Within Christianity there's the notion of caring for God's creation. As an Indigenous Christian, how do you view that idea?

For Indigenous peoples, we want to make sure that we're the ones who hold the knowledge of our ancestors. So we should be the ones who help our own people come to grips with the things that are important to us as Indigenous peoples. And so we're building upon our assets, not on our deficits, and the assets that our ancestors have left us are very powerful. We can directly look after and care for our creation and teach people the right way of living in relationship with each other, all of God's creation and with our creator. We've got a lot to learn to achieve that goal today. But we also got a lot to teach others from our ancient wisdom. And I think it comes out of the ministry and message of reconciliation.

What do you mean by reconciliation in this context?

It means reconciliation, not with nature, not only with each other and with our past and our histories, but also reconciliation with our environment. Reconciliation with our creator. It is really one of the key agenda items for all of humanity at this particular stage in our human history.

Do you think that people connected to the Aboriginal tradition saw the current state of environmental destruction coming?

We did ask ourselves, who gave these people permission to come and invade our country and do all this destruction not only to our land, but also to the people itself? We've had to learn their language to say, When are you going to stop your destructive policies and practices and start listening to us and take notice of how we looked after land and how we prevented these big things like bush fires and other kinds of things from the wisdom our elders passed on to us?

We've had mitigation strategies embedded in us, because for us the land already has laws. And we've abided by those laws that were there. And...
Aboriginal voices to be heard? What would that look like?

Well, first and foremost, we need an official seat at the table—the G-7, G-20 and these international conferences and gatherings where these issues are debated and discussed. The corporations or nations that come together for events like COP26 invite us, but they're the ones who really are not listening to our voices. I feel like a token.

The policies and practices based on the wisdom of our elders that we put in place here in our country for the last 60,000 years made sure that we could protect Mother Earth and live in harmony with all creation. If some of those wise strategies from our cultural understandings could be implemented quickly, perhaps we could arrest the damage we are doing to our Mother and make the immediate changes for the better of all humanity before it's too late.

What do you think needs to happen for Aboriginal voices to be heard, and what would that look like?

Well, first and foremost, we need an official seat at the table—the G-7, G-20 and these international conferences and gatherings where these issues are debated and discussed. The corporations or nations that come together for events like COP26 invite us, but they're the ones who really are not listening to our voices. I feel like a token.

The policies and practices based on the wisdom of our elders that we put in place here in our country for the last 60,000 years made sure that we could protect Mother Earth and live in harmony with all creation. If some of those wise strategies from our cultural understandings could be implemented quickly, perhaps we could arrest the damage we are doing to our Mother and make the immediate changes for the better of all humanity before it's too late.

What do you think needs to happen for