



“DID YOU KNOW?”

Interesting facts about Mi'kmaq culture!

- In the summer months, when warm weather would appear, many of the Mi'kmaq would migrate to the coast of their territory in order to trade with those who arrived by sea, whether it be other indigenous tribes, or in later history, Europeans.
- The Mi'kmaq people saw the vast benefits of the sea and water-based trading, and they constructed canoes from dried birch bark and used a three-pronged spear in order to capture fish for food.
- The birchbark was extremely important to the Mi'kmaq, who used it to not only create canoes for fishing but to cover wigwams as well.
- The jingle dress, which is an important Mi'kmaq cultural item, was said to be envisioned by a grandfather in a tribe, whose granddaughter was sick. The grandfather was said to have had a dream, a vision from a great spirit, who told him that the granddaughter's sickness was curable through the creation and use of a jingle dress and that once a jingle dress was made, the granddaughter would be cured of her sickness. Once the dress was created, the daughter danced in the dress, which was said to have healed her of her illness. Today, the Mi'kmaq who dance in jingle dresses are called healers, a nod to the origin of the jingle dress that many believe.
- Porcupine quills and braided sweetgrass are commonly used in a variety of Indigenous artwork and jewelry.
- The four sacred medicines are Tobacco, Cedar, Sage, and Sweetgrass.
- As with many Indigenous tribes, the Mi'kmaq were frequent users of the Medicine Wheel. The Medicine Wheel was made from four colours, black, red, white, and yellow. The colours are significant, as they represent the four races of people. The direction of the Medicine Wheel was significant as well, as each direction on the wheel had a corresponding "spiritual helper", a sacred medicine, and element. Lastly, the medicine wheel had another use, as since it was in the shape of a circle, it was used to represent the cycles of our everyday world. This could be the cycle of annual seasons, of day and night, and even cycles of life, starting with birth and ending with passing.
- The name "wigwam", which was the historical dwelling of the Mi'kmaq, comes from the Mi'kmaq word "wikuom", which translates into "dwelling". The duty of setting up the wigwam was usually passed to the women of the tribe and was able to be constructed and functional in a day.

For more information, please check out these useful resources!

- Info Sheet - The Mi'kmaq (novascotia.ca)
- Traditional Mi'kmaq (Micmac) Culture (heritage.nf.ca)
- Medicine Wheel | Bras d'Or Lakes CEPI (brasdorcepi.ca)
- Jingle dress - Wikipedia



By: Devon Thistle
Managing Editor

THE CADRE HOROSCOPE

♈ ARIES (March 21 - April 19)

Aries, your week starts with a challenge that tests your problem-solving skills. But fear not, your efforts will yield fruitful results, and you might even get that high score in your calculus test. Love is in the air, and that special someone might just start noticing you.

♉ TAURUS (April 20 - May 20)

Taurus, expect some romantic tension as your crush asks to borrow your notes. On the financial front, a small windfall is expected - perhaps a forgotten bet or a generous gift from a loved one.

♊ GEMINI (March 21 - April 19)

Gemini, you'll find the perfect quiet spot for introspection today. It's also a good day for relationships - a meaningful conversation with a friend could lead to a deeper bond. And yes, you can sneak in that chocolate bar for a sweet treat!

♋ CANCER (June 21 - July 22)

Cancer, an unexpected twist in your group project may catch you off guard, but it will also bring out your creative side. In terms of food, try something new this week - how about sushi for dinner?

♌ LEO (July 23 - August 22)

Leo, an extended deadline on your history essay brings relief and gives you time to focus on personal matters. Love might surprise you today in the form of a heartfelt message from a secret admirer.

♍ VIRGO (August 23 - September 22)

Virgo, take a break from the books to enjoy some leisure time. A casual hangout with friends could turn into a fun-filled evening. Just make sure your Netflix session doesn't break the bank.

♎ LIBRA (September 23 - October 22)

Libra, balance is key. After a week of academic and personal ups and downs, indulge in some self-care. Try cooking your favorite meal - not only will this be therapeutic, but it will also satisfy your taste buds.

♏ SCORPIO (October 23 - November 21)

Scorpio, your intuitive nature will guide you to make a wise investment this week. Don't be surprised if you find an unexpected source of income. Love is waiting right around the corner, so keep your eyes open.

♐ SAGITTARIUS (October 23 - November 21)

Sagittarius, your adventurous spirit might lead you to try a new exotic cuisine this week. In terms of relationships, a significant conversation could bring you closer to your loved ones.

♑ CAPRICORN (December 22 - January 19)

Capricorn, your practical nature and ambition will pay off in your work this week. On the romantic front, an old flame might rekindle their interest in you.

♒ AQUARIUS (January 20 - February 18)

Aquarius, your innovative ideas will be appreciated at work, leading to a possible promotion. Love-wise, a casual acquaintance might suddenly seem more appealing.

♓ PISCES (February 19 - March 20)

Pisces, your empathetic and compassionate nature will draw people towards you this week. Financially, a wise investment from the past may start yielding profits.

THE CADRE

TRUTH & RECONCILIATION

VOL
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02

cadre /'kɑdrē/ **1.** A nucleus or core group of trained personnel. **2.** A framework, outline, or scheme.



By: @goodgalgigi

We want to hear **YOUR VOICE!** Do you have something to say?
WANT TO SEE YOUR WORK ON THE COVER?

Submit your piece to The Cadre!
Deadline for the next issue: *Friday, Sept. 29*

Send it to: cadreeditor@gmail.com. Email title: Submission to The Cadre

We take: *campus news, rants, opinions, student event announcements, artworks, photography, anything you want to share as a UPEI student!*

The two students who have the most amount of published submissions in The Cadre will receive \$150 each and a pat on the back!

UPCOMING EVENTS

S	M	T	W	T	F	S
24	25	26 1pm - Resume Review Drop-in Hours (Dalton Hall)	27 11:30am - Lunch and Learn: Funding Opportunities for early career faculty (Robertson Library) 6pm - Screening of "Bone of Crows" (McDougall Hall)	28	29 12pm - Truth and Reconciliation Day Gathering (SDU Main) 5pm: Women's Soccer at Cape Breton University 6pm: Women's Basketball vs Saskatchewan (Mickey Place Tournament) 7pm: Men's Ice Hockey at Acadia (Pre-Season) 8pm: Men's Basketball vs York (Mickey Place Tournament)	30 1pm: Women's Basketball vs Waterloo (Mickey Place Tournament) 7pm: Men's Basketball vs Windsor (Mickey Place Tournament) 2pm: Men's Ice Hockey at Dalhousie (Pre-Season) 4pm: Women's Ice Hockey vs Moncton (Pre-Season @ Memramcook, N.B.) 5pm: Women's Soccer @ STFX 7:15pm: Men's Soccer @ STFX
1 2pm: Women's Rugby vs Saint Mary's 6pm: Men's Basketball vs Holland (Mickey Place Tournament) 4pm: Women's Basketball vs Acadia (Mickey Place Tournament)	2	3	4	5	6	7

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TRUTH, RECONCILIATION, AND RIBBON SKIRTS:

A Cultural Celebration at UPEI

As we approach Truth and Reconciliation Day, the University of Prince Edward Island's Mawi'omi Centre has been actively celebrating a series of vibrant Indigenous cultural events. Among numerous events, the Wabanaki-Wide Sewing Program has been particularly eye-catching, symbolizing the process of healing our wounds through reconciliation.

I was privileged to connect with Indigenous students and staff who were actively involved in this remarkable program. Their stories highlight significant Indigenous craftsmanship, with the Ribbon Skirt standing out in its efforts towards Truth and Reconciliation.

Jessie Lawrence's Journey: Weaving Heritage and Identity

Jessie Lawrence, a UPEI student majoring in Diversity and Social Justice with a minor in Indigenous Studies, was deeply involved in the sewing program, crafting a Ribbon Skirt. Jessie emphasized the significance of Ribbon Skirts, which are worn at Powwows, and other cultural gatherings. Her colour choice for the skirt - black and red - particularly caught my attention. Jessie shared that these colours spotlight the complexities of Indigenous history and culture. The combination of black and red symbolizes unity and understanding, while also representing the dark past and the blood-stained history of residential schools.

For Jessie, this project was more than just participation; it was a personal journey towards reconciliation. Her enthusiasm throughout the sewing process served as a testament to her rebuilding of cultural identity.

Erin Reid: Exploring Metis Culture through Natural Beadwork

Erin Reid, a member of the Faculty of Indigenous Knowledge, Education, Research, and Applied Studies, provided insights into the profound symbolism of Ribbon Skirts within Metis culture. She explained that Metis women wear these skirts when gathering medicine—a practice deeply rooted in their heritage.

The beadwork and patterns adorning the skirts represent Metis culture, often referred to as "flowers of beadwork", drawing inspiration from the natural world. Erin's involvement in the program underscores the importance of cultural representation and the revival of traditions deeply embedded in Indigenous identity.

Melissa Peter-Paul: A Mi'kmaq artisan Inspired by Indigenous Craftsmanship

Melissa Peter-Paul, a prominent Mi'kmaq artisan who was serving as a sewing teacher at the event, was thrilled to mentor students throughout the sewing program. She was impressed to see culturally-rich garments crafted by participants, especially the Indigenous youth. Melissa explained that such active participation from the youth fosters a sense of pride as cultural practices are preserved.

Margaret Augustine: Healing Wounds from the Residential Schools

Margaret Augustine, an Assistant Professor at the Faculty of Indigenous Studies, offered a unique perspective on the sewing process itself. She detailed the careful measurements, the gluing of ribbons, and the deeply spiritual act of sewing after cleansing herself with sweet grass, the hair of Mother Earth. Margaret emphasized that such ribbon skirts can't be sold in markets as they involve deep emotions and spiritual connections during their crafting.

Margaret's personal connection to the tragic history of abuse and exploitation at residential schools, through her husband's family, fuels her drive to engage and participate in an attempt to reconcile and heal wounds.

Jasmine Pauzé: Fostering Inclusivity at the Mawiomi Centre

Jasmine Pauzé, the Mawi'omi Centre Coordinator, played a pivotal role in organizing these series of events themed around Truth and Reconciliation Day on-campus. Her inclusive vision extends to ensuring that such events are not just about sewing, but also creating a space for conversation and connection among all members of the UPEI community, whether Indigenous or not.

If you didn't get a chance to attend any of these events hosted by the Mawiomi Centre, there are still two more coming up!

There will be a screening of the award-winning movie, "Bones and Crow", at McDougall Hall (Room 242) on the evening of September 27th, Wednesday. There will also be a small ceremony on Truth and Reconciliation Day, in front of the SDU Main Building.

As we approach Truth and Reconciliation Day, let's celebrate and heal together in a collective journey - a journey where where Indigenous cultures are honoured and preserved.



Jessie Lawrence (on the right) sewing a Ribbon Skirt at the Wabanaki-Wide Sewing Program in Bernardine Hall on Friday, Sept. 22.



Sewing supplies offered by the Indigenous centre to sew a ribbon skirt or shirt.



Margaret Augustine showing her end goal for the skirt she's working on at the Wabanaki-Wide Sewing Program on Friday, Sept. 22.



Sweetgrass is one of the four plants (tobacco, sage, red cedar and sweetgrass) considered sacred to Indigenous, Inuit and Métis Peoples.



Jessie Lawrence working on her skirt at the Wabanaki-Wide Sewing Program on Friday, Sept. 22.



By: Syed Imran
Managing Editor

THREADS OF TRADITION:

Exploring Indigenous Beading and Teachings



"Kwe'
I'm Kallie Drummond, a Métis woman from Treaty One (Selkirk, Manitoba).

I'm currently in my third year of studying Mathematics. Some of my hobbies are hot yoga, and beading, typically things that are meditative to balance out my school-work load. I also love to host games night with all my friends!

Miigwech ~ Thank you"

Kwe'
In 2021 I moved to Epekwitk from Treat 1 Territory, and was so grateful that I could easily make connections within the Indigenous community on campus. I was first introduced to David Varis during his Teachings of Turtle Island course, and he has been a great mentor and Elder to me. As I continued to take courses through the IKERAS faculty I learned more about Mi'kmaq teachings and developed more relationships. I was given so many moments to share my own and compare different teachings that I had from home. Indigenous culture and spiritualities vary from region to region, but all follow a relatively similar story. One teaching I can share is about the medicine wheel. The colours and meanings of the medicine circle are the same but include different teachings within. This variation is due to the resources of the land and what's available. For example, in Treaty One, we would have teachings around the bison, and here it would be around the moose. Two other significant supports in my community on campus are Patrick and Margaret Augustine. They have shared knowledge outside of classes and told more stories than I can count, each with powerful teachings behind them. I am so grateful for the opportunities that these relationships have presented to me and look forward to what's coming next.



Earrings created by Kallie Drummond. Photo by Kallie Drummond,

Kwe'
While at UPEI I attended a beading workshop at the Mawi'omi Centre with Jasmine Pauzé, and now have a hobby that I love. Beading is a meditative art that has been passed down through generations. I often gift my creations to friends and family, creating pieces that remind me of them and often have symbolic meaning. I created a red and gold pair for my mother during the week of MMIWG2S, which I was giving teachings on, and red is her favourite colour. I made another pair for my sister, a moon and a star. Initially, I wanted to make a symmetrical pair with two moons, but after further thought, I realized we only have one moon, so creating them that way wouldn't provide balance. The last pair I wanted to share is my first pair - strawberries. I chose strawberries because I was given the teaching that a strawberry is the women's berry and it's because the berry is strong enough to wear its seeds on the outside. I love sharing my teachings and knowledge and will teach friends how to bead. I hold this art close to my heart and am currently creating a pair with the seven sacred colours. I can't wait to see how they turn out!



THE MARITIME SCHOOL THAT STOLE CHILDHOODS



Shubenacadie students, early 60s.
Source: Nova Scotia Archives



By: Grace Biswas
Editor-in-Chief

Shubenacadie school was the only residential school for First Nations children established in the Maritimes, and where Mi'kmaq children from Lennox Island would be forcefully placed after being taken from their parents.

From its founding, the school suffered from poor construction, poor maintenance, overcrowding.

In 1934, a federal inquiry was held into the flogging of nineteen boys. A doctor testified the flogging had left the boys with permanent scars, but the judge heading the inquiry said the boys got what they deserved.

Children operating laundry and kitchen equipment led to a number of serious injuries.

By the 1960s it was recognized that the school

lacked the resources and staff to meet the needs of the children being placed in its care and in 1967 it was closed.

Throughout the years, children have fought against the system by refusing to let go of their culture, their languages and their identities. Some children ran away from the schools in an effort to return home.

This is a generational trauma that Mi'kmaq and First Nations people have been carrying on their shoulders for years.

"Reconciliation is about what we can do to make the relationship between Indigenous and non-Indigenous people better, not just for ourselves but for our children and for our grandchildren." - Murray Sinclair.