

TRUTH & RECONCILIATION

SPEAKER SERIES VIDEOS

“The opposite of love is not hate, it is indifference”

-E. Wiesel as shared by Pope Francis in his apology remarks at Maskwacis, Alberta

PRESENTER INFORMATION
DISCUSSION OR REFLECTION QUESTIONS
THEMES



DOL.CA/TRC-VIDEOS

INTRODUCTION TO TRUTH AND RECONCILIATION WITH ARCHBISHOP MURRAY CHATLAIN

SPEAKER BIOGRAPHY

Most Reverend Murray Chatlain is the Archbishop of Keewatin-Le Pas and Apostolic Administrator of the Diocese of Mackenzie-Fort Smith in the Northwest Territories.

For six years, Archbishop Chatlain has been a member of the Canadian Catholic Aboriginal Council of the Canadian Conference of Catholic Bishops. Presently he is Chair of the Northern Bishops of Canada and Co-Chair of Our Lady of Guadalupe Circle. Archbishop Chatlain continues as the shepherd of the people of the Archdiocese of Keewatin-Le Pas.

DISCUSSION OR REFLECTION QUESTIONS

1. Why are Indigenous issues important?
2. What are some suggestions that Archbishop Chatlain gives us to support those who are Indigenous and to reach out to Indigenous people and communities?
3. What is one suggestion that we can action?

INFORMATION ON PRESENTERS & DISCUSSION OR REFLECTION QUESTIONS

HISTORICAL TRAUMA AND HEALING WITH CHRISTINE MARACLE

SPEAKER BIOGRAPHY

Christine Maracle holds a Nursing Diploma from Fanshawe College, a Certificate in Ministry from St. Frances Xavier University, and a Masters of Divinity from King's University College. She has worked as an Addiction Counsellor, a Registered Nurse specializing in psychiatry, as the Healing Ministry Coordinator for the Archdiocese of Keewatin-Le Pas supporting remote First Nation Communities in northern Manitoba and Saskatchewan in the areas of grief, trauma and Residential School healing. As a Mohawk woman she is passionate about working with Canada's First Nation, Métis and Inuit populations and sits on several Truth and Reconciliation Committees in southwestern Ontario.

DISCUSSION OR REFLECTION QUESTIONS

1. How is historical trauma different from the other types of trauma that Christine discusses (trauma, multi-generational trauma and developmental trauma)?
2. How did residential schools break down Indigenous communities?
3. What strategies does Christine provide to create trust with Indigenous people?
4. What suggestions are provided to move us to healing and reconciliation?

INFORMATION ON PRESENTERS & DISCUSSION OR REFLECTION QUESTIONS

LIFE BEFORE CONTACT, WAMPUM BELT & 21 THINGS YOU NEED TO KNOW ABOUT THE INDIAN ACT

WITH RAY JOHN

SPEAKER BIOGRAPHY

Ray brings a wealth of lived experience along with experience working with organizations, including education, in sharing his knowledge and wisdom to build bridges and facilitate Truth and Reconciliation within and between communities. Ray John is a Knowledge Keeper and is a member of the Turtle Clan at Oneida Nation of the Thames. He received the Truth Award at the 2018 inaugural Atlohsa Peace Awards for work with Truth and Reconciliation. He was a collaborator and co-creator for the Relighting the Fire of Hope Campaign and is an Oneida Language Instructor. He was also a facilitator for Lodge of Learning - Learning and Returning to the Good Ways of our Ancestors and is a Cultural Advisor and Teacher for several school boards in southern Ontario and for the Council of Ontario Directors of Education.

DISCUSSION OR REFLECTION QUESTIONS

Part 1 – Life Before Contact and the Two Row Wampum

1. What was Haudenosaunee life like before contact with settlers?
2. What is the meaning of the Wampum Belt?
3. What suggestions does Ray give us to move to truth, healing and reconciliation?

Part 2 – 21 Things You Need to Know About the Indian Act - Book by Bob Joseph

1. How do you feel after learning more about the Indian Act?
2. What are 1 or 2 key learnings that you took away after reading the book?
3. Which of the Truth and Reconciliation Commission's 94 Calls to Action were relevant to you personally? Professionally?
4. What steps are you taking or hoping to take towards Truth and Reconciliation?

A number of possible discussion questions are also provided on the Truth and Reconciliation page of the diocesan website and can be accessed at [this link](#).

MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS WITH EMILEE GILPIN

SPEAKER BIOGRAPHY

Emilee is Métis, Filipina, Scottish and Irish. She is a Coastal First Nations Community Storyteller and was twice nominated for the Canadian Association of Journalists "Emerging Indigenous Journalism Award." She was Managing Editor for IndigiNews and worked for the National Observer series First Nations Forward as managing director, key advisor and as a journalist.

DISCUSSION OR REFLECTION QUESTIONS

1. The National Inquiry on Murdered Indigenous Women and Girls identified that Indigenous women are 12 times more likely to be murdered than any other women and 16 times more likely than Caucasian women, and that this is a direct consequence of colonization. How did colonization create the conditions for this epidemic?
2. Emilee says that murdered and missing Indigenous women and girls impacts more than the person who is murdered and missing. What does she mean by this?
3. Emilee identifies some positive changes that are happening such as trauma informed reporting when reporting on missing Indigenous women and girls, and a cultural resurgence that is enabling communities and youth access to resources and tools for healing. What suggestions does Emilee give to us to move towards reconciliation?

INDIGENOUS JUSTICE METHODS & SENTENCING CIRCLES
WITH BETHANY WILLIAMS, JUSTICE DEBORAH AUSTIN
& SARAH DONAHUE

SPEAKER BIOGRAPHIES

Bethany Williams is from the Walpole Island First Nation and has extensive experience engaging with community to develop and deliver justice programs that are restorative, spiritual and culturally appropriate. She is a Certified Life Skills Coach with strong connections to a wide variety of resources and services that support Indigenous offenders in developing diversion, aftercare and reintegration plans. She has worked as the Indigenous Court Worker, Gladue Aftercare Worker and as the the Native Inmate Liaison Officer at the Sarnia Jail.

The Honourable Justice Austin is a graduate of the University of Toronto and Osgoode Hall Law School. She was called to the Bar in 1982. In 1992 she was appointed a Judge of the Ontario Court of Justice in Sarnia, West Region, presiding primarily in criminal matters. She served as Local Administrative Judge. She had the opportunity to participate in specialized Courts serving the Sarnia area, including a Mental Health (Wellness) Court, the Walpole Island First Nation Court, a satellite community Court in the Governance building on the Nation, as well as a weekly Indigenous Persons Court, drawing its participants and Court team members from 3 First Nations: Kettle and Stoney Point First Nation, Aamjiwnaang First Nation, and Walpole Island First Nation. She retired on August 31, 2022 and began sitting as a per diem Judge in September 2022.

Sarah Donahue is a criminal defence lawyer practicing primarily in Lambton County. Her practice is focused on representing all persons charged with criminal offences, but she takes a special interest in representing those who come from under-resourced, under-privileged, and culturally disadvantaged backgrounds. Prior to law school, Sarah lived in Ghana, West Africa and was a Program Manager at the London Boys and Girls Club. She grew up attending pow-wows across Lambton County with her Father, the Hon. Justice Joseph Donohue (ret.). Sarah is a past member of the Diocesan Truth and Reconciliation Committee.

INDIGENOUS JUSTICE METHODS & SENTENCING CIRCLES

WITH BETHANY WILLIAMS, JUSTICE DEBORAH AUSTIN
& SARAH DONAHUE

CIRCLE SENTENCING PROCESS

The Circle Sentencing Process is a way that Indigenous Peoples dealt with criminality and issues between persons in their societies. Indigenous Persons Courts adopted the process across Canada that involves a non-adversarial process in which members of the community, victims, the accused and all persons have a voice and a collective decision is made regarding reparations and punishment (if any.)

DISCUSSION OR REFLECTION QUESTIONS

1. Why does Sarah Donohue refer to the Prodigal Son parable found in Luke 15? What two items from this story are also found in Indigenous spirituality?
2. What are the Seven Grandfather Teachings that are discussed in the sentencing circles in the jail with Bethany and those incarcerated? What do these mirror in the Christian world?
3. Hon. Justice Austin compares 2 types of justice systems that seem at odds with one another. What are they?
4. Why does Justice Austin prefer the Indigenous Justice System?
5. When sentencing an Indigenous person what must be considered in the Canadian Justice System?
6. Whose voices are heard in the Indigenous Sentencing Process?
7. What are some components that take place in the justice circles that make them so effective?
8. What are some challenges with using justice circles?

INDIGENOUS MENTAL HEALTH & WELL-BEING WITH BILL HILL

SPEAKER BIOGRAPHY

Bill completed an almost 41 yr. journey within the walls of St. Joseph's Health Care London in mental health since 1982 as a registered nurse, social worker and as an educator, all with a specific focus on an Indigenous worldview. He has designed and implemented unique strategies to incorporate Indigenous knowledge into hospital care and post-secondary practice and curriculum. Bill was the Visionary and Founder of Biigajiiskaan (Bee gah Jeas Khan) Indigenous Pathways to Mental Wellness which he designed with Parkwood Institute Mental Health, the South West LHIN and later engaged in partnership with Atlohsa Family Healing Services. Bill is a member of the Admissions Committee for the MD Program at Schulich School of Medicine & Dentistry at Western University. He recently accepted the role of Vice President of Noojimo Health. Bill co-designed the first Indigenous owned and operated Virtual Mental Health Clinic in Canada through Noojimo Health.

DISCUSSION OR REFLECTION QUESTIONS

1. How can we build trust with Indigenous people?
2. Bill says the most important ingredient in our humanity is kindness and that kindness is an action. How does acting kind enhance our mental health and well-being and the mental health and well-being of others?
3. For Indigenous mental health and well-being, Bill says that culture is care and identity is treatment. What does he mean by this?
4. Bill says we are responsible for the present and the future. We are not responsible for the past unless we do nothing. To be responsible for the present and the future, we need to be an accomplice rather than an ally.
 - a. How is an accomplice different from an ally?
 - b. How might we become an accomplice with the Indigenous people within our diocese?

INFORMATION ON PRESENTERS & DISCUSSION OR REFLECTION QUESTIONS

CATHOLICISM AND ANISHINAABE (OJIBWAY/CHIPPEWA) SPIRITUALITY WITH DEACON MICHAEL ROBINSON

SPEAKER BIOGRAPHY

Deacon Michael Robinson is Anishinaabe and Catholic. He is currently the Spiritual Director for Kitchitwa Kateri Church in Thunder Bay Ontario where he provides spiritual direction and counselling service with a focus on Indigenous spirituality, reconciliation and healing and discovery of identity. He spent almost 8 years as a Spiritual Care Provider at the Thunder Bay Regional Health Sciences Centre. Prior to that he was a deacon and Cultural Coordinator for Kitchitwa Kateri Church for 6 years. Deacon Michael is a member of the Canadian Association of Spiritual Care. He is skilled in Nonprofit Organizations, Catholic Theology, and Clinical Research. He is a strong community and social services professional with a spiritual focus in Divinity/Ministry from Native Ministries Formation. Deacon Michael has a strong dedication to philanthropy and developing strong partnerships for Truth and Reconciliation. He is also a traditional Pow Wow Dancer, Pipe Carrier, Whistle Carrier, Drum Carrier, and Eagle Staff Carrier.

DISCUSSION OR REFLECTION QUESTIONS

1. Deacon Michael talks about incidents of racism he experienced in his life, his journey to learn about his Indigenous culture and spirituality, and his ordination as a Catholic Deacon. How does Deacon Michael integrate his Anishinaabe and Catholic identity and spirituality?
2. How does Deacon Michael's parish welcome, include and celebrate the Catholic Indigenous people within their community?
3. Deacon Michael talks about the Pope's visit to Canada and his apology to Indigenous people in this land. What was the significance/meaning behind the gifting of the headdress and the gifting of moccasins to the Pope?
4. What are some ways we can welcome, include and celebrate Indigenous people within our Family of Parishes?
5. What are some actions we can take as Catholic parishioners to facilitate healing and reconciliation?

INFORMATION ON PRESENTERS & DISCUSSION OR REFLECTION QUESTIONS

LENI LENAPE (DELAWARE) HISTORY, CULTURE AND RECONCILIATION WITH KAMRYN WHITEYE & TYLER WADDILOVE

SPEAKER BIOGRAPHY

Kamryn Whiteye is a member of the Delaware Nation in Moraviantown. She has been an Association of Iroquois and Allied Indians Youth Representative on Ontario First Nations Young People's Council, has been a policy analyst in the Ontario Regional Chiefs Office and is currently a Junieur Communications Officer for the Assembly of First Nations in the National Chief's Office. Kamryn is also a Shawl Dancer and competes at PowWows.

Tyler Waddilove is a member of the Munsee-Delaware Nation. He attended and graduated from a Catholic secondary school. Tyler currently works with the London District Catholic School Board where he supports Indigenous students and provides Indigenous education to both staff and students.

DISCUSSION OR REFLECTION QUESTIONS

Kamryn

1. How did the Delaware people come to be in southwestern Ontario, and where do the Delaware people live today?
2. In discussing colonization, the effects of residential schools and the genocide of her people, what profound statements does Kamryn make about her own personal trauma and healing and about Indigenous people?
3. How does Kamryn end her discussion?

Tyler

1. How has Tyler's family background impacted his life?
2. Tyler and his siblings attended a Catholic secondary school.
 - a. What were some challenges he and his siblings encountered?
 - b. What key lesson did Tyler learn from taking religion classes and how has that impacted his life?

Both

- What suggestions do Kamryn and Tyler give to non-Indigenous people to support Indigenous youth?

THEMES THREADED THROUGHOUT SPEAKER SERIES VIDEOS

While each video from the Speaker Series can stand on its own, there are common themes threaded throughout, and the last video with Kamryn Whiteye and Tyler Waddilove brings us full circle back to the beginning.

We start with Archbishop Chatlain talking about current Indigenous issues and why truth and reconciliation is critically important for us as Catholics, with a particular focus of needing to engage with youth who are hurting and angry. We conclude hearing from Kamryn and Tyler who, from their youth perspective, discuss challenges and hopes for the future.

Christine Maracle teaches us about types of trauma and how historical or intergenerational trauma is different. She provides insight into how healing can happen and provides ways we can build trust with Indigenous people so that we can journey with them on a path of healing and reconciliation. Christine also talks about living with the tension of being Indigenous and Catholic in today's environment.

Ray John talks to us about what life was like for the Haudenosaunee people prior to contact with settlers and the important community structures, the role of women, and the law that they lived by. Their Great Law formed the basis for the democratic system in North America/Turtle Island. He teaches us about the Wampum Belt, the first treaty between Indigenous and non-Indigenous people, and that respecting the relationship established by that treaty is the road map to truth and reconciliation. The second part of this session is focused on a book study on Bob Joseph's pivotal work *21 Things You Need to Know about the Indian Act*.

The thread of the Indian Act continues in Emilee Gilpin's session on missing and murdered Indigenous women and girls. Emilee teaches us how colonization created the conditions for our current national crisis on murdered and missing Indigenous women and girls.

THEMES THREADED THROUGHOUT SPEAKER SERIES VIDEOS

Bethany Williams, Justice Deborah Austin, and Sarah Donahue teach us about Indigenous justice methods and the circle sentencing method. This leads back to Ray John's talk about the Great Law and how communities were structured into clans to address social issues and justice concerns. The Gladue court in Sarnia provides opportunities for Indigenous people to experience reconciliation not only with the person harmed, but also with their families and the entire community.

Bill Hill continues the thread started by Christine and Ray. Bill talks about mental health and well-being for both Indigenous and non-Indigenous people. He gives examples of how initiatives at St. Joseph's Hospital and Parkwood have addressed intergenerational trauma and provide opportunities for healing by focusing on identity and culture. He talks about how to build trust with Indigenous people and refers to the Wampum Belt and how living out the promise of the Wampum Belt is the path to truth and reconciliation.

Michael Robinson shares with us his journey to becoming a Catholic deacon and embracing his Anishinaabe/Ojibway spirituality. His talk circles back to Christine's session as he teaches us how his work of being a Catholic deacon enables him to create bridges between Indigenous and non-Indigenous people.

We come full circle as we conclude with Kamryn Whiteye and Tyler Waddilove who teach us the history of how the Delaware people came to be in southwestern Ontario. They share with us how each encountered the effects of residential schools and colonization, and their path to healing. They provide us with suggestions as to how we can support Indigenous youth so we can journey with them in creating a future full of hope and healing.