now, and they're barely coping as adults and as parents, and their children are having problems. Sexual abuse of children is a profound situation, and it doesn't matter who you are. If you've been sexually abused as a child, your ability to deal positively with the challenges that you encounter as an adult is severely reduced.

DW: Well, in the area of research that we do, one of the things that we find is the amount of aftermath, of trauma, that's left even today. It's kind of surprising, actually, how much trauma is left over. Generational trauma.

There is a lot of damage in mental health. There is a lot of damage done in retained languages, for example—the loss of culture and ceremony. It just goes on and on. There's no appreciation of parental connection, or it is severely diminished, and so on. It was actually a very good way of destroying the child and its connection to its culture and its parent. We don't know what has happened to these children. They can't express it. A lack of expression of emotional connection to another human being is there.

TM: Do you think the Truth and Reconciliation Commission is making a difference in the way Canadians think about First Nations?

SW: Well, I think it's only a scratch ... very minimal. It started in the late '80s when Phil Fontaine came out with the sexual abuse; and that was a shock. But it really motivated our own men who went to residential schools to come out and talk about the sexual abuse that was happening in the boys' school.

Whenever we talked about it, they always told us that we were lying. You know, the holy people would never do that. That's what you were told. So, we didn't talk about it; it was really well-hidden. It became a shame to talk about those kinds of things. But when he came out to tell the world, I mean, I think that really began the process. Seeing some of the sexual abuse that was in the residential schools, not just that, but the physical and emotional and psychological abuse in the residential schools.

So, because nobody believed us, the research went right across Canada, to the survivors. And they took those statements. When those statements came, from right across Canada, from the survivors themselves—and when they told their stories—only then the truth came out, the belief came out: This is really what happened.

And that motivated things, but there was still something wrong. There wasn't a complete way of telling the truth. There was still something missing. There were still people that were missing from the residential school. What happened to those people? People that went, that ran away and never came back. Because some of those people [giving statements] knew, and they saw, and they told those stories of people who were never found.

Now, because of 215 children that were found in B.C., the truth really comes out. That's what happened to those children. They died, or were

killed, or whatever happened. Their stories ... I heard one.... There was a nun that hit a four-year-old on the head, just like that. And, of course, the little boy lost his balance and fell down the stairs. We don't know what happened to the nun, if she was ever charged. The police were very reluctant to charge any of the priests or nuns.

JL: I think it has to [make a difference], as a commission. It's an official government document. So you're either going to have to say the whole process was flawed, or everybody was lying. Right? And, unfortunately we're in a political era where that seems to be the norm in certain countries. Even here in Canada.

TM: What's working in the Truth and Reconciliation process? What gains have been made?

JL: What the Conservative government did for 10 years is that they basically just held everything and didn't do anything. Now we're seeing the Liberal government, this time, come in and try to do something, but people are saying that they're not doing anything. But the Harper government made Indian Affairs a skeleton, where one person was doing 10 people's jobs. So, when they decided to make a commitment to a new relationship, they had to hire hundreds of people to do the work that was basically stalled for 10 years. It takes time to get people hired. It takes time to get the permits up. I think there has been some significant movement forward. As a policy person, I can see it; but if you don't study policy, then you might believe nothing is happening.

But there is. There is movement happening. There is obviously a lot more to go, but one of the things that we have to really be careful about is that, typically, under Conservative governments, everything stops. My community is fighting the government right now for our land claim, for our

residual income from the Robinson-Huron Treaty. And our settlement is at something like \$1 billion right now because they've never paid any residual income on any of the resources they've extracted from our region.

HM: I think, for a lot of survivors, participating in the very public sessions was a form of affirmation that their experience was real and was being acknowledged.

I mean, we of a certain age have known about residential schools from the time we were little. As I indicated, I had two uncles who went to a residential school. Fortunately, those were the only two in my immediate family. But, in my teenage years and into my 20s and 30s, I encountered more and more people whose parents went to residential school. I've worked with a couple of men, Basil Johnson for one, who went to residential school. So, we've all known of them; and we've all shared stories. I can tell you of the countless numbers of evenings in hotel rooms during conferences in the late '60s and '70s where we sat around—four, five, six of us—and shared stories of our families' experiences in residential schools. This information was shared, it was passed on, and we all knew it. But there was never any capital 'A' acknowledgement of the severity of the experience or how damaging the experience was. That lack of affirmation, I think, kept people from really coming to grips and confronting their terrible, terrible experiences at residential school. That lack of confrontation just increases and worsens the negative impacts of it.

We all understand that, if you want to overcome challenges in your life, you've got to face them. You've got to say, "Well, okay, I've got a problem with alcohol," or, "I've got a problem with cigarette smoking," or, "I've got a problem drinking too much Coca-Cola." If you continue to

deny that—if you continue to ignore whatever the problem is—you'll never come to a point where you actually resolve it.

And the Truth and Reconciliation process provided that for so many people. It provided them the opportunity to publicly say: "This happened to me. It was not nice." It was unspeakable in a lot of cases. I like to think—I hope I'm correct in this—that the public participation enabled people to confront the experience in a way that allowed them to start to heal.

SW: Well, communication. Telling other people. The media is really good. There has to be more education, though. We need people to hire people to pass the word, to get it out in the open. And we have better ways now, like Zooming, and videos, and things like that. We can use those tools in order to pass on the word. So, education. Just continuing to educate people, and trying to help people to change their attitudes and their character.

TM: What needs to happen next in order for Canada to truly take meaningful steps towards Truth and Reconciliation?

HM: That's a tall order. I think the government of the country as a whole has to own up to the fact that Indigenous people are very much part of the country. There's no benefit to either side to continue to ignore that fact. For far too long, we've been out of sight, out of mind. That needs to change.

I've maintained, for four or five decades, that Canada as a country has never really acknowledged the presence of Indigenous people within its borders. Our history is ignored. The role that Indigenous people played in the development of the country is minimized, if not ignored.

The country has done very little to increase the economic participation of Indigenous people or to include them in the political landscape.

SW: Well, you know, they talk about it. Talking is something. But I think if they do something about it, not just talk about it, then there will be a change.

So, reconcile the truth. The meaningful steps are to recognize the treaties that were made in Canada, and to honour those treaties. Create programs for what they forbid us to do: use the language and culture.

Money: Put it towards educational programs to learn the language and culture.

Better housing: A lot of people have poor housing. I know when I came to this area 40 years ago, there were still shacks here.

Now there are better houses, but that's still not enough, because a lot of our First Nations don't have water facilities. A lot of them are on boiling alerts, and we, as human beings, deserve to have clean water, so that we can have a better health. We need to educate people not to pollute the water, not to pollute the land, to clean it up.

DW: You know, I'd like to say that I know the answer, when I really don't know the answer. Because it's such a perplexing process that we have gone through. I don't know how to correct that. And it would have to come from a perspective where I'd be the victim. How do you ask the victim? How do you get an answer from the victim on how to correct future actions? How do you do it? I don't know. I wish I would be able to help. Because I get angry.

I get thinking about what I would have liked to have done when I was a kid. I wasn't asking for much when I was in day school on the rez. We trapped muskrat. That's what this little village did. Every spring in April. We



July 02, 2021: Cancel Canada Day Indigenous rally in the streets of Ottawa. Shutterstock © Wirestock Creators

would set up tents and camps on the islands up and down the lake. The parents would take their kids from school. Well, I was never allowed. The teacher wouldn't let me. And only when I was maybe four, five, six, maybe seven years old that I went there. And then I couldn't. Others continued to go, and I ached to go. But the school wouldn't let me. I'm still angry over that. Like, it was just so much to be taken from me as a child. And that's what I wanted to do later on in life was trap. It was never to be.

The city folks would probably not understand that fur trapper's son.

How is that going to come out of me? I've sort of grown out of it, I think. But I still think about what it would have been like if I had raised my own kids out there. When I took my kids out into the bush, I didn't take them out very long, you know?

There's still... Donna, my oldest, still lives a northern life up in Red Lake. They go out every weekend to their cabin way back in the bush and eat wild food.

But that's about what's left of what I was able to bring up in this world. It kind of throws everything at you when you think about those things. You know, why did I have to go through that? That was trauma for me, and I don't know how many people would understand that.

I don't know.

TM: What do you want Canadians to know about Indigenous peoples and cultures?

HM: I'd like them to know that the cultural richness and the cultural traditions of all the tribes in the country are much more than what Canadians have grown up with in terms of positive or negative stereotypes. Cultural traditions are more than powwows. They're more than regalia. They're more than public ceremonies. Fortunately, they're still around—a lot of the traditions, a lot of the ceremonies, a lot of traditional values, which impact how children are raised, how people interact with one another, how people see themselves in relation to the environment, and to other people. Those tribal values fortunately still abound. They're being tested in terms of their durability. And I would like Canadians to know that: our cultural traditions are more than what they've grown up with in terms of television and popular media and culture.

I've argued in the past that Indigenous thought, and Indigenous philosophy, and Indigenous knowledge have been left out of the Canadian equation. And I think that it's not only to our detriment as Indigenous people, but to the detriment of the population as a whole. When you have a segment of society, and you ignore what they can bring to the table, you're losing

an opportunity to have another set of lenses through which to look at challenging problems.

JL: The majority of Indigenous peoples and businesses in Canada reside in urban centres and are active contributors to many national global sectors, such as health, the environment, stewardship, climate change, technology, economic development, education, and political affairs. However, Indigenous communities and practitioners are largely missing from the conversation about the future development of cities, including developing solutions to increasing complex socioeconomic and environmental issues facing urban populations, such as inclusion, climate change and smart technologies. Instead, we are largely often viewed through a colonial lens as antiquated societies with relevance only in the past.

Maybe we didn't have skyscrapers and mechanization at the level Europeans did prior to contact and colonization, but what we did have was a very solid governing system. We were completely sustainable pre-contact, so we weren't damaging the environment like they were.

And we had significant trade routes that were established all through North America and into South America. We had large relationships and huge governance on how we managed ourselves. And

From the Beginning

Professor Doug Williams Looks Back at the Origins of the Chanie Wenjack School



When Trent University established the Indian/Eskimo Studies Program in 1969, it became the first university in North America to have a department dedicated to the study of Indigenous people. The program became the Department of Native Studies in 1972, leading the way for other Indigenous studies programs in Canada.

But before there was a program, there was a young Curve Lake resident who was eager to see Indigenous issues taught at the University.

Doug Williams, who was a young man at the time, had held jobs planting pines on the drumlin and helping with construction of Champlain College.

"I was friends with Professor Kenneth Kidd," he recalls. "Archaeologist. Nice guy. Soft-spoken. We used to read books together. So, one day I said to him, 'Is there any way, as you start up anthropology at Trent, that you could introduce Indian studies? Like the Black studies they are introducing in American universities?'"

Prof. Kidd showed interest in the idea and replied, "I'll see what I can do."

Williams, meanwhile, had left Curve Lake and Peterborough for other parts of Canada, including St. Francis Xavier University.

While he was gone, Trent president T.H.B. Symons led the efforts to create a new Indian/Eskimo Studies program. After conversations with Harvey McCue (then president of the Champlain College student council), President Symons formed a working committee that included both McCue and Professor Kidd.

"When I got back, Harvey was a teacher, Charles Turok was a first-year teacher, and Kidd was the interim chair of Indian/Eskimo studies. I ended up being the first senior student rep."

Over the years, Williams remained close to both the University and the department. "The reason I stayed involved after graduation was because I was around the area," he notes. "There were First Nations scholars here and I got to associate with some of them. I got to volunteer. Alice and I brought students out to our place to ceremony, dance, eat, and feast. Meanwhile, from the mid-seventies on, Native Studies was its own program. It gained in stature and became pretty big. Wenjack Theatre was built, and that promoted it like you wouldn't believe. Wenjack Theatre being built—almost like something that would commemorate residential schools."

Years later, his status as an educator became formalized.

"Dan [Longboat] went away to get his Ph.D. and he asked me if I could cover his course. So, I said, 'I'll only do it for a year, Dan.' Remember that. When the smoke cleared, here I am, 22 years later."

Williams continues to be a community leader in both Curve Lake and at Trent. He is a former chief of Curve Lake First Nation, a respected educator, and published author. In 2018, he released *Michi Saagiig Nishnaabeg: This is Our Territory*, a personal narrative and history of Curve Lake First Nation.

He remains a valuable member of the department he first dreamed about decades ago.

Continued from the previous page.

we're starting to see that we were a knowledge economy. But when we were contacted, obviously, we couldn't share that knowledge because we didn't speak the same language. What Canadians need to know is that elements of what we were proposing, or what our views were, are being used today as innovation that is helping us move forward.

DW: That's a good question. I ask myself, in turn, how much am I capable of saving Canadians from themselves? Sometimes when people ask me about things like that, it's like they expect me to have the answer. But I'm just as lost.

You know, I would say: "Well, if I'm going to give you something, if I have an idea as to maybe what would be best for both of us, then it's going to be turned around and the onus then will be put on either of us. Each for the other."

And so ... I don't know. I think I've been trying to answer that question for quite a while.

When I teach land-based knowledge curriculum, sometimes I think the Canadian settler student is learning from me. I have to believe that land-based knowledge is a beautiful thing—and that, when I teach it to them, that it is a good thing for them, for themselves, and for the country. That we maintain it. We're different than the USA.

This is why the residential school thing is so disappointing. I really didn't think Canadians were capable of that. And this is why I failed to answer that question for Canadians. Why would they have done this? Where did this come from? I find myself thinking—sitting and thinking, "Geez, how could a teacher who's been trusted with a child kill that child at the end? How can that happen?" It's ... I don't know.

I just drift back into thinking, "I can't. I can't do it."

TRENT RECEIVES LARGEST DONATION DEDICATED TO INDIGENOUS GRADUATE STUDENT SCHOLARSHIP

Bill Reid's \$1 Million Estate Gift Will Provide Significant Opportunities for Indigenous students.

Although Dominique O'Bonsawin is Abenaki, whose ancestors come from a First Nation in Québec, the Trent University student says she grew up distanced from her Indigenous language, culture and history.

Ms. O'Bonsawin grew up with a primarily French-Canadian identity in Sudbury where she says her ancestors fled to generations ago, likely to avoid their sons being forced into the Canadian military. At age 19, she started reconnecting with her Abenaki roots, including trying to learn the language. Over the years she became passionate about Indigenous languages and culture revitalization.

Now pursuing an M.A. in Canadian Studies and Indigenous Studies at Trent University, she says she's grateful to have received the William B. Reid Graduate Scholarship. The scholarship was created after Bill Reid gifted, through his will, more than \$1 million to Trent to support Indigenous graduate students. The largest of its kind at the University, the gift helps to provide Trent graduate students of Indigenous heritage with educational and research opportunities. This includes research expenses in Canada or abroad, hands-on training opportunities related to a thesis or major research project, and opportunities to engage with specialists in the field, such as attending international conferences.

Trent University is renowned as a leader in the study of Indigenous Peoples, where Indigenous knowledge is respected and recognized as a valuable means by which to understand the world. Trent has deep roots in this field, dating back over 50 years to its beginnings. Sherry Booth, associate vice president of Philanthropy and Alumni Engagement at Trent, says the process of reconciliation is ongoing, and that Mr. Reid's generous gift is a shining example of how one person can make a lasting impact.

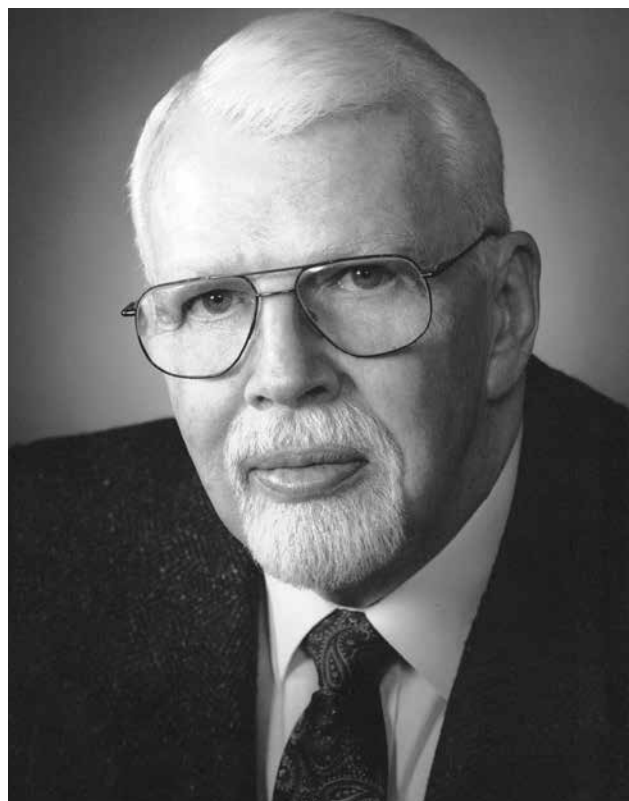
"After the recent inaugural Truth and Reconciliation Day, more and more Canadians are asking themselves how they can best support Indigenous Peoples," Ms. Booth says. "Bill was a passionate individual who listened to Indigenous Peoples' stories, wanted to make a difference, and created a fund that encourages many young Indigenous students in their pursuit of higher education so that they, in turn, can better support their communities."

Mr. Reid became involved in Indigenous issues through reading, personal friendships with Indigenous people, and a hobby of collecting and restoring Indigenous beadwork, says his long-time partner, Bob Seabourn. Before his death

in 2019, Mr. Reid donated nearly 400 pieces of beadwork to the Art Gallery of Guelph. He had also been a long-time friend of Trent and made several gifts over the years. His legacy now lives on in bright young Indigenous students, such as Ms. O'Bonsawin, who says the financial support is "incredibly helpful."

"It helps me connect with my Indigenous community through my education and produce academic work that is useful, innovative, and beneficial," she says. She adds that her master's degree is only the beginning of her work into Indigenous language revitalization. "I am hopeful that my drive to learn and conduct community-based research will lead me to a Ph.D. program."

Learn more about the Chanie Wenjack School for Indigenous Studies, First Peoples House of Learning and Trent's Indigenous Studies Ph.D. program at trentu.ca/indigenous



FORMER TRENT CHANCELLOR APPOINTED CANADA'S FIRST INDIGENOUS GOVERNOR GENERAL

Dr. Mary May Simon, the University's seventh chancellor, to serve as Queen's new representative in Canada

Known for her leadership in advocating for the socio-economic and human rights of Canadian Inuit and Indigenous peoples, former Trent University chancellor Dr. Mary May Simon has been named Canada's first Indigenous governor general.

"Trent University is delighted to congratulate our former chancellor, Mary May Simon, on her appointment as Canada's governor general," said Dr. Leo Groarke, president and vice-chancellor. "At Trent, and in her many political, environmental, and governmental roles, she has been a wonderful advocate for the North, for Inuit concerns, and for all of Canada. We wish her well as she takes on her new role. As Canadians, we are fortunate to have her as our new commander-in-chief."

Dr. Simon will serve as Canada's 30th governor general, and will carry out constitutional duties, serve as commander-in-chief of the Canadian Armed Forces, represent Canada at home and abroad, and encourage excellence while bringing Canadians together.

"The choice of Mary Simon as the next governor general of Canada is inspired and groundbreaking. She will bring grace and dignity to the position as she represents Canada and Indigenous peoples to the world," said Dr. David Newhouse, director of the Chanie Wenjack School for Indigenous Studies at Trent. "Her appointment comes at a difficult time in Canada's reconciliation project. Her experience in bringing people together will serve these efforts well. She is an extraordinary leader whose appointment is right for the times. We offer her our most heartfelt congratulations."

Advocate for Indigenous Rights

Dr. Simon served as Trent's seventh chancellor from 1995 to 1999, and again in 2002. In 2005, she was presented with an honorary degree, the University's highest honour. Her distinguished career is built on four decades of senior leadership positions, focused on the rights and culture of Inuit and all Indigenous peoples. As a young woman, Dr. Simon held a series of executive positions with the Northern Quebec Inuit Association and the Inuit Tapiriit Kanatami, which led to the first land claims agreement in Canada. Together with other Indigenous leaders, Dr. Simon participated in efforts that resulted in the historic recognition of Aboriginal and treaty rights in Canada's Constitution. Later, as president of Makivik Corporation, she was directly involved with the implementation of the James Bay and Northern Quebec Agreement, and with the protection and promotion of Inuit rights.

She also served two terms as president of the Inuit Circumpolar Conference, now known as the Inuit Circumpolar Council and as the first Canadian ambassador for Circumpolar Affairs, raising awareness of the challenges facing Northern residents and promoting environmental protection initiatives among the circumpolar nations. "Mary Simon is a wonderful choice for governor general. The School for the Study of Canada sends warmest congratulations to this extraordinary leader," added Dr. Heather Nicol, director of Trent's School for the Study of Canada. "She has consistently worked to make Canada a better place for all of us."



Sgt. Johanle Maheu, Rideau Hall © OSGG-BSGG, 2021

Her Excellency the Right Honourable Mary May Simon, Governor General and Commander-in-Chief of Canada

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HOW DO YOU THINK ABOUT DEATH?

SALLY CHIVERS, JULIA BRASSOLOTTO, ALBERT BANERJEE, KATE SIMOLA '16

That's the attention-grabbing first line of a research video a Trent-based team produced over the last year. But it's not just sensational. As death has moved from home to medical facilities over the past several decades, people have become less familiar with the dying process. We wonder what it would mean to think about dying as part of life rather than its opposite. We genuinely want to know how and when people think about death to learn how it changes their approach to living and dying.

Of course, the current response to a global pandemic focuses on avoiding death. And it should! We're not cheering for the end times. Instead, we recognize that death and dying have bubbled to the surface for people who otherwise might not have thought about them. So, we want to bring more people into an ongoing conversation about mortality, using videos we call digital cues.

The digital cue team, led by Trent Professor Sally Chivers, includes Albert Banerjee, Trent Centre for Aging & Society fellow and health research chair in Health and Community Aging at St. Thomas University, and Julia Brassoletto, Alberta Innovates (AI) research chair in Rural Health and Well-being at the University of Lethbridge. Our collaboration began as part of a larger project that puts equity at the centre of reimagining age-friendly cities and communities. Led by York University's Tamara Daly, that research team travels in small interdisciplinary groups to six countries to observe how services to older adults are structured while interviewing stakeholders in as many roles as possible. Our fieldwork showed us that, added to questions about what makes a place age-friendly, we also needed to think about what makes a community death-friendly.

Again, that sounds provocative. But it's meant to draw people into thinking about how cultural practices, social policies and even physical design might change if we acknowledge that death and dying are part of lived experience rather than an isolated medical event. Research suggests that a fear of aging is associated with a fear of death. Younger people sometimes fear older adults because they remind them of their mortality. But because many older adults are aware of and attuned to the inevitability of dying, we've found they are ready to talk about death, and so are we.

We want to explore the promise of the compassionate communities movement, which considers death a normal part of life and advocates for recognizing death and grief in schools, workplaces, trade unions, places of worship, hospices and nursing



Dr. Sally Chivers of the Trent Centre for Aging & Society

homes, museums, art galleries and municipal governments. We think about compassionate communities as central to achieving the goals of the age-friendly movement. Would acknowledging our mortality help build compassion? How might that prevent ageism? Could it form a basis for renewed connection?

As we say in a piece we published together in *The Conversation*:

Those who are working to build age-friendly communities should reflect on how people prepare for death in their cities: Where do people go to die? Where and how do people grieve? To what extent, and in which ways, does a community prepare for death and bereavement?

On top of observations and interviews, we make short videos or, as we call them, digital cues. We create these as we go so that the videos can invite people to participate and help generate new and better research questions, rather than just sharing results. While conducting field research, we connect with local people and discover what stories matter to them as they navigate their

local environments. We then amplify those stories to show to people in the following location and share them with those who've participated in the research.

When COVID hit, our research travel stopped. We had to figure out how to continue even though our approach depends on face-to-face conversations. We received funding from Trent University's COVID response granting competition to figure out how to continue creating research-based videos remotely, based on our existing comprehensive studies of Toronto, Ottawa, and Bergen (Norway).

The Trent support allowed us to invite Trent alumna **Kate Simola '16** to join our team as a research assistant. A local filmmaker with a sociology and cultural studies joint degree who had just completed an internship with ReFrame Film Festival, Kate worked with us to create our Death, Dying and Grief series: three interrelated videos about death-friendliness, nursing home isolation, and grief.

The first digital cue, *Exploring Death-Friendliness*, invites viewers to think about death's role in their lives and communities. It explores how

a death-friendly community might actively cultivate a connection with death rather than position it in the margins. In creating the digital cue, we tried to clarify that death isn't just part of the end-of-life, but also part of a vibrant life. We comment on how acknowledging death clarifies priorities. As the narrator puts it, "Being mortal shapes us." She invites viewers to think about the role that death plays in their lives and communities.

The second video, *Love and Death in the Time of COVID*, addresses an urgent pandemic topic of the conditions of nursing home life. A research participant contacted Dr. Banerjee and asked him to tell the story of being separated from his wife, who lived in a nursing home. While telling his story, the video explores the tension between preventing death and the need to foster connections between nursing home residents and their loved ones. The video raises challenging questions about the cost of avoiding death, if to do so we cut ourselves and those we love off from what makes life bearable and meaningful. This approach considers how the COVID-19 pandemic has reminded people of the importance

THE TRENT CENTRE FOR AGING & SOCIETY

of social relationships, focusing on the inequities for people living in residential care. What might be different in nursing home life and beyond if we prioritized love and connection, even when that risks death?

The third video in our Death, Dying, and Grief series builds on this topic of social connection. We cannot deny that, though an aging population is nothing to fear, losses do come with later life. *A Story of Grief, Connection, and Community* explores how grief can become part of everyday life. First, we explain the context of losses experienced due to global pandemics, climate crisis, and social injustices. Then, the video shares the story of a research participant who became isolated while grieving the loss of her husband. Finally, the video invites

viewers to consider the role grief plays in our lives, particularly the lives of older adults. We emphasize how vital connection and community are to the grieving process. In the process, the video sparks a conversation about how grief, though isolating, is not solely individual but communal.

Put together, the videos we have created so far showcase our collective approach to re-imagining aging. We suggest that creating compassionate communities is more promising than focusing on individual ways to tackle grief over personal loss. So, when we provocatively suggest sitting down to have a cup of tea with death, making friends with what is so often a mere spectre, we invite a community into a conversation about how welcoming mortality could contribute to living a better life full of meaning and joy, along with grief and loss.

Together, we give ourselves courage to engage with risky questions and explore areas that may be difficult, even for us personally. We all learned from the stories we created together, not only about the technicalities of remotely producing short films. We also learned about the importance of collaborative research, the lessons we can find in research participants' stories beyond the surface level and the many layers to grief, death and dying.

We're incredibly excited that Kate Simola learned new ways to bring her two Trent disciplines together and combine her passion for filmmaking with research. She continues to explore these possibilities as she embarks on a new career as a social justice researcher, still thinking about the connections between videos and grief. Stay tuned—we're going to hear a lot more from her!

Watch the full video series: <https://imagine-aging.ca/digital-stories>

The Trent Centre for Aging & Society (TCAS) gathers faculty, students, staff, and community stakeholders to build meaningful dialogue that challenges entrenched ideas about aging, old age and older people.

Home to two Canada research chairs as well as faculty and students from Canadian Studies, English Literature, Gender & Social Justice, Geography, Kinesiology, Nursing, Philosophy, Psychology, Sociology, and Sustainability Studies, along with partners from municipal, health care and community sectors, TCAS is a catalyst for collaborative aging studies from a diversity of perspectives.

Leveraging its strategic location in one of Canada's most rapidly aging communities and its interdisciplinary strengths in social sciences and humanities research, Trent has prioritized the Trent Centre for Aging & Society as a key academic research, knowledge mobilization and community engagement initiative. The Centre's research mandate is to:

- Cultivate new areas of scholarship in aging studies;
- Enhance Trent's existing capacity in the study of aging and old age; and
- Support community engagement that is responsive to the challenges and opportunities facing older people and aging communities.

The Trent Centre for Aging & Society is funded by a Social Sciences and Humanities Research Council (SSHRC) Institutional Grant (SIG).



Filmmaker Kate Simola '16

Trent Lands and Nature Areas Plan Highlights

The Trent Symons Campus lands are a precious asset, rich in natural and cultural heritage, vital to the resilience of Trent and our communities. Our vision is to create an inspiring, sustainable, and complete community to learn, live, innovate, and be active. In our care for and use of the land, Trent will demonstrate leadership in environmental education and stewardship, respect for Indigenous Traditional Knowledge, and thoughtful integration of the natural and built environment. Learn more about the plan and current initiatives by visiting trentu.ca/trentlandsplan



A best-practice approach

The Trent Lands Plan serves as a leading example of best-practice planning, built on ecological and archaeological data, Indigenous Traditional Knowledge, campus and community input, and precedent-setting examples to guide the University in the short-, medium-, and long-term.



Protecting our natural environment with the support of TD Ready Commitment Vibrant Planet – Green Space Grant

Thanks to the generosity of the TD Ready Commitment Vibrant Planet – Green Space grant, the University will steward the University Green Network – a connected natural system that covers 60% of the Trent Lands. The stewardship plan's goals include habitat preservation and creation, corridors to facilitate wildlife movement, productive landscapes, and diverse green spaces that support learning on the land, hands-on research and opportunities to interact with nature.



Enhanced learning opportunities for students

Through collaborative projects such as the University-Integrated Seniors Village, Trent University is addressing long-term care bed shortages in the Peterborough area while advancing learning opportunities for students. Through a multi-pronged partnership with long-term care home provider peopleCare, the University-Integrated Seniors Village will be anchored by a new 224 bed senior care facility located on the Symons Campus.



Promotes on-campus food production

Through regenerative farming at the Trent Farm, and across the campus in smaller garden plots and plantings.



Addressing today's biggest challenges

From housing and employment to climate change and food security, the Trent Lands and Nature Areas Plan ambitiously tackles big challenges faced on campus, in our local communities, and across the globe.



A new standard for Indigenous engagement

Creates a new standard of Indigenous engagement by including Indigenous Knowledge, voices and values, and committing to a framework for continued dialogue and collaboration.



Advances reconciliation

Features new spaces for Indigenous teachings, ceremony, and placemaking that showcases Indigenous Traditional Knowledge including a traditional teaching lodge, roundhouse, and medicine garden.



Future focused

Provides development guidelines and principles that exceed regulatory requirements to ensure that future projects meet the needs of the campus and our wider community, while centering nature and limiting ecological impacts through sustainable and low-impact design and construction.



Responsible environmental management

Promotes the enhancement and protection of sensitive natural features and habitats on campus through new Nature Area Management Plans.



Increases Trent's impact as an anchor institution

Addresses important social, economic and recreational needs of our community in shared spaces and collaborative projects such as a University-integrated seniors village.



Trent Lands and
Nature Areas Plan



EXCERPT

From #1 Canadian Bestseller *Find You First* by Linwood Barclay '73

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CHAPTER ONE

One
New Haven, CT

"You're dying."

Dr. Alexandra Nyman was expecting some reaction when she delivered her diagnosis, but Miles Cookson was busy looking at his phone.

"Did you hear me?" Alexandra asked. "I know that's blunt, but you've always told me to be straight with you. There's no way to sugarcoat this."

She'd come around her desk and was sitting in a leather chair next to Miles's, angled slightly so that her right knee was inches away from his left. She held a file folder with half an inch of paperwork stuffed into it.

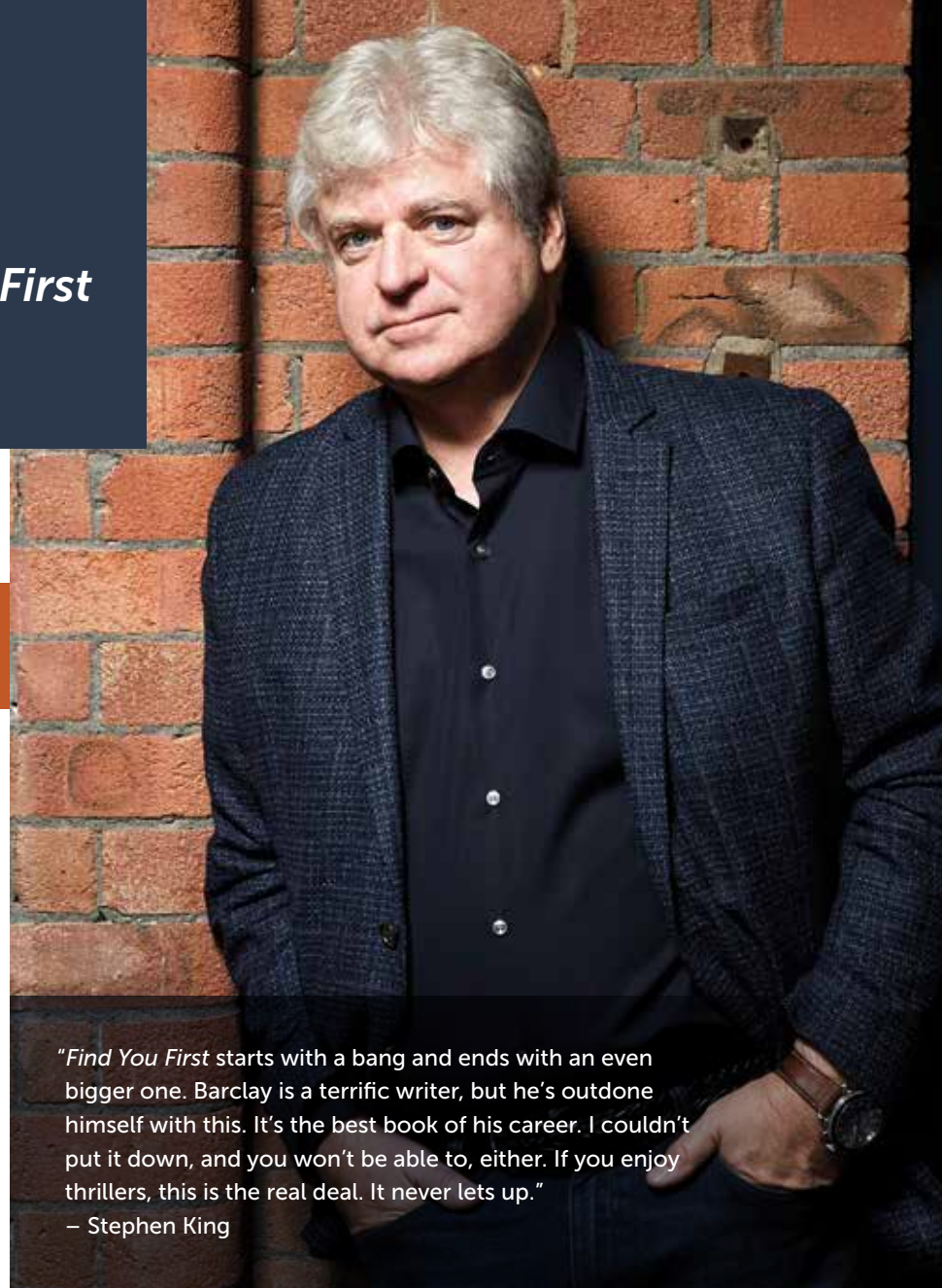
Miles, still staring at the phone, both thumbs tapping away, said, "I'm looking it up."

"You don't have to look it up," she said. "I'm sitting right here. Ask me anything you want."

He glanced at her. "You're wrong, Alex. I can't be dying. I'm fucking 42 years old. It's something else. Has to be. Look at me, for Christ's sake." She did. Miles presented as someone in good shape. Five-eight, trim at 160 pounds. She knew he'd run marathons into his thirties, and still jogged a few times a week. Nearly bald, but he made it work in a Patrick Stewart kind of way.

"Miles, we did the tests and they—"

"Fuck the tests," he said, putting down the phone and looking her in the eye. "All my so-called symptoms, you can put them all down to stress. Are you telling me you've never been



"Find You First starts with a bang and ends with an even bigger one. Barclay is a terrific writer, but he's outdone himself with this. It's the best book of his career. I couldn't put it down, and you won't be able to, either. If you enjoy thrillers, this is the real deal. It never lets up."

— Stephen King

Ellis Parrinder

short-tempered, or restless, or have things slip your mind now and then? And yeah, okay, I've been a bit clumsy. Falling over my own feet. But it can't be what you're saying."

She said nothing, but decided to let him vent.

"Jesus," Miles whispered. "How could I ... It's tension, stress, simple as that. You fucking doctors, you're always looking for trouble where there isn't any. Finding a way to justify all those years you went to school."

Alexandra frowned, but not critically. She understood the anger.

"Sorry," Miles said. "Cheap shot." "It's okay."

"It's ... it's a lot to take in."

"I know."

"It's not stress, is it?"

"If all you had was some restlessness, a bit of forgetfulness, even the odd mood swing, I would agree with you. But stress doesn't explain the involuntary body movements, the jerking, the twitching you've been—"

"Fuck," he said. "Fuck fuck fuck."

"And I should clarify what I said, about you dying. There's no cure, there's nothing we can do. I can prescribe tetrabenazine, which will help with your symptoms when they become more pronounced, but it's not a cure."

Miles laughed sardonically. "Why couldn't it have been cancer? There's stuff they can do for cancer. Cut it out, hit it with chemo. But this?"

"There's no getting around it,"

Alexandra said. "Huntington's it's like you take Alzheimer's, ALS, and Parkinson's and put them all into a blender. Your symptoms are very similar to any of those."

"But worse."

She said nothing.

"The other day," he said, "I wanted to put one foot in front of the other, something as simple as that, and my brain was like, no way, José. Not happening. And then, a second later, it was okay. Dorian, my assistant, had set up a meeting, told me all the details. Five minutes later, I could barely remember any of it."

"I know."

"I go through periods, I feel restless, like my skin's crawling, I have to do something, I can't relax." He paused. "How bad will it get?"

"It's a brain disease," she said matter-of-factly. "You'll lose more and more motor control. Unlike ALS, where you can remain mentally sharp while your body's ability to do things deteriorates, Huntington's will impact your cognitive abilities."

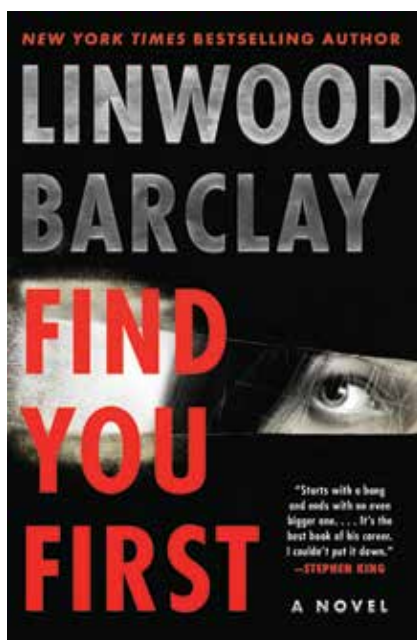
"Dementia," Miles said.

The doctor nodded. "There will come a point where you will need constant care. There is no cure. They're working on it, and they've been working on it for some time. One of these days, it'll happen."

"But not soon enough to help me," he said.

Alexandra said nothing.

"Who's doing the research? How much money do they need? I'll cut them a check so they can get off their asses and do something. What do they need? A million? Ten million? Tell me. I'll write them a check tomorrow."



The doctor leaned back in her chair and folded her arms. "This isn't something you can buy your way out of, Miles. Not this time. All the money in the world won't bring about a cure overnight. There are some very dedicated people working on this." Miles turned his head, looked out the window as he took that in. "How long?"

"Well, that's the thing. Whether it's Huntington's, or cancer, or your heart, whatever, predicting life expectancy is a mug's game. Look at Stephen Hawking. When he was diagnosed with ALS—you know, Lou Gehrig's disease—they gave him two years. He lived for several more decades. Last year, I had someone in for a checkup, gave the guy a clean bill of health. Dropped dead two days later of a heart attack."

"This isn't helpful," Miles said.

"I know. For you, it could be four or five years, maybe less, or maybe you've got 20 years. When we did your genetic test, we were looking for a high nucleotide repeat. Below 36 the likelihood of Huntington's is much less, but when you get up around 39, then you're—"

"I don't know what you're talking about. Apps, I understand. DNA stuff, not so much."

Alexandra nodded her understanding. "Sorry. Too technical. Look, we're going to want to do regular assessments, see how you're doing. That may give us a better

understanding of your long-term prognosis."

"I could live a long time, but it could be hell," he said.

"Yes. Here's the bottom line. You know what you've got. If there are things you want to do, things you want to accomplish—amends you want to make—now is as good a time as any. Maybe you end up doing it with plenty of time to spare. But a diagnosis like this, it sharpens your focus. Helps you set priorities." She sighed. "I'm sorry, Miles. I'll be with you every step of the way." She paused. "There's something else we should talk about."

"God, not more bad news."

"No, but let me ask you about family history again. Did either of your parents have Huntington's?"

"No," he said. "I mean, not that I know of. I suppose one of them could have but it never had a chance to show itself. They died in a car accident when they were in their forties. My dad was a drunk. He ran their Ford Explorer into a bridge abutment on the Merritt Parkway."

"You have a brother, yes?"

Miles nodded. "Gilbert."

"The thing about Huntington's is, it's very much an inherited condition. You're right that one of your parents might have developed it had they not died prematurely. You could have inherited it from one of them. If a parent has Huntington's, there's a 50 percent chance that any of their children will have it, too."

"Pretty high odds."

"Right. So, there's a high probability that your brother has it, too. I think he should be tested." She hesitated. "Are you close?"

"He works for me," Miles said.

"That's not what I asked."

"We're . . . close enough. Things got a bit strained after he married Cruella de Vil."

"I'm sorry?"

"Caroline. I'm not ... a fan. But I'm not exactly her favorite person, either." He thought about what the doctor had said. "I'll talk to Gilbert. Suggest he get tested. Or maybe ..."

"Maybe what?"

"Nothing," he said.

Alexandra waited, trying to will him to be more forthcoming. When he wasn't, she forced a smile.

"There is one tiny piece of good news," she said.

"This isn't like that joke, is it?"

Miles asked. "Where the doctor says, 'I have bad news and good news. The bad news is you're dying, but the good news is I'm sleeping with Brad Pitt?'"

Alexandra said, "No, not like that."

"Okay. Tell me."

"Well, you're not married. You have no children. If you did, this would be devastating news for them. It'd be terrible enough to learn you've had this diagnosis. But on top of that, they'd have to deal with the news that they might have it as well. One chance in two. That would be, for you, I think, an extra emotional burden you really don't need at this time."

Miles stared at her, expressionless.

"Miles?" she said.

"Sorry," he said. "Just blanked out there for a second."

Alexandra grew concerned. "Do you have children, Miles?"

And Miles thought, Isn't that just the fucking million-dollar question?

* * * * *

Alumnus Linwood Barclay, a *New York Times* bestselling author with 20 novels to his credit, spent three decades in newspapers before turning full time to writing thrillers. His books have been translated into more than two dozen languages, sold millions of copies, and he counts Stephen King among his fans. Many of his books have been optioned for film and TV, a series has been made in France, and he wrote the screenplay for the film based on his novel *Never Saw it Coming*. Born in the US, his parents moved to Canada just as he was turning four, and he's lived there ever since. He lives near Toronto with his wife, Neetha. They have two grown children.

HIGHLIGHT FROM THE APRIL 30, 2021
PHILANTHROPIC REPORT

Because you cared
**Forward-thinking minds
will tackle climate change**

Empowering tomorrow's
environmental leaders through
The Patricia Morton Scholarship
in Climate Change

trentu.ca/news/story/30055





TRENT VOICES
preview



Shutterstock © Alexandros Michailidis

CONTEXTUALIZING THE CLIMATE CRISIS

Common Earth examines ecology within a system of global social, political, and economic environments

Over the past two years, the world has been focused on COVID-19 and finding ways to fight the rapidly-adapting global pandemic. And while that need is indeed dire, it has shifted spotlight from other issues needing immediate planet-wide attention, such as climate change. Meanwhile, disastrous floods in Germany and China, wildfires in California, Greece, and Western Canada, and an astonishing and deadly “heat dome” in the Pacific Northwest have revealed what scientists have been saying for some time: the climate crisis has gone from an emergency with a tipping point somewhere in the future to one that has arrived and is worsening daily. Experts are no longer merely working on ways to prevent climate change, but also assessing just how badly the planet and its inhabitants will be affected and what we can do to mitigate the worst impacts of this rapidly changing world.

The *Trent Voices* podcast and *TRENT Magazine* have reached out to a pair of alumni currently offering a comprehensive course that contextualizes climate change within a framework of other social, political and economic systems, and challenges individuals to recognize

their inherent agency and resiliency when it comes to facing the climate crisis and making meaningful change.

Dr. David Patterson ‘66 is the founder, chair and CEO of the Northwater group of companies, with a 31-year history in investment management. He holds an honors B.A. from Trent University, an M.B.A. from the University of Toronto, and a Doctor of Laws, also from Trent University. Dr. Patterson and his wife, Anne, are the driving force behind the Drain Chair in Ethics at Trent University, in honour of Dr. Patterson’s uncle, Ken Drain. In 2020, Dr. Patterson turned his full attention to a new effort called Common Earth.

Sarah Patterson ‘92 (B.A. Hon. Sociology/French), David’s colleague and niece, has been working with Common Earth since the fall of 2020. Together, they’re helping to build a community of people who, after participating in the Common Earth program, are equipped with new ways of looking at and understanding how the world works.

This interview has been edited for length and clarity. For the full interview, please visit our podcast page at trentu.ca/alumni.

TRENT Magazine (TM): What comes to mind when you hear the words “climate crisis”?

David Patterson (DP): The climate crisis, in my mind, trumps everything. The climate crisis is clearly moving beyond where we can do something about it. So, I think that our focus really needs to be on how we get out of the situation that we’re in; and where our current socioeconomic system is creating the crisis and is resisting moving forward to deal with it.

Sarah Patterson (SP): I think that we’re really good at compartmentalizing things. Yes, we’ve been focused on COVID, and yes, it’s been taking a lot of our attention, but it only exists in a context in which the climate crisis is happening, and is present because we’ve been encroaching on habitat that’s made it possible for COVID to be here. Part of what we’re up to, is starting to understand some of these interconnections and ways of looking at the world in a more holistic way, to understand how interconnected these things are; how dangerous it is to look at them in isolation, and to not understand the broader context in which they are being made possible.

TM: In terms of urgency and the need for attention, where are we in terms of the crisis? Is it inevitable? Are we too late? Can we turn the ship around?

DP: With Common Earth, we're addressing a question—and it really is a question for us. We're not saying "Okay, here's the solution," and having everyone follow us. What we're saying is, "Hey, we're all really clear on how serious the climate crisis is." Some of us may not understand the nature of exponential growth, but COVID has been testing our ability to deal with something that is worsening at an exponential rate, and the climate crisis is also of that nature. It's growing exponentially—by which I mean that things compound on each other, and that it gets worse as they compound. An example of this is the melting of the permafrost, which gives off more methane; and methane is 25 times worse than carbon dioxide in terms of global warming.

There are things that we can see. For instance, the melting of the ice cover in the Arctic is reducing the amount of light and heat that is being reflected back into space. And so, the Arctic Ocean (and the Antarctic Ocean) are absorbing more heat. Those are dramatic things that most people understand in the world of climate. But I think people may miss the exponential nature of it, and the fact that, at some point, it gets beyond what we can do anything about; that we could get to the point of it being so severe that civilizations collapse. We could make the world uninhabitable for large animals, including ourselves, for 100,000 years.

There are 400 nuclear plants on earth. If civilization collapses, who's going to look after the nuclear plants, and keep them from making the world uninhabitable? It's a severe crisis, and, yes, it can go far beyond our control. The severity is not merely an extra hurricane per year, or the number or

severity of rainstorms in, say, New York, but more in the progressive nature of the crisis.

TM: What is Common Earth's mandate? What are you hoping happens when you bring people together?

DP: Central to our approach is addressing a question: How can we move to being a caring society that puts carbon in its place? And by saying that, we're addressing what we'd like our community to be, in some ways: a search engine for society. We're trying to find the path that we could imagine going down as a society.

There's tremendous resistance in our current society to making moves in this direction. The socioeconomic political framework that we operate out of is pushing back very heavily on doing anything significant about climate change. We have political leaders that are trying to operate somewhere in the middle, and if you're operating on a distribution, that's a normal distribution. Things

come back. Things get extreme and then they come back—for most issues, that's the way we're used to operating. We're not used to operating in situations where things compound and get worse and worse. We've seen the difficulty of dealing with the pandemic and we're also seeing the difficulty of dealing with the climate crisis.

TM: Tell us a little bit about how the climate crisis is contextualized within other global systems.

SP: As I see it (and that's all I'm talking about), I see climate and what's happening with global warming as a symptom, and as a social justice issue. I think that there are all sorts of other social justice issues that are equally symptomatic of some of these larger systems and contexts that we're operating in. So, when we talk about getting at root cause, what we're talking about is the understanding of the world that we have, and what these things are predicated on. They are all based on some very similar, and very flawed understandings of the world and the way it works. For instance, our relationship to the planet, as if it were a resource for our own personal gain. That's some problematic thinking, I would argue.

Capitalism, as a system, is predicated on the idea that we are only motivated by our own personal gain. That's what the entire system is created from. It's the thinking that gives birth to that system. So, when we talk about getting to the root cause, we're talking about questioning some of these foundational understandings of the world and our place in it, and hopefully, as a result, shifting some of those understandings of who we are and why we're here. Having people understand that they're more than just a consumer cog in the wheel. That they're bigger than that. By doing so, by trying to look at it in



Dr. David Patterson '66

an even bigger context—by getting at that root level and shifting that level—we can actually have this whole thing come down like a house of cards.

TM: A caring community is a very different thing than a community that has approached and dealt with climate change to the best of their ability. Can you tell us what a caring community looks like?

DP: It seems to us that there are some of the underlying structures in our society that are both creating the climate crisis and creating some of the social justice issues that we face. There are less caring ways to deal with the issue. If we had a global dictatorship, it might be able to deal with the climate crisis. But it sure as heck wouldn't be a society that many of us would want to live in. So, the question is, how do we take some of the wonderful gifts that the modern age (since the industrial revolution) has given us? How do we hang on to some of the benefits that we've been given by fossil fuels—because it's all been fueled by fossil fuels—and still try to maintain some of the benefits that we've gained from modern civilization? That would include our modern healthcare, or many of the social safety nets that we have in countries like Canada.

TM: What can people who are taking the course expect?

SP: Well, that's a tricky one, because it's a little bit different for each person, but agency and resiliency are two things that people are definitely taking away. I think there are many ways in which people are aware of what is happening with climate change and are feeling disengaged and disempowered. Whether it's because they feel like they're only one of more than seven billion people and there's nothing that they can do that's



Sarah Patterson '92

going to have any material impact, or whether it's because they think that we've already passed the point of no return and that it's hopeless, or whether they tell themselves some interesting, curious stories about the fact that climate change isn't happening. Whatever it is, there are all sorts of ways that people are finding to be disengaged.

But with Common Earth, people are tapping into understanding their own agency and the impact that each of us can actually have. I think people have become more aware of the role that their own thinking plays in authoring their own experiences, and not just with the climate crisis. That's really empowering. Participants are reporting that their own lives become infinitely easier when they understand that—and their role as parent, as spouse, as employee, as boss, whatever, shifts dramatically through that deeper understanding. So those are really lovely, anecdotal moments of individuals having major shifts that change the quality of their lives in really meaningful ways. And, as part of that caring community that we're trying to create, I, of course, am moved deeply by each one of those instances.

Now compound these experiences by acting as a collective, as a community of people that can support each other in that caring attitude. I think that's really empowering. And I think that would probably be the single biggest unifying

thing that people are taking away.

DP: A couple of examples: One of our participants recently said she had been working on a five-month project at work and had been looking forward to finishing it and got the news, at the last moment, that it was going to be another five months. Normally, that would have laid her out for weeks in terms of disappointment. But, having been through our course, she was able to rebound and understand that she didn't need to take herself through days and weeks of being upset about the disappointment. She still experienced disappointment, but she found that she was more resilient in dealing with it.

A second example would be one of our fellows in New Zealand (we have had people from over a dozen countries taking part) who was inspired to start a project. They have erosion problems with gullies coming down from the hills and mountains towards the sea in New Zealand. Growth in the gully has taken away the trees and such that hold the ground in place, so he's taken this gully restoration on as a project. And that's lovely for us to see. We didn't do that (we didn't even know about the gully)—he's doing it. So there's another example of some of the tangible work that's coming out of this course.

TM: Scientists are beginning to say that the climate tipping point is now behind us. But you're offering a different tipping point: sociopolitical systems that need to change for a number of reasons, whether it be climate change, social justice, a sharing of wealth and resources. What do you think that tipping point looks like on a macro scale? On a global scale?

DP: We don't have that answer as to where we're going, but we do know that that we won't go down a better path unless we have a vision for that better path. When I go back to my search engine metaphor, we're looking for that path here, and we know some of the elements. So the agency and resiliency are definitely part of going down that path. As we create a community that is actually operating in a caring manner, people look to it and say, "Hey, that's a better way for us to be operating." We think that's how we reach the tipping point.

Otherwise, we're just a frog in a pot of boiling water. If you throw a frog into a pot of boiling water, it'll hop out immediately. But put a frog into cold water, and then slowly heat it up, and it will stay—and it will then die. We are all boiling frogs here in terms of the path we're going down. And we do need to find another path, so that we jump out of the one that we're going down right now.

TM: What is one thing that you want people to know about Common Earth?

DP: I think it's a matter of boundaries. Anytime you are talking about any system, you have to decide on the boundaries of that system. Because every system is stacked on other systems—both up and down—and there are subsystems. What are the boundaries? We are trying to move people's boundaries up from saying, "Me and my parakeet are what I'm caring about." We're trying to move people's boundaries outwards from of the self—that's central to our efforts. And what is the self? We talk about the foot as if it's something that you possess, as opposed to something that is a part of you.

But there's a whole lot more than just my foot that I'm dependent on. I'm dependent on a whole lot of farmers who feed me. I'm dependent on having air to breathe. And so, I'm very much linked to the trees that are providing me with the oxygen that I need to breathe. Understanding ourselves in a wider context, and really understanding that the tree over there is a part of me, is starting to push in the direction that we're talking about at Common Earth.

Hopefully people come and find that amusing, if not insightful. And that's what we're hoping: that people get an insight relative to who they are and their place in the world.

For the full *Trent Voices/TRENT Magazine* interview with David and Sarah Patterson, which ranges across topics including their shared family Trent history, please visit our podcast page at trentu.ca/alumni.



“Common Earth offers a multi-dimensional program to address questions surrounding how we might move to a caring society that puts carbon in its place. Common Earth's comprehensive program deepens participants' understanding of climate and socio-economic issues from a broad perspective. Here we see the interconnection and dependencies of seemingly disparate issues. By examining the role of thought in our human experience, one discovers how to think more creatively and with greater clarity to approach our concerns, including the climate crisis.

The elements of the program include:

Intensive Study

The study program is a holistic examination of various factors necessary to fully engage in the emerging post-carbon, caring society. There are two modules, each of which is eight weeks in length. Each topic covered will relate to the question: "How can we move to the emerging caring society that puts carbon in its place."

Research

Part of Common Earth's commitment to a new awareness is seen in its efforts to gain a deep understanding of the current economic system that holds the obstructions to the emergence of the post-carbon caring society. As components of the research agenda are completed, they will be integrated into the Common Earth curriculum.

Experiential Projects

People will gain new insights as a result of their participation in the program. We believe it is vital for participants to solidify their insights by undertaking some form of volunteer project. The project could be in their local community or helping the Common Earth community to grow."

Courtesy of commonearth.com

CANADIAN STUDIES TURNS 50

Heather Nicol, Director, School for the Study of Canada

The School for the Study of Canada will celebrate its 50th anniversary in the 2022/23 academic year. The 50th anniversary is an important benchmark, and speaks to the enduring legacy of the program and its subject matter. It also speaks to the expertise that is found at Trent.

What began as the first Canadian Studies undergraduate program in Canada has become today a robust undergraduate program with high-calibre M.A. and Ph.D. graduate programs. We are now working towards implementing new curriculum and research programming to fully capture the potential provided by the restructuring of the School for the Study of Canada at the graduate and undergraduate levels. Events over the past year have reminded us that Canadian Studies is a relevant and constantly evolving field of inquiry, and that we must not only keep up, but lead. Top of mind is the way forward to addressing the themes of reconciliation, environmental change and inclusivity.

In order to move forward, and to develop new insights, we have turned to a larger community of scholars. Among the many exciting events to celebrate the 50th anniversary of Canadian Studies, the School for the Study of Canada plans to launch a new and exciting program to promote exchange of insight, knowledge and scholarship between Canada and the United States. Beginning in the fall of 2022/23, the School will host a highly regarded American scholar in the role of Fulbright Research Chair. The Trent School for the Study of Canada's Fulbright Research Chair will contribute to the development of research, talks and curriculum that is broad and far-reaching, interdisciplinary, and innovative. So many themes in Canadian Studies are best understood in comparative ways, and this exchange will encourage

such dialogue. Comparative Canada-US perspectives in virtually any area are welcome—for example, social and health policy, environmental policy, urban planning, diversity and race, political and economic history and law, social history, culture, language and literature, and Indigenous studies and political studies will all find a place within the Fulbright Chair project.

The Fulbright is not the only event that we plan over this yearlong celebration. A number of other events are in store for students, faculty, alumni and community members. For example, a speaker series running in



monthly instalments tackles issues of real importance to Canada's future, some of which are raised in this issue of *TRENT Magazine*. This includes discussions on diversity and decolonization and reconciliation, as well as topics such as climate change, our relationship to the natural world around us, and issues of social, political, and economic importance. As part of the 50th celebrations,

prominent Canadians will speak both in person and online to the Trent community and to alumni listening in across Canada. For example, legendary children's author, poet and cultural critic Dennis Lee will revisit *Civil Elegies*, which, 50 years ago, announced the death of colonial Canada and urged non-Indigenous Canadians to work as though they lived in "the early years of a better civilization." In the winter semester, Professor Whitney Lackenbauer, Tier 1 Canada research chair in the School for the Study of Canada, will bring Arctic specialists together in a conversation about the Canadian North—in honour of the late **Shelagh Grant '76**, a longtime member of the Canadian Studies program and Trent's Arctic researcher extraordinaire. (Please watch for information about how to attend this exciting event over the early months of the 2022/23 academic year).

Celebrations are not just about past accomplishments, however. We have been fortunate to have received some significant funding in honour of Professor Emeritus Alan and Budge Wilson, longstanding members of the Trent community and influencers in Canadian Studies. This funding will be used to honour the creative side of Canadian Studies. Watch for details about a student competition and award for creative accomplishment.

The scholarly side of academic life is not all that is on offer. Alumni may recall the Windy Pine Conference Facility where many memorable experiential learning encounters took place. We plan to welcome back alumni in August 2022, for a barbecue and an opportunity to renew old friendships or strike up new ones. And in between this and other events and activities listed here will be yet more other ways to celebrate—through film, art, music and other events.



Kerr House at Traill College, home to the School for the Study of Canada

This time last year, we regularly included Professor T.H.B. Symons in our meetings and conversations as we planned events for the upcoming celebration. We will miss our dear friend and constant supporter. While Prof. Symons will not be there to celebrate with us, we can remember him fondly as the person without whom this anniversary would not be possible. Canadian Studies has changed considerably since Prof. Symons first

submitted the *Symons Report: To Know Ourselves* in 1972. We see the world differently and we see each other differently, and we explore new ways of knowing. Yet the idea that Canada might be worth studying has not changed. If 2020-21 has taught us one thing, it is that it is more important than ever to look clearly and unflinchingly at ourselves.

trentu.ca/canadianstudies



TRENT

PUBLISHED BY THE TRENT UNIVERSITY ALUMNI ASSOCIATION

TRENT Magazine: The Trent University Alumni Magazine

TRENT explores news and current events through a Trent University lens. Featuring contributions by Trent alumni, faculty, and community members, each issue features insightful analysis by experts and academics, as well as university news and alumni updates. It is the flagship publication of Trent University, Trent University Alumni Engagement and Services, and the Trent University Alumni Association. TRENT Magazine is read by thousands of alumni and community members across Canada and around the world. It is produced twice per year. The fall edition of TRENT is mailed to **25,000 households** and businesses. Both the Spring and Fall editions are emailed to approximately **25,000 readers**. Online versions are available on the Trent Alumni website (trentu.ca/alumni).

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A Different Kind of Graduation

Zoe Carey wanted to update her name and gender; she managed to change much more than that

For transitioning alum, **Zoe Carey '00**, changing the name and gender on her University files was to be a liberating action—and a quick and simple process.

"I was changing all of my documentation from my dead name," she explains, "because, well, it's dead to me. I don't ever want to hear it again referencing me. After transitioning for two years, it just fits wrong. Trent was one of the organizations that I had to update, because I would get mail from them, and their affinity program partners, with my dead name."

So, in the ensuing months, when mail from Trent and its affinity partners continued to address her old name, it would have been easy for her to either sever ties or take the institution to task.

Instead, she showed patience and leadership. She took on an advocacy role, and she made sure others wouldn't experience the same frustration. Working with Alumni Engagement & Services coordinator, Danielle Britton, Zoe persisted as they combed through the record update process and made amendments. Not only was the change made for her record, but systems were put in place to ensure that similar problems wouldn't occur for others in the future.

For Zoe, advocacy is both a personal and professional passion. Over the past four years, she has been working as a peer health mentor for Trillium Health Partners within the Halton Healthcare system. It's a position that sees her using her own lived experiences to help others with their mental health struggles and challenges navigating an often-difficult healthcare system.

Zoe was first introduced to peer health mentorship as a patient. While in the hospital, as a result of her own mental health difficulties Zoe was

introduced to a peer mentor. "And that really blew my mind," she recalls. For Zoe, it was refreshing to deal with someone who had experienced similar situations and who could both relate to what she was experiencing and use that experience to help.



Simone Zhu

"That role really exists from a lens of understanding," she explains. "Before, I'd be talking to a psychiatrist, and they'd be telling me what was going on, and I'd be thinking: 'You've never had to pay your bills for your whole damned life, so what do you know about my situation?' But a peer does. A peer doesn't have to establish credentials. They've been through it. And they helped me navigate the system, which was labyrinthian."

That was in 2017. When Zoe was discharged from the hospital, she started researching everything she could about peer support as a philosophy and a care model. Her career in human resources no longer seemed a fit for her. "I got all the training I could get my hands on and eventually realized my interest in peer mentorship was not a blip. And that it was time to leave the HR field and become a peer mentor."

The move fit both her career and her life. "It's the longest I've held a job in my career," she admits. And she can see herself in the role for many years to come.

All of which helped inspire her to push Alumni Engagement & Services to make changes. "There is more than just me in the world," she notes. "If we can help Trent or other organizations that I interact with figure out something they haven't fleshed out yet—what pathways and processes to follow to accommodate identifying someone as their correct name and gender—it makes it easier for everyone that comes after. It also mainstreams trans identities as well, which is one of the reasons why I wanted to do this piece. If people see a trans person in the magazine, they'll feel, 'It's safe here.' Or safer, at least."

For Zoe, bringing the issue forward helps others relate to the trans community. "Mainstreaming also helps people who don't identify as trans to learn how better to interact and how to be supportive. These are things that can help a trans person feel a little more comfortable. And, as things become more mainstream—and understanding becomes more mainstream—there is less chance of people accidentally offending members of the trans community."

Something that, thanks to Zoe, we hope never to do again.

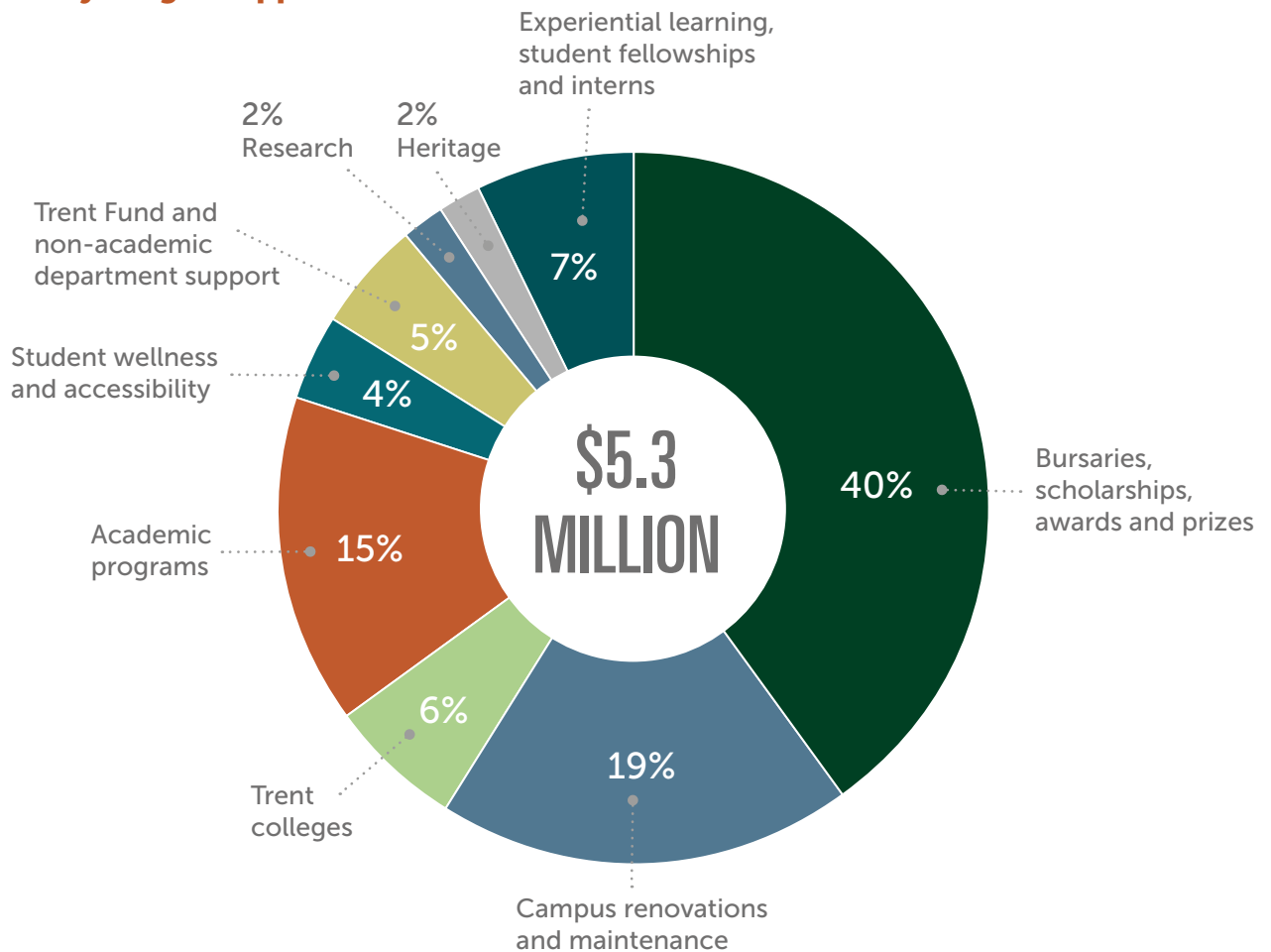
Zoe's recent interaction with Trent has led to a renewed relationship with her alma mater. Earlier this autumn, she received a new copy of her degree with her correct name scrolled across it. She also took time to visit campus again, donning a convocation gown to immortalize her graduation—not just from Trent, but to a whole new life.

We were proud to share just a little of that process with her.

Congratulations, Zoe!

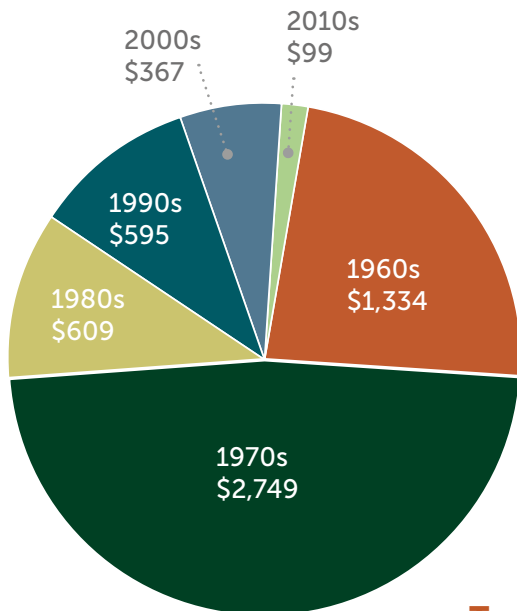
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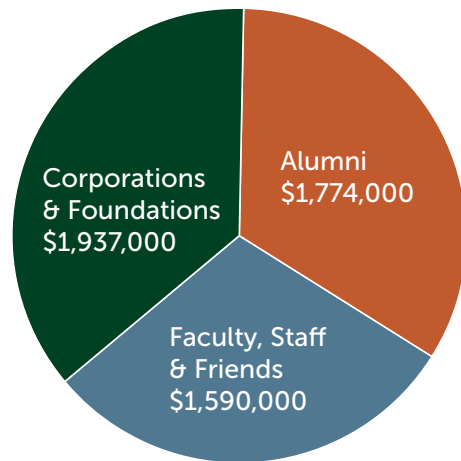


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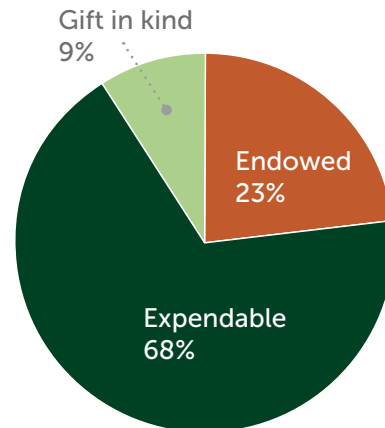
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All in the (Doran) Family

Alumni clan holds longstanding record for most Trent sibling graduates

With a Spirit of Trent award winner, a former Trent Water Quality Centre employee, a former Trent Radio manager, and passionate Trent Alumni Association volunteers and donors, the Doran family has a strong Trent University history. But there is one legacy that stands as unique to this very day. The Dorans, you see, graduated six siblings from Trent—a most impressive record.

It all started with oldest child, **James '73**, who almost didn't apply to Trent. "I actually decided not to go to Trent when I finished Grade 13 in 1972," he admits. After attending Carleton University for part of first year, he realized it was not a place where he was going to thrive. "Coming back to Peterborough and catching up with high school friends who did go to Trent, I discovered that I was missing out on a better educational experience." By September 1973, he was enrolled in physics and math at Trent.

Younger brother, **Michael '74**, also applied to other schools before choosing Trent. "I applied to three universities," he recalls. "Trent, Western and Guelph, and was accepted at all three. But stories I had heard at the time made Western and Guelph sound like big, impersonal factory schools. Trent, on the other hand, was touted as having small class sizes and had a good reputation for such a young university. It certainly didn't hurt that it had a beautiful campus with natural surroundings, and was in my hometown."



Third child, **Robert '74**, was also attracted by the size of the University. "I was primarily attracted by the smaller scale of the institution, and hence, class sizes," he remembers. "My reasoning, borne out by my experience, was that I would have a more personal connection with the university and other students during my time while progressing through my chosen program."

The first sister of the family, **Linda '76**, felt gravitationally attached to Trent. "I remember being rather like a kite without a string when I was in secondary school. I could have finished after Grade 12, but wasn't sure what I wanted to do with my life, so I stayed for Grade 13. Then, when it came time to decide about university, Trent just seemed like the right thing to do. My three older brothers, Jim, Mike and Bob, were at Trent, and they had such good things to say about it. I guess I saw being at Trent as an opportunity to have the best of both worlds ... I was away from home, but, as an introvert who found connecting with new

people challenging, I was happy to not be wholly away from family. I knew that, unlike my brothers, I would be pursuing an Arts degree, and I felt really good about what was offered."

Younger sister, **Laurie '81**, also had her original sights set outside of Peterborough. "I attended my first year of university at a large, well-known and highly-regarded university," she recalls. "It didn't take long for me to realize that it was not the place for me. Class sizes were large; professors seemed too busy to connect. Over the course of the year, I enjoyed only two of my courses. I decided that I would not return; I would apply to Trent because, from what I knew of my siblings' experiences, I would find smaller class sizes, professors who connect with students and a smaller campus."

Youngest sibling **Greg '88** had Trent as part of his family life since childhood. "I was between four and eight years old when Jim, Bob, Mike and Linda were at Trent. I remember getting to visit them on campus occasionally, and each of them bringing friends home for weekend dinners and the like. A couple of those friends became regulars, and one, thankfully, became my sister-in-law (Norma). What stands out in my mind is how each of them really seemed to enjoy their time at Trent. Trent was one of three universities to which I applied and was accepted, and while I was certainly proud to carry on the Doran tradition, the clincher for me was being able to complete a degree in environmental and resource studies."



James, Linda, Laura and Michael

Trent Memories

For James, campus life was all encompassing. Taking extra courses in economics, accounting, statistics and more, he lived on campus for five years—year-round for two of them—all while working various jobs.

"I was an early participant in the gig economy," he notes. "I worked many part-time jobs on campus while I was studying, so being on campus was also my livelihood. I worked for Audio-Visual Services, Theatre Services, Film Society, the Department of Information, Julian Blackburn College, Conference Services, Otonabee College and Trent Radio—first as a technician, then as manager, and finally as the first president when we incorporated as a non-profit entity."

Not that it was all work. "I remember all the friends I made, the great profs I had, the people I worked for in all those jobs, the songs I heard at the pubs, all of it. Even the liver and onions at lunch on Tuesdays in the cafeteria (which I loved!)."

Michael's favourite memories begin with his first week at the University. "I think they called it Introductory Seminar Week at the time, and you could sample the various course offerings by attending an informal lecture in many of the courses. I attended a few, but there were many other things to participate in that also caught my attention. I spent a lot of my time becoming acquainted with my

fellow OC residents, some of whom would become lifelong friends. Most importantly, in a very short time, I met my future wife, Norma, who is also a Trent grad."

Robert's memories run from the academic to the culinary. "I would say my fondest memory at Trent was working for Prof. Harry Kitchen during the summer of 1976, gathering and crunching numbers for the Royal Commission on Metropolitan Toronto study he was working on that year. And, of course, PB&Bs. The Otonabee College cafeteria is where I became familiar with that culinary masterpiece: toasted peanut butter and bacon sandwiches."

Linda found her love of Trent through another language. "I think my fondest memory of Trent was of one of my French courses. The professor was Alan Franklin, and I think the course was L'Ancien Français: L'étymologie du français ancien—or something like that. There were only a few of us—two or three—in the class. There was no way to hide, so I was challenged to really step up and participate. The highlight, for me, was when the whole class, all three of us, were invited to the professor's home to celebrate a successful year. We spoke in French and talked about all we'd learned that year. I felt like I belonged. It was such a challenging course, but I did well, and I felt very accomplished."

Some of Laurie's fondest memories are of field work. "We were camping and doing field studies in the Florida Everglades with Derek Mueller's bio-geography class, keeping watch on the 'sea pirates' anchored just off shore from our camp (they were actually part of an outdoor education group!), and trying to keep our tent from blowing away in a wind storm." Then, there were field trips into the woods with Roger Jones's botany classes and a summer job doing research work for Doug Evans. There was no shortage of academic adventure.

With his older siblings on campus, Greg's Trent memories began in childhood. "It's those times as a kid when I got to hang out for a while at OC on weekends. It was that short stop or two at the radio station when Jim worked there. It's the time or two, later on, when they took me to Head of the Trent with them. I felt accepted, not only by my siblings, but by their friends, despite the age difference. Each of those experiences showed me the social side of what going to Trent was like. At the time, it felt like everyone was part of a really big, extended family. I believe those experiences helped inform my future decision to apply; and gave me a first-hand impression of what to expect during my time there. Where other students would start and not have a feel for the culture, I had a jump on it. After all, it was 'Canada's Outstanding Small University.'"

Trent Forever

While their student years are behind them, Trent continues to be a part of Doran life.

"My days at Trent pop into my head almost daily," says James. "Even more than 40 years on. I can't imagine my life without those memories."

James didn't intentionally leave Trent in 1979. He took a month off from his many jobs (and school) to drive out to Edmonton to visit his girlfriend, who had a summer job there, for a week or two. He intended to be back at his post(s) within a month, but ended up getting a job at Grant MacEwan Community College instead. He got the job because of what he had learned in the only two computer courses that Trent had at the time. That was the start of his professional career in information systems in the post-secondary education sector.

James likes to say "that I never really left school until the day I retired." He worked at GMCC (now MacEwan University) for two years, Trent University for two years, and the University of Alberta three times, for a total of 29 years, since leaving on that month-long holiday back in June, 1979. There were a few bartending and DJing gigs mixed in there, too, for old times' sake. And six more years of campus radio at CJSR at U of A. He says, "So, I owe my whole career path to Trent University, really. It all started there."

Then, of course, there is his lasting Trent Radio connection. "Every now and then, I fire up Trent Radio on the internet to see what's happening," James reveals. "I'm quite proud of my participation (small, though it was) in getting the station incorporated as a charitable entity, then getting the CRTC licence. John K. Muir (sadly, now passed) deserves most of the

credit for the fact it is still a going concern and on the air. Without him, it never would have happened and kept going. I make donations to both Trent Radio and the University, and I try not to miss an opportunity to visit the campus any time I'm in town." After completing an M.B.A. in

Nunc Cognosco ex Parte

Now I know in part

finance at the Schulich School of Management, Michael made a career in the institutional investment industry. "My background in the sciences gave me what often seemed like an unfair advantage when it came to making important investment decisions quickly. In a nutshell, it's all about discerning cause and effect and separating fact from fiction in both fields. In managing large pools of institutional assets, bad decisions are judged quickly and harshly, and it was my Trent experience—not my business school training—that gave me the edge that allowed me to thrive."

After retiring, Michael returned to Peterborough to make some more Trent memories, both for himself and for science students to come. "I got in touch with one of the chemistry professors from my time as an undergrad—Raymond March, professor emeritus of Chemistry," he recounts. "And ended up working part time at the Water Quality Centre (WQC). It was a perfect opportunity to brush up on the chemistry I learned back in the early '70s, and to witness firsthand all the changes that had happened in the field since I was last involved with it in the early '80s. One

of the highlights of that experience was tackling a problem posed by one of the Ph.D. students about how to most efficiently analyze the reams of data produced by the high-resolution instruments in the WQC lab. The easiest answer to that question that I could offer was in the form of a computer program I wrote to simplify the analysis, the details of which we published in a peer-reviewed journal. Several researchers have since used the program, freely available from the WQC website, and have published their results."

Robert can see the impact of Trent on his career on a daily basis, and has since he graduated. "It turned out that the most pivotal decision I made while attending Trent was to take Professor James Jury's two computer science half-courses in my second year. That decision played a large part in my getting my first real job out of university, in the oil and gas industry in Calgary. From that point on, information technology became my career, and remains so to this day. For most of my career I worked in the financial sector, primarily with TD Bank and several companies that were folded into TD. In post-retirement, here in the United States, I'm working in the healthcare field, again in IT—something interesting and constructive to do, working from home during the pandemic."

On a more philosophical level, Robert proudly wears his Trent ring, emblazoned with the Trent motto "*Nunc Cognosco ex Parte*" ("Now I know in part"), every day. "It is a reminder that none of us knows all, and that learning is a never-ending endeavour."



*Linda, Robert, Red, Ed, Laurie,
Olive, Michael and Greg*

For Linda, Trent's impact transformed the way she thinks. "In my work, it has helped that I can easily see the big picture ... to envision something bigger than what meets the eye. I am open to different perspectives, to learning. And I am able to take what I learn and use it to move a project forward. I am able to anticipate issues, and create and execute a plan to head issues off, before they become deeper problems. I attribute all of this to deeper thinking. And I attribute my ability to think this way to my days at Trent."

While Linda's career started at Peterborough's Quaker Oats, it took a major turn when she became a parent. She resigned to become a stay-at-home mom when her daughter, Laura, was 21 months old. "I was committed to providing as much support as I could to our child, who was born with multiple disabilities. Once she started school, Laura had the greatest impact on how my career unfolded."

At that point, Linda moved into the disability-related social services field, where she worked for over 30 years. "I chose social services, systems change, showing what is possible when we dream big. I incorporated storytelling, supporting other families to imagine their sons and daughters living beyond the status quo, beyond programs and services, into the life of their dreams."

Linda continues to be a presence to both alumni and students, participating in the TrentUConnect mentoring initiative and volunteering in various ways, including giving presentations to various classes and participating in various student networking events. In 2015, she was honoured with a Spirit of Trent Award. In 1992, she received the Commemorative Medal of Honour

for the 125th Anniversary of the Confederation of Canada.

For Laurie, Trent offered tools for success. "I do believe that the positive environment and experience of attending Trent, along with the strong work ethic which I continued to develop during my time there, were influential in helping me to be successful in my 30-year career in teaching."

Greg's time at Trent remains foundational to the way he looks at the world. "My time at Trent taught me the value of hard work. It taught me to be open-minded—to question the norm. It taught me to think critically, but to act fairly. It taught me to be thorough and accurate, but succinct in what I say and write. And, to some degree, it helped me better understand humility. These are all characteristics that I carry with me to this day, and that I continue to utilize every day. As for how Trent influences or informs me personally, the person I am at work is the person that comes home every night."

**"It was my Trent
experience, not my
business school training,
that gave me the edge."**

Michael Doran

Setting the Record Straight

While the Doran family were definitely a presence at Trent, their legacy of having the most student siblings didn't occur to them until towards the end of their shared days at Trent.

"When I was at Trent, I only had three siblings that overlapped my

time there," explains James. "Laurie and Greg weren't of university age yet. But there were, I think, two years when Mike, Bob, Linda and I all lived in Otonabee College at the same time. Now, there were about 400 people living in the college, so it was fairly easy for us to just blend in. However, Mike and Bob, being twins, did cause some confusion, as you can imagine. But we were all in completely different academic programs, lived in different houses of the residence, and had our own circles of friends, so we didn't get together all that often. No one seemed to take notice of how many Doran siblings there were at Trent, and the significance of it didn't occur to me until Greg graduated."

None of this would have been possible, however, were it not for the dedicated encouragement of the Doran parents, William Elmer Doran and Olive (Scott), both of them descendants of a long line of Peter Robinson settlers.

"It's no small feat for all six kids of working-class parents to have graduated from university, let alone the same school," says Greg. "I want to recognize that, inasmuch as our individual successes were founded in our drive to succeed, they were also underpinned by the values and work ethic instilled in us by our parents. Each of our parents was a child of the Great Depression, and neither got as far as they did without struggles and sacrifices. Their goal for each of us was that we do better than them. Without a doubt, I believe each of us has worked our hardest to achieve that goal. And I know they were proud of that."

"Our parents were very proud of all of us," notes Laurie. "It would have been nice if they could have been here to share in this recognition."

STEWARDING TRENT'S ICONIC ARCHITECTURE FOR FUTURE GENERATIONS

New Heritage Fund to support masterful works of Ron Thom thanks to \$250,000 gift from Bryan Davies and Andra Takacs

Bata Library sits as the architectural focal point and intellectual heart of Trent University. The stunning Faryon Bridge connects the east and west banks in an iconic arch. On the main campus, and in downtown Peterborough, the University boasts some of Canada's most outstanding examples of mid-century modern design.

Thanks to a \$250,000 gift from former Trent University Board Chair Bryan Davies and his spouse Andra Takacs, the new Bryan P. Davies Heritage Fund will be used for capital expenses and will help conserve and restore the masterful works of architect Ron Thom at Trent. This includes the design and heritage elements of the original areas on the Symons campus—the original Science Complex, Faryon Bridge, Bata Library and Podium, Champlain College, and Lady Eaton College—as well as Thom's work at Traill College.

"As the magnificent architecture enters its sixth decade, the challenges of keeping the structures well maintained and adapted to modern building standards have become increasingly demanding," says Mr. Davies, who served on Trent's Board of Governors for eight years and was chair of the Board from 2014 to 2016. "Through this fund, I want to help preserve the unique character of Trent's built heritage." Thom and his team of architects and designers planned Trent University over an unprecedented three-year period. The result was a coherent architectural style with a complete design from the inside-out.

"The Traill College senior common room is one of the most iconic examples of Thom's 'total design' philosophy that holistically addressed architecture, furniture, colour and use simultaneously," says Dr. Michael Eamon, co-chair of the University's Heritage Stewardship Committee and principal of Traill College. "Because of the generosity of Bryan Davies, we have the much-needed opportunity to return this historical space to its original vision."

Trent was the only university of the era that was designed as a ready-made collegiate institution with a collection of scholarly villages situated around a central library complex. The architectural design won several

contemporary awards for its innovative style of university architecture.

"After five decades of growth, Trent University's award-winning architecture continues to inspire students, engage the imagination and uplift the University as a place of scholarly exploration," Professor Eamon adds. "Our challenge now is to steward our priceless landscape and ensure that it can be maintained for future generations."

Over the course of his professional career, Mr. Davies has held numerous senior positions in the public and private sectors including serving as a deputy minister in the Ontario government. He has also chaired a major federal Crown Corporation, led the regulatory affairs function at Canada's largest financial services group and served as the vice-president, Business Affairs and CAO of the University of Toronto. His volunteer roles on numerous charitable boards primarily focus on education and heritage.



Former Board Chair Bryan Davies (right) with Trent president Leo Groarke at convocation.

To learn more about Heritage Stewardship at Trent University, trentu.ca/heritage or by contacting Sherry Booth, associate vice president, Philanthropy & Alumni Engagement 705-748-1011 7593, sbooth@trentu.ca

AMPLIFYING INFLUENCE

Alumna and family hope to create a lasting impact through philanthropy

Julie Schindeler '82 and Dr. Ben Chan care.

As parents and professionals, the duo place huge importance on the environment, their community, and their family.

They care for the planet. They've retrofitted their 100-year-old home in central Toronto to put in geothermal heating and cooling. They've transformed their yard into a native species bee- and butterfly-friendly organic garden. They drive an electric car.

They care about community and fostering good relationships with their neighbours. They support local events and host sing-along gatherings in their neighbourhood, work at understanding different languages and cultures, and have enjoyed family trips to Central Asia, Central America, and Scandinavia.

They care about church and connecting with their congregation. They support the work of their church in the city and around the world.

They care about the health of vulnerable populations, as evidenced by Ben's work with the World Bank, advising governments in low-income countries on how to strengthen their healthcare systems.

And they care for their alma maters. They have both given to the universities they attended because they value higher education.

A Trent Journey

Alumna Julie found much to value during her time at Trent. "Located not too far down the highway from our family's recreational farm in Lanark County, I found Trent to be a place of belonging and becoming," she recalls. "I liked how the main campus was situated apart from Peterborough, like an island or an oasis. Certainly, it was the right place for me at the right time as I was adjusting to being back in Canada after doing most of my secondary schooling in Botswana.

"I was intimidated by the larger universities, afraid that my identity would get lost within their impersonal institutions. I was immediately attracted to Trent's personal approach and the human-scale size of how the university was structured. I liked the intimacy of the tutorials. I liked the family feel of the colleges. Trent is a university where you can find your place and flourish; it gives you the opportunity to explore who you are and who you want to be."

Julie lived in South Wing at Lady Eaton College back when it was still an all-female residence. She loved every



David Anthony Williams/Beautifully Made Portraits

aspect of student life and took full advantage of what the university offered, joining intramural sports teams, enjoying symposiums, and being introduced to guest lecturers and cultural leaders. She was a member of LEC student council and a member of Trent Student Union (TSU). During her time at Trent, Julie appreciated the University's involvement in international development, and was a founding member of the Trent International Program (TIP). Trent permitted her to complete her third year of studies in Nigeria. Not only that, but the future media producer got to co-produce and co-host her first radio show on Trent Radio.

She graduated with an Honours B.Sc. in Geography and Economics with an emphasis on human geography and development studies.

Producing Faith

After graduating, Julie pursued studies in theology at Regent College in Vancouver and landed her first job: coordinator for the Environmentally Sound Packaging Coalition. "After a couple of years of perpetual rain," she moved to Toronto and did a research project with COSTI Immigrant Services. This started her along the path of working in refugee resettlement at World Relief Canada, and then as the executive director at the Working Group On Refugee Resettlement (now AURA, the Anglican United Refugee Alliance).

"But media was always my first love," she notes. "And so I completed my M.A. (Journalism) at Western and worked at CBC as a producer."

When her two sons, Adin and Ethan, were born, she stayed home for several years.

She later worked as a producer for *Context Beyond the Headlines*, a TV current affairs program, and recently joined Trans World Radio Canada, a global Christian media organization.

Continued on the following page.

The Gift of Language

A first-generation Canadian, Ben has worked as a physician in numerous First Nations communities across Canada over the past 30 years.

"I learned just enough Ojibwe to communicate with elders who didn't speak English in order to conduct basic medical examinations," he explains. "That gave me a glimpse of the rich cultural heritage and way of thinking that is embedded in the language."

As a child immigrant to Canada, Ben came close to losing his mother tongue growing up. "It took several chance encounters with white persons fluent in Chinese to make me realize the value of what I had lost," he recalls. "I spent much of my early adult life re-learning Cantonese, and now I'm happy to be able to pass on to my children our shared language and culture. I hope my story might encourage others to do the same with their children."

Ben's current work in global health has demanded that he study each of the six UN official languages, to understand better the communities he works with. "My work and personal experiences have shown me how critical languages are to one's sense of culture and identity. That's why I'm excited to do my small part in contributing to our national process of reconciliation by supporting Trent in the survival of Indigenous languages, because Trent is a national leader in their study and preservation."

Giving as a Family

As a family that cares as deeply as Julie, Ben, Adin and Ethan, philanthropy comes naturally.

"While we've always tithed, we recognize that the more we've been given, the more we can give," says Julie. "We want to be good stewards of our resources. As we discussed the distribution of our estate, we focused on what lasting impact we could have long after we're gone. Through our bequests, we will finance the values we lived by to amplify their influence. Our sons appreciate our commitment to allocate funds to achieve these objectives and they recognize our desire to share with others."

It's also natural that they both want to support post-secondary schooling. "We're giving to the universities we attended because we value higher education and because they are accountable for managing funds responsibly," says Julie. "Trent is a recognized leader in environmental studies and so it is our privilege to contribute to a climate change catalyst fund. Climate change is the global crisis of our era and we are pleased to help finance innovative research in mitigating its effects and to bring awareness to this issue through an endowed lectureship. Likewise, Trent's commitment to Indigenous studies is unparalleled. It is a genuine honour to contribute to this program by endowing a prize in Indigenous languages. It gives us tremendous pleasure and satisfaction to support these learning opportunities at Trent."

To learn more about ways to create your legacy at Trent University, or to let us know that you have already taken this thoughtful step, please visit trentu.ca/legacy or contact Donna Doherty, senior philanthropic manager, at 705-748-1011 x7208 or donnadoherty@trentu.ca.

IN MEMORIAM

William (Alex) Campbell '68
Geraldyn M. Counsell '77
William G. Davis, Honorary Alumnus
Donald W. Down '73
Melissa George '06
Peter J. Howard '72
Lesley L. Hulse '70

John R. Hunter '80
Suha G. Jarrar '08
Carole A. Marriner '70
Ainsley E. Moore '85
Mirelle Nicholas '10
Elisabeth M. Orsten, Professor Emerita
Heather L. Penny '82

Helen M. Ray '69
Raymond M. Schafer, Honorary
Alumnus
Michael L. Whitaker '75
Janine A. Williams '83



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LOOKING BACK <<<

Gemma (Jess) Grover '02,
Trent University Alumni Association President 2015 – 2021

THE 2021 TONY STOREY VOLUNTEER SERVICE AWARD RECIPIENT

Thank you Gemma, for more than a decade of volunteer leadership with the TUAA. You quietly and consistently worked for a cause, not for applause, and you have left your mark!