

GIGMANAG



Sharing Our Stories

Fall 2021



President and Chief's Message

Welcome to our current edition of the Gigmanag where you will find inspiring stories, program events and activities attended by community members, traditional recipes, and knowledge on Indigenous topics that are “close to home.”

This past year has been a trying year for not only the Native Council but for many of our members as we learned to adapt to the COVID-19 pandemic. Despite being in “lock-

down” a number of times, the Native Council is thankful to have been able to help our constituents from one end of the Island to the other. Our COVID-19 funding has enabled the Native Council to assist with food insecurities, heating costs, phone & internet access expenses, electronic equipment for students, access to various kits, and other expenses caused by the COVID-19 pandemic.

As a community we may not have been able to



gather in-person as much as we would have liked to over the past year and like many others, have had to turn to social media and business applications like zoom to keep our members involved in our programs and connected to our community. Despite the challenges, NCPEI is committed to ensuring we stay connected as a community and as this edition of the Gigmanag shows, when there is a will – there is a way!

PRESIDENT AND CHIEFS MESSAGE.....	1
RESIDENTIAL SCHOOLS TIME LINE.....	2
COMMUNITY MEMBERS AT A GLANCE.....	2
REMEMBERING FRANK JOE PETERS.....	2
COMMUNITY AND HEALTH.....	3
MHRT: MOBILE HARM REDUCTION TEAM.....	3
SPOTLIGHT - MICHAEL SIMA.....	4

MAPC - 5 WATERSHEDS PROJECT.....	5
CAP FILES LEGAL ACTION.....	5
COMMUNITY PHOTOS AND EVENTS.....	6
PROGRAMS - BRIDGING BARRIERS.....	7
PROGRAMS - LANGUAGE & DRUMMING.....	7
PROGRAMS - INDIGENOUS TENANT SUPPORT INITIATIVE.....	7
PROGRAMS - INDIGENOUS HABITAT PARTICIPATION PROGRAM.....	7

COMMUNITY SHARING.....	8
TRADITIONAL RECIPES.....	9
ORGANISATIONAL INFORMATION.....	10
YOUTH & ELDER ACTIVITIES.....	11
WALL OF PRIDE.....	12

COMMUNITY MEMBERS AT A GLANCE

Mi'kmaw woman from Summerside writes poem about residential schools

By CBC

Cassidy Gallant's great-grandmother was a survivor of the Shubenacadie Indian Residential School in Nova Scotia — and now Gallant is writing poetry about the lasting harm of residential schools.

Gallant, who grew up in Summerside, P.E.I., said she's faced a lot of intergenerational trauma because of the effects of residential schools on her family.

"I don't know my own language," she said.

After hearing the news about the discovery of what are believed to be the remains of 215 children on the site of a former residential school in Kamloops, B.C., Gallant decided to write a poem to express her thoughts.

"I cried after I wrote," said Gallant, who's been writing poetry since she was about 16.

"I needed to talk about it and let people



heal from my words if that was possible."

Gallant said Indigenous stories and history must be remembered — and not just on National Indigenous Peoples Day.

"It should be celebrated every other day," said Gallant. "We should have that recognition."

Gallant plans to publish a book of poetry, half of which will be written in English and the other half translated into Mi'kmaw.

Ryan Bradley

By Lynn Bradley

Ryan knew from an early teenager that he wanted to enlist in the Canadian Armed Forces.

It was during his time at the YES program that Recruitment staff from the Charlottetown office came in to do a presentation and Ryan was able to connect with them directly. They set up an appointment for him to visit the

recruitment office and to see what he needed to apply.

He made his application and was guided every step of the way. He had to undergo various tests and background checks in order to qualify for Basic Military Training, which he started on September 20th.

Ryan is now in Meaford, Ontario living out his dream. He is aiming for a career as an Infantry Officer.



In memoriam Remembering Frank Joe Peters

By Dave Atkinson

When the Confederation Centre's Young Company staged its daily Dream Catchers show a few years ago, they always set a seat aside for Frank Joe Peters.

They weren't the only ones with a special place for Frank Joe.

He was a beloved elder in the Mi'kmaw community in Charlottetown and Lennox Island. Frank Joe died in late June in O'Leary

I called up two people who knew him well.

"Oh my goodness," said Julie Pellissier-Lush. "I think he's always been a part of my life in one way or the other. When I was born, he knew my father in Lennox Island. He was definitely a very very big part of my life."

She paused to laugh.

"He was the elder who always came into my work, no matter where I was working, just to say hi and to give me a stick of Juicy Fruit gum."

Lynn Bradley first met Frank Joe 20 years ago. He had just gotten sober after struggling with addiction for years.

Frank Joe threw himself into his community and to Alcoholics Anonymous. Lynn said he was a member of three different AA groups. He was just always giving back.

"I went up and I was able to spend a night with him while he was in the hospital so that his family could rest," remembered Lynn. "Even on his deathbed, he was still giving me teachings. That's how Frank Joe was. I've never met somebody so connected to who they were, that even



Frank Joe Peters with his grandson Pete. (Nancy Peters Doyle)

in death, even in transitioning to the spirit world, they still showed that close spiritual connection."

Julie remembers that teaching too.

Sometimes, it came in the form of a well timed piece of advice.

Sometimes, it was drilling vocabulary words on a long road trip.

"He would even try to teach me Mi'kmaw, which I really appreciated," she said. "He would say a word, and then he would give me a look like 'you know what that means,' and I would give him a look like, 'no, I really don't know that one!' He would tell it to me again, and he would wait for me to say it. He was very very patient with me."

She can still remember those lessons. As Frank Joe was dying, with his family around him, others who loved him joined together to play him a song. They recorded themselves playing one of his favourite songs: The Bear Song. They shared the video with him through Facebook.

"For our dearest elder," wrote one of the performers. "We are thinking of you tonight"



Frank with his wife Geraldine Peters, his grandson Pete and granddaughters Emily and Gabrielle. (Nancy Peters Doyle)

COMMUNITY AND HEALTH

P.E.I. Paramedics wear orange epaulettes in support of residential school survivors

'I think that acknowledgement is part of the process of reconciliation'

By Nancy Russell

Paramedics with Island EMS are wearing orange epaulettes in September in support of residential school survivors and the Every Child Matters movement.

More than 130 paramedics and managers across P.E.I. are wearing the orange shoulder patches on their shirts.

"We really wanted to honour our First Nations, Métis and Inuit communities and the survivors. We thought that was a very important initiative," said Jeremy Measham, operations manager with Island EMS in Charlottetown.

Measham said reports earlier this year of unmarked graves found on the grounds of former residential schools in B.C. and Saskatchewan inspired the idea of

the orange epaulettes.

"I think this year, unfortunately, there's been a lot of news of recent discoveries of deaths that occurred in the residential schools," Measham said.

"Although the movement started in 2013, we believe that now was the time for us to come out and show our solidarity with the orange shirt movement and Phyllis Webstad."

Measham said wearing the epaulettes is a way for the public to see the paramedics showing their support.

"That's kind of the point," Measham said.

"I think that acknowledgement is part of the process of reconciliation."



Island EMS operations manager Jeremy Measham, left, and paramedic Alison Larkin wear the new orange epaulettes. (Alex MacIsaac/CBC)

Mobile Harm Reduction Team (MHRT)

The NCPEI MHRT is a harm reduction program that is focused on off-reserve Indigenous individuals who use drugs or engage in other high-risk behaviors. The most often cited example of harm reduction programs are Needle Exchange programs. Needle Exchange Programs reduce the risks or harms that often come with injection. The goal for many of these programs is to reduce the transmission of diseases such as HIV, Hepatitis C and B and others that are spread by bodily fluids such as blood and saliva among others.

The proper use of sterile injection equipment has been shown to dramatically reduce the transmission of these kinds of disease. First Nations, Métis and Inuit suffer disproportionate levels of substance abuse and harms such as Hepatitis C. The social and health inequities suffered by Indigenous peoples are a direct result of historical and current oppression that started with colonization and continued with residential schools and government programs designed to separate Indigenous people from their lands, culture and communities.

Indigenous groups and allies have responded by developing innovative programs that address their historic and current trauma by using traditional Indigenous wellness and health practices alongside current harm reduction approaches. This has been referred to as Indigenous Harm Reduction.

The MHRT will provide the benefits of Indigenous Harm Reduction to help

Indigenous people access harm reduction strategies and knowledge to reduce their risk and determine how they will move forward on their wellness journey. Mobile harm reduction teams are present in most provinces but until now not on PEI. We have harm reduction programs on PEI but they are not mobile and they are not designed specifically to address the unique needs of Indigenous drug users.

NCPEI MHRT services will not be limited to but just safer injection/safer sex materials and will include other supplies such as blankets, tents, nutrition, first-aid supplies, antibiotic cream, etc. Safe supplies are important but the counseling, information, linkage to other services and access to traditional healing is of equal importance. We will be meeting

clients wherever they are on PEI and will serve them wherever they are on their wellness journey. Our outreach hours will be 3-11pm Wednesday to Sunday.



In 1876, the Canadian government under the leadership of its first Prime Minister, John A. MacDonald, passed The Indian Act.

This legislation was a blueprint for controlling, administering and assimilating Canada's Indigenous population. Shortly after, the government established "Residential schools" to Christianize

and "Civilize" its Indigenous population. The government funded the boarding school and tasked various churches to run them.

For over a century, 150,000 Indigenous children were separated from their parents and placed in these education centres.

Residential Schools Time line 1831 - Present Day

This legislation was a blueprint for controlling, administering and assimilating Canada's Indigenous population.

The Mohawk Institute becomes a boarding school - Brantford Ontario

BAGOT Report - Report on the affairs of the Indians in Canada

The Gradual Civilization Act sought to assimilate Indian people into Canadian settler society by encouraging inclusion

1831

1844

1857

SPOTLIGHT

Mi'kmaq articled clerk, Michael Sima, being called to the bar, believed to be a P.E.I. first

Cody MacKay • CBC News

Michael Sima is officially a practising lawyer on Prince Edward Island and he's believed to be the first Indigenous person openly identified to be called to the bar on the Island.

Sima, who is Mi'kmaq, has been working as an articled clerk with Pamela Large-Moran (PLM) Law, and was called to the bar Tuesday afternoon.

He was surrounded by family, friends and colleagues in what was a historic, unique and emotional ceremony from start to finish.

Inside the courthouse, Justice Terri MacPherson presided over the call to the bar. There was a smudging, a prayer, two oaths, including an

Indigenous one, as well as the eagle feather teaching. Sima also wore an Indigenous medallion and ribbon shirt.

Traditionally, the court calls your name aloud three times. For this bar call, the court called his name once, then Sen. Brian Francis called his name and finally Elder Georgina Knockwood Crane called his name in Mi'kmaq.

Outside, following the call to the bar, there was drumming and Island performer Tara MacLean sang the reconciliation song Beneath the Path of Crows.

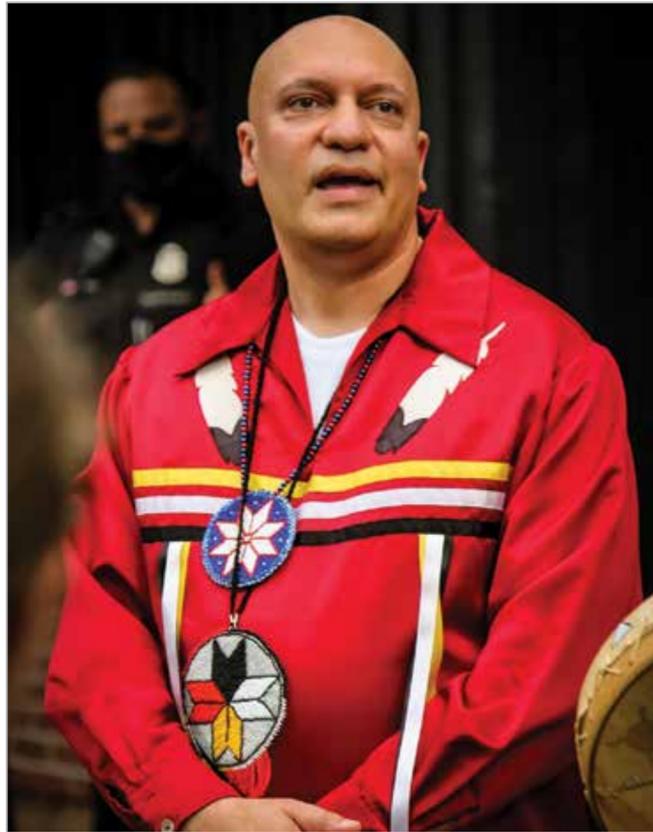
Sima said he's thankful, and humbled by the support shown by the dozens that came to congratulate him and share the day.

"I felt accepted, I felt happy, I felt delighted to put on the ribbon shirt. It was a great joy," he said.

"The message that I have is that it's our resilience that we can get through many things in life, get supports and we can succeed in any goal that we have."

"It's a beautiful honour" Sima said he has many feelings about the day, what it means to him and the support from everyone.

"It touches my heart. It's a good connection, there's a lot of people there I know," he said. "It felt really good. It's an honour. I'm humbled.



Michael Sima contributing to the drum circle after accepting his call to the Bar on August 25th, 2021.

Thankful. Grateful."

Francis and Knockwood Crane were just two of the many who'd come to show their support. Francis said it's a proud day for Sima and Indigenous people.

"I was very proud to see him wear the ribbon shirt, that is our culture," he said. "It certainly is history today and it's a very proud moment. To me it's a sign that we're moving forward in the true spirit of meaningful reconciliation.

"It's a marathon, not a sprint, but it's steps like these that will get us there."

Knockwood Crane said she was honoured to lead the smudging ceremony in the courthouse, and have the call to the bar embrace Mi'kmaq tradition.

"It's a beautiful honour, to have a lawyer in the Mi'kmaq culture to be able to be there and presented with

gifts and the knowledge," she said. "It is the Mi'kmaq culture and we have to present that."

To her, there's a story to tell of this call to the bar.

One that will carry on and people on P.E.I. can learn from.

"For the First Nations people to honour our people that go through education as a lawyer, a teacher, a judge or even being a chief, all those high authorities that we have," she said.

"The stories come from being able to honour and respect and to be proud of who we are and who our people are becoming."



Michael Sima poses for a group photo with Elder Georgina Knockwood Crane and members of the community, as well as staff of the Native Council of PEI

Shortly after, the government established "Residential schools" to Christianize and "Civilize" its Indigenous citizens.

Île-à-la-Crosse school opens its doors in northern Saskatchewan

The Constitution Act creates the Dominion of Canada - Fathers of Confederation in London

The Indian Act is introduced - a Canadian federal law that governs in matters pertaining to Indian status, bands, and Indian reserves.

1860

1867

1876

MAPC & CAP

Five Watersheds Project

Rehabilitating and Restoring Unique Landscapes
Within Five Nova Scotia Watersheds Along the Bay of Fundy
By Maritime Aboriginal Peoples Council

The "Five Watersheds Project", is a multi-year Coastal Restoration Fund Project - a program component of the multi-year Oceans Protection Plan (OPP), of the Government of Canada.

The five-year project will address issues of coastal erosion and physical barriers to fish passage in the (1) Chiganois, (2) Debert, (3) Folly, (4) Great Village, and (5) Portapique Watersheds (the Watersheds), within the Cobequid Bay of the Inner Bay of Fundy in Nova Scotia. From that information, the Project will identify areas of habitat concern and create a restoration plan with a focus to ameliorate fish passage barriers caused by aboiteaux and erosion.

scope of the project area are identified as critical habitat for the endangered Inner Bay of Fundy, (IBoF) Atlantic Salmon which contain the remaining native IBoF Atlantic Salmon populations. Through physical reconnaissance and surveys, planning, engineering and community support; this project will help to restore fish habitat by enhancing coastal entry points and removing obstructions from migration routes for IBoF Atlantic Salmon. The project will assess and propose innovative solutions for aboiteaux replacement on the Chiganois River. Through these actions, the project will help contribute to the recovery of the endangered IBoF Atlantic Salmon.

Four of the five watersheds within the



Chelsey Whalen - Project Manager



Gavin Scott - Field Technician

Chelsey was originally from Toronto, Ontario and moved to Nova Scotia with family when she was a child. Chelsey, her fiancé, and young daughter now live on a hobby farm, which has always been one of her dreams.

Chelsey graduated from Dalhousie University Faculty of Agriculture with a degree in Animal Science in 2016. Knowing she wanted to peruse a career wildlife conservation, she went on to complete the Wildlife Conservation Technology Program at Holland College, in Prince Edward Island. At Holland College, she performed many different surveys for Parks Canada, focused on identifying wildlife, including fresh and saltwater fish, birds, and plant species.

Gavin is the Field Technician for this

project, working alongside Project Manager Chelsey Whalen. He is a recent graduate of the Fisheries and Marine Institute of Memorial University of Newfoundland. Currently possessing a Diploma in Marine Environmental Technology, Gavin is pursuing a Bachelor of Technology focused on Engineering Technology and Applied Sciences within the marine environmental field.

During his time as a 2019 Summer Intern at Harbor Branch Oceanographic Institute, he looked at the analysis of micro-habitat interactions happening on a Florida coral reef. Using ecological forecasting software, his aim was to assess the state of the ecosystem 15-years into the future and determine whether the health and biodiversity of the ecosystem was being jeopardized.

CAP Launches Legal Petition

Congress of Aboriginal Peoples Files International Legal Action Against Government of Canada

September 9, 2021 - Ottawa, ON- Today, the Congress of Aboriginal Peoples (CAP) filed a formal legal petition to the United Nations Human Rights Committee against the current Canadian federal government led by Prime Minister Justin Trudeau.

The formal legal complaint filed this morning with the Office of the UN High Commissioner for Human Rights in Geneva, outlines the Canadian government's discrimination against Canada's off reserve Status and non-Status, Métis, and Inuit Indigenous peoples based on their identity. The legal filing clearly makes the case that the Canadian government's discrimination is based on the inaccurate and stereotypical assumption that Canada's off-reserve Indigenous peoples are less Indigenous than their reserve-based counterparts, and that federal government programs and policy fails to meet their needs.

At the core of the UN legal action is the fact that the Trudeau government denies rights to CAP and its constituents, Canada's off-reserve Indigenous peoples. This was done by failing to involve them adequately, or at all, in consultation or negotiations about self-government, land claims, healthcare, education, infrastructure, or natural resources.

"Canada, under the Trudeau government, calls this discrimination "a distinctions-based

approach" towards Indigenous policy-making. This has been in place since approximately 2016. As part of this policy, Canada has chosen only to engage in consultation and negotiation with three "recognized" groups, none of whom represent the interests or voices of all off-reserve Indigenous peoples. In particular, Canada has failed to engage with or meet the needs of its urban Indigenous people," stated CAP National Chief Elmer St. Pierre.

National Vice-Chief Kim Beaudin added, "Indigenous people in Canada still face widespread discrimination and racism in justice, and health care. All this stems from a lack of recognition that should have followed the Supreme Court ruling on the CAP-Daniels legal battle. Prime Minister Trudeau has allowed a discriminatory approach to off-reserve Indigenous peoples that is wrong and is badly hurting grass roots Indigenous peoples."

A large majority of Canada's Indigenous people, and a majority of status Indians, live off-reserve. Off-reserve Status and non-Status Indians, Métis and Inuit peoples have faced a history of disadvantage and neglect in Canada. CAP's national leadership was united in the decision to force legal action at the United Nations Human Right's Committee.



Congress of Aboriginal Peoples (CAP) National Chief Elmer St. Pierre and CAP director Lorraine Augustine, chief and president of the Native Council of Nova Scotia.

The government funded the boarding schools and tasked various churches to run them. They included Roman Catholic, Anglican, Methodist, Presbyterian and United churches.

Government Authorizes residential schools mostly in the four Western provinces and the territories.

Growing number of residential schools branch out into other parts of Canada.

Residential schools become mandatory for Indigenous children ages 7 - 16 across Canada

1883

1896

1920

COMMUNITY PHOTOS

Summer Fun on P.E.I.

After a long break from in-person activities due to COVID-19, NCPEI celebrates summer with BBQ's, community gatherings and more!
Photos by Wayne MacDonald

After many months of following COVID guidelines and hosting only online or virtual events, many community members were ready to get back to in-person events to kick off the summer.

Some of these events included the Community BBQ's hosted by NCPEI staff in multiple zones, as well as a painting classes hosted by Indigenous Tenant Support Initiative coordinator Josie Gallant and tree planting with the NCPEI Environmental program.

After a challenging winter it was important to gather as a community to get back to basics and celebrate culture, enjoy the summer weather and most of all come together and enjoy each others company.



"Moose" the dwarf goat enjoyed his popcorn almost as much as he enjoyed the attention from community members at Zone 3's Community BBQ.



Community members of Zone 2 enjoy a fun but challenging "Paint & Chat" at the Charlottetown Farm Center.



Lexis Francis leads a line of dancers from Zone 1 through the event grounds at Bloomfield Provincial Park.



Elijah Bryant is seen sporting his fresh new look, given to him by Clara Jane Wood at the Bloomfield community BBQ. When asked if he was enjoying the event he replied "RAWWWR"

Dr. Peter Henderson Bryce exposes the government's neglect of Indigenous children's health, including alarmingly high death rates of residential school students.

The story of a national crime is published by Dr. Peter Henderson Bryce

Residential school network expands once again, climbing to its highest recorded total at 80 schools.

Thunderchild Indian Residential School in Saskatchewan is destroyed in a fire. This started a pattern of arson among the residential schools.

1922

1931

1948

PROGRAMS



Chantal Peppin
Bridging Barriers

Bridging Barriers - Chantal Peppin

Bridging Barriers is a youth program for anyone aged 12-29. The aim of the program is to bring together Indigenous and non-Indigenous youth through community service projects centred on reconciliation, decolonization, and Indigenous environmental perspectives. The program is participant-directed in that a committee of youth determine what service projects and community-based actions they want to engage with.

In general the summer of fun was a success in that it brought out youth who have never participated in NCPEI youth events or programming before. The youth weekend in particular was a great success. Approximately 20 youth of varying ages and backgrounds had a great time and learned a lot thanks to the generosity of Elders and community members sharing their knowledge.

My immediate goal is to establish a youth committee and begin to narrow down the service opportunities and community action the youth wish to engage with. As this is a youth-directed program, I will be working to facilitate that leadership and build partnerships with other community organizations to present the youth with as many opportunities for action and engagement as I can find.



Josie Gallant
Indigenous Tenant Support Initiative

Indigenous Tenant Support Initiative - Josie Gallant

The Indigenous Tenant Support Initiative (ITSI) helps off-reserve Indigenous peoples on PEI who are facing eviction or at risk of being evicted. ITSI offers workshops and one-on-one supports that are designed to help tenants retain residences or be accepted into a new home. Workshops are provided once a month in each of the three zones. If required, additional sessions can be added to meet tenant needs. The workshop environment is safe and inviting and offers relevant information to new and existing tenants.

Through the support provided by the ITSI program, many Nanegkam tenants have been able to avoid eviction. The Program Coordinator maintains regular contact with at-risk tenants to ensure they have the supports and training they need to remain in place. Resource materials created through the program include binders with basic forms, legal resources, and a tenant manual. In addition, the workshops presented will be converted to video with voice-over instructions so they will be available for review by current and future tenants.



Katie Martin
Sharing Our Stories
(Language and Drumming)

Sharing Our Stories (Language & Drumming) - Katie Martin

The language and drumming program provides 4 classes a week across the island to off-reserve Indigenous people. Run by community Elders, the lessons teach the Mi'kmaq language, and are differentiated to all learning abilities. The classes also include drumming and singing of traditional songs, and cultural teachings.

In March 2021 we held a drum making workshop that was very well attended and appreciated. Through the spring the L&D Program was joined by two UPEI B.Ed students who worked collaboratively with the NCPEI, learning about the culture and community, in order to better inform their future teaching practice. We have had guest speakers in classes, talking about Jingle-dress dancing, men's traditional dancing, and pine needle basket making. In July we supported a local store with its re-opening by celebrating with a drum group, recognizing that the store stands on unceded Mi'kmaq territory. In August we attended the call-to-the-bar ceremony for the first Indigenous person on PEI. Each week we share a 'Word of the Week' video to the NCPEI Facebook page and share videos to the L&D YouTube Channel.

This year we have increased the volume and variety of learning resources, and it's great to see them being used to good effect in class. I am very proud of all the participants who have attended, tried their best, and continue to push themselves to learn more!



Clara Jane Wood & Emily Vanderstine
Indigenous Habitat Participation Program

Indigenous Habitat Participation Program (IHPP) Coordinator - Emily VanDerstine • Technician - Clara Jane Wood

The IHP Program is a 2-year project to be conducted within the NCPEI-owned St. Chrysostome Wildlife Management Area (WMA) in western Epekwitk (PEI) that is currently the property of the Native Council of PEI. Taken directly from our project: "Through ecosystem monitoring, this project will assess the quality and quantity of fish and fish habitat using a variety of aquatic sampling methods such as electrofishing and netting methods, macroinvertebrate sampling, water quality and chemistry analyses and other environmental surveys.

The project will also contribute knowledge to NCPEI's long-term Stewardship Plan being developed for the property, which will include education programs for youth to learn about local biodiversity, traditional medicines and foods, and facilitate the opportunity to be "stewards of the land."

We have purchased (and received) all the major equipment needed for completion of the project! Emily and Clara Jane are incredibly excited to get out into the Wildlife Management Area to implement our recent training in a practical sense.

More than 80 institutions are in operation across Canada including the infamous Mohawk Indian Residential School in Brantford, Ontario, Known as "The Mush Hole"

Two residential schools open in Inuvik, North West Territories.

The beginning of "The Sixties Scoop" - the large-scale removal of Indigenous children from their homes, communities and families of birth.

Chanie Wenjack, an Ojibwe First Nations boy who ran away from Cecilia Jeffrey Indian Residential School dies of hunger and exposure while escaping.

1959

1960

1966

COMMUNITY SHARING

Getting back to business

NCPEI and members were excited to get back to in-person events and classes held at many locations across the zones.

By Wayne MacDonald

Along with BBQ's and camping excursions, NCPEI has been host to many other activities aimed at engaging its members in fun new activities to both educate and entertain.

Paint & Chat, hosted by Coordinator Josie Gallant, has been a great success amongst the community members. Participants follow along with a video tutorial that lays out step by step instructions on how to complete an acrylic painting on canvas. Some first time painters and some seasoned artists participated and fun was had by all members.

Youth members enjoyed multiple visits to Off the Wallz in Summerside, a trampoline park of enormous size, sure to be a dream event for any fan of bouncing and jumping.

Members also participated in a beach-wide clean up at the Victoria West Watershed Management Area. Luckily the beach was already quite clean but it didn't stop members from scouring the sands in search of trash and debris washed ashore.



Thanks to the Charlottown Department of Veterans Affairs, the 6 Walker Drive location of NCPEI was able to get an office makeover. Updated cubicles, furniture and office supplies, as well as standing desks did not go unappreciated by the staff members. At the McAulay Court location, new offices and a meeting room were also upgraded with some of the beautiful furniture donated.

Four students are investigated for arson. Dozens of fires were set by students across Canada as a form of resistance.

Authority for residential schools transferred to federal government.

Of the 80 total residential schools across Canada, 28 schools remain operational.

Phil Fontaine, an Aboriginal Canadian leader, speaks out about the abuse that he and his fellow students had experienced.

1969

1979

1990

TRADITIONAL RECIPES

Lusknikn - Bannock

Ingredients

- 4 cups of flour
- 4 teaspoons of baking powder
- 2 teaspoons of salt
- 1 tablespoon of lard
- 2 cups of warm water
- Turnip – optional

Directions

1. Measure flour, baking powder and salt into a large bowl. Blend together.
2. Add lard. Use hands to mill lard into flour mixture until small crumbles.
3. Make a well in center of flour mixture, pour in water and gradually mix with fork or hands until forms a ball.
4. Turn dough onto a lightly floured surface and knead gently about 10 times.
5. Pat into a flat circle ¾ to 1 inch thick.

Three cooking options:

1. Bannock - Bake on a greased or lined with parchment paper baking sheet at 350° for 25-30 minutes.
2. 4 cent - Cook in a greased frying pan over medium heat, allowing about 15 minutes per side.
3. You can also use this same batter to make fry bread. Use small portions, about 2-inch ball size, flatten thin and deep fry in a pan of oil, a couple minutes per side.



Three Sisters Soup

Ingredients

- 2 cups canned white or yellow hominy(corn), drained
- 2 cups fresh green beans, trimmed and snapped
- 2 cups peeled and cubed butternut squash
- 1 1/2 cups diced peeled potatoes
- 5 cups water
- 1 1/2 tablespoons chicken bouillon granules
- 2 tablespoons butter, melted
- 2 tablespoons all-purpose flour
- 1/4 teaspoon pepper

Directions

Place the hominy (corn), green beans, squash, and potatoes into a pot, and pour in water and chicken bouillon. Bring to a boil, then reduce heat to low, and simmer until vegetables are soft, about 10 minutes. Blend flour into the butter, then stir into the soup. Increase heat to medium, and cook for 5 more minutes, or until soup thickens. Season with pepper and serve.



Chaga Tea

Ingredients

Chaga mushroom is a type of fungus that grows mainly on the bark of birch trees in cold climates, such as Northern Europe, Siberia, Russia, Korea, Northern Canada and Alaska.



Chaga is also known by other names, such as black mass, clinker polypore, birch canker polypore, cinder conk and the sterile conk trunk rot (of birch).



Chaga produces a woody growth, or conk, which looks similar to a clump of burnt charcoal — roughly 10–15 inches (25–38 centimetres) in size. However, the inside reveals a soft core with an orange colour.

Directions

- In a 1 litre pot of water, drop in a handful of chunks and bring to a boil.
- Let the chaga chunks simmer until the water turns a reddish-brown colour, or at least an hour to extract more of the bioactive ingredients.
- Strain the tea into a mug and add some maple syrup or honey to taste.

Safety and Side Effects

Chaga is generally well-tolerated. However, no human studies have been conducted to determine its safety or appropriate dosage. In fact, chaga can interact with some common medications, causing potentially harmful effects. For example, chaga could pose risks for people on insulin or those with diabetes due to its impact on blood sugar.

Community Food Security Sub-Program

Traditional Foods for Indigenous Peoples in a Modern World

Traditional Foods for Indigenous Peoples in a Modern World was a three-month project focused on traditional ways of eating and preparing food to Indigenous peoples.

Through this project, participants were (re)introduced to traditional and communal ways of harvesting and preparing food. Events included a medicine walk where Elders educated members about flowers, shrubs, and trees that could be used in traditional teas, medicines, and other recipes.

Off-reserve Indigenous peoples rarely have the opportunity to participate in this kind of programming where they can not only learn about traditional foods, but can engage in gathering ingredients and cooking. Participation in these events provided community members with a better understanding of where food comes from and how to prepare it in the healthiest fashion. Each participant received a cookbook with recipes for the foods prepared, as well as some others provided by various community members.



The Royal Commission on Aboriginal Peoples final report recommends a public inquiry into the effects of residential schools, including language loss and trauma.

Gordon's Residential school, located on the boundary of George Gordon Reserve, Saskatchewan, is the last to close.

The Royal Commission on Aboriginal Peoples final report recommends a public inquiry into the residential schools.

The Indian Residential Schools Settlement Agreement is an agreement between the government of Canada and approximately 86,000 Indigenous peoples.

1996

1996

2007

ORGANISATIONAL INFORMATION

Staff Directory

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History of the Native Council of PEI

Photos by Wayne MacDonald

The Native Council of PEI began as PEI Local #17 of the New Brunswick and PEI Association of Métis and non-status Indians. This took place on September 8, 1973. At this founding conference, PEI Local #17 elected Peggy Rydzewski as second Vice-president and Marcia MacLeod as board representative.

The arrangement worked well, but as Island membership grew it became clear our population required direct representation. On April 1, 1975, the PEI Association of Métis and non-status Indians formed as an independent group and were incorporated under the Societies Act of Prince Edward Island. On November 23, 1978, the name changed to Native Council of Prince Edward Island. Each of these milestones is viewed as steps in returning Indigenous people to a state of self-government.

Are you interested in becoming a member of the Native Council of Prince Edward Island?

You can join by downloading the PDF at this location <http://ncpei.com/membership/>, fill it out and deliver to our office in Charlottetown. You can also pick up a copy of the form at our office.

If you have any questions about the application or the process, please contact us at 1-902-892-5314.



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YOUTH & ELDER ACTIVITIES

NCPEI Youth enjoy a summer full of fun and cultural activities

Photos by Wayne MacDonald

This summer was all about getting back together as a community for NCPEI staff and members. After a long period without in-person events the summer kicked off with a very successful season of beach cleanups, farm visits, youth events and more!

The Youth Camping Weekend, co-ordinated by Chantal Peppin, was a huge success with many members from all zones contributing to a beach clean-up, sweat lodge and fantastic meals provided by NCPEI staff.



Kallie Gallant gives a piggy-back-ride to Maleah Gallant at the Youth Camping Event in Panmure Island

New Horizons for Seniors & Elders

The 2021-2022 New Horizons for Seniors program is designed to support the continued social participation and inclusion of Elders/Seniors during COVID-19 by adapting them to a more virtual environment.

The program began with in-person sessions in each zone. Prepared and delivered by Misiksk Jadis from Mi'kmaq Print & Design, these sessions provided hands-on learning about how to use Zoom and Facebook Messenger.

The next few months were filled with Zoom sessions for each zone: Sarah MacEachern from Canadian Mental Health Association spoke on "Mental Health, Challenging Loneliness and Isolation";

Franco Guglielmelli from CompassTech gave a presentation on the different types of scams, how to spot one and what to do if you get scammed. Another session with Franco is planned to focus on online shopping. The program will end with Elders sharing cultural teachings from their various Nations.



Community youth enjoy a fun filled day at Off The Wallz in Summerside



Members of all zones joined program co-ordinator Chantal Peppin and other NCPEI staff in celebrating summer at the Panmure Island Youth Camping Event. Some events included a beach clean up, sweat lodge, homemade Indian Tacos as well as cultural events and story telling.

Prime Minister Stephen Harper apologizes to former students, their families and communities for Canada's role in the operation of residential schools.

After Stephen Harper made a Statement of Apology to former students of Indian Residential Schools, provincial and territorial apologies follow.

TRC (Truth and Reconciliation Commission of Canada) Summary Report is released.

National Centre for Truth and Reconciliation opens in Winnipeg and the final TRC report is released.

2008

2015

2015

The TRC characterizes Canada's treatment of Indigenous people as "Cultural Genocide"

Thousands of children died due to Canada's residential school system. More than 80,000 survivors and their families live with its legacy.

of more than 1,500 previously unaccounted individuals, mostly children.

reconciliation commission of Canada estimating the number of unmarked graves to be 3,200.

Bodies continue to be discovered across Canada, mainly using ground penetrating radar. The sites that were initially found are estimated to hold the remains

However, across the entire residential school system, the number of identifiable children who are documented as having died while in their custody is over 4,100 individuals with the fourth volume of the truth and

As of October 2021 the number of unmarked graves found has climbed to an estimated 6,509.

2021 - Onward

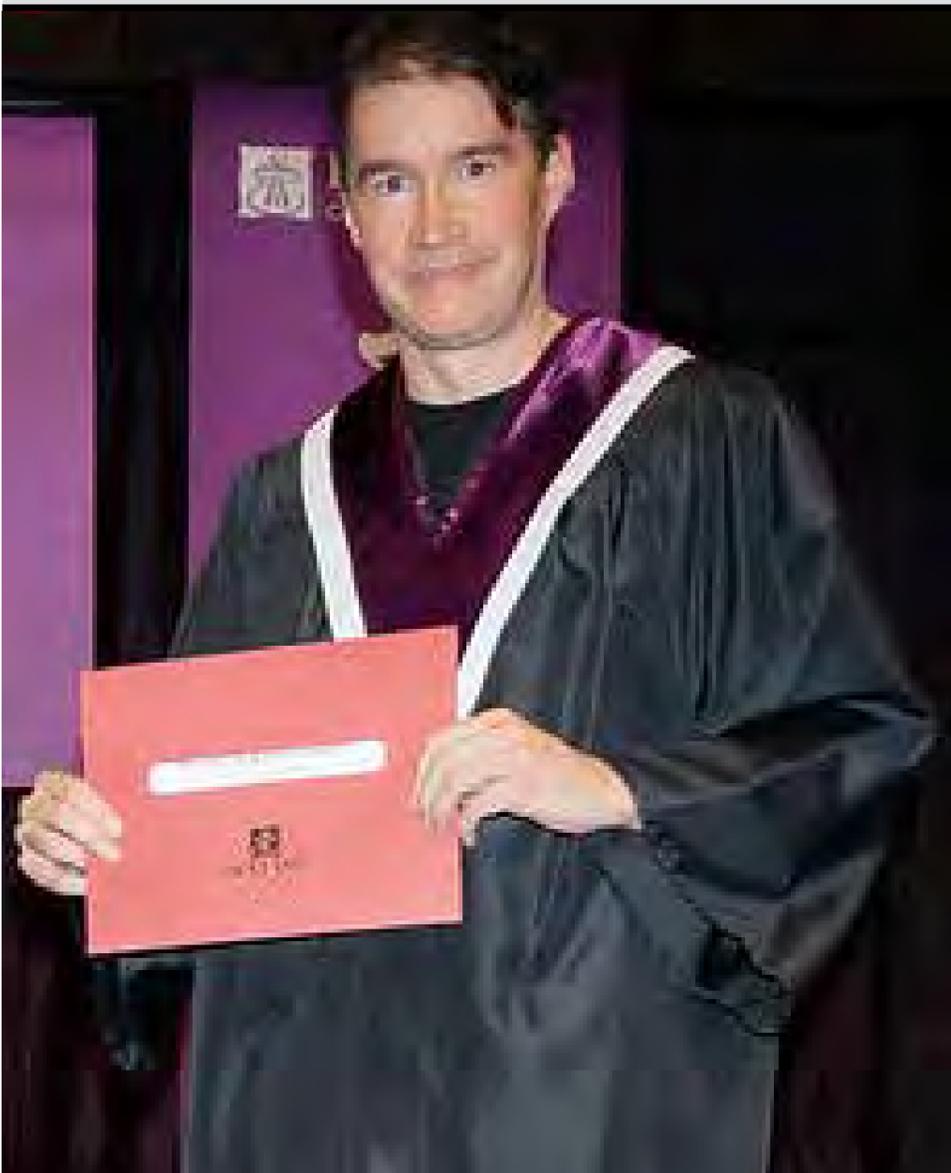
WALL OF PRIDE



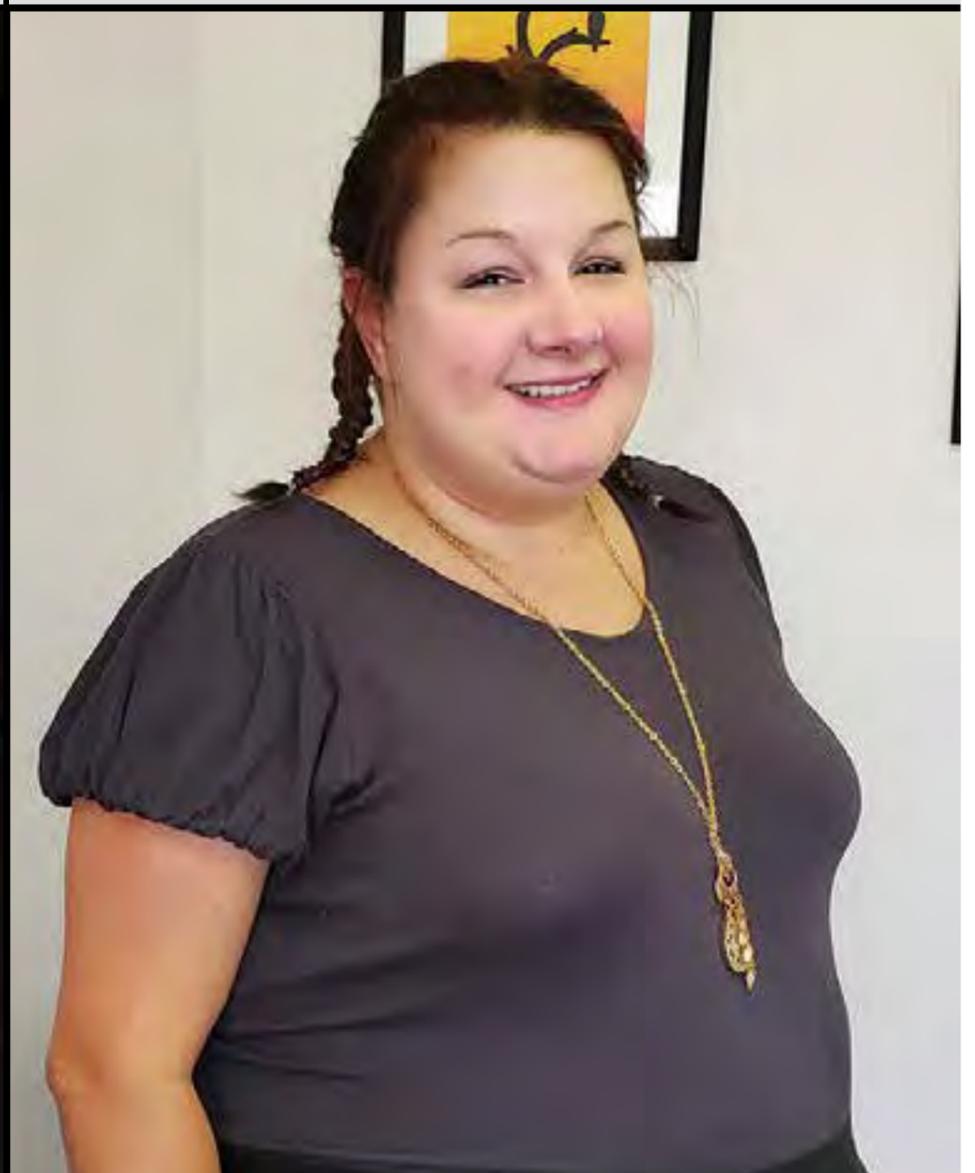
Clara Jane Wood - "Being a part of the ISET program reminded me that my education is valuable and that there are organizations like NCPEI that genuinely want to see members of their community succeed"



Cassidy McKellop is a student of the ISET Program at NCPEI. Cassidy has just graduated from Holland College with a diploma in Child and Youth Care Worker.



Matthew O'Brian is a student of the ISET Program at NCPEI. Matthew just graduated from Holland College with Accounting Technician. "this wouldn't have happened, without the support of the Native Council!"



Mary-Lynn McMurrer is a student of the ISET Program at NCPEI. She is now the Human Resources Administrator for the Native Council of PEI.