

# COMMEMORATIVE EDITION



# 125 YEARS OF TREATY 6 (1876 - 2001)

In her doctoral dissertation, *Teachings of Cree Elders: A Grounded Theory study of Indigenous Leadership*, L. Makokis (2001) undertook an original study. The following excerpts from her study speak to the spirit and intent of our historical treaty:

“First Nations were put on this land by the Creator and were given responsibilities and laws for living in harmony. As Sovereign Nations with the inherent rights in this land, First Nations entered into Treaties with the Crown of Great Britain. These Treaties between Nations form the basis of the legal relationship between First Nations and Canada. Through virtue of the signing of Treaty Six between the Crown of Great Britain and the First Nations, we, the indigenous people have a legal presence in Canada. The grounded theory research approach has been used to answer the two research questions of this study: identifying the Cree core values and beliefs in order to find a balance in our present Nation building processes. Seven First Nations members, all of whom are leaders from the Saddle Lake First Nations reserve, participated in this study which provided insights to the Cree world view, the colonial European impact on First Nations communities, and the changes required for community development.

The understanding of our gift of spirit and our responsibility to the land is embedded in the Cree language, and the traditional knowledge that guides our daily lives dwells in the ceremonies. In ceremonies, we individually and collectively experience the Natural Laws of love, sharing, honesty, and determination which expresses harmony with all humanity and the spiritual realm. The voices of the participants explained that the imposition of the European systems of individualism, accumulation, and capitalism have contributed significantly to the methodical and deliberate destruction of the core values and beliefs of the First Nations culture. They provided personal experiences of the colonial policies which have left them and their communities in the oppressed and dependent state they find themselves. However, a resurgent force towards reclaiming our gift and our responsibility as First Nation's people will lead to Nation building with traditional knowledge at the heart of this renewal.



Spirituality, the highest form of political consciousness, is our bundle of rights, which directs our Nation building through our community development processes. As did our ancestors of the past, we must take control of our own lives; making decisions regarding the development of our sovereign constitutions, and institutions, without further interference from a foreign government.

The primary purpose of this study was to bring forth the First Nations wisdom and voice of grassroots people to re-create healthy communities that are economically and politically strong.” (pp. 220-222).

The following recommendations were cited in the final chapter:

1. Restoring the elders' role in our communities.
2. The resurgence of First Nation's languages and cultures must be a priority in all communities because the loss of a language means the loss of the spirit.
3. It is vital for our First Nations to change the present educational systems to reflect our values and beliefs in order to facilitate the de-colonizing process.
4. Community development begins with human development; therefore, total community healing must occur to address the colonial impacts, beginning with the individual, then the family, and eventually the whole community.
5. Cross-cultural training to facilitate building better understanding between mainstream society and First Nations communities.

Each of these recommendations cite Blue Quills First Nations College as having started the processes: to serve, to empower the people, and to restore balance so that community members understand their roles and responsibilities, informally driven by relationships, collaboration, and consensus building.

Medallion Designed by Violet Cardinal

## DEDICATION

*To the people, our parents, brothers, sisters, grand parents,  
aunts and uncles, who attended the Residential Schools  
and to our people who lost their lives  
in these institutions. We remember your struggles.*

Pimohteskanaw (the Path)

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Graduates .....

## CHIEF BLUE QUILL (sipîtakanep)

Chief Blue Quill was among the original four chiefs that banded together to form Saddle Lake as a result of signing Treaty Six. In 1880, Chief Blue Quill moved his band to Egg Lake (Whitford Lake now known as Andrew). In 1890, J. A. Mitchell, the Indian Agent, persuaded Chief Blue Quill to move back to the Saddle Lake reserve. Agent Mitchell promised that Blue Quills Band would have 30 acres of land broken for them at Saddle Lake, be given six cows, and compensation for the house a band member had built at their former location. Chief Blue Quill settled on the western end of Saddle Lake. The chief was known as a compassionate man.

"There were two religions at that time – Protestant and Catholic," Elder Stanley Redcrow stated to the St. Paul Journal. "The Catholics went to school at Lac La Biche, and my father was one of those guys. When they went there, they never came back until they were 16 years old. At that time, the road was very bad; all they could use were dog teams...So the people in Saddle Lake started to say they wanted to have a school at home."

It happened quickly. The Federal Indian Department studied the school, and in 1898, moved it to the more populous Saddle Lake. Within a year, a pair of Oblate brothers had built and dedicated a church and school at Saddle Lake, with the help of the people. They

called it Blue Quills, and the reasons, as Redcrow notes, are interesting.

"The government said they could build the school at a site, but when the Protestants saw those piles of lumber, they asked what we were doing. We said, 'We're going to build a school here.' They said, 'No, you're not. After you pile the lumber we'll put a match and burn it up.' All four Saddle Lake Chiefs Pakan, Onchaminahos, Blue Quill and Bears Ears, were of the Protestant faith. The Oblate fathers went to see Chief Blue Quill and told them they wanted to build a school. Alphonse Delver, a direct descendent stated that Blue Quill responded to the request affirmatively, "Yes, put it on my land. I'm thinking of the future of my grandchildren and the orphans."

William Delver, son-in-law of the Chief, saw the future of the grandchildren and great-grandchildren whom he said would live during a time when, "kipimâcìhonâwâw ka-wehcasin; kinehiyâwiwinâwâw wî-âyiman ka-miciminamihk. (Earning a living will be easy; being Cree will be hard to hold.)

In 1931, the school was moved to its present location, 5 kilometres west of the town of St. Paul, Alberta. Seventy years later, the brick building is still standing, the site of the 30th year anniversary celebrations as a First Nations owned and operated College.

### DESCENDENTS OF CHIEF BLUE QUILL ARE STUDENTS AND FACULTY AT THE COLLEGE.

*"I'm proud of this place, and more so now with the changes being made to it, and also that it's representative of my great-great grandfather who started Blue Quills. And for me, that's like telling me there's a destiny here, I'm following in the footsteps."*

Karen McGilvery, second year Leadership and Management student.

*"Blue Quills has been a part of my life since it's been built because of the history...[The experience of my mother and uncle working to take over the school has] taught me to follow in the footsteps of our grandparents. Karen and I came from the same family as far as Blue Quills....they blazed a trail for us and we're on this path and because of that, change."*

Leona Makokis, President.

## A MESSAGE FROM THE PRESIDENT DR. LEONA MAKOKIS

Welcome to the 2001 Blue Quills First Nations College 30th year celebrations. First Nations' people have much to celebrate this year, 125 years of Treaty Six, BQFNC 30th year anniversary and our youth have role models.

Our ancestors took risks and dared to live their dreams in order to help fulfill the dreams of others. Whether it was signing an historic treaty or sitting in to take-over the school, they were not deterred by obstacles. They did not wait for solutions; they created solutions.

Our people have faced many difficult barriers throughout our history. Despite these barriers, we have faced our problems with bravery, skill and vision. This year's celebration demonstrates what can be accomplished when you have a dream, and work hard to face the challenges, however difficult they may be.

It is in this spirit that the BQFNC operates. Since our organizations' inception in 1971, we have evolved from providing elementary and junior high school studies to becoming a leading educational institution for all students in many areas of post-secondary fields of study. This has been made possible through the valiant efforts of many individuals who have worked together to dream and work to make those dreams into realities. Our College has many powerful stories to tell and accomplishments that have been made by alumni, staff and students that will inspire you.

On behalf of the Board of Governors, I would like to thank all of our communities throughout the years for supporting the College and the young people who will become our future leaders.

**ewako kâ-nîkânîstahk kiskinohamâtowin, Leona Makokis, owîhtamâkewinis**

nîkan ninanâskomâw mâmaw-ôhtâwîmâw e-isi-mâwacihikoyahk ôta kiskinohamâtowikamikohk, kimiyikonaw pimâtisiwin mîna nanâtohk kaskihtâwina.

tâpwe kihceyihâtâkwan âsay nistomitanaw askiy aspin kâ-mâci-pamihtamâsoyâhk kiskinohamâtowin ôta kiskinohamâtowikamikohk. nisaweyimikowisin ta-wîci-atoskemakik nîc-ayisiyiniwak kâ-nîkânîhtâcîk mâmawôhkamâtowin, miyo-wîcehtowin mîna miyohtwâwin. e-isi-kaskihtayâhk ninôhte-wîcihânânak kahkiyaw kiskinohamawâkanak ta-miyo-kîsi-kiskinohamâkosîcîk, ayisk nitâpwewakeyihthenân

wiyawâw ôte nîkanohk kâ-wî-nîkânîcîk. ispî e-âhkameyimoyahk mîna pimitisahamahki miyo-wîcehtowin mîna mâmawôhkamâtowin, ekonik aniki nistamemâkanak otiteyihamowiniwaw e-ocihicipayiyik. atoskehâkanak e-pîhtikwatâcîk ôta



Dr. Leona Makokis

kiskinohamâtowikamikohk kipîkiskwewininaw mîna kinehiyawisîhcikewininaw. ekwa kehte-ayak kiskinohamawâkana e-kiskinohamawâcîk

e-âsawinamawâcîk nehiyawî-kiskeyihtamowin mîna nehiyawisîhcikewina kâ-kâkîsimocîk nehiyawîhtwâwinihk isi.

mistahi kinanâskomikawinâwâw kiyawâw misiw îte ohci kâ-âhkami-sîtoskâkeyek ôta kâ-ihkihk. ekwa mîna, nipakoseyimon kiyawâw kâ-kiskinohamâkosiyek ôta e-wî-miyo-payiyek kiskinohamâtowinihk isi. ekwa, mâmaw-ôhtâwîmâw kahkiyaw ka-wî-saweyimikowâw mîna kiwâhkômâkanîwâwak kahkiyaw. ekosi.

Leona Makokis

## PURPOSE OF THE COMMEMORATIVE BOOK

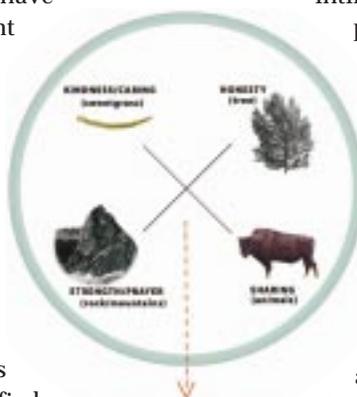
This book was compiled to commemorate the contributions made by hundreds of people over the past 30 years to the students of Blue Quills. It is intended to document the stories of the people to demonstrate their passion, vision, and victories in believing that their contributions would result in better opportunities for each successive generation. In the brief sketch of the highlights of this story entitled, 'pimohteskanaw – the path' (tuluaze in Dene Saline) which follows, we have documented some of the important events in an effort to recognize the contributions made to the thirty years of First Nations management and operations of Blue Quills First Nations College.

The title is descriptive of this narrative that is told in many voices; each voice leaving a lasting mark in the trail. This remarkable path was forged through partnerships and relationships that have been solidified over the years. The path also represents the spirituality of the people in the connection of all life forms; no single person is responsible for the success of Blue Quills. Rather, it is a story that weaves together each person's contributions and the strength that is gathered in the faith of working together with the support of the spirit world.

Our belief is that spirituality is the highest form of consciousness. Through its evolution, Blue Quills has walked full circle to return our people to the

original teachings of, love, honesty, sharing, and determination. This basic law has been the driving force of our people since time immemorial and is the story of group process. Our survival is dependent upon our ability to cooperate, today as much as it has been for our ancestors who lived as hunters and gatherers where nature was the provider. Our ancestors organized themselves communally in self sufficient, egalitarian groupings while being intimately connected to the land. Each person is believed to be born gifted with a purpose within an interdependent vision of giving one's best efforts for the survival of the whole group where no one person held a role that was less significant than the other. Our existence today as First Nations is dependent upon our ability to walk these values and fulfill our destinies as the caretakers of all that is here. This is the spirit and intent of the Treaty: that we have the wisdom to recognize the value of our teachings in the present context and keep them intact for the next seven generations.

Today, we have made an effort to recognize the contributions made by the ones who made the path by walking it through its many challenges, hardships, and celebrations and pay them tribute during this 30th year commemorative book. We believe that the story of Blue Quills will inspire those who are following in our footsteps.



## NAMES

BLUE QUILLS SCHOOL (1898)

BLUE QUILLS INDIAN RESIDENTIAL SCHOOL (1931)

BLUE QUILLS NATIVE EDUCATION CENTER (1971)

BLUE QUILLS FIRST NATIONS COLLEGE (1990)

## A BRIEF TIME LINE: A HISTORY OF FIRST NATIONS EDUCATION

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|--|--|
| <p>Pre-1867 The education of our children was the responsibility of the parents who were strongly supported by the Elders, aunts, uncles, cousins.</p> <p>1867 British North America Act - s. 91(24) federal government assumes responsibility for 'Indians and lands reserved for Indians.' Assuming the fiduciary relationship to Indians from the Crown.</p> <p>1876 Treaty Six signed at Fort Carleton and Fort Pitt, provisions for education, "Her Majesty agrees to maintain schools for instruction of such reserves hereby made as to Her Dominion of Canada may seem advisable whenever the Indians of the reserve should desire it."</p> <p>1876 Consolidated Indian Act which provided for day schools.</p> <p>1892 Federal government passes an order-in-council to finance and enter into contractual agreement with 4 churches in Canada for the operation of Residential Schools.</p> <p>1898 Sacred Heart Mission School is moved and rebuilt in Saddle Lake by the Oblate Order of Mary Immaculate, renamed Blue Quills School.</p> <p>1931 Blue Quills Indian Residential School opens at its current site, December 7.</p> <p>1951 Indian Act amendments. Minister of Indian Affairs invested with total control over education of Indian children; ability to enter into tuition agreements with provincial school boards.</p> <p>1957 Hawthorne Report recommends that integration of children into public schools would hasten assimilation. Policy implemented by DIAND.</p> <p>1963 DIAND funds reserves to establish school committees for the purpose of supporting integration policy.</p> | <p>1966 DIAND signs a tuition agreement with St. Paul school division that provides for Kehewin, Saddle Lake, Goodfish Lake, and Frog Lake reserves. Reserves 100 seats for high school students by providing capital funding of \$400,000.00 for the proposed St. Paul Regional High School.</p> <p>1969 St. Paul School Board reports a 94 percent drop out rate of Indian students from provincial schools.</p> <p>1969 Contracts with the churches to provide Residential Schools are dissolved by the Federal government.</p> <p>1969 White Paper on Indian Policy is released by the Liberal government. Education for Indians was to be turned over to the province and DIAND would be dissolved in 5 years among many other acts of assimilating Indians.</p> <p>1970 June 4 - Citizen's Plus, known as the Red Paper presented to Parliament by Indian Chiefs of Alberta, a Treaty Rights position to refute the federal government's assimilation agenda.</p> <p>1970 Peaceful occupation of Blue Quills concludes in the Blue Quills Native Education Council take-over of the facilities effective January 1, 1971.</p> <p>1971 Blue Quills Native Education Council becomes the first to manage and operate a school, July 31, 1971, by Indian people of the Saddle Lake/Athabasca Reserves.</p> <p>1972 'Indian Control of Indian Education' report tabled by the National Indian Brotherhood with the federal government.</p> <p>1973 Federal government adopts the NIB recommendations based on administrative principles, jurisdiction remains with federal department.</p> <p>1990 Blue Quills becomes a College, established by a constitution of the 7 Chiefs.</p> |
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# 1969

## STANDING TOGETHER

“My grandfather gave us  
lots to walk this world.”

*Margaret Quinney*

The agreement between Indian Affairs and the church to provide services to educate Indian children ended in 1969. All residential schools were to be slowly dissolved. Indian Affairs discussed the plans to close the Blue Quills Indian Residential School and renovate the school into a hostel where children from remote communities could live in residence and attend schools in St. Paul. This decision, made unilaterally by the Department of Indian Affairs and without consultation with Indian people, brought to a head the undercurrents that had been present for some ten years.

Indian Affairs Minister, Jean Chretien, released the White Paper in 1969. Among other issues, the White Paper recommended that Indian education be turned over to the province. Indian people were not in favour of this recommendation, again made unilaterally by the Department, as they were not consulted; furthermore, as the White Paper violated the Treaty right to education, Indian people

responded by organizing strategies to counter-act this tremendous threat to Treaty rights, provincially and nationally. People of the Saddle Lake/Athabasca District were called together to decide their strategy in maintaining education for their children and grandchildren. During a meeting held in October, 1969 at St. Paul, the Indian people voted unanimously in favour of making a bid to operate the Blue Quills Indian Residential School. A committee was struck, forming the Blue Quills Native Education Council with Stanley Redcrow as Chairman. Their immediate priority was to develop a constitution in order to obtain status under the federal societies act as a non-profit organization then to meet with the department officials to gain control over the school residence operations.

### ORGANIZING THE SIT-IN

Meetings were held with Indian Affairs officials from all levels and no affirmative response was provided. When school closed at the end of June 1970, the Indian people of the Saddle Lake/Athabasca District moved en masse in a well-planned demonstration sit-in and would not vacate the premises until the Federal government acceded to the wishes of the people.

Stanley Redcrow, who was the Chairman of both the Saddle Lake School Committee [and Blue Quills Native Education Council], and an employee of 19 years at the Blue Quills Indian Residential school, stated in an interview with the *Saskatchewan Indian* (1972),



1970 - Ribbon cutting ceremony, the late Lloyd Cardinal provides an invocation.

"In 1967 we had a district wide school committee meeting at Lac La Biche which is about 70 miles north from here. At that time the Superintendent of Schools was Danny Daniels; he told us that Indian schools were going to be phased out. After that we started talking amongst ourselves and we were not going to let the schools be closed down. We had some people working here at Blue Quills School, just two Indian men and two Indian ladies. The rest of them were white people, most of them French people. One day I asked Father, who was the Administrator Principal, if he could hire some Indian people and he said they were not qualified. I didn't say anything afterwards but I told some of my friends that we should get to work, have some meetings and try and get some people to work here at Blue Quills School. So we asked Father to have a meeting with us and he said the same thing that Indian people were not qualified and that they would not be able to do the work. However, we continued having meetings and when Indian people understood what we were trying to do, they came along with us with the idea of taking the School over and running it ourselves."

The take-over movement received tremendous support from Walter King, Acting Superintendent for Indian Affairs, who believed in his colleague, Alice Makokis. Alice, who as a school counsellor with the Department of Indian Affairs saw first hand the grievances faced by the school children and families of the region and was well positioned to advocate change as she traveled and met with community people. Impassioned by the call for action, Alice worked tirelessly contacting the people of the reserves to rise to this challenge. She also had the ear of the Indian Association President, Harold Cardinal through familial networks. Finally Eugene Steinhauer, the Director of the Alberta Native Communications Society, ensured the media was utilized to inform the public of the proceedings at Blue Quills through radio broadcast and journalism. Blue Quills had the support of many Indians and Euro-Canadians.

Stanley (1972) said, "Then the Indian Association of Alberta, the President and members came along with us and we had the meetings with them. Finally we had the whole district which we call the Saddle Lake-Athabasca District, comprising of about 6,000 people. There are 11 or 12 reserves. These reserves are Saddle Lake, Kehewin, Goodfish Lake, Frog Lake, Cold Lake, Beaver Lake, Fort Chipewyan, Fort McKay, Fort McMurray, Anzac, and Janvier. These people came along with us..."

## EVENTS DURING THE TAKE OVER

It was during this event that the rallying cry, 'Indian Control of Indian Education' was given expression. Again, Stanley Redcrow is cited by the *Saskatchewan Indian*, (1972) in retelling the events of the sit in,

"[W]e had a big meeting one day. We said we're going to stage a sit-in and we did. It was July 12th and we had a sit-in. We did not adjourn the meeting; we had meetings every day and finally we decided we should call the Minister of Indian Affairs and Northern Development, Jean Chretien. We sent some telegrams to him asking him to have a meeting with us but he did not come. He sent two of his Ministers, Robinson and Bergevan, and we had meetings with them but they did not give us the answers so we sent them back to Ottawa. We told them to go back and tell Mr. Chretien to come down and have a meeting with us, but he did not come. Two weeks afterwards he sent these two people back, Robinson and Bergevan and we had a meeting again with them, this time with a bigger crowd. We had about 500 people. We put them in the middle and we had placards which read: 'Indians control School,' 'We want Blue Quills' and everything like that. The young people helped us and some old people also came along. We even had one person who was about 100 years old, and she was very interested."



Stanley Redcrow

When a government official asked Margaret Quinney why they were participating in the sit in, she replied:

"If we do not do what we are doing, we are going to risk losing what little of our culture, traditions, and spirituality we have left. We want to re-establish our ways and our values. We want a place where we can teach it our way."

In a story about Mr. Jonas Cardinal, Mike Steinhauer reflects back to the time when this notable Elder of Saddle Lake arrived at Blue Quills to assess the situation for himself. There was friction and controversy about the take-over growing from within the assembly that stemmed from some people's fears of failure. In a heart moving address delivered at the sit-in when protestors were being harassed by internal dissenters, Mr. Cardinal captured the attention of all present when he asked these jarring questions. "In the past 40 years, since the department has had control over our schooling, how many of us completed grade 12? If you have stand up." No one stood up. He went on to enquire, "How many of us completed grade 8? Let's stand up!" One person sheepishly arose from his chair. "How many of us completed grade 6?" A handful of people stood up.

Then he said, "Look around. We can't do any worse by taking over this school! We need graduates who will return to our reserves to teach our people so that we can become strong as nations." His speech made a resonating impact which caused the people in the room to unite and stand together to assert their responsibility to determine the educational destinies of their own children and grandchildren.

After 21 days of the sit-in, a telegram was received from Minister Jean Chretien for representatives to meet with him on Parliament Hill. The people selected 20 individuals representing the twelve reserves to meet with Jean Chretien in Ottawa. Stanley Redcrow recounts this story to the *Saskatchewan Indian* (1972),

So then we went to Ottawa and we had a meeting with Chretien. They didn't want to stay with us very long because they had another meeting somewhere else and he went away. We had a meeting with the Ministers but nothing came out, so we stayed there and we told them we were going to stay there till we got an answer. The next day, we had another meeting with him, this time we didn't want to let him go out until he finally made up his mind to say "yes". This time he said "OK" we'll make the agreement and we had these people do the writing. We were not satisfied with the agreement and we told him. He helped to change this agreement. We want to have it written just the way we want it, so they went back and again they brought us another agreement but it wasn't the way we wanted it. So we told them again that we didn't want the agreements. They went back once more and this time, they brought a different agreement.

While in Ottawa, the group was given the approval to proceed with the stated operations of the residential facilities, effective January 1, 1971. A letter endorsed by the Minister, authorizing the Blue Quills Native Education Council to operate the facilities was granted, and approval in principle to take over the school in every sense of its operations by July, 1971. "This is the agreement that was made when we came back from Ottawa, the sit-in was over, the people went home and then we started hiring the staff." (Redcrow, *Saskatchewan Indian*, 1972).

Dear Mr. Redcrow:

This is to confirm my discussions with you and members of the Blue Quills Native Education Council on July 31, 1970, at which time I agreed to the preparation of an agreement or agreements covering the transfer of the operation of the residence and the classrooms at Blue Quills School to the Blue Quills Native Education Council.



Alice Makokis and Red Crow open the doors to a new era in education

My Staff will meet with your representatives to work out the details of this agreement which will provide the framework to overcome educational problems at Blue Quills. The agreements will be completed as soon as possible and will allow for the immediate transfer of operations upon signing. The end target date for the completion of these agreements will be January 1, 1971 for the residence and July 1, 1971 for the school. From now on and until the agreements are signed my staff will involve the Council in all significant decisions affecting both the residence and the school.

The Federal government will support the administration of both the residence and school financially at the budgetary level already determined for the 1970-71 fiscal year and my staff will consult with you regarding your proposed budget for the 1971-72 fiscal year. In addition, I will give immediate and serious considerations to the Council's request for additional funds to hold board meetings and to cover training programs and legal services for the current year.

The contracts covering both the administration of the residence and the school will, of course, be subject to normal governmental approval and control.

I want to assure you that my department stands ready to provide you with all the assistance we can to ensure the success of this project.

Signed: Jean Chretien  
(*Saskatchewan Indian*, 1972)

Blue Quills hosted the official signing of the agreement finalizing the transfer on December 31, 1970 with Lawrence Quinney and Isabel Steinhauer for the Blue Quills Native Education Council and Minister Jean Chretien for Indian Affairs and the government.

### OFFICIAL OPENING CEREMONIES

On September 1, 1970, Blue Quills opened the school year with an official ribbon cutting ceremony. This day was celebrated as Blue Quills was to become the first school in Canada to be officially administered by First Nations' people. The Opening Ceremonies began with an invocation by Elder Lloyd Cardinal. Chief Horace Jackson of Saddle Lake Reserve cut the ribbon and speakers addressed the assembly. The following comments were recorded in the September 1970 edition of the Native People newspaper:

Mike Steinhauer, Executive Director of Indian Association of Alberta, "I have been privileged this year to have witnessed many 'firsts' in the struggle of Indians to achieve autonomy." He gave specific reference to the Red Paper presentation to the Cabinet in Ottawa earlier in the summer, and now the Blue Quills take-over.

Eugene Steinhauer, Executive Director of the Alberta Native Communications Society, said in his speech, "I was a student in this school 30 years ago, at which time we were not allowed to speak our native tongue. I shall now speak

to you in Cree, and later in a foreign language (meaning English).

Alice Makokis, Blue Quills Native Education Council member said, "In the past, when the children boarded school buses at the end of the summer holidays, there would be tears and sad faces. Today, I was very happy to see that there were no tears or sad faces."

Stanley Redcrow proudly announced, "Only now can Indians say they are equal in the eyes of everyone. The truth about Indian culture as well as the political and social way of life that the white man leads would finally be taught."

The take-over of Blue Quills turned the tide towards First Nations' self-determination in northeastern Alberta and across Canada. An Indian Affairs official noted that this event was a first in Canada and the department itself was not prepared for this change. They had to scramble to keep in step with the tenacious Blue Quills Native Education Councils' governance of their own education. A new era in First Nations' education had begun.



Signing the document.

## GOALS OF THE BLUE QUILLS NATIVE EDUCATION COUNCIL (1970)

*The introductory paragraph of the first constitution (1970) reveals a very important intention. Simple in its eloquence, it seizes the hearts of the readers in its poignant delivery of the peoples' desires:*

"Our greatest desire is that our children progress in the white man's education, while continuing to retain their dignity and self-respect as Indian people. The past experience in schools organized and run by the non-Indian segment of society has submerged the Indian personality and left the people with little initiative. We have come to realize that we must take part in planning and in carrying out those plans if we are ever to regain our proper place in the social life of our own country. We can no longer be content to let others do our thinking for us. We, ourselves, must take the action which will remove the discrepancies which have existed in education for Indians in the past.

We must have the power to choose the teachers who will do the best work with our children, and the power to dismiss those who prove unsuitable. We must have the power to create an environment which will encourage the students to expend their best effort, knowing that it is possible to achieve goals which hitherto have seemed unattainable.

This will mean establishing a proper balance of cooperation and communication between teachers, board of directors, parents, and students. It will mean staffing the school with Native people or others who will encourage the students to realize their capabilities and the opportunities awaiting them in the modern world."

The grass roots people of the Saddle Lake/Athabasca district granted the Blue Quills Native Education Council the mandate to carry the responsibility of managing the school under its own constitution. Through thoughtful and deliberate planning and dialogue with program directors, the eleven member board had fleshed out four goals to ensure that their children would receive a wholistic education. Objectified in the language of the 1970's, these goals stand as a demonstration that since the beginning of local control, the people were guided with vision:

1. Administer the education of the Treaty Indian Children of Saddle Lake/Athabasca District.
2. Provide residence for Treaty Indian children.
3. Staff the school and residence with such employees as necessary.
4. Administer the school and residence through disbursement of funds allocated to the school and residency by the Federal government.

The aims of the people in assuming this bold step have been placed thoughtfully and as the school evolved over time these aims have been met and surpassed by the people, the students, and the leaders working together to achieve a common vision. It was a people's movement.

## BLUE QUILLS NATIVE EDUCATION COUNCIL MEMBERS 1970-71

- *Stanley Redcrow, Chairman, Saddle Lake Reserve,*
- *Ralph Blackman, Cold Lake Reserve*
- *Theresa Gadwa, Kehewin Reserve*
- *Horace Jackson, Saddle Lake Reserve*
- *Donald Janvier, Fort Chipewyan*
- *Alice Makokis, Saddle Lake Reserve*
- *Louis McGilvery, Saddle Lake Reserve*
- *Edith Memnook, Goodfish Lake Reserve*
- *Eugene Monias, Heart Lake Reserve*
- *Laurence Mountain, Beaver Lake Reserve*
- *Lawrence Quinney, Frog Lake Reserve*
- *Margaret Quinney, Frog Lake Reserve*
- *Emma Steinhauer, Saddle Lake Reserve*
- *Isabelle Steinhauer, Saddle Lake Reserve*

## TRAIL BLAZERS - OUR RESPONSIBILITIES

**Edith Memnook, (nee: Jackson)** of the Goodfish Lake First Nation Reserve, married Paul Memnook and had a family of 15 children. Mrs. Memnook reflected upon her involvement during the take over with the Native Journal (Feb. 2001). "I always knew that education is very important for today's youth and I wanted them to succeed in that area. I was the treasurer for the board for 20 years; in 1969-70, four board members (Margaret Quinney, Theresa Gadwa, and the late Alice Makokis) including myself worked very hard to make Blue Quills a success. We took the agreement to Ottawa to see the Minister of Indian and Northern Affairs Canada (1970), Jean Chretien. Chretien, who is now our Prime Minister, didn't believe in our mission and responded by telling us that we are not ready and that we'll never make it. Now today, look at the accomplishments of Blue Quills. I wouldn't mind to hand deliver the success results of the progress at Blue Quills to Prime Minister Chretien." She stresses that, "if you have your language, use it – if you don't, learn it."

**Alice Makokis (nee: Pasquayak)** (1923-1988) A lifelong education advocate was born on the Saddle Lake First Nation Reserve. She married Vernon Makokis and they raised a family of thirteen children. In 1967, Mrs. Makokis worked as a counselor with the Department of Indian Affairs. She was a pivotal and influential 'mover and shaker' during the events of the sit-in and take-over of Blue Quills. To model the importance of education, she continuously up-graded her own skills and knowledge. She started working towards a diploma in Social Work from Grant MacEwan Community College in 1982. Although illness prevented her from completing her studies, Grant MacEwan College granted an honorary diploma to recognize her special talents and dedication to the people. Her determination has opened many doors in native education and her work will not be forgotten.

**Theresa Gadwa, (nee: Pasquayak)** the first female chief of her community, was born and raised on the Saddle Lake First Nations Reserve. She attended the Blue Quills Indian Residential School. After leaving school, she married and moved to the Kehewin Cree Nation Reserve. While raising her 13 children, Mrs. Gadwa played a prominent role in the community and was especially involved in children's services. Her desire for quality education drove her to spearhead a campaign to construct a school on the reserve – a dream that became a reality in 1972. She was involved in gaining local control over the Blue Quills Indian Residential School and offered her expertise to ten other bands who successfully sought the same goal.



Theresa Gadwa



Alice Makokis



Edith Memnook



Margaret Quinney

**Margaret Quinney, (nee: Gadwa)** of Frog Lake in addressing a group of students and staff at Blue Quills, recalled her involvement in the 1970s. "I helped to get Blue Quills. I never met Alice, Mike, Eugene, Edith, or Theresa prior to this event at Blue Quills. I don't know how they knew me, but one day Alice came and told us about Blue Quills. My children were attending school there. Alice said the boarding school was going to be sold to some mōniyawak. She said, "We would like to put up a strike, would you like to help us?" We came when it started. I met lots of people. I met Roseanna Houle and right away she called me sister. When we went to parliament, they would ignore us. We would send the small groups back until we got to speak to Jean Chretien. We talked about the Treaties. We made them understand. The Queen promised Indians to have education, "If you make Treaties with me, you will have education. We tried to be brave, sometimes we cried. But we succeeded. We had will power." In the 1970's it was our wish to see Indian students to learn about their language and culture. This is why we took Blue Quills, to know our culture, to know what we are. We know both languages and cultures. We have come a long ways. Work together! I am very thankful that you are here working for yourself and for your children. In the future, they will be proud of you."

## THE STUDENT MOVEMENT

During the 1970-71 school year, a student movement was underfoot. The student's became activists in a sit-in of their own. Approximately 40 junior high and high school students staged a one-week long peaceful demonstration in solidarity with staff members. During this time, RCMP were called in to diffuse the situation as the protestors caused a halt in the administration of the school. Rather than allowing the RCMP to act on their behalf, the Board stepped in to deal with the situation on their own terms. The students were brought into the gymnasium where the members of the Board proceeded to engage them in a question and answer session. Appeased by the answers to their questions, the protest was brought to a resolution.



## NATION BUILDING

“*Education is today, what the buffalo was yesterday to our people.*”

*Chief Perry Bellegarde*

From an economy that was based on the provisions of the buffalo herds that roamed the plains in the millions, our ancestors realized that the future generations would require a new tool. In signing Treaty Six (1876), the signatories knew that education was to become a tool that would ensure that future generations of Cree and Dene would create a new kind of economy for themselves. Harold Cardinal, who was a supporter during the take-over of Blue Quills, strongly affirmed the importance of education in building nations. He challenged the students at Blue Quills to think beyond themselves,

"If you rely on your traditions (the language and teachings), what you are providing for yourself is a survival tool in terms of acquiring the skills that a contemporary society needs. Build a framework so that you can apply your skills. The old pattern of thinking that suggested that we had to give up our identity in order to acquire new skills through formal education is a myth and has no validity. In fact, those

people who are seeking professional skills are the new warriors. They offer protection, growth, and development for their nations. We are not only warrior for our nations, we are exercising a right that our elders insisted on securing for us. They saw at that time, for they were visionaries, the changes that were necessary in society. Our people had a strong sense of identity. They knew what they wanted for their communities in the future. They knew the wahkotowin teachings. This is the challenge for the young people today. It is like a relay run. A



Luke Steinhauer - artist

runner moves the torch and then it is handed over to the next one. This is a consequence of those who came before us. The ones' who went to prison, sacrificed their lives so that we would have opportunities that they could only dream about. Our duty is when we had the torch to the next ones – the children, grandchildren, the unborn – to carry on what we have to enjoy today. This is nation building."

# 1970

## BLAZING THE TRAIL

“It’s amazing how far we have had to travel as a people to come back to what we know.”

*Sherri Chisan*

The control of the facility and programs were set down by the Board of Directors, better known as the Blue Quills Native Education Council. The Board consisted of the President, Vice-President, Treasurer and Secretary elected annually plus eleven other Board members each appointed by their respective Chiefs and Council of the eleven reserves in the Saddle Lake/Athabasca District. In March of 1978 the reserves were split into two districts leaving seven bands in the Saddle Lake area and consequently seven board members on the Blue Quills Native Education Council.



The Board held regular monthly meetings to hear reports on the progress of the school, and authorize capital expenditures, and also take information back to the reserves to report on what was happening at Blue Quills.

The Director, Mike Steinhauer, a Treaty Indian hired by the Board in May of 1972, answered to that body and all reports were compiled through his office. The Director’s job was primarily to ensure that policies were implemented in the school; day-to-day operations such as financial expenditures; hiring of

staff; maintaining good relations with staff and public; negotiating for the Board with both levels of government, (Federal and Provincial), universities, junior colleges, and other education oriented organizations. The Director scrutinized all expenditures before payment was approved.



Mike Steinhauer

### FUNDING

From the time of the take-over until 1988, all funds for the high school were federally awarded on the per capita grant system. These funds covered administration, operations and maintenance, and the school academic program. In 1973, Blue Quills signed an agreement with the province of Alberta to develop a curriculum in the Cree language. Funding for this program partially comes from the federal department of Indian Affairs and partially from the province whose contribution was further supplemented with human resources and the printing of all materials produced.

### SCHOOL PROGRAMS

At the time of the take-over most of the programs administered by the Department of Indian Affairs were continued with the exception of staff in the residence wherein most significant changes were made. Indian people of the Saddle Lake/Athabasca District were hired to fill the positions of boys’ supervisors, girls’ supervisors, night watchmen, kitchen staff, laundresses, janitors, boiler engineers, and maintenance men.

Administration consisted of the Director, two secretaries, and one accounts clerk. Over the years,



qualified Indian people have been hired to staff these positions.

The teaching staff for 1970 to 1972 included six teachers and one principal for the 160 students attending grades four to nine.

The numbers of teaching staff and students have varied over the years. In 1973, grade 10 was added to the school and a staff of seven teachers and a principal taught 180 students in grades four to ten.

In the 1974-75 school year, there were 190 students attending grades four to eleven with a teaching staff of seven plus two teacher assistants.

Grades four to eight were dropped from the program in 1975 because elementary schools had been built on most reserves in the district. That academic year included a staff of five teachers and a principal for grades nine to twelve with a total of 65 students.

Grade nine was dropped from the program in the 1976-77 academic year and a staff of five teachers and principal were teaching a high school program to 88 students.

In conjunction with the Alberta Curriculum Development Branch, Blue Quills had developed language books, teachers' guides, student texts, and exercise material in the Cree language. Cree was also taught as a second language to students in the high school and was accepted by Alberta Education as a second language credential for university entrance. The materials developed were Cree 15-25-35 for grades ten to twelve. The Board assigned this responsibility to Mrs. Roseanna Houle who worked with a team



Roseanna Houle

of Cree language curriculum developers. Impassioned with the love for the language and a gifted teacher, Mrs. Houle inculcated this passion for the language into her students. Upon completion of the curriculum development project, Blue Quills had continued to

write and publish other types of materials including a beginner's manual for non-Cree speakers, the syllabic system of writing, and the correct application of Roman Orthography. The history of the Treaties was to be recorded to enrich the academic programs and strengthen students' pride in their heritage.

### EXPANDING INTO POST-SECONDARY PROGRAMS

In 1974, the people of this district gave Blue Quills the mandate for a teacher-training program. Indian people were employed as teacher assistants but there were no certified teachers. About this time, the Alberta Indian Education Centre (AIEC) was operating as an extension of the Indian Association of Alberta. The AIEC was negotiating with various universities concerning an Indian teacher-training program. Through research, they found that Ontario, Manitoba, and other provinces had over 600 native people who successfully completed a bachelors' degree program compared to 11 in Alberta. Determined to change this scenario, the AIEC proposed a co-operative partnership with the University of Alberta to provide a teacher training program for Alberta's native people. In March 1975, the AIEC dissolved and Blue Quills Native Education Council agreed to step into the role by accepting to offer the project Morning Star. This was an opportunity for the Council to increase its mandate in favor of providing adult university programming and preparing teachers for the reserves who were taking over the administration of band schools. In September 1975, the Morning Star Project began at Blue Quills. Project Morning Star was equally funded by the federal Department of Indian Affairs and the provincial Department of Advanced Education and Manpower.



Morning Star students - 1975

Special interim certification was negotiated for the teachers prepared in the Morning Star Project. The courses taken at Blue Quills made up the first two years of a degree in education. All students were required to complete the full four years in order to gain permanent certification. The Morning Star project delivered programming to three cohorts of students before it closed in 1982.

In 1976 the Athabasca University Liberal Arts was instituted as a Blue Quills program. Athabasca University was patterned after higher learning institutions found in eastern Canada and England - an open university. A student would receive all assignments and course material by mail, learn at their own pace, and could take as many courses as s/he was capable of doing. When the student was well enough prepared, final exams were arranged with the university. Another method that Athabasca employed at the time was known as a 'Learning Centre'. Blue Quills became a Learning Centre where



Ralph & Isabel Steinhauer

a group of students came in for classes on a regular basis. A tutor was provided along with audio-visual equipment and taped materials. There were 20 students taking courses through this

medium of instruction at Blue Quills starting in 1976.

In the fall of 1977, a 1-year Public Administration certificate program was delivered. This was jointly developed by Athabasca University and the Blue Quills Native Education Council to meet the needs of individuals planning to enter into administration in their home communities. A certificate in Public Administration was awarded upon completion of a required number of courses. The program was then expanded to a 2 year Administrative Studies Program allowing students the opportunity to pursue further courses in administration and management. All courses carried credit towards a university degree including Athabasca University's 3 year Bachelor of Arts degree with a concentration in Administrative Studies.

In September 1978, the Bachelor of Social Work program began. Students would eventually complete the final year of studies at the University of Calgary.

During the 1978-79 academic year, Blue Quills had attracted more than one hundred students taking university courses

### VOCATIONAL TRAINING

The instructional services for the Secretarial Arts program were provided through the Alberta Vocational Centre (AVC). Initiated in 1976, the program was intended to provide training to individuals who wished to pursue a career as

secretaries, clerks, or receptionists. This program offered the basics in clerical, office procedures, including advanced courses in shorthand and accounting. The students could earn a clerical certificate or a secretarial diploma. As a result of this popular program, many qualified individuals served the surrounding communities.



### DAY CARE

Blue Quills provided a day care center for infants to preschoolers which allowed mothers time to attend classes. Facilities were up-to-date and five full time staff provided necessary care for the children. The children were spoken to in the Cree language and learned Cree songs. The childcare workers lovingly cared for the children and were addressed as 'kohkom' by the children.



The day care centre staff utilized the centuries old teachings of early child care and used swings, cradle boards or moss bags, and were gentle in

their approach with the children. Childcare fees were cited as \$5.00 per day for the first child and \$2.00 for each additional child in the family.

### EVENTS

1974 Celebration Dinner to honour the appointment of Ralph G. Steinhauer as Alberta's Lieutenant Governor. This was the first time an Indian person was appointed to this role and the Saddle Lake people worked with Blue Quills to provide this event in honour of Mr. Ralph Steinhauer.

1977 - Alex Haley visit

1977 Premier Lougheed visit

## ENGLISH — DENE TRANSLATIONS

Love .....	I8ghānowetay	Patience .....	Ech'ohē?ahile
Honesty .....	At'onithēni	Loyal .....	I8ese ts'udi
Sharing .....	I8gha?ilehuy	Joy .....	Hune8a
Family .....	I8ahkūwe	Just .....	E8th'ik'eh
Faith .....	At'ohodii	Gentle .....	Dene nure
Respect .....	Hok'esore8ihi	Friend .....	I8ts'eni
Working Together .....	A8ah ighalaghe dai	Courage .....	ch'a ts'igheljer huleh
Creator .....	Yedari Yihe	Path .....	tūluaze
Peace .....	seho?a	Language .....	dene sūtine
Prayer .....	Yati		



# 1980

## CREATING A HOME FOR STUDENTS

“*Blue Quills must feel ‘like home’,  
reflecting the society and community  
from whence its students come.*”

The Goals of the Blue Quills Native Education Center were changed during this decade:

1. To foster a real sense of self-worth in each student.
2. To make each student conscious and proud of his/her cultural heritage.
3. To develop in the students, attitudes, habits and skills which will enhance their social, physical, spiritual and mental well being.
4. To make the students aware of and competent in the social and economic world as good citizens of their respective communities.

Blue Quills continued to provide post-secondary programs on a brokerage basis, with the school entering into agreements with accredited provincial institutions to meet the communities' needs. Over the years, partnerships occurred with the following institutions: University of Alberta, University of Calgary, Grant MacEwan Community College, Athabasca University, Southern Alberta Institute of Technology, Alberta Vocational College, and Lakeland College. In practice, Indian and non-Indian students from Alberta and other provinces have been admitted into Blue Quills programs. The total population for the seven member bands was approximately 8,000 Indians.

1980 heralded the commencement of a three-year basic Nursing Diploma program, developed cooperatively by Grant MacEwan Community College, Athabasca University and Blue Quills Native Education Council. The Nursing Diploma was conceived with two components: non-nursing preparatory courses and select nursing courses would be offered at Blue Quills. Students would begin nursing courses in May of 1982 at the Millwoods Campus in Edmonton. All courses were transferable to the University of Alberta towards a Bachelors Degree in Nursing. The project was funded by National Health and Welfare.

1982 was the first year intake for the new Social Services Worker program through Grant MacEwan Community College.

The 1981-82 academic year saw students complete a very successful Power Engineering Program provided in cooperation with Oil Companies and S.A.I.T. of Calgary at Blue Quills. Three phases were identified to ensure success. Students started with a 4 month life skills and job readiness skills followed by 10-20 weeks of training at Blue Quills and supported by labs at SAIT, then training on the job at work sites. This led students towards a Class 3 or 4 Power Engineering paper.



UofC/Blue Quills S.W. Graduates – 1978-82

In the 1982-83 year, the student calendar stated that Athabasca University offered three types of

degree programs: Bachelor of Arts, Bachelor of General Studies, and Bachelor of Administration. All Athabasca University courses were transferable towards a degree or diploma at other post-secondary institutions.

The Correctional Services certificate program in conjunction with Grant MacEwan Community College was brought on stream to prepare community members for jobs in this field that same year.



In 1983, the Early Childhood certificate and diploma programs were provided.

Play School and kindergarten classes were started in 1983-84 providing programming for 15 children. The following year, the program continued with an expanded enrollment.

The Business Administration Certificate, brokered through Lakeland College, was introduced in the 1984-85 academic year. The First Nations communities identified the need to have qualified managers and administrators.

In 1984-85, Life Values, a two-year pilot project was introduced to the high school program. Catering to 30 students who had previously dropped out of school, Life Values would re-direct these young people towards education and valuing their Indian values and culture.



1985 was also a great year for the Early Childhood program as they received a grant of \$29,208.00 from Section 38, Canada Works. Presented by Don Mazonkowski, Member of Parliament for this region, it was for the purchase and development of an outdoor play area for 70 children in the day care and pre-school programs. The total cost of this project was \$45,263.00 supplied by the Board.

In October 1984, students, staff and many guests attended a sod-turning ceremony to mark the start of the Blue Quills Health Sciences-Trades Center. Designed by Douglas Cardinal, the Sepetaquan Building was due to be opened in the fall of 1985.



Canada Manpower, through the Skills Growth Funds, provided the funding for the \$2.5 million building. The board anticipated offering Carpentry I and II, Plumbing I and II, Welding I and II, Motor Mechanics I and II, and Heavy Duty Mechanics I as well as pre-employment training for all these programs. The Health Science facility would enable the board to offer Registered Nursing Aide, Community Health Worker, Rehabilitation Worker, transfer and



upgrading programs and a component of the RN program. The official Opening Ceremonies was held September 26 and Chief Sam Bull of Goodfish Lake and Elder Stanley Redcrow were present to cut the ribbon. Larry Kaida, Director of Post-Secondary stated that this new facility will definitely mean another step ahead for Blue Quills. President of the



Board, Joe Dion called it an “outstanding landmark in Indian Education and the first of its kind in Canada.”



The Board planned an extension to the existing library to coincide with the building of the Trades Centre. Designed by architect Douglas Cardinal, the building was estimated to cost \$250,000.00, and fund raising was initiated by soliciting the government, oil industry and St. Paul businesses. Esso Resources Ltd. Contributed \$25,000.00, Petro-Canada provided \$1,000.00, St. Paul Auto Dealers supplied \$1,000.00, and St. Paul District Chamber of Commerce supplied \$3,830.00. The provincial government matched the fund raising efforts and contributed \$34,000.00.



A special convocation ceremony was held at the Two Hills Hospital in February 1987 for Bella McGilvery, Bachelor of Arts. The St. Paul Journal wrote, “Clinging to life after a 2 year battle with

cancer, the 30 year old mother of one, accepted the diploma in a bittersweet bedside ceremony, as friends and relatives gathered in her hospital room.” Dr. Terry Morrison, President of Athabasca University, conferred the degree as a demonstration of support to Bella’s tenacity in meeting her dream of earning a degree.

Despite chaos, threats to post-secondary fund, and internal and external pressures with the high school, Blue Quills graduated 65 students in post-secondary

and high school. In 1987, this was a record number of graduates since it opened its doors.

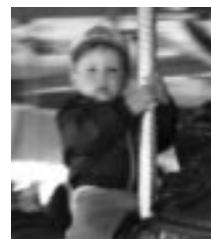
Surpassing the previous year’s graduation numbers, 76 students graduated at Blue Quills in 1988. 1988 was the final year of the high school program and concurrently the end of student residence. During the graduation exercises, students received eagle feathers. Sam Windy Boy Jr. of Rocky Boy, Montana, explained that the eagle represents truth, strength, unity and freedom. “You’re being blessed with an eagle feather today. Respect it and remember your accomplishments.”

As of June 1988, the Blue Quills High School program had been operating for 12 years and has graduated a total of 152 students from grade 12.



Jodi Dion - Age 3

Edward Houle - Age 3



In 1989, Blue Quills honored 82 graduates from UCEPP and Post-Secondary programs.

### EVENTS IN THE 1980’S

Ceremonies celebrating the 50th Anniversary of the building were held on November 14th. This included the Blue Quills Indian Residential School years 1931-1981.

# 1990

## TOTAL QUALITY AT BLUE QUILLS

“*When I walk into Blue Quills, I want to know that it’s an Indian School. I want to be able to smell the sweetgrass. I want to hear the Cree language spoken, the drums, and the songs. I want to be able to see pictures on the walls representing who we are.*”

*Carl Quinn, Board Chairman*

As a result of the turmoil in the late 1980s, Blue Quills was again challenged to change. Although, the Indian Affairs Department had reneged on funding contribution agreements, the Chiefs of the 7 communities refused to abandon the vision of the early board members. They exercised leadership and took direct responsibility for governance of the College and formed a transitional board. It was clear that without this re-commitment, the future of Blue Quills was in jeopardy. This initiative was a catalyst for another era of growth. The first step was to write a new constitution, appoint community representatives to a Board of Governors that would work directly with the administration and report back to Chiefs and Councils in the communities. The Chiefs, through the Tribal Chiefs Association, would continue to receive reports from the President. Within this new framework, the College pursued reserve designation for the lands. This also was the platform for launching Blue Quills developed post secondary programs and achieved some independence from mainstream institutions. Articulation of the vision and goals would give guidance to future growth. Total quality education was introduced by the new President, Leona Makokis, and implemented by the staff team.

### THE CONSTITUTION (1991) PREAMBLE READS:

The People of the First Nations of Treaty Six hold that the education of their young people is one of their paramount Treaty Rights under treaties signed with the British Crown in Right of Canada. To cooperate in the preservation of that Treaty Right as regards to advanced education, they have come together to form, and jointly own and operate an institution of higher learning to be known as Blue Quills First Nations College.

This Constitution sets forth the manner in which Blue Quills First Nations College shall be owned, governed and operated by the member nations. It is intended that the said College shall be a permanent legacy for the betterment of all future generations of the Member Nations, and shall continue as a symbol of the right of First Nations people to self-determination forever.

### RESERVE STATUS

Since the take-over, Blue Quills had lobbied for political support to gain reserve status. Chief Henry Quinney of Saddle Lake provided leadership and support in 1985 through dialogue amongst the seven bands. The Board and Chiefs sought their claim with the Indian Affairs Reserve Lands and Trusts department in Ottawa. The Federal Cabinet also had to agree to grant reserve status to Blue Quills. In 1995, a landmark decision was reached through the official granting of reserve status to Blue Quills lands. A first for Canada, Blue Quills First Nation reserve is community owned by the seven bands and controlled by the Board of Governors.

All Treaty Indians working at Blue Quills had been assessed income tax since 1971. This long-standing issue was brought to the attention of Revenue Canada and Indian Affairs at the request of the Board. Legal opinions were garnered and a decision was finalized



in 1995 in favour of Blue Quills staff to coincide with the granting of reserve status.

### TOTAL QUALITY EDUCATION

A natural alignment resulted from the new direction articulated by the Tribal Chiefs in the Blue Quills Constitution. This alignment includes the purpose of the organization in serving the member nations educational needs, relationships between the groups, and a new governance structure. The total quality education fit framework aligns with the traditional Cree philosophy and approach to organization based on the foundation of Natural Law. Hence, equality is found when the people give voice and their gifts are used to enhance the organization. Relationships are key in this framework as dialogue is necessary to determine a common purpose.

In this approach to organization, Blue Quills has been successful in developing a strong, cohesive team that concentrates all of their activities to benefit the students. Through collaborative efforts, each of the team members had been entrusted to pursue the goals of the College in utilizing their own strengths to benefit the whole organization. The structure of the College changed from a hierarchy to a flattened webbed organization that generates a sense of ownership by all groups that are involved as key players.



### GENERATING VISION AND PHILOSOPHY STATEMENTS

The vision and philosophy statements created in April, 1996, through consensus of the seven First Nations participants, during a workshop entitled, 'Creating a Shared Vision' has served as our navigational guide. Elders, staff, students, and community members were engaged in creating these statements that have helped us achieve the vision of our ancestors who had the foresight to entrench our rights to education in the Treaties signed in 1876. We owe it to them and to our children, seven generations hence, to continue on this path to excellence.

### OUR GOALS (APRIL 17, 1996)

1. To promote personal responsibility to lifelong learning in a safe and nurturing environment.
2. To promote a welcoming environment instilled with cultural pride and spirit.
3. To strengthen relationships with the communities and to improve communication.
4. To create a financially stable educational institution.
5. To meet the financial needs of students by accessing scholarships.
6. To meet our program and curriculum needs by developing and delivering courses that address the "whole person: mentally, physically, emotionally, and spiritually.
7. To become a degree, diploma, and certificate granting institution.
8. To ensure education and training are relevant and applicable to the marketplace and employment.
9. To promote and develop partnerships and relationships with employers.
10. To educate the member communities to develop a working relationship with the community to create more ownership of Blue Quills First Nations College.

### BLUE QUILLS PROGRAMS

In 1995, Blue Quills decided to develop our first certificate program due to the escalating costs of brokering, buying programs from other institutions. Five programs have since been developed in house by staff of the college:

**Teacher Assistant Program** This program is designed and delivered specifically at the request of the communities and is licensed with Alberta Learning. Teacher assistant programs are very specific and generally not transferable. This program is offered in partnership with our communities and is offered one day per week.

**Early Childhood Development** This program is designed in response to the expressed needs of our communities, incorporating traditional knowledge of child development and relationships. It is licensed with Alberta Learning and Day Care Staff Qualifications Branch. Graduates are licensed to work in any day care facility or other child care service/education program. The ECD programs are specialized and are not entirely transferable from most institutions to other programs.

**Information Technologies Program** The technologies field is growing and many private institutions are able to develop and deliver quality programs more effectively and efficiently than mainstream college and universities. This program offers students the skills they need to serve the computer technology needs of their communities or to access other programs and enter the technologies field. IT has been submitted for licensing.

**Leadership and Management** This program includes Blue Quills courses for Certificate and Diploma components, transferable to Athabasca University Degree program as well as a four-year Blue Quills degree option. Consistently, there has been a high

demand for trained managers and a growing recognition that mainstream programs do not prepare graduates to work in the unique First Nations environment. The Leadership and Management program is intended to help students become whole healthy human beings with effective leadership skills, inviting students to develop critical thinking skills, and knowledge from diverse fields, including core business and management skills, and leadership approaches. Programming incorporates courses from a First Nations/aboriginal perspective. AU is also considering the program towards a joint degree with Blue Quills.

### **BUSINESS APPLICATIONS AND DATA MANAGEMENT CERTIFICATE**

This program was created to meet the communities' needs for skilled office clerks, secretaries and administrative assistants.

A new sense of partnerships had emerged and Blue Quills is leading other institutions in joint program initiatives. In the 1999-2000 Annual General Meeting report, the President listed graduates having completed the following programs:

- Community Wellness Worker Certificate (Nechi Training Institute/Keyano College)
- Bachelor of Indian Social Work (S.I.F.C.)
- Leadership and Management Diploma (B.Q.F.N.C.)
- Bachelor of General Studies (A.U.)
- Bachelor of Arts (A. U.)
- Bachelor of Commerce (A.U.)
- Bachelor of Administration (A.U.)
- Bachelor of Education (U of A)
- Early Childhood Development (B.Q.F.N.C.)
- Teacher Assistant Certificate (B.Q.F.N.C.)
- Social Work Diploma (Maskwachees)
- Information Technology (B.Q.F.N.C.)
- University Transfer Courses (B.Q.F.N.C.)
- UCEPP and Pre-Trades (B.Q.F.N.C.)
- Off Campus: Joseph Bighead, Frog Lake, Beaver Lake, Kehewin.

New courses that have been added include:

- Aboriginal Child and Family Services Certificate Program (Keyano College)
- Bachelor of Social Work Access Program (University of Calgary)
- Master of Arts – International Educational Leadership Program (San Diego State University).



### **BUILDING PARTNERSHIPS: FNAHEC AND NAIHHL**

Interdependence between all First Nations higher educational institutions became a reality with the organization of the First Nations Adult and Higher Education Consortium (FNAHEC) in 1994. Through FNAHEC, Blue Quills collaborates with and receives regional (British Columbia, Alberta, and Manitoba) support from other First Nations institutions to create avenues and opportunities for all students. Among these initiatives that Blue Quills has participated in are: partnering with AFN and Alberta Learning to advance the review of the Post-Secondary Programs; development of a policy manual to promote consistency in staff salaries, job descriptions, personnel policies, amongst all FNAHEC members; think-tanks to explore the effects of colonization and promote awareness of these adverse impacts on indigenous cultures worldwide; coordination of curriculum development and sharing of resources; and collaborating to coordinate the World Indigenous People's Conference on Education scheduled for August 2002. In September, 2000, this arrangement became a national endeavor with the development of the National Association of Indigenous Institutions of Higher Learning (NAIHL). NAIHL represents 50 First Nations adult education institutions located across Canada.

**Quality:** 'Creating Value.' Our communities have requested that we offer alternatives to mainstream programs so that those people who choose to pursue careers in our communities are sufficiently prepared. Elders and managers have often said that students require retraining when they enter the workforce from mainstream institutions because they try to impose the thinking and methods of other cultures to try to make our people reflective of the mainstream. Blue Quills addresses this issue directly in our locally developed programs so that students develop an appreciation and understanding of the unique needs and potentials in our communities, and build skill processes that facilitates community directed positive change. Many students will continue to choose programs from other institutions; however, it

is important to offer diverse opportunities. Blue Quills develops and offers programs in fields that are in high demand in our own communities as well as in the global economy. First Nations issues are high profile and many organizations are looking to build strength in this area by hiring people trained and specialized in the First Nations perspective. Other institutions are now looking to Blue Quills as a leader in program development and are requesting assistance with their own development efforts.

We honour our own people – as teachers, guest instructors, Elders, and invite them to participate in special projects and ceremonies. We invite our students to engage in professional and personal growth so they can contribute to the healing journeys in our communities. Our programs include the core knowledge provided in comparable programs in other institutions based on a foundation of the First Nations perspective and traditional knowledge that Elders, Leaders, and community members have identified as vital. We need to look for efficiencies, but we must also be mindful about purpose and vision. We have a responsibility to offer an education from the First Nations perspective to those who want it, otherwise we risk what our Elders fear – that our ways, our knowledge, our language, our traditions will not be there for our grandchildren to learn.

**Student Voices:** "This [Leadership and Management] program has helped me change my life. I now know that change starts with me and then I can help my community." "Now I understand our community experience." "I came in here with a negative attitude about our communities, and now I honour them and want to help make a difference."

**Collaboration** We strive to work with our communities through several avenues. Programming is launched and designed based on direct input and requests from the communities, including the initiative to create independent programs. Students benefit socially by maintaining their family and community support networks. Support for Blue Quills is support for nationhood.

Licensing allows students to access Student Finance Board loans. As Blue Quills programs are developed, they are submitted for licensing. Alberta Learning has accepted all programs to date and two are currently in the review process.

### CURRICULUM DEVELOPMENT

The board and administration of Blue Quills recognized the requirement for curriculum

development. By embarking on this path, Blue Quills has stepped into the capacity of developing its own programs based on the philosophy and vision of the college and supported by the communities. Leaning on the fact that many alumni of Blue Quills have pursued graduate degrees, the college was confident in its ability to merit the respect of other institutions in transferring credits and programs. This was possible through the earnest efforts of the leaders who have gained a level of respect and maturity in their relationships with other institutions, both mainstream and First Nations.

### WORKSHOPS

Blue Quills has developed a series of workshops that are offered to community members. The capacity building modules in leadership accountability are intended to assist individuals and communities to reaffirm the traditional leadership teachings as well as to develop new skills in contemporary leadership paradigms. Modules can be taught in the community or to large or small groups as specified by the customer. In addition, all teaching is done from a wholistic foundation that incorporates variety in instruction including some theory and application in an experiential learning setting.

Generally, these workshops are designed to be delivered over two days for a total of 12 days of instruction each. Blue Quills can

also custom design workshops to fit the needs of the request.

- Emotional Intelligence at Work
- Systems Theory and Servant Leadership
- Change and Workplace Resistance
- Gung Ho Managers/Leaders
- Leadership Styles and Organizational Behaviour
- Learning to Lead
- Challenging People
- Effective Leadership at Work
- Teams at Work
- Community Processes
- Transparent Decision Making
- Participatory Decision Making
- Event Leadership
- Negotiating Success
- Accounting for Accountability
- Wholistic Organizational Health
- Accountability Frameworks and Agreements
- Organizational and Personal Leadership Growth
- Cross-Cultural Training
- Team Building



*continued on page 27...*

# MESSAGE FROM THE ELDERS

## kehte-ayak e-pîkiskwecik

“ I am following in the footsteps of my ancestors; my role models. I will always try hard to follow these footsteps. One day I will be an ancestor. Maybe someday someone will follow in my footsteps. ”

### **wâhkôhtowin - Family**

The family includes blood relatives, those related through the kinship, and those of the same nation. The family is important in the ceremonial and secular life of the People because it is the source of our strength and our future. wâhkôhtowin also refers to our relationships with the rest of creation and our connection to the land.

### **nehiyawewin - Cree/Dene Language**

Over the past two centuries, our people have resisted the efforts to abolish our respective languages. We honour the courage of all the people who continue to speak and teach their respective languages to their children.

### **kitimâkeyihtok - be compassionate towards one another**

The connection with the Creator and our relationship to all of creation has been important to the People. For untold thousands of years, we have understood the power of the Creator which lives in all that is unseen and seen. We know that we two-leggeds are related to, and not master over, all. We know and incorporate into our daily lives our respect for our four-legged relations, our winged relations and the thousands of other relations with whom we share creation.

### **kihceyihok - think highly of each other, regard each other with great dignity**

It is important that we remind ourselves that each of us is responsible for our actions and that all our individual actions - thoughts, words, deeds - affect all of creation because everything is connected. It is our duty to call upon the Creator and all our relations to help us walk in harmony and balance so that the People may continue to live and prosper.

### **sâkihitok - love each other**

Generosity and hospitality always have been at the heart of the people's relationships with one another and with our non-native relations. From the earliest times, our people were generous and hospitable to our non-Native immigrant relations when they first came to Turtle Island. To help one another always has been and continues to be the way of the People. Treaty Six has brought us many new relatives. To love each other will be the one deed that we will never regret.



# MESSAGE FROM THE ELDERS

## kehte-ayak e-pîkiskwecik

### **kākisimowin - Prayer**

nōhtāwīnān, we celebrate the coming of new life and give thanks for all creation. Give us the strength of purpose to walk in harmony and balance as we honour our Mother Earth with the planting of seeds. We ask for a special blessing on the infants and children, for without them our people would be no more. The children are the future and our hope. Let us remember that it is the responsibility of all the people to care for the present and future mothers of the people and to help them with the ones who are our inheritors.

We honour and celebrate the time of new growth, and ask for help in teaching and educating our children in the ways of the People. We ask for wisdom as we teach our non-Native relations the ways of the People so that all may walk the sweetgrass trail of peace in harmony and balance. Give special strength to the Elders and leaders and guide them in their work so that we may live and prosper.

We celebrate the bounty of the harvest and are grateful for the generosity of the Earth our Mother for providing us with the food which sustains our people. During this year, we remember the visionaries amongst our people from the times of the signing of Treaty Six. We are grateful that they had the foresight to think of us - our health, education, languages, ways of life, and survival into the 21st century.

May the light of the seventh fire burn bright in our hearts as we remember those who have fallen through war and disease. Help us remember the ways of the People, and to be generous in our hearts and compassionate in our actions as we celebrate and honour all of creation during the ceremonial time of food and gift giving. Let your blessings rain down on the storytellers who bring the lessons of our brother to the People so that we may live and prosper.

### **isihtwāwina - Ceremonies**

Ceremonies are based on the circle. For our people, the circle is the essence of understanding that everything - both seen and unseen - is connected. In keeping with the order of the universe as perceived by human beings on Mother Earth, ceremonies occur with the four seasons - spring, summer, autumn, and winter. We always begin with prayer, which always has been important to the First Nations in celebrating the season. There are ceremonies for every aspect of the People's way of life and each ceremony has a story to it.

Acknowledgement: Lee Francis (1996). *Native Time: A Historical Time Line Of Native America*. NY: St. Martin's Press.



# BLUE QUILLS FIRST NATIONS COLLEGE OUR STUDENTS

## WHO COMES TO BLUE QUILLS?

*One of the things that make Blue Quills unique is the variety of people who attend post secondary programs here. Initially there was a misconception that Blue Quills was only for First Nations. Blue Quills is school for everyone. We invite and welcome people of all backgrounds. Blue Quills is accredited by the First Nations Accreditation Board. Our locally developed programs are transferable to mainstream institutions. The programs are licensed by the Private Institution branch of Alberta Learning.*



“ I was born and raised in St. Paul. I’m going to get my Bachelor of Arts degree, majoring in Psychology. I’m married with three children. I chose Blue Quills because of the location. I can live in town and get an education. It’s easy going here. They don’t treat you like a number. ”

LOUISE KNOX



“ When I was 19, I didn’t know quite what I wanted to do. I didn’t want to waste time so I came to Blue Quills and I took my first year of a Bachelor of Education degree. I remember the lively class discussions we had. ”

DANIEL FONTAINE



“ I’ve taken Native Studies 152 and UCEPP (upgrading). I want to go back now and take computers because eventually I want to have a degree in Computer Science. I want to start here at Blue Quills and transfer over to the University of San Diego. ”

JODI DION



“ I’ve lived in Saddle Lake my whole life. Right now I am taking my first year of a Bachelor of Education degree. I’m out here because I’m taking care of my Dad’s acreage because he’s working in Edmonton. I’m also really into hockey and Native ball tournaments in the area. ”

EDWARD HOULE

BLUE QUILLS STUDENTS COME FROM ALL DIFFERENT BACKGROUNDS. WHAT THEY HAVE IN COMMON IS AN INTEREST IN GAINING FURTHER EDUCATION AND AN OPENNESS TO FIRST NATIONS CULTURE.

## **pipon -Winter**

The fourth season, winter. Our Mother Earth rests. The sun has long since set and we are in the midnight of our day. Soon we

will see the break of day once more. The color of this direction is white as it represents our grandfather, the wind. The wind brings us goodness of life and takes away that which we do not need to live. We breathe and we give thanks.

### **Events**

#### **e-mahtayitohk Give Away Ceremony**

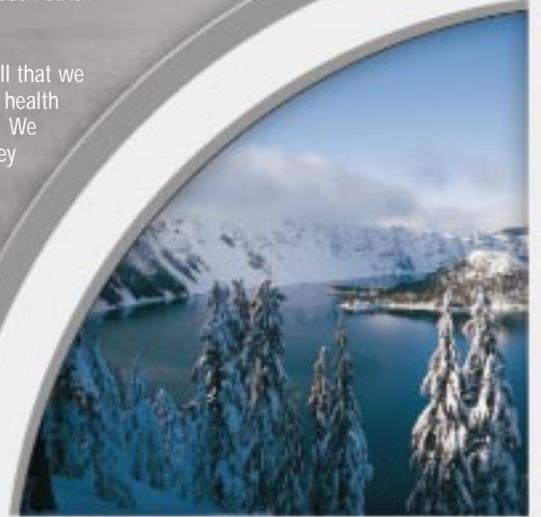
In a society where hunting and gathering were the main economic activities to sustain life, it follows that there would be ritualised ceremonies performed to protect the hunters and ensure success in this activity. This ceremony, performed when the ground was frozen, was devoted to the hunt. During the Give Away ceremony, emphasis is placed on the preciousness of life. We give thanks for the gifts that we receive during the year and bring gifts to share. We are thankful for ceremonial leader, Mr. George O'Chiese, who provides us with this ceremony where we genuinely give and receive the bounty of our love for each other.

#### **Night Lodge Ceremony**

During this ceremony held on the final day of the calendar year, we gather to give thanks for all that we have and pray for graceful living in the year ahead. Those of us who need help with our physical health receive our prayers. We acknowledge Bernie Makokis, our spiritual leader in this ceremony. We remember our departed, we offer food, and ask for the strength to carry on the spirit of what they left for us to live.

#### **āhtayōhkewina - Sacred Legends**

Legends play a significant role in the teachings. ,htayŪkewin means these are stories that have a Spirit. Told during the months between the event of the ground freezing to the time when the first grasses pop out, ahtayokewina give us direction and tell us of our origins. To begin to understand what a First Nation is, it is all about the traits that are identifiable in the legends.



## **takwākin - Autumn**

When the sun begins to set in the west, we honour the bear. The bear agreed to be our representative to take care of the animals on four legs. It is the colour green that represents this direction. Each year in the season of the fall, the bear gathers the sweetgrass to line its' winter home in preparation for the winter. We are thankful for the food that is provided by the animals and the plants of the land.

### **Events**

#### **Round Dance**

The Round Dance is a celebration that occurs when the frost is upon the ground until it begins to thaw in the spring. During this ceremony, we call upon the wind spirits to cleanse our environment, our bodies, and our spirits. A pipe ceremony and feast proceeds to a lively evening of dance where we visit, meet new faces, and re-establish our relationships. The Round Dance happens through the efforts of many people's gifts. We honour and thank all the drummers, singers, dancers, and the master of ceremonies during this social event.

#### **nehiyawewin**

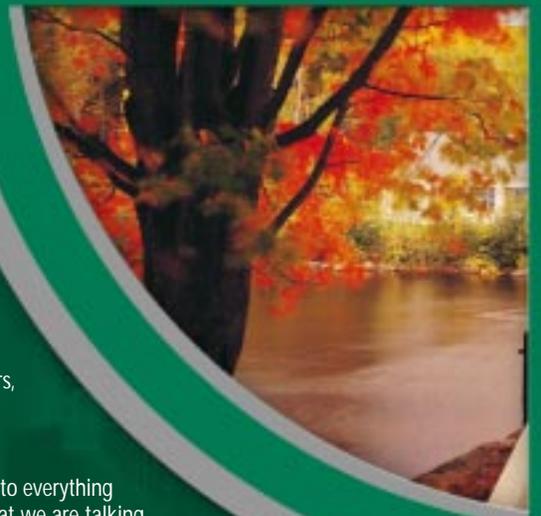
Language is very important because it shares how we are related to the land, to Mother Earth, to everything that sustains life surrounding us. The language encodes the identity of the People. It describes that we are talking four directions, and in the language as we study it, we find that it is an expression of feeling. The College endeavours to impart the language to the students in a multitude of ways. We honour the Elders and staff, as the carriers of the language, a most auspicious role. We honour our students who are fluent and those who are attempting to speak our sacred language.

#### **Elders Gatherings**

Our Elders have wisdom that is willingly shared with us as we take new steps on the evolutionary journey of our college. We thank the Elders In Residence, the Elders in our communities, and the ones who have passed on to the next life for sharing their wisdom and valuable teachings with us.

#### **Memorial Feasts**

For our loved ones who have moved onto the next world, we gather each year and celebrate our families. We offer food and tell the stories that our loved ones shared with us. We remember all our ancestors during these occasions.



## miyoskamin - Spring

We begin at sunrise, the start of the day and give thanks. This direction is the color of the sun. It brings us light to live another day. The sun brings life to all of Creation and the human being is one small aspect of it. We gratefully acknowledge the Creator for the fire that we carry within our bodies. This is our spirit. We begin the sun ceremonies as this is the beginning of a new year.

### Events

#### e-pihtwawinihkehk - Pipe ceremony

Every ceremony starts with the offering of the pipe. "The offering of the pipe ceremony is another teaching story. The Creator had promised so long as he [First Nations person] practiced the ceremony, there would be peace in his land. This country we call Turtle Island belongs to the bear. The bear spirit promised that there would never be a war on his land so long as the Old Man carried out this ceremony. Therefore, it is believed that in order to have peace in our country and for our people, we continue this ceremony. When we perform or attend a pipe ceremony we go there to ensure that we have peace." (Mike Steinhauer).

#### matotisân - Sweat lodge Ceremonies

The sweat lodge ceremony is conducted at the college's ceremonial grounds. It is a place for healing and prayer. We bring together the gifts of our grandfathers: the rocks, fire, earth, wind, water, willows, and the pipe. They speak for us, bringing our prayers to the spirit world where we ask for help and sing the songs of the ancestors.

#### wînkaskwa - Sweetgrass Circles

Sweetgrass is a plant that grows in our prairie lands. It is sweet smelling and as we pick the plant, we offer tobacco in prayer of thanksgiving. The grass is dried and braided together to represent the three aspects of ourselves that we cannot see, our - emotion, mind, and spirit - held by our physical self, that which we can see. We burn the sweetgrass braid and wave the smoke over our entire being to prepare ourselves for each new day, event, or gathering. It is a cleansing ritual that we participate in before a prayer.

#### Smudging the Facilities

With smudge that is made of many different plant materials, the Elders have taken the responsibility of keeping the school facilities clean. We honour and give thanks for this ceremony that maintains an environment that is blessed in prayers of protection. Thank you, Elder Gordon Steinhauer, for your gift of protection of all students and faculty while we work and study within these walls.

## nîpin - Summer

In the direction of the south, the summer season, our Mother Earth is most ripe and abundant with life. In the noon of the day, the sun is at its highest in our sky, we recognise the gift of the thunder beings, water. This direction is the color of the Thunderbird when it makes the rain fall to the earth. The water gives us life and we are thankful.

### Events

#### pihewisimowin - Chicken Dance Ceremony

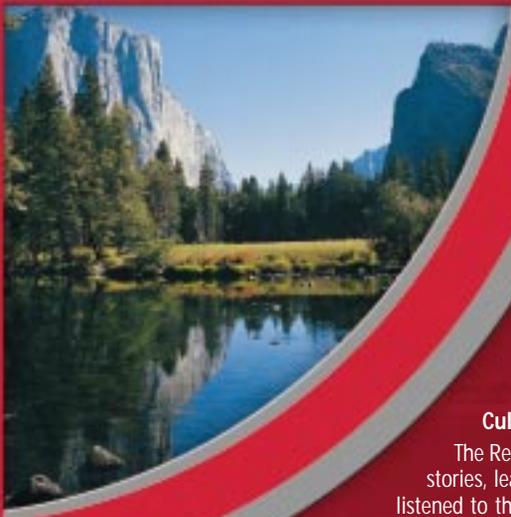
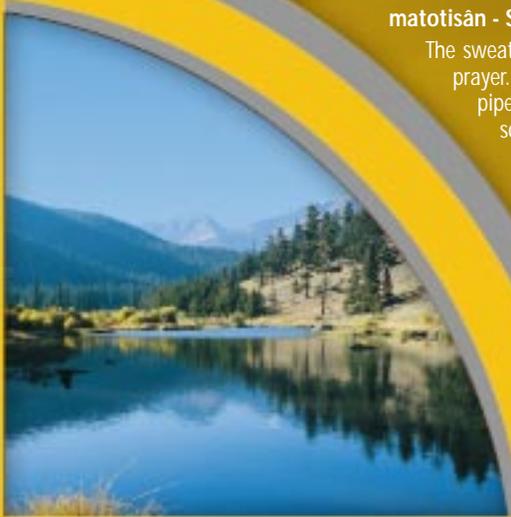
The Chicken Dance ceremony gives us life. We give thanks for the life we were given by singing the songs and dancing for two days. The ceremonial lodge is built on the sacred grounds of the College site. We honour the gift of Mr. Henry Gadwa, the ceremonial holder, who has provided his services to our students, staff, and communities. We honour the drummers and dancers who gave their gifts self-lessly.

#### Cultural Camp

The Restoring Balance cultural camp was a successful event held in August, 2001. We gathered to tell our stories, learn our traditional ways of preparing food, and making drums, rattles, and other momentos. We listened to the Elders, visiting between our camps, and participated in ceremony. This was a community effort and there are many fine community members to thank who shared their gifts.

#### Pow-wow

The pow-wow brings together the people in a celebration of the many gifts that we share amongst one another. These are the gifts of dance, song, story telling, and humour. Blue Quills held a pow-wow on the day of its official opening, September 1, 1971. The children were taught the dances over the years and shared these stories of the dance with other schools in the area. Other pow-wow celebrations followed occurring during special occasions.



# BLUE QUILLS FIRST NATIONS COLLEGE VISION STATEMENT

*Blue Quills First Nations College will continue to honor the Nistameymahkanak dreams and visions for generations yet unborn.*

OUR SPIRIT...  
OUR LIFE... OUR WAY...

*Blue Quills, guided by the seven member First Nations, will facilitate the process of proactive change in learning. The College environment will reflect our cultures, values, ancestral knowledge, traditions and relationships, nurturing learners to achieve their individual goals and meet the collective need.*

*Blue Quills will provide a meaningful and balanced curriculum, bringing the uniqueness of our culture into an educational setting.*

kiskinohtahiwewin

# BLUE QUILLS FIRST NATIONS COLLEGE MISSION STATEMENT

*Blue Quills First Nations Board of Governors will address the spiritual, emotional, physical, and mental needs of the seven member First Nations through the delivery of quality education programs.*

*The College is dedicated to increasing and accessing educational opportunities for students by empowering them to overcome barriers that restrict success in college and university settings.*

*The College believes the maintenance and enhancement of culture contributes to positive self esteem and, therefore, encourages participation in the learning environment.*



# BLUE QUILLS FIRST NATIONS COLLEGE

## EDUCATIONAL PHILOSOPHY

*At the core of the Blue Quills philosophy of education is the guidance of  
the Creator, our Mother Earth, our Language and the Natural Law:*

*Love, Honesty, Sharing, Determination*



**mina** *Our treaty rights include a wholistic education which nurtures the four dimensions of a healthy, strong, whole person: Mental, Spiritual, Physical, Emotional*

**ekwa** *Based on a lifelong learning that is intergenerational, experiential/process oriented, recognizing the gift, ability, knowledge, diversity, humor...*

**ekwa mina** *This learning is facilitated in collaboration with the College and members of the seven First Nations*

**ekosi macikah** *Dependent, Independent, and Interdependent Learning*

...continued from page 18

## PROJECTS

The Innovative Housing Project, a grant from INAC, resulted in the students of Pre-Trades program learning construction techniques while completing the building of a facility on site. "The project was actually an addition to an old log house started back in the mid'80s. It was unfinished until this fall," said course instructor Barry Kissel. The building is used as a classroom space and will serve as a residence for instructors from out of town.



## CIRCUIT RIDER PROGRAM

Responding once again to the needs of the communities, Blue Quills was a partner in providing the Circuit Rider Program. This is a community based training program that trains First Nations' employees in water and sewage plant maintenance and treatment. Without the collaboration provided by the Tribal Chiefs Association in generating interest from members, this program would not have been possible.

## CROSS CULTURAL TRAINING - MAMAWÈ

Blue Quills was selected by the Mamawe' Capital Region Child and Family Services Authority to develop the curriculum for cross-cultural training for its employees. This opportunity consolidated research and traditional knowledge through the curriculum development efforts of the staff.

## ECONOMIC DEVELOPMENT

Over the past number of years, the Board recognized the limitations imposed on the building. One of these limitations is inadequacy of the present water and sewer systems. In 1990, a study revealed that the current system was outdated and in need of replacement. Approval for funding to proceed with the recommendations of this study did not occur until 2001. INAC provided a grant and this was to be

matched through the solicitation of other sources. Under the auspices of economic development, Blue Quills solicited funding for linking the water and sanitation lines with the town of St. Paul. The final outcome will be to the advantage of students and potential small business enterprises. Blue Quills will be equipped to handle the increasing numbers of students to expand its existing building capacities and market itself to economic development, student and staff housing, and small business entrepreneurs. The official designation of this project is scheduled to coincide with the 30 year anniversary celebrations on October 26, 2001.

## ORGANIZATIONAL STRUCTURE

Day-to-day decisions at Blue Quills are made with a management team. Meeting once per week, the management team shares the responsibilities of leadership. A flattened web-like organizational structure has replaced the top-down autocratic hierarchy. Hence, each person's contribution to the organization is valued and results in the ownership of the College vision, mission, and philosophy. The team pulls together and the prevalent attitude is, "What can I do to serve the College, rather than what can the College do for me?" The College focuses all of its efforts in serving the students, the primary customers of the organization. The first circle of service surrounding the students are comprised of teams including College Programs, University Programs, Student Support Services, Operations and Maintenance, UCEPP and Trades, Administration and Finance, Curriculum Development/Pilots. The second circle consists of the components that are as important to the College (Education Directors, Human Resources Development, Tribal Chiefs Association, Tribal Chiefs Institute, Chiefs, Elders, Communities, Board, and Executive). Then, the College is equally responsible to the relationships external to the college including: the Confederacy of Treaty Six First Nations, Alberta Learning, Athabasca University, University of Alberta, Saskatchewan Indian Federated College, University of Calgary, Maskwachees Community College, First Nations Accreditation Board, First Nations Adult and Higher Education Consortium, National Association of Indigenous Institutes of Higher Learning, and the Federal Government/INAC. Open, honest communication is the means to ensure that these areas of service are linked in a web-like formation.

**Visit the Blue Quills Website at  
[www.bluequills.ca](http://www.bluequills.ca)**

# 2000

## FORWARD STEPS

Based on the foundation of our collective philosophy, education and economic development will not be two different specialized areas of expertise; instead they will be merged into one. Education will allow for the incubation of economic ventures to develop and mature. Through continuous infrastructure improvements and curriculum development, we will continue to address community development. We are committed to providing healing workshops and opportunities for our communities to reach their potential.

### AHF PROJECT

The Aboriginal Healing Foundation Project entitled, 'Restoring Balance: Moving Full Circle from Trauma to Celebration', was initiated to facilitate the healing of abuse encountered at Blue Quills Indian Residential School. Workshop training modules for delivery to members of the seven communities are being developed. The 9 modules are: Communication, Family of Origin, Colonization/Decolonization, Aboriginal Parenting/Family Self Esteem, Inner Child Journey, Choosing Healthy Lifestyles, Community Wellness Leadership and Facilitation, Genocide, and Celebrating Ourselves. Through participation in the modules, participants will examine the community and family legacies that are harmful and explore how these legacies can be transformed to be helpful. Blue Quills College will train facilitators so that each community can rely on its own resources to deliver the workshops. This project is designed to enhance the integrity of the communities to be self-sustaining in the long term healing process; by acquiring the skills to help one another, reliance on outside professionals decreases.

The AHF Project intends to serve as a bridge to engage in partnerships that have been neglected in the past. Hence, Blue Quills is reaching out to establish and create supportive partnerships with the religious communities that serve the First Nations,

curators and archivists in public facilities, and public schools. The consequence of opening up dialogue with these connections will determine the success of this long-term healing strategy.

### ACAT

The Alberta Council on Admissions and Transfer (ACAT) recognizes Blue Quills as a private institution. ACAT facilitates the transfer agreements between higher institutions in the province, so that students who need to transfer, can plan their courses accordingly.

### ACCREDITATION 'BELIEVING IN OURSELVES'

The most powerful and meaningful accreditation comes from our communities and future employers of our graduates. On November 22, 2000, Blue Quills First Nations College was granted accreditation through the First Nations Accreditation Board. The Board of Governors who report to the Chiefs of the 7 member First Nations approved the application and endorsed the accreditation. Through the current structures and processes mandated by the Chiefs and the First Nations, this accreditation process has allowed Blue Quills to retain the integrity to the protection of our Treaty and fiduciary rights. The message that we believe in ourselves is an inspiration to our children and grandchildren; something we can leave to those who will come after us.

### 3RD AND 4TH YEAR EDUCATION PROGRAM (U OF A)

Blue Quills has successfully negotiated with the University of Alberta to deliver the ACCESS sponsored Northern Alberta Native Teacher Education Program on site, named iyiniw kiskinohamâkewin. The program is scheduled to start in January 2002



with an estimated enrollment of 30 students. All of these students have either completed a BGS degree or are in the process of completing the second year of the University Transfer Program. This collaborative relationship will make every effort to ensure the students' success. Blue Quills staff are coordinating the program with administrative financial support from the University. Elders will be involved with the First Nations who possess the credentials to instruct in the program. Courses will include topics such as colonization and its effects and incorporate the traditional knowledge and First Nations' languages. Additionally, the University of Alberta has offered to add books and resources to the campus library and part-time staff to install these additions. Blue Quills will offer the support services to the students.

This will also be an opportunity for students in the Leadership and Management program and other Blue Quills programs to gain experience they can take back into their communities. This concept is referred to as a 'Business Incubation Centre'.



### BACHELOR OF SOCIAL WORK ACCESS PROGRAM(U OF C)



The University of Calgary, the Alberta government and community stakeholders, recognize that access to a Bachelor of Social Work education is important to people in rural, remote and Aboriginal communities. Providing this opportunity is the mandate of the BSW Access Division of the University of Calgary. The Access Division offers an innovative and fully accredited variation of the U of C BSW Program - an education that's of the same quality as the university's on-campus program. U of C has agreed to deliver the last two years of the Bachelor of Social Work degree on site. Some courses are offered every second weekend to accommodate the social workers who are presently working full-time. Most of these workers have 2-year diplomas and would now like to work towards acquiring their degrees.

### DEVELOPMENT OF TRADES-ORIENTED BUSINESS PARTNERSHIP PROGRAMS

In anticipation of the major oil-patch projects that are expected to come on stream within the next few years, partnerships between the College and other educational institutions and industries will be established. Presently, the oil industry suffers from a severe shortage of welders, pipefitters, and steam engineers. Filling this niche through involvement with other institutions will allow Blue Quills to train our members for potential employment in the oil industry.

## ECONOMIC DEVELOPMENT

### PLANNED BUSINESS VENTURES

By 2002, the College anticipates having a convenience store and gas bar on site to serve the needs of employees and students. The College is presently negotiating the establishment of a Satellite Banking facility on site. This facility will assist in the training of our students for economic development.

As a business venture, Blue Quills will benefit financially from this facility through fees for service. The College will collaborate with Tribal Chiefs Ventures in the development of a business centre that will house all TCA programs and services.

### papâmihâw asiniy - THE FLYING ROCK

Before the arrival of Western Europeans (môniyâwak), Indigenous societies were organized around spiritual beliefs. One such belief was about the spiritual laws guiding economic activity, in those days primarily hunting and gathering. On the Northern Plains, parts of present day Alberta and Saskatchewan, a site of worship was long established: papâmihâw asiniy, whom moniyawak see as an iron meteorite, offered leadership and support for survival, particularly as a protector of the buffalo herds. At that time, the buffalo herds were significant as money is today, and both Cree and Blackfoot made annual journeys to visit papâmihâw asiniy to make offerings to give thanks.



With the arrival of rapacious môniyâwak, indigenous societies were subjected to a wide variety of 'colonial' tactics

developed in the course of Western European conquest of the world. One such tactic was to send in lone Christian missionaries trained in Indigenous languages, sometimes using Indigenous people as 'helpers', to break whatever 'pagan' spiritual beliefs that may exist, in preparation for the transition to acceptance of mōniyāwak 'might and right' (the right to claim ownership of the entire world, and the sheer overwhelming brutality to back up this claim).

In 1866, a Methodist missionary, George McDougall, in his own personal crusade to help indigenous people, decided, in a bold act, to remove papāmiḥāw asiniy, knowing full well the effect that this action would have on both Cree and Blackfoot. As the shock wave moved through indigenous society, fears of the dire predictions associated with moving papāmiḥāw asiniy began to circulate (war, famine, disease), and within 10 years, had all come to pass. By 1876, the indigenous economy and a major portion of indigenous populations had been destroyed and the fates of the survivors sealed through Treaties and the Indian Act (1876).

With the destruction (genocide) of the 'great living library' inherent to oral traditions, accurate views of papāmiḥāw asiniy are hard to find. However, 135 years later, papāmiḥāw asiniy still exists, held in captivity by successors to the Methodists of that era. Currently, 'on loan' to Syncude Aboriginal Gallery, official 'ownership' still resides with the United Church's University of Victoria located in Toronto, Ontario.

In 1999, papāmiḥāw asiniy initiated an effort to have himself repatriated to the descendents of the indigenous peoples he had been taken from. Blue Quills First Nations College, representing the 7 Cree bands in the region, and in consultation with all other interested First Nations people, including the Blackfoot/Blood Repatriation Committee, has been negotiating steadfastly for a peaceful resolution to this long-standing historical injustice. The return of papāmiḥāw asiniy could usher in a new era of self-determination, bringing back our spiritual relationship with economy and ecology. In the future, the Indian Act must go, but it will be up to us, as First Nations people, to design and implement the new political and social structures that govern our lives. Perhaps in the future, we will assist the country of Canada in replacing their current 'worship of money' system with a 21st century version of the elegant governance systems we once enjoyed.

*Contributed by Stewart Steinhauer*

### CAMPUS MODEL RESERVE COMMUNITY

A long-term goal of constructing a new facility that includes a day care centre and student accommodations is envisioned at the Blue Quills College site. We model change, organizational structure, respect for our beliefs and the value of equality, and the importance of relationships, collaboration and sharing.

### CBC DOCUMENTARY "A PEOPLE'S HISTORY OF CANADA"

Blue Quills First Nations College will be a part of this featured documentary to be aired in the fall 2001. The realization that our College is to be featured in this popular documentary is a testimony to our resilience and our reputation as an educational institution that has withstood the test of time.



### DAYCARE CENTRE

Blue Quills has taken on the management and ownership of the day care located in St. Paul serving parents with infants from 19 months to 5 year old children. This well established licensed Daycare facility provides an excellent service for students, staff, and surrounding community members. The daycare also assists in training our Early Childhood Development students in order for them to gain caring and professional experience working with infants to young children.

### COMMITMENT TO THE LANGUAGES

Kākiyaw ōma ōta kākisinahamāke kīkway kesi



nehiyawe āpō kesi nehiyaw  
pimātisi kākiyaw  
nikihteyiminānak nikakwe  
apacihānānak ōhi  
tipahaskāna ōta ka-  
wītāpisimāyahkik tahtwaw e-  
hispayik. Metoni  
nwahpahtenān e-ati  
wanītācīk kitōskayiminawak

onehiyawiyiniwaw ekwa mîna opikiskwewiniwaw. Ewako ôci ôma kânîkânastayahk e-koni ôhi kîkwaya kweyas tahto kîsiskaw kakwe pimâtisicik.

Ekoni ôhi mistahi nikeyiceyitenân ôta kâkiskinahamâkeyahk, tahto kîsikaw, nistameyimahkanak ekosi e-kîsinitaweyihtahkik. Ascî mîna kîspin akameyimoyahki ekonik ôki kiskinahamawâkanak nehiyaw mâmitoneyihcikan katipiyawewikowak ekwa kawâpahtamwak ka-atinisitohtahkik kîkway anima ka-nehiyawî. Ekôma nehiyawiwîn pokwîsi esi kanawâpahtamân poko ka-akamkiskinahamawâyahkik oskayak. Kîyanaw poko namoya ta-pômeyahk, ta akampîkiskwâtâyahkik ekonik ôki ôta kapekiskinahamâsocik itahto kîsikaw. Anohc ayisk ekwa poko kakwe otinamihk pimâtisiwin ta e-isimiyopayik mōniyahnahk ekwa mîna nehiyânahk.

*Ekosi, Ay, Ay*

The mandate of the Blue Quills First Nations College is to serve as an advocate of Cree language, culture, history, and pedagogy in all forms. Following the direction and guidance of the Elders from all seven First Nations, it has become increasingly clear that the language and culture is a vital element to establishing identity. It is for this reason that there is a strong emphasis to teach the Cree language within each program

The ultimate goal of the college is to educate students in such a manner that their identity or 'onehiyâwiniwîw' emerges intact and free from a colonial mentality. Additionally, assimilation through education ceases to be perpetuated with the emphasis on Cree language and culture. Students attending Blue Quills will benefit by understanding First Nations' issues and history through First Nations eyes. With the Elders support, it is our responsibility to pass on the language and culture to the younger people in this institution and thereby prepare them to live in both worlds.

### **SUPPORT AND WELLNESS SERVICES**

The Support and Wellness services at the college have been identified as an invaluable means of assisting students to deal with daily stresses in their lives. All staff at Blue Quills are dedicated to providing student support. Help is available for career planning, personal and academic counseling, learning and study skills, admission, and financial assistance. Advice available through counseling staff or any staff member the student wishes to approach. Additionally, the college counselors have arranged for weekly support groups and sharing circles to

address alcohol addictions, unresolved childhood issues, and full day grief and loss workshops. Elders are available for students at most times on a walk in basis. These services are available free of charge.

Judi Malone, M.A., is a chartered psychologist and provides individual, group or family counseling on a fee for service basis.

Dr. Anne Mageau, ND, RMT, provides therapeutic and naturopathic services, also on a fee for service basis. Massages, homeopathy, nutrition, and many more specialties to address chronic pain, stress, and promote natural healthy lifestyles, are provided by Dr. Anne.

## **AWARDS & SCHOLARSHIPS**

### **FRASER MILNER CASGRAIN LEADERSHIP AWARD**

This award is granted to a Native student who has demonstrated leadership through volunteering in areas of student organization, clubs, and activities at the post-secondary level. The student must be enrolled in a full time post secondary program and has maintained an 80 percent attendance in courses/program and has shown commitment and dedication in completing his/her program of study. This student must also have high academic standing.

### **THEODORE R. CAMPBELL SCHOLARSHIP AWARD**

This scholarship is given to an aboriginal student in the Education program who is nominated by Blue Quills First Nations College. The successful candidate must be an aboriginal Canadian citizen and a resident in Alberta; complete the first year of an Education degree (university transfer) at Blue Quills; complete a minimum of 24 credits in the first year and obtain passing marks in all courses and at least a 70 percent attendance record; have financial need; and be nominated by the college.

### **BELLA MCGILVERY MEMORIAL AWARD**

The Bella McGilvery Memorial Award is granted to one student from all program areas. The recipient of this award must show respect and pride in his/her culture.

### **TRANSCANADA PIPELINE AWARD**

This award is granted to one student who has overcome financial, personal or cultural barriers to continue their education. The student must have had an attendance level above 70 percent and must have maintained a high academic average during the past two terms. The successful recipient must be continuing with his/her education either at Blue Quills or at another post-secondary institution.

# WALKING THE TRAIL TODAY

## ABOUT OUR ORGANIZATION, BLUE QUILLS FIRST NATIONS COLLEGE



“Walking this way so that our children  
will carry it on and they will have a world  
that is perfect love-perfect unity”

*Fools Crow, Ceremonial Chief of the Teton Sioux.*

## OUR STUDENTS

Throughout the years, students of Blue Quills have been expected to demonstrate leadership in directing activities to engage themselves in social, physical, spiritual, emotional, and mental pursuits. Students have organized themselves through active Student Councils and other such initiatives. From 1970 through to 1989, the efforts of students with guidance of staff, each year Blue Quills had developed a yearbook to record annual events in the lives of the students. Blue Quills has demonstrated sportsmanship in athletic endeavours including hockey, broom ball, floor hockey, volleyball, basketball, badminton, curling, distance running and track and field. Students have organized fund raising activities that would create more opportunities for themselves over the years. When necessary, students have been activists, rallying for the rights to education, health, and for Treaty rights to be entrenched in Canada's constitution in 1982. The voices of the students are very important to Blue Quills and therefore a seat for a student representative has been made available on the Board of Governors.

### MESSAGE FROM STUDENT REPRESENTATIVE, VIOLET CARDINAL

Elders, Community members, Students:

I am a second year Leadership and Management student at the College. As of September 2001, I have joined the Board of Governors as a student

representative. The message that I bring on behalf of the student voice is to honour the occasion of the 30th year anniversary of the college and to invite the students to journey forth into education with an attitude of self-belief, responsibility and awareness of our traditional teachings of the natural law.

I attended this school in the past as an elementary student. I walked out of the school 34 years ago. Since then, I have experienced life and have now begun a healing journey. Through the Leadership and Management program I have realized how



colonization has been instrumental in my life. I am now doing away with the old patterns and taking on new ways of dealing with life's challenges including being pro-active. This very unique program and great instructors have given me positive beliefs that we're never too old to learn. Our continued responsibility is to ensure that the next seven generations are given the same support; spiritually, mentally, emotionally and physically through our hearts.

On behalf of the students of Blue Quills, we invite you to join us and experience this special journey.

*Violet Cardinal  
Student Representative  
Blue Quills Board of Governors.*

**Inherent Rights by Russel Iron (Oct. 2000)**

We are born with inherent rights, which define who we are and what we are and the fact that we are part of Mother Earth. Everything we are taught growing up is from the land. The medicines are good indicators of such teachings. Outside ailments of our body can be cured from plants

on earth; inside ailments can be cured from the roots of Mother Earth. This indicates that the earth, plants, air, and water are all a part of our inherent rights because we co-exist with the functions of Mother Earth. Inherent Rights are as simple as Natural Law, we all have the right to live and so does Mother Earth and all that belong here. Freedom to live is an Inherent Right. We inherit the right to live and to be free and that is what is passed on by our ancestors.

Inherent Rights can not be taken away from anyone; they are a part of a person's upbringing. It's like a tree born with the bark; it cannot survive without it. Fish cannot survive without water. There are many things in life that need each other and we all have to try and understand the connection to all things in order for us to function in this planet. The Creator has given us the gift of life and we must use it as seen fit and to respect all that he has offered to us in order to survive. That is what inherent rights mean to me.

**OUR TEAM**

The success of Blue Quills is due largely to the strengths of our faculty and management. Our College climate is infused with the spirit of teamwork. The diversity of abilities is resplendently woven together as



each person's talents and abilities create this synergistic environment. The college is infused with enthusiasm, sharing, and dedication, and this is visible daily. Some of the activities that have created this synergy include: weekly smudging ceremony, sharing circles, annual retreats, support for life-long learning and healing, Elder advisors, and team management through a flattened web-like organizational structure.

**WEEKLY SMUDGE**

On Monday mornings, staff members gather in the Elders' trailer to participate in a sweetgrass/smudge, prayer, and dialogue circle. Calling on guidance and assistance from the Creator and the spiritual helpers through prayer provides a basis for connecting and community building. Through the grounding and greeting circle, staff members engage in sharing about the week, significant changes in their lives, and milestones are celebrated. To close these sessions, the staff members greet each other with a hug as they congratulate one another and share genuine encouragement.

**SHARING CIRCLES**

Sharing circles occur spontaneously based on staff needs. Creating an environment of mutual support is helpful to clear the air of issues that are managed through these sharing circles.

**ANNUAL RETREATS**

The staff members organize the annual retreats that occur at the start of each academic year. Every member of staff is included on these 3 day retreats. Based on the ingenuity of the Retreat Committee, staff members engage in activities that invite spontaneity, fun, growth, goal setting, healing, and teambuilding.

**SUPPORT FOR CONTINUOUS LEARNING**

The College philosophy includes life-long learning and this belief is reflected in supporting staff to engage in higher learning pursuits. Each member is encouraged and given the time to take courses that moves them to attain their own personal educational goals.

**ELDER ADVISORS**

Previous to the advent of schools, Elders held a central teaching role in our societies. In a society with an oral tradition, Elders performed an essential and highly valued function of transmitting tribal customs, language, and traditions to the younger generations. Restoring the Elders role in our College has been achieved through a highly utilized pair of Elders in Residence. Additionally, Elders in the communities are invited to share their knowledge with the classes, instructors, and on curriculum development teams. Our Elders also lead the ceremonies. These ceremonies have guided the College to reach new



heights. Finally, Elders are storytellers. Stories help us deal with the past hurts and encourage us to walk in dignity to achieve our vision and purpose.

**WITNESS TO CHANGE**

Having worked at Blue Quills since 1985, I've had the privilege of being a witness to the profound changes undertaken by our College's management under the guidance of Elders and Board Members.

The first and most obvious change is in the area of academic programs. Until 1992, most of our programs were brokered through mainstream community colleges such as Grant MacEwan College or Portage College. The prevalent belief until then was that Blue Quills, in order to gain credibility and acceptance in the aboriginal communities needed to partner with mainstream institutions to deliver quality programs. Generally speaking, most of these programs made 'token' adjustments to the curricula to address the unique needs of aboriginal students. From 1992 onwards, however, the change in programs has been quite drastic. The year 1992 marks another milestone in the history of this college. For the first time, the management and staff (with the support of Elders, the Board and the communities) pondered the possibility of developing an academic program that truly addressed the needs of aboriginal



communities. The colonial mentality was very evident as we embarked on this new journey. We doubted our ability to develop and offer a program on our own. Some of the staff actually believed that this was an impossible vision to fulfill. With great trepidation, we embarked on this journey.

A year later, we confidently informed our communities that we were prepared to offer the Teacher Assistant Certificate program on a part-time basis to all the T.A.'s who were presently employed in First Nations schools. The rest is history. Today, we've developed on site the Leadership and Management Diploma Program, the Early Childhood Certificate program and the Information Technology Certificate program. I will not comment on the paradigm shift that occurred simultaneously in terms of mind set (e.g. from the colonized to the decolonized), and the management style (from a hierarchical structure to a flattened web-like structure) as that is another story in itself.

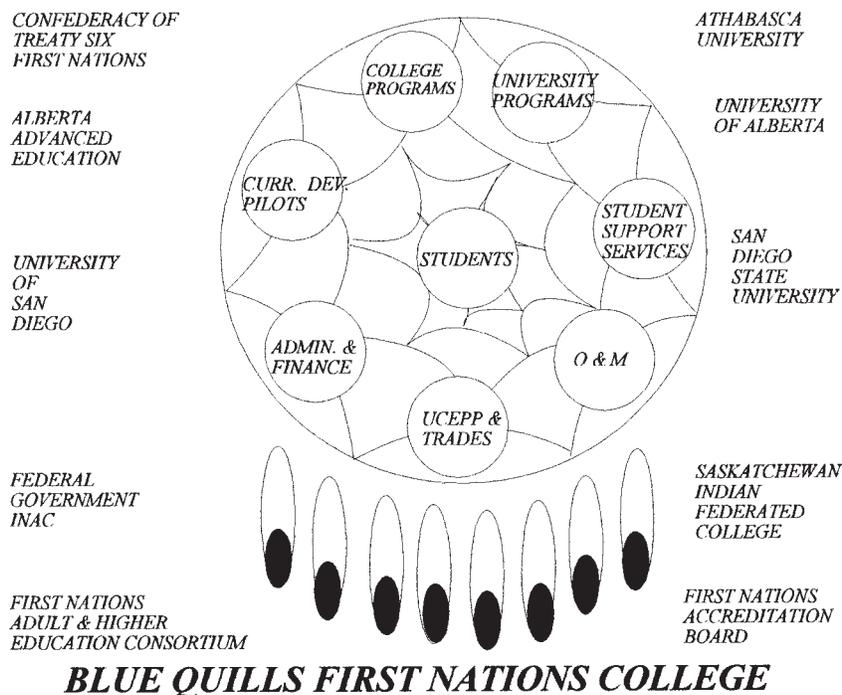
The second and more profound change, however, has been the infusion of Cree spirituality, culture and healing in the College's academic programs. When I started here in 1985, there were no sweats, no healing circles, no round dances, no smudging, no giveaways, no pipe ceremonies. Today, we have all of these and more: we have healing ceremonies to address the needs of residential school survivors and the needs of their children; a classroom can ask for a sweat or venture out on a nature trip and learn about the healing power of plants; the sacred teachings of the Medicine Wheel are integrated into our college classes as part of the process of teaching our students to live balanced lives; and Elders play an active role in advising management and sharing their wisdom with instructors and students.

Mindful of a past filled with pain and injustice, we are building towards a future that will include care of our children 7 generations hence.

Hai Hai, William Aguiar

**STAFF**

- William Aguiar, Counsellor/Instructor
- Marcelle Arnold, Early Childhood Development Coordinator
- Janice Atwal, Finance Clerk
- Nav Atwal, Instructor
- Anne Blower, Computer Instructor



Dr. Halia Boychuk, Bachelor of Education Coordinator  
 George Brertton, Elder  
 Tammy Brertton, Receptionist  
 Debra Cardinal, Director of Programs  
 Ellen Cardinal, Administrative Support  
 Theresa Cardinal, Finance Clerk  
 Ashley Castor, Maintenance  
 Kenny Castor, Assistant Computer Technician  
 Eric Chalifoux, Instructor  
 Sherri Chisan, Leadership and Management Coordinator  
 Bob Harrison, Information Technology Program Coordinator  
 Alma Houle, Aboriginal Healing Project Coordinator  
 Bernadine Houle-Steinhauer, Director of Special Projects  
 Colleen Houle, Education Researcher  
 Shannon Houle, Assistant Registrar  
 Charlotte Kishayinew, Finance Clerk  
 Barry Kissel, Instructor  
 Lena Lapatack, Registrar  
 Dr. Leona Makokis, President  
 Dr. Patricia Makokis, Director of Curriculum Development  
 Michael Marsh, Maintenance  
 Priscilla McGilvery, Student Counsellor (Education Leave)  
 Harriet Moosepayo, Librarian  
 Irene Poirtras, O & M Supervisor  
 Ron Poirtras, O & M Coordinator  
 Nina Quinney, Finance Clerk  
 Denise Steinhauer, Cree Instructor/Teacher Assistant Coordinator  
 Evelyn Steinhauer, Director of Student Services (Education Leave)  
 Joseph Steinhauer, Cultural Assistant, Cree Instructor  
 Mike Steinhauer, Elder

Sharon Steinhauer, Social Work and Community Wellness Program Coordinator  
 Karen Tingey, UCCEP Coordinator

Additional contract instructors representing the respected university and colleges are on campus based on academic schedules and yearly courses.

### OUR FUTURE TOGETHER

Let's embrace the courage and vision of our ancestors and offer real choices that serve our students. Let's focus on what our communities need and how we can work together to create that for ourselves.

## OUR BOARD OF GOVERNORS

Blue Quills First Nations College is governed by seven appointed members representing the First Nations communities who have ownership of the College. Additionally, one Elder from the Saddle Lake First Nation and one student representative from the College are included to the board. The seven First Nations that own and operate the college represent approximately 13,000 people: Beaver Lake First Nation, Cold Lake First Nation, Frog Lake First Nation, Heart Lake First Nation, Kehewin Cree Nation, Saddle Lake First Nation, and Whitefish Lake (Goodfish Lake) First Nation.

## BLUE QUILLS FIRST NATIONS COLLEGE • 30TH ANNIVERSARY

Finlay Moses, Chairman, Saddle Lake First Nation

Norman Quinney, Frog Lake First Nation

Rosalie Halfe, Whitefish Lake First Nation

Jenny Ladouceur, Heart Lake Cree Nation

Gordie John, Kehewin Cree Nation

Chief Joyce Metchewais, Cold Lake First Nation

Lynda Gladue, Beaver Lake First Nation

Alex Whiskeyjack, Elder, Saddle Lake First Nation

Violet Cardinal, Student representative,  
Beaver Lake First Nation



The number of individuals in the Lakeland constituency totals 110,000 people. There are 8 reserves and 4 Metis Settlements; combined representing a total of, 30,000 people. Therefore, the aboriginal people in this region are approximately 35 percent of the total population.

The Chiefs of the seven bands have entrusted full confidence to their appointed board members to govern the College. They have consistently endorsed the College through the encouragement of their community members to attend and in providing the necessary financial support for their success. The Chiefs are acknowledging the ability of the college to provide professional and personal development workshops on the reserve and on campus. We recognize and appreciate,

Chief Morris Monias, Heart Lake

Chief Al Lameman, Beaver Lake Cree Nation

Chief Allan Houle, Whitefish Lake

Chief Eddy Makokis, Saddle Lake

Chief Eric Gadwa, Kehewin Cree Nation

Chief Raymond Quinney, Frog Lake First Nation

Chief Joyce Metchewais, Cold Lake First Nation

The highly committed Board of Governors holds monthly meetings in each of the communities by circulating this responsibility. During these open meetings, the programs report on their progress, financial statements are provided, and dialogue on new issues occurs. The Board have adopted a manner of conducting business based on the principle of 80/20: eighty percent of discussion, debate and decision is future oriented, twenty percent on reports that help us make long term decisions. Additionally, the Board has formed three committees:

- Finance/Personnel/Policy,
- Programs/Planning/Research/Culture,
- Lands/Infrastructure

These committees meet as required.

### ANNUAL GENERAL MEETINGS

The Board of Governors are responsible for hosting an Annual General Meeting (AGM) where an annual report of all activities and audited financial statements are shared with the members of the owner First Nations. These AGM's are held in the communities. Every year, based on the revolving board positions, the First Nations appoint new members to the board or continue with the present appointment. These decisions are based on the schedule of board positions. Through this means, continuity occurs as new board members are trained alongside veteran board members. Annual Reports are available at the College.

### ANNUAL RETREATS

Each spring, the Board engages in a three day retreat where they receive information, review the mission and goals, plan new initiatives, and strengthen their relationships with each other. The Chiefs and Education Directors of the communities are welcomed to these retreats.

### CONTACT US AT:

Blue Quills First Nations College  
Box 279

St. Paul, AB T0A 3A0

Phone: (780)645-4455

Edmonton Direct: (780)429-2971

Toll free: 1-888-645-4455

Main Fax: (780)645-5215

Upgrading Fax: (780)645-4504

[www.bluequills.ca](http://www.bluequills.ca)

## BOARD CHAIRMAN'S MESSAGE



Friends and Relatives,

The path leading up to the doors of Blue Quills open up opportunities in the world around us. Our students pursue post-secondary studies with a shared sense of confidence, enthusiasm and determination.

Browsing through the 30th anniversary commemorative book, gives you a sense of who we are and what our dedicated team are committed to in providing quality educational experiences for our students in collaboration with our partners and in receiving guidance from the Elders.

Walking into the building, itself a monument of higher learning representing unyielding strength and commitment to education, you see the pictures of our graduating classes. The hallways echo with those who have set the building blocks of our First Nations

educational institutions across the country. To those people, whose footsteps we follow, we are grateful for their endurance, tenacity, and foresight. As a Board of Governors we recognize our responsibility to carry the vision of our ancestors forward into future generations. For our communities who provide continuous support and direction, our College stands as a testimonial to your unwavering belief.

We hope to continue the legacy of leading the way in excellence in education. We encourage all students to 'pursue your dreams' and remember that success in post-secondary studies is but one step towards attaining your goals.

May the Creator bless and guide you on the path you take.

Finlay Moses  
Chairman  
Blue Quills Board of Governors



### PHILOSOPHY STATEMENT FOR CONFERENCE 2002

## THE ANSWERS ARE WITHIN US

The Sixth World Indigenous Peoples Conference on Education celebrates the achievements of First Nations' Peoples in the transmission of their heritage from generation to generation. It welcomes all generations of First Nations to share their successes in their languages and culture in all areas of their lives. Knowledge and usage of traditional ways of knowing in contemporary endeavors are to be especially featured at this conference. Applications of the wisdom of our ancestors to liberate ourselves from the yolk of oppression and the effects of colonialism will be given highest priority. All effective means to improve the spiritual, mental, physical and emotional balance and harmony of our communities will be recognized.

The basic function of the First Nations Adult and Higher Education Consortium is to nurture, foster, and protect the aboriginal and humanistic rights of First Nations people to their own particular identity through the utilization of their institutions of higher learning. For the performance of this function FNAHEC is honoured to host the Sixth World Indigenous Peoples Conference on Education.

The selection of the Nakoda First Nation (Stoney Park Area) as the main site of this conference is to emphasize the importance of our spiritual well being and our spiritual relations with all the creations of the Great Spirit. Our stewardship of our total environment is to be reaffirmed and accepted by our participation in the event at this site. The prophecy of the Nakoda Elders that this site will host a meeting of people from all parts of the world will be fulfilled.

The Nakoda welcome all the participants.

FNAHEC welcomes all the participants.

Oki! Tansi! Danast'ada! Ambawathtich!

### WIPCE AT A GLANCE 2002

Sunday, August 4.....Opening Ceremonies  
Monday, August 5.....Workshops  
Tuesday, August 6.....Workshops  
Wednesday, August 7.....Tours and Excursions  
Thursday, August 8.....Tours, plus on-site  
Friday, August 9.....Workshops  
Saturday, August 10.....Closing Ceremonies

### The Call for Papers is out!

Submit by email: [wipce@fnahec.org](mailto:wipce@fnahec.org)

Fax: (403) 258-1811  
Mail: WIPCE 2002  
#310, 6940 Fisher Road, S.E.,  
Calgary, AB T2H 0W3

# WALKING TOGETHER

## LETTERS OF SUPPORT

Thirty Years and Going Strong!

Sept. 30,  
2001

Sincerest congratulations to the board, staff and students of Blue Quills First Nations College for accomplishing the admirable objectives set out following the takeover of the institution in mid-July, 1970!

There is a credible theory that explains the existence of "Indian" residential schools in North America. The politicians, bureaucrats and clergy of the 19th century realized that in the First Nations cultural context, the indigenous languages expressed with absolute certainty the sacred connection between the land (the Mother Earth) and the people. The colonizers of that historical period somehow grasped that concept, so they thought that if they could destroy the languages of the people, the "Indians" would disconnect from the land, and the land would go to the colonizers. Fortunately, First Nation languages have persisted, and today they are being successfully rejuvenated.

The non-violent takeover of Blue Quills institution by the leaders of the Cree and Dene First Nations, with the strong support of the Indian Association of Alberta, was a rational, legitimate and carefully planned step. It occurred soon after the national Chiefs of Canada presented their "Citizens Plus" document in Ottawa. The occupation of Blue Quills Institution came at a time when Treaty 6 was being attacked, regardless of its definite legal status. When the brave and concerned First Nations activists decided to act, it was clearly a move to assert their sovereignty and their inherent right to assume control over their children's education items never ceded at treaty signing time. It was also a declaration by the people that they had the competence to successfully administer their own educational institution.

Whereas the federal government's intention was to use the Blue Quills institution as a tool for assimilation, when in the hands of First Nations (since 1970), it became their instrument for the protection of the cultures and languages of the people. Put in other words, it was the means for self-survival and protection of Treaty 6.

At several points in the past thirty years, federal government efficiency (cost effectiveness) experts sought to curtail the budgets for First Nations college to help reduce the Canadian National Debt, which today is close to 600 billion dollars. The hidden agenda, of course, was to compel post-secondary students to integrate and be assimilated on the campuses of urban colleges and universities. That ploy failed because First Nations education leaders resolutely fought for the continuation of their indigenous institutions.

The future of Blue Quills First Nations College is assured. This is true because of the phenomenal commitment toward its support by the community leaders of the Treaty 6 area. This should be considered as a brilliant page in the history of First Nations peoples.

Roy Lynn Peipenburg, Honourary Senator,  
Indian Association of Alberta (appointed 1986)



# WALKING TOGETHER

## LETTERS OF SUPPORT

September 30, 2001



To: Mike Steinhauer, BQFNC

Subject: Thirtieth Anniversary Celebration: Blue Quills First Nations College

Tan'si

The thirtieth anniversary being celebrated by Blue Quills First Nations College on October 26th, 2001 is indeed a national historic occasion and it is a unique pleasure to send personal greetings and best wishes to all of you personally involved at Blue Quills and also to all of those individuals who worked so enthusiastically and tirelessly over these past three decades to ensure the outstanding successes of Blue Quills First Nations educational endeavors.

To be sure, this great achievement we are celebrating has not always been an easy task. New educational ventures present so many countless challenges. I recall so many of your efforts in 1970 - 1971 and it was indeed a privilege to have worked with so many of you in the founding days of Blue Quills as an educational facility controlled by First Nations Peoples.

As I look at my 1970-1971 Blue Quills yearbook and the historic photograph on page one of the opening ceremony, I shall always cherish the fond memories of First Nations friends who contributed so much to this educational effort.

In closing to each of you celebrating this historical occasion: Elders, administrators, instructors, staff members, workers, students, parents, volunteers, board members, I extend every good wish for your continued success.

May God bless you all in your continued work to achieve educational excellence at Blue Quills First Nations College. I shall always cherish working with all the First Nations Peoples in the Saddle Lake-Athabasca District and admire their great historical educational endeavor at Blue Quills.

Cordially yours

Walter King

Former Superintendent of Education 1969-1972

# WALKING TOGETHER

## LETTERS OF SUPPORT

**Message from Barrie Robb  
Regional Director General  
Indian and Northern Affairs Canada  
Alberta Region**

On behalf of the Alberta Region, it is my privilege and honour to congratulate the staff and alumni of the Blue Quills First Nations College in celebrating the 30th Anniversary of providing education to the St. Paul area.

I also wish to acknowledge the Elders for their foresight and determination in pursuing education for First Nation students that combines quality instruction with cultural sensitivity.

Blue Quills First Nations College recognizes the critical importance of providing First Nation young people with high quality education that will give them the confidence they need to build a prosperous future for themselves and contribute to the success of their First Nations. The College has contributed to the graduation of many post secondary students in various fields of endeavor and, in particular, education.

Again, congratulations on your achievement. I wish you well in your valuable contribution to the education of First Nation students.

Sincerely,

Barrie Robb



Indian and Northern  
Affairs Canada

Affaires indiennes  
et du Nord Canada

Canada

# WALKING TOGETHER

## LETTERS OF SUPPORT

Athabasca University 

Office of the Vice-President, Student Services

26<sup>th</sup> September, 2001

Dr. Leona Makokis, President  
Blue Quills First Nation College  
Box 279  
ST. PAUL, AB TOA 3A0

Dear Dr. Makokis,

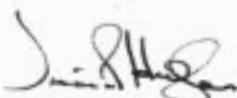
I am thrilled to congratulate Blue Quills First Nations College on the occasion of its 30<sup>th</sup> anniversary.

Athabasca University has partnered with Blue Quills since the mid 1970's and this has been a warm and productive partnership. Personally, I have been interacting with Blue Quills since the mid 1980's. The annual graduation ceremony at Blue Quills is one of the most rewarding events that I attend yearly.

Blue Quills First Nations College has taken a leadership role in the provision of post-secondary education for First Nations in Alberta, in fact beyond Alberta. As this journey unfolds, AU would be honoured to remain a significant partner.

In summary, I must express my admiration for the staff and students at Blue Quills as well as my appreciation for your sharing experiences with me that have promoted my personal growth.

With kind regards,



Judith Hughes, Ph.D.  
Vice-President, Student Services

1 University Drive  
Athabasca AB T9S 3A3  
Canada

Telephone: (780) 675-6447  
Fax: (780) 675-6431

Canada's  Open University<sup>™</sup>  
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# WALKING TOGETHER

## LETTERS OF SUPPORT



**FIRST NATIONS ADULT AND  
HIGHER EDUCATION CONSORTIUM**

Suite 310, 6940 Fisher Road SE Calgary, Alberta T2H 0W3  
Phone: (403) 258-1775 Fax: (403) 258-1811

October 22, 2001

**Leona Makokis**  
President  
Blue Quills College  
Box 279  
St. Paul, Alberta T0A 3A0

**RE: 30<sup>th</sup> Anniversary of Blue Quills College**

On behalf of the First Nations Accreditation Board I wish to congratulate Blue Quills College on the occasion of its 30<sup>th</sup> anniversary.

You have been a wonderful example on what is possible when we exercise control over education. Thank you for your exemplary leadership.

Yours truly,

Vivian Ayoungman, EdD  
Executive Director  
FNAHEC

Red Crow Community College  
(403) 737-2400

Old Sun Community College  
1-888-734-3862

Redhead Adult Learning Centre  
(403) 934-1400

Nakota Post-Secondary Education  
(403) 881-3817

Peigan Post Secondary  
(403) 965-3910

Yellowhead Tribal Council Education  
(780) 484-0303

Blue Quills First Nations College  
1-888-645-4455

Maskwacjis Cultural College  
(780) 583-3925

Nechi Training, Research and Health Promotions Institute  
(780) 439-1884

Yellowquill College  
(204) 953-2800

## CLOSING THOUGHTS

“*The journey of a thousand miles  
begins with a single step.*”

The matter of selection from so many sources and resources that Blue Quills has enjoyed throughout its evolution has been difficult. We would have liked to include reference to staff lists, eminence achieved in later life by students, board members lists, and other such matters of both academic and general interest. Sources referenced for this commemorative short review include both living resources and documented references. The following documents are listed to invite the readers to delve into these matters more intensely:

Blue Quills Yearbooks 1970-1989

Blue Quills Insight, Oct. 1981

Blue Quills Student Handbook Calendar, 2001-2002

Blue Quills First Nations College, Annual General Meeting Reports

The Native Perspective, Feb. 2001

The Native People, 1970

The St. Paul Journal

The Edmonton Journal

The Saskatchewan Indian

Provincial Archives of Alberta

National Archives of Canada

S. Chisan (2001). *Building Effective Teacher-Learner Relationships Guided by Traditional Cree Teachings*. Master's Thesis. San Diego State University.

L. Makokis (2001). *Teachings of the Cree Elders: A Grounded Theory Study of Indigenous Leadership*. Doctoral Dissertation. University of San Diego.

P. Makokis (2000). *An Insider's Perspective: The Dropout Challenge for Canada's First Nations*. Doctoral Dissertation. University of San Diego.

A. McInnes (1987). *Blue Quills: A Case Study in*

*Locally Controlled Indian Education*. Master's Thesis, University of Alberta.

D. Perrson (1980). *Blue Quills: A Case Study of Indian Residential Schooling*. Doctoral Dissertation. University of Alberta.

Tribal Chiefs Institute and Indian And Northern Affairs Canada. (2001). *In their Footsteps, Contributions of First Nations in Alberta*.

Through the insightful sharing of memories past, we are grateful to Mike Steinhauer, Walter King, Roy Piepenburg, Alphonse Delver, John Gray, Tina and Victor Houle, and many others too numerous to mention.

We acknowledge the generosity of Indian and Northern Affairs Canada for the grant that ensured a quality end product. We are grateful to the sponsoring agencies whose messages adorn these pages. We recognize the value in promotions and sales and the relationships that advertising creates. We recognize the work of Screaming Colour Inc. and Iyiniwak Advocate in producing the Commemorative Edition and the Companion document.

This endeavour has been a staff effort. We thank the following people for their assistance in preparing material for this commemorative book: Jennifer Salzwedel, Violet Cardinal, Stewart Steinhauer, Steve Andreas, Allan Jacobs, Vicky Jacobs, Natalie Wood, Jody Half, and all the incredible staff team of Blue Quills, past and present.

The final pages in this commemorative issue are attributed to the graduating classes. As you read these lists, you will be inspired by the numbers of students who have walked through these welcoming walls of learning to fulfill dreams of their own. When they take the time to reflect back on the occasion of the 50th anniversary of Blue Quills First Nations College in the year 2021, they are sure to be as enthused to document the achievements of their consequential journey.

## GRADUATION CLASSES

### 1976

#### High School

Bruce Cardinal  
Darlene Cardinal  
Louis Cardinal  
Emily Delver  
Lillian Kakeesim  
Marjorie Kakeesim  
Lorraine Quinney

### 1977

#### High School

Leo Delver  
William Delver  
Valerie John  
Casey McGilvery  
Garry McGilvery  
Casey Makokis  
Larry Quinney  
Peter Pasquayak

#### Morning Star (2 yrs)

Julia Bull  
Linda Bull  
Clifford Cardinal  
Phyllis Cardinal  
Mary Collins  
Alphonse Dion  
Irene Dion  
Susan Dion  
Rose Halfe  
Patricia Makokis  
Rita Marten  
Gloria McGilvery  
Ada McLain  
Janet Pedersen  
Elizabeth Poitras  
Joan Poitras  
Sarah Price  
Edwin Sangrey  
Alice Steinhauer  
Joyce Stone  
Alex Woods

#### Clerk-Typist

Julia Cardinal  
Leona Cardinal  
Sharon Cardinal  
Lorraine Houle  
Jeanette Kakeesim  
Lena Gladue  
Rose McGilvery  
Louise Neilsen  
Marilyn Poitras  
Angele Powell  
Lillian Sparks  
Mary Wood

### 1978

#### High School

Fred Cross  
Ricky Makokis  
Bruce McGilvery

Clifford Pasquayak  
Velma Quinney  
Claudie Wood

#### Secretarial Arts

Helen Badger  
Linda Badger  
Evelyn Brertton  
Lorraine Cardinal  
Marjorie Cardinal  
Rhoda Cardinal  
Lydia Makokis  
Linda McGilvery  
Phyllis Makokis  
Rose Stanley  
Violet Stanley  
Bonny Wyatt

#### Public

#### Administration

Noreen Steinhauer

### 1979

#### High School

Danny Cardinal  
Sharon Cardinal  
Victor Half  
Clayton Lapatak  
Viola Moyah  
Racheal Quinney  
Dale Steinhauer  
Diane Steinhauer  
Rita Steinhauer  
Lorraine Stone

#### AVC - Secretarial Arts

Arlene Badger  
Margaret Bolt  
Beatrice Cardinal  
Debra Cardinal  
Martha Cardinal  
Irene Houle  
Joyce Houle  
Brenda Jenkins  
Valerie John  
Peggy VanBrabant  
Dorothy Wood

#### Public

#### Administration Degree

Leona Dion  
Clifford Pasquayak  
Eleanor Swaren

#### Bachelor of General

Studies  
Doug Bearhat  
Fran Dion  
Sharon Omeasoo

#### Morning Star (2 yrs)

Julia Auger  
Mavis Brertton

Lorraine Bull  
Georgina Ducharme  
Delores Giroux  
Donna Houle  
Jo-Anne Jackson  
Martin Large  
Kathleen Laboucane  
Theresa Laboucane  
Barbara Laderoute  
Hayden Melting Tallow  
Linda Minoose  
Florence Moses  
Roderick Nanooch  
Laura Okemaw  
Pauline Ominayak  
Rose Marie Poitras  
Larry Quinney  
Charles Singer  
Thomas Stanley  
Gisele Wood  
Lillian Youngchief

#### U of A, Bachelor of Education

Patricia Makokis  
Joan Poitras  
Jan Pederson  
Liz Poitras

### 1980

#### High School

Cecile Cardinal  
Joey Gladue  
Sally McGilvery  
Edward Ominiyak

#### Secretarial Sciences

Maryann Bearhat  
Shirley Bergman  
Cyndie Buffalo  
Valerie Buffalo  
Brenda Cardinal  
Barbara Gamblin  
Blanche Lacey  
Christine Makokis  
Darlene McGilvery

#### Public

#### Administration

Irene Cardinal  
Donald Quinney

### 1981

#### High School

Doris Amahoose  
Connie Badger  
Janet Cardinal  
Violet Gladue  
Patricia Halfe  
Tanya Janvier  
Denise McGilvery  
Rhonda Pasquayak  
Vincent Steinhauer  
Stanley Wood  
Wanda Young

#### Secretarial Arts

Geraldine De Groot  
Ann Dolan  
Rita Gill  
Linda Jackson  
Kelly Laboucane  
Juliet Navrot  
Judy Pasquayak  
Alice Quinney  
Ellen Reimer  
Rose Whiskeyjack

#### Bachelor of Administration

Doug Bearhat  
Leona Dion  
Sharon Omeasoo  
Clifford Pasquayak

### 1982

#### High School

Bernice Amahoose  
Lloyd Benoit  
Carl Bernard  
Beverly Black  
Norma Black  
John Campbell  
Doreen Cardinal  
Jean Cardinal  
George Cardinal  
Janette Gladue  
Eunice Hunter  
Bryan McRee  
Larry Moosewah  
Cecile Nanemahoo  
James Ominayak

#### AVC Clerk-Typist

Leona Cardinal  
Sandy Deal  
Irene Gladue  
Evelyn Makokis  
Pat Malone  
Diane Michaud  
Diane Mottus  
Carole Preville  
Irene Willier  
Nora Wyman  
Denise Zellweger

#### Morning Star (3 year program)

Valerie Cardinal  
Shirley Fayant  
Gloria Makokis  
Margaret MacNeil  
Mary Redcrow  
Diane Steinhauer  
Ruby Yellowknee

#### U of A - Bachelor of Education

Julia Auger  
Mavis Brertton  
Julia Bull

Linda Bull  
Theresa Cardinal  
Barbara Laderoute  
Gloria McGilvery  
Laura Okemaw

#### U of C - Social Work

Violet Amyotte  
Lloyd Bunn  
Louise Large  
Anne Piche  
Carl Quinn  
Sharon Steinhauer  
Teresa Steinhauer  
Ruth Suvee  
Elsey Whiskeyjack

#### Power Engineering

Garvin Chisan  
Bob Cardinal  
Brian Cardinal  
Lester Cardinal  
Peter Cardinal  
Horace Jackson, Jr  
Frank Large  
Casey Makokis  
Patrick  
Denise Steinhauer  
Michael A. Steinhauer  
Darryl Whiskeyjack

### 1983

#### High School

Arlene Amahoose  
Harley Buffalo  
Kevin M. Cardinal  
Sam Cardinal  
Candace Dion  
Brian Halfe  
Judy Half  
Beverly Hunter  
Sherry Hunter  
Shirley Hunter  
Laverne Jackson  
Vivian Jackson  
Miles Kakum  
Andy Makokis  
Cynthia Makokis  
Natalie Makokis  
Neil Makokis  
Joseph Steinhauer  
Jason Wood

#### AVC Clerk-Typist

Muriel Beaudry  
Joanne Cardinal  
Heather Hays  
Barbara Jenkins  
Brigitte Mathews  
Carol Platz  
Donna Reid  
Heather Roberts  
Darlene Smith  
Donna Wilson

**Bachelor of Education**

Mavis Brertton  
Linda Bull  
Shirley Fayant  
Esther Giroux  
Russell Hunter  
Barbara Laderoute  
Gloria McGilvery  
Diane Steinhauer  
Ruby Yellowknee

**Registered Nurse**

Doreen Collins  
Karen Desaulniers  
Shirley Gorgichuk  
Isabel Keller  
Mary Large  
Laura Makokis  
Julie Normand  
Mary Simpson  
Edna Stevens

**Athabasca University**

Brenda Cardinal

**1984**

**High School**

Roland Bull  
Cathy Cardinal  
Cindy R. Cardinal  
Randy L. Cardinal  
John Charland  
Vincent Francois  
Mary Houle  
Kevin Jackson  
Gary Lameman  
Celina Marten  
Denise Moosewah  
Glen Moosewah  
Patsy Moosewah  
Early Pasquayak  
Glen Quinney  
Elston Steinhauer  
Beverly Waquan  
Ronald Watchmaker  
Randy Whitney

**AVC - Clerk-Typist/Stenographic**

Dolores Bergeron  
Denise Brault  
Evelyn Cardinal  
Leona Cardinal  
Suzie Delver  
Barbara Gamblin  
Rose Halfe  
Joyce Logan  
Marcy Mercier  
Lisa Mitchell  
Colette Richard  
Colleen Sinclair

**ECD Certificate**

Cynthia Bearhead  
Josephine Cardinal

Julia Cardinal  
Karen Rose Cardinal  
Mariam Cardinal  
Regina Cardinal  
Shirley Houle  
Marjorie Jackson  
Mary Irene Makokis  
Sandra McGilvery  
Lydia Makokis  
Delphine Memnook  
Barbara Moses  
Ernestine Quinney

**Correctional Services**

Shirley Bellerose  
Delores Cardinal  
Irene Cardinal  
Karen Ann Cardinal  
Mary Cardinal  
Ralph Cardinal  
Violet Hunter  
Patricia Hunter  
Adelard Janvier  
Elaine Jackson  
Leonard Jackson  
Colleen Large  
Mildred Memnook  
Aurore Michaud  
Cora Moosewah  
Rita Quinney  
Ursula Shirt  
John Simons  
Kevin Steinhauer  
Helen Weinmeier

**1985**

**High School**

Roxanne Bearhead  
Charlene Bernard  
Barry Buggins  
Anita Cardinal  
Clifford Cardinal  
Perry Cardinal  
Patrice Crate  
Larry Daniels  
David Gendron  
Rose Grandbois  
Pearl Hunter  
Miranda Jacko  
Elaine Jackson  
Cecil Janvier  
Arthur Martel  
June Seenum

**AVC Clerk-Typist/Stenographic**

Angie-Marie Boulianne  
Mary Collins  
Ann Cousineau  
Margaret Jackson  
Irene Kelly  
Sue Korstrom  
Kerry Krekoski  
Rosane Lupel  
Rona Noel  
Cindy Sereniak

Sharon Siemers  
Ruby Sparklingeyes  
**ECD Diploma**  
Josephine Cardinal  
Julia Cardinal  
Mariam Cardinal  
Regina Cardinal  
Shirley Houle  
Marjorie Jackson  
Mary Makokis  
Delphine Memnook  
Ernestine Quinney

**ECD Certificate**

Betty Cardinal  
Eunice Cardinal  
Sandra Cardinal  
Jeanette Hunter  
Shirley Hunter  
Kathy Locke  
Therese McIldoon  
Donna Melchoir  
Bernadine Pirnak

**Athabasca University**

Brenda Cardinal  
Rena Cardinal

**Business Administration**

Ken Adam  
Debra Cardinal  
Earl Cardinal  
Nora Cardinal  
Valerie Cardinal  
Sherri Chisan  
Velma Whitnook  
Jo Stanley  
Suba Munia Suba  
Natalie Wood

**Life Values 1st year Certificate**

Laura Badger  
Lena Blackman  
Kevin Buck  
Wes Callihoo  
Kirby Cardinal  
Frank Charland  
Kevin Dion  
Ted Dion  
Jerome Delver  
Edgar Francois  
Wanda Fryingpan  
Rhonda Fryingpan  
Rene Grandbois  
Priscilla Janvier  
Leonard Memnook  
Calvin Minoose  
Wayne Moyah  
Paula Morin  
Annabelle Omeasoo  
Tammy Redcrow  
Diane Scanie  
Jason Stevenson  
Veronica Watchmaker  
Allan Whitson  
Jackie Winnipeg

**1986**

**High School**

Delores Delver  
Glen Eagletail  
Aaron Halfe  
Michael Jacko  
Frances Jackson  
Shirley V. Jackson  
Elaine M. Lameman  
Gary D. Lameman  
Frances J. Poitras  
Mark Stanley  
Monia Wahsatnow  
Albert Whitsone  
Pauline Youngchief

**Social Services Worker Diploma**

Charlotte Agnemark  
Patricia Butcher  
Ernestine Cardinal  
Nancy Cadrinal  
Rosalie Cardinal  
Beatrice McGilvery  
Lise Robinson  
Audrey Willier-Samson

**Child Care Worker Program**

Sarah Cardinal  
Shirley Dubrule  
Bernadette Jackson  
Sherry Lambert  
Jim McDonald  
Janet Michaud  
Tracey Whitson  
Valerie Wood

**Bachelor of Arts, Liberal Arts**

Vera Cardinal  
Beatrice McGilvery

**AVC Clerk-Typist**

Betty-Ann Cardinal  
Lorraine Coire  
Margie Ostapovich  
Stephanie Tkachyk

**1987**

**High School**

Gary Cardinal  
Glen Cardinal  
Larry Charland  
Leona Delver  
Darryl Knight  
Tina Lameman  
Teresa Large  
Allen McKay  
Wanda Moosewah  
Roxanne Pasquayak  
Marlene Quinney  
Ronnie Steinhauer

**Social Services Worker Diploma**

Florence Blois  
Raymond Bulldog  
Murphy Cardinal  
Mayva Childs  
Bryan Horse  
Sandra Houle  
Barbara Lavoie  
Christine Ruller  
Verna Smith  
Violet Wells  
Theresa Willier

**Child Care Worker Diploma**

Charlotte Dion  
Patsy Houle  
Kathleen McGilvery  
Delphine Memnook  
Doris Steinhauer  
Irene Trottier

**ECD Diploma**

Linda Berlinguette  
Cathy Cardinal  
Sandra Cardinal  
Lillian Crier  
Jeanette Hunter  
Diane Tremblay  
Edith Wahsatnow  
Roberta Whiskeyjack  
Laura Wirsta

**Management Studies Certificate**

Roxanne Bearhead  
Betty-Ann Cardinal  
Melvin Cardinal  
Shirley Cardinal  
Theresa Cardinal  
Clara Delver  
Dale Jackson  
Louis Lapatak  
Richard Ruller  
Dean Steinhauer

**Bachelor of Arts**

Pollyanna Fontaine  
Bella McGilvery  
Velma Quinney

**Pre-Employment Programs**

1st Year  
Apprenticeships  
Clayton Cross  
(Carpentry)  
Carl Littlechild  
(Carpentry)  
Gilbert Steinhauer  
(Carpentry)  
Leslie Steinhauer  
(Carpentry)  
Harrison Shirt (Motor  
Mechanics)  
Felix White (Motor  
Mechanics)

## 1988

### High School

Rhonda Alexis  
James Brertton  
Gladys Cardinal  
Noella Cayen  
Gail Cross  
Roland Hunter  
Melva Hogn  
Roberta Jackson  
Tina Johnson  
Heather Poitras  
Pauline Youngchief

### UCEPP

Sylvia Brertton  
Allan Cardinal  
Natalie Cardinal  
Barry Favel  
Darlene Favel  
Rose Houle  
Mary Hunter (Gladys)  
Marilyn Jackson  
Fabian Large  
Jody Parrot  
Wanda Redcrow  
Erika Spoeth

### Management Studies/Accounting

Certificate  
Sam Cardinal  
Genevieve Couillard  
Phyllis Makokis  
Glen Moosewah  
Marlene Plaquin  
Cynthia Quinney  
Robin Spacil  
Ruby Stone  
Marilyn Ward

### Management Studies Diplomas

Roxane Bearhead  
Betty Ann Cardinal  
Shirley Cardinal  
Theresa Cardinal  
Clara Delver  
Louis Lapatak  
Richard Ruller  
Mark Steinhauer

### Bachelor of Arts

Rose Marie Cardinal  
Beatrice McGilvery

### Bachelor of General Studies

Rosie Ann Halfe

### Pre-Employment Automotive Program

Eugene Cardinal  
Charles Pasquayak  
Wayne Peat  
David Shirt

## 1989

### UCEPP

Mathilda Brertton  
Daniel Bull  
Kathleen Cardinal  
Lorraine R. Cardinal  
Sandra Cardinal  
Lorraine Glossop  
William Halfe, Jr.  
Gale Himschoot  
Valerie Houle  
Tina Jackson  
Wayne Jackson  
Jeffrey Krupnik  
Yolande MacMillan  
Hugh Makokis  
Joseph Memnook  
Dwayne Pasquayak  
Walter Pasquayak  
Robert Patterson  
Darryl Paul  
Lorraine Scanie  
Sherri Shirt  
Donalda Stanley  
Cherrilene Steinhauer  
Curtis Steinhauer  
Fong Thammovongsa  
Eva Tkachyk  
Colette Tremblay  
Janice Wahsatenow  
Rosalind Whiskeyjack  
Rose Mary White  
Nola Youngchief

### Management Studies Certificate

Noreen Cardinal  
Irma Crane  
Adeline Grandbois  
Fabian Large  
Luc Noel  
Ernest Robert  
Eva Stamp  
Rachel Steinhauer  
Wanda Stone

### Management Studies Diploma

Genevieve Couillard  
Lisa Labossiere  
Phyllis Makokis  
Robin Spacil  
Ruby Stone  
Marilyn Ward  
Evelyn Watchmaker  
Glen Youngchief

### Social Service Worker Diploma

Lavina Aubee  
Vina Auger  
Lynn Beaugard  
Audrey Franklin  
Joyce Gladue  
Shirley Hunter  
Sylvester Komick  
Raymond White

### Bachelor of Arts

Lorraine Houle  
Evelyn Makokis  
Janelle Richard

## 1990

### UCEPP

Patsy Anderson  
Rocky Brighteyes  
Kathy Cardinal  
Colleen J. Everett  
Lina Gadwa  
Aaron Half  
Anne Himschoot  
Clayton Houle  
Lavina Houle  
Peter E. Jackson  
Sandy Jackson  
Shirlain Jackson  
Carol Jenkins  
Darren John  
John McGilvery  
Ricky Noel  
Lily Potskin  
Irma Quinney  
Kevin Quinney  
Shanda Seenum  
Leon H. Steinhauer  
Lucy Weinmeier  
Garry Youngchief

### Bachelor of Arts

Edna Auger  
Darrell Brertton  
William Halfe, Sr.  
Karen Laboucane  
Doreen Makokis  
Florence Moses  
Doreen Steinhauer  
Lorraine Koss

### Social Work Diploma GMCC

Elaine Cardinal  
Joyce Half  
Glen Hunter  
Mary Hunter  
Howard Lebrocq  
Shirley Memnook  
Sheila Osborn  
Bridget Quinney  
Darlene Steinhauer  
Paula Wizniuk

### Management Studies Diploma GMCC

Irma Crane  
Fabian Large  
Wanda Stone  
Shirley Whiskeyjack  
Denise Whitford

## 1991

### UCEPP

Eugene Bull  
Darlene Curtis  
James Dion  
Sheldon Fineday  
Roxanne Fontaine  
Dean Hannin  
Ruby Sparklingeyes  
Caroline Houle  
Charlotte Joseph  
David Makokis  
Samantha McCloud  
Gail Ronaghen  
Shanda Seenum

### Business Management, Yr. I (L.C.)

Maryann Cardinal  
Leslie Cote  
Denise Giant  
Lydia Giant  
Peter Jackson  
Sandy Jackson  
Pauline John  
Darlene Pomerleau  
Irma Quinney  
Kevin Quinney  
Ronald Watchmaker  
Corrine Youngchief  
Lorelie Youndchief  
Lillian Youngchief  
Sharyn Youngchief  
Andrew Cardinal

### Management Studies Yr II, GMCC

Cheryl Cardinal  
John Cardinal  
Valerie Gadwa  
Rose Houle  
Bruce McGilvery  
Patsy Moosewah  
Rhonda Olmstead  
Darlene Pasquayak  
Greg Sparklingeyes  
Ruby Watchmaker  
Julian White  
Velma White

### Bachelor of Arts (A.U.)

Harriet Moosepayo  
Rosalie Halfe

### Pre-Employment Automotives

Roger Delver  
Paul Pasquayak  
Travis Youngchief

## 1992

### UCEPP

Cindy Brertton  
Eugene Bull  
Jacqueline Bull

Denean Cardinal  
Robert Favel  
Chris Half  
Eric John  
Henry John  
Mark Johnson  
Lori Jones  
Freda Kehewin  
Pierre Langevin  
Robert Langevin  
Douglas Longmore  
Brenda Prymych  
Marla Shirt  
Wayne Wood  
Richard Wuttunee

### Bachelor of Arts

Rosalie Halfe  
Theresa Siemers

## 1993

### UCEPP

Clara Auger  
Lisa Blake  
Roxanne Brertton  
Carolyn J. Cardinal  
Elizabeth Cardinal  
Jarrod Cardinal  
Lyle Cardinal  
Myles Dion  
Greg Gladue  
Henry John  
Irvin Kehewin  
Claice Kennedy  
Lisa Labossiere  
Lilly Large  
Lisa Makokis  
Randy Methcewais  
Judy Quinney  
Deanna Steinhauer  
Tracy Steinhauer  
Grace Watchmaker  
Donna Youngchief  
Earl Youngchief

### Athabasca University

Dean Cardinal  
Genevieve Couillard

## 1994

### UCEPP

Tania Badger  
Kevin Buck  
Diana Bull  
Clarence Cardinal  
Elizabeth K. Cardinal  
Mark Cardinal  
Randy T. Cardinal  
Suzy Cardinal  
Patricia Connor  
Michelle Dion  
Rob Fontaine  
Clifford Gadwa  
Pamela Gadwa  
Norman Gladue

Danny Halfe  
Stan Houle  
Paula Hunter  
Chris John  
Sheila Lafond  
Daniel Large  
Candace Lussier  
Shauna Memnook  
Anne Steinhauer  
Valerie Steinhauer  
Janet Wahsatnow  
Sheldon Waskewitch  
Elaine Watchmaker  
Cynthia Whiskeyjack  
Joyce Wood  
Steven Youngchief  
Travis Youngchief

**Corrections  
Program GMCC**  
Darlene Billey  
Lorin Breast  
Mary Jane Cardinal  
Neva Cardinal  
Rhonda Cardinal  
Vince Cardinal  
Doris Doroche  
Jess Fithen  
Velma Jackson  
Amanda Large  
Myrna Moses  
Roseanna Moses  
Trina Parenteau  
Darryl Pasquayak  
Diane White

**Bachelor of Arts**  
Theresa Anderson  
Irma Crane  
Lorraine Glossop  
Barb Lavoie  
Collete Tremblay

**1995  
UCEPP**  
Lionel Abraham  
Lisa Blake  
Walter Brertton  
Crystal Cardinal  
Frank Cardinal  
Francine Dion  
Cliff Gadwa  
Sheila Grandbois  
Carrie Half  
Dan Dorvath  
Shauna John  
Shiela Lafond  
Henry Large  
Leona McFetridge  
Shauna Memnook  
Wanda Moosewah  
Tracy Steinhauer  
Bella Whiskeyjack  
Debbie Yuschyshyn  
Crystal Youngdchief

**Universtiy Transfer  
Students**  
Lisa J. Cardinal  
Theresa Fostey

**Business  
Administration**  
Darlene Pomerleau

**Administration  
Certificate**  
June Cardinal  
Leonard Quinney  
Val Ralstein  
Shiela Scanie

**Bachelor of General  
Studies**  
Sharon Brertton  
Kathleen Gadwa  
Noreen Giant  
Lorraine Glossop  
Elaine Kennedy  
Velma Memnook

**1996  
UCEPP**  
Randy Blake  
Mary T. Brertton  
Calvin Cardinal  
David H. Cardinal  
James E. Cardinal  
Louanne Cardinal  
Reanna J. cardinal  
Sharon I. Cardinal  
Sheldon S. Cardinal  
Stephanie M. Cardinal  
Tamara Cardinal  
Joanne Couillard  
Tina B. Courtoreille  
Carla A. Cunningham  
Lanis H. Cunningham  
Grace E. Half  
Chris John  
Darren J. John  
Lionel E. Lavoie  
Stephanie Logan  
Kimberley Makokis  
Curt L. McConnell  
Ferlin D. McGilvery  
Charlene R. Mamnook  
Edith Minoose  
Beverly Pasquayak  
Dale L. Saddleback  
Irene B. Stanley  
Sheryl L. Steinhauer

**Child & Youth Care  
Program**  
Cecil Cardinal  
Suzanne Charbonneau  
Rene Houle  
Audrey Lapatak  
Lisa Makokis  
Tracy Norm  
Aline Pomerleau  
Aldina Quinney

Marla Shirt  
Emily Singer  
Valerie Steinhauer  
Cynthia Whiskeyjack  
Beverly White  
Velma White

**University Transfer  
Students**  
Lisa Blake  
Ellie Joe Carter-Stanley  
Beatrice Cross  
Doris Gladue  
MaryAnne Heffner  
Joyce Wood  
Cynthia Youngchief

**Administration  
Certificate Program**  
Lydia Baptiste  
Diana Cardinal  
Christine Houle  
Paula Hunter  
Roberta Steinhauer

**Bachelor of General  
Studies Degree**  
Sharon Brertton  
Sandra F. Cardinal  
Kathleen Gadwa  
Janet Gadwa  
Bruce McGilvery  
Velma Memnook  
Mary Senger  
Denise Steinhauer  
Collette Tremblay

**USD - Masters of  
Arts**  
Phyllis Cardinal  
Leona Makokis  
Patricia Makokis

**1997**  
University Certificate in  
Administration  
Brenda Crane  
Andrea L. Cardinal  
Lyle Cardinal  
Rema Horse

**Bachelor of General  
Studies**  
Bonnie Brertton  
Claudine Cardinal  
Clara Delver  
Gail McConnell

**Bachelor of  
Education (UofA)**  
Darlene Brertton  
Lisa J. Cardinal  
Kelly White

**University Transfer**  
Carolyn Cardinal  
(UofA, B.Ed)  
Terra Lee deMoissac

Linda Gadwa  
Carrie Half  
William Halfe, Jr.  
Phaedra John  
Kimberly Memnook  
Karla Quinn  
Gary Bull  
Arlene Dion (B.S.W. UofV)  
Lise Jacko  
Peggy West

**Teacher Assistant  
Certificate**  
Betty Lou Moosewah  
Joanne Ternovoy

**Secretarial/Office  
Administration**  
Mary Brertton  
Diana Bull  
Michelle Cardinal  
Rose Cardinal  
Ernestine Dion  
Carolyn Jackson  
Lorna Jackson  
Shauna Jackson  
Valerie Jackson  
Tina Lachance  
Karen Tingey  
Loretta Topolnisky  
Denise Ward  
Lily Whitford  
Shelly Whitford

**UCEPP**  
Allen J. Anderson  
Linda M. Badger  
Rebecca L. Beaudry  
Kevin J. Brertton  
Ericka A. Cardinal  
Floyd C. Cardinal  
Sherry L. Cardinal  
Tanya M. Cardinal  
Jo-Anne M. Delver  
Lori A. Dion  
Patrick Gladue  
Jamie Houle  
Kathleen Houle  
Jennifer V. Jackson  
Lenora L. Jackson  
Mary L. John  
Andrea M. Labant  
Kevin A. Logan  
Sheila M. Poitras  
Kevin C. Prather  
Donna M. Scanie  
Vera K. Stanley  
Karen Steinhauer  
Keith A. West

**ECD Level 1**  
Kehewin  
Helen Arcand  
Collen Dion  
Carol D. Gadwa  
Donna Gadwa  
Nicole Gadwa  
Shannon Hambly  
Cindy John

Veronica John  
Glenda paul  
Freda Pipe  
Frog Lake  
Adrian Abraham  
Alma Cross  
Christine Faithful  
Valerie Faithful  
Alma Fiddler  
Audrey Fryingpan  
Barbara Fryingpan  
Rhonda Fryingpan  
Wanda Henderson  
Aimee Quinney  
Betty Quinney  
Mary Ellen Singer  
Andrea Stanley  
Yvonne Stanley  
Abigail Rose Waskahat  
Bonnyville  
Wendy Blackman  
Lewis Blyan  
Clara Cardinal  
Lorraine Cardinal  
Helen Dumais  
Sandra Dumais  
Peggy Flett  
Patsy Gladue  
Connie Hunter  
Ruby Lacombe  
Kathy Lepine  
Shelly Lepine  
Tracy Marchuk  
Irene Mercier  
Penny Mitchell  
Tanya Soloway  
Saddle Lake  
Debra Bruno  
Daniel Bull  
Evelyn Cardinal  
Jennifer Cardinal  
Martha Cardinal  
Mary Cardinal  
Audrey Lapatak  
Emily Moosewah  
Connie Quinney  
Marilyn Steinhauer  
Anthony Whiskeyjack  
Elizabeth  
Settlement/Cold Lake  
Mary-LouBouvier  
Pauline Cardinal  
Robena Cardinal  
Joyce Collins  
Christine Desjarlais  
Rachael Desjarlais  
Jackie Gladue  
Christine Janvier  
Joan Janvier  
Lorna Janvier  
Lynda Janvier  
Margaret S. Janvier  
Wendy Janvier  
Jean Little  
Vivian Martial  
Grace Metchewais  
Joan Solosway  
Eliza Whitstone

**U of A - Masters of Education**

Gloria McGilvery  
Diana Steinhauer

**1998**

**Bachelor of Arts**

Elizabeth V. Cardinal

**Bachelor of General Studies**

Louise Gadwa (Arts and Sciences)  
Priscilla Jackson  
Yvonne Lapatak  
Eve Singer  
Grace Wahsatnow  
Denise Moosewah (Applied Sciences)

**University Certificate in Administration**

Roy Makokis

**University Transfer Graduates**

Trevor Cardinal, B.Ed., UofA  
Joyce Wood, B.Ed., UofA  
Kelly White, B.Ed., UofA  
Cynthia Quinney, B.Ed., UofA  
Cynthia Youngchief, B.Ed., UofA  
Margaret McGilvery, BGS, UofA  
Mary Anne Heffner, B.S.W., UofC

**Secretarial Arts and Office Administration Certificate**

Cheryl Badger  
Linda Badger  
Judy Brertton  
Tammy Brertton  
Ericka Cardinal  
Crystal Chomlak  
Jo-Anne Delver  
Melanie Desaulniers  
Christine Gratton  
Lenora Jackson  
Doris Lyttle  
Jo-Anne Makokis  
Carol Moosewah  
Cheryl Moosewah  
Barbara Pascal  
Irene Potras  
Sheila Potras  
Nina Quinney  
Gisele St. Arnault  
Shanda Seenum  
Trina Shirt  
Elaine Watchmaker

**UCEPP**

Tanya Boudreau  
Kerry Brertton  
Benita Cardinal  
Jenny Cardinal  
Karen Cadrinal  
Mike R. Cardinal  
Raeanne Cardinal  
Tim Cardinal  
Greg Desjarlais  
Alex Dion  
Jolene Houle  
Geraldine Lalond  
Cynthia Makokis  
Georgette Memnook  
Orville Memnook  
Betty Ann Moses  
Nicole Poitras  
Darla Quinney  
Barry Snihur  
William Snihur  
Stanley Sparklingeyes  
Anne Steinhauer  
Shirley Steinhauer  
Valerie Steinhauer  
Marvina Venne  
Wallace Watchmaker  
Jacqueline Youngchief  
Kehewin Campus  
Adrienne Badger  
Tanya Collins  
Lloyd Watchmaker

**ECD Level 1**

Kehewin  
Beverly N. Cardinal  
Pauline Cardinal  
Rita Castor  
Christine Collins  
Betsy Dion  
Haxel Dion  
Lori Dion  
Roxanne Faithful  
Pamela Gadwa  
Sherrri Gadwa  
Helen Gadwa  
Mildred Gadwa  
Debra F. John  
Brenda McCarthy  
Collen McCarthy  
Lyla G. McCarthy  
Grace Watchmaker  
Laura Watchmaker  
Corrine Whiskeyjack  
Louisa Youngchief  
High Level  
Lorraine Ahnassay  
Stephanie Ahnassay  
Denise I. Apannah  
Angel Auger  
Karen Auger  
Chantel Beaulieu  
Darlene Bulldog  
Kevin Bulldog  
Mona Lisa Bulldog  
Penny Bulldog  
Roberta Bulldog  
Marjorie Dahdona  
Pearl Habitant

Mary-Anne Hamelin  
Cornelia g. Judd  
Diane Kipling  
Wanda Kipling  
Philomene Konda-Martel  
Wanda Lizotte  
Leona Marcredi  
Noreen Moberly  
Dorothy Pastion  
Melinda Paul  
June Providence  
Marina Providence  
Amanda Quinn  
Donna L. Seniantha  
Rose Mary Seniantha  
Trudy Sorensen  
Pierre Tallcree  
Gloria Talley  
Fox Lake  
Rose Auger  
Verna D'or  
Alice Laboucan  
Delia Laboucan  
Lorette Laboucan  
Mary Laboucan  
Ivy Loonskin  
Audrey Noskiye  
Alma Noskiye  
Doris Noskiye  
Lorna Noskiye  
Ramona Seeseequon  
Amanda St. Arnault  
Eva St. Arnault  
Jennifer St. Arnault  
Melissa St. Arnault

**1999**

**Bachelor of Commerce Advanced Graduate Diploma in Management**

Debra A. Cardinal

**Bachelor of General Studies**

Donna Houle  
Corrine Jackson

**University Transfer Graduates**

Leona Cardinal, B.Ed., UofA.  
Jill Janvier, B.Ed., UofA

**University Graduates**

Beatrice Cross, B.Ed., UofA  
Janet Gadwa, B.Ed., UofA  
Linda Gadwa, B.Ed., UofA  
Kimberly Memnook-Faithful, B.Ed., UofA

Peggy West, B.S.W., UofVic.

**SIFC - Certificate of Indian Social Work**

Carol Alexander  
MaryJane Anderson  
Bonnie Brereton  
Wendy Cardinal  
Donna Gladue  
Marcie Halfe  
Jeanette Hunter  
Stephanie Jackson  
Terri Jackson  
Patricia Moyah  
Alison Poitras  
Jolene Quinney  
Darrell Stanley  
Doris Stanley  
Beverly Whiskeyjack

Leadership and Management Certificate  
Daisy John  
JoAnne Makokis  
Sheila Poitras

**Secretarial Arts and Office Administration Certificate**

Tanya Boudreau  
Leslie Callioux  
Patricia G. Cardinal  
Sheila L. Cardinal  
Tanya Cardinal  
Pearl Horse  
Elaine Large  
Linda Littlechild  
Claudia Makokis  
Georgette Memnook  
Darla Quinney  
Leanne Quinney  
Lincolne Quinney  
Koren Steinhauer  
Angela Theroux  
Grace Watchmaker

**Teacher Assistant Certificate**

Lydia Wildcat  
  
**UCEPP**  
Paul Bruneau  
Cheryl Bull  
Jarrod Bull  
Fabian Cardinal  
Tery Faithful  
Alma Favel  
Tyrone Gladue  
Cleophus Houle  
Paul Hunter  
Loretta Jacknife  
Andrea Jackson  
Andrew Jackson  
Collette Jackson  
Sharon Jackson

Toby Jackson  
Ambie Kehewin  
Ruth McKenzie  
Maxine Morin  
Cecile Moyal  
Blanche Nooskey  
Kenneth Steinhauer  
Dean Tingey  
Completion 1st Semester  
Christopher Abraham  
Fabian P. Cardinal  
Grant Houle  
Pauline Hunter  
Clinton Moyah  
Randal Potts  
Elaine Streets  
Crystal Wade  
Francine Whiskeyjack

**Trades Program Semester 1**

Paul Burgess  
Victor Cardinal  
Kenneth Castor  
Steven Dumais  
Joseph Gladue  
Paul Hunter  
Cody Memnook  
Leslie Memnook  
Gerald Moses  
Michael Watchmaker  
Wallace Watchmaker

**Semester 2**

Howard Allchurch  
James Beauregard  
Rudy Gladue  
Rodney Hunter  
Chad Hunter  
Ferras Janvier  
Darin McFeeters  
Dean Mykat  
Mark Robinson  
Brian Roy  
Errol Roy  
Joe Trydall

**ECD Level 1**

Saddle Lake  
Doris Benson  
Judy Brertton  
Alida Cardinal  
Candace A. Cardinal  
Earlene Cardinal  
Jannay Cardinal  
Marisa Cardinal  
Nicole Cardinal  
Darlene Couillard  
Clara M. Delver  
Jannay Delver  
Tracy Eaglespeaker  
Marcie Favel  
Wanda Giant  
Connie M. Jackson  
Gloria Moosewah  
Jody Quinney  
Josie Quinney  
Jessie Quinney

Tara Trydall  
Raymond Weeseekase  
Beaver Lake  
Candace Anderson  
Cherie Anderson  
Lorene Anderson  
Charlene Cardinal  
Cindy Cardinal  
Crystal Cardinal  
Leanne Cardinal  
Russell Cardinal  
Sharon Cryer  
Carl A. Gladue  
Lisa Gladue  
Sylvia Gladue  
Marie McCarthy  
Annie Mountain  
Denise Mountain-Bourque  
Lynda Mountain  
Ruby Mountain  
Sheila Mountain  
Linda Piche  
Linda Potts  
Lisa Quintel  
Julie Whiskeyjack  
Heart Lake  
Marie Callioux  
Adeline Cardinal  
Sandra Gadwa

**Doctor of Education (USD)**  
Phyllis Cardinal

## 2000

**UCEPP**  
Penny Bird  
Jannay Cardinal  
Kenneth Castor  
Jodi Dion  
Susan Gehring  
Connie Gerdel  
Brenda Grandjambe  
Mary Houle  
Natalie Houle  
Tina Houle  
Jason Houle-Gadwa  
Jimmy Jackson  
Seanna Lapatak  
Tracey Machatis  
Blaine Moosewah  
Nicole Moyah  
Linda Noon  
Patricia Pahatayken  
Barbara Paquette  
Marcella Quinney  
Tanis Redcrow  
Errol Roy  
Wanda Turner  
Ivan Whiskeyjack  
Julie Whiskeyjack

**Trades**  
George Cardinal  
Jordon Cardinal  
Micheal T. Cardinal

Aaron Cloud  
Marvin LaPierre  
Shane Logan  
Jacob Mason  
Donald Quinn  
Darcy Sparklingeyes  
Ann Steinhauer

### **Bachelor of General Studies**

Darlene Cardinal  
Sharon Cardinal  
Kevin Half  
Candace Houle  
Michael Lapatak  
Louella Lapatak  
Renee Makokis  
Ferlin McGilvery  
Joseph Steinhauer

### **Bachelor of Arts**

Hilda Blackstar  
Joanne Couillard

### **Bachelor of Commerce**

Andrea Cardinal  
Lisa Houle

### **Bachelor of Administration**

Rema Horse  
**University Certificate in Administration**  
Charlotte Kishayinew

### **University Transfer**

Gary Bull  
Desiree Dion  
Priscilla Jackson  
Benjamin Moses  
Emily Singer

### **Certificate of Indian Social Work**

Rebecca Beaudry  
Mary Lillian John  
Virginia Lajimodiere  
Patsy Youngchief

### **Bachelor of Indian Social Work (SIFC)**

Carole Alexander  
Bonnie Brereton  
Wendy Cardinal  
Jeanette Hunter  
Stephanie Jackson  
Terry Jackson  
Patricia Moyah  
Allison Poitras

### **Leadership and Management Diploma**

Daisy John  
JoAnne Makokis  
Shiela Poitras

### **Leadership and Management Certificate**

Deanna Bearhat  
Cyndie Buffalo-Moosewah  
Leslie Callioux  
Adrian Dunkin  
Winston Lapatak  
Randall Potts

### **Business Applications and Data Management**

Christine Cardinal  
Michelle Cardinal  
Sharon Cook  
Victoria Emes  
Mary-Lena Garner  
Florence Houle  
Cyndie Kohl  
Sandra Marcoux  
Cecile Moyah  
Serena Pahtayken  
Tara Trydal  
Virginia Whitford

### **Early Childhood Development I**

Donna Cardinal  
Alma Favel  
Candace Giant  
Laura Sept  
Rena Sparklingeyes

### **Teacher Assistant Certificate**

Sheryl Cardinal  
Louise Lewis  
Verna Steinhauer  
Tracy Whiskeyjack

### **Community Wellness Certificate**

Lisa Buck  
Patricia Cardinal  
Lillian Hunter  
Linda Littlechild  
Evelyn Steinhauer  
Koren Steinhauer  
Ken Tripp  
Carrie Wolfe-Shirt

### **Doctor of Education (USD)**

Patricia Makokis

## 2001

### **Trades & Technology/UCEPP**

Edward Amyotte  
Tyrone Bairnes  
Gene Cardinal  
Noreen Cardinal  
Andrew Castor  
Emily Cryer  
Kimberlee Desjarlais

Gregg Favel  
Nicole Gladue  
Rudy Gladue  
Kurt Halfe  
Sheldon Hunter  
Leon Littlewolfe  
Darren Mergl  
Melissa Moyah  
Paul Moyah  
Girtie Pahtyken  
Donald Quinn  
Helen Rochon  
Vicky Sparklingeyes  
Luke Steinhauer  
Roland White  
Dennis (Jason) Williams

### **Teacher Assistant Certificate**

Cathy M. Cardinal  
Maureen Jacknife

### **Social Work Diploma**

Lisa M. Cardinal  
Ginny Collins  
Pauline Hunter  
Andrea Jackson  
Marilyn LaBrecque  
Kimberly Makokis  
Judy Pasquayak  
Marilyn Sparklingeyes  
Marvina Venne  
Christine Whiskeyjack

### **Community Wellness Certificate**

James Cardinal  
Jannay Cardinal  
Nicole Moyah  
Karen Tingey  
Ivan Whiskeyjack  
**Early Childhood Development II**  
Melvina Abraham  
Jamie Collins  
Althena Quinney  
Valerie Steinhauer  
Jayme Tetz

### **Leadership & Management Diploma**

Cyndie Buffalo-Moosewah

### **Leadership & Management Certificate**

Holly Bull  
Violet Cardinal  
Russell Iron  
Perry Large  
Jeremy Makokis  
Karen McGilvery  
Rosemarie Steinhauer

### **Information Technology Certificate**

Kenneth Castor  
Jodi Dion  
Victoria Emes  
Leona Mason

### **Bachelor of Indian Social Work (SIFC)**

Marilyn Bird-Quinney  
Shelly Delver  
Donna Gladue  
Marcia Halfe  
Mary Lelian John  
Virginia Lajimodiere  
Jolene Quinney  
Darrell Stanley  
Janet Trottier  
Beverly Whiskeyjack  
Marion White  
Patsy Youngchief

### **Bachelor of Education Degree**

Candace Houle,  
Concordia  
Colleen Houle, UofA

### **Bachelor of Education Transfer**

John Favel  
Carmen Glossop  
Shawna John

### **Bachelor of General Studies**

Walter Brereton  
Sheryle Shirt  
Donna Youngchief

### **Bachelor of Arts**

Marisa Cardinal  
Yvonne Lapatak  
Cameron Moosewah

### **Bachelor of Administration**

Charlotte Kishayinew  
Cecilia Machatis  
Lorna Youngchief

### **Doctor of Education (USD)**

Leona Makokis

## POST GRADUATES

“*We need graduates who will return to our reserves to teach our people so that we can become as strong as nations.*”

*Jonas Cardinal, 1970*

The following people are recognized for their courage and desire in pursuit of post-graduate studies. Standing as testament of the late Jonas Cardinal's statement, they serve as role models for the young people today. Success is a result of personal vision and valiant effort. Your success is an honour to our families and communities. We salute your victories in educational success!

Dr. Phyllis Cardinal, M.A., EdD.,  
Saddle Lake First Nation

Dr. Patricia Makokis, M.A., EdD.,  
Saddle Lake First Nation

Dr. Leona Makokis, M.A., EdD.,  
Kehewin Cree Nation

Linda Bull, M.Ed., Doctoral Candidate,  
Whitefish Lake First Nation

Ralph Makokis, M.A., Doctoral Candidate,  
Saddle Lake First Nation

Noella Steinhauer, M.Ed., Doctoral Candidate,  
Saddle Lake First Nation

Patricia Steinhauer, M.Ed., Doctoral Candidate,  
Saddle Lake First Nation

Louise Million, M.A., Saddle Lake First Nation

Madeline Dion-Stout, M.Sc., Kehewin Cree Nation

Marilyn Shirt, M.A., Saddle Lake First Nation

Darrell Bretton, M.A., Saddle Lake First Nation

Ruth Suvee, M.A., St. Paul

Doreen Berlinguette, M.S.W., St. Paul

Charlene Houle-White, M.Ed.,  
Saddle Lake First Nation

Gloria McGilvery, M.Ed., Saddle Lake First Nation

Diana Steinhauer, M.Ed. Saddle Lake First Nation

Debra Jackson, M.A., Saddle Lake First Nation

Mary Cardinal-Collins, Master's Candidate,  
Saddle Lake First Nation

Theresa V. Cardinal, Master's Candidate,  
Saddle Lake First Nation

Velma White, M.Th., Saddle Lake First Nation

Sherri Chisan, M.A., Saddle Lake First Nation

Debra Cardinal, M.A. Candidate,  
Saddle Lake First Nation

Sam Bull (deceased), LLB.,  
Whitefish Lake First Nation

Wilma Jacknife, LLB., Cold Lake First Nation

Claudie Wood, LLB., Saddle Lake First Nation

Tracy Fleck, LLB., Saddle Lake First Nation

Eileen Nepoose, LLB.,  
Hobbema (Saddle Lake First Nation)

Tina Dion, LLB., Kehewin Cree Nation

Dr. Betty Steinhauer, M.D., Saddle Lake First Nation

Dr. Clifford Cardinal, M.D.,  
Whitefish Lake First Nation

Florence Quinn, Master's Candidate,  
Saddle Lake First Nation

Vince Steinhauer, Master's Candidate,  
Saddle Lake First Nation

Evelyn Steinhauer, Master's Candidate,  
Saddle Lake First Nation

*We invite your input in generating a complete listing for future reference.*



