



Comprehensive COMMUNITY PLAN



Qalipu
FIRST NATION



qalipu.ca



Qalipu First Nation



@qalipu2011

Note from CCP COORDINATOR

TEXT

Endorsement from COUNCIL

Acknowledgements

The creation of this plan has required an immense amount of effort from our members, without whom this plan would never have come to fruition.

We started our community consultations in an entirely different world pre-covid. Fortunately, we held in-person consultations in Swift Current, Gander, Glenwood, Botwood, and Lewisporte. The Comprehensive Community Plan team would like to thank all the members who made it out to these evening sessions to smudge, have coffee, and trust in this plan by contributing their thoughts and ideas towards its creation. Just as we were getting into the thick of the consultations, we really hit a roadblock. We feel that it is important to acknowledge this as it made us re-evaluate how we would reach out to all our members to continue creating this plan. During Covid, we reached out to so many of you through online consultations done on zoom. Your participation in our weekly survey questions in our Facebook group Comprehensive Community Plan was exceptional. Every week, our members took time to read our questions and respond to what we were asking and share what their needs were surrounding our topics. It would also be necessary to thank all of the staff and directors working at Qalipu First Nation for their

help with creating this plan. The employees of Qalipu First Nation took time to have meetings with the Comprehensive Community Plan team, consultation sessions with them, fill them in on what is happening in all their departments, and respond to some questions and concerns voiced on our Facebook group. Some issues brought up were resolved thanks to the dedicated staff at Qalipu First Nation immediately. The latter contributed even in their off time. The Qalipu Comprehensive Community Plan is a collection of our members' voices into one holistic plan that will guide Qalipu into the future. Through their dedication to the community and future generations, Qalipu First Nation's membership saw this Comprehensive Community Plan become something the band, chief, council, and members can use to guide them through future development and planning.

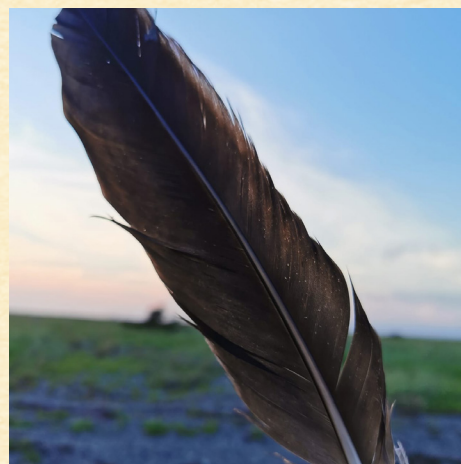
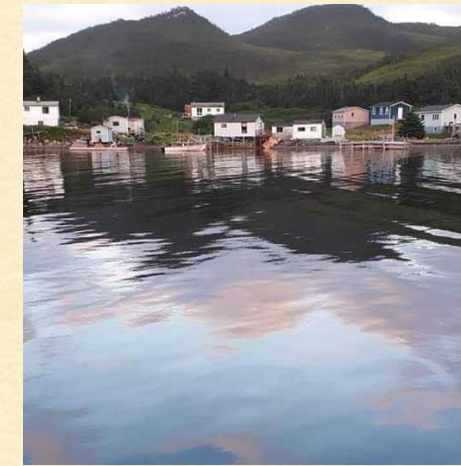


Introduction

Qalipu First Nation initiated the work of creating a Comprehensive Community Plan in 2019. The purpose of creating a Comprehensive Community Plan for our First Nation was to ensure a holistic and all-encompassing path forward for ourselves created by membership.

Qalipu First Nation involved the community members in every phase of creating this plan and consulted widely to ensure that their ideas were recorded accurately and reflected the future they wish to see for Qalipu First Nation.

This plan outlines some of the big dreams our membership has for the future, like the creation of an Urban Reserve, revitalization of the Mi'kmaw language in Newfoundland, and a major change in the curriculum of the k-12 system in the province to reflect the history and culture of Newfoundland Mi'kmaq accurately. We took an approach that covered eight planning areas, health and social, education, language, culture, land and resources, economy, governance, and infrastructure development. All these planning areas are interrelated and lead to a holistic approach to community planning.



Logo STORY

In keeping with the community-based nature of the Comprehensive Community Plan, we had four different logos created, and the community voted for the one they liked best. These logos were all created by **Mi'kmaw artist Marcus Gosse**. The Comprehensive Community Plan Coordinator did this poll through Facebook during the beginning phases of the CCP.



CULTURAL QUEST

The title of the logo created for our CCP is “Cultural Quest”.

Marcus explains the logo as such: the creation of a Comprehensive Community Plan is a community journey that we will travel together into the future. Qalipu (Caribou) journey across the land together as part of a migratory herd in search of food and calving grounds. The CCP is a journey of our people towards strength, culture, knowledge, and more. The 9 individual rocks, which come together to form the land, represent the 9 Wards. The rocks are inscribed with hieroglyphs that mean “Mi'kmaw Strength Forever” and scrollwork that symbolizes our cultural pride. The Mi'kmaw star, a symbol of unity, also represents our cultural traditions and the 7 teachings that will guide the creation of the CCP – wisdom, love, respect, truth, courage, honesty, and humility.

“The CCP is a journey of our people towards strength, culture, knowledge, and more.”



“Cultural Quest”
CREATED BY MARCUS GOSSE

Community Value MEDICINE WHEEL

At the start of every consultation session, we asked attendees, **“What does Qalipu mean to you”** or what is the first thing that comes to your mind when you hear **Qalipu First Nation**.

This Community Value Medicine Wheel is made from a collection of responses recorded at these meetings. When consultations started it was repeated time and again that every member's voice is equally important to the planning process; here, we have included a collection of all the voices from the planning sessions when it comes to what QFN means to them.



Qalipu
FIRST NATION



Mission AND VISION

The voice and vision of Qalipu members for the future of the band regardless of location are equally valued for their contribution to the creation of a holistic, sustainable, and inclusive Comprehensive Community Plan.

We believe that the Comprehensive Community Plan must be created by the community for the community. We wish to engage, encourage, and empower Qalipu members to participate fully in the visioning and creation of the roadmap for our future. We support implementing a CCP process that is inclusive, holistic, sustainable, healing, and community led.

The CCP will be inclusive in that members will be consulted regardless of location, and consultation will accommodate the diversity of member abilities.

The CCP will be holistic in that it will consider the lived experiences of the Newfoundland Mi'kmaq: the social, cultural, political, legal, and geographic realities that shape our lives and our communities. We will always consider the impact these

factors have on the 8 planning areas, which are: Governance, Land & Resources, Health and Social, Infrastructure Development, Culture, Language, Education, and Economy

The CCP will be sustainable in that we will not sacrifice future generations' wellbeing for immediate gains.

The CCP will be healing in that it will address the division that has been created in the band, our communities, and our families. It will also seek to heal our experience of erasure and the damage it has created. Relationships and relational accountability are principles that will guide the CCP process. Relational accountability means that to engage with the CCP process in a meaningful fashion, we must critically consider the dynamics of all our relationships and our responsibility for these relationships.

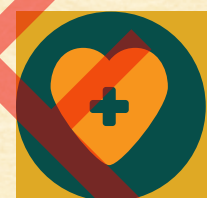
We will always consider the impact of the Newfoundland Mi'kmaq IN THESE EIGHT PLANNING AREAS



Governance



Land & Resources



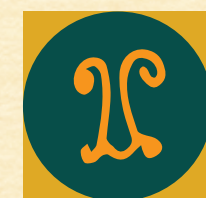
Health and Social



Infrastructure Development



Culture



Language



Education



and Economy

It is the Planning Team's mission to ensure that community voices are heard, allowing the collective vision to take shape and be implemented.



Planning APPROACH

The development of our Comprehensive Community Plan used a community based and member driven approach. This was an important aspect of the CCP that made it unique to any previous plan undertaken by Qalipu First Nation. Without input from the membership and having a community-based approach, a CCP would not be possible. We held consultation sessions in some of our communities before the worldwide pandemic of Covid-19 took over. This is something else that makes our plan unique and impacted how it was created. Because of Covid-19, we were unable to continue with in-person consultations, but that never changed the community-based and member-driven nature of the plan. Consultations became digital through zoom and the creation of a Facebook group. We had surveys, live videos in-real-time with members, and weekly polls and questions about our planning areas.

Project Capacity Building AND TOOLS

We used several communication tools to consult and contact our members throughout this process.

- In-person consultations:
- Surveys:
- Digital Consultations:
- Elders mailing list:
- Social Media:
- Pamphlets:
- Sales:
- Polls:
- Website



Working with OUR COMMUNITY



This plan was developed by and for the members of Qalipu First Nation. During every step of this process community input was the top priority. When it came to the logo, where money was being donated from funds raised, what merchandise the community wanted, what planning areas were most important, what items needed high priority within the planning areas, it was all directed and decided upon by the membership. As we moved throughout the planning process all of the major decisions for anything relating to CCP was run by the membership. The planning process was documented through reports, meeting minutes, newsletters, Facebook group updates, updates to council, etc.



How to use THIS REPORT



This report is a living document; as circumstances change, the plan will evolve. In a way, it will act as a checklist; as projects are completed, they will be checked off the list and relocated under the completed section. The purpose of this document is to serve the Chief, council, and department directors as they create new work sand strategic plans to ensure that the direction of all future plans follows the guide of the CCP to ensure Qalipu First Nation is working towards what the members have outlined as goals.

Where have WE BEEN?

| People & History

Resurgence of Mi'kmaw Culture in Ktaqmkuk

The Mi'kmaq existed long before contact with the first settlers; Mi'kmaq were not sitting on the banks waiting for the ships to sail in for their story to begin. Mi'kmaq had their own culture and ways of life that we are slowly piecing back together as we revive Mi'kmaw culture in Ktaqmkuk (Newfoundland). It has long been a commonly held belief that the Mi'kmaq were brought to Ktaqmkuk and are not indigenous to

the island. Since being written out of history in 1949 by Joey Smallwood, when Newfoundland joined the confederation, that myth has had a stronghold on how the history of Mi'kmaq in Ktaqmkuk has been told. This will provide a history of Mi'kmaq in Ktaqmkuk as background to the resurgence of culture.



Early History of Mi'kmaq in Ktaqmkuk

Long before colonial settlers came to Ktaqmkuk, Mi'kmaq lived, hunted, and fished here. When Europeans arrived in North America, early settlers and explorers created the story and shaped much of how our history has been told or rather has been left out. According to Hanrahan (2003) Mi'kmaw oral history there has been a Mi'kmaw presence on the island since the 1400s. The earliest documentation, however, of Mi'kmaq living in Ktaqmkuk was in 1594 by J.D Rogers, who noted "Indians" had a village on St. George's Bay and hunted the shores of White Bear Bay (Rogers, 1931). Still, it is a commonly held misconception that European settlers and Mi'kmaq killed all Beothuk who were native to the island and that Mi'kmaq have no land claim since it was the Europeans who brought them over from other parts of the country. Wetzel (1995) has a similar take on this misconception: "the European assertion of "discovery" is not a universal legal maxim but is only a discursive myth Euro-Christian colonizers used when they did not wish to recognize the presence and possession of land they were claiming by other peoples" (p.10).

The mercenary myth that tells of Mi'kmaq adding to the victimization of Beothuk came from John Cartwright's unsuccessful 1768 expedition to the Exploits to "affect a friendly intercourse" with them and promote civilization within Beothuk peoples (Jackson & Penney, 1993 p.36). Cartwright includes an assumption that there was hostility between Micmac and Beothuk, although he provides no proof for that theory. He wrote, "These Indians are not only secluded thus from any communication with Europeans, but they are so effectually cut off from the society of every other Indian people. The Canadians (Mi'kmaq) have generally a strong hunt that range the western coast of Newfoundland, between whom and these natives' reigns so mortal an enmity... that they never meet but a bloody combat ensues" (Jackson & Penney, 1993 p.36). Although Cartwright had no evidence to substantiate this claim, it was accepted by Governor Palliser, who was appointed to be the Governor of Newfoundland in 1764-68, his

successors, colonial society, and continues to this day.

Another prominent figure in the history of this perpetuating myth is William Cormack. He was president of the "Boeothick Institution," which was a concerned citizens group dedicated to "promoting the civilization of the Red Indians of Newfoundland" (Jackson & Penney, 1993). Cormack refers to the Beothuk as Red Indians. During the first assembly of this group, the myth started by Cartwright claiming Mi'kmaw aggression caused the loss of Beothuk, the myth took an "absurd twist" (Jackson & Penney, 1993) when Cormack stated to the meeting that "about a century and a half ago, this tribe (the Beothuk) was numerous and powerful – like their neighboring tribe, the Micmacs" (Jackson & Penny, 1993 p.38). He stated that they were on friendly terms and inhabited areas in common with the Mi'kmaq. He claims it was a misunderstanding with the French that led to hostilities between the two tribes. Cormack says the French offered a reward for the "persons or heads or certain Red Indians" (Jackson & Penny, 1993 p.38). In his rendition of history, some of the Mi'kmaq were tempted by this offer and took the heads off of two Beothuk, but they were discovered and recognized by some of the Beothuk before the heads were delivered as the heads of their friends. Cormack then said that the Beothuk took revenge by inviting the Mi'kmaq to a meal and arranged it so that each Beothuk sat by a Mi'kmaw person and at a certain signal during the evening, each Beothuk "slew his guest" and "war of course ensued" (Jackson & Penny, 1993 p.38).

Throughout history, the myth was repeated by folks like geologist J.B. Jukes who added his own flourish to the story and others. Still, the message remains the same in each retelling; "it was the meddling French's fault combined with a savage impulse that inspired Micmac hostility towards the Beothuk" (Jackson & Penney, 1993 p.39), and colonial authority, society, and history have accepted this as fact so much so that this version of Mi'kmaw history was present in the

public-school systems textbooks until quite recently.

As for Mi'kmaq only inhabiting the island of Ktaqmkuk post-contact through the use of European sailing vessels called shallops, there are colonial records from European travel writers that state their birch bark canoes could have undertaken the voyage, and some accounts describe how Mi'kmaq would have taken the voyage from Nova Scotia to Ktaqmkuk. Upon years of investigation, archiving, and research by researchers and anthropologists it has been proven that Mi'kmaq have been living on the island of Ktaqmkuk before 1949 and have been here for at least as long as settlers. What has been harder to prove is a Mi'kmaw presence prior to contact with European settlers through empirical evidence and colonial records. Before contact, Mi'kmaq would not have kept a colonial record of their presence, having been pencilled out of history. We will have to rely on archeological evidence yet to be discovered to prove that. Though "due to the nomadic nature of early Micmac existence in Newfoundland, archaeology may prove to be of limited value in authenticating the oral history of Micmacs" (Anger, 1985, p.37).

There are bits and pieces throughout written colonial records of early explorers and settlers that mention Mi'kmaq of Ktaqmkuk but not substantially enough to confirm a presence pre-colonial contact. A lot of the evidence to support this comes from the Mi'kmaw oral tradition. Frank Speck was an American anthropologist who visited the island in 1914 to conduct ethnological research. "His work tells of his informants asserting that Micmac crossed the Cabot Strait by canoe: "The route lay between Cape North (of Cape Breton) and Cape Ray on the southwestern coast of Newfoundland, a distance of sixty-five miles, the land being dimly visible in fine weather This bold journey was ordinarily accomplished in two days, they say" (Jackson & Penney, 1993). Another account comes from 1616. Colonial records from Jesuit missionary Pierre Biard who was living among the Acadian Mi'kmaq, noted that they were familiar with "Newfoundland". In a 1616 report to his

superiors, he briefly described the population and distribution of the tribe: "I have found from the Accounts of the (Acadian) Savages themselves, that in the region of the great river, from Newfoundland to Chouncoet, there cannot be more than nine or ten thousand people" (as cited in Jackson& Penney, 1993 p.17). Mi'kmaw oral history asserts that the Mi'kmaq of Ktaqmkuk were referred to as "the ancients" or "the sa'yewedjikik" (Anger, 1985 p.36) by the Mi'kmaq of Cape Breton and were "their ancestors who came to Newfoundland long before the whites, and, perhaps, before the Beothuks" (as cited in Anger, 1985, p.36).

In 1713 the Treaty of Utrecht ended the hostilities between the English and French on the island of Ktaqmkuk when France and England agreed that the land would belong to Britain. What happened to the Mi'kmaq who had lived among the French in light of his treaty is not clear or recorded. (Jackson& Penney, 1993 p.22). The English asserted that under the Treaty of Utrecht because the French had claimed to have 'discovered' Ktaqmkuk, even the lands occupied by Mi'kmaq were now under English sovereignty (Wetzel, 1995, p.8). During the latter part of the 19th century, Ktaqmkuk Mi'kmaq disappear from the written record. That is not to say they literally disappeared, but through intermarriage, they are overlooked or ignored in further colonial recordings. Intermarriage would have seen Indian women disappear from the record as Indian women not because they did not exist but because the Indian Act, enacted in 1876, said women who married European men lost their status as Indian. While the Indian Act was not applicable in Ktaqmkuk, being its own country at the time, Indian women would have been considered assimilated into European culture through intermarriage. This would also explain when the census recorded several Indians one year, and in subsequent years, only men remained recorded, and the women disappeared from the record.

Ktaqmkuk is a place where colonization was most successful. The French and English fought for the fishing grounds in Ktaqmkuk, disregarding the people who already lived on these lands. They stole not only the land but the language and culture that once was. There are no native Mi'kmaw speakers here, and a lot of the culture and traditions were lost over the years which was detrimental to Mi'kmaw culture on the island. As Walkus (2015) notes in her speech words are "not just words". They convey something more than that and it is not always possible to translate and so in losing language we lose a part of the culture. The first school in Conne River opened in 1909. Ann Mathias was the first teacher and she was a fluent Mi'kmaw speaker and after her replacement in 1911, there were only non-native teachers (Jackson& Penney, 1993). Many of the Mi'kmaq of Ktaqmkuk and Labrador faced racism and prejudice because of their heritage, leading them to deny their culture and assimilate to colonial settlers' culture (Robinson, 2014). Mi'kmaq were denied jobs and civilities because of their indigenous blood and have endured a lot of oppression, discrimination, and stigmatization. In Ktaqmkuk, people of that same mix, Indian French, of Bay St. George were referred to as Jack-a-Tars (Robinson, 2014). Elder Edna Benoit says, "those days if you were a native you had to keep it pretty dark because people were scared...they couldn't announce they were part Indian they would be punished" (Fenwick, 2016).

Ktaqmkuk was not a place where it was safe to be an Indigenous person or claim indigenous ancestry. Some settlers took Mi'kmaw women for their wives but "they didn't want the Indians around" (Fenwick 2016) but we know that the

men would not have survived here without their Indigenous wives' knowledge of survival in Ktaqmkuk.

It was a pivotal mark in Mi'kmaq history when Ktaqmkuk joined the confederation in 1949. As the last province to join confederation there was no agreement between the province and Canada on if, how, or when the Indian Act would be applied to the Mi'kmaq, Innu, and Inuit people of Ktaqmkuk (Tompkins, 1988). Joey Smallwood brought Ktaqmkuk into the Canadian confederation. His excuse was that the Indian Act would have disenfranchised the Indigenous people of Newfoundland due to the inability of those under the Indian Act to vote. When the Indian Act was amended in 1960 to enfranchise all Indigenous people, neither level of government reconsidered Indigenous rights in Ktaqmkuk.



Resurgence of Mi'kmaw Culture in Ktaqmkuk

It was not until the late 1960s and 1970s that documenting, preserving, and revitalizing Mi'kmaw tradition and culture became an area of interest for many people that continues today; it is a nation's rebuilding from the ground up. The Federation of Newfoundland Indians was birthed from the Native Association of Newfoundland and Labrador, which was formed in early 1971 and included the Innu Nation, Labrador Inuit Association, and the Miawpukek Band. The Federation of Newfoundland Indians was incorporated into law in Newfoundland and Labrador in 1972; it included six bands that later became 10. Bands affiliated with the FNI include Bartlett's Harbour Band, Corner Brook Band, Exploits Native Band, Flat Bay Band, Benoit's Cove Band, Gander Bay Band, Port au Port East Band, St. Georges Band, Stephenville/S'Ville Crossing Band, and the Glenwood Mi'kmaq First Nations. The primary goal of the FNI was to obtain recognition from the federal government of Canada for Mi'kmaq for registration under the Indian Act.

In 1982 Miawpukek First Nation became registered under the Indian Act, and Conne River became the first and only reserve in Ktaqmkuk in 1987. In 1989 the Federation of Newfoundland Indians began a Federal Court Action seeking eligibility for registration under the Indian Act which saw a decade of on again off again negotiations through the 1990s. It was not until 2002 when exploratory discussions and the Mi'kmaq Regime saw Canada approach the FNI to engage in discussions to settle the court action. The Mi'kmaq Regime was a preliminary set of guidelines for talks with the federal government prepared by the FNI and presented to the Federal Minister of Indian and Northern Affairs, at the time was Hon. Robert Nault. On September 26, 2011, the Federation of Newfoundland Indians (FNI) and Canada's Ministry of Aboriginal Affairs and Northern Development announced the Qalipu Mi'kmaq First Nation Band's establishment after decades of negotiations between the island's First Nation leaders and the federal and provincial

governments.

As a landless band, Qalipu First Nation has no land set aside for the band to form a reserve. There are benefits to being landless. It is more inclusive because all band members are considered equal in different areas, including programming and benefits, without a bias of living on or off a reserve. However, there are also challenges associated with being a landless band, including access to funds for social programs, especially housing programs.

When the agreement was ratified in 2008, the enrollment process began with a deadline of November 30, 2009, for eligible applicants to become the band's founding members. There was an expectation that there would be around 11,000 applicants; in a surprising turn of events, more than 26,000 applications were flooding the enrollment process offices. As of 2019, 22,251 Qalipu First Nation members make it the most populated band in Canada, with 71,711 more people claiming heritage but were denied by the federal government.

When you think about it, these numbers are not surprising as families hid their lineage for generations, denied their culture, all in the hopes of being accepted in the name of colonization. Of course, families are coming out now claiming their heritage with pride that they were denied for so long. People who were hurt and broken are looking for a way to fill the void left by entire generations not allowed to embrace their culture. Claiming Mi'kmaw heritage was the missing piece for a lot of Newfoundlanders. So a cultural renaissance began with people so thirsty to learn their culture and become connected with it.

It is no surprise that many Mi'kmaw people in Ktaqmkuk struggle with identity and the rediscovery of their Indigenous roots. Thomas King (2003) discusses stories and how they control our lives, it can be hard to move past these stories. For an Indigenous person who is just rediscovering this part of themselves, it is

hard to affirm your identity when your story was completely shaken up. When you find out the stories they told us in school about Indigenous people are not accurate, and now those stories become a part of our own story.

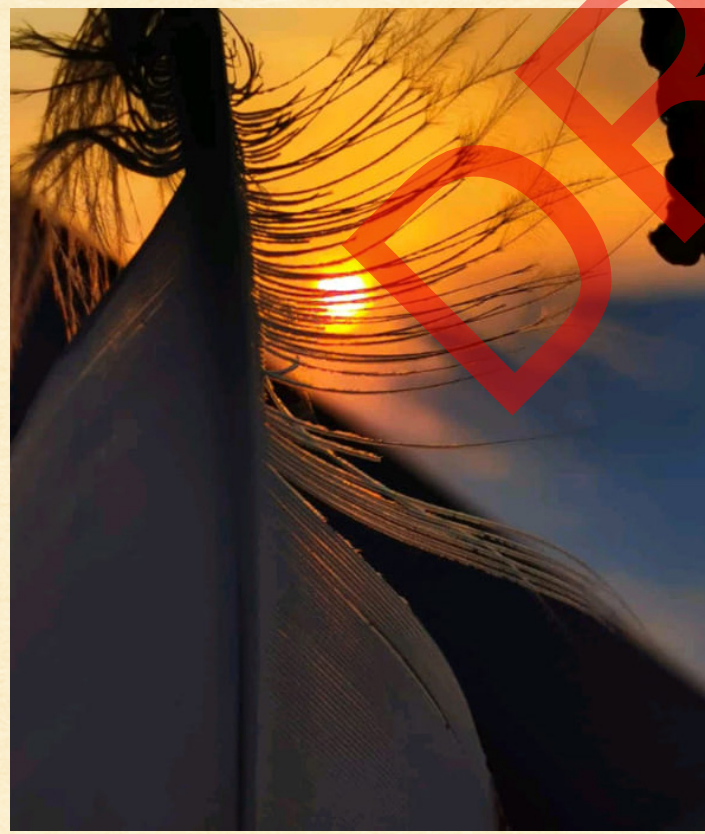
The current resurgence of culture and existence of strong and proud Mi'kmaq is an act of decolonization itself. After all, that was the colonizers' goal to assimilate all Indigenous people until they no longer recognize themselves as Indigenous people. The experience of being Mi'kmaq in Newfoundland for many people is exactly as Cornassel (2012) describes "a disconnection from land, culture, and community – that has resulted in political chaos and social discord....these forces of disconnection further distance indigenous peoples from their spiritual, cultural, and physical relationships with the natural world and serve to destroy the confidence and well-being of indigenous people" (p.152).

There are traumas that are deeply rooted within Mi'kmaw families, the sense of loss so many feel because they were not allowed to talk about being Indigenous, and some never even knew. It is a complex history filled with racism and trauma that is very specific to Ktaqmkuk. The Indigenous Newfoundlander's experience is not the typical story of the experience of Indigenous people in most other places in Canada, which is due to the extreme success of colonial efforts to assimilate the Indigenous people here. Like all Indigenous communities, "being indigenous today means engaging in a struggle to reclaim and regenerate one's relational, place-based existence by challenging the ongoing, destructive forces of colonization" (Cornassel, 2012, p. 152).

Currently, there is an enrollment issue within Qalipu First Nation that is causing more trauma for families. In 2018 10,400 individuals were removed from the Founding Members list, and 7,658 individuals were removed from the Indian register. Their removal from the Indian register resulted in the loss of Indian status, their secure certificate of Indian Status card no longer being valid, and individuals no longer eligible for services and benefits available to registered

Indians like non-insured health benefits. This process saw the federal government deciding who got status and who did not based on a points system so arbitrary that siblings living in the same community had different outcomes, with one getting status and another not. There are many instances within our communities' just like this, and it has caused a lot of trauma within all of our families.

Enrolment has been an ongoing issue for Qalipu members. On March 29, 2021, the federal government announced a unilateral decision to halt exploratory discussions with Qalipu First Nations to address the enrollment issues regarding former members of the Federation of Newfoundland Indians. These discussions focused on the denied founding membership of Mi'kmaw members of the Canadian Armed Forces, Veterans, Royal Canadian Mounted Police members and members of the Federation of Newfoundland Indians who were named in the 2008 agreement. The Canadian government has denied membership to Mi'kmaq living away from home to provide a service to their country. Because of this, they had a difficult time demonstrating the community connection for the Group Acceptance criteria.



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Important Dates TIMELINE

PRE-CONTACT Kluskap,

mythic hero of the Mi'kmaq is created. His stories include the formation of Newfoundland ^{xi}

1400'S Mi'kmaq

oral history records a Mi'kmaq presence on the island since the 1400s, if not earlier. ^{xiii}

1594

It is noted by J.D Rogers that Indians had a village on St. George Bay and hunted the shores of White Bear Bay (1538) and Placentia Bay (1594)^{xv}

- It is not quite clear if they were Mi'kmaq .

1602 First Contact

The first recorded contact between Europeans and Mi'kmaq

- English explorer, Bartholemew Gosnold, met a party of eight Indians in a Basque shallop off the coast of New England
- A more specific identification of the Indians is not given, but it may safely be assumed that they were Micmacs, since they lived closer to Newfoundland than did any other tribe.

PRE-CONTACT Mi'kmaq

inhabited a vast homeland called Mi'kma'ki ranging from Gaspé Peninsula and Quebec north shore, to St. Pierre and Miquelon, and included Newfoundland, New Brunswick, Maine, Prince Edward Island, Nova Scotia, Cape Breton Island, and the Magdalen Islands. It is thought they traveled between these places in sea canoes to hunt and fish ^{xii}

1500'S First Europeans Arrive

Mi'kmaq willingly engage in fur trade. Mi'kmaq introduced to metal weaponry and tools, beads, ribbons, tobacco, flour, and sugar, disease, and Catholicism. ^{xiv}

1600'S Disease and Death

75% of Mi'kmaq die due to disease. French and English fight between themselves for ownership of Mi'kmaq lands. ^{xvi}

1612 Colonist John Guy

saw Mi'kmaq living at the bottom of Trinity Bay. The same year, he saw Mi'kmaq at a place called Passage Harbour. ^{xvii}

1616

Jesuit missionary Pierre Biard acknowledges Mi'kmaq knowledge of Newfoundland

- In a 1616 report to his superiors Biard briefly described the population and distribution of the tribe: "I have found from the Accounts of the (Acadian) Savages themselves, that in the region of the great river, Newfoundland to Chouncoet, there cannot be more than nine or ten thousand people. ^{xix}

1670 Joseph Matthews

of Ferryland gave an account of the Mi'kmaq

- Matthews wrote of Mi'kmaq hunting and trapping activity in St. Mary's, St. Mary's Bay on the Avalon Peninsula, well to the east of what is normally considered Mi'kmaq country. ^{xxi}

1612

The first definite identification of these mainland Indians as Mi'kmaq comes from Father Pierre Biard, the Jesuit missionary who worked with the Mi'kmaq

- He wrote that the Mi'kmaq name for Newfoundland was 'Presentic'
- According to the Mi'kmaq land claim statement, 'Presentic', or 'Presentik', was the Mi'kmaq name for Placentia Bay. ^{xviii}

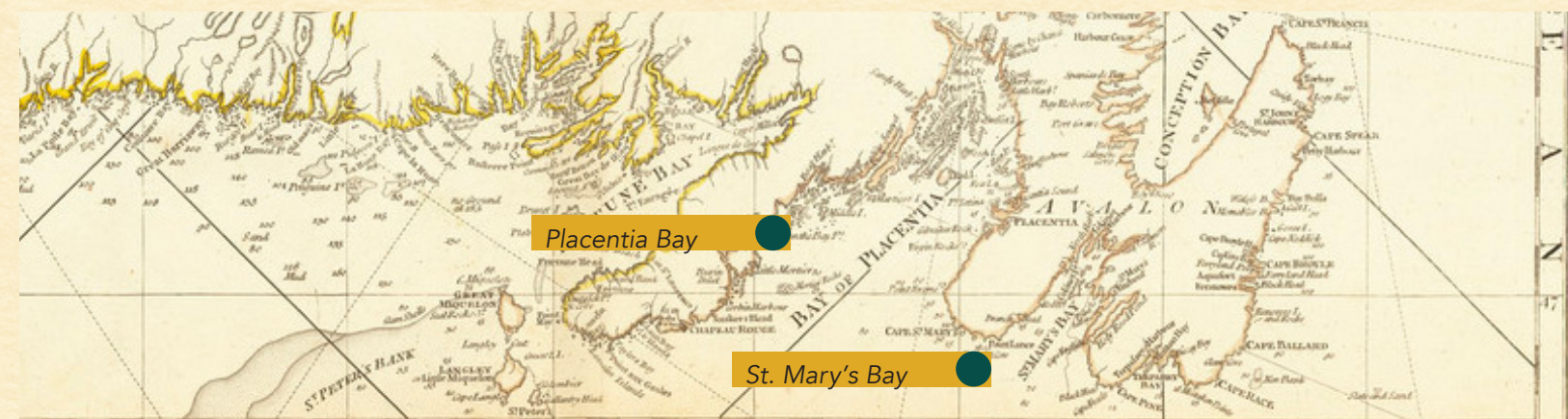
1628 St. Anne's Day Instated

St. Anne is the patron saint of Mi'kmaq

- The celebration is not strictly of Christian origin
- Micmac tradition held annual summer gatherings
- The association of this ceremony with the feast St. Anne was unknowingly instigated in 1628 when French missionaries dedicated a chapel built on Cape Breton to St. Anne
- Newfoundland Micmac made annual pilgrimages to Chapel Island in Cape Breton to attend the festival. ^{xx}

1680

A French report recorded the presence of 240 Mi'kmaq at their summer fishing camp near Placentia. ^{xxii}



1705

Significant reference to Micmac in Newfoundland within European letters^{xxiii}

- French governor of Placentia reported the appearance of a party of about 20 or more families: "It is their intention to establish themselves on this island which would certainly be very advantageous to them. The rest of their people are expected next spring, and I will do everything that I possibly can to see that they achieve their aims. I hope, Milord, for the food of the King's service and this colony, that you will agree to transfer here the annual presents that you send to their original territory, which they have left so that the animals which serve as their food supply can be replenished"
- The governor's report is revealing. His request for "annual presents" indicates a commitment to maintain the goodwill of the Micmac.
- There is nothing to suggest that he or the French authorities had requested the presence of this band in Placentia; they were not imported as mercenaries
- Nor does the governor speak of their appearance as unusual or unexpected
- The size of the band, perhaps over 100 in all, and the presence of women and children confirms that they were familiar with the island's interior and had already settled.

1727

Mi'kmaw presence at Port Aux Basques^{xxvii}

- A party was reported to have captured an English schooner anchored at Port Aux Basques.
- Six years later a naval commander patrolling the coast complained that "fear of those Indians" discourages the development of an English fishery.
- Fishermen were reluctant to settle in so isolated a region without assurances of protection.

1706

Reports of Mi'kmaw band wintering in Fortune Bay^{xxiv}

De Costebelle reported a Mi'kmaw band wintering in Fortune Bay

1707

There were 60 Mi'kmaw families at Placentia and St. Pierre

1708

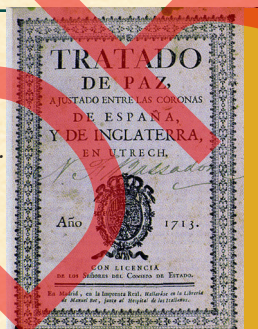
30 Mi'kmaw families wintered in Fortune Bay

- There were so many Mi'kmaq along the coast that the British were reluctant to fish there; indeed, this area was the last in Newfoundland to be settled by Europeans.^{xxv}

1713

Treaty of Utrecht^{xxvi}

- English gain control of Newfoundland. The Mi'kmaq left to settle or to eke out a living in ever shrinking forests.



1713

Mi'kmaw presence^{xxviii}

- In the fall some forty Cape Breton Micmacs wintering in Newfoundland (precisely where is a mystery).

1760

A missionary for the Mi'kmaq in Newfoundland was established on the French island of St. Pierre and Miquelon^{xxix}

1773

John Cartwright writes on his own map "this River and lake MickMack are laid down by Cook under the authority of the Mickmack Indians" What is important about this statement is that they recognized the land as being under the authority of Mi'kmaq

1775-1782

Grant of a sterile tract of land in St George's Bay^{xxxi}

- Edward Chappell wrote in Voyage of His Majesty's ship Rosamond to Newfoundland and the southern coast of Labrador, of which countries no account has been published by any British traveler since the reign of Queen Elizabeth. "At length one of our military commanders having concluded an amicable treaty with them, he selected one of the most sagacious of their chiefs to negotiate a peace.... The old Indian ambassador succeeded and received as his reward the grant of a sterile tract of land in St. Georges Bay, Newfoundland, together with permission to transport as many of his countrymen as might be willing" (76-77)
- "Accordingly, the old Sachem left his native land, accompanied by a strong party of Indian followers; and boldly launching out to sea in their own crazy shallops or canoes, they eventually reached St. George's Bay in safety"
- Chappell gives no source for this and there is no evidence that English authorities honored this commitment.

1800's

Mi'kmaq learn woodworking and continue to produce basket and beadwork for trade. Men hired as guides, loggers and mail-carriers.

1766

Mi'kmaw in Bay d'Espoir^{xxx}

- The first historical association of Mi'kmaw with Bay d'Espoir is Palliser's announcement informing the British Admiralty that a party of some 200 had landed there.

1768

Allegation of hostility between Mi'kmaw and Beothuk^{xxxii}

- John Cartwright was sent on an expedition to the Exploits with the objective of promoting civilization of Beothuk
- As far as Red Indian Lake he failed to locate Beothuk
- He includes the assumption that there was hostility between Micmac and Beothuk
- "These Indians are not only secluded thus from any communication with Europeans, but they are so effectually cut off from the society of every other Indian people. The Canadians [Micmac] have generally a strong hunt that range the western coast of Newfoundland, between whom and these natives' reigns so mortal an enemy... that they never meet but a bloody combat ensues"
- Colonial society accepted the allegation without question and from 1768 onward, through correspondence and dispatches, we find the expression if not the conviction that the swindling Beothuk were being further victimized by armed and hostile Micmac. Yet no one at any time offered any evidence of a specific instance of aggression. (Jackson, 36)



John Cartwright

1822

Cormack

- Noted that the Mi'kmaq greeted him as the first white man they had seen in insular Newfoundland
- an area they said they shared partly with the Beothuck
 - The Mi'kmaq Cormack encountered described to him family hunting territories that stretched from the Southwest corner of the island to the Northeast Coast.
 - Cormack hired a Mi'kmaw guide, Sylvester Joe

1822, OCTOBER 29

- Eight Mickmacks noted to have left St. George's Harbour to spend the winter at Great Cod Roy River in St. George's Bay.
- Gabriel Gontgont the only male of the group accompanied Cormack and his guide to St. George's Bay

1822, NOVEMBER 4

- The Chief and party of Indians arrive from the interior
- Upon seeing his door beaten in Cormack notes that he says "suppose me here, you take all these things." xxxiii

1822, OCTOBER 18

Cormack mentioned there were "Mickmacks and Natives of Newfoundland" who had left Saint George's Bay in the summer to hunt in the Western interior. They would spend the winter at White Bear Bay. There were 3 families amounting to thirteen persons.

1822, NOVEMBER 2

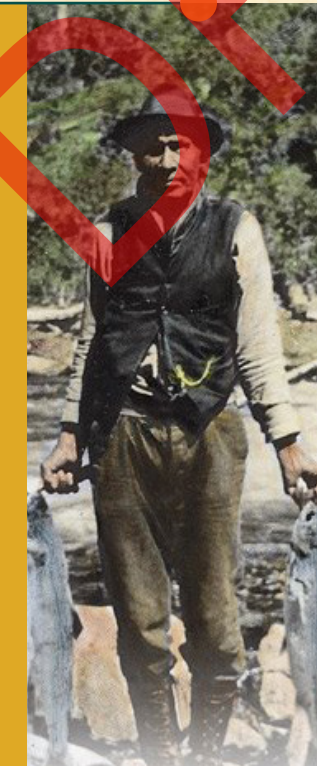
Cormack arrives in St. George's Harbour

- Came upon two houses owned by Mi'kmaq that were boarded up
- They broke into the Chief's house to find provisions
- Storm ridden in the house for days

1846 (-1921)

Mattie Mitchell

- Mattie Mitchell who discovered many of the Province's ore bodies
- Was one of two Indians identified in an 1891 census along with a man on Sop's Island



1859

Earliest known photographs of Newfoundland Mi'kmaq

taken by French naval officer, Paul-Emile Miot



Portrait of Mi'kmaw woman, Newfoundland 1859



Portrait of Mi'kmaw man, Newfoundland 1859



Portrait of Mi'kmaw woman, Newfoundland 1859

1857

Census

Census enumerators were directed to take note of the Mi'kmaw population

1902

St. Ignatius Catholic Church

built in St. Albans

1905

Governor Sir William MacGregor

promoted Mi'kmaw Interests.

- He visited Conne River to assess the situation of the Mi'kmaw
- He recommended official sanction or a formal recognition of Indian rights
- His advice was ignored, and Indian Rights remained in limbo
- Government failed to secure Indian land
- This neglect facilitated further erosion of Mi'kmaw culture (p.122)

Governor Sir William MacGregor



1911

Newfoundland Micmac disappeared from the Census

1870's

The colonial government of the time established 5 reserves in Newfoundland. St. George's. Conne River, Hall's Bay, Gambo, and Codroy Valley. Only two have been seen as recorded on paper they are Conne River and Codroy Valley Reserve.

1881(-1978)



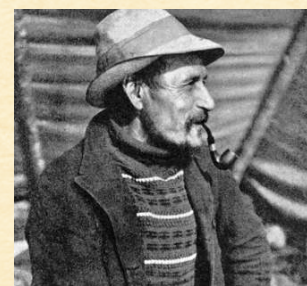
Mary Webb

Medicine woman and notable member of FNI

1908

School opened in Conne River

- The first teacher was Ann Mathias
- She was a Mi'kmaw speaker
- After her replacement in 1911 the parish appointed a succession of non-native teachers
- They substituted English in daily conversation and in time the Mi'kmaw language was almost lost



Joe Jeddore, a Mi'kmaw Guide - 1907

1914

Artifacts collected by Frank Speck

Moccasins, snowshoes and baskets



Two Mi'kmaw hunters – Badger's Brook, 1914



Mi'kmaw men – Badger's Brook, 1914

1922(-1998)

Chief Larry Jeddore

Glenwood Indian Band Council



Chief Larry Jeddore

1949

Penciled out

- Newfoundland and Labrador was the last province to join Confederation
- When drafting the terms of union in 1947 the report included a specific recommendation to the effect that the federal government would proceed with the registration of native people under the Indian Act
- This section was later omitted
- There was no agreement between the province and Canada on if, how or when the Indian Act system would be applied to the Mi'kmaq
- Joey Smallwood explained that under the Indian Act Indian people did not have the right to vote and therefore their registration in Newfoundland would have disenfranchised them
- In 1960 the Indian Act was amended to enfranchise all native people
- Neither the federal nor provincial government reconsidered Indian rights in Newfoundland

1982

Land Claim

The Micmacs submitted a land claim statement to the government of Canada in which they claim aboriginal rights to the southwest interior of the island as the area which they have traditionally used and occupied.

1989

Federal court action

FNI and chiefs of six affiliated bands begin a Federal Court Action seeking eligibility for registration under the Indian Act

1992, NOV. 4-5

Royal Commission Hearing



Regional Bilateral Agreement Signing Ceremony – Conne River, 1995

1982

Conne River resigns from FNI to become registered as a band under the Indian Act

- Conne River reserve 1987

1990

Decade of unsuccessful on-and-off negotiations



2001

the Historic Sites and Monuments Board of Canada (HSMBC) recognized Mattie Mitchell as a person of national historic significance in Canada. A special ceremony was held in Gros Morne National Park, and a short walking trail opened at Deer Arm to acknowledge Mitchell's significant contribution, in particular to Newfoundland's developing economy in the early 1900's, and mapping of the Northern Peninsula. Mattie was a well-known prospector, hunter and guide.

1972

Formation of the Federation of Newfoundland Indians

- Originally the Native Association of Newfoundland and Labrador (1971)
- Primary goal was to obtain Government of Canada recognition of Mi'kmaq eligibility for registration under the Indian Act
- Labrador Aboriginal people choose not to remain members

POLITICAL PROBLEMS

1971

Native Association of Newfoundland and Labrador formed

It represented the aboriginal people of Labrador and Newfoundland Mi'kmaq



Founding conference of the FNI

2002

Exploratory Discussions and the Mi'kmaq Regime

- Canada approached FNI to engage in discussions to settle the court action
- FNI and Canada hold consultation sessions with Mi'kmaw communities and FNI members – members want registered status under the Indian Act
- Mi'kmaq regime was a preliminary set of guidelines for talks with the federal government prepared by the FNI and presented to Federal Minister of Indian and Northern Affairs, at the time, Hon. Robert Nault

2002

Mi'kmaq guide Sylvester Joe recognized as a person of national historic significance

2004-2006 Official Negotiations

FNI and Canada agree to undertake official negotiations for terms of Agreement – in – Principle



2006

Bay St. George holds its first annual Powwow. Qalipu First Nation has been and continues to be a proud supporter of this regional event that is celebrated by thousands of people.



2003, NOVEMBER 21 Preliminary Negotiations

Robert D. Nault, Minister of Indian Affairs and Northern Development, Mr. Brendan Sheppard, President of the Federation of Newfoundland Indians, and Thomas G. Rideout, Minister Responsible for Aboriginal Affairs for the Government of Newfoundland and Labrador announced the beginning of preliminary negotiations in developing a process towards addressing concerns of the Mi'kmaq in Newfoundland as represented by the FNI

2004, NOVEMBER 15 The Mi'kmaq of Newfoundland: A celebration

- Opens at the provincial Museum of Newfoundland and Labrador
- The exhibition was created by the Federation of Newfoundland Indians in partnership with Parks Canada
 - This was the first-ever gathering together of Newfoundland Mi'kmaw portraits, artifacts and oral histories.
 - Curated by Edward Tompkins and funded by ACOA and Heritage Canada Storm ridden in the house for days

2007, NOVEMBER 30 Agreement in Principle is initiated

The Federation of Newfoundland Indians and Her Majesty the Queen agree to begin the process leading to recognition by the Governor-in-Council of a landless band for the Mi'kmaw people.

2008, JUNE Canada officially ratifies Agreement-in-Principle

2009, NOVEMBER 30 Conclusion of the first stage of enrolment process

Conclusion of the first stage of the enrolment process held under the Agreement for the Recognition of the Qalipu Mi'kmaq First Nation Band. This historic process has received overwhelming support and the uptake among the Mi'kmaw population is significantly higher than expected. As of November 30, 2009, close to 25,000 applications have been received and approximately 11,000 have been approved by the Enrolment Committee.^{xxxv}



2008, MARCH 30 Ratification FNI Membership votes yes

FNI ratifies Agreement-in-Principle after 90% of FNI membership votes yes



2010 Accelerated Process of Enrolment ^{xxxvi}

it ensures the creation of the Qalipu Mi'kmaq First Nation Band will not be delayed and provides for the amendment of the membership list every four months after the Band is established, until the backlog of applications has been addressed.

2011, JUNE 14

Calvin White Injunction Denied

- Calvin White was seeking an injunction to delay the formation of the Qalipu Mi'kmaq First Nation Band
- 13,000 applications were not processed by the November 30, 2009 deadline. White wanted to halt the creation of the band until all applications were reviewed ^{xxxvii}

2012

Brendan Sheppard elected as first Chief^{xxxix}

- Requirements of the Agreement stated the band council had to announce the date of the first election for all position on band council within a year
- Election had to be held within a year and a half of the date of the established band, September 22, 2011

2013, JULY 14

Government of Canada and the Federation of Newfoundland Indians (FNI) have doubled the number of members to the Qalipu Mi'kmaq Enrolment committee ^{xlii}

- The new Enrolment Committee members will apply the same approach to reviewing the files in accordance the 2008 Agreement and the 2013 Supplemental Agreement.
- Additional four members continue to offer equal representation from the Mi'kmaq and the Government of Canada

2011, SEPTEMBER 19

Qalipu Recognized as a First Nation Band^{xxxviii}

- 23,877 members were found eligible and registered as founding members of Qalipu First Nation Band
- Following the Bands creation an additional 70,000 applications were received

2013, JULY 14

Supplemental Agreement^{xi}

- To address the surge in applications and clarify the process for enrolment.
- Resolved issues that emerged in the implementation of the 2008 Agreement for the Recognition of the Qalipu Band
- Going forward all applications would be reviewed against the Supplemental Agreement.

2014

Mi'kmaq Heritage Research and Restoration Association was invited by Ktaqmkuk community leaders to bring Mi'kmaq language culture to the forefront of revival. From 2014- 2019, the MHRRA brought 5 camps to NL; St George's, Flat Bay, Benoit First Nation, Grand Falls and Indian Head; and provided other community workshops and on-line learning to Ktaqmkukers In that time, The MHRRA, Executive Director approached renown and revered linguist, Doctor Bernie Francis and Michael Curtis who was raised by his grandparents speaking Mi'kmaq. With their expertise and other Mi'kmaq expertise in place, the MHRRA team was ready for this very important 5- year journey.

2015, OCTOBER 23

Bernie Hanlon Memorial Scholarship^{xxxviii}

Bernadette "Bernie" Hanlon dedicated her life to supporting and encouraging the aboriginal people of Newfoundland both culturally and in working with them to meet their educational dreams. Bernie always went above and beyond for her many students and tried to help in any way possible through her many years with the Federation of Newfoundland Indians and later with the Qalipu First Nation. Bernie worked tirelessly to help those around her develop personally as well by supporting and encouraging cultural and spiritual growth. The Bernie Hanlon Memorial Scholarship was created to help a client of The Education and Training Department attending college or completing an undergraduate degree to continue to pursue those dreams.

2015

Brendan Mitchell elected as Chief

2014

Creation of Qalipu Cultural Foundation a non-profit charitable organization that was formed to support Mi'kmaq culture in Newfoundland



Bay St. George Mi'kmaq cultural revival committee



2016, MARCH 18

Update on the Qalipu Mi'kmaq First Nation enrolment process

Canada and the Federation of Newfoundland Indians (FNI) announced they will give individuals the opportunity to correct and provide additional documentation in support of their application for review by the Enrolment Committee.

2018, JULY 26

Qalipu First Nations Becomes Member of the Assembly of First Nations

Canada and the Federation of Newfoundland Indians (FNI) announced they will give individuals the opportunity to correct and provide additional documentation in support of their application for review by the Enrolment Committee.

2019

Mawita'jik Maljewe'jk

First annual youth gathering for Qalipu members. In 2019 the Band affirmed its commitment to honoring the youth voice within our communities by establishing a youth seat on Council, and hosting a youth gathering where an election could be conducted by youth participants from the nine electoral Wards within the Band.



2018, MAY 8

Wells Decision

- Federal Court released its decision in the David Wells and Sandra Wells case, stipulating that it was unreasonable to require applicants to provide proof of self-identification to the Mi'kmaq community pre-dating the 2008 Agreement for the Recognition of the Qalipu Mi'kmaq Band.
- This decision means that the approximate 58,000 individuals whose application for Founding Membership to the Qalipu Mi'kmaq First Nation was denied based on the self-identification criterion of the Enrolment Process, now have the right to request reassessment of their application and to submit additional documentation.

2018, AUGUST 31

Removals from Indian Register

- 10,400 individuals were removed from the Founding Members list.
- 7,658 individuals removed from the Indian Register
- Loss of Indian Status
- No longer eligible for services and benefits available to registered Indians
- Secure Certificate of Indian Status (SCIS) card no longer valid

2018, OCTOBER 23

Brendan Mitchell re-elected as Chief of Qalipu First Nation



Assembly of First Nations

2019, APRIL 2

Qalipu First Nation becomes newest member of the Atlantic Policy Congress.

This policy and advocacy body represents more than thirty First Nation communities in Atlantic Canada. APC plays an important role in economic development activities across the region in support of all Mi'kmaq, Maliseet, Passamaquoddy, and Innu communities across Atlantic Canada. Qalipu has been working with the APC in the areas of Education, Community Development and Natural Resources and looks forward to new ways of collaborating and building strength as a united First Nation peoples

Financial Management System (FMS) Certificate

2020, JULY 30

Through the First Nation Financial Management Board (FNFMB). This certification demonstrates strong governance and finance practices and will allow for greater flexibility for the First Nation in creating its plan for the future.

2021, JANUARY 19

Language Revival project

Qalipu First Nation launches Language Revival project, focused on the revival of the Mi'kmaq language among our membership. The project, set to begin in February, will take place via virtual workshops, will be available to beginner, novice and intermediate levels and will aim to create opportunities for learners to speak with fluent speakers of the language.

2019, APRIL 2

Ten-Year Comprehensive Funding Agreement

- A new development that provides for more sustainable funding for its membership, and a stronger sense of self-determination for the nation.
- On March 14, 2019 Qalipu signed a ten-year grant funding agreement with Indigenous Services Canada.
- The agreement marks a significant departure from annually allocated funds that were often lacking in flexibility and autonomy for the Band and marks a new opportunity for creating a shared vision for the future with the members it represents.

2020, DEC 7

Qalipu First Nation Joins Health Partnership

2021,MARCH 31

Canada makes a unilateral decision to halt exploratory discussions.On March 29, 2021, after 27 months of discussions, Canada made the unilateral decision to pause further discussions with Qalipu First Nation and abandon joint efforts to address Band membership for former members of the Federation of Newfoundland Indians (FNI) and its affiliates.

2021,JUNE 10 Mikwite'tm Garden

Built as a commemorative gathering space to honour Missing and Murdered Indigenous Women and Girls, the Mikwite'tm Garden provides a public area for reflection, ceremony, remembrance and awareness of our Indigenous culture and heritage.



2021,SEPTEMBER Qalipu celebrates 10 year Anniversary



Where are we NOW?

SWOT ANALYSIS

STRENGTHS

- A willingness within the QFN to adapt and change to fit members needs
- Organizational capacity is strong with a well-trained public service
- Ten-year grant funding in place
- Strong regional and national Indigenous partnerships
- Office presence throughout the territory
- Positive working relationships and reputation with funding agencies and federal departments
- Commitment to transparent governance structure and policy development
- Existing partnerships and willingness to develop other relationships that advance the mandate of the Band

WEAKNESSES

- Follow up and Implementation of Plans and Strategies
- Significant changes in the staffing model, departures and limited ability to have input have all impacted performance and morale
- Lack of coordination and collaboration with local grassroots organizations
- Relatively small management team with high levels of responsibility
- Separation between governance and operations
- Under-resourcing of specific departments
- Widespread geographical distribution of membership impacts evenness of service delivery
- A diverse and broad geographic membership creates problems in communicating directly to members
- The level of organizational complexity in becoming such a large First Nation Band challenges the capacity of the organization
- The QFN has developed a number of externally funded strategies and proposals that it has not implemented which may affect the credibility of the organization with regard to credibility with funders.

OPPORTUNITIES

- The potential to foster leverage for its members through the sheer size of the First Nation. 24,000 people can be brought together to create powers for members in the areas of political authority, purchasing, advocacy, and reaping rewards from both a enterprise and social perspective
- Development of own source revenues and business park/urban reserve
- Technology enhancements will improve communication and engagement with members
- Greater collaboration and coordination on culture and heritage programs
- The Band has demonstrated flexibility and a willingness to learn and evolve, leading to more learning opportunities

THREATS

- Ongoing membership issues threaten unity within the Band.
- Membership controversy has overshadowed the positive work and progress of the Band
- Aging demographics will exacerbate exiting health and social needs of members.
- Expectations of members for delivery of programs and services may exceed program abilities and negatively impact credibility and future capacity
- Perception of corporatization of the Qalipu First Nation where priority is placed over organizational infrastructure and branded presence than creating a space for meaning member engagement

Our PEOPLE

Geographic location

Qalipu First Nation is what Indigenous and Northern Affairs Canada calls a “landless band,” meaning that QFN does not manage any government-owned reserve lands.

Although most bands are not landless, this is not a unique situation. Throughout Canada, other First Nation bands are landless. For example, New Westminster in British Columbia is also landless, although it is significantly smaller. Qalipu First Nation’s membership is spread across 67 traditional Newfoundland Mi’kmaq communities spread out over 9 electoral wards. Qalipu also has members abroad, and we are one of the largest First Nation groups in Canada. With a membership of approximately 22,000, we will continue to be the second-largest First Nation by population in Canada. The 67 communities are Annex B communities; 65 were outlined in the original Agreement in Principle. Annex B refers to the list of geographic locations of Mi’kmaw groups that are outlined in section 1.16 in the Agreement in Principle. During the enrolment process, there was an opportunity to add additional communities to the list if the evidence established the existence of other Mi’kmaw groups on the island of Newfoundland. The Enrolment Committee accepted the following communities due to this. The enrolment committee added Swift Current and Sop’s Arm to make that list 67. Then there are those in and around Annex B. ‘In and around’ was clarified by the parties in the Directive to the Enrolment Committee and the Appeal Masters to mean: (1) For municipalities with official boundaries within 20 kilometers outside of the boundaries and (2) for a location without official boundaries within a radius of 20 kilometers from its center.

This means applicants could have fulfilled the residency criteria by providing proof of residency in one of the ‘in and around’ communities around the geographic location of Mi’kmaw Group of Indians on the Island of Newfoundland.

“Newfoundland Pre-Confederation Mi’kmaq Community” – a community of Mi’kmaq Indians that existed on the island of Newfoundland on or before March 31 1949, including but not limited to:

- Badger
- Bay du Nord
- Bay of Islands
- Beachy Cove
- Halls Bay
- Black River
- Placentia Bay
- Bonavista
- Bonne Bay
- Burgeo (Nujio’qon)
- Clarkes Head
- Gander Bay
- Codroy
- Conne River
- Corner Brook
- Deer Lake (Qalipue’katik)
- Dock Point
- Doyles
- Flat Bay (Epwikek)
- Fogo
- Gambo
- Glenwood
- Grandy Island
- Halls Bay
- La Polie
- Main gut
- Mattis Poin
- Peter’s Arm
- Point Leamington
- Port Au port
- Robinson’s Station

- Bay St. George
- Seal Rocks
- Sops Arm
- South Brook
- St Georges (Nujio’qonik)
- St. Teresa’s
- St. Albans
- Twillingate
- White Bay

The list of current Newfoundland Mi’kmaq communities: there are a total of 67 communities accepted by the Enrolment Committee. 65 of those communities were set out in Annex B of the 2008 Agreement in Principle with two being accepted later. These communities include:

- Abraham’s Cove
- Appleton
- Badger
- Birchy Bay
- Bishop’s Falls [Kjipa’tila’sewey]
- Black Duck Brook
- Black Duck Siding
- Boswarlos
- Botwood
- Brown’s Arm
- Buchans
- Burgeo [Nujio’qon]
- Campbells Creek
- Campbellton
- Cape St. George
- Comfort Cove
- Corner Brook
- Cox’s Cove
- Deer Lake [Qalipue’katik]
- Flat Bay [Epwikek]
- Fox Island River
- Gallants
- Gander
- Gander Bay South
- Gander Bay North
- Gillams
- Glenwood
- Grand Falls-Windsor [Qapsku’k]
- Hughes Brook
- Humber Arm South
- Irishtown/Summerside
- Kippens
- Lark Harbour
- Leading Ticks
- Lewisporte
- Lourdes
- Lower Cove
- Mainland
- Massey Drive
- Mattis Point
- McIvers
- Meadows
- Millertown
- Mount Moriah
- Norris Arm
- Northern Arm
- Pasadena
- Peterview
- Piccadilly
- Point Leamington
- Port au Port East
- Port au Port West
- Red Island
- Sheaves Cove
- Ship Cove
- St. Albans
- St. Fintan’s
- St. George’s [Nujio’qonik]
- St. Teresa’s
- Steady Brook
- Stephenville
- Stephenville Crossing
- Three Rock Cove
- West Bay
- York Harbour



Several communities fall under the group acceptance criteria: residency in/around Annex B. They include:

- Barachois Brook
- Baytona
- Beaver Cove
- Bellmans Cove
- Benton
- Berry Head
- Bonne Bay Pond
- Bottle Cove
- Boyd’s Cove
- Bridgeport
- Brighton
- Buchans Junction
- Camp Boody
- Carmanville
- Cartyville
- Chanceport,
- Clarkes Head
- Codroy Pond
- Cold brook
- Cormack
- Cottlesville
- Cottrell’s Cove
- Curing
- Davidsville
- De Grau
- Dormans Cove
- Embree
- Fairbanks-Hillgrade
- Fischells
- Fortune Harbour
- Fredrickton
- Gambo
- Garden Cove
- Glover Harbour
- Goose Cove
- Grand Jardin
- Heatherton
- Highlands
- Horwood
- Howley
- Humber Village
- Jackson’s Arm
- Jeffrey’s
- Jerry’s Nose
- Laurencton
- Little Burnt Bay
- Little Harbour
- Little Rapids
- Lock Leven
- Long Point
- Loon Bay
- Lunches Bight/Beaumont
- Maidstone
- Main Point
- Marches Point
- Masons Cove
- McKay’s
- Michaels Harbour
- Milltown/Head of Bay d’Espoir
- Moreton’s Harbour
- Morrisville
- Nicholsville
- Noels Pond
- Noggin Cove
- Norris Arm North Side
- North Branch
- North Harbour
- Notre Dame Junction
- Petit Jardin
- Petries
- Phillips Head
- Pilley’s Cove/Island
- Pleasantview
- Point au Mal
- Point of Bay
- Pollard Point
- Port Albert
- Porterville
- Purbeck’s Cove
- Pynn’s Brok
- Ramea
- Red Brook
- Reidville
- River Brook
- Robinsons
- Rodgers Cove
- Romaines
- Salmon Cove
- Seal Rocks
- Shallops Cove
- Sop’s Arm
- Spruce Brook
- St. Veronica’s
- St. David’s
- St. Joseph’s Cove
- Stanhope
- St-Judes
- Stoneville
- Summerford
- Swanger Cove
- Triton
- Valley Pond
- Victoria Cove
- Virgin Arm/Carter’s Cove
- Westport
- Wings Point
- Winterhouse

Nine WARDS

- Benoit's Cove
- Corner Brook
- Exploits
- Flat Bay
- Gander Bay
- Glenwood
- Port au Port
- Stephenville
- Saint George's



Language and CULTURAL FAMILY

The Mi'kmaw language is an oral tradition - a spoken language. There have been no fluent Mi'kmaw speakers in Newfoundland since the 1990's. Through colonization and assimilation efforts, Colonialism almost entirely eradicated the Mi'kmaw language on the island of Newfoundland. It was the establishment of schools during the 20th century after the first priest arrived in St Albans that really marginalized the Mi'kmaw language. Newfoundland Mi'kmaq hid their culture for survival to avoid discrimination, and the traditional Mi'kmaw language faded away.

Members of Qalipu First Nation recognize that language and culture are intertwined, and culture cannot truly be embraced without language. On the road to a revival of Mi'kmaw culture within Newfoundland and Labrador, members are also working towards revitalizing the Mi'kmaw language. Qalipu First Nation has offered language camps from the west coast to central; these were introductory courses taught by Dean Simon and Robert Bernard. These two-day camps brought together language and culture.



Paul Paton on the Deep Listening CD On Country, Paul recorded the following message that reveals his understanding of the interconnectedness

Language is your identity

It tells you who you are

Your place in the world

The rules to live your life by

It tells you

About the seasons

When to gather your food

How to listen

It tells you your stories

Of kinship and community

Language needs a place to live

It lives in daily use

As soon as you say one word

You've moved into a different culture

Reviving language helps people Reclaim who they are

Language is culture

Culture is everything

- Brearley, L. (2015)

My Mi'kmaw LANGUAGE JOURNEY

- By Dean Simon

In 1995 I decided to experience a sweat lodge, so I made some calls to the Eskasoni band office and connected me to a local pipe carrier. I made arrangements to visit and had a life-altering experience. Hearing the language and the chants took me millennia back in time. On the way home, I stopped at a gift store selling copies of a Lexicon (dictionary). I memorized 20 or 30 words, but soon the pursuit gave way to a new business that engulfed all of my time.

Fast forward to 2015, and I saw an advertisement for "L'nui'sultinej," a language conference held every two years in Unama'ki (Cape Breton). I registered, attended, and at the closing ceremonies I was asked to say a few words to the 400 plus participants, as one of the only people from Ktaqmkuk (Newfoundland). I nervously went to the podium and said in Mi'kmaw, "I am sad it is over, but I will return with many more words." The room clapped loudly. I was hooked. Several people approached me afterward with words of encouragement, and I exchanged contact informations with a few who would become my first mentors.

From that point forward, I made it part of my bucket list to reach a fluency level that would allow me to communicate with elders in Unama'ki. Canadian author Malcolm Gladwell said it takes 10,000 hours to become proficient in any task, so I started a logbook and started collecting resources. I knew that without daily access to fluent speakers, I would have to learn to read and write and teach myself for the most part, until such a time that I could immerse in a fluent community.

Over the next four years, I racked up about 7000 hours and became a very proficient reader and writer, but I still had no one to



practice speaking. During my Dietitian internship, I was placed with We'koqma'q and Waqm'kuk and got my first mini immersion. I also signed up for a Mi'kmaw course for first language speakers (by accident). Not a word of English was spoken in this class, so it was sink or swim. It turned out that I could read and write better than most of the people in the class, despite still having difficulty putting complete sentences together. This 'mistake' would also introduce me to one of the most influential mentors, Mary Rose (Milos) Julien, from Eskasoni, the professor.

In March of 2019, I decided it was time to make a move. I put out a call for living accommodations in Eskasoni, the community with the most fluent speakers in all of Mi'kma'ki. Milos wrote to me and said she had a tiny apartment that I could rent, so off I went, bank account empty from 5 years of University and only a credit card. It took me two months, but I found part-time work, which allowed me to break even each month with my living expenses.

It was a long shot, but the L'nui'sultinej conference was coming up. I applied to be a presenter this time because presenters did not have to pay for conference registration—my topic: How to learn to speak Mi'kmaw without fluent speakers in your community. Much to my delight, my application was approved. There were five concurrent seminars during my presentation time, so my expectations for attendees were very low. Much to my surprise, it was standing room only, with many fluent speakers interested in how I had progressed.

In September that year, I applied to the Mi'kmaw Kina'matnewey (MK) to participate in their Mentor-Apprentice Program, 400 hours one-on-one with a paid fluent speaker. Again, Milos factored in and became my mentor. Finally, in January of 2020, I found full-time work that would allow me to survive and pay down the debt accumulated while finding work. My new job also put me in a workplace with 6/7 employees who were fluent speakers. I graduated from the MK program and was accepted for a second year, based on my progress.

From April 2019 to December 2020, I tried my best to leave my English behind. When I went to get gas, groceries, or mail, I did my best to use what I was learning, and the daily usage started to pay off. When I saw the job opening for the Qalipu language program, I applied. Before Christmas, I got the word that I was successful and relocated to the new house I had left 20 months earlier. I am reluctant to call myself fluent yet, but I am very close to my 10,000 hours.

Now my goal is to advance learners in Ktaqmkuk to my seven-year study level, in about 2-3 years, and develop beginner level teachers, to lighten the load, as it were. During our first five-week offering with Qalipu, I have identified 30 plus people (240 registered) showing the work ethic and enthusiasm to become fluent speakers and teachers over time. I am confident that in 10 years, we will have a dozen or more fluent speakers once again in Newfoundland, who will restore the Mi'kmaw language to our island.

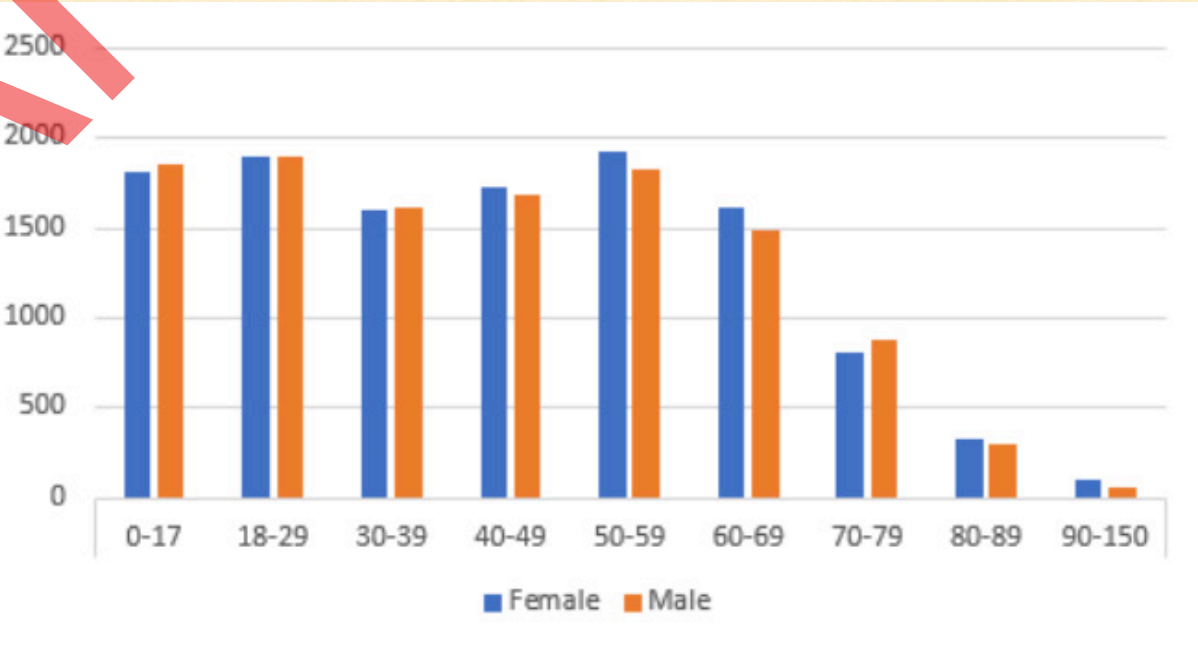
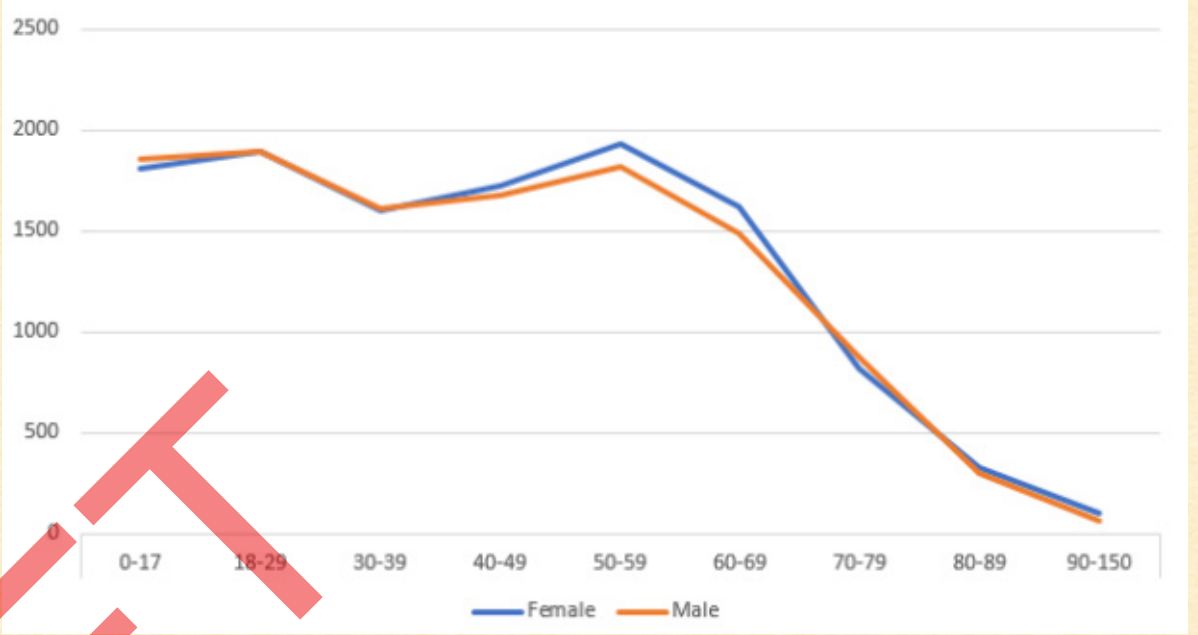


Demographic PROFILE

We have gathered our information for our demographic profile from Ginu. Ginu (ghee nu) is the Mi'kmaw word for "us" making it a fitting name for our membership database. This is an essential tool for all members of the Band to stay informed during elections, voting decisions, general communications, and employment and volunteer opportunities. Members as asked to fill our as much information as possible, particulars like your e-mail, phone number, address, education level, employment status, etc. Every member has a profile that contains basic information about members, registration number, date of birth, this information was entered by a Ginu manager and cannot be changed by members. The numbers used to form our demographic profile would cover the entirety of the band however specifics like employment status would be based on the number of members who updated this information themselves. To date 9,729 members have updated their profiles on Ginu.

Age	Male	Female	Total
1-17	1,857	1,812	3,669
18-29	1,898	1,894	3,792
30-39	1,613	1,599	3,212
40-49	1,682	1,728	3,410
50-59	1,822	1,930	3,752
60-69	1,490	1,620	3,110
70-79	874	815	1,689
80-89	299	331	630
90-150	64	97	161
			23,425

Qalipu Membership

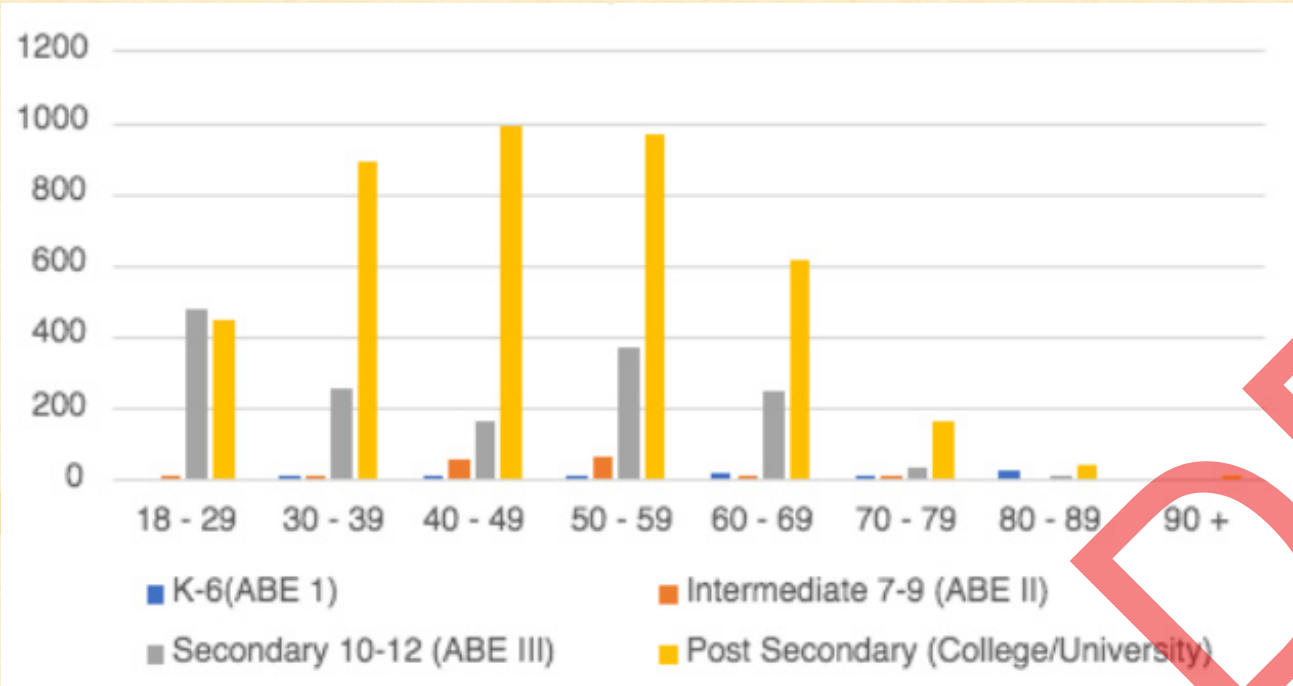


Employment status

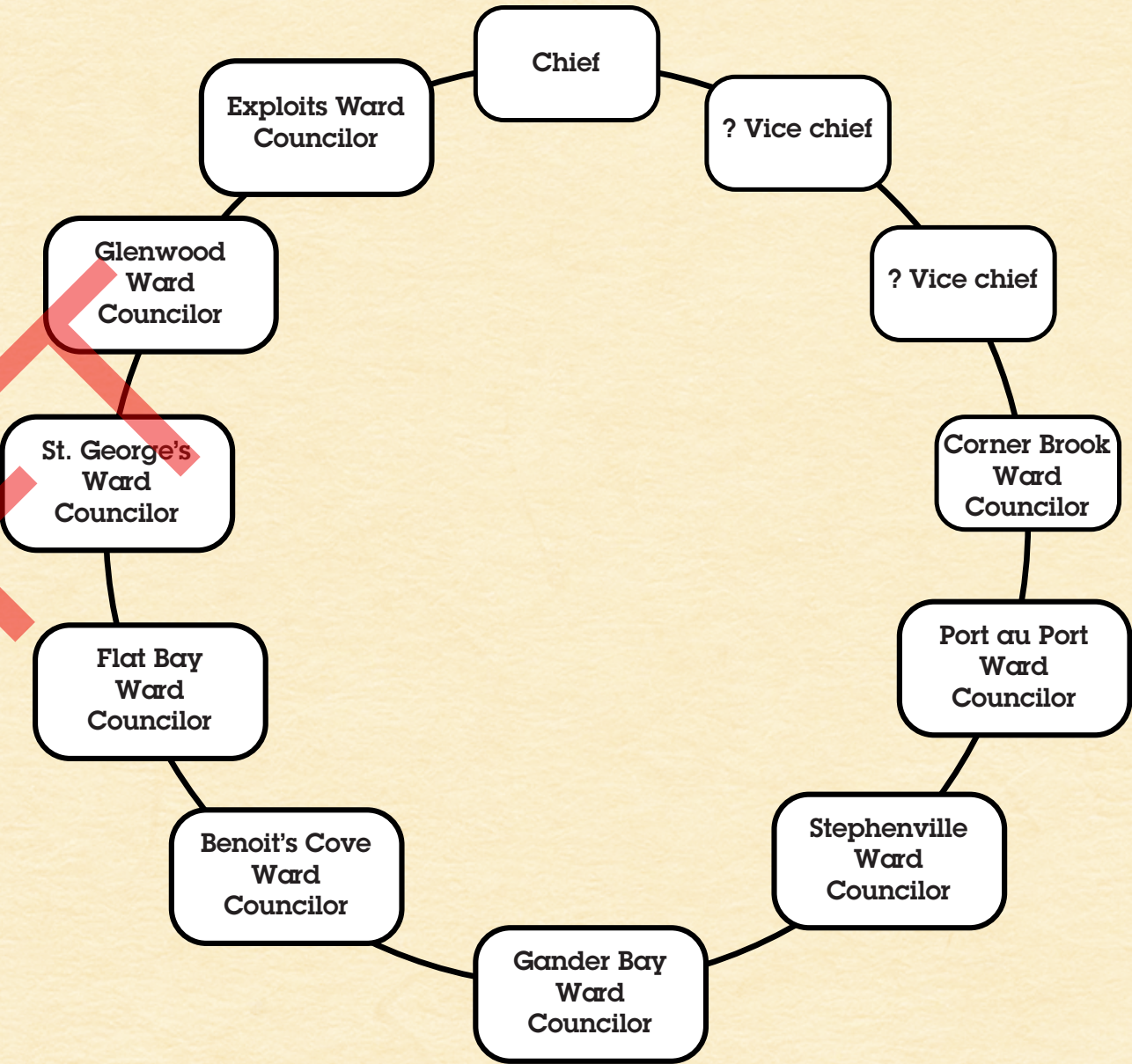
9,729 people updated their profiles on Ginu since its creation. There is a margin for error with these numbers, persons circumstances may have changed since they last filled out their profile and people may have since retired. These however are the closet numbers we have to make estimated projections as to what the future of our band will look like.

Education level

9,729 people have updated their profiles on Ginu since its creation. There is some margin for error as some people may have upgraded their education levels since completing their profiles.



Government structure



Qalipu Mi'kmaq First Nation Band is governed by a Band Council through a policy model based on setting governance and operating policies at the Council level. The council evaluates and plans operational performance through a multi-year strategic planning model. The Band Council is made up of the Chief, the western region Vice-Chief, the central region Vice-Chief, and nine electoral ward Councillors. Within the mandate the Chief and council are elected for a three-year term. Chief and Council are expected towards meeting the mandate of the Band as described in the mission statement: to promotes the social, cultural, economic, and educational well-being of the Newfoundland Mi'kmaq

Government structure

The Qalipu Mi'kmaq First Nation Band is governed by a Band Council. The Band Council is made up of the Chief, the western region Vice-chief, the central region Vice-chief, and nine electoral ward Councilors. Qalipu Mi'kmaq First Nation Band members will vote in the electoral ward in which they live when elections are held. Those living outside an electoral ward will vote in the electoral ward in which they last lived, or to which they were assigned when they became members. All Qalipu Mi'kmaq First Nation Band members will have a place in which to vote.

Qalipu Mi'kmaq First Nation Band Council elections will be held every three years. Eligible voters can vote for one electoral ward Councilor, one Vice-chief (for their region), and the Qalipu Mi'kmaq First Nation Band Chief.

Background: The Qalipu Mi'kmaq First Nation Band Council governs through a policy model based on setting governance and operating policies at the Council level. The Band Manager is responsible for the operations of the Band, accomplished through staff and in cooperation with the Band Council. The Council evaluates and plans operational performance through a multi-year strategic planning model.

Mandate: The Chief is elected for a three-year term. The Chief and Council are expected to work towards meeting the mandate of the Band as described in the Mission Statement. Remuneration: The Band Chief is a salaried position. Any appropriate expenses incurred on Band business will be reimbursed, including travel and accommodations.

Our Vision

Qalipu First Nation exists to achieve the advancement of our people.

We accomplish this through being spiritual, accountable, professional and progressive.

Our Community OBJECTIVES



Governance

1. Create a census for QFN members.

To get an official count of Qalipu First Nations population and to record various details about individuals. This will enable Qalipu First nation to gain a better understanding of the needs of our membership regarding health and social needs so we can create programs accordingly.

2. Work under a less colonized and more community centered structure to create an organizational culture that promotes unity.

Strengthen connections between chief and council, and community leading to increased communication and unity between members and promote unity within wards. Decolonize the structure of the offices by implementing indigenous ways of knowing and doing into the running of each band office. This will provide members with a stronger relationship to the Qalipu community and aid in transparency between the community and chief and council.

3. Continue to work towards reconciliation with municipal, provincial, and federal governments.

This will aid Qalipu First Nation in gaining recognition from all levels of government through acknowledgement that there is a strong indigenous population within Newfoundland. Through wayfinding and traditional territory acknowledgement and working together towards creating an Urban reserve.

4. Remain progressive and up to date with current technologies and best practices.

Increase accessibility by staying up to date with current and adaptable technologies and provide digital portals for optimal outreach to members. Commit to working from an Indigenous world view by implementing progressive best practices within the workplace fostering a sense of wellbeing for Qalipu First Nation leadership and staff.

5. Qalipu First Nation will continue to work towards resolving the enrollment issue with the Federal government.

Hold our leadership accountable to maintain impactful relationships with all levels of government. Working toward resolving the enrollment issue is not just an issue for leadership but encourage membership to stay informed in how they can help in this process. The broken relationships as a result of enrollment issues need to be repaired.

6. Make the Comprehensive Community Plan a priority

Create an implementation, monitoring, and evaluation strategy to ensure the goals of future strategic plans and work plans fall in line with the goals outline within the CCP.

“Quotes from the COMMUNITY”

“We need to not use the term ward aside from using it electorally. Using ward causes divisiveness among members”

“I would like to see more political lobbying by chief and council to the provincial and federal governments for rights and recognition.”

Quick starts

- Make Qalipu First Nation Website more user-friendly using accessibility guidelines
- Incorporate more traditional layouts such as circles in meetings/gatherings

Health and Social

1. Maximize benefits of NIHB for membership.

Increase ease of accessibility to information about NIHB coverage options. Lobby federal government for increased coverage for members under NIHB.

2. Have a healthy population with lower rates of chronic illnesses and addictions.

Conduct a health needs assessment on a regular basis to determine populations baseline health needs. Focus on disease prevention as well as ongoing wellness initiatives that are accessible to all members. Work towards creating an Indigenous based wellness and/or addiction center. Create Qalipu led healthy living initiatives.

3. Ensure members have access to culturally based and appropriate healthcare services.

Respect Indigenous understandings of health and wellness and find ways to accommodate traditional healing within colonial systems. Also, to promote historical and trauma informed care training for practitioners within these existing healthcare systems.

4. Members should have access to quality and affordable childcare.

This will empower Indigenous women and families by mitigating the burden of childcare by ensuring members have access to both quality and affordable childcare. Lack of childcare is not something that should hold parents back from education and/or work. A childcare initiative will lead to Increased employment, self-sufficiency and healthy families.



Quotes from the COMMUNITY

"Without good health it would be hard if not impossible to enjoy anything else."

"Childcare can definitely be a barrier when it comes to parents' ability to contribute to and participate in the local economy. A lot of times it is cheaper to stay home than to pay childcare fees, 42.50 a day for kids under two years old is a big blow especially if you have two under two. Speaking from experience because at one time I had two under two. It's hard to be a part of something when you have to pay more for childcare than what you make."

"You can't just address Health and that would be it! There is a holistic approach to each individual served and this can only be achieved by person centered planning and working with partners in the health to address need."

"We must ensure individuals and families have adequate and affordable housing."

"Some people with health and wellness issues stem from the stress of having a habitable and safe place to live. Once safe stable and affordable housing is obtained and maintained you would be surprised at how other things naturally fall into place."

Quick starts

- Insert text here



Education

1. To have the public more knowledgeable on matters of Mi'kmaw culture and history in Newfoundland through the K-12 education system and Post-Secondary institutions in the province.

Promote professional development for educators in the k-12 education system on matters of Mi'kmaq culture and history. Work on establishing a relationship with post-secondary institutions to create programs and courses that focus on Mi'kmaw history and culture.

2. Rectify mainstream knowledge of Mi'kmaw history in Newfoundland through the k-12

Create an informed and updated curriculum of the history of Newfoundland Mi'kmaq. Make Mi'kmaw history a part of the core curriculum for students in Newfoundland while accurately reflecting the trials and tribulations without Indigenous tokenism.

3. Support our members through post-secondary education.

Continually reassess the services offered by Qalipu First Nation post-secondary funding program to ensure they meet the changing needs of students. Look for new ways to expand the funding for students to include livable allowances that keep up with inflation.



Quotes from the COMMUNITY

"We need to have visibility of Indigenous culture, acknowledgement of being on Mi'kmaq and Beothuk territory in our schools."

"I'd like to see a focus on the ongoing story of the Newfoundland Mi'kmaq. There would be some context of the larger nation but in recent centuries, the Newfoundland story becomes unique, certainly politically. There is a great deal of material to draw from."

"As Newfoundlanders and Indigenous people we

need to teach about our history not the history of others like Nova Scotia or New Brunswick."

"We need more funding for education. More than just tuition. We have to factor in rent, food, single parent, parents, working person, everybody's needs to get through school financially are different."

Quick starts

- **Education Partnership Program**
- Partnership between the department of Education, the Newfoundland & Labrador English School District, Indigenous Services Canada and Qalipu First Nation. The Partnership will support the integration of Mi'kmaq voice into the K-12 education school system. The K-12 Education system will collaborate with Qalipu First Nation in the initial planning and subsequent development of curriculum and renewal of existing curriculum to ensure Mi'kmaq voice is embedded.
- **Outdoor Education Program**
- Partnership between Parks Canada, Killdevil Camp and Conference Centre, Newfoundland & Labrador English School District and the Qalipu First Nation. This program is a 2.5 day outdoor learning opportunity for Grade 5 students in participating schools. Students are able to learn their curriculum in a land based learning environment while receiving teachings from NLESD, Parks Canada and Qalipu First Nation staff.
- **Indigenous Education Outreach Program**
- This program is available to grade 5 students in participating schools in the western and central regions of the province. Education & Training staff lead a variety of teachings including a history teaching, Indigenous craft (medicine bag) and engage in a sharing circle.
- **One Sky Initiative**
- One Sky Initiative: is a program aimed towards junior high students, focusing on social and emotional learning through Mi'kmaq culture-based teachings and activities.



Infrastructure Development

1. Create Indigenous Spaces throughout traditional Mi'kmaw territory in Newfoundland.

To foster an Indigenous presence and ownership in our communities and a place where Indigenous people can hold cultural events.

2. Ensure all members have access to safe and affordable housing.

A programs-based housing policy that caters to the needs of members through programs for seniors, first time home buyers, rent subsidies, and home repair programs.

Quotes from the COMMUNITY

"Qalipu needs to increase its infrastructure footprint in places like the Glenwood Ward. Towns like Gander have a significant member base and nowhere to call their own. Plus, we have many Distributed communities where innovation approach is needed. No matter what, our members need more locations that we can call our own. This is similar in all wards."

Mi'kmaq community centre that focuses on our culture and heritage. Smaller communities like Swift Current don't even have a place where members can meet and hold events."

"Programs to help members with repairs to their homes would be a great benefit to members who might otherwise not be able to afford it."

"Every recognized community should have a



Culture

1. Continue to revitalize and preserve culture and heritage.

Prioritize fostering an environment where generations can easily share and pass on traditional teachings creating an inventory of knowledge. Provide members with opportunities to participate in crafting, knowledge sharing, and land-based learning.

2. Maintaining a repertoire of knowledge about traditional medicines and ceremonies

Provide spaces and times for knowledge keepers to pass on teachings about traditional medicines and ceremonies. Encouraging members to participate in and learn about the cultural significance and benefits of ceremony.

3. Create an annual Mawoi'mi hosted by Qalipu First Nation

Move towards presenting a more positive image of Qalipu First Nation to the public. Welcome members and the general public to come together to celebrate the rich and diverse history of QFN.

“

Quotes from the COMMUNITY

”

“We are not as weak of our culture as people think, we have been doing a lot, lets highlight that”

“For me, culture is not a thing, a noun, but a way of being in the world and looking at the world. In other words, it’s our values. So I check myself regularly to see if I am practicing the values I learned from people like my three older uncles: sharing, giving things away, and so on.”



Language

1. Revive the Mi'kmaw language in Ktaqmkuk by producing fluent speakers.

Provide opportunities for Qalipu First Nation members to learn the language through camps, programs, and classes.

2. Provide both core and immersive Mi'kmaw language programs within the K-12 school system in Ktaqmkuk.

Develop Mi'kmaw language curriculum for the k-12 school system.
Development of Mi'kmaw language resources.

3. Have Mi'kmaq recognized as an official language of Ktaqmkuk.

In an effort to work towards reconciliation Qalipu First Nation should work with the provincial government to acknowledge the presence of Indigenous languages in the province as equally important to the French and English languages.

“

Quotes from the COMMUNITY

”

“We need Mi'kmaw language funded on par much like French immersion programs.”

Teach it in schools like French. I only wish we had learned.”

Quick start

- **Mi'kmaw Language Revival Project**

Economy

1. Provide Supports to help Indigenous owned business thrive within the changing provincial and federal economies.

Continue to work with businesses to offer professional development and capacity building training opportunities. Develop opportunities for access to capital for Indigenous owned businesses.

2. Increase employment rate for members.

Create viable employment opportunities through partnerships, relevant training programs and childcare programs.

“Quotes from the COMMUNITY”

“A focus on self-sustainability when looking at business opportunities. Partnerships are great but any ventures that we can profit from that we solely control can only be a boon for the band”

Quick starts

- **Revitalizing Qalipu Business Network website**
- **A better resource center to have them available for business owners or startups to access funding, training, advice, etc.**

Land and resources

1. Establish hunting and fishing rights for membership.

As Mi'kmaq of Ktaqmkuk we are not entitled to any treaty rights. It is important that Qalipu continue to work with the government towards gaining hunting and fishing rights for membership.

2. Increased scope for the department of Environment and Natural Resources

For example, it is important for Qalipu First Nation River Guardians to have more responsibility throughout Mi'kmaw territory in the province equal to responsibility of DFO and/or wildlife officers.

3. Establish an Urban Reserve

The establishment of an urban reserve provides physical space that is owned by our landless band. This can be used for business development opportunities and tax savings initiatives.

“Quotes from the COMMUNITY”

“Conservation & consultation with elders, knowledge keepers, traditional hunters etc. have to go hand in hand. We've gotta make sure we know and identify the most important areas to protect and we have to protect them fiercely. We've got to be thinking about 7 generations using this land and we shouldn't be supporting extractive industries in any way.”

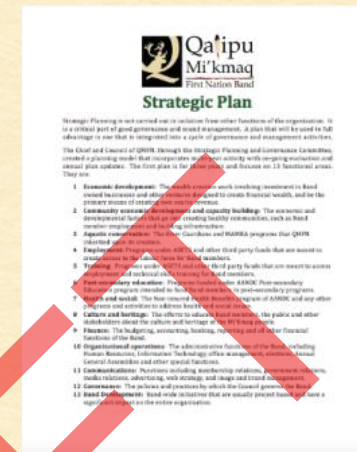
“If we're consulted on environmental stewardship we need to be at the table at all levels ... they don't feel like they have to consult us, we are an afterthought. We need to be consulted when talking about creating and developing gold mines etc. ”

“It's our land, culture, we should be able to hunt, fish, it's our way of life and culture. Improved hunting, fishing frequency.”

Quick starts

- Coast Guard Partnership
- Community Nominated Priority Places (CNPP) x3
 - *Plover, Bats, and Pine Marten*
- Traditional use Study
- Aboriginal Fisheries Strategy (AFS)
- Food Social Ceremonial (FSC)

Past plans



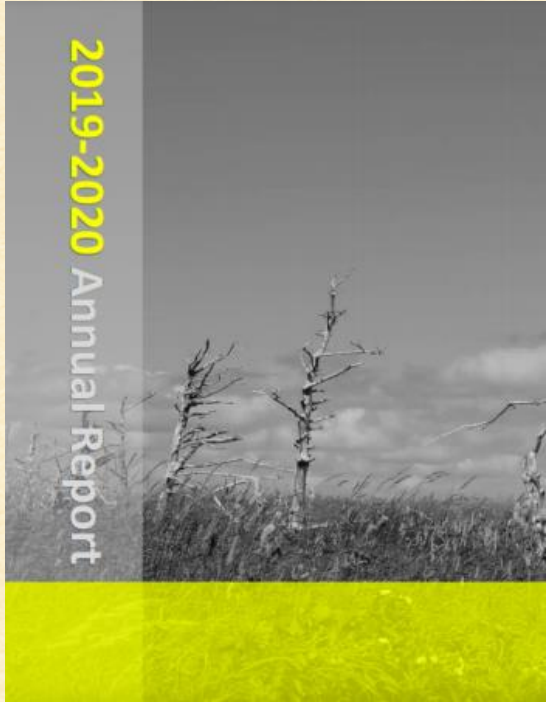
[2012 Strategic Plan](#)



[Strategic Plan 2015](#)



[Economic Development Strategy](#)



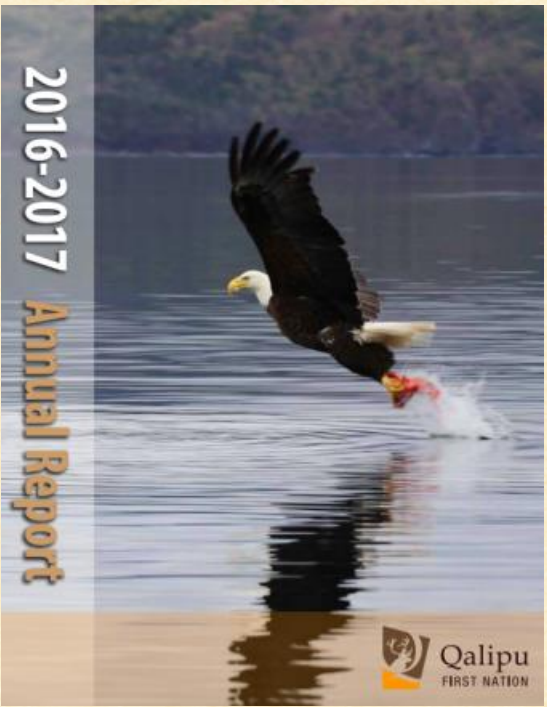
[2019-2020 Annual Report](#)



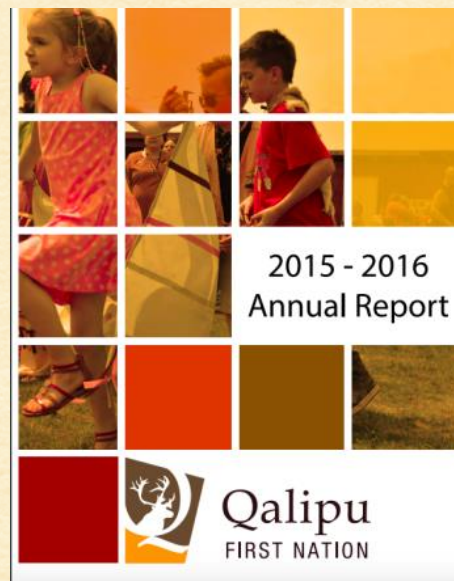
[2018-2019 Annual Report](#)



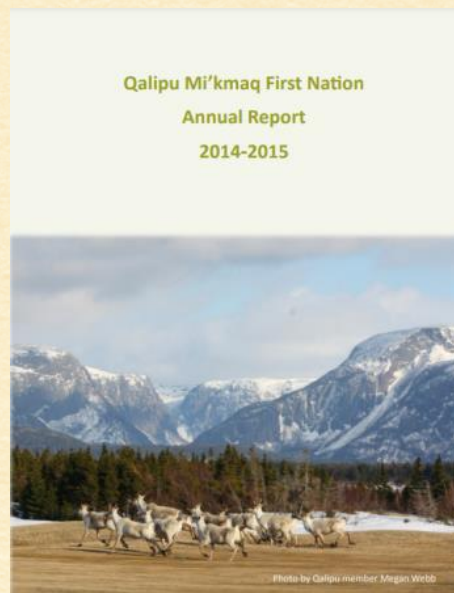
[2017-2018 Annual Report](#)



[2016-2017 Annual Report](#)



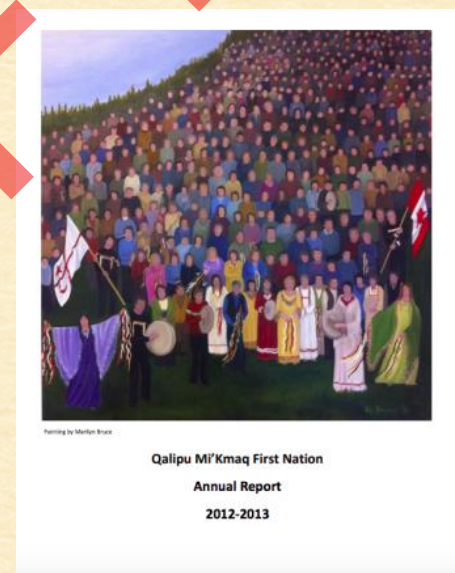
[2015-2016 Annual Report](#)



[2014-2015 Annual Report](#)



[2013-2014 Annual Report](#)



[2012-2013 Annual Report](#)

Strategic Plans 2012 2015 2020

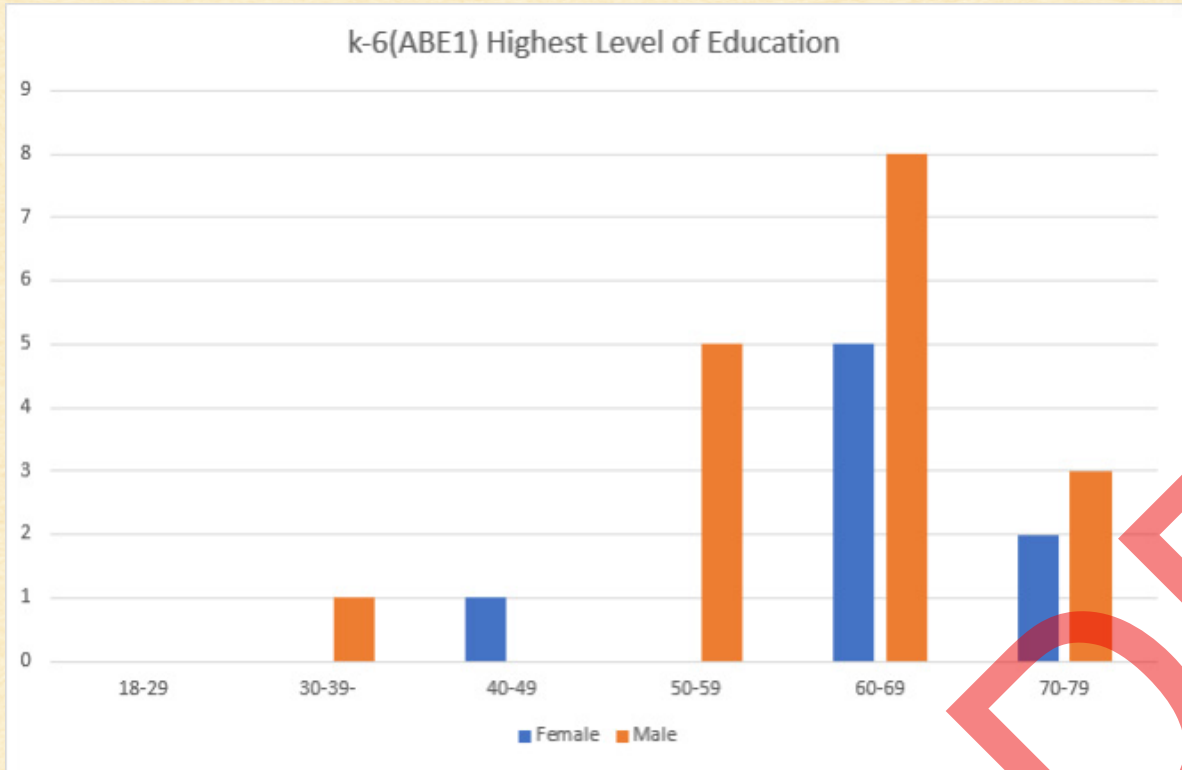
Craft development start

Tourism start

Education Levels:

K-6 (ABE1)

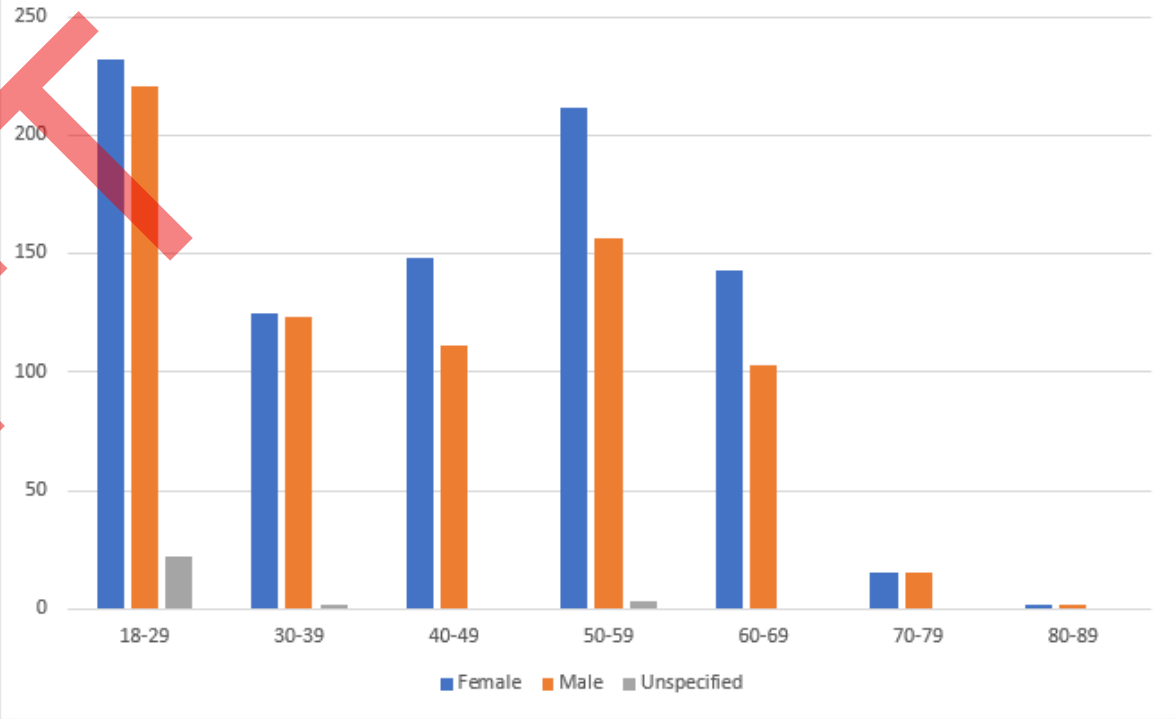
Age	Female	Male	Total
18-29			0
30-39		1	1
40-49	1		1
50-59		5	5
60-69	5	8	13
70-79	2	3	5
TOTAL	8	17	25



Intermediate 7-9 (ABE II)

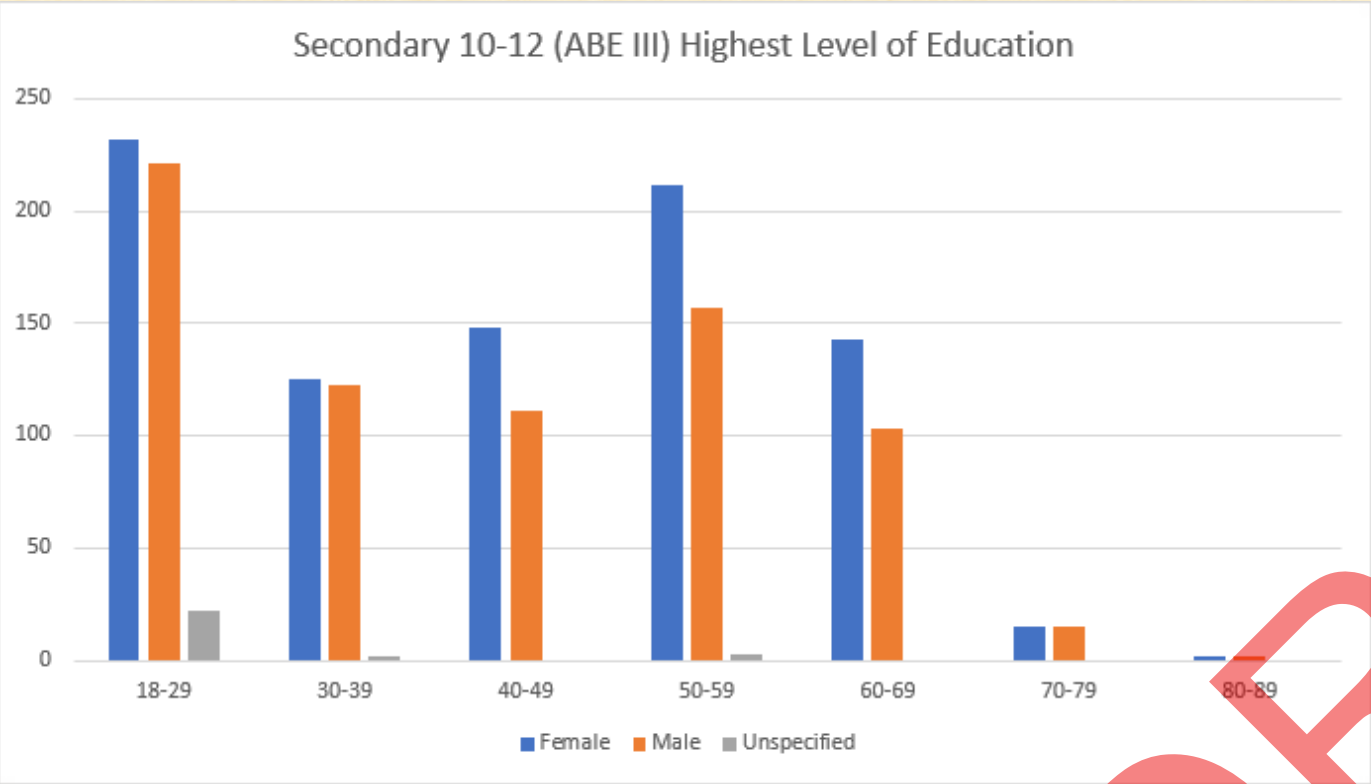
Age	Female	Male	Total
18-29			
30-39	3	2	5
40-49	3	3	6
50-59	21	33	54
60-69	28	30	58
70-79	11	1	12
80-89	1	1	2
TOTAL	67	70	139

Intermediate 7-9 (ABE II) Highest Level of Education



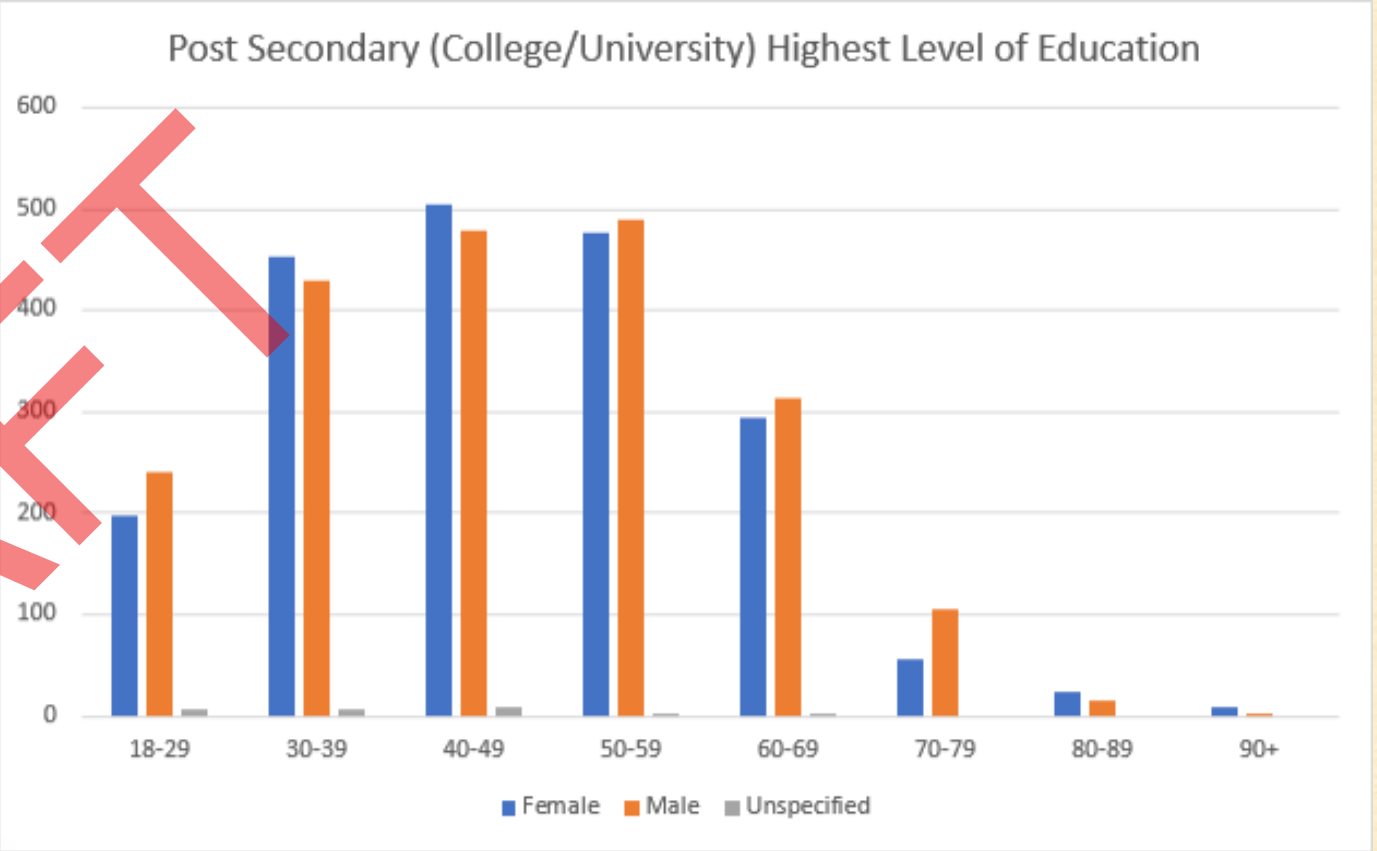
Secondary 10-12 (ABE III)

Age	Female	Male	Unspecified	TOTAL
18-29	232	221	22	475
30-39	125	123	2	250
40-49	148	111		158
50-59	212	157	3	372
60-69	143	103		246
70-79	15	15		30
80-89	2	2		4
TOTAL	877	732	27	1636



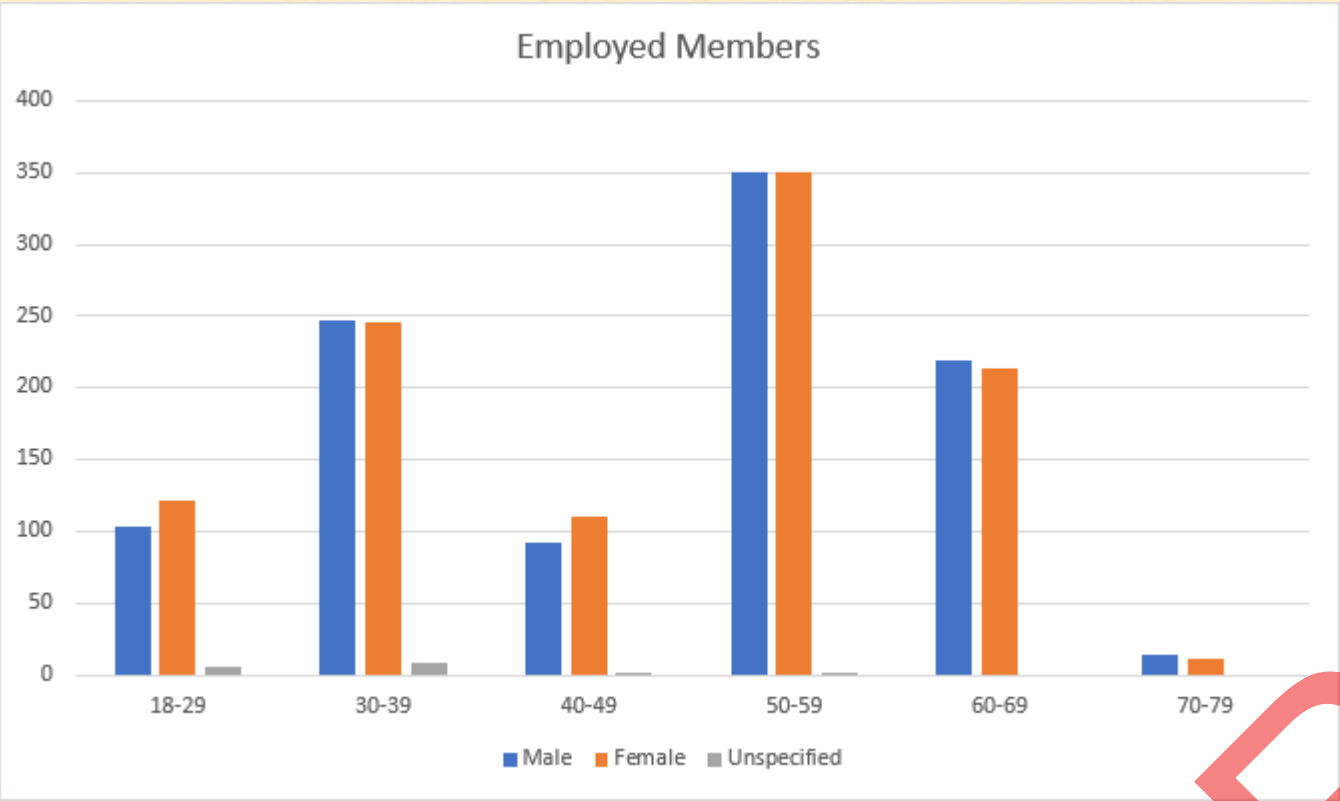
Post Secondary (College/University)

Age	Female	Male	Unspecified	Total
18-29	197	241	6	444
30-39	452	429	7	888
40-49	505	478	9	992
50-59	477	489	3	969
60-69	295	313	2	610
70-79	57	105		162
80-89	24	16		40
90+	9	1		10
TOTAL	2016	2072	27	4115



Employed:

Age	Female	Male	Unspecified	Total
18-29	122	103	6	231
30-39	246	247	8	501
40-49	110	93	1	204
50-59	351	351	1	703
60-69	214	219		433
70-79	11	14		25
Total	1054	1027	16	2097

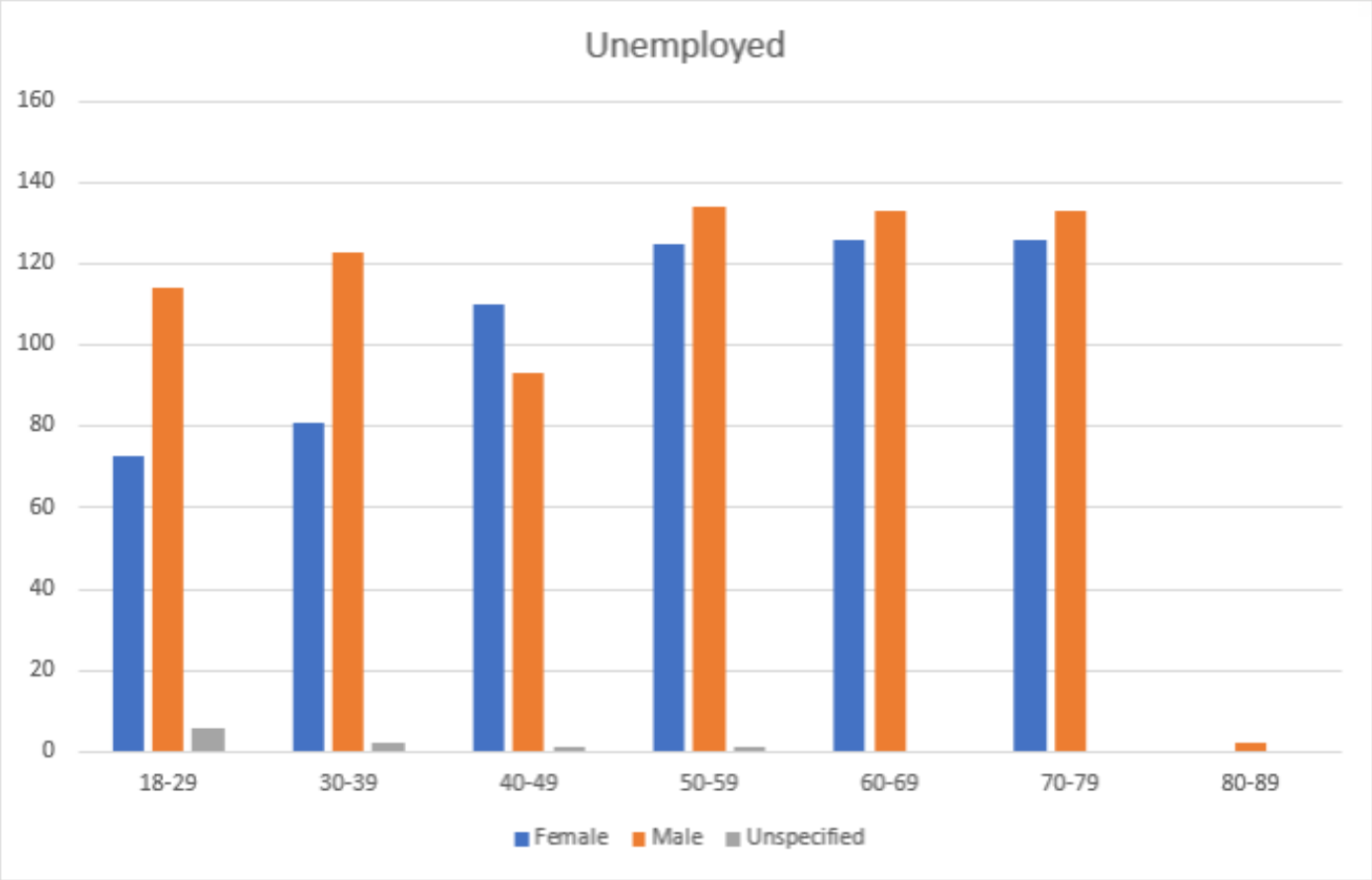


Self Employed

Age	Female	Male	Unspecified	Total
18-29	3	1		4
30-39	5	8		13
40-49	16	23		39
50-59	16	28	2	46
60-69	14	15		29
70-79	0	2		2
80-89	1	0		1
TOTAL	55	77	2	134

Unemployed

Age	Female	Male	Unspecified	Total
18-29	73	114	6	193
30-39	81	123	2	206
40-49	110	93	1	204
50-59	125	134	1	260
60-69	126	133		259
70-79	126	133		259
80-89		2		2
TOTAL	641	732	10	1383



Infrastructure Development – Band Owned Assets (as of 2021)
Qalipu Development Corporation

Business and industry development are led by the Qalipu Development Corporation (QDC). The QDC is an “arms-length”, for-profit company owned by Qalipu. Its primary mandate is to manage the Band’s portfolio of existing business operations and seek new investment and joint-venture opportunities to ensure the Band’s long-term economic growth and overall sustainability.

The QDC is operated by an independent Board of Directors and functions as a holding company for all business operations and investments of the QFN.

Commercial Fishing: the QDC’s Mi’kmaq Commercial Fisheries Inc. (MCF) manages Qalipu’s fishing enterprises. Presently, this includes ownership and operation of a 60’ long-liner, The Navigator, based in Winterton. As well, 16 small-boat licenses owned by Qalipu are provided to fishers in communities from Port-Aux-Port, Nau St. George and the Bay of Islands. License fees and a percentage of catch revenue are provided back to the QDC in return for use of these licenses. The QDC is continually trying to acquire additional licenses and enterprises to provide to members and increase Qalipu revenues. Petitions the federal government for enhanced and new species allocations is an ongoing core activity.

Waspu Seal Oil Capsules: QDC launched a new product WASPU in 2020. This product is a heart-healthy, Omega-3 rich, Indigenous branded seal oil capsule developed through Mi’kmaq commercial fisheries.

QDC Companies: In addition to the Mi’kmaq Commercial Fisheries:

1. MCIQ – a joint venture company with Marine Construction to bd on Martine Link construction projects
 2. Qalipu Project Support Services – a joint venture company with ATCO Structures and Logistics to supply and operate work camps for the Maritime Link Project.
 3. Qalipu Safety and Industrial Services – a partnership with MWG Apparel to supply safety and industrial products to the Maritime Link Project
 4. Qalipu Management Services – Qalipu company created to provide payroll and support services to contractors connected to the Maritime Link Project
 5. Eastern Door Logistics – a joint venture company with Sam-Son Distribution of Buffalo, NY. It provides inventory management and distribution services to clients across North America and Internationally
- 1 Church Street, Corner Brook currently has 4 tenants including QFN, MAMKA and FNI
 - 3 Church Street, Corner Brook 1 tenant - QFN
 - 90 Main Street, Stephenville currently has 9 tenants including QFN
 - 28 Hardy Ave. Grand Falls Windsor currently has 4 tenants including QFN
 - Owner of Commercial Fishing Vessel – NL Navigator
 - Owner of 15 Commercial Fishing Licenses – Leased to 15 designated fisherpersons

Social Programs and Services

Post-Secondary Education Support Program (PSEESP)

The Band receives funding too help support students with things like the cost of tuition, books, and other expenses that go along with pursuing a higher education. As with any application, there are deadlines and to-do items that must be taken care of in order to have an application considered. For guidelines on applications visit the website.

Semester:	Deadline:
Fall	June 30
Winter	October 31
Intersession/Summer	February 28

This funding, provided through Indigenous Services Canada provides financial assistance for status card holders to attend post-secondary institutions that offer Certificate, Diploma, Degree, Masters, and Doctorate Programs. Qalipu funds hundreds of students through this program each year.

Aboriginal Skills and Employment Training Strategy (ASETS): This program is funded through Service Canada and is available for both status and non-status Indigenous people. ASETS links an individual’s

training needs to labor market demands and provides for training, skills upgrading, and assistance in finding employment.

Youth Summer Employment Program (YSEP): this program provides wage support to community organizations who, in turn, provide indigenous youth with meaningful employment and skills. Youth should keep an eye out for these jobs or let an employer know about the YESP program and gain a competitive edge.

Grad Incentive Program: this program is for recent graduates (within the last two years). Qalipu can help them transition into the workforce with employment counselling and job search, income support and job shadowing. A lump sum bonus for graduates to help with the cost of finding employment is also available.

The RCMP/Qalipu Summer Employment Program: provides indigenous youth, aged 19-29 and currently enrolled in school, with the opportunity to work with the RCMP and get a taste of a career in policing

The Healers of Tomorrow Gathering, MedQuest and Pre-Med Summer Institute: these are programs geared toward discovery of career paths in the medical field.

The High School Summer Trades Camp: this program gives young people a hands-on experience with five different trades to discover their interests and abilities in those fields.

Dancers and Drummers of the New Dawn: is a cultural approach to violence and bullying prevention. During the program youth participate in cultural teachings and activities.

Outdoor Education Program: this 2.5-day program is offered to grade five students in Western Newfoundland and takes place twice per year. During the program, traditional indigenous knowledge is infused with core curriculum outcomes, all taught in the great outdoors.

The Junior Police Academy: is a partnership between QFN and the Royal Newfoundland Constabulary which provides youth with opportunities to learn from community leaders, connect with nature, and be immersed in cultural learning opportunities.

Qalipu Cultural Foundation (QCF): is a charitable organization that supports Mi'kmaq culture in our province. Through the Foundation, and the contributions of our partners and sponsors, we help provide cultural experiences, and provide funding to grassroots community groups to host their own cultural workshops, teachings, and events.

Self-Employment Assistance: this program provides financial assistance to clients who want to start their own business. Under this program, the client can access a maximum of \$10,000 for assistance to cover living and other personal expenses during the initial stages of the business. The money is not to be used for direct investment into the business. Qalipu may also make financial contributions to hire consultants or technical experts to assess the business opportunities and/or prepare a business plan.

Employment Coordinator: is in place to help connect members with employment opportunities. Members can sign up for "Employment Advantage" and the Coordinator will keep you in the loop on current employment opportunities and let potential employers know your skills and work availability when they come to Qalipu seeking employees.

Targeted Training Initiatives: Qalipu works directly with employers to ready our people for upcoming employment opportunities. When a particular skill or certification is required, we partner with employers to offer targeted training initiatives.

Skills Parachute Program: this program covers short-term courses up to five days in length with a cost of \$1,500 or less.

Short-Term Courses Funding Program: covers courses of twelve weeks or less in duration. You must apply and be pre-approved to avail of this program.

Wage Subsidies: Employers can apply for the Wage Subsidy Program which provides for wage support to employers who hire indigenous people. The subsidies can assist indigenous people to prepare for, obtain and maintain full time employment and are offered as both a regular wage subsidy and a seasonal wage subsidy program. A business who would like to take advantage of the program does not have to be indigenous owned.

Business Support: is provided by our Economic Development Officers including business start-up assistance, referral to funding programs and referral to business plan development.

Qalipu Business Network (QBN): provides business owners with an opportunity to network with each other. It is a vehicle of communication between the Band and business owners around potential opportunities, market trends, training and partnership development. QBN also has an online portal that supports business development among members.

QBN Business of the Year Award: each year Qalipu and the QBN work with local Chambers of Commerce to support Small Business Week activities. As part of this, recognition is awarded annually to a member company that exemplifies quality in its product offering, superior customer service, and pride in the community it serves. This is a small token to recognize the contribution these businesses make to employment, and the local economy, and their communities.

Mawio'mi Business Forum: is an annual conference for indigenous entrepreneurs, member owned businesses and industry partners. Delegates at the forum learn about current opportunities within the provincial economy, procurement and supplier development opportunities, as well as gain awareness of certifications and best practices for business.

Health Programs and Services

Non-Insured Health Benefits

Medical Transportation: covers air and ground travel, accommodations, and meals to access medically necessary health services that are not available in your community. A medical escort may be provided for as well.

Mental Health Services: provides for up to 22 hours of counselling annually (with extensions if needed) for individuals, families, and groups.

Medical Supplies and Equipment: the NIHB program covers medical supplies and equipment on the benefit list, prescribed by a doctor or Nurse practitioner, and supplied by a registered NIHB provider who is eligible to deliver the specific item.

Pharmacy Benefits: this NIHB program covers prescription and over-the-counter medications that are included on the NIHB Drug Benefit List (DBL) and prescribed by a NIHB recognized health professional (i.e., doctor or nurse practitioner)

Dental: services coverage induces exams, cleanings, fillings, extractions, some endodontic treatment (root canal) and basic oral surgery. Several procedures require prior approval, and some items will not be covered by NIHB (exclusions).

Feather Carriers program - Bay St. George in partnership with Western Health. A peer-based support group engages individuals who are at risk of suicide based on the behavioral needs of the community. This is a program for anyone and is status blind. The health department is hoping to roll this out provincially. Qalipu First Nation is not responsible for the delivery of the program but for facilitation.

Jordan's Principle – members of Qalipu First Nation are eligible to receive support and funds through Jordan's Principle

Cultural connections – in partnership with western health every three weeks an elder provides cultural experiences and opportunity for healing at Humber Wood. This program is in the stages of expanding to Hope Valley youth treatment center in Grand Falls-Windsor.

Traditional Healers:

Improving Health: My Way program

Teaching individuals' techniques to deal with their health issues, chronic or acute conditions using cultural techniques like drumming, smudging, and talking circles.

Comprehensive Community Plan Survey

CCP Planning Areas

The Comprehensive Community Plan, or CCP, is a community created roadmap for the future of the band. It will be shaped by your vision of the future of Qalipu.

The CCP will focus on 8 planning areas - Economy, Governance, Social Wellness, Culture & Language, Infrastructure Development, Health, Lands & Resources, and Education.

In the first section of the survey please rank how important you think the planning area is. In the box below write in what you think should happen for that planning area.

For example: if you think Culture and Language is an important planning area you could say 'we need to be able to speak Mi'kmaq' or 'we need to have language camps and teach Mi'kmaq in schools'. If you do not know what should be done, or do not think the planning area is important please say so.

Every idea and vision is important!

1. Economy (Rate how important this it to you on a scale of 1-10, 10 being the most important and 1 being the least important)

1 2 3 4 5 6 7 8 9 10

2 What would you like to see happen in the planning area of Economy?

3 Governance (leadership, band government) (Rate how important this it to you on a scale of 1-10, 10 being the most important and 1 being the least important) 1 2 3 4 5 6 7 8 9 10

4 What would you like to see happen in the planning area of Governance?

5 Social Wellness (programs and services that focus on individual and community well-being) (Rate how important this it to you on a scale of 1-10, 10 being the most important and 1 being the least important)

1 2 3 4 5 6 7 8 9 10

6 What would you like to see happen in the planning area of Social Wellness?

7 Culture and Language (Rate how important this it to you on a scale of 1-10, 10 being the most important and 1 being the least important) 1 2 3 4 5 6 7 8 9 10

8 What would you like to see happen in the planning area of Culture and Language?

9 Infrastructure Development (infrastructure includes structures, facilities, and systems - so things like buildings for offices and centres, or systems for things like sewage, energy, or communication) (Rate how important this it to you on a scale of 1-10, 10 being the most important and 1 being the least important) 1 2 3 4 5 6 7 8 9 10

10 What would you like to see happen in the planning area of Infrastructure Development?

11 Health (Rate how important this it to you on a scale of 1-10, 10 being the most important and 1 being the least important) 1 2 3 4 5 6 7 8 9 10

12 What would you like to see happen in the planning area of Health?

13 Land and Resources (Rate how important this it to you on a scale of 1-10, 10 being the most important and 1 being the least important) 1 2 3 4 5 6 7 8 9 10

14 What would you like to see happen in the planning area of Land and Resources?

15 Education (Rate how important this it to you on a scale of 1-10, 10 being the most important and 1 being the least important) 1 2 3 4 5 6 7 8 9 10

16 What would you like to see happen in the planning area of Education?

17 Could you tell us a little about your experience of being a Qalipu member, and a Newfoundland Mi'kmaq. What is important to you, what do you feel is missing?

18 If you would like to be entered to win some of our CCP swag please provide your contact information. Answers will remain anonymous.

Name: _____

Company: _____
Address: _____
Address 2: _____
City/Town: _____
State/Province: _____ Zip/Postal
Code: _____
Country: _____ Email
Address: _____ Phone
Number: _____

The CCP will be holistic in that it will consider the lived experiences of the Newfoundland Mi’kmaq: the social, cultural, political, legal, and geographic realities that shape our lives and our communities. We will always consider the impact these factors have on the 8 planning areas, which are: Governance, Land & Resources, Health, Infrastructure Development, Culture & Language, Social Wellness, and Economy

The CCP will be sustainable in that we will not sacrifice the wellbeing of future generations for immediate gains.

COMPREHENSIVE COMMUNITY PLAN

MISSION & VISION STATEMENT
&
TERMS OF REFERENCE

The Qalipu First Nation Planning Team for the Comprehensive Community Plan (CCP) opens its terms of reference with these vision and mission statements.

Vision:

The voice and vision of all Qalipu members for the future of the band, regardless of location, are equally valued for their contribution in the creation of a holistic, sustainable, and inclusive comprehensive community plan.

Mission:

We believe that the Comprehensive Community Plan must be created by the community for the community. We wish to engage, encourage, and empower Qalipu members to participate fully in the visioning and creation of the roadmap for our future. We support the implementation of a CCP process that is inclusive, holistic, sustainable, healing, and community led.

The CCP will be inclusive in that members will be consulted with regardless of location, and consultation will accommodate the diversity of member abilities.

The CCP will be healing in that it will address the division that has been created in the band, our communities, and our families. It will also seek to heal our experience of erasure and the damage it has created. Relationships and relational accountability are principles that will guide the CCP process. Relational accountability means that in order to engage with the CCP process in a meaningful fashion we must critically consider the dynamics of all our relationships and our responsibility for these relationships. Many relationships will shape this process including those within Qalipu, with the province, with our non-Mi’kmaq neighbours, and with the land.

It is the mission of the Planning Team to ensure that community voices are heard allowing the collective vision to take shape and be implemented.

Purpose:

A Comprehensive Community Plan (CCP) will allow Qalipu First Nation to better plan for the future of its community. The CCP is a holistic process that enables the community to build a roadmap to sustainability, self-sufficiency, and improved government capacity. It is a community-led approach to planning, where the process is driven and owned by all community members rather than a small group or committee.

The comprehensive approach enables the community to establish a vision for its future and implement projects to achieve this vision. It helps ensure that community projects and programs are thought through, make sense, and are the best use of resources. Finally, it integrates and links all other plans the community has produced. The CCP will aid in directing future strategic plans.

Processes that are driven by the community, for the community, are more likely to result in positive change. That’s why the CCP process is inclusive and represents the perspective of all members, whether they reside within or outside the community. All members of the community, including Elders, youth, and family representatives, can offer unique and valuable perspectives on community needs, values, and priorities.

The CCP will address 8 key planning areas, all of which are interrelated and interdependent: Governance, Land & Resources, Health, Infrastructure Development, Culture & Language, Social Wellness, and Economy. Consideration of the planning areas through one unified process makes the CCP a holistic and integrated exercise that will lead to sustainable development. Sustainable development is a long-term view that meets the needs of the present without compromising the ability of future generations to meet their own needs.

CCP Team Members and Roles:

The Planning Team was established February 2019 by Jodie Wells, Comptroller, and Rob Dicks, Director of Operations. Planning Team members are Jodie Wells, Rob Dicks, Colleen Paul, Jonathan Strickland, and Monique Carroll. The role of the planning team is to oversee and advise the Comprehensive Community Plan Coordinator. Jodie Wells and Rob Dicks lead the Planning Team.

The Comprehensive Community Plan Coordinator is Samantha Gardiner. The role of the CCP coordinator is to organize and implement all aspects of the project under the advisement of the Planning Team and direction of Jodie Wells. Duties include:

- Creation and implementation of a work plan
- Creation and implementation of a communication strategy: providing information to members through the creation and release of promotional materials, newsletters, and social media updates; acting as media liaison; responding to inquiries and concerns regarding the project
- Creation and implementation of an engagement strategy to learn community vision
- Conducting research
- Writing proposals
- Compiling resources and developing partnerships

- Planning, implementation, and monitoring and evaluation of projects and activities generated by CCP
- Reporting back to the community when the CCP is complete

Alison White, Communications Officer, will be ensuring that communication methods and messages are in line with Band protocol. She will also advise the CCP Coordinator and Planning Team on matters concerning communication with members, including: the accessibility of surveys, the promotion of events and engagement sessions, the creation of texts and videos, and the production of the final CCP members’ document.

Chief and Council will support the CCP through communication with the members of the band wards. They will provide feedback on this process and advise the CCP Coordinator and Planning Team on engaging with the members of their wards. When possible, they will attend engagement session. Chief and Council will approve the final plan, and they will ensure that the CCP comes to life through its use in their decision-making process.

Accountability:

Samantha Gardiner, CCP Coordinator, reports directly to Jodie Wells, Project Manager. Jodie reports to the Planning Team and Keith Goulding, Band Director. Keith reports on the CCP to Chief and Council.

Meetings:

The Planning Team will meet quarterly to review the CCP process. They will also be available to meet as needed by the project.

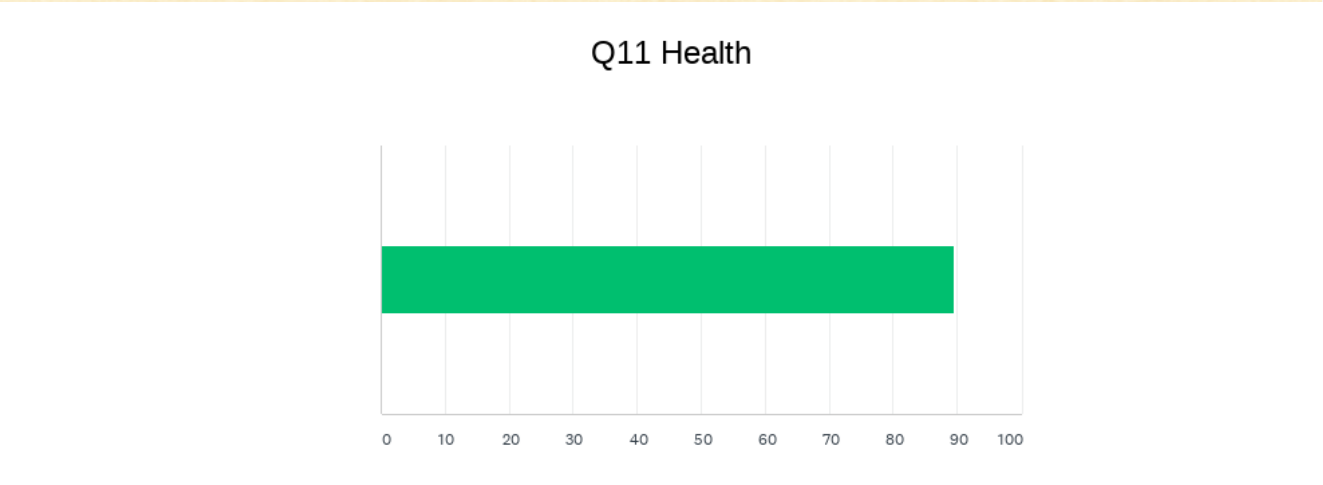
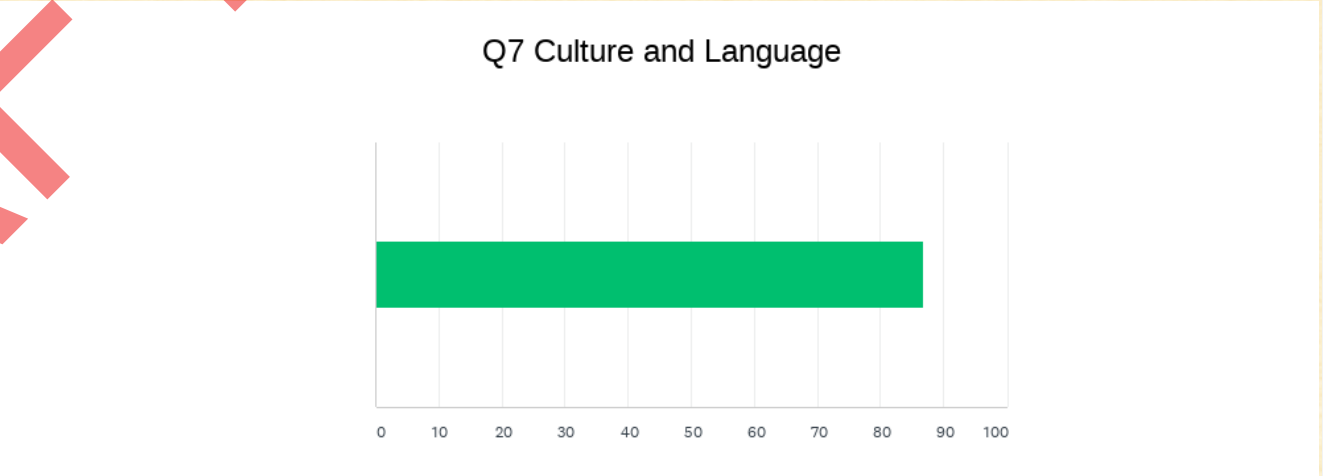
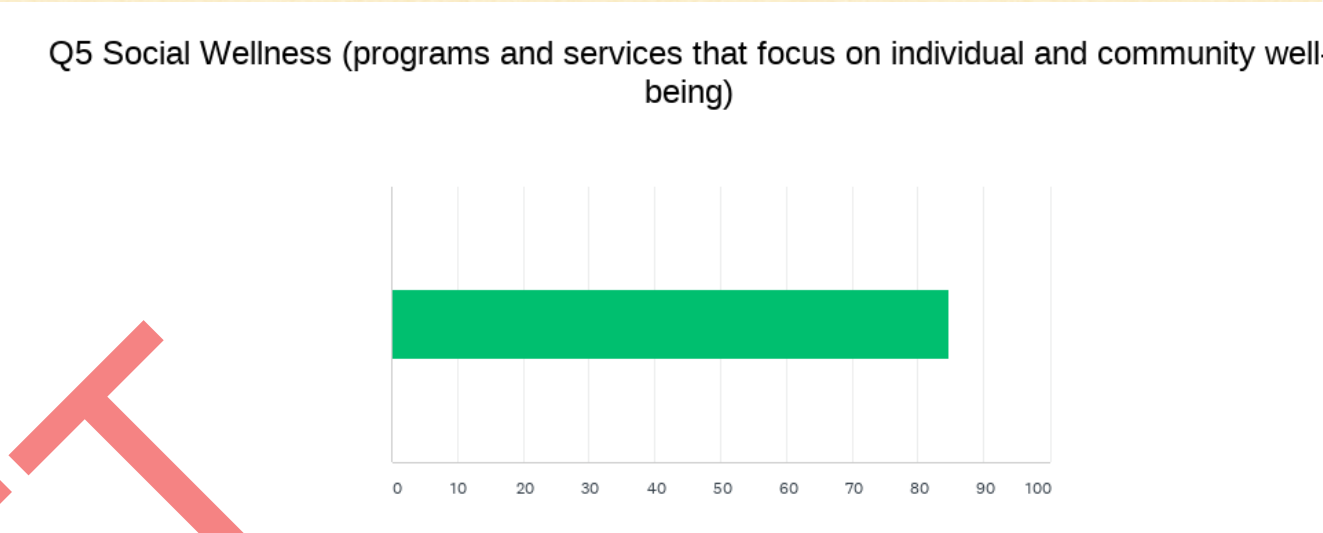
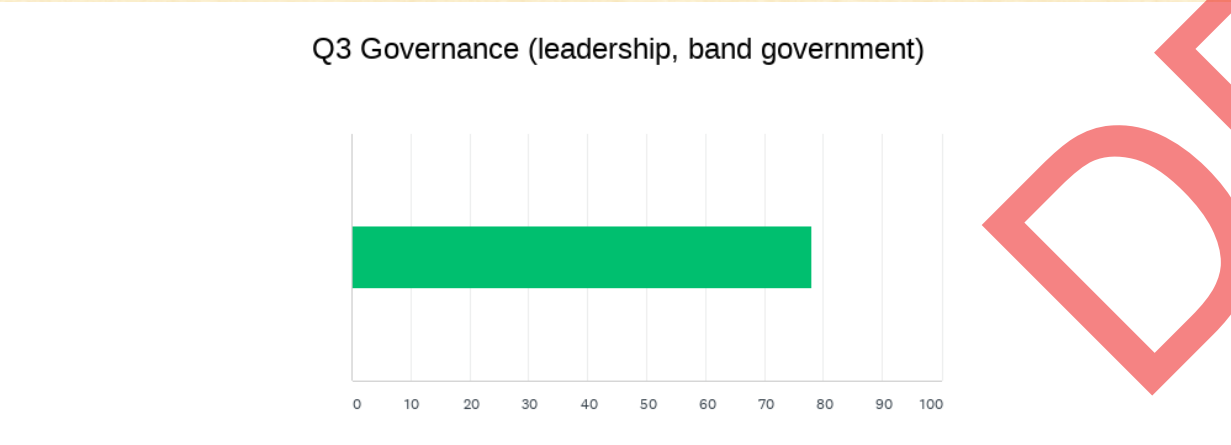
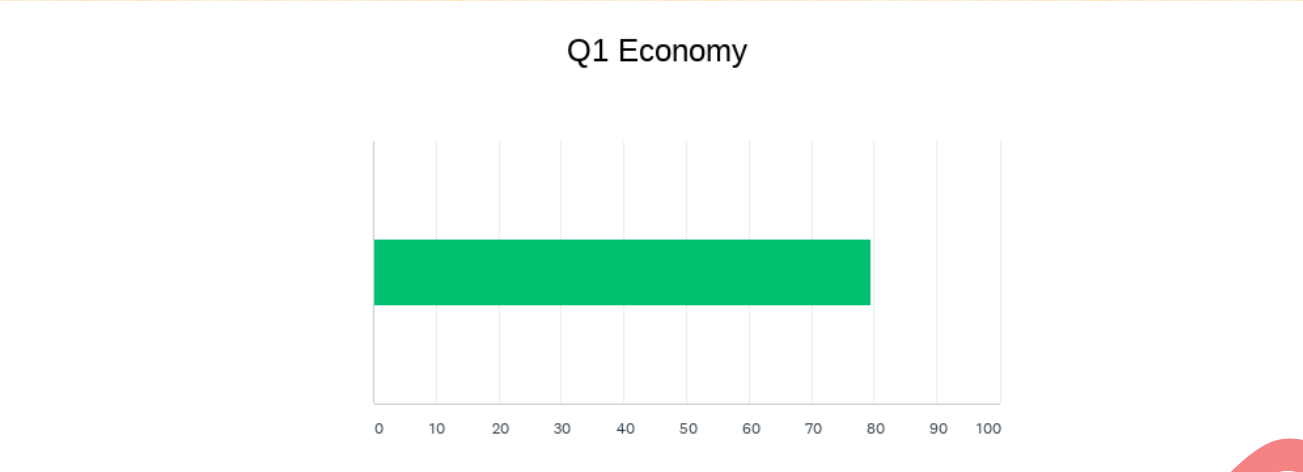
Sharing of Information:

Community members will be kept informed of the CCP through email and website updates, newsletters, the CCP Facebook page. There will be online surveys, in-person information sessions, and printed materials. The CCP Coordinator will be available by phone and email.

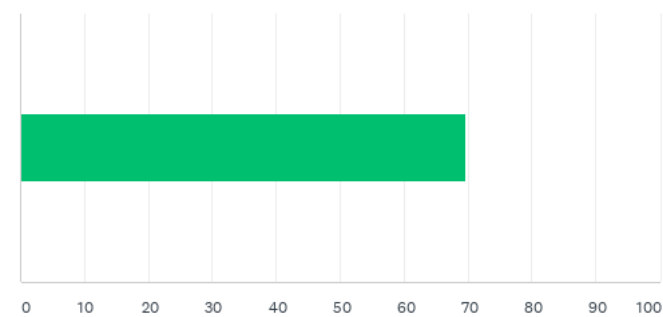
Planning Team meetings will be documented in the formal Comprehensive Community Plan document which will be available online.

The CCP will result in two documents, and both will be available online. The first document will be a detailed formal CCP which will be used by band staff and Chief and Council. A second document will be released online and distributed in-print. This CCP will be based on the formal one, but it will be written and designed specifically for the community. It will omit unnecessary technical and logistical details, although they will still be accessible online.

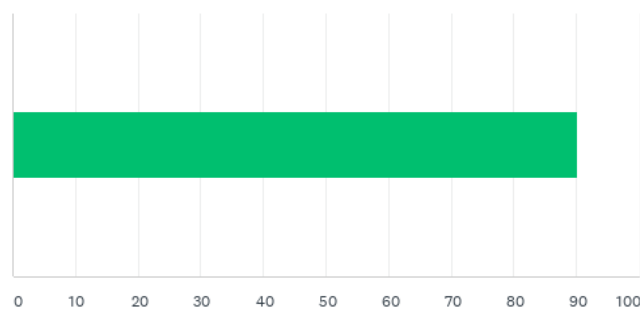
Survey
194 respondents



Q9 Infrastructure Development (infrastructure includes structures, facilities, and systems - so things like buildings for offices and centres, or systems for things like sewage, energy, or communication)



Q15 Education



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ⁱⁱⁱ Jackson, D., & Penney, G. (1993). *On the country: The Micmac of Newfoundland*. St. John's, Nfld.: H. Cuff.

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^x Robinson, Angela. "Enduring Pasts and Denied Presence: Mi'kmaw1 Challenges to Continued Marginalization in Western Newfoundland." *Anthropologica* (Ottawa) 56, no. 2 (2014): 383-97.

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^{xviii} Anger, Dorothy C. (1983). *Putting It Back Together : Micmac Political Identity in Newfoundland*.

^{xix} Jackson, D., & Penney, G. (1993). *On the country: The Micmac of Newfoundland*. St. John's, Nfld.: H. Cuff. P.17

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